

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 Senuah (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

upon barrack walls in every part of the world. Amongst these is one of a human figure nailed upon a cross. To add to the 'offence of the cross' the crucified one is represented with the head of an animal, probably that of an ass. Before it stands the figure of a Roman legionary, with one hand upraised in the customary attitude of worship. Underneath is the rude, misspelt, ungrammatical inscription, *Alexamenos worships his god*. It can scarcely be doubted that we have here a contemporary caricature, executed by one of the Praetorian guard, ridiculing the faith of a Christian comrade."



GRAFFITO, IN THE COLLEGIO ROMANO.

**Palal.** Neh. iii. 25.

**Palal.** *Peleseth.* Four times in A. V., found always in poetry (Exo. i. xv. 24; Isa. xiv. 29, 31; Joel iii. 4); same as *Philistia* (Ps. lx. 8, lxxxvii. 4, lxxxiii. 7 "the Philistines"). The long strip of seacoast plain held by the Philistines. The Assyrian king Ivalush's inscription distinguishes "Palatu on the western sea" from Tyre, Samaria, etc. (Rawlinson, Herodotus i. 407.) So in the Egyptian Karnak inscriptions *Puluzatu* is deciphered. The Scriptures never use it as we do, of the whole Holy Land. [See CANAAN for the physical divisions, etc.] "The land of the Hebrews" Joseph calls it, because of Abraham's, Isaac's, and Jacob's settlements at Mamre, Hebron, and Shechem (Gen. xl. 15). "The land of the Hittites" (Josh. i. 4); so Chita or Cheta means the whole of lower and middle Syria in the Egyptian records of Ramceses II. In his inscriptions, and those of Thothmes III., *Ta-netz*, "Holy Land," occurs, whether meaning Phoenicia or P. In Hos. ix. 3 "land of Jehovah," comp. Lev. xxv. 23, Isa. lxii. 4. "The holy land," Zech. ii. 12; vii. 14, "land of desire"; Dan. viii. 9, "the pleasant land"; xi. 16, 41, "the glorious (or goodly) land"; Ezek. xx. 6, 15, "a land that I had espied for them, flowing with milk and honey, which is the glory of all lands." God's choice of it as peculiarly His own was its special glory (Pa. cxxxii. 13, xlvi. 2; Jer. iii. 19 marg. "a good land, a land of brooks of water (wadies often now dry, but a few perennial), of fountains (*ayun* now) and depths that spring out of valleys and hills (the deep blue pools, the sources of streams), a land of wheat, barley, vines, figtrees, pomegranates, oil olive, honey (*dibs*, the syrup prepared from the grape lees, a common food now) . . . wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; whose stones are iron, and out of whose hills thou mayest dig brass" (Dent. viii. 7-9). "The land of the Amorite" (Amos ii. 10). "The land of

Israel" in the larger sense (1 Sam. xiii. 19); in the narrower sense of the northern kingdom it occurs 2 Chron. xxx. 25. After the return from Babylon "Judaea" was applied to the whole country S. and N., and E. beyond Jordan (Matt. xix. 1). "The land of promise" (Heb. xi. 9). "Judaea" in the Roman sense was part of the province "Syria," which comprised the seaboard from the bay of Issus to Egypt, and meant the country from Idumsea on the S. to the territories of the free cities on the N. and W., Scythopolis, Sebaste, Joppa, Azotus, etc. The land E. of Jordan between it and the desert, except the territory of the free cities Pella, Gadara, Philadelphia, was "Persea."

From Dan (Banias) in the far N. to Beersheba on the S. is 139 English miles, two degrees or 120 geographical miles. The breadth at Gaza from the Mediterranean to the Dead Sea is 43 geographical miles; at the Litany, from the coast to Jordan is 20 miles; the average is 34 geographical or 40 English miles. About the size of Wales. The length of country under dominion in Solomon's days was probably 170 miles, the breadth 90, the area 12 or 13,000 square miles. The population, anciently from three to six millions, is now under one million. The Jordan valley with its deep depression separates it from the Moab and Gilead highlands. Lebanon, Antilebanon, and the Litany ravine at their feet form the northern bound. On the S. the dry desert of Paran and "the river of Egypt" bound it. On the western verge of Asia, and severed from the main body of Asia by the desert between P. and the regions of Mesopotamia and Arabia, it looks on the other side to the Mediterranean and western world, which it was destined by Providence so powerfully to affect; oriental and reflective, yet free from the stagnant and retrogressive tendencies of Asia, it bore the precious spiritual treasure of which it was the repository to the energetic and progressive W. It consists mainly of undulating highlands, bordered E. and W. by a broad belt of deep sunk lowland. The three main features, plains, hills, and torrent beds, are specified (Num. xiii. 29; Josh. xi. 16, xii. 8). Mount Carmel, rising to the height of above 1700 ft., crosses the maritime plain half way up the coast with a long ridge from the central chain, and juts out into the Mediterranean as a bold headland. The plain of Jezreel or Esdraelon on its northern side, separating the Ephraim mountains from those of Galilee, and stretching across from the Mediterranean to the Jordan valley, was the great battlefield of P. Galilee is the northern portion, Samaria the middle, Judaea the southern. The long purple wall of Gilead and Moab's hills on the eastern side is everywhere to be seen. The bright light and transparent air enable one from the top of Tabor, Gerizim, or Bethel at once to see Moab on the E. and the Mediterranean on the W. On a line E. of the axis of the

country and running N. and S. lie certain elevations: Hebron 3029 ft. above the sea; Jerusalem, 2610; Olivet, 2724; Neby Samwil on the N., 2650; Bethel, 2400; Ebal and Gerizim, 2700; Little Hermon and Tabor, N. of the Esdraelon plain, 1900. The watershed sends off the drainage of the country in streams running W. to the Mediterranean and E. to the Jordan, except at the Esdraelon plain and the far N. where the drainage is to the Litany. Had the Jews been military in character, they would easily have prevented their conquerors from advancing up the precipitous defiles from the E., the only entrances to the central highlands of Judah, Benjamin, and Ephraim, from the Jordan valley; as Engedi (2 Chron. xx. 1, 2, 16) and Adummim, the route between Jericho and Jerusalem by which Pompey advanced when he took the capital. The slope from the western valleys is more gradual, as the level of the plain is higher, and the distance up the hills longer, than from the eastern Jordan depression; still the passes would be formidable for any army with baggage to pass. From Jaffa up to Jerusalem there are two roads: the one to the right by Ramleh and the wady Aly; the other the historic one by Lydda and the Bethhorons, or the wady Suleiman, and Gibeon. By this Joshua drove the Canaanites to the plains; the Philistines went up to Michmash, and fled back past Ajalon. The rival empires, Egypt and Babylon-Assyria, could march against one another only along the maritime western plain of P. and the Lebanon plain leading towards and from the Euphrates. Thus Ramceses II. marched against the Chitti or Hittites in northern Syria, and PHARAOH NERCHO [see] fought at MEGI-DO [see] in the Esdraelon plain, the battlefield of P.; they did not meddle with the central highlands. "The S. country" being near the desert, destitute of trees, and away from the mountain streams, is drier than the N., where springs abound. The region below Hebron between the hills and the desert is called the *Negeb* (the later *Daroma*) from its *dryness*. Hence Caleb's daughter, having her portion in it, begged from him springs, *i.e.* land having springs (Jud. i. 15). The "upper and lower springs" spring from the hard formation in the N.W. corner of the Negeb (Josh. xv. 19); here too Nabal lived, so reluctant to give "his water" (1 Sam. xxv. 11). The verdure and blaze of scarlet flowers which cover the highlands of Judah and Benjamin in spring, whilst streams pour down the ravines, give place to dreary barrenness in the summer. Rounded low hills, with coarse grey stone, clumps of oak bushes, and the remains of ancient terraces running round them, meet one on each side, or else the terraces are reconstructed and bear olives and figs, and vineyards are surrounded by rough walls with watchtowers. Large oak roots are all that attest the former existence of trees along the road between Bethlehem and Hebron. Corn or *dourra* fills many of the valleys, and the stalks left till the ensuing

seedtime give a dry neglected look to the scene. More vegetation appears in the W. and N.W. The *wady es Sumt* is named from its acacias. Olives, terebinths, pines, and laurels here and ten miles to the N. at Kirjath Jearim (city of forests) give a wooded aspect to the scenery. The tract, nine miles wide and 35 long, between the centre and the sudden descent to the Dead Sea, is desolate at all seasons, a series of hills without vegetation, water, and almost life, with no ruins save Masada and one or two watch-towers. [On the CAVES, see.]

N. provision is made in the S. for preserving the water of the heavy winter and spring rains, as in Malta and Bermuda. The valley of Urtás, S. of Bethlehem, abounding in springs, and the pools of Solomon, are exceptions to the general dryness of the S. The ruins on every hill, the remains of ancient terraces which kept the soil up from being washed into the valleys, and the forests that once were in many parts of Judaea until invasions and bad government cleared them away, and which preserved the moistness in the wadies, confirm the truth of the Bible account of the large population once maintained in Judah and Benjamin. The springs and vegetation as one advances N. towards mount Ephraim especially strike the eye. [See FOUNTAINS, EN HAKKORE, GHON, ENOEDI, HAROD, ENGANNIM, ENDOR, JEZBEEL.] Such springs as *Ain Jalud* or *Raset Mukatta*, welling forth as a considerable stream from the limestone, or *Tel el Kady* forming a deep clear pool issuing from a woody mound, or *Banias* where a river issues roaring from its cave, or *Jenin* bubbling from the level ground, are sights striking by their rarity. Mount Ephraim (*jebel Nablús*) contains some of the most productive land in P. Fine streams, with oleanders and other flowering trees on their banks, run through the valleys which are often well cultivated. N.W. of Nablús is the large, rich, corn abounding, and partly wooded district towards Carmel, which reaches to where the mountains slope down to Sharon plain under mount Carmel. Extensive woods there are none, and the olives which are found everywhere but little improve the landscape. This absence of woods elsewhere makes their presence on Carmel's sides, and parklike slopes, the more striking. N. of Esdraelon the Galilee hills abound in timber, the land round Tabor is clad in dark oak, forming a contrast to *jebel el Duhy* (Little Hermon) and Nazareth's white hills. Oaks, terebinths, maples, arbutus, sumach, etc., cover the ravines and slopes of the numerous swelling hills, and supply the timber carried to Tyre for export as fuel to the seacoast towns.

The hills throughout P. are crowned with remains of fenced cities, scarcely a town existed in the valleys. Inaccessibility was their object, for security; also the treacherous nature of the alluvial sand made the lower position unsafe in times of torrent floods from the hills, whereas the rock afforded a firm foundation (Matt. vii. 24-27). Unlike ordinary conquests,

the Israelite conquerors took the hills, but the conquered Canaanites kept the plains where their chariots could manoeuvre (Jud. i. 19-35). Appropriately a highland colouring tinges their literature (Ps. lxxii. 3, 16; Isa. ii. 2; Ezek. xxxvi. 1, 8; 1 Kings xx. 28). The hills were the sites also of the forbidden "high places." The panoramic views from many hills, trodden by patriarchs, prophets, and heroes, as Olivet, Bethel, Gerizim, Carmel, Tabor, etc., are remarkable for their wide extent, comprising so many places of historic interest at once, owing to the clearness of the air.

The seacoast lowland between the hills and sea stretches from El Arish (river of Egypt) to Carmel. The lower half, Philistia, is wider; the upper, or Sharon, narrower. This region from the sea looks a low undulating strip of white sand. Attached to the plain is the shephelah or region of lower hills intermediate between the plain and the mountains of Judah. Low calcareous hills, covered with villages and ruins, and largely planted with olives, rise above broad arable valleys. Olive, sycamore, and palm encircle Gaza and Ashdod in the plain along the shore. The soil is fertile brown loam, almost without a stone. Brick made of the loam and stubble being the material of the houses, these have been washed away by rains, so that the ancient villages have left few traces. The plain is one vast cornfield, produced without manure, save that supplied by the deposits washed down by the streams from the hills, without irrigation, and with only the simplest agriculture. Sharon is ten miles wide from the sea to the mountain base; there are no intermediate hills, as the shephelah in Philistia. Its undulations are crossed by perennial streams from the central hills, which instead of spreading into marshes, as now, might be utilized for irrigation. The ancient irrigatory system, with passes cut through the solid wall of cliff near the sea for drainage, is choked up. The rich soil varies from red to black, and on the borders of the marshes and streams are rank meadows where herds still feed, as in David's days (1 Chron. xxvii. 29). The white sand is encroaching on the coast. In the N. between Jaffa and Cæsarea sand dunes are reported to exist, three miles wide, 300 ft. high.

The Jews, though this region with its towns was assigned to them (Josh. xv. 45-47, xiii. 3-6, xvi. 3 Gezer, xvii. 11 Dor), never permanently occupied it. The Philistines kept their five cities independent of, and sometimes supreme over, Israel (1 Sam. v., xxi. 10, xxvii. 2; 1 Kings ii. 39; 2 Kings viii. 2, 3). The Canaanites held Dor (Jud. i. 27) and Gezer until Pharaoh took it and gave it to his daughter, Solomon's wife (1 Kings ix. 16). Lod (Lydda) and Ono were in Benjamin's possession towards the end of the monarchy and after the return from Babylon (Neh. xi. 34, 2 Chron. xxviii. 18). Gaza and Askelon had regular ports (*majumas*, Kenrick, Phoen. 27-29). Ashdod was strong enough to with-

stand the whole Egyptian force for 29 years. Under Rome Cæsarea (now a ruin washed by the sea) and Antipatris in this region were leading cities of the province. Joppa, between Philistia and Sharon, is still the seaport for travellers from the W. to Jerusalem, and was Israel's only harbour. They had no word for harbour, so unversed in commerce were they; yet their sacred poets show their appreciation of the phenomena of the sea (Ps. civ. 35, 36; cvii. 23-30). Bedouin marauders and Turkish misrule have closed the old coast route between N. and S., and left the fertile soil to be comparatively uncultivated.

The Jordan valley is the peculiar feature of P. Syria is divided, from Antioch in the N. to Akaba on the eastern extremity of the Red Sea, by a deep valley parallel to the Mediterranean and separating the central highlands from the eastern ones. The range of Lebanon and Hermon crosses this valley between its northern portion, the valley of the Orontes, and its main portion the valley of Jordan (the Arabah of the Hebrews, the Aulon of the Greeks, and the Ghor of the Arabs). Again, the high ground S. of the Dead Sea crosses between the valley of the Jordan and the wady el Arabah running to the Red Sea. The Jordan valley divides Galilee, Ephraim, and Judah from Bashan, Gilead, and Moab respectively. The bottom of Jordan valley is actually more than 2600 ft. below the level of the Mediterranean, and must have once been far deeper, being now covered with sediment accumulated by the Jordan. The steepness of the descent from Olivet is great, but not unparalleled; the peculiarity which is unique is that the descent is into the bowels of the earth; one standing at the Dead Sea shore is almost as far below the ocean surface as the miner in the lowest depths of any mine. The climate of the Jordan valley is tropical and enervating, and the men of Jericho a feeble race. "The region round about Jordan" was used of the vicinity of Jericho (Matt. iii. 5). The Jordan is perennial, but most of the so called "rivers" are mere winter torrents (*nachal*), dry during fully half the year (Job vi. 15-17). The land of promise must have been a delightful exchange for the dreary desert, especially as the Israelites entered it at passover (Josh. v. 10, 11), i.e. springtime, when the country is lovely with verdure and flowers. There is a remarkable variety of climate and natural aspect, due to the differences of level between the different parts, and also to the vicinity of snowy Hermon and Lebanon on the N. and of the parched desert of the S., and lastly to the proximity of the ever fresh and changing sea. The Jordan valley, in its light fertile soil and torrid atmosphere where breezes never penetrate, somewhat resembles the valley of the Nile (Gen. xiii. 10). The contrast between highland and lowland is marked by the phraseology "going up" to Judah, Jerusalem, Hebron; "going down" to Jericho, Gaza, Egypt. "The mountain of Judah,"

"of Ephraim," "of Naphtali," designate the three great groups of highlands. In these the characteristic names occur, Gibeon, Geba, Gibeon (*hill*), Ramah, Ramathaim (*brow*), Mizpeh, Zophim (*watchtower, watchera*). The lower hills and southern part of the seacoast plain is the "shephelah"; the northern part Sharon; the Jordan valley Ha-Arabah; the ravines, torrent beds, and small valleys (*emek, nachal, gai*) of the highlands are never confounded. The variations in temperature, from the heat of midday and the dryness of summer to the rain, snow, and frosts of winter, are often alluded to (Ps. xix. 6, xxxii. 4, cxviii. 16-18; Isa. iv. 6, xxv. 5; Gen. xviii. 1; 1 Sam. xi. 9; Neh. vii. 3; Jer. xxxvi. 30). The Bible by its endless variety of such allusions, familiar to the people of the W. and suggested by P. which stands between E. and W., partaking of the characteristics of both, suits itself to the men of every land.

**Antiquities.** In contrast to Egypt, Assyria, and Greece, P. does not contain an edifice older than the Roman occupation. There are but few remains left illustrating Israelite art. The coins, rude and insignificant, the oldest being possibly of the Maccabean era, are the solitary exception. The enclosure round Abraham's tomb at Hebron we know not the date of. Solomon's work still remains in some places. Wilson's arch [see JERUSALEM] is probably Solomonic, and the part of the sanctuary wall on E. side. The "beveling," thought to be Jewish, is really common throughout Asia Minor; it is found at Persepolis, Cnidus, and Athens. The prohibition (1) of making graven images or likenesses of living creatures, and (2) of building any other temple than that at Jerusalem, restricted art. Solomon's temple was built under Hiram's guidance. The synagogues of the Maccabean times were built in the Greek style of architecture. Tent life left its permanent impression on Israel (2 Sam. xx. 1; 1 Kings xii. 16; 2 Chron. x. 16; 2 Kings xv. 12; Jer. xxx. 18; Zech. xii. 7; Ps. lxxviii. 55, lxxxiv. 1; Isa. xvi. 5).

**Geology.** P. is a much disturbed mountainous tract of limestone, of the secondary or jurassic and cretaceous period. It is an offshoot from Lebanon, much raised above the sea, with partial interruptions from tertiary and basaltic deposits. The crevasse of the Jordan is possibly volcanic in origin, an upheaval tilting the limestone so as to leave a vast split in the strata, but stopping without intruding volcanic rocks into the fissure. The basins of the sea of Galilee and the Dead Sea resemble craters. Others attribute the chasm to the ocean's gradual action in immense periods. The hills range mainly N. and S. The limestone consists of two groups of strata. The upper is a solid stone varying from white to reddish brown, with few fossils, and abounding in caverns; the strata sometimes level for terraces, oftener violently disarranged, and twisted into various forms, as on the road from Jerusalem to Jericho. This limestone is often

topped with flint-abounding chalk, as on the western side of the Dead Sea, where it has many salt and sulphurous springs. Dolomite or magnesian limestone, a semi-crystalline rock, white or brown with glistening surface, blends with the mass of limestone, near Jerusalem. The lower limestone group has two series of beds: the upper darkish, cavernous, and ferruginous; the lower dark grey, solid, abounding in the fossil *cidaris*, an extinct echinus, the spines of which are the "olives" of the convents. This is the substratum of the whole country E. and W. of Jordan. The ravine from Olivet to Jericho affords an opportunity of examining the strata through which it cuts. After the limestone had assumed its present outline, lava burst from beneath and overflowed the stratified beds, as basalt or trap, long before historic times. These volcanic rocks are found in the cis-Jordanic country, only N. of the Samaria mountains, e.g. S.W. of Esdraelon plain and N. of 'Izbor. The two centres of eruption were: (1) The older about *Kurn Hattin*, the traditional mount of beatitudes, whence the lava flowed forming the cliffs at the back of Tiberias; the disintegration of the basalt formed the fertile black soil of the plain of Gennesaret. (2) The more recent, near Safed, where three craters have become the lakes *el Jish, Taiteba, and Delita*. The earthquake in Uzziab's time (Zech. xiv. 5), which injured the temple and brought down a mass of rock from Olivet (Josephus, Ant. ix. 10, § 4), shows that volcanic action has continued in historic times. From the 13th to the 17th centuries A.D. earthquakes were unknown in Syria and Judaea, but the Archipelago and southern Italy suffered greatly. Since then their activity has been resumed, destroying Aleppo in 1616 and 1822, Antioch in 1737, and Tiberias and Safed in 1837. See Amos iv. 11; comp. Matt. xxvii. 51, Ps. xli. 1, 2. The hot salt and fetid springs at Tiberias, Callirrhoe (wady Zerka Main, E. of the Dead Sea), and other places along the Jordan valley, and round the lakes, as Ain Tabighah N.E. of lake Tiberias, the rock salt, nitre, and sulphur of the Dead Sea, evidence volcanic agency. The Tiberias hot springs flowed more abundantly and increased in temperature during the earthquake of 1837. W. of the lower Jordan and Dead Sea no volcanic formations appear. The igneous rocks first appear *in situ* near the water level at wady Hemârah, a little N. of wady Zerka Main N.E. of the Dead Sea. Here and E. of the upper Jordan the most remarkable igneous rocks are found; the limestone lies underneath. The *Lejah*, anciently ARGON [see] or Trachonitis, has scarcely anything exactly like it on the earth. Traces of two terraces appear in the Jordan valley. The upper is the broader and older; the second, 50 to 150 ft. lower, reaching to the channel of the Jordan, was excavated by the river before it fell to its present level, when it filled the space between the eastern and western faces of the upper terrace. The

inner side of both terraces is furrowed by the descending rains into conical hillocks. The lower terrace has much vegetation, oleanders, etc. The tertiary beds, marls, and conglomerates prevail round the margin of the Dead Sea; at its S.E. corner sandstone begins and stretches N. to wady Zerka Main.

The alluvial soil of Philistia is formed of washings from the highlands by winter rains. It is loamy sand, red or black, formed of sandstone disintegrated by the waves and cast on the shore, or, as Josephus (Ant. xv. 9, § 6) states, brought from Egypt by the S.S.W. wind. It chokes the streams in places, and forms marshes which might be utilised for promoting fertility. The plain of Gennesaret is richer land, owing to the streams flowing all the year round, and to the decay of volcanic rocks on the surrounding heights. Esdraelon plain is watered by the finest springs of P., and has a volcanic soil. Asphalt or bitumen is only met with in the valley of the Jordan, and in fragments floating on the water or at the shore of the Dead Sea. Bituminous limestone probably exists in thick strata near neby Musa; thence bitumen escapes from its lower beds into the Dead Sea, and there accumulates till, becoming accidentally detached, it rises to the surface. Sulphur is found on the W., S., and S.E. shore of the Dead Sea, a sulphurous crust spreading over the beach. Nitre is rare. Rock salt abounds. The Khasm Usdum, a mound at the S. of the Dead Sea, is five miles and a half long by two and a half broad, and several hundred feet high; the lower part rock salt, the upper sulphate of lime and salt with alumina.

**Botany.** P. is the southern and eastern limit of the Asia Minor flora, one of the richest in the earth, and contains many trees and herbs as the pine, oak, elder, bramble, dogrose, hawthorn, which do not grow farther S. and E. owing to the dryness and heat of the regions beyond hilly Judaea. Persian forms appear on the eastern frontier, Arabian and Egyptian on the southern. Arabian and Indian tropical plants of about 100 different kinds are the remarkable anomaly in the torrid depression of the Jordan and Dead Sea. The general characteristics, owing to the geographical position and mountains of Asia Minor and Syria, are Mediterranean European, not Asiatic. P. was once covered with forests which still remain on the mountains, but in the lower grounds have disappeared or given place to brushwood. Herbaceous plants deck the hills and lowlands from Christmas to June, afterwards the heat withers all. The mountains, unlike our own, have no alpine or arctic plants, mosses, lichens, or ferns. Volney objected to the sacred history on the ground of Judaea's present barrenness, whereas Scripture represents it as flowing with milk and honey; but this is strong testimony for its truth, for the barrenness is the fulfilment of Scripture prophecies. Besides our English fruits, the apple, vine, pear, apricot, plum, mulberry, and fig, there are dates, pomegranates,

oranges, limes, banana, almond, prickly pear, and pistachio nut, etc.; but no gooseberry, strawberry, raspberry, currant, cherry. Besides our cereals and vegetables there are cotton, millet, rice, sugar cane, maize, melons, cummin, sweet potato, tobacco, yam, etc.

Three principal regions are distinguishable: (1) the western half of Syria and P., resembling the flora of Spain; (2) the desert and eastern half, resembling the flora of western India and Persia; (3) the middle and upper mountain regions, the flora of which resembles that of northern Europe. The transjordanic region stretching to Mesopotamia is botanically unexplored. (1.) In western Syria and P. the commonest tree is the *Quercus pseudo-coccifera* [see OAK], then the pistacia, the carob tree (*Ceratonia siliqua*) [see HUSKS], the oriental plane, the sycamore fig, *Arbutus Andrachne*, *Zizyphus spina Christi* (Christ's thorn), tamarisk, the blossoming oleander along the banks of streams and lakes, gum cistus, the caper plant. The vine is cultivated in all directions; the enormous bunches of grapes at Eshcol are still famous; those near Hebron are so long as to reach the ground when hung on a stick resting between two men's shoulders. [See OLIVE and FIG thereon.] Of more than 2000 plants in this botanical division, 500 are British wild flowers. Leguminosae abound in all situations. Of the Compositae, centauries and thistles. The hills of Galilee and Samaria are perfumed with the Labiate, marjoram, thyme, lavender, sage, etc. Of Cruciferae, the giant mustard and rose of Jericho. Of Umbelliferae, the fennels. Of the Caryophyllae, pinks and saponaria. Of Boraginaceae, the beautiful echium, anchusa, and onosmas. Of Scrophularinaceae, veronica and rebuscum. The grasses seldom form a sward as in humid and colder countries; the pasture in the East is afforded by herbs and herbaceous shrubs. The *Arundo donax*, *Saccharum Egyptianum*, and *Erianthus Ravennae* are gigantic in size, and bear silky flower plumes of great beauty. Of Liliaceae there is a beautiful variety, tulips, fritillaries, and squills. The Violaceae and Rosaceae (except the *Poterium spinosum*) and Lobeliaceae are scarce, the Geraniaceae beautiful and abundant, also the Campanulaceae, Euphorbiaceae, and Convolvuli. Ferns are scarce, owing to the dryness of the climate. The papyrus is the most remarkable of all. Once it grew along the Nile, but now it grows nowhere in Africa N. of the tropics. Syria is its only habitat besides, except one spot in Sicily. It forms tufts of triangled smooth stems, six to ten ft. high, crowned by a top of pendulous threads; it abounds by the lake of Tiberias. The Cucurbitaceae abound, including gourds, pumpkins, the colocynth apple which yields the drug, and the squiring cucumber. The landscape in spring is one mass of beauty with adonis, the *Ranunculus Asiaticus*, phloxes, mallows, scabiosa, orchis, narcissus, iris, gladiolus, crocuses, colchicum, star of Bethlehem, etc.

(2.) The difference of the flora of eastern Syria and Palestine from the western

appears strikingly in going down from Olivet to the Dead Sea. In the valleys W. and S. of Jerusalem there are dwarf oaks, pistacia, smilax, arbutus rose, bramble, and *Crataegus Aronia*; the last alone is on Olivet. Not one of these appears eastward. Towards the Dead Sea *salsolae*, *Cappariidae*, rues, tamarisks, etc., appear. In the sunken valley of the Jordan the *Zizyphus spina Christi*, the *Balanites Egyptiaca* yielding the suk oil, the *Ochradenus baccatus*, the *Acacia Furnestiana* with fragrant yellow flowers, the misletoe *Loranthus acacia* with flaming scarlet flowers, the *Alhagi Maurorum*, the prickly *Solanum Sodomum* with yellow fruit called the Dead Sea apple. On the Jordan banks the *Populus Euphratica*, found all over central Asia but not W. of Jordan. In the saline grounds *Atriplex halimus*, statice (sea pinks), salicornias. Other tropical plants are *Zygophyllum coccineum*, *Astragalus*, *Cassias*, and *Nitraria*. In Engedi valley alone *Sida nautica* and *Asiatica*, *Calotropis procera*, *Amberboa*, *Batalis littoralis*, *Aerva Javanica*, *Pluchea Dioscoridis*, and *Salvadora Persica* [see MUSTARD], found as far S. as Abyssinia and E. as India, but not W. or N. of the Dead Sea. In reascending from the N.W. shore on reaching the level of the Mediterranean the *Poterium spinosum*, anchusa, pink, of the Mediterranean coast, are seen, but no trees till the longitude of Jerusalem is reached.

(3.) Middle and upper mountains region. Above the height of 5000 feet the *Quercus cerris* of S. Europe, the *Q. Ehrenbergii* or *Castanofolia*, *Q. Tuza*, *Q. Libani*, *Q. mannifera* are found, junipers, and cedars. The dry climate and sterile limestone, and the warm age that succeeded the glacial (the moraines of the cedar valley attesting the former existence of glaciers), account for the flora of Lebanon being unlike to that of the Alps of Europe, India, and N. America. The most boreal forms are restricted to clefts of rocks or the neighbourhood of snow, above 9000 feet, viz. *Drabas*, *Arenaria*, one *Potentilla*, a *Festuca*, an *Arabis*, and the *Oxyria reniformis*, the only arctic type surviving the glacial period. The prevalent forms up to the summit are *astragalus*, *Acantholimon cratices*, and the small white *Nocea*.

Zoology. P. epitomizes the natural features of all regions, mountain and desert, temperate and tropical, sea-coast and interior, pastoral, arable, and volcanic; nowhere are the typical fauna of so many regions and zones brought together. This was divinely ordered that the Bible might be the book of mankind, not of Israel alone. The bear of Lebanon (*Ursus Syriacus*) and the gazelle of the desert, the wolf of the N. and the leopard (*Leopardus varius* in the central mountains) of the tropics; the falcons, linnets, and buntings of England, and the P. sun bird (*Cinnyris osea*), the grackle of the glen (*Amydrus Tristramii*), "the glossy starling" in the Kedron gorge (whose music rolls like that of the organ bird of Australia, a purely

African type), the jay of P., and the P. nightingale (*Ios anthopygos*), the sweetest songster of the country. Of 322 species of birds noted by Tristram, 79 are common to the British isles, 260 are in European lists, 31 of eastern Africa, 7 of eastern Asia, 4 of northern Asia, 4 of Russia, 27 peculiar to P. He obtained a specimen of ostrich (*Struthio camelus*) from the Belka E. of the Dead Sea. Jackals and foxes abound, the hyena and wolf are not numerous. [See LION thereon.] Of the pachyderms, the wild boar (*Sus scrofa*) on Tabor and Little Hermon, also the Syrian hyrax. [See CONEY.] A kind of squirrel (*Sciurus Syriacus*) on Lebanon, the Syrian and the Egyptian hare, the jerboa (*Dipus Egyptianus*), the porcupine, the short-tailed field mouse, and rats, etc., represent the Rodentia. The gazelle is the antelope of P. The fawn deer is not uncommon. The Persian ibex Canon Tristram found S. of Hebron. [See UNICORN as to the wild ox, urus, or bison.] The buffalo is used for draught and ploughing. The ox is small. The sheep is the broad tailed. Of reptiles: the stellio lizard, which the Turks kill as they think it mimics them saying prayers; the chameleon; the gecko (*Tarentola*); the Greek tortoise. Of serpents and snakes, the Naia, Coluber, and *Cerastes Hasselquistii*, etc. Large frogs. Of fish in the sea of Galilee the binny, a kind of barbel, is commonest. The fish there resemble those of the Nile. The land molluscs are very numerous, in the N. the genus *Clausilia* and opaque bulimi. In the S. and hills of Judah the genus *Helix* like that of Egypt and the African Sahara. In the valley of Jordan the bulimus. No mollusc can exist in the Dead Sea owing to its bitter saltness. The butterflies of southern Europe are represented in Sharon; the Apollo of the Alps is represented on Olivet by the *Parnassius Apollinis*. The Thais and Glorious Vaessa abound.

Climate. January (temperature average 49° Fahr., greatest cold 28°) is the coldest month; July and August the hottest (average 78°; greatest heat in shade, 92°; in sun, 143°). The mean annual temperature is 65°. The temperature and seasons resemble California. A sea breeze from the N.W. from 10 a.m. to 10 p.m. mitigates the four months' midsummer heat. The khamsin or sir coo blows in February, March, and April. When it comes from the E. it darkens the air and fills everything with fine dust. Snow often falls in January and February (Ps. lxxviii. 14, Isa. lv. 10, 2 Sam. xxiii. 20); but plants do not need shelter from the frost. The mean fall of rain at Jerusalem is 61.6 in.; whereas the London mean is only 25. Rain comes most from S. or S.W. (Luke xii. 64) It begins in October or early in November, and continues to the end of February or middle of March, rarely to the end of April. Not a continuous rain, but a succession of showers or storms with intervals of fine weather for a few weeks in December and January. A drought of three months before harvest is fatal to the

crops (Amos iv. 7). None falls from April to October or November. Thus but two seasons are specified, "winter and summer," "cold and heat," "seedtime and harvest." But heavy saturating dews fall in summer, and thick fogs often prevail at night. In Jericho and the *Ghor*, sunk so deep below the sea level, the heat is much greater, owing to the absence of breeze, the enclosure by heights, the sandy soil, and the earth's internal heat; the harvest is a month in advance of that of the highland. The sea-coast lowland has the heat mitigated by sea breeze, but it is hotter than the uplands.

The Bible nomenclature of places still exists almost unchanged. Israel accepted it from the Canaanites; as is proved by the correspondences between it as recorded in Joshua and the nomenclature in the lists and conquests of Thothmes III. Thus the modern *Jellahéen* seem to be the mixed descendants of the old Canaanites.

**Pallu.** Exod. vi. 14; Num. xxvi. 5, 8; 1 Chron. v. 8; PHALLU, Gen. xlv. 9.

**Palmerworm:** *gazam*. [See LOCUST.] Joel i. 4, ii. 25; Amos iv. 9.

**Palm-tree:** *tamar*. The *Phoenix dactylifera*, the date palm; for which Palestine was famous, as appears from the many names derived from it. Grows best at "fountains" (Exod. xv. 27, Num. xxxiii. 9 ELIM [see], Deut. ii. 8 ELATH [see]. JERICHO [see] was "the city of palm-trees" (Deut. xxxiv. 3; Jud. i. 16, iii. 18; 2 Chron. xxviii. 15). [See HAZEZON TAMAR or ENGEDI.] BAAL



PALM, AND TEMPLE WITH PALM PILLARS.

**TAMAR** (Jud. xx. 33). TAMAR the last town of Judaea, by the Dead Sea (Ezek. xlvii. 19); Robinson makes its site *El-Milh* between Hebron and wady Musa. For TADMOR (2 Chron. viii. 4) in 1 Kings ix. 18 the best reading is *Tamar*, "the palm city," Roman "Palmyra," on an oasis of the Syrian desert, in the caravan route between Damascus and the Euphrates. BETHANY means "house of dates"; thence the multitude took the palm branches to honour Christ (John xii. 13), and from Olivet the people under Nehemiah (viii. 15) took palms, the tree named in instituting the feast of tabernacles (Lev. xxiii. 40). Phœnicia (Acts xi. 19) takes its name from the palm; comp. Phœnice in Crete, xvii. 12. From the uprightness and beauty of the palm the name Tamar was applied to women (S. of Sol. vii. 7; Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27). The walls, doors, bases and posts of the temples of Solomon and Ezekiel (Ezek. xl. 16, 22, 26, 31,

34, 37, xli. 18-20, 25, 26; 1 Kings vi. 29, 32, 35, vii. 36) were decorated with palm-trees in relief. Rigid motionless uprightness is the point of comparison to the heathen idols in Jer. x. 4, 5. "The righteous shall flourish like the palm-tree" (Ps. xcii. 12); full of the "oil" of grace ever "fresh" (ver. 10), looking calmly down on the world below and bearing its precious fruit for generations. The palm refers to the church in holy convocation on the sabbath (title). The tabernacle is alluded to, the meeting place between God and His people; the oil-fed candlestick had the form of a tree with flowers and fruits. The palm denotes the saint's spiritual beauty, ever fresh joy, and fruitfulness; his orderly upright aspect, perpetual verdure, rising from earth towards heaven. Also the elastic fibre sending it upward, however loaded with weights and agitated by winds, symbolises the believer sitting already in heavenly places, in spite of earthly burdens (Col. iii. 1, 2; Eph. ii. 6; Phil. iii. 20, iv. 6; Acts cx. 23, 24). Rough to the touch, encased below in dry bark, but fruitful and green above; so the saint despised below, beautiful above, straitened with many trials here, but there bearing fruit before God unto everlasting life (2 Cor. iv. 8-18). The "great multitude of all nations before the Lamb with palms in their hands" are antitypical to that which escorted Christ at His triumphal entry (Rev. vii. 9, etc.). The palm symbolises their joyful triumph after having come out of "the great tribulation." The palm was carried with willows and thick trees (rabbinically called *lulab*) in the hand at the feast of tabernacles, the thanksgiving for the ingathered fruits, and the commemoration of Israel's 40 years' sojourn in tabernacles in the wilderness. The earthly feast shall be renewed in commemoration of Israel's wilderness-like dispersion and sojourn among the nations (Zech. xiv. 16). The final and heavenly antitype is Rev. vii. 9, etc.

The palm is dioecious, i.e. the male stamens and female pistils are on different trees. Fertilisation, or impregnating the female plant with the pollen of the male, is effected by insects or artificially. In S. of Sol. vii. 8 the "daughters of Jerusalem," no longer content with admiring, resolve, in spite of the height of the fruit at the utmost top of the palm, and the difficulty of climbing the stem, bare for a great height, to "take hold of the boughs" with their crown of fruit (Ps. xxxiv. 8). The palm grows from 30 to 80 feet, does not bear fruit for the first six or seven years, but will bear for a hundred (Ps. xcii. 14). Slowly, but steadily and enduringly, the average crop is 100 lbs. a year. The Arabs are said to have 360 designations for the palm



BUNCH OF DATES.

and to enumerate 360 uses of it. The abortive fruit and date stones ground the camels eat. Of the leaves they make couches, baskets, bags, mats, brushes, fly flaps; from the trunk cages and fences; from the fibre of the leaves, thread for cordage; from the sap collected by cutting the head off, and scooping a hollow in the stem, a spirituous liquor. The pilgrims to Palestine used to bring home palms, whence they were called "palmers." Vespasian's coin bore the palm and Zion as a woman sitting sadly beneath, and the legend "Judæa captive" [see p. 405]. Once the prevalent fruit tree, it now is nowhere in Palestine except in the Philistine plain.

**Palsy.** Paralysis affecting part of the body. The "grievously tormented" (Matt. viii. 6) refers to the convulsions, foamings, and heavy breathings of the sufferer, giving the appearance of torment, whether himself conscious of pain or not.

**Palti.** Num. xiii. 9.

**Paltiel.** Num. xxiv. 26.

**Paltite.** 2 Sam. xxiii. 26. In 1 Chron. xi. 27 "Pelonite," xxvii. 10.

**Pamphylia.** Southern province of Asia Minor, bounded on the N. by Pisidia, from which it was separated by the Taurus range, W. by Lycia, E. by Cilicia, S. by the Levant. In Paul's time it with Lycia formed a province under the emperor Claudius. His "peril of robbers" was in crossing Taurus, the Pisidians being notorious for robbery. He visited P. at his first missionary tour, sailing from Paphos in Cyprus to Perga in P. on the river Cestrus, where Mark forsook him (Acts xiii. 13, xv. 38). They stayed only a short time then, but on their return from the interior "they preached the word" (xiv. 24, 25). Then they "went down (sea being lower than land) to Attalia," the chief seaport of P. The minute accuracy of the geographical order, confirming genuineness, is observable, when, in coasting westward, he is said to "sail over the sea of Cilicia and P." Also xiii. 13, 14, "from Perga to Antioch in Pisidia," and xiv. 24, "after Pisidia . . . to P.," in returning to the coast from inland.

**Pannag.** Grotius identifies with *Phœnice* or *Canaan* (Ezek. xxvii. 17). "Judah and Israel supplied thy market with wheat" LXX. transl. "cassia," Syriac transl. "millet." *Pannaga* in Sanskrit is an aromatic plant (comp. Gen. xliiii. 11).

**Paphos.** A town in the western end of Cyprus, as Salamis was in the E.



COIN OF CYPRUS.

Paul passed through the isle from Salamis to P. (Acts xiii. 6-13.) Here Barnabas and Saul were instrumental in converting Sergius Paulus the proconsul, in spite of ELYMAS' [see] opposition. Saul is here called Paul

when "filled with the Holy Ghost" he inflicted blindness from "the hand of the Lord" upon the sorcerer, and thenceforth became more prominent than Barnabas. Here Aphrodite or Venus was said to have risen from the foam of the sea. The harbour and town were at new P., her temple at old P.

**Parable.** Heb. *mashal*, Gr. *parabole*, a placing side by side or comparing earthly truths, expressed, with heavenly truths to be understood [see FABLE]. The basis of parable is that man is made in the image of God, and that there is a law of continuity of the human with the Divine. The force of parable lies in the real analogies impressed by the Creator on His creatures, the physical typifying the higher moral world. "Both kingdoms develop themselves according to the same laws; Jesus' parables are not mere illustrations, but internal analogies, nature becoming a witness for the spiritual world; whatever is found in the earthly exists also in the heavenly kingdom." (Lisco.) The parables, earthly in form heavenly in spirit, answer to the parabolic character of His own manifestation. Jesus' purpose in using parables is *judicial*, as well as *didactic*, to discriminate between the careless and the sincere. In His earlier teaching, as the sermon on the mount, He taught plainly and generally without parables; but when His teaching was rejected or misunderstood, He in the latter half of His ministry judicially punished the unbelieving by parabolic veiling of the truth (Matt. xiii. 11-16), "therefore speak I to them in parables, because they seeing see not . . . but blessed are your eyes, for they see," etc. Also ver. 34, 35. The disciples' question (ver. 10), "why speakest Thou unto them in parables?" shows that this is the first *formal* beginning of His parabolic teaching. The parables found earlier are scattered, and so plain as to be rather *illustrations* than judicial veilings of the truth (vii. 24-27, ix. 16, xii. 25; Mark iii. 23; Luke vi. 39). Not that a merciful aspect is excluded even for the heretofore carnal hearers. The change of mode would awaken attention, and judgment thus end in mercy, when the message of reconciliation addressed to them first after Jesus' resurrection (Acts iii. 26) would remind them of parables not understood at the time. The Holy Spirit would "bring all things to their remembrance" (John xiv. 26). When explained, the parables would be the clearest illustration of truth. The parable, which was to the carnal a veiling, to the receptive was a revealing of the truth, not immediate but progressive (Prov. iv. 18). They were a penalty or a blessing according to the hearer's state: a darkening to those who loved darkness; enshrining the truth (concerning Messiah's spiritual kingdom so different from Jewish expectations) from the jeer of the scoffer, and leaving something to stimulate the careless afterwards to think over. On the other hand, enlightening the diligent seeker, who asks what

means this parable? and is led so to "understand all parables" (Mark iv. 13; Matt. xv. 17, xvi. 9, 11), and at last to need no longer this mode but to have all truth revealed plainly (John xvi. 25). The truths, when afterwards explained first by Jesus, then by His Spirit (xiv. 26), would be more definitely and indelibly engraven on their memories. About 50 out of a larger number are preserved in the Gospels (Mark iv. 33). Each of the three synoptical Gospels preserves some parable peculiar to itself; John never uses the word parable but "proverb" or rather brief "allegory," *parabolic saying* (*parotimia*). Parabolic sayings, like the *parotimia* in John (x. 1, 6-18, xvi. 25, xv. 1-8), occur also in Matt. xv. 15; Luke iv. 23, vi. 39; Mark iii. 23, "parable" in the sense "figure" or *type*, Heb. ix. 9, xi. 19. Gr. *Fable* introduces brutes and transgresses the order of things natural, introducing improbabilities resting on fancy. Parable does not, and has a loftier significance; it rests on the *imagination*, introducing only things probable. The allegory personifies directly ideas or attributes. The thing signifying and the thing signified are united together, the properties and relations of one being transferred to the other; instead of being kept distinct side by side, as in the parable; it is a prolonged metaphor or extended simile; it never names the object itself; it may be about other than religious truths, but the parable only about religious truth. The parable is longer carried out than the proverb, and not merely by accident and occasionally, but necessarily, figurative and having a similitude. The parable is often an expanded proverb, and the proverb a condensed parable. The parable expresses some particular fact, which the *simile* does not. In the fable the end is earthly virtues, skill, prudence, etc., which have their representatives in irrational creation; if men be introduced, they are represented from their mere animal aspect.

The rabbins of Christ's time and previously often employed parable, as Hillel, Shammai, the Gemara, Midrash (Lightfoot, Hor. Heb., Matt. xiii. 3); the commonness of their use was His *first* reason for employing them. He consecrated parables to their highest end. A *second* reason was, the untutored masses relish what is presented in the concrete and under imagery, rather than in the abstract. Even the disciples, through Jewish prejudices, were too weak in faith impartially to hear gospel truths if presented in naked simplicity; the parables secured their assent unawares. The Pharisees, hating the truth, became judicially hardened by that vehicle which might have taught them it in a guise least unpalatable. As in the prophecies, so in parables, there was light enough to guide the humble, darkness enough to confound the wilfully blind (John ix. 39, Ps. xviii. 26). A *third* reason was, gospel doctrines could not be understood fully before the historical facts on which they rested had been accomplished, viz. Jesus' death and resurrection. Parables were reposi-

tories of truths not then understood, even when plainly told (Luke xviii. 34), but afterwards comprehended in their manifold significance, when the Spirit brought all Jesus' words to their remembrance. The veil was so transparent as to allow the spiritual easily to see the truth underneath; the unspiritual saw only the sacred drapery of the parable in which He wrapped the pearl so as not to cast it before swine. "Apples of gold in pictures (frames) of silver."

The seven in Matt. xiii. represent the various relations of the kingdom of God. The first, the relations of different classes with regard to God's word. The second, the position of mankind relatively to Satan's kingdom. The third and fourth, the greatness of the gospel kingdom contrasted with its insignificant beginning. The fifth and sixth, the inestimable value of the kingdom. The seventh, the mingled state of the church on earth continuing to the end. The first four parables have a mutual connection (ver. 3, 24, 31, 33), and were spoken to the multitude on the shore; then ver. 34 marks a break. On His way to the house He explains the parable of the sower to the disciples; then, in the house, the tares (ver. 36); the three last parables (ver. 44-52), mutually connected by the thrice repeated "again," probably in private. The seven form a connected totality. The mustard and leaven are repeated in a different connection (Luke xiii. 18-21). *Seven* denotes completeness; they form a perfect prophetic series: the sower, the seedtime; the tares, the secret growth of corruptions; the mustard and leaven, the propagation of the gospel among princes and in the whole world; the treasure, the hidden state of the church (Ps. lxxiii. 3); the pearl, the kingdom prized above all else; the net, the church's mixed state in the last age and the final separation of bad from good.

The *second* group of parables are less theocratic, and more peculiarly represent Christ's sympathy with all men, and their consequent duties toward Him and their fellow men. The two debtors (Luke vii. 41), the merciless servant (Matt. xviii.), the good Samaritan (Luke x. 30), the friend at midnight (xi. 5), the rich fool (xii. 16), the figtree (xiii. 6), the great supper (xiv. 16), the lost sheep, piece of silver, son (Luke xv., Matt. xviii. 12), the unjust steward (Luke xvi. 1), Lazarus, etc. (ver. 19), unjust judge (xviii. 9), Pharisee and publican (ver. 9), all in LUKE [see], agreeable to his Gospel's aspect of Christ. *Thirdly*, toward the close of His ministry, the theocratic parables are resumed, dwelling on the final consummation of the kingdom of God. The pound (Luke ix. 12), two sons (Matt. xxi. 28), the vineyard (ver. 33), marriage (xxii. 2); the ten virgins, talents, sheep and goats (xxv.). Matthew, being evangelist of the kingdom, has the largest number of the first and third group. Mark, the Gospel of Jesus' acts, has (of the three) fewest of the parables, but alone has the parable of the corn's silent growth (iv. 26). John, who soars highest, has no parable strictly so called, having reached

that close communion with the Lord wherein parables have no place. For a different reason, viz. incapacity to frame them, the apocryphal Gospels have none.

**Interpretation.** Jesus' explanation of two parables, the sower and the tares, gives a key for interpreting other parables. There is one leading thought round which as centre the subordinate parts must group themselves. As the accessories, the birds, thorns, heat, etc., had each a meaning, so we must in other parables try to find the spiritual significance even of details. The mistakes some have made are no reason why we should not from Scripture seek an explanation of accessories. The fulfilment may be more than single, applying to the church and to the individual at once, both experimental and prophetic. But (1) The analogies must be real, not imaginary, and subordinate to the main lesson of the parable. (2) The parable in its mere outward form must be well understood, e.g. the relation of love between the Eastern shepherd and sheep (2 Sam. xii. 3, an O. T. parable, as the vineyard Isa. v. also) to catch the point of the parable of the lost sheep. (3) The context also introducing the parable, as Luke xv. 1, 2 is the starting point of the three parables, the lost sheep, etc.; so xvi. 14-18 (comp. John viii. 9) introduces and gives the key to the parable of the rich man and Lazarus. (4) Traits which, if literally interpreted, would contradict Scripture, are colouring; e.g. the number of the wise virgins and the foolish being equal; comp. Matt. vii. 13, 14. But there may be a true interpretation of a trait, which, if misinterpreted, contradicts Scripture, e.g. the hired labourers all alike getting the penny, not that there are no degrees of rewards (2 John 8) but the gracious gift of salvation is the same to all; the key is Matt. xix. 27-30, xx. 16. So the selling the debtor's wife and children (Matt. xviii. 25) is mere colouring from Eastern usage, for God does not consign wife and children to hell for the husband's and father's sins.

**Paradise.** [See EDEN.] From Sanskrit *paradesa*, "a foreign ornamental garden" attached to a mansion (Neh. ii. 8, Eccles. ii. 5 "gardens," S. of Sol. iv. 13 "orchard," *pardess*). An earthly paradise can never make up for losing a heavenly paradise (Rev. ii. 7; xxii. 1, 2, 14). Comp. the Holy Land turned from a garden of Eden into a wilderness, with Israel's wilderness made like Eden the garden of Jehovah (Num. xxiv. 6, Joel ii. 3, Isa. li. 3, Ezek. xxxvi. 35; contrast xxviii. 13). Paradise is the blessed resting place with Jesus to which the penitent thief's soul was received until the resurrection of the body (Luke xxiii. 43). Paul in a trance was caught up even to the third heaven, into paradise (2 Cor. xii. 2, 4). In Eden Adam and Eve lived solitary, exhibiting the perfection of the individual. The heavenly home shall be not merely a garden, but a city, the perfect communion of saints (Heb. xii. 22, Rev. xxi., xxii.). Earthly cities, Nineveh,

Babylon, and Thebes, rested on mere force; Athens and Corinth on intellect, art, and refinement, divorced from morality; Tyre on gain; even Jerusalem on religious privileges more than on love, truth, righteousness, and holiness of heart before God. But the coming city shall combine all that was excellent of the first Eden, with the perfect polity that rests on Christ the chief corner stone, in which symmetry, grace, power, and the beauty of holiness shall shine for ever.

**Parah.** A city allotted to Benjamin (Josh. xviii. 23). Now *Farah*, the wady Farah being an offshoot of the wady Suweinit.

**Paran, EL PARAN.** The Et Tih (*the wanderings*) desert, N. of the wilderness of Sinai. Israel passed from the latter into P. on their way N. towards KADESH [see] (Num. x. 12, xiii. 26). P. comprises one third of the peninsula which lies between Egypt and Canaan, the eastern half of the limestone plateau which forms the centre of the peninsula. Bounded on the N. by southern Canaan; on the W. by the brook or river of Egypt, parting it from Shur wilderness, the other half of the plateau; on the S. by the great sand belt sweeping across the peninsula in a concave northward line from gulf to gulf, and forming the demarcation between it and Sinai; on the E. by the northern part of the Elanitic gulf, and the Arabah dividing it from the Edom mountains. The Zin (not Sin) wilderness, Canaan's (Num. xxxiv. 3) immediate boundary, was its N.E. extremity, whence Kadesh is spoken of as in Zin wilderness or in P. (xiii. 26, xx. 1.) In 1 Sam. xxv. 1, 2 the southern parts of Canaan are called P. The beautiful wady Feiran is probably distinct (Speaker's Comm., Num. x. 12). *Phara*, a Roman station between the heads of the two gulfs, takes its name from P. P. is a dreary waste of chalk covered with coarse gravel, black flint, and drifting sand, crossed by watercourses and low horizontal hills. Not so wild looking as the Arabah, nor yet relieved by such fertile valleys as lie amidst the granite mountains of Sinai. Vegetation would probably cover the level plains, which have red clay soil in parts, but for the reckless destruction of trees for charcoal, so that the winter rains run at once to waste. Ishmael's dwelling (Gen. xxi. 21, 14; comp. xiv. 6). "Mount Paran" in Deut. xxxiii. 2 is the range forming the northern boundary of the desert of Sinai. In chap. i. 1 P. is either mount Paran or a city mentioned by Eusebius and Jerome near the mountain. The P. of Hadad the Edomite (1 Kings xi. 18) lay to N.W. or the Egyptian side of Horeb, between Midian and Egypt.

Capt. Burton has found extensive mineral districts in Midian, the northern being little worked, the southern with many traces of ancient labour, shafting and tunneling. Silver and copper abound in northern, gold in southern, and turquoise in northern, southern, and central Midian. How strikingly accurate are Scripture details! We should never have guessed

that a nomad people like the Midianites would have wrought mines; but research confirms fully the truth of Scripture, which represents them as having ornaments and tablets of gold, and chains for their camels' necks. The spoils from Midian (Num. xxxi. 50-53) included gold (of which was offered to Jehovah 16750 shekels!), silver, brass, iron, tin, and lead. The gold taken by Gideon from them was so enormous as to suffice for making a golden ephod (Jud. viii. 24-27).

The Haj route from Egypt by Elath to Mecca still runs through the P. desert. Hadad would take that road to Egypt, "taking men with them out of P." as guides through the desert. Seir (Edom and Teman), Sinai, and P. are comparatively adjacent, and therefore are associated together in God's giving the law (Hab. iii. 3), as in Deut. xxxiii. 2.

**Parbar.** 1 Chron. xxvi. 16, 18. A place or outbuilding with "chambers" for laying up temple goods (Keil), on the W. or hinder side of the temple enclosure, the same side as the causeway and gate of Shallecheth, on the S. side of the latter. The Parvarim in 2 Kings xxiii. 11, "suburbs," were probably on the E. side, where "the horses of the sun" would be kept in full view of the rising sun, not in the deep valley on the W. where P. was. A portico or porch (Gesenius). The rabbins transl. it "the outside place." Josephus mentions a "suburb" in the valley separating the W. wall of the temple from the city opposite, i.e. the S. end of the Tyropean valley, which lies between the wailing place and the modern Zion.

**Parnashta.** Esth. ix. 9.

**Parmanas.** Sixth of the seven ordained Acts vi. 5. [See DEACON.]

**Parnach.** Num. xxxiv. 25.

**Parosh.** Ezra ii. 3; Neh. vii. 8, viii. 3, x. 25, iii. 25, x. 14.

**Parshandatha.** Esth. ix. 7. Persian *frashnadata*, "given by prayer."

**Parthians.** Acts ii. 9; s.e. Jews settled in Parthia. Parthia proper lay S. of Hyrcania, E. of Media; but in the apostles' time the Parthian empire stretched from India to the Tigris and from the Khareem desert



PARTHIAN COFFIN.

to the southern ocean. Arsaces (256 B.C.), revolting from the Selencid successors of Alexander the Great, founded it. Rising out of the ruins of the Persian empire it was the only power that Rome dreaded, the Roman Crassus having been defeated by P. at Carrhae (Haran). Selencia was a chief city, also Hecatompylon. Ecbatana was their kings' summer residence. Mithridates I. ruled from the Indian Koosh to the Euphrates. Horsemen and bowmen were their chief force, expert in terribly injuring any enemy who durst follow them in flight. In A.D. 226 the last Arsacid yielded the kingdom to the Persians revolting under Artaxerxes.



They were Scythic Tatars of the Turanian race. The arch at Taekt-i-



Boston shows they were not unskilful in art.  
**Partridge:** *kore*. 1 Sam. xvi. 20, "a partridge in the mountains." Jer. xvii. 11, "the partridge sitteth on eggs and hatcheth them not" ("sitteth on eggs which it has not laid," Henderson), typifying the profitlessness of unlawful gain (Ps. xxxix. 6, xlix. 16, 17, lv. 23) in the end. Breeding in the desert mountain regions it makes its rude nest, a hole scratched in the earth and lined with dried leaves, and deposits 15 eggs. Like many of the rasorial birds they lay in one another's nests, and a different bird hatches from the bird who laid the eggs. This is Jeremiah's reference, or rather to its nest being on the ground, liable to be trodden under foot or robbed by carnivorous animals, notwithstanding all the beautiful manoeuvres of the parent bird to save the brood. *Jebotakim's* covetous grasping acts are here glanced at. *Kore* is from Heb. "call," referring to the call of the cock bird, as German *rebhuhn* is from *rufen* "to call." *Kore* imitates the



CACCABIS SAXATILIS

call note of the *Caccabis saxatilis*, "Greek partridge," which frequents rocky, brushwood covered, ground. The *Ammoperdix Heyii* is the partridge of the mountains, often hunted from place to place, till being fatigued it is knocked down by the sticks, *servaqtys*, of the Arabs (Shaw, Trav. i. 425); familiar to David in his camping near Adullam cave, and less apt to take wing than the *Caccabis saxatilis*. So Saul sought, by surprising David in his haunts from time to time, at last to destroy him.  
**Paruah.** 1 Kings iv. 17.  
**Parvaim.** Whence gold was brought for Solomon's temple (2 Chron. iii. 6). From Sanskrit *paru*, "hill," the *two hills* in Arabia mentioned by Ptolemy (vi. 7, § 11, Hitzig). Abbreviated from *Sepharvaim*, which stands in Syriac version and the targum of Jonathan for *Sephar* (*Zaphar* a seaport on the coast of Hadramant; Gen. x. 30, Knobel). From Sanskrit *pūrva*, "eastern" (Gesenius, Thees. ii. 1125).  
**Passah.** 1 Chron. vii. 33.  
**Passammim.** 1 Chron. xi. 18. [See **EPHESDAMMIM.**] The scene of frequent encounters between Israel and the Philistines.  
**Passah.** 1. 1 Chron. iv. 12. 2. Esra ii. 40, PHASAKH Neh. vii. 51.

**Pashur**=*prosperity everywhere* (Gesenius). 1. Jer. xxi. 1-6. A priest, Immer's son, of the 16th order (1 Chron. ix. 12), "chief governor in the house of the Lord." There were 24 in all: 16 of Eleazar's sons, eight of Ithamar's, answering (Luke xxii. 4) to the *captains* of the temple (1 Chron. xxiv. 14). Smote and put in the stocks Jeremiah for foretelling Jerusalem's desolation. On the following day Jeremiah, when brought out of the stocks, foretold that he should be not P. but **MAGOR-MISSABIB** [see], a terror to himself and his friends; he and all in his house, and all his friends to whom he had "propheesied lies" (v. 31, xviii. 18), should go into captivity and die in Babylon. 2. Jer. xxi. 1, 9, xxxviii. 1, 2-6; 1 Chron. xxiv. 9, 14; Neh. xi. 12. The house was a chief one in Nehemiah's time (vii. 41, x. 3, xii. 2). He was sent by Zedekiah to consult Jeremiah on the issue of Nebuchadnezzar's threatened attack, and received a reply foreboding Judah's overthrow. Subsequently, after the respite caused by Pharaoh Hophra had ended and the Chaldees returned to the siege, P. was one who besought the king to kill Jeremiah for weakening the hands of the men of war by dispiriting prophecies, and who cast the prophet into the pit of Malchiah. 3. Jer. xxxviii. 1.

**Passover.** [See **FEASTS.**] *Pesach* (Exod. xii. 11, etc.). The word is not in other Semitic languages, except in passages derived from the Heb. Bible; the Egyptian word *pesht* corresponds, "to extend the arms or wings over one protecting him." Also *sheor*, "leaven," answers to Egyptian *seri* "seething pot," *seru* "buttermilk," Heb. from *shaar* "something left from the previous mass. Pass-over is not so much *passing by* as *passing so as to shield over*; as Isa. xxxi. 5, "as birds flying so will the Lord of hosts defend Jerusalem, defending also He will deliver it, *passing over* He will preserve it" (Matt. xxiii. 37, Gr. *episunagon*, the "epi" expresses the hen's brooding over her chickens, the "sun" her gathering them together; Ruth ii. 12, Deut. xxxii. 11). Lowth, "leap forward to defend the house against the destroying angel, interposing His own person." Vitringa, "preserve by interposing." David interceding is the type (2 Sam. xxiv. 16); Jehovah is distinct from the destroying angel, and interposes between him and the people whilst David intercedes. So Heb. xi. 28, Exod. xii. 23. Israel's deliverance from Egyptian bondage and adoption by Jehovah was sealed by the pass-over, which was their consecration to Him. Exod. xii. 1-14 directs as "to the passover before the exodus, 15-20 as to the seven days" "feast of unleavened bread" (leaven symbolising *corruption*, as setting the dough in fermentation; excluded therefore from sacrifices, Lev. ii. 11). The passover was a kind of sacrament, uniting the nation to God on the ground of God's grace to them. The slain lamb typified the "Lamb of God that taketh away the sin of the world" (John i. 29). The unleavened

loaves, called "bread of affliction" (Deut. xvi. 3) as reminding them of past affliction, symbolised the new life cleansed from the leaven of the old Egyptian-like nature (1 Cor. v. 8), of which the deliverance from the external Egypt was a pledge to the believing. The *sacrifice* (for Jehovah calls it "*My sacrifice*": Exod. xxiii. 15-18, xxxiv. 25) came first; then, on the ground of that, the seven days' feast of unleavened bread to show they walked in the strength of the pure bread of a new life, in fellowship with Jehovah. Leaven was forbidden in all offerings (Lev. ii. 4, 5, vii. 12, x. 12); symbol of *hypocrisy* and misleading *doctrine* (Matt. xvi. 12, Luke xii. 1). The seven stamped the feast with the seal of *covenant relationship*. The first and seventh days (the beginning and the end comprehending the *whole*) were sanctified by a holy convocation and suspension of work, worship of and rest in Jehovah, who had created Israel as His own people (Isa. xliii. 1, 15-17). From the 14th to the 21st of Nisan. See also Exod. xiii. 3-10, Lev. xxiii. 4-14.

In Num. ix. 1-14 God repeats the command for the passover, in the second year after the exodus; those disqualified in the first month were to keep it in the second month. Talmudists call this "the little pass-over," and say it lasted but one day instead of seven, and the Hallel was not sung during the meal but only when the lamb was slain, and leaven was not put away. In xxviii. 16-25 the offering for each day is prescribed. In Deut. xvi. 1-6 directions are given as to its observance in the promised land, with allusion to the voluntary peace offerings (*chagigah*, "festivity") or else public offerings (Num. xxviii. 17-24; 2 Chron. xxx. 22-24, xxxv. 7-13). The *chagigah* might not be slain on the sabbath, though the passover lamb might. The *chagigah* might be boiled, but the passover lamb only roasted. This was needed as the passover had only once been kept in the wilderness (Num. ix.), and for 38 years had been intermitted. Joshua (v. 10) celebrated the passover after circumcising the people at Gilgal.

**First celebration.** On the 10th of Abib 1491 B.C. the head of each family selected a lamb or a kid, a male of the first year without blemish. If his family were too small to consume it, he joined his neighbour. Not less than ten, generally under 20, but it might be 100, provided each had a portion (Mishna, Pes. viii. 7) as large as an olive, formed the company (Josephus, B. J., vi. 9, § 3); Jesus' party of 13 was the usual number. On the 14th day he killed it at sunset (Deut. xvi. 6) "between the two evenings" (marg. Exod. xii. 6, Lev. xxiii. 5, Num. ix. 3-5). The rabbins defined two evenings, the first the afternoon (*proia*) of the sun's declension before sunset, the second (*opsia*) began with the setting sun; Josephus (B. J., vi. 9, § 3) "from the ninth (three o'clock) to the 11th hour" (five o'clock). The ancient custom was to slay the passover shortly after the daily sacrifice, i.e.

three o'clock, with which hour Christ's death coincided. Then he took blood in a basin, and with a hyssop sprig sprinkled it (in token of cleansing from Egypt-like defilements spiritually: 1 Pet. i. 2; Heb. ix. 22, x. 22) on the lintel and two sideposts of the house door (not to be trodden under; so not on the threshold: Heb. x. 22). The lamb was roasted whole (Gen. xxii. 8, representing Jesus' complete dedication as a holocaust), not a bone broken (John xix. 36); the skeleton left entire, whilst the flesh was divided among the partakers, expresses the unity of the nation and church amidst the variety of its members; so 1 Cor. x. 17, Christ the antitype is the true centre of unity. The lintel and doorposts were the place of sprinkling as being prominent to passers by, and therefore chosen for inscriptions (Deut. vi. 9). The sanctity attached to fire was a reason for the roasting with fire; a tradition preserved in the hymns to Agni the fire god in the Rig Veda. Instead of a part only being eaten and the rest burnt, as in other sacrifices, the whole except the blood sprinkled was eaten when roast; typifying Christ's blood shed as a propitiation, but His whole manhood transfused spiritually into His church who feed on Him by faith, of which the Lord's supper is a sensible pledge. Eaten with unleavened bread (1 Cor. v. 7, 8) and bitter herbs (repentance: Zech. xii. 10). No uncircumcised male was to partake (Col. ii. 11-13). Each had his loins girt, staff in hand, shoes on his feet; and ate in haste (as we are to be pilgrims, ready to leave this world: 1 Pet. i. 13, ii. 11; Heb. xi. 13; Luke xii. 35, 36; Eph. vi. 14, 15), probably standing. Any flesh remaining was burnt, and none left till morning. No morsel was carried out of the house.

Jehovah smote the firstborn of man and beast, and so "executed judgment against all the gods of Egypt" (Exod. xii. 12, Num. xxxiii. 3, 4), for every name and town had its sacred animal, bull, cow, goat, ram, cat, frog, beetle, etc. But the sprinkled blood was a sacramental pledge of God's passing over, i.e. sparing the Israelites. The feast was thenceforth to be kept in "memorial," and its significance to be explained to their children as "the sacrifice of the passover (i.e. the lamb, as in Exod. xii. 21, 'kill the passover,') to Jehovah" (Heb. ver. 27). In such haste did Israel go that they packed up in their outer mantle (as the Arab *haik* or *burnous*) their kneading troughs containing the dough prepared for the morrow's provision yet unleavened (ver. 34). Israel's firstborn, thus exempted from destruction, became in a special sense Jehovah's; accordingly their consecration follows in chap. xiii. This is peculiar to the Hebrews; no satisfactory reason for so singular an institution can be given but the Scripture account.

Subsequently (Lev. xxiii. 10-14) God directed an *omer* or sheaf of first-fruits (barley, first ripe, 2 Kings iv. 43), a lamb of the first year as a *beast offering*, with meat offerings,

on the morrow after the sabbath (i.e. after the day of holy convocation) to be presented before eating bread or parched corn in the promised land (Josh. v. 11). If Luke vi. 1 mean "the first sabbath after the second day of unleavened bread," the day on which the firstfruit sheaf was offered, whence they counted 50 days to pentecost, it will be an undesigned coincidence that the disciples should be walking through fields of standing corn at that season, and that the minds of the Pharisees and of Jesus should be turned to the subject of corn at that time (Blunt, Undes. Coinc. xxiii.). [But see SABBATICAL YEAR.] The consecration of the firstborn in Exod. xiii. naturally connects itself with the consecration of the first-fruits, which is its type. Again these typify further "Christ the firstfruits of them that slept"; also the Spirit, the firstfruits in the believer and earnest of the coming full redemption, viz. of the body (Rom. viii. 23); also Israel, the firstfruit of the church (xi. 16, Rev. xiv. 4), and elect believers (Jas. i. 18).

"The barley was smitten, for the barley was in the ear . . . but the wheat was not smitten, for it was not grown up" (Exod. ix. 31, 32). The seasons in Judaea and Egypt were much the same. Therefore in Deut. xvi. 9 the direction is "seven weeks shalt thou number unto thee from such time as thou beginnest to put the sickle to the corn," viz. at the passover when the wave sheaf was offered, the ceremony from which the feast of weeks was measured. By "corn" the barley harvest is meant: had Moses written "wheat" it would have been impossible to reconcile him with himself; but as "corn" means here *barley*, all is clear, seven weeks still remaining till wheat harvest, when at pentecost or the feast of weeks the firstfruit loaves were offered (Blunt, Undesigned Coincid. i.). Moreover the passover lambs were to be slain at the sanctuary, and their blood sprinkled on the altar, instead of on the lintel and doorposts (Deut. xvi. 1-6). The Mishna (Pesachim, ix. 5) marks the distinctions between "the Egyptian passover" and "the perpetual passover." The lamb was at the first passover selected on the tenth day of the month (not so subsequently: Luke xxii. 7-9, Mark xiv. 12-16); the blood was sprinkled on the lintels and sideposts; the hyssop was used; the meal was eaten in haste; and only for a day was unleavened bread abstained from. The subsequent command to burn the fat on the altar, and that the pure alone should eat (Num. ix. 5-10, xviii. 11), and that the *males* alone should appear (Exod. xxiii. 17, Deut. xvi. 16), was unknown at the first celebration; nor was the Hallel sung as afterwards (Isa. xxx. 29); nor were there days of holy convocation; nor were the lambs slain at a consecrated place (Deut. xvi. 2-7). Devout women, as Hannah and Mary, even in late times attended (1 Sam. i. 7, Luke ii. 41, 42).

The fat was burned by the priests (Exod. xxiii. 18, xxiv. 25, 26), and

the blood sprinkled on the altar (2 Chron. xxxv. 11, xxx. 16). Joy before the Lord was to be the predominant feeling (Deut. xxvii. 7). The head of the family or any one ceremonially clean brought the lamb to the sanctuary court, and slew it, or on special occasions gave it to Levites to slay (2 Chron. xxx. 17). Numbers at Hezekiah's passover partook "otherwise than it was written," "not cleansed according to the purification of the sanctuary" (Num. ix. 5-10). Instead therefore of the father of the family slaying the lamb and handing the blood to the priest, to sprinkle on the altar, the Levites did so; also at Josiah's passover (2 Chron. xxxv. 6, 11). Hezekiah prayed for the unpurified partakers: "the good Jehovah pardon every one that prepareth his heart to seek God . . . though he be not cleansed according to the purification of the sanctuary." Hezekiah presumes that those out of Ephraim coming to the passover were sincere in seeking Jehovah the God of their fathers, though they had been unable to purify themselves in time for the passover. Sincerity of spirit in seeking the Lord is acceptable to Him, even where the strict letter of the law has been unavoidably unfulfilled (Hos. vi. 6, Mic. vi. 8, Matt. ix. 13). Hezekiah kept the passover as "the little passover" in the second month, for "they could not keep it" at the regular time, "because the priests had not sanctified themselves sufficiently, neither had the priests gathered themselves to Jerusalem." They kept other seven days beside the first seven, (1) because Hezekiah had given so many beasts that there was more than they could use during the ordinary seven days; (2) so many priests had sanctified themselves as to be able to carry on the altar services with such numerous sacrifices. Josiah's passover is the next recorded (2 Chron. xxxv.). Then Esra's (vi.).

The Pesachim (vit. 1) say a wooden (pomegranate) spit was thrust lengthwise through the lamb; Justin Martyr says (Trypho, 40) another spit was put crosswise, to which the front feet were attached; so do the modern Samaritans in roasting the passover lamb; type of the cross. It was roasted thoroughly in an earthen beehive-shaped oven, but not touching the sides, that the roasting might be wholly by fire (Exod. xii. 9; 2 Chron. -xxxv. 6-13). The modern Jews use dry thin biscuits as unleavened bread; a shoulder of lamb thoroughly roasted, instead of a whole one; a boiled egg, symbolising wholeness; sweet sauce to represent the sort of work in Egypt; a vessel of salt and water (representing the Red Sea) into which they dip their bitter herbs; a cup of wine stands all the night on the table for Elijah (Mal. iv. 5); before filling the guests' cups a fourth time an interval of dead silence follows, and the door is opened to admit him. The purging away of leaven from the house, and the not eating leavened bread, is emphatically enforced under penalty of cutting off (Exod. xii. 16-20, xiii.

7). The rabbins say that every corner was searched for leaven in the evening before the 14th Nisan. The bitter herbs (wild lettuces, endive, chicory, or nettles, all articles of Egyptian food: Peaschim ii. 6) symbolized Israel's past bitter affliction, and the sorrow for sin which becomes us in spiritually feeding on the Lamb slain for us (Luke xiii. 62). The sauce is not mentioned in the pentateuch, but in John xiii. 26, Matt. xxvi. 23. Called *haroseth* in the Mishna: of vinegar and water (Bartenora). Some say it was thickened to the consistency of mortar to commemorate Israel's brickmaking hardships in Egypt. Four cups of wine handed round in succession were drunk at the paschal meal (Mishna, Pes. x. 1, 7), which the pentateuch does not mention; usually rod, mixed with water (Pes. vii. 13). (See Luke xiii. 17, 20; 1 Cor. x. 16; and LORD'S SUPPER.) The second cup was filled before the lamb was eaten, and the son (Exod. xii. 26) asked the father the meaning of the passover; he in reply recounted the deliverance, and explained Deut. xvi. 5, which was also connected with offering the first-fruits. The third was "the cup of blessing." The fourth *the cup of the Hallel*; others make the fourth, or "cup of the Hallel," the "cup of blessing" answering to "the cup after supper" (Luke xiii. 20). Schoettgen says "cup of blessing" was applied to any cup drunk with thanksgiving (comp. Ps. cxvi. 13). The Hallel consisted of Ps. cxiii., cxiv., sung in the early part of the passover, before the lamb was carved and eaten; Ps. cxv.—cxviii. after the fourth cup (the greater Hallel sung at times was Ps. cxx.—cxxxviii.). So the "hymn" sung by Jesus and His apostles (Matt. xxvi. 30, Mark xiv. 26). The ancient Israelites sat. But reclining was the custom in our Lord's time (Luke xiii. 14, Matt. xxvi. 20, John xxi. 20 Gr.). A marble tablet found at Cyricus shows the mode of



reclining at meals, and illustrates the language of the Syrophenician woman, "the dogs eat of the crumbs." The inhabitants of Jerusalem accommodated at their houses as many as they could, so that our Lord's direction to His disciples as to asking for a guestchamber to keep the passover in was nothing unusual, only His Divine presence is shown in His command (Matt. xxvi. 18, Mark xiv. 13-15). Those for whom there was no room in the city camped outside in tents, as the pilgrims at Mecca. In Nero's reign

they numbered, on one occasion, 2,700,000, according to Josephus (B. J. vi. 9, §3); seditions hence arose (Matt. xxvi. 5, Luke xiii. 1). After the passover meal many of the country pilgrims returned to keep the remainder of the feast at their own homes (Deut. xvi. 7). The release of a prisoner at the passover was a Jewish and Roman custom which PILATE [see] complied with (Matt. xxvii. 15, John xviii. 38).

As to the reconciling of the synoptical Gospels, which identify the last supper with the passover, and John, who seems to make the passover a day later, probably xiii. 1, 2 means "before the passover (i.e. in the early part of the passover meal) Jesus gave a proof of His love for His own to the end. And during supper" (*ginomenou*, Vat., Sin. MSS., even if *genomenou* be read with Alex. MS. it means *when supper had begun to be*), etc. Again, ver. 20, "buy those things that we have need of against the feast," refers to the chagigah provisions for the seven days of unleavened bread. The day for sacrificing the chagigah was the 15th, then beginning, the first day of holy convocation. The lamb was slain on the 14th, and eaten after sunset, the beginning of the 15th. Also xviii. 28, the rulers "went not into the judgment hall, lest they should be defiled, but that they might eat the passover," means that they might go on keeping the passover, or that they might eat it even yet, though having suffered their proceedings against Christ to prevent their eating it before, or specially that they might eat the chagigah (Deut. xvi. 2, 2 Chron. xxxv. 7-9); the passover might be eaten by those not yet cleansed (2 Chron. xxx. 17), but not so the chagigah. Joseph however did not succeed to enter the prætorium and beg Jesus' body from Pilate (Mark xv. 43). Had the passover supper not been till that evening (John xviii. 28) they might have been purified in good time for it by ablution; but as the feast had begun, and they were about to eat the chagigah (or the passover lamb itself, which they ought to have eaten in the early part of the night), they could not. Lastly, John xix. 14, "the preparation of the passover," is explained by Mark xv. 42, "the preparation, the day before the sabbath" in the passover week, the day of holy convocation, the 15th Nisan, not "before the passover." So John xix. 31, "the preparation for the sabbath" began the ninth hour of the sixth day of the week (Josephus, Ant. xvi. 6, § 2). "That sabbath was a high day," viz. because it was the day (next after the day of holy convocation) on which the omer sheaf was offered, and from which were reckoned the 50 days to pentecost. It is no valid objection that our Lord in this view was tried and crucified on the day of holy convocation, for on the "great day of the feast" of tabernacles the rulers sent officers to apprehend Jesus (John vii. 32-45). Peter was seized during the passover (Acts xii. 3, 4). They themselves stated as their reason for not seizing Him during the passover, not its

sanctity, but the fear of ~~an~~ uproar among the assembled multitudes (Matt. xxvi. 5). On the sabbath itself not only Joseph but the chief priests come to Pilate, probably in the prætorium (Matt. xxvii. 62). However, Caspari (Chron. and Geogr. Introd. Life of Christ) brings arguments to prove Christ did not eat the paschal lamb, but Himself suffered as the true Lamb at the paschal feast. [See JESUS CHRIST.] The last supper and the crucifixion took place the same (Jewish) day. No mention is made of a lamb in connection with Christ's last supper. Matthew (xxvii. 62) calls the day after the crucifixion "the next day that followed the day of preparation." The phrase, Caspari thinks, implies that "the preparation" was the day preceding not merely the sabbath but also the first day of the passover feast.

All the characteristics of sacrifice, as well as the term, are attributed to the passover. It was offered in the holy place (Deut. xvi. 5, 6); the blood was sprinkled on the altar, the fat burned (2 Chron. xxx. 16, xxxv. 11; Exod. xii. 27, xiii. 18; Num. ix. 7; Deut. xvi. 2, 5; 1 Cor. v. 7). The passover was the yearly thank offering of the family for the nation's constitution by God through the deliverance from Egypt, the type of the church's constitution by a coming greater deliverance. It preserved the patriarchal truth that each head of a family is priest. No part of the victim was given to the Levitical priest, because the father of the family was himself priest. Thus when the nation's inherent priesthood (Exod. xix. 6) was delegated to one family, Israel's rights were vindicated by the passover priesthood of each father (Isa. lxi. 6; 1 Pet. ii. 5, 9). The fact that the blood sprinkled on the altar was at the first celebration sprinkled on the lintel and doorposts of each house attested the sacredness of each family, the spiritual priesthood of its head, and the duty of family worship. Faith moving to obedience was the instrumental mean of the original deliverance (Heb. xi. 28) and the condition of the continued life of the nation. So the passover kept in faith was a kind of sacrament, analogous to the Lord's supper as circumcision was to baptism. The laying up the lamb four days before passover may allude to the four centuries before the promise to Abram was fulfilled (Gen. xv.), typically to Christ's being marked as the Victim before the actual immolation (Mark xiv. 8, 10, 11). Christ's blood must be sprinkled on us by the hyssop of faith, else guilt and wrath remain (Isa. liii. 7; Acts viii. 32; 1 Pet. i. 18, 19). Being first in the religious year, and with its single victim, the passover stands forth preeminent.

Patara. A city on the S.W. shore of Lycia, near the left bank of the Xanthus and opposite Rhodes (Acts xxi. 1, 2). Paul coming from Rhodes at the end of his third missionary journey here found a ship going to Phœnicia, and in it completed his voyage. The seat of a bishopric subsequently. The river and har-

bour are now becoming choked with sand.

**Pathros, PATHRUSIM.** A district (the Pathyrite nome) of Egypt near Thebes; named from a town called by the Egyptians Ha-Hather or with the article *Pha-Hat-Aer*, "the abode of Hather" the Egyptian Venus. Originally independent of Egypt, and ruled by its own kings. In the Mosaic genealogy the P. were the inhabitants of Upper Egypt; originally in the Bible view a colony of Mizraites from Lower Egypt (Gen. x. 13, 14; 1 Chron. i. 12). Isaiah (xi. 11) foretells Israel's return from P. (Jer. xlv. 1, 15; Ezek. xxix. 14.) "P. the land of their birth" (margin. xxx. 18-18). The Thebaid was the oldest part of Egypt in civilization and art, and was anciently called "Egypt" (Aristotle); Herod. ii. 15. Tradition represented the people of Egypt as coming from Ethiopia, and the first dynasty as Thinite. "Pa-t-ree" in Egyptian means the land of the South.

**Patmos.** Rev. i. 9. One of the Sporades. A small rugged island of the Icarian Sea, part of the Ægean; 20 miles S. of Samos, 24 W. of Asia Minor, 26 in circumference. The scene of John's banishment (by Domitian), where he "was in the Spirit on the Lord's day." The rocky solitude suited the sublime nature of the Revelation. On a hill in the southern half of the island is the monastery of John the Divine, and the traditional grotto of his receiving the Apocalypse. In the middle ages called *Patmosa* from its palms; now there is but one, and the island has resumed its old name *Patmo* or *Patino*. It is unvisited by Turks, without any mosque, and saddled with moderate tribute, free from piracy, slavery, and any police but their own.



**Patriarchs.** Heads of races, tribes, clans, and families. Abraham (Heb. vii. 4), Jacob's sons (Acts vii. 8, 9), David (Acts ii. 29). The "patriarchal system" before Moses developed itself out of family relations, before the foundation of nations and regular governments. The "patriarchal dispensation" is the covenant between God and the godly seed, Seth, Noah, Abraham, and their descendants; the freedom of intercourse with God is simple and childlike, as contrasted with the sterner aspect of the Mosaic dispensation. It is the innocence of childhood, contrasted with the developed manhood of our Christian dispensation. The distinction between the seed of the woman and that of the serpent appears in God's revealing Himself to the chosen as He did not to the world; hence their history is typical (Gal. iv. 21-31; Heb. vii. 1-7; Matt. xxi. 37-39; Luke xvi. 28-32; Rom. ix. 10-13). Yet God is revealed as God not merely of a tribe, but of all the earth (Gen. xviii. 25). All nations were to

be blessed in Abraham. The Gentile Pharaoh and Abimelech have revelations. God is called "almighty" (Gen. xvii. 1, xviii. 3, xxv. 11). Melchisedek, of Canaanite Salem, is His king priest, and He punishes Canaanite Sodom and Gomorrah. Authority is grounded on paternal right, its natural ground and source, even as God is the common Father of both patriarch and children. The birthright is the privilege of the first-born, but requiring the father's confirmation. Marriage is sacred (Gen. xxiv. 7, 13, 31, xxxviii. 24). Intermarriage with idolaters is treason to God and the chosen seed (xxvi. 34, 35; xvii. 46; xviii. 1, 6-9). The patriarchs severally typify Him in whom all their several graces meet, without blemish.

**Patrobas.** A Christian at Rome (Rom. xvi. 14) whom St. Paul salutes. A name borne by a member of Cæsar's household. (Suetonius, Galba 20; Martial Ep. ii. 32, § 8; comp. Phil. i. 13, iv. 22.)

**PAU, PAT** (Gen. xxvi. 39; 1 Chron. i. 50). Capital of Hadar, king of Edom.

**Paul.** [See Acts.] The leading facts of his life which appear in that history, subsidiary to its design of sketching the great epochs in the commencement and development of Christ's kingdom, are: his conversion (ix.), his labours at Antioch (xi.), his first missionary journey (xiii., xiv.), the visit to Jerusalem at the council on circumcision (xv.), introduction of the gospel to Europe at Philippi (xvi.), visit to Athens (xvii.), to Corinth (xviii.), stay at Ephesus (xix.), parting address to the Ephesian elders at Miletus (xx.), apprehension at Jerusalem, imprisonment at Cæsarea, and voyage to Rome (xxi.—xxvii.). Though of purest Hebrew blood (Phil. iii. 5), "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, (bearing the name of the eminent man of that tribe, king Saul,) an Hebrew of the Hebrews," yet his birthplace was the Gentile Tarsus. (Acts xxi. 39, "I am a Jew of Tarsus in Cilicia, a citizen of no mean city.") His father, as himself, was a Pharisee (xxiii. 6). Tarsus was celebrated as a school of Greek literature (Strabo, Geogr. i. 14). Here he acquired that knowledge of Gr. authors and philosophy which qualified him for dealing with learned Gentiles and appealing to their own writers (Acts xvii. 18-23, Anatus; 1 Cor. xv. 33, Menander; Tit. i. 12, Epimenides). Here too he learned the Cilician trade of making tents of the goats' hair cloth called "cilicium" (Acts xviii. 3); not that his father was in straitened circumstances, but Jewish custom required each child, however wealthy the parents might be, to learn a trade. He possessed the Roman citizenship from birth (xxii. 28), and hence, when he commenced ministering among Gentiles, he preferred to be known by his Roman name Paul rather than by his Heb. name Saul. His main education (probably after passing his first 12 years at Tarsus, xxvi. 4, 5, "among his own nation." Alex.,

Vat., Sin. MSS. read "and" before "at Jerusalem") was at Jerusalem "at the feet of GAMALIEL [see], taught according to the perfect manner of the law of the fathers" (xxii. 3). Thus the three elements of the world's culture met in him: Roman citizenship, Grecian culture, Hebrew religion. Gamaliel had counselled toleration (v. 34-39); but his teaching of strict Pharisaic legalism produced in Saul's ardent spirit persecuting zeal against opponents, "concerning Saul persecuting the church" (Phil. iii. 6). Among the synagogue disputants with Stephen were men "of Cilicia" (Acts vi. 9), probably including Saul; at all events it was at his feet, whilst he was yet "a young man," that the witnesses, stoning the martyr, laid down their clothes (vi. 9, vii. 58; Deut. xvii. 7). "Saul was consenting unto his death" (Acts vi., vii.); but we can hardly doubt that his better feelings must have had some misgiving in witnessing Stephen's countenance beaming as an angel's, and in hearing his loving prayer for his murderers. But stern bigotry stifled all such doubts by increased zeal; "he made havock of *ethnoineto*, ravaged as a wild beast" the church, entering into the houses (severally, or *uor-ship rooms*), and haling men and women committed them to prison" (viii. 3). But God's grace arrested Paul in his career of blind fanaticism; "I was had mercy upon, because I did it ignorantly in unbelief" (1 Tim. i. 12-16). His ignorance was culpable, for he might have known if he had sought aright; but it was less guilty than sinning against light and knowledge. There is a wide difference between mistaken zeal for the law and wilful striving against God's Spirit. His ignorance gave him no claim on, but put him within the range of, God's mercy (Luke xxiii. 34; Acts iii. 17; Rom. x. 2). The positive ground of mercy is solely God's compassion (Tit. iii. 5).

We have three accounts of his conversion, one by Luke (Acts ix.), the others by himself (xxii., xxvi.), mutually supplementing one another. Following the adherents of "the (Christian) way" "unto strange cities," and "breathing out threatenings and slaughter," he was on his journey to Damascus with authoritative letters from the high priest empowering him to arrest and bring to Jerusalem all such, trusting doubtless that the heathen governor would not interpose in their behalf. At midday a light shone upon him and his company, exceeding the brightness of the sun; he and all with him fell to the earth (ix. 14; in ix. 7 "stood speechless," viz. they soon rose, and when he at length rose they were standing speechless with wonder), "hearing" the sound of a "voice," but not understanding (comp. 1 Cor. xiv. 2 margin) the articulate speech which Paul heard (Acts xxii. 9, "they heard not the voice of Him that spake") in Hebrew (xxvi. 14), "Saul, Saul, why persecutest thou Me?" (in the person of My brethren, Matt. xxv. 40). "It is hard for thee to kick

against the gods" (not in Acts ix. 5 Sin., Vat., Alex. MSS., but only in xxvi. 14), which, as in the case of oxen being driven, only makes the goad pierce the deeper (Matt. xxi. 44, Prov. viii. 36). Saul trembling (as the jailer afterwards before him, Acts xvi. 30, 31) said, "Lord, what wilt Thou have me to do?" the usual question at first awakening (Luke iii. 10), but here with the additional sense of *unreserved surrender of himself to the Lord's guidance* (Isa. vi. 1-8). The Lord might act directly, but He chooses to employ ministerial instruments; such was Ananias whom He sent to Saul, after he had been three days without sight and neither eating nor drinking, in the house of Judas (probably a Christian to whose house he had himself led, rather than to his former co-religionists). Ananias, whom he would have seized for prison and death, is the instrument of giving him light and life. God had prepared Ananias for his visitor by announcing the one sure mark of his conversion, "behold he prayeth" (Rom. viii. 15). Ananias had heard of him as a notorious persecutor, but obeyed the Lord's direction. In Acts xxvi. 16-18 Paul condenses in one account, and connects with Christ's first appearing, subsequent revelations of Jesus to him as to the purpose of his call; "to make thee a minister and witness of these things . . . delivering thee from the Gentiles, unto whom now I send thee." Luke Jonah, the outcast runaway, when penitent, was made the messenger of repentance to guilty Nineveh.

The time of his call was just when the gospel was being opened to the Gentiles by Peter (x.). An apostle, severed from legalism and determined unbelief by an extraordinary revulsion, was better fitted for carrying forward the work among unbelieving Gentiles, which had been begun by the apostle of the circumcision. He who was the most learned and at the same time humblest (Eph. iii. 8, 1 Cor. xv. 9) of the apostles was the one whose pen was most used in the N. T. Scriptures. He "saw" the Lord in actual person (Acts ix. 17, xxii. 14, xxiii. 11, xxvi. 16; 1 Cor. xv. 8, ix. 1), which was a necessary qualification for apostleship, so as to be witness of the resurrection. The light that flashed on his eyes was the sign of the spiritual light that broke in upon his soul; and Jesus' words to him (Acts xxvi. 18), "to open their eyes and to turn them from darkness to light" (which commission was symbolised in the opening of his own eyes through Ananias, ix. 17, 18), are by undesigned coincidence reproduced naturally in his epistles (Col. i. 13-14; 2 Cor. iv. 4; Eph. i. 18, contrast iv. 18, vi. 12). He calls himself "the one untimely born" in the family of the apostles (1 Cor. xv. 8). Such a child, though born alive, is yet not of proper size and scarcely worthy of the name of man; so Paul calls himself "least of the apostles, not meet to be called an apostle" (comp. 1 Pet. i. 3). He says, God's "choice" (Acts ix. 15, xxv. 14), "separating me (in contrast to his having been once a Pharisee, from *pharash*, i. e. a separatist, bo-

now 'separated' unto something infinitely higher) from my mother's womb (therefore without any merit of mine), and calling me by His grace (which carried into effect His 'good pleasure,' *eudokia*), revealed His Son in me, that I might preach Him among the heathen," independent of Mosaic ceremonialism (Gal. i. 11-20). Ananias, being "a devout man according to the law, having a good report of all the Jews there," was the suitable instrument of giving him bodily and spiritual sight in his transition stage. His language accords, "the God of our fathers (comp. Paul's own, 2 Tim. i. 3, Gal. i. 14) hath chosen thee . . . that thou shouldst see that Just (righteous, a legal term) One."

Saul directly on his conversion "preached Christ in the synagogues that He is the Son of God," to the astonishment of his hearers (Acts ix. 20, 21); then followed his retirement to Arabia for a considerable part of the whole "three years" between his conversion and his visit to Jerusalem. From Arabia he returned to Damascus, where with his increased spiritual "strength" he confounded the Jews. Then on their watching to kill him he was "let down by the wall in a basket," under *ARKAS* [see] (2 Cor. xi. 32, Gal. i. 15-18). His three years of direction by the Lord alone answer to the about three years' intercourse of Jesus with His twelve apostles. This first visit to Jerusalem is that mentioned Acts ix. 26, at which occurred the vision (xxii. 17, 18). His "increase in strength" (ix. 22) was obtained in communion with the Lord in Arabia near the scene of giving the law, a fit scene for the revelation of gospel grace which supersedes it (Gal. iv. 25). Ananias his first instructor, esteemed for his legal piety, was not likely to have taught him the gospel's independence of the Mosaic law. Paul received it by special revelation (1 Cor. xi. 23, xv. 3; 1 Thess. iv. 15). The "many days" (Acts ix. 23) answer to "three years" (Gal. i. 18), as in 1 Kings ii. 38, 39. In Arabia he had that retirement after the first fervour of conversion which great characters need, preparatory to their life work for God, as Moses in Midian (Acts vii. 20, 22). His familiarity with mount Sinai in Arabia, the scene of the giving of the law, appears in Gal. iv. 24, 25, Heb. xii. 18; here he was completely severed from his former legalism. Thence he returned to Damascus; then he went to Jerusalem to see Peter. He saw only Peter and James, being introduced by Barnabas not to seek their sanction but to inform them of Jesus' independent revelation to him (Acts ix. 26-29; Gal. i. 18, 19). His Grecian education adapted him for successfully, like Stephen, disputing against the Grecians. He had a vision later than that of Acts xiii. 17, 18, viz. in 2 Cor. xii. 1, etc., six years after his conversion, A. D. 43. Thus Paul was an independent witness of the gospel. When he compared his gospel with that of the apostles there was found perfect harmony (Gal. ii. 2-9). After staying only 15 days at Jerusalem, wherein there was not time for his deriving his gospel commission from

Peter with whom he abode, having had a vision that he should depart to the Gentiles (Acts xxii. 18, 19), and being plotted against by Hellenistic Jews (ix. 29), he withdrew to the seaport Cæsarea (ver. 30), thence by sea to Tarsus in Cilicia (Gal. i. 21), and thence to Syria. His journey by sea, not land, accounts for his being "unknown by face unto the churches of Judæa" (ver. 22), so that he could not have derived his gospel from them. He puts "Syria" before "Cilicia," as it was a geographical phrase, the more important being put first. Meantime at Antioch the gospel was preached to Gentile "Greeks" (*Hellenas* in Alex. MS., not "Grecians," Acts xi. 20) by men of Cyprus and Cyrene scattered abroad at the persecution of Stephen; Barnabas went down then from Jerusalem, and glad in seeing this special grace of God [see CHRISTIANS], "exhorted them that with purpose of heart they would cleave unto the Lord." Desiring a helper he fetched Saul from Tarsus to Antioch, and for a whole year they laboured together, and in leaving for Jerusalem (Paul's second visit there, not mentioned in Galatians, being for a special object and for but "few days," xi. 30, xii. 25) brought with them a token of brotherly love, a contribution for the brethren in Judæa during the famine which was foretold by Agabus



CLAVDIVS AND AGRIFFA I.

and came on under Claudius Cæsar (xi. 22-30: A. D. 44).

Returning from Jerusalem to Antioch, after having fulfilled their ministry, they took with them John Mark as subordinate helper (xii. 25). Here (xiii.) whilst their minds were dwelling on the extraordinary accession of Gentile converts, "as they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them," viz. to labours among the Gentiles, such as was the specimen already given at Antioch, in which these two had taken such an efficient part. Very striking is the patient humility with which Paul waited for the Lord's time, as he had already received his call to be "a chosen vessel to bear His name before the Gentiles." In going forth on his first missionary journey he was subordinate to Barnabas; but after preaching the word in Cyprus, where in the Lord's name he had smitten with blindness Elymas the sorcerer (even as he had tried to blind spiritually the governor), and when Sergius Paulus who had sent for Barnabas and Saul believed, he thenceforth under the name Paul takes the lead. Peter's smiting Simon Magus (Acts viii.), who sought spiritual powers for gain, corresponds. The unity of God's dealings with His people is the true explanation of the parallelism between the histories of Paul and Peter, just as profound re-

resemblance of form and typical structure exist between species and genera of both plants and animals which in many respects are widely divergent. Peter heals the man lame from birth at the temple gate, Paul the man impotent in feet from birth at Lystra; both fixed their eyes upon the men. As Peter at midnight was miraculously delivered from Herod's prison, so Paul at Philippi was loosed from his chains with an earthquake. As Peter raised Dorcas, so Paul Eutychnus. Peter's striking Ananias and Sapphira dead answers to Paul's striking Elymas blind. As Peter's shadow healed the sick, so Paul's handkerchiefs. As Peter confirmed with the laying on of hands the Samaritans, and the Holy Ghost came on them, so Paul the Ephesian disciples of John Baptist (Acts xix.). Luke marks the transition point between Paul's past ministrations to Jews and his new ministry among Gentiles, which was henceforth to be his special work, by his Gentile designation, borne from infancy but now first regularly applied to him, Paul. At Perga in Pamphylia MARK [see] foretook him and Barnabas.

In Antioch in Pisidia, as in Cyprus, they began their preaching in the *synagogos* on the sabbath. In Paul's remarkable address we have a specimen of his mode of dealing with "the Jews . . . men of Israel . . . and religious proselytes . . . ye that fear God." He bases all on the covenant God made with "our fathers," brings out God's "raising up of David to be king, a man after His own heart," shows that it was "of his seed" that "God according to promise raised unto Israel a Saviour Jesus," applies the message of salvation to them, proves that the rulers in condemning Him in spite of themselves fulfilled the prophecies read every sabbath concerning Him; for instance the promise of the second psalm, "Thou art My Son, this day have I begotten Thee," God fulfilled in raising Jesus. These are "the sure mercies" (*the holy or gracious promises, osia Gr., chasid Heb.*) of the covenant made with David; hence (Ps. xvi. 10) he anticipates "Thou wilt not suffer Thy Holy (Gracious: *chasid, 'in God's favour': John i. 14, 16, osion) One to see corruption," which cannot apply to David (for he saw corruption) and can only apply to Christ. He winds up with the characteristically Pauline doctrine of the epistles to Romans and Galatians: "by Him all that believe are justified from all things from which ye could not be justified by the law of Moses." On the other hand a work of wonder and destruction is foretold by the prophets against all "despisers." After the congregation was broken up many Jews and proselytes followed Paul and Barnabas, and heard more of "the grace of God." But when almost the whole city came together the next sabbath to hear the word of God, *envy of the admission of Gentiles* to gospel privileges without being first proselytised to Judaism incited the Jews to blaspheme and to contradict Paul. This caused Paul to wax bolder and*

say, It was necessary to speak the word first to you, but seeing ye judge yourselves unworthy (it is not God who counted them "unworthy": Matt. xx. 19, xxii. 8) of everlasting life, lo, we turn to the Gentiles. This too accords with the prophets (Isa. xlii. 6, xliii. 6). The Gentiles rejoiced, and many believed; but the Jews influenced their proselyte women of the higher class, and chief men, to drive Paul and Barnabas away.

The apostles proceeded to Iconium cheered by the joy with which the Holy Ghost filled the disciples. There "long time abode they speaking boldly in the Lord, which gave testimony unto the word of His grace and granted signs and wonders to be done by their hands" (Acts xiv. 3). But persecution drove them thence, and they fled to LYSTRA [see] and Derbe of Lycaonia. Again as at Cyprus Paul's ministry resembles Peter's, the cure of the impotent man in Lystra corresponding to Peter's cure of the same disease at the Beautiful gate of the temple (iii.); indeed the parallelism probably led three very old MSS., C, D, E, to insert from iii. 8, in xiv. 10, "I say unto thee in the name of the Lord Jesus Christ," etc. His mode of address is happily suited to the heathen of Lystra in turning them from their purpose of sacrificing to him and Barnabas as MERCURY [see] (for Paul was the chief speaker) and Jupiter respectively. Instead of appealing to the Scriptures, he appeals to what they knew, the witness of God in His gifts of "rain and fruitful seasons"; he urges them to "turn from these vanities (dead idols) to serve the living God who made all things," in undesigned coincidence with Pauline language (1 Thess. i. 9, 10). His address to the heathen Athenians corresponds (Acts xvii. 24-29); there he says "God winked at the times of ignorance, but now commandeth all to repent," as here, "who in times past suffered all nations to walk in their own ways," and Rom. iii. 25, "on account of the pretermission (passing by without judicial cognisance) of the past sins in the forbearance of God." With characteristic fickleness the mob stoned him whom just before they idolized. But he arose and went into the city, and next day to Derbe and to Lystra again, and to Iconium and Antioch, ordaining elders in



TETRADRACHM OF ANTIOCH IN SYRIA.

every church, and confirming the disciples by telling them "that we must through much tribulation enter into the kingdom of God." From Pisidia they came to Perga and Attalia; thence to Antioch, where they reported at what may be called the first missionary meeting or convention "all that God had done with

them, opening the door of faith unto the Gentiles"; and so ended Paul's first missionary tour.

Next (Acts xiv. 28, xv.), during Paul's stay at Antioch, men from Judaea came teaching that the Gentile converts must be circumcised. He and Barnabas strenuously opposed them, and were selected to go to Jerusalem and lay the question before the apostles and elders. Paul had also a Divine "revelation" (Gal. ii. 2) that he should go, besides his public commission. On their way they announced in Phenice and Samaria the conversion of the Gentiles, "causing great joy unto all the brethren." At Jerusalem "they declared all things that God had done with them," the facts and miracles of their mission among the Gentiles in general to the Christian multitude there; "but privately" to the apostles the details of his doctrine, in order to compare it with their teaching, to let them see that he was not "running in vain," in not requiring circumcision of Gentile converts. Certain Pharisees however rose up, insisting on it, but Paul would not yield "for an hour" (Gal. ii.); the council followed, in which Peter silenced arguments by the logic of facts, God having given the Holy Ghost to the Gentiles, who believed through him, even as He did to the believing Jews. Why then should the burdensome legal yoke be imposed on them, which God had not made a necessary preliminary to their salvation? Barnabas and Paul confirmed by their experience the fact of God's work among the Gentiles. St. James wound up by showing that Amos' prophecy (ix. 11, 12) of the call of the Gentiles, consequent on the building again of David's tabernacle, accords with the facts just stated. The decree followed, binding the Gentiles only to abstinence from idol pollutions, fornication, and, in deference to the Jews' feelings, from things strangled and blood. So Judas Barsabas and Silas, chosen men of their own company, were sent with Paul and Barnabas to carry the decree to Antioch, the apostles having previously "given Paul the right hand of fellowship" as a colleague in the apostleship, and having recognised that the apostleship of the uncircumcision was committed to Paul as that of the circumcision to Peter. The realization of the brotherly bond uniting the whole church (circumcision no longer separating the Jew from the Gentile) was further to be kept up by alms for the poor brethren (Gal. ii.). The non-reference in Galatians to the decree is (1) because Paul's design in that epistle was to show Paul's own independent apostolic authority, which did not rest upon their decision; (2) he argues on principle not authority; (3) the decree did not go the length of his position, it merely did not impose Mosaic ordinances, but he here maintains the Mosaic institution itself is at an end; (4) the Galatians Judaized, not because they thought it necessary to Christianity, but necessary to higher perfection (iii. 8, iv. 21). The decree would

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not disprove their view. Paul confutes them more directly, "Christ is become of no effect unto you whosoever are justified by the law" (v. 4, 11). If Paul had proselytized Gentiles as the Jews always received proselytes, viz. with circumcision, persecution would have ceased. But the truth was at stake, and he must not yield (Gal. vi. 13).

The Judaizers soon followed Paul to Antioch, whither Peter had already come. Unable to deny that Gentiles are admissible to the Christian covenant without circumcision, they denied that they were so to *social intercourse* with Jews; pleading the authority of James, they induced Peter, in spite of his own avowed principles (Acts xv. 7-11) and his practice (xi. 2-17), through fear of man (Prov. xxix. 25), to separate himself from those Gentiles with whom he had heretofore eaten; this too at Antioch, the stronghold of catholicity and starting point of Paul's missions to Gentiles. He betrayed his old character, ever the first to recognise and the first to draw back from great truths (Matt. xiv. 30). The rest of the Jews there "dissembled" with Peter, and "Barnabas was carried away with their dissimulation"; then Paul "before them all withstood to the face" (comp. 1 Tim. v. 20) and charged Peter, "seeing that thou a Jew habitually from conviction livest as a Gentile, eating of every food and with every one, how is it that now thou by example virtually compellest the Gentiles to Judaize?" In 2 Pet. iii. 15 we see how thoroughly their misunderstanding was cleared up, Peter praising the epistles of Paul which condemned him.

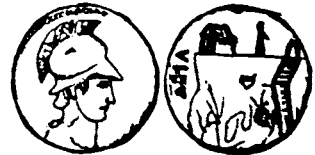
At his *second missionary tour* BARNABAS, desiring to take MARK [see] against Paul's judgment, parted company with him. Their "sharp contention" shows they were not always infallible or impeccable. Silas or Silvanus became Paul's companion through Syria and Cilicia where he confirmed the churches. His circumcising Timothy at Derbe (Acts xvi. 1-3, "whom he would have to go forth with him"), on the ground of his mother being a Jewess, was that by becoming, when principle was not at stake, "to the Jews a Jew, he might gain the Jews." Titus on the contrary, being a Greek, he would not circumcise "because of false brethren" (Gal. ii. 3, 4) who, had he yielded, would have perverted the case into a proof that he deemed circumcision necessary. To insist on Jewish usages for Gentile converts would have been to make them essential to Christianity; to violate them abruptly, before that the destruction of the temple and Jewish polity made them to cease, would have been against Christian charity (1 Cor. ix. 22; Rom. xiv. 1-7, 13-33). Paul, Silas, and Timothy went through Phrygia and Galatia. Bodily infirmity detained him in Galatia (iv. 13 transl. "on account of an infirmity," the "thorn in the flesh" 2 Cor. xii. 7-10), and was overruled to his preaching the gospel there. The impulsive Galatians "received him as an angel of God, as Christ

Jesus," at first, but with Celtic fickleness heeded other teachers who with Judaizing doctrine supplanted the apostle in their affections (ver. 12-20). "Where is your former felicitation of yourselves on having the blessing of my ministry?" Ye once "would have plucked out your eyes and have given them to me" (Matt. v. 29). Sensitiveness may have led him to overrate his bodily defect; at all events it did not prevent his enduring hardships which few could bear (2 Cor. x. 10, xi. 23-33). His "eyes" may have been permanently weakened by the blinding vision (Acts xxiii. 11), hence the "large letters" (Gr.) he wrote (Gal. vi. 11). Paul intended to visit western Asia, but was "forbidden by the Holy Ghost." From the border of Mysia he essayed to go N.E. into Bithynia, "but the Spirit of Jesus (Sin., Vat., Alex. MSS.) suffered them not" (Acts xvi. 6, 7, 10). Passing by Mysia they came to Troas, and here the "man of Macedonia appeared, saying, Come over into Macedonia and help us." At this point Luke the historian intimates his presence by the "we"; "the beloved physician" probably ministered to Paul's "infirmity" in Galatia. The party from Troas sailed by Samothrace to Neapolis, then proceeded to Philippi. The conversion of LYDIA [see] was the first in Europe, though she was an Asiatic. Then followed Paul's casting out the spirit of divination from the damsel, and her master's violence to Paul because of their loss of gains, under the old plea against saints that they "trouble" the commonwealth (1 Kings xviii. 17); his imprisonment after scourging (referred to 1 Thess. ii. 2); his feet fastened in the stocks; the midnight cheerful hymns (Eph. v. 20; Job xxxv. 10; Ps. xliii. 8); the earthquake loosing their bonds (so Acts xii. 6-10, v. 19); the intended suicide; the jailer's trembling question, the answer, and his joy in believing, and his fruits of faith, love, washing Paul's stripes (John xiii. 14, Matt. xxv. 36), and entertaining him. The apostle's self respect appears in declining to allow the magistrates to thrust him out privily, after having beaten and imprisoned a Roman citizen uncondemned, for Cicero (in Verrem, 66) informs us it was counted "a daring misdemeanour to bind, a wicked crime to scourge, a Roman citizen." Upon their beseeching request he went out, and after a visit to the brethren in Lydia's house he left Philippi (Luke and perhaps Timothy staying behind for a time) for Thessalonica by way of Amphipolis and Apollonia. The fervent attachment of the Philippian church was evinced by their sending supplies for his temporal wants twice shortly after he left them. "in the beginning of the gospel," to Thessalonica (Phil. iv. 15, 16), and a third time by Epauroditus shortly before writing the epistle (iv. 10, 18; 2 Cor. xi. 9). Few Jews were at Philippi to excite distrust of Paul. There was no synagogue, but a mere oratory or prayer place (*proseucha*) by the river side. Only there no opposition was offered

by the Jews. His sufferings there strengthened the union between him and them, as they too suffered for the gospel's sake (1 Thess. ii. 2).

At Thessalonica (Acts xvii.) for three sabbaths Paul, "as his manner was," reasoned in the synagogue out of the Scriptures, showing that the Messiah to fulfil them must suffer and rise again, and that Jesus is that Messiah. A multitude of Gentile proselytes and chief women, with some Jews, joined him. In consequence the unbelieving Jews incited the rabble ("fellows of the lesser sort," lit. *loungers in the market place, agoraiou*; ver. 5, in harmony with 1 Thess. ii. 14) to assault the house of Jason, Paul's host. Failing to find Paul they dragged Jason and certain brethren before the rulers, crying "these that have turned the world upside down are come hither also" (South quaintly remarks, Considering how the world then stood, with idolatry at the head and truth under foot, turning it upside down was the only way perhaps to restore it to its right position); "these do contrary to Cæsar's decrees, saying that there is another King, one Jesus." It is an undesigned coincidence that Jesus' coming kingdom is the prominent thought in the epistles to the Thessalonians (1 Thess. ii. 12, 2 Thess. i. 10). They perverted the doctrine of Christ's coming to reign with His saints into treason against Cæsar; so in Jesus' case (John xviii. 33-37, xix. 12). He writes to them as mostly Gentiles (1 Thess. i. 9, 10); he had wrought night and day, not to be chargeable unto them (1 Thess. ii. 9, 10; 2 Thess. iii. 8), and had guarded against the abuse of the doctrine of Christ's coming (1 Thess. iv. 11, 12; 2 Thess. ii. 1-3, iii. 5-13). The magistrates contented themselves with taking security of Jason, and the brethren sent away Paul and Silas to Berea by night.

Here too they entered the Jews' synagogue. The BEREANS [see] are praised as "more noble" than the Thessalonians generally, for (1) their ready reception of the preached word, and (2) their searching the Scriptures daily whether it accorded with them. Accordingly many believed, Jews as well as Greeks, men and honourable women. But the Thessalonian Jews followed him, and the brethren sent away Paul by sea, Silas and Timothy staying behind. Some brethren escorted



COIN OF ATHENS

Paul to Athens, then returned with a message from him to Silas and Timothy to join him "with all speed." He had intended to defer preaching till he had them by his side, but "his spirit was stirred within him when he saw the city wholly given to idolatry," so he began at once disputing in the synagogue with the

Jews and proselytes, and in the market daily with them that met him. Among the latter were Epicurean and Stoic philosophers. To the Epicureans, the ancient materialists, who denied a future life and made the supreme good consist in a calm enjoyment of the present, Paul offered "the peace which passeth understanding," through Him who through self denying agony and death secures life eternal to us. To the Stoics, the ancient pantheists and fatalists, who made man independent on any being but self, he preached self renunciation and reliance on the personal Jesus, and the resurrection through Him. Some said, "what will this babbler (Gr. *spermologos*, 'seed picker,' as a bird; so *market loungers*, ready to pick up droppings from loads of ware; so one *babbling* what he has picked up from others) say?" Others said, as was the charge against Socrates who similarly used to reason in the market with those he met, "he seemeth a setter forth of strange gods" (viz. God and Jesus, Acts xvii. 24, 31) "because he preached unto them Jesus and the resurrection." Curiosity and love of novelty were noted characteristics of Athenians. So they took him to Mars' hill, arranged with benches



MARS' HILL, ATHENS.

and steps of stone in the open air. They had charged him with setting forth strange gods; he begins by gently retorting, "I perceive in every point of view you are religious to a fault" (*deisidaimonestorous*, not such censure as "too superstitious" would convey). Taking their "altar to an *unknown* god" (for such altars were erected in times of plague, when the *known* gods failed to help) as his text, "what (Sin., Vat., Alex. MSS. for *whom*) ye worship confessing your ignorance of, *that* (the divinity) I declare unto you." "Whom," "Him," would contradict 1 Cor. x. 20, John iv. 22. God may be *known*, He is the Creator, Preserver, and Governor of all things, has made all men of one blood, assigning them their times and habitations, that they should feel after Him (*psaelepheseian*; as thoughtful heathen will do, but it is only *groping* in the dark till revelation comes; contrast 1 John i. 1), though He is really near every one of us (Rom. x. 8, 9), having our being in Him, as your own poet sings, "we are His offspring." God has overlooked the times of ignorance (*hyperidon*; looking on to Christ's sacrifice which vindicates God's righteousness in *passing* by the intermediate transgressions: Rom. iii. 25), but now commands all everywhere to repent, since He will judge all by that Man whom He

hath ordained as the Saviour and Judge, raising Him from the dead as the pledge of assurance. At the mention of the resurrection some mocked, others deferred (comp. Acts xxiv. 25) the further hearing of the subject. A few believed, including the Areopagite Dionysius and Damaris, a woman.

Next he came to Corinth, the commercial and stirring capital of Greece,



COIN OF CORINTH

and so more alive to his serious message than the dilettanti philosophers and quidnuncs of Athens. His tentmaking here brought him into close connection with Jews just expelled by Claudius from Rome, Aquila and Priscilla. When Silas and Timothy came from Macedonia, Paul was earnestly occupied with the word (so Sin., Vat., Alex. MSS. Acts xviii. 5 for "the spirit"), the crisis of their acceptance or else rejection of his message having come. Timothy he had sent from Athens to Thessalonica (1 Thess. iii. 1, 2), Silas elsewhere. Their arrival at Corinth suggested his writing the first epistle to Thessalonians. It and 2 Thessalonians were the only epistles he wrote on this missionary journey, both from Corinth. The epistles to Galatians, Romans, and Corinthians belong to his next journey. The epistles to Philemon, Colossians, Ephesians, and Philippians belong to his first captivity at Rome. His versatility appears in his being able to write 1 Thessalonians when earnestly occupied with the Corinthians; and in his writing 1 and 2 Corinthians *between* the kindred epistles to the Galatians and Romans; if Galatians was written at Ephesus on his first arrival, and not subsequently at Corinth [see GALATIANS]. He attested all his genuine letters with his autograph at the close, to enable the churches to distinguish them from spurious ones (2 Thess. ii. 2, iii. 17). When the Jews opposed and blasphemed Paul shook his raiment (Neh. v. 13, Acts xiii. 51), and said, "your blood be upon your own heads (Ezek. xxxiii. 4), henceforth I will go unto the Gentiles." So he withdrew to the house of a Gentile next the synagogue, Justus. Crispus the ruler of the synagogue believed, and was baptized by Paul himself (1 Cor. i. 14); many Corinthians too were baptized. Paul's fear of the Jews' consequent wrath was dispelled by the Lord in a vision: "be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee, for I have much people in this city." He therefore continued at Corinth a year and a half, teaching. The Jews with one accord set on and brought him before GALLIO'S [see] judgment seat, saying, this fellow persuadeth men to worship God contrary to the law.

But Paul experienced God's faithfulness to His promise that none should beat him, for Gallio without waiting, for Paul to plead drove his enemies from the judgment seat and winked at the beating the Greeks gave Sosthenes, the Jews' ringleader and ruler of the synagogue. Paul's compassion to his enemy in distress probably won Sosthenes, for we find him associated with Paul in 1 Cor. i. 1.

Paul left Corinth to keep the feast (probably pentecost) at Jerusalem (Acts xx. 16). At Cenchreae he cut off his hair in fulfilment of a vow, made probably in some sickness (Gal. iv. 13) like the nazirite vow, and ending with a sacrifice at Jerusalem to which he therefore hastened. Staying at Ephesus a very brief time, and going forward by Caesarea, he saluted the church at Jerusalem. Thence he went to Antioch, the place of his starting originally with Silas (Acts xv. 35, 40).

*Third missionary tour.* Acts xviii. 23—xxi. 17. His aim at this period was to vindicate Christians' freedom from the law, yet unity through the higher bond of *love*. Hence he gives prominence to the collections of the Gentile churches for the relief of the poor brethren at Jerusalem (Gal. ii. 10). The epistles of this time, Galatians, Corinthians, and Romans, mainly discuss the relations of the believer to the Jewish law. From Antioch Paul went over all Galatia and Phrygia in order, strengthening all the disciples (Acts xviii. 23) and ordering the collection (1 Cor. xvi. 1). Then on reaching Ephesus he wrote epistle to GALATIANS [see], else later at Corinth. Ephesus Paul reached from the upper regions (Phrygia: Acts ix. 1). Being the metropolis of Asia and the meeting ground of oriental, Jew, Greek, and Roman, Paul stayed at Ephesus two or three years (xix. 10, xx. 31), so that he founded in it a mother church for the whole Asian region. Here he met the 12 disciples who had been, like Apollos (xviii. 25, 26), baptized only unto John's baptism. On his asking "did ye receive the Holy Ghost when ye became believers?" they answered, "we did not so much as hear whether the Holy Spirit is (given)." Paul taught them the further truths, baptism into the Lord Jesus and the outpouring of the Holy Spirit; and in laying hands on them after baptism the Holy Ghost came on them, just as upon the Samaritans when Peter and John laid hands on them (viii. 15, 17). The first three months Paul spoke boldly in the synagogue at Ephesus; then, on many hardening themselves in unbelief, he separated the disciples from the synagogue and disputed daily in the school of Tyrannus (whether a "private synagogue," *beth midrash*, where he might assemble the believing Jews privately and receive inquiring Gentiles, or more probably the school of a Gentile sophist). This continued for two years, so that all both Jews and Greeks had the opportunity of hearing the word of the Lord Jesus. God wrought *special* miracles by



Paul, so that handkerchiefs and aprons from his body were used to heal the sick and cast out demons. So "the shadow of Peter" (v. 15), the hem of Christ's garment (Matt. ix. 20, 21). So far from confirming the virtue of "relics," his case disproves them; they were "special" and extraordinary instances; all miracles having generally ceased, *a fortiori*, what even then were rarest must have now ceased also. Sorcery abounded at Ephesus; seven sons of Sceva, a Jew, exorcists, having presumed to call over the demon-possessed the name of the Lord Jesus preached by Paul, as a magic formula, two of them (Acts xix. 16, "prevailed against both" in Sin., Vat., Alex. MSS.) were wounded and driven out of the house by the man, the demon saying, "Jesus I know and Paul I know, but who are ye?" (Matt. xii. 27.) Such fear fell on those who, along with Christianity, secretly practised magic arts that they confessed openly their sin and brought their costly books of incantations (the notorious Ephesia grammata) and burnt them publicly, at the sacrifice of their estimated value, 50,000 drachms, £1770. "So mightily grew the word of God." During the first half of his stay at Ephesus he paid a second short visit to Corinth, alluded to in 2 Cor. i. 15, 16, ii. 1, xii. 14, 21, xiii. 1, 2. [See CORINTHIANS, FIRST EPISTLE.] After this visit he wrote a letter alluded to in 1 Cor. v. 9, iv. 18. He purposed in spirit going through Macedonia and Achaia (Corinth) to Jerusalem, then to Rome; meanwhile he sent Timothy and Erastus to Macedonia, but stayed himself in Ephesus for a season.

His first epistle to the Corinthians was written whilst still at Ephesus (1 Cor. xvii. 8), about the passover time (ver. 7, 8), shortly before the outbreak that drove him away at pentecost time (Acts xix. 23-41), when he had already encountered beast-like "adversaries" (1 Cor. xv. 32), a premonitory symptom of the final tumult (1 Cor. xvi. 9, 2 Cor. i. 8, Rom. xvi. 4); not *after* it, for *immediately* after it he left Ephesus for Macedonia. How large his heart was, to be able to enter so warmly into the minute interests of the Corinthian churches in the midst of his engrossing ministry amidst threatening storms at Ephesus. In 1 Cor. iv. 9-13 he sketches the hardships of his apostolic life. His tact in dealing with the questions submitted to him by the Corinthians, and those also omitted by them, but known otherwise, as well as his singleness of aim for Christ, shine conspicuously in this epistle. [See DEMETRIUS on the outbreak; also EPHESUS, ASIARCHS, ALEXANDER, DIANA.] Demetrius' hypocritical zeal for Diana whilst his "wealth" (*euporia* only here "easy means"; equivalent to the ominous 666 [see ANTICHRIST]: 1 Kings x. 14, 2 Chron. ix. 18, Rev. xiii. 18) was his real concern, the wild and blind excitement of the mob, "the more part not knowing wherefore they were come together," the unreasonable religious party cry "great is Diana of the Ephesians," the tact and good

sense of the secretary of state ("the town clerk") in calming the mob whilst incidentally testifying to Paul's temperance in assailing the idol of the town, vividly appear in the narrative. It can have been no light impression that Paul's preaching made, and no small danger he daily incurred.

From Macedonia (probably Philippi) he wrote 2 CORINTHIANS [see]. He had a door of preaching opened to him in Troas (2 Cor. ii. 12); but his anxiety to meet Titus, who had disappointed him in not coming to Troas, urged him forward to Macedonia. Having there met, and heard from him the tidings which he so eagerly longed for, viz. the good effect of his first epistle on the Corinthians, he wrote his second epistle, in which he glances at those Judaizing emissaries (especially one) who had tried to disparage his apostolic authority (2 Cor. xii. 11, 12; iii. 1; xi. 4, 12-15) and malign his personal motives (i. 12; xii. 17, 18); scoffing at his want of courage as evinced by his delay in coming, and at his threats as impotent (i. 17, 23), and at his weak personal appearance and simple speech (x. 10). His sensitive, affectionate tenderness appears in the anguish with which he wrote the first epistle, using the authority which some had denied, and threatening soon to enforce it in person (ii. 2-4, 13; vii. 5, 8); also in his shrinking from going as soon as he had intended (rather he would wait to see the effect of his letter: i. 15, 16; ii. 1), that his visit might be a happy instead of a sorrowful one; and in his triumphant joy at the news of their better state of mind (ii. 13, 14). His list of hardships in xi. 23-25 shows how much more he endured than the book of Acts records: "of the Jews five times I received 40 stripes save one; thrice was I beaten with rods (whereas elsewhere only one scourging is recorded, that at Philippi); once was I stoned (Acts xiv. 19); thrice I suffered shipwreck; a night and a day I have been in the deep." Not one of these sea perils is recorded in Acts; that of chap. xxvii. was subsequent. The "perils of rivers" (Gr. for "waters") would be in fording them in floods, bridges in mountain roads traversed by torrents being rare. The "perils of robbers": the Pisidians (xiii. 14), Pamphylians, and Cilicians of the mountains separating the table land of Asia from the coast were notorious for robbery (Strabo, xii. 6, 7). The "thorn in the flesh" (2 Cor. xii. 7), a messenger of Satan (comp. Job ii. 7, Luke xiii. 16) to buffet me, lest I should be exalted above measure through the abundance of the revelations," was probably some painful, tedious, bodily malady, which shamed him before those to whom he ministered (Gal. iv. 13-15); it followed the revelation wherein he was caught up to the third heaven [see PARADISE] (perhaps at his second visit to Jerusalem: Acts xxii. 17). "Thorn" implies bodily pain; "buffet," shame (1 Pet. ii. 20); after hearing and seeing the joys of holy angels, he is buffeted by an emissary of the evil one. But he was enabled to glory in infirmities, when

his thrice offered prayer for the thorn's removal was answered by Christ's promise of His all sufficient grace and strength having its perfect manifestation in man's weakness. God needs our weakness as the arena for displaying His power, not our strength, which is His rival. Notwithstanding the continued infirmity, Paul was enabled to sustain manifold wearing hardships.

Travelling through Macedon, probably as far as to Illyricum (Rom. xv. 19), he at least visited Greece and stayed three months (Acts xx. 2, 3). From Corinth he wrote the epistle to the ROMANS [see]. He had longed to see the church which already existed at Rome, and whose faith was celebrated throughout the world, also to impart some spiritual gift to them (Rom. i. 8, 11-13). Hitherto he had been hindered coming to them; he intends to come, and go on from Rome to Spain (xv. 16, 24, 28), and so to preach to the Gentiles of the remote West to whom, as to Rome itself, he feels himself a debtor as to the gospel, being the apostle of the uncircumcision, a spiritual priest, offering up the Gentile converts as a sacrifice acceptable unto God (i. 14, 15, 16). He must now first go to Jerusalem, to take the offerings of the Macedonian and Achaian Christians for the relief of the poor saints there. Meantime he writes, begging their prayers that he may be delivered from the unbelieving in Judaea (xv. 25-32). The awful unrighteousness of the world, whose capital was Rome, suggested his subject, the righteousness of God, condemning Jew and Gentile alike (ii. ii.), but capable of being appropriated by faith in Jesus whom God set forth as a propitiation through faith in His blood.

Before leaving Corinth Luke joined him, as the "us" implies (Acts xx. 1-5). He had intended to sail direct to Syria (xx. 3, xix. 2; 1 Cor. xvi. 3-7), but to avoid a Jewish plot against him he went through Macedonia. Several were appointed with him as the joint bearers of the churches' contributions for the poor brethren at Jerusalem. These went before by sea to Troas whilst he and Luke went through Macedonia. From Philippi, after the passover, in five days Paul and Luke reached



Troas, and stayed seven days. At the meeting there "to break bread" (i.e. to keep the lovefeast with which the eucharist was joined) on the first day of the week Paul preached earnestly till midnight, and the youth EUTYCHUS [see] in deep sleep fell from the third loft, and was taken up dead, but was restored by Paul. Preachers ought to be considerate of their hearers, avoiding undue length and lateness! Hearers should avoid carelessness, inattention, and drowsiness! Paul on returning proceeded

to "break bread and eat" the love-feast meal (*geusamenos*, "having made a meal"), which closed the meeting. Paul made the journey from Troas to Assos by land on foot alone, whilst the rest went before in ship. At Assos he went on board with them, and by Mitylene, Chios, Samos, and Trogyllium, came to Miletus. Instead of calling to see the chief church of Asia, at Ephesus, which might have made him too late for the pentecost at Jerusalem, he invited their elders to him at Miletus and gave the striking address recorded in Acts xx. 18-35. He reminds them of his manner of ministry among them with many tears, and amidst temptations owing to the Jews' plots, his keeping back nothing profitable, but without reserve teaching both publicly and from house to house the gospel testimony, repentance toward God and faith toward our Lord Jesus. "Now," says he, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city that bonds and afflictions abide me; but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." This accords with his epistles (2 Cor. iv. 1, 16; 2 Tim. iv. 7; Phil. ii. 17). His inspired knowledge (for the words "I know" can hardly be a mere surmise, as Alford thinks from the use of the word in Acts xxvi. 27, Rom. xv. 29, Phil. i. 19, 20) that they all should not see his face again was what most affected them. He visited Miletus and no doubt Ephesus again (1 Tim. i. 3; 2 Tim. i. 18, iv. 20). His being "pure from the blood of all" he rests on his "not having shunned to declare all the counsel of God"; a warning to ministers against having an esoteric teaching for the few, not imparted to the multitude, and against onesidedness in teaching. The safeguard lies in taking heed (1) to themselves, (2) to all the flock; none is to be neglected, for the Holy Ghost makes overseers for the purpose of feeding the church of God (Vat., Sin. MSS., but Alex. MS. "of the Lord") bought with His own blood. (1) The best MS. evidence favours the reading "God"; (2) being the more difficult it is less likely to be an interpolation than the easier reading, "Lord"; (3) "the church of God" is a common expression in Paul's epistles, "church of the Lord" never. His prophecy of "grievous wolves not sparing the flock," and of "men arising of their own selves, speaking perverse things, drawing away disciples" is the germ expanded further in 1 Tim. iv., 2 Tim. ii. 17-19, iii., 2 Thess. ii.; the anti-christ in 1 John ii. 22, 23, iv. 1-3, Rev. xi.—xix. His warning for three years every one, night and day, with tears, accords with his character in the epistles (Phil. iii. 18, 2 Tim. i. 3). So his appeal to their consciousness of his having coveted nothing of theirs, and of his setting them the

example of manual labour to support others as well as himself, remembering "it is more blessed to give than to receive" (1 Cor. iv. 12, ix. 12; 2 Cor. vii. 2, xi. 9, xii. 14, 17; 1 Thess. ii. 9; 2 Thess. iii. 8). It was an affecting parting, when after prayer together on bended knee they wept sore, and fell on Paul's neck and kissed him, and accompanied him to the ship.

By Cos, Rhodes, Patara, and past Cyprus, Paul sailed to Tyre, where the ship unloaded her cargo. Finding disciples there, by a kind of freemasonry of Christianity, he stayed seven days, and was warned by them through the Spirit not to go to Jerusalem. The parting scene would form an exquisite picture. All with wives and children escorted them till they were out of the city; then he and they kneeled down on the shore and prayed. By Ptolemais Paul reached Caesarea, and there abode with Philip the evangelist, whose four prophesying daughters probably repeated the warning. Lastly Agabus from Judaea (comp. Acts xi. 28), symbolically binding his hands and feet with Paul's girdle, foretold so should the Jews bind Paul and deliver him to the Gentiles. All then, both his fellow travellers and the Christians of the place, besought him not to go forward. His resolution was unshaken: "what mean ye to weep and break my heart? I am ready not to be bound only, but also to die at Jerusalem for the Lord Jesus" (Phil. i. 21-23). So Jesus Himself (Luke ix. 51, 57, 61, 62; Isa. l. 7). At last all recognised it as God's ordering, "the will of the Lord be done"; the way of realizing his desire to visit the church at Rome, not what man would have chosen but what proved ultimately best, being God's appointment (Phil. i. 12, 13).

After tarrying "many days" in Caesarea, not to be too long at Jerusalem before the feast, as a prudent precaution, Paul went to Jerusalem (his fifth and probably last visit), where Mnason [see] lodged him. In compliance with the counsel of James and the elders, in order to silence the false charges against him of teaching the Jews to forsake the law and not to circumcise their children, he next day put himself under the vow with four nazarites, signifying to the temple priests their intention to fulfil the days of purification, he defraying the charge of their offerings, which was accounted a meritorious act. The process required seven days for completion; towards their close Jews of Asia stirred up the people against him in the temple, saying he had brought Greeks into it, meaning Trophimus, whom they had seen with Paul but not in the temple. They dragged Paul out of the temple, and would have killed him with blows, but "the chief captain" commanding the garrison rescued him, and chained him to two soldiers. His speaking Greek undecieved Lysias, who had guessed him to be the notorious Egyptian insurrection leader of that time (Josephus, Ant. xx. 8, § 6; B. J. ii. 13, § 5). Being permitted to speak from

the stair, Paul delivered his "defence" to the people with admirable tact in Hebrew, the language of their fathers, and selecting such points as vindicated his faithfulness to the God of their fathers: e.g. his rearing under Gamaliel; his Christian instructor Ananias' devoutness according to the law, and good report of all the Jews; his vision in the temple at Jerusalem, where his own desire was to stay, witnessing for Christ where he had most bitterly persecuted His followers, but the Lord said, "I will send thee far hence unto the Gentiles" (Eph. iii. 7, 8). The name was enough; the mob was infuriated at the wail of Jewish exclusive privileges being broken down. "Away with such a fellow from the earth," etc. (1 Thess. ii. 16.) Lysias supposing Paul must have perpetrated some heinous crime would have scourged him, but Paul's Roman citizenship saved him. Lysias would not give up a Roman citizen to a Jewish court, yet in courtesy he convened their council the following day (Acts xxii. 30, xxiii.), to give them the opportunity of hearing and answering his defence, as he had given the same opportunity to the mob.

Paul, fixing his eyes intently as was his wont (probably from having never recovered the blinding at his conversion: xiii. 9; Gal. iv. 13, 15, vi. 11; 2 Cor. xii. 7, 9; which may account for his not recognising the highpriest), proceeded to say that he had lived a conscientious loyal life before God (*pepōlitēumat*) as a Jew up to that day (2 Tim. i. 3). ANANIAS [see], commanded the bystanders to smite him on the mouth. Paul said, "God shall smite thee, thou whited sepulchre," etc. So Jesus, Matt. xxiii. 27, Luke xi. 44; but His calm majesty when smitten contrasts with Paul's natural indignation at hypocrisy and injustice in the seat of judgment (John xviii. 22, 23). Paul apologized for his strong language on the ground of his not knowing, from imperfect sight or otherwise, that it was the highpriest who gave the order. Adroitly Paul enlisted on the side of the truth, against Sadduceanism, a large portion of his audience by saying, "I am a Pharisee . . . of the hope of the resurrection I am called in question." Contrast Jesus' dealing with the Sadducees, "ye do err greatly, not knowing the Scriptures." The Lord in vision cheered him that night, as at Corinth (Acts xviii. 9), promising he should testify for Him as at Jerusalem so at Rome. More than 40 Jews next day plotted not to eat or drink till they killed Paul, when the chief priests should induce Lysias to bring him again before the council. By his sister's son Paul heard and communicated the plot to Lysias. The chief captain sent Paul under escort of 200 soldiers, 70 horsemen, and 200 body guard to Antipatris by night, thence with the 70 horsemen alone to Caesarea, with an explanatory letter to Felix the governor, in which, in fear of consequences, he suppresses his command to scourge Paul, and on the contrary represents his reason for rescuing him "having understood that he was a

Roman" though he did not know that till afterwards. FELIX [see] kept Paul in Herod's judgment hall till his accusers came; thus Providence overruled his Roman imprisonment to be his safeguard against Jewish plots.

After five days (Acts xxiv.) Ananias the highpriest came from Jerusalem, and through a hired orator accused Paul of being a mover of sedition and ringleader of the Nazarenes, who sought to profane the temple. Tertullus begun his address (which is Latin in its characteristics, according to the usage before Roman magistrates) with a studied exordium of gross flattery: "seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence" (as if Felix were a god, "the providence of Cæsar" is found on coins), the reverse being notoriously the case, Felix often receiving plunder from the bands of robbers that pillaged and plundered in Samaria, "exercising the authority of a king with the disposition of a slave in all cruelty and lust" (Tacitus, Ann. xii. 54, Hist. v. 9). The only colour for Tertullus' compliment was, Felix had put down some rebels and assassins (Josephus, Ant. xx. 8, § 4), himself being worse than they. Paul replied with courtesy to Felix without sacrifice of truth: "forasmuch as I know that thou hast been of many years (seven) a judge unto this nation (so, well acquainted with Jewish usages), I do the more cheerfully answer for myself." An alleged offence so recent as "twelve days" ago one so versed in Jewish affairs would easily adjudicate upon. Paul admitted he came to the temple, but it was "for to worship"; the Jews may call it "heresy," but it is "the God of his fathers he worships, believing the law and the prophets, and that there shall be a resurrection of just and unjust," and "exercising himself to have always a conscience void of offence toward God and men." So in his epistles: 1 Cor. iv. 4; 2 Cor. i. 12, iv. 2; Heb. xiii. 18. His coming to Jerusalem to bring alms to his nation, and his purification in the temple, proved his loyalty to the faith of Israel. Felix, though "knowing accurately about the (Christian) way," put them off till Lysias should come; his real motive being hope of a bribe, which Paul's mention of his bringing "alms and offerings" suggested. Hence he gave Paul's acquaintances free access to him, as they might provide him with money for a bribe. Felix gave Paul another hearing before DRUSILLA [see] his wife, a Jewess. But as Paul reasoned of "righteousness, temperance, and judgment to come" before one unrighteous, lustful, and who durst not face his own conscience (contrast Acts xxiv. 16), much less the judgment to come, Felix "trembled" and sent Paul away for the present. Tacitus (Ann. xii. 54) says Felix thought he might do all crimes with impunity; so it was a sharp thrust that reached the conscience of such a reprobate. A "convenient season" Felix never sought for his soul; interviews with Paul to

get a bribe he did seek, but Paul was proof against his temptations. So Felix left Paul a prisoner for two years at Cæsarea.

Porcius FÆSTUS [see], succeeding (A. D. 60), was solicited to bring him to Jerusalem, the Jews plotting to kill him in the way, but refused. At the hearing that followed in Cæsarea, on Fæstus' proposing (in compliment to the Jews) that he should be tried at Jerusalem, Paul appealed to Cæsar, a Roman citizen by the Valerian law having the right to appeal from a magistrate to the people or tribunes, and subsequently to the emperor. In order that Fæstus might have some definite report of the charges against Paul to send with him to Rome, he gave Paul a hearing before HEROD AGRIPPA and BERENICE [see], who came with characteristic pomp (Acts xv., transl. ver. 19 "questions of their own religious system," for Fæstus would not to Agrippa a Jew call his creed a "superstition," *deisdaimonia*; xvi.). Paul a third time narrates his conversion, dwelling before Herod Agrippa, as one well versed in Jewish questions, on "the hope of the promise made of God unto the fathers" (ver. 6, 7), viz. Messiah, and on His resurrection, which Paul attested as an eye witness, not only not prejudiced in His favour but once bitterly hating Him. To the Herodian family, tinged with Sadduceism, the resurrection seemed "incredible"; but why should it be so, seeing that God has actually raised Jesus? The doctrines in the epistles appear here in germ: "the inheritance to the sanctified" (Eph. i. 11, Col. i. 12); Christ "the first" who rose, a pledge of the saints' resurrection (1 Cor. xv. 20, Col. i. 18); the "Light to the people (Israel) and to the Gentiles" (Luke ii. 32, whose Gospel Paul in part suggested). With the charge of being "beside himself" with zeal comp. 2 Cor. v. 13, xi. 16, 17, 1 Cor. i. 23, ii. 14. Fæstus attributed to Paul "much learning," judging from his acquaintance with O. T., and probably from his having had many parchments in prison; comp. subsequently 2 Tim. iv. 13. How graceful a turn he gives to his wish that his hearers were "altogether such as he was, except these bonds," which bound him to the soldier in charge of him, and which he looked at, on his outstretched arms (Acts xxvi. 1, 29).

[On his voyage to Rome see EUROCLYDON.] Julius a centurion was his kind and courteous escort. Luke accompanied him. The description of the voyage is proved by experienced Mediterranean seamen to be minutely accurate and true. ARISTARCHUS [see] also was with him. At Sidon Paul, with Julius' leave, visited his friends and refreshed himself. At Myra in Lycia, whither N. winds off Cilicia and Pamphylia would carry them, they went on board an Alexandrian ship bound for Italy, and slowly coasted against the wind till over against Cnidus they ran S. under the lee of CRETE [see], passing Salmone headland and so to FAIR HEAVENS [see, and MELITA for the rest]. After a three months' stay in

Malta, Paul sailed in the Castor and Pollux, an Alexandrian ship, to



ST. PAUL'S BAY, MALTA.

Syracuse, where he stayed three days. Thence in a circuitous course to Rhegium, next day to Puteoli, where brethren entertained him seven days; and so to Rome, the brethren meeting him at APPII FORUM [see] (43 miles from Rome) and the Three Taverns (ten miles) on the way; so that Paul thanked God and took courage, cheered by the communion of saints. Julius gave Paul up to the captain of the guard (*præfectus prætoris*, the Prætorian camp outside the Viminal gate), who allowed him to dwell by himself, chained to a soldier. His first care was to invite the Jews to a conference, where from morning till evening he expounded and testified the kingdom of God embodied in Jesus, out of the law and the prophets, declaring "for the hope of Israel I am bound with this chain." Some believed, some disbelieved; whereupon Paul (at the close of N. T. history) quoted Isa. vi. 9, 10 as *the Holy Ghost's* testimony against them, which Jesus at the beginning also quoted (Matt. xiii. 14, 15), and John (xii. 39-41) concerning Jesus (Isa. vi. 1, 9). So that Father, Son, and Spirit spake the words. The Jews' not hearing of Paul before was because, before his appeal, the Judæan Jews did not anticipate his going to Rome, and after it there was no time to communicate concerning him before he arrived. Now he turns to the Gentiles who would more readily hear. For two whole years he received all inquirers and taught concerning the Lord Jesus without impediment. His epistles to EPHESIANS, COLOSSIANS, PHILEMON, and (towards the close of the two years) PHILIPPIANS [see], were written at this time.

[See TIMOTHY, TITUS, (epistles) on his subsequent release and second imprisonment at Rome.] Their style is that of an old man; the church organization appears more settled, the symptoms of apostasy more marked. These pastoral epistles evidently were long after the others. Eusebius (Chron. 2083) places his death in the 13th of Nero; Jerome (Script. Eccl.) in the 14th, i. e. four or five years after the first imprisonment. In the interval he realized his purpose of visiting Spain (Rom. xv. 28). Clements Rom. (Ep. 1 Cor. 5) says "before his martyrdom Paul went to the extreme W." Muratori Fragment says "Spain" (Routh, Reliq. Sac.). He visited Ephesus, and was some time there again (1 Tim. i. 3, iv. 13; 2 Tim. i. 18). Also Crete, where he left Titus to organize churches (i. 5); he intended (iii. 12) to winter at Nicopolis. Also Miletus and Corinth (2 Tim. iv. 20); Troas (ver. 13), where he left his cloak and

books (some think his mantle, which he desired to wear as a Roman citizen at Rome; the mantle superseded the toga as the badge of a Roman. But it is a simpler and more touching view that his worn out frame needed the warm cloak against the winter in his dungeon). In 2 Tim. ii. 19, iv. 6, he appears as in bonds, expecting daily execution, ready, and triumphantly looking for the crown of righteousness, for he is no longer, as at the first imprisonment, treated with respect, but as a felon; the Christians having incurred odium on the false charge of the Neronian conflagration. Luke alone is with him, so he wishes Timothy to come without delay and bring Mark (2 Tim. i. 15, iv. 16, 9-13). He has already been once before the authorities, forsaken by all, but strengthened by the Lord's presence so as to preach fully to all the Gentiles present. Clomens Rom. says, "Paul was martyred under the rulers (*hagoumenôn*) after going to the extreme West." Alford traces Paul's last journey thus: to Crete (Tit. i. 5), Miletus (2 Tim. iv. 20), Colosse (fulfilling his intention, Philem. 23), Ephesus (chap. i. 8, 2 Tim. i. 18), from which neighbourhood he wrote his epistle to Titus; to Troas, Macedonia, Corinth (2 Tim. iv. 20), Nicopolis (Tit. iii. 12) in Epirus, where he intended to winter; in this city, being a Roman colony, Paul would be free from tumultuary violence, yet be open to direct attack from adversaries in the metropolis. Known at Rome as leader of the Christians, he was probably arrested as implicated in causing the fire which Nero attributed to them; the duumvirs of Nicopolis sent him to Rome. Imprisoned as a common malefactor (2 Tim. ii. 9), he was deserted by his Asiatic friends except Onesiphorus (2 Tim. i. 16). Demas, Crescens, and Titus left him; Tychicus he had sent to Ephesus; Luke alone stayed with him (2 Tim. iv. 10-12). Then he wrote second epistle to Timothy, whilst Timothy was at Ephesus (2 Tim. i. 18, ii. 17; comp. chap. i. 20), begging him to come before winter, and expecting death as at hand (2 Tim. iv. 6, 13, 21). Tychicus was not, as some suppose, the bearer of the second epistle (ver. 13, 16, 17), the absence of "to thee" is against it; explain "I need one profitable for the ministry, I had one in Tychicus (Eph. vi. 21), but (Gr. for 'and,' ver. 13) he is gone." His defence was not before the emperor Nero himself, for the latter was in Greece, but before his representative, Helius Cassareanus, Clandius freedman, prefect of Rome and Italy (Dion Cassius, lxxiii. 12, said the only difference between him and Cæsar was, Cæsar aped the minstrels, and the freedman aped the Cæsar). If Timothy was not at Ephesus at the time of Paul's writing second epistle to Timothy, Tychicus may have been its bearer, for then the "to thee" would not be needed. [See TIMOTHY, SECOND EPISTLE.] Dionysius of Corinth (A.D. 170, in Eusebius H.E. ii. 25) is the first who says Peter and Paul were martyred about the same time. But Peter laboured

among the Jews (Gal. ii. 9); Rome was a Gentile church (Rom. i. 13). Peter was at Babylon (1 Pet. i. 1, v. 18). Paul's silence negatives Peter's founding, or long labouring in, the Roman church. Cains the Roman presbyter (A.D. 200) says Paul was martyred on the Ostian way. To avoid the sympathy which his influence had excited (so that he had partisans even in the palace: Phil. i. 13, iv. 22) was probably the reason of his execution outside the city by a military escort, with the sword (Orosius Hist. vii. 7, Tacitus Hist. iv. 11), probably in A.D. 67 or 68, Nero's last year. His Roman citizenship exempted him from torture and crucifixion, Peter's mode of death. The Basilica of Paul built by Constantine stands on the road to Ostia. The apocryphal "Clementines" at the end of the second century contain a curious attack on his authority ("the inimical man") and exaltation of Peter and James. It is a rising of the old judaical leaven, impatient of the gospel anti-legalism of Paul. Dates. Paul left Cæsarea in the autumn of A.D. 60, for that is the date of Festus' accession. In the spring of 61 he reached Rome, stayed two whole years to the spring of 63; his death was in 67 (Eusebius), or 68 (Jerome). He was two years at Cæsarea, which dating back gives A.D. 58 as the date of his last visit to Jerusalem at pentecost. Previously he wintered at Coriuth (Acts xx. 2, 3). He left Ephesus for Corinth therefore at the end of 57, and his three years' stay brings us back to 54 for its commencement. Previously he was some time at Antioch (xviii. 23); a hasty visit to Jerusalem; his second missionary tour, including one year and a half at Corinth; a stay at Antioch; *third visit to Jerusalem*, generally fixed at A.D. 50 or 51; the "long" stay at Antioch (xiv. 28); first missionary tour; stay at Antioch (xii. 25, xiii. 1). The *second visit to Jerusalem* synchronises with Herod Agrippa's death, A.D. 44. Dating "14 years" (Gal. ii. 1) back from 50 or 51 (his third visit to Jerusalem) brings to 37 or 38 for his conversion, after which he spent three years in Arabia and Damascus down to his first visit to Jerusalem, A.D. 40 or 41. Between this and the second visit (44 or 45) probably he spent two or three years at Tarsus (Acts ix. 30) and one year at Antioch (xi. 26). At Stephen's martyrdom Paul was "a young man," perhaps A.D. 33. If he was 30 at conversion he would be at death upwards of 60, and through hardships older in constitution than years. Allowing the interval between the first and second imprisonments to be four years, he was now four years older than when he called himself "Paul the aged" (Philem. 9). Ardent, tenderly sensitive, courteous, fearless, enduring, full of tact and versatility, intellectual and refined, above all, single in aim, exercising himself always to have a conscience void of offence toward God and man, at the same time becoming all things to all men that by all means he might win some, he not only preached but lived Christ as

the source and end of his whole being. In short, his spirit is fully expressed in Gal. ii. 20, Phil. i. 21-23, ii. 17, iii. 7-14.

**Pavilion.** Ps. xxvii. 5, *sok*; xviii. 11, xxxi. 20, a spiritual pavilion, viz. Jehovah's favour and protection; explained in the parallel, "the secret of Thy presence"; none have access to an eastern king's pavilion in the "inner court" save those he admits (Esth. iv. 11). Thus to be "kept secretly" in Jehovah's pavilion is to be in His most intimate confidence, and so perfectly secure, to be of His "hidden ones" (Ps. lxxxiii. 3; 1 Kings xx. 16; 2 Sam. xxii. 12). *Sukkah, suktoth*. In Jer. xliii. 10 *shaph-râr*, "Nebuchadnezzar shall spread his royal pavilion (lit. rich ornamental tapestry hanging from above round the throne) over these stones."

**Peacocks:** *tukkim*. 1 Kings x. 22, 2 Chron. ix. 21; in Job xxxix. 13 for "peacocks" transl. "OSTRICH hen, [see]. Akin to Tamil *toget* "peacock," Sanskrit *sikhin* "crested"; from its singular crown of upright divergent shafts, each tipped with a disc;



THIRTY PEACOCKS.

*Pavo cristatus* (Linnaeus). Its ocellated train is not the tail, which is short, but the feathers of the loins, rump, and tail coverts, which it can at will erect into a circular spread disc. The peacock was unknown to the Assyrians, judging from the monuments; also to the Egyptians; but is mentioned in Aristophanes (Birds, 484), 426 B.C. Probably Solomon first brought it by his Tarshish ships to the West from the East.

**Pearl:** *gabish*. Job xxviii. 18. Lit. *ice*; what is frozen, as in Ezek. xiii. 11, 13; xxviii. 22 with "stones." So transl. "crystal." In ver. 17, *zekukith* transl. "glass" for "crystal." The orientals anciently valued the rock crystal for its beauty and pure lustre. In the N. T. *margaritis* mean "pearls" (Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4, xviii. 12, 16, xxi. 21). In Matt. vii. 16, "neither cast your pearls before swine," the pearls resemble peas or acorns, their natural food; so the swine, finding them not so, turn against the giver and rend him. *Saving counsels* offered to the swinish sensualist only provoke his filthiness and profanity (Prov. xxiii. 9, ix. 8). The godly love even the sharp rebuke which heals their souls (xv. 31; Ps. cxli. 5; Job xiii. 23; Isa. xxxix. 8, Hezekiah; the Virgin, John ii. 4, 5; Gal. ii. 14, 2 Pet. iii. 16, Peter). He that is filthy must be filthy still. Pearls are accidental concretions within certain molluscs, especially the *Avicula margaritifera*, found in the Indian ocean and Persian gulf and Pacific. Some



AVICULA MARGARITIFERA.

foreign substance, introduced naturally or artificially, as a sandgrain, an egg, a parasite, or minute shell, forms the nucleus round which the surface of the mantle deposits nacreous or

calcareous matter in thin layers, which hardening forms a shelly coat on the inner side of the valves. A pearl is an abnormal shell, reversed, i.e. the lustrous nacreous coat is external.

**Pedahel.** Num. xxxiv. 28.

**Pedahsur.** Num. i. 10.

**Pedaiah.** 1. 2 Kings xxiii. 36. 2. Brother of Salathiel or Shealtiel; father of Zerubbabel who is called "son of Shealtiel" as being heir and successor of Shealtiel *his uncle*, issue failing in the direct line (1 Chron. iii. 17-19, Hag. i. 1, Matt. i. 12). 3. Neh. iii. 25. 4. Neh. viii. 4. 5. Neh. xi. 7. 6. Neh. viii. 19, x. 14, xiii. 13. 7. 1 Chron. xxvii. 20.

**Peep.** Not "look" curiously, but "chirp" as young birds (Isa. viii. 19, x. 14). Necromancers made a *plaint cry* come from the ground as of departed spirits. From the Latin *pipio*. The same Heb. is transl. "chatter" (xxxviii. 14).

**Pekah.** [See HOSHEA.] Son of Remaliah. Captain and aide de camp (*shalish*) of Pekahiah, king of Israel, whom he murdered, as also his aides de camp Argob and Ariyeh. Became king by the help of 50 Gileadites of the king's body guard; perhaps P. was a Gileadite himself; energy for good or evil characterized the hardy highlanders of Gilead, as Jephthah and Elijah. To strengthen his kingdom which had suffered much by civil wars and foreign exactions (2 Kings xv. 19, 20, 25-31), and to gain spoil, he joined alliance with Rezin of Damascus against Jotham of Judah (ver. 37, 38). Jotham's pious and vigorous reign (2 Chron. xxvii.) deferred the blow; but when the weak and worthless AHAZ (see, and ODED, IMMANUEL) succeeded P. attacked Jerusalem (2 Kings xvi., 2 Chron. xxvii.). He slew 120,000 Jews in one day at the first campaign. But his plot with Rezin to set aside the line of David, and raise "the son of Tabeal" (probably a Syrian favoured by a party in Jerusalem: Isa. viii. 6, 9, 12) to the throne of Judah, was ultimately frustrated according to God's purpose and word (Isa. vii. 1-16), for "Immanuel" must succeed as Son and Heir of David, which Pekah's plot was incompatible with. The project of the two allies was probably to unite the three kingdoms, Syria, Israel, and Judah, against Assyria. Egypt favoured the plan (ver. 18, 2 Kings xvii. 4). Ahaz leaning to Assyria made them determine to depose him for a nominee of their own. But Ahaz at their second inroad applied to Tiglath Pileser, who slew Rezin and carried away the people of Gilead (including the whole territory of Reuben, Gad, and half Manasse: 1 Chron. v. 26), Galilee, and Naphtali (2 Kings xv. 29). In P.'s weakened state Hoshea (his "friend": Josephus, Ant. ix. 13, § 1) conspired against and slew him, and after an interregnum of eight years reigned. Thus was fulfilled Isa. vii. 16. P. reigned from 757 to 737 B.C. In the Assyrian inscription MENAHEM [see] is mentioned as the king of Israel whom Tiglath Pileser subdued; possibly a mistake of the engraver, confining P. with the king whom Pul reduced to be tributary.

**Pekahiah.** Menahem's son and successor, slain by Pekah. Reigned 759-757 B.C.

**Pekod**=*visitation*. Jer. i. 21. Symbolical name for Babylon as doomed to be visited with judgment. In Ezek. xxiii. 23 simply a *prefecture*. Mauner transl. as descriptive epithets subjoined to "all the Chaldeans," *Pekod (pakid), Shoa, Koa*, "prefects, rich, princely." Otherwise, if a symbolical name here also, Pekod is "inflicter of," "visiting with judgment," viz. upon Judah, "Aholibah."

**Pelajah.** 1. 1 Chron. iii. 24. 2. Neh. viii. 7, x. 10.

**Pelathiah.** 1. 1 Chron. iii. 21. 2. 1 Chron. iv. 42. 3. Neh. x. 22. 4. One of the 25 princes; ringleader of the scorners "devising mischief." Like Ananias (Acts v. 5) stricken dead; an earnest of the destruction of the rest, as Ezekiel foretold (Ezek. xi. 1-13). The prophet fell on his face thereupon saying, "Ah! Lord God! wilt Thou make a full end of the remnant of Israel?" The people regarded P. as a mainstay of the city. His name suggested *hope*, from *palat* "to escape," or *Jah pillee*, "God delivers." Is that hope to be disappointed? asks Ezekiel; is his death a token that all, even the remnant, shall be destroyed?

**Peleg**=*division*. Eber's son, Joktan's brother (Gen. x. 25, xi. 16). "In his days the earth was divided." His name marks an epoch in the world's history: (1) God's intimation of His will that the earth was to be divided in an orderly distribution of the various families of mankind, which order the Hamitic Babel builders tried to contravene (xi. 4), in order to concentrate their power; also the Hamitic Canaanites in "spreading abroad" broke the bounds assigned by God, seizing the sacred possession of Shem where Jehorah was to be blessed as "the Lord God of Shem" (ix. 26, 18-20). (2) The division of Eber's family; the younger branch, the Joktanids, migrating into S. Arabia, the elder Peleg remaining in Mesopotamia.

**Pelet.** 1. 1 Chron. ii. 47. 2. Son of Azmaveth (a person, or a place): 1 Chron. xii. 3.

**Peleth.** 1. Num. xvi. 1. 2. 1 Chron. ii. 33.

**Pelethites.** [See CHERETHITES.] The two together formed David's body guard. As Ittai of Gath, so other refugees from Philistine tribes probably joined David. The Egyptian monuments mention *Shayretana* (= Cherethim, or Cretans) and *Pesatsu* (= Philistines), whom Rameses III. conquered. The *Shayretana* supplied mercenaries to the Egyptian kings of the 19th and 20th dynasties. Cherethites may be from *charath* "to cut off," viz. from one's country; P. from *palath* "he fled," "fugitives," political refugees. "Philistine" is from *phalash* "to emigrate." Gesenius less probably explains "executioners and runners."

**Pelican:** *kaath*. Two species exist in the Levant, *Pelican onocratalus* and *P. crispus*. Often found on

the upper Jordan. The Heb. name is an imitation of its harsh *assike* braying note, as *onocratalus ex.*



presses; or from a root "to throw up," from its bringing fishes back to its mouth from its large pouch beneath the beak. The origin of the fable of its feeding its young with its blood sprang from its pressing its under mandible against its breast to help it to disgorge its pouch's contents for its young, and from the red nail on the end of the upper mandible coming in contact with the breast. "Pelican of the wilderness" alludes to its seeking uninhabited places as breeding places. Being a water bird, it could not live in a place destitute of water. But *midbar* means simply an open unenclosed land, as distinguished from a settled agricultural region. Its posture with bill resting on its breast suggests the idea of melancholy solitude (Ps. cii. 6, Isa. xxxiv. 11, where *kaath* is "pelican" not "cornu-morant"). After filling its pouch with fish and molluscs, it retires miles away inland to consume the contents of its pouch.

**Pelonite.** 1 Chron. xi. 27, xxvii. 10. [See PALTITE, HELEZ.] A designation from the place of birth or residence. For "Ahijah the Pelonite" (1 Chron. xi. 36) 2 Sam. xxiii. 34 has "Eliam the son of Ahithophel the Shilonite," the Chronicles reading is probably a corruption of text.

**Pentel, PENUEL**=*face of God*. Name given by Jacob to the place where he saw God face to face and wrestled with Him (Gen. xxxii. 30; comp. xxxiii. 10, Jud. viii. 5, 8, 1 Kings xii. 25).

**Penninah.** One of Elkanah's two wives; bare children when HANNAH [see] was childless (1 Sam. i. 2, 6, 7). As Hannah's "adversary," P. "provoked her with provocation for to make her fret." As Elkanah from year to year gave Hannah a double portion at the sacrificial meal, "so did P. provoke her so that she wept and did not eat." Elkanah's love to Hannah drew out P.'s renewed provocations.

**Penny.** [See DRAW, DRACHM.] The Greek silver coin, (Latin *denarius*, whence the French *denier*.) Bearing the head of the reigning Roman



PENNY OF TIBERIAS.

emperor, the date of his tribunitian power or consulate, or the number of times he was saluted emperor (Matt. xxiii. 19-21). A labourer's day's wages (xx. 2, 13). The gold

Samaritan's gift of twopence for the entertainment of the man at the inn would suffice for two days. In Rev. vi. 6 "a measure ('choenix,' two or three pints) of wheat for a penny," implies comparative scarcity when a man's whole day's wages would only buy a day's provisions, instead of, as ordinarily, buying 16 to 20 measures.

**Pentateuch.** [See MOSES, LAW, GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY.] A term meaning "five volumes" (*teuchos* in Alexandrian Greek meaning a book); applied to the first five books of the Bible, in Tertullian and Origen. "The book of the law" in Deut. xviii. 61, xix. 21, xxx. 10, xxi. 26; "the book of the law of Moses," Josh. xiii. 6, Neh. viii. 1; in Esra vii. 6, "the law of Moses," "the book of Moses" (vi. 18). The Jews now call it *Torah* "the law," lit. the directory. In Luke xiv. 27 "Moses" stands for his book. The division into five books is probably due to the LXX., for the names of the five books, Genesis, Exodus, etc., are Gr. not Heb. The Jews name each book from its first word; the pentateuch forms one roll, divided, not into books, but into larger and smaller sections *Parshiyoth* and *Sedarim*. They divide its precepts into 248 positive and 363 negative, 248 being the number of parts the rabbins assign the body, 363 the days of the year. As a mnemonic they carry a square cloth with fringes (*tsitzith* = 600 in Heb.) consisting of eight threads and five knots, 613 in all. The five of the pentateuch answer to the five books of the psalter, and the five megilloth of the hagiographa (S. of Sol., Ruth, Lamentations, Ecclesiastes, and Esther).

**MOSES' AUTHORSHIP.** After the battle with Amalek (Exod. xvii. 14) "Jehovah said unto Moses, Write this for a memorial in the book," implying there was a regular account kept in a well known book. Also Exod. xxiv. 4, "Moses wrote all the words of Jehovah"; (xxiv. 27) "Jehovah said unto Moses, Write thou these words" distinguished from ver. 23, "He (Jehovah) wrote upon the tables the words of the covenant, the ten commandments" (ver. 1). In Num. xxxiii. 2 "Moses wrote their goings out according to their journeys by the commandment of Jehovah." In Deut. xvii. 18, 19, the king is required to "write him a copy of this law in a book out of that which is before the priests, the Levites"; and Deut. xxxi. 9-11, "Moses wrote this law and delivered it unto the priests, the son of Levi; who should 'at the end of every seven years read this law before all Israel in their hearing'; and ver. 24, "Moses made an end of writing the words of this law in a book," viz. the whole pentateuch ("the law," Matt. xxii. 40, Gal. iv. 21), "and commanded the Levites . . . put it in the side of the ark that it may be a witness against thee," as it proved under Josiah. The two tables of the decalogue were in the ark (1 Kings viii. 9); the book of the law, the pentateuch, was laid up in the holy of holies,

close by the ark, probably in a chest (2 Kings xxii. 8, 13, 19). The book of the law thus written by Moses and handed to the priests ends at Deut. xxxi. 23; the rest of the book of Deuteronomy is an appendix added after Moses' death by another hand, excepting the song and blessing, Moses' own composition.

Moses speaks of "this law" and "the book of this law" as some definite volume which he had written for his people (Deut. xviii. 61, xix. 19, 20, 29). He uses the third person of himself, as John does in the N. T. He probably dictated much of it to Joshua or some scribe, who subsequently added the account of Moses' death and a few explanatory insertions. The recension by Esra (and the great synagogue, Buxtorf "Tiberias," i. 10, Tertullian *De Cultu Fem.* 8, Jerome *ad Helvid.*) may have introduced the further explanations which *apparat* post Mosaic. Moses probably used patriarchal documents, as e.g. genealogies for Genesis; these came down through Shem and Abraham to Joseph and Israel in Egypt.

That writing existed ages before Moses is proved by the tomb of Chnum-hotep at Benihasan, of the twelfth



TOMB AT BENIHASAN.

dynasty, representing a scribe presenting to the governor a roll of papyrus covered with inscriptions, dated the sixth year of Osirtasin II., long before the exodus. The papyrus found by M. Prisse in the hieratic character is considered the oldest of existing MSS. and is attributed to a prince of the fifth dynasty; weighed down with age, he invokes Osiris to enable him to give mankind the fruits of his long experience. It contains two treatises, the first, of 12 pages, the end of a work of which the former part is lost, the second by a prince, son of the king next before Assa, in whose reign the work was composed. The Gr. alphabet borrows its names of letters and order from the Semitic; those names have a meaning in Semitic, none in Gr. Tradition made Cadmus (= the Eastern) introduce them into Greece from Phœnicia (Herodot. v. 58). Joshua took a Hittite city, Kirjath Sepher, "the city of the book" (Josh. xv. 15), and changed the name to Debir, of kindred meaning. Pertapur, a scribe under Rameses the Great, in an Iliad-like poem engraved on the walls of Karnak mentions Chirapaur, of the Kheta or Hittites, a writer of books. From the terms for "write," "book," "ink," being in all Semitic dialects, it follows they must have been known to the earliest Shemites before they branched off into various tribes and nations.

Moses, Israel's wise leader, would therefore be sure to commit to writing their laws, their wonderful antecedents and ancestry, and the Divine promises from the beginning connected with them, and their fulfilment in Egypt, in the exodus, and in the wilderness, in order to evoke their national spirit. Israel would certainly have a written history at a time when the Hittites among whom Israel settled were writers.

Moreover, from Joshua downwards the O. T. books abound in references to the laws, history, and words of Moses, as such, universally accepted. They are ordered to be read continually (Josh. i. 7, 8); "all the law which Moses My servant commanded . . . this book of the law" (viii. 31, 34; xxiii. 6). In Josh. i. 3-8 and 18-18 the words of Deut. xi. 24, 25, xxii. 6-12, and iii. 18-20 Num. xxxii. 20-28, are quoted. Israel's constitution in church and state accords with that established by Moses. The priesthood is in Aaron's family (Josh. xiv. 1). "Eleazar," Aaron's son, succeeds to his father's exalted position and with Joshua divides the land (xxi. 1), as Num. xxiv. 17 ordained; the Levites discharge their duties, scattered among the tribes and having 48 cities, as Jehovah by Moses commanded (xxxv. 7). So the tabernacle made by Moses is set up at Shiloh (Josh. xviii. 1). The sacrifices (viii. 31, xxii. 23, 27, 29) are those enjoined (Lev. i, ii, iii.). The altar built (Josh. viii. 30, 31; Exod. xx. 26) is "as Moses commanded . . . in the book of the law of Moses." Comp. also as to the ark, Josh. iii. 8, 6, 8, vii. 6; circumcision, v. 2; passover, ver. 10: with the pentateuch. There is the same general assembly or congregation and princes (ix. 18-21, xx. 6, 9, xxii. 30; Exod. xvi. 22); the same elders of Israel (Josh. vii. 6, Deut. xxi. 9); elders of the city (xxv. 8, Josh. xx. 4); judges and officers (viii. 33, Deut. xvi. 18); heads of thousands (Josh. xxii. 21, Num. i. 16). Bodies taken down from hanging (Josh. viii. 29, x. 27; Deut. xxi. 23). No league with Canaan (Josh. ix., Exod. xxiii. 32). Cities of refuge (Josh. xx., Num. xxxv. 11-15, Deut. iv. 41-43, xix. 2-7). Inheritance to Zelophehad's daughters (Josh. xvii. 8, Num. xxvii., xxxvi.).

So in Judges Moses' laws are referred to (ii. 1-3, 11, 12, 20; vi. 8-10, xx. 2, 6, 18; Deut. xiii. 6, 12-14, xxii. 21). The same law and worship appear in Judges as in pentateuch. Judah takes the lead (Jud. i. 2, xx. 18; Gen. xlix. 8, Num. ii. 8, x. 14). The judge's office is as Moses defined it (Deut. xvii. 9). Gideon recognises the theocracy, as Moses ordained (Jud. viii. 22, 23; Exod. ix. 5, 6; Deut. xvii. 14, 20, xxxiii. 5). The tabernacle is at Shiloh (Jud. xviii. 31); Israel goes up to the house of God and consults the highpriest with Urim and Thummim (xx. 28 28-28; Exod. xxviii. 30, Num. xvii. 21, Deut. xii. 5). The ephod is the priest's garment (Jud. viii. 27, xvii. 5, xviii. 14-17). The Levites scattered through Israel are the recognised

ministers (xvii. 7-13, xix. 1, 2). Circumcision is Israel's distinguishing badge (xiv. 3, xv. 10). Historical references to the pentateuch abound (i. 16, 20, 23; ii. 1, 10; vi. 18), especially xi. 15-27 epitomises Num. xx., xxi., Deut. ii. 1-8, 28-34; comp. the language Jud. ii. 1-23 with Exod. xxiv. 18, Lev. xxvi., Deut. xxviii., vii. 2, 8, xii. 3; Jud. v. 4, 5 with Deut. xxxiii. 2, xxxii. 16, 17.

In the two books of Samuel the law and pentateuch are the basis. Eli, highpriest, is sprung from Aaron through Ithamar (1 Chron. xxiv. 3, 2 Sam. viii. 17, 1 Kings ii. 27). The transfer from Eli's descendants back to Eleazar's line fulfils Num. xv. 10-18. The tabernacle is still at Shiloh, 1 Sam. ii. 14, iv. 3, and the rabbins say it had now become "a low stone wall-structure with the tent drawn over the top," attached to it was a warder's house where Samuel slept. The lamp in it accords with Exod. xxvii. 20, 21, Lev. xxiv. 2, 3; but (1 Sam. iii. 3) let go out, either from laxity or because the law was not understood to enjoin perpetual burning day and night. The ark in the tabernacle still symbolises God's presence (1 Sam. iv. 3, 4, 18, 21, 22; v. 3-7; vi. 19). Jehovah of hosts dwells between the cherubim. The altar, incense, ephod are mentioned; also the burnt offering (*olah*), the whole burnt offering (*kash*), peace offerings (*shelamim*): 1 Sam. x. 8, xi. 15, xiii. 9; Exod. xxiv. 5. The bloody sacrifice (*zebach*) and unbloody offering (*minchah*): 1 Sam. ii. 19, iii. 14, xvi. 19. The victims, the bullock, lamb, heifer, and ram, are those ordained in Leviticus (i. 24, 25; vii. 9, xvi. 2; xv. 22). The priest's perquisites, etc., in Lev. vi. 6, 7, Deut. xviii. 1, etc., Num. xviii. 8-19, 25, 32, are alluded to in 1 Sam. ii. 12, 13. The Levites alone should handle the sacred vessels and ark (vi. 15, 19). The historical facts of the pentateuch are alluded to: Jacob's descent to Egypt, Israel's deliverance by Moses and Aaron (xii. 8); the Egyptian plagues (iv. 8, viii. 8); the Kenites' kindness (xv. 6). Language of the pentateuch is quoted (ii. 22, Exod. xxxviii. 8). The request for a king (1 Sam. viii. 5, 6) accords with Moses' words (Deut. xvii. 14); also xvi. 19 with 1 Sam. viii. 3. The sacrificing in other places besides at the tabernacle was allowed because the ark was in captivity, and even when restored it was not yet in its permanent seat, mount Zion, God's one chosen place (vii. 17, x. 8, xvi. 2-5). Though Samuel, a Levite not a priest (1 Chron. vi. 22-28), is said to sacrifice, it is in the sense that as prophet and judge-prince he blessed it (1 Sam. ix. 13). Whoever might slay it, the priest alone sprinkled the blood on the altar. So Joshua (viii. 30, 31), Saul (1 Sam. xiii. 9, 10), David (2 Sam. xxiv. 25), Solomon (1 Kings iii. 4), and the people (ver. 2) sacrificed through the priest.

Samuel as reformer brought all ordinances of church and state into conformity with the pentateuch. The pentateuch and Mosaic ordinances underlie Samuel's work; but, whilst generally observing them, he so far

deviates as no forger would do. The conformity is unstudied and unobtrusive, as that of one looking back to ordinances existing and recorded long before.

David's psalms allude to and even quote the pentateuch language (Ps. i. 3, comp. Gen. xxxix. 3, 23; Ps. iv. 5, Deut. xxxiii. 19; Ps. iv. 6, Num. vi. 26; Ps. viii. 6-8, Gen. i. 26, 28; Ps. ix. 12, Gen. ix. 5, xv. 5, Exod. xxii. 25, xxiii. 8, Lev. xv. 36, Deut. xvi. 19; Ps. xvi. 4, 5, 6, Exod. xxxiii. 13, Deut. xxxii. 9; Ps. xvii. 8, Deut. xxxii. 10; Ps. xxiv. 1, Deut. x. 14, Exod. ix. 5, xxvi. 6, xxx. 19, 20; Ps. xxx. title, Deut. xx. 5; Ps. xxxix. 12, Lev. xv. 23; Ps. lxxviii. 1, 4, 7, 8, 17, Num. x. 35, Deut. xxxiii. 26, Exod. xiii. 21, xix. 16, Deut. xxxiii. 2; Ps. lxxxvi. 8, 14, 15, Exod. xv. 11, xxxiv. 6, Num. x. 10; Ps. ciii. 17, 18, Exod. xx. 6, Deut. vii. 9; Ps. cx. 4, Gen. xiv. 18; Ps. cxxxii. 2, Exod. xxx. 25, 30. When dying he charges Solomon, "keep the charge, as it is written in the law of Moses" (1 Kings ii. 3). The pentateuch must have preceded the kingdom, for it supposes no such form of government.

Solomon's Proverbs similarly rest on the pentateuch (iii. 9, 18; Exod. xxii. 29, Gen. ii. 9, Prov. x. 18; Num. xiii. 32, xiv. 36, Prov. xi. 1, xx. 10, 23; Lev. xix. 35, 36, Deut. xxv. 13, Prov. xi. 13 marg.; Lev. xix. 16, "not go up and down as a talebearer"). Solomon's temple is an exact doubling of the proportions of the tabernacle. No one would have built a house with the proportions of a tent, except to retain the relation of the temple to its predecessor the tabernacle (1 Kings vi. 1, etc.). The pentateuch must have preceded the division between Israel and Judah, because it was acknowledged in both. Jehoshaphat in Judah used "the book of the law of Jehovah," as the textbook for reaching the people (2 Chron. xvii. 9). In 2 Kings xi. 12 "the testimony" is put in the hands of Joash at his coronation. Uzziah burning incense contrary to the law incurs leprosy (2 Chron. xxvi. 16-21, Num. xvi. 1, etc.). Hezekiah kept the commandments which Jehovah commanded Moses (2 Kings xviii. 4, 6). He destroyed the relic, the brazen serpent which remained from Moses' time, because of its superstitious abuse. Jeroboam in northern Israel set up golden calves on Aaron's model, with words from Exod. xxxii. 28, "behold thy gods, O Israel, which brought thee up out of Egypt" (1 Kings xii. 28). Bethel was chosen as where God appeared to Jacob. The feast in the eighth month was in imitation of that of tabernacles in the seventh month (ver. 32, 33), to prevent the people going up to sacrifice at Jerusalem (ver. 27); the Levites remaining faithful to the temple, Jeroboam made priests of the lowest people. In 1 and 2 Kings references to the pentateuch occur (1 Kings xxi. 3; Lev. xxv. 23, Num. xxvii. 8. 1 Kings xxi. 10; Num. xxxv. 30, xxii. 17, xxvii. 17. 2 Kings iii. 20; Exod. xxix. 38, etc. 2 Kings iv. 1; Lev. xxv. 39. 2 Kings vi. 18; Gen. xix. 11. 2 Kings vii. 3; Lev. xiii. 46).

In Isa. v. 24, xxix. 12, xxx. 9, Hos. iv. 6,

ii. 15, vi. 7 marg., xii. 3, 4, xi. 1, viii. 1, 12, Amos ii. 4, references to the law as a historic record and book, and to its facts, occur (Gen. xxv. 26, xxviii. 11, xxxii. 24. Amos ii. 10; Gen. xv. 16. Amos iii. 1, 14; Exod. xxvii. 2, xxx. 10, Lev. iv. 7. Amos ii. 11, 12; Num. vi. 1-21. Amos iv. 4, 5; Num. xxviii. 3, 4, Deut. xiv. 23, Lev. ii. 11, vii. 12, 13, xxii. 18-21, Deut. xii. 6). Plainly Amos' "law" was the same as ours. Mic. vii. 14 alludes to Gen. iii. 14, and Mic. vii. 20 to the promises to Abraham and Jacob; vi. 4, 5, to the exodus under Moses, Aaron, and Miriam, and to Balak's attempt through Balaam to curse Israel.

Under Josiah the passover is held "according to the word of the Lord by the hand of Moses" (2 Chron. xxxv. 1, 6; 2 Kings xxiii) on the 14th day of the first month. The sacrifices accord with the pentateuch; priests, "the sons of Aaron," and Levites kill the passover and sprinkle the blood. The passover is traced back to Samuel's days, there being no such passover from that time to Josiah [see]. The strange fact that the finding of the book of the law by Hilkiah [see] in the temple so moved Josiah's conscience, whereas the pentateuch had all along been the statute book of the nation, is accounted for by the prevalent neglect of it during the ungodly and idolatrous preceding reigns, especially Manasseh's long and awfully wicked one. Moses had ordered the book of the law (not merely Deuteronomy) to be put in the side of the ark for preservation (Deut. xxxi. 26). The autograph from Moses was the "book" found, "the law of Jehovah by the hand of Moses" (2 Chron. xxxiv. 14). Seven hundred years had elapsed, not nearly as long as many MSS. have been preserved to us; we have papyri older than Moses, more than 3000 years ago. The curses in the book read to the king are in Lev. xxvi., Deut. xxvii., xxviii.; comp. ver. 36 with 2 Kings xxii. 13, where the king is specially mentioned as about to be punished. When the ark was removed (2 Chron. xxxv. 3) during Manasseh's sacrilegious reign the temple copy or autograph of the law was hid somewhere, probably built into the wall, and discovered in repairing the temple. Josiah, as yet young, and having been kept in ignorance of the law by the idolatrous Amon his father, was still only a babe in knowledge of spiritual truth. The immediate recognition of its authority by Hilkiah the high-priest, the scribes, priests, Levites, elders, and Huldah the prophetess (2 Kings xxii. 8-14, xxiii. 1-4), when found, marks that, however kings, priests, and people had forgotten and wandered from it, they recognised it as the long established statute book of the nation.

So entirely is Jeremiah, who began prophesying the 13th year of Josiah, imbued with the language of Deuteronomy that rationalists guess him to be its author. The part of Jer. ii. 1-viii. 17 is admitted to have been written before the finding of the law by Josiah. In ii. 8, viii. 8, he alludes to the law as the established statute

book. For allusions comp. ii. 6 with Deut. viii. 15, Num. xiv. 7, 8, xxxv. 33, 34, Lev. xviii. 25-28; also Jer. ii. 23, "circumcise . . . take away the foreskins of your heart," with Deut. xxxiii. 37, 38, iv. 4, x. 16, xxx. 6, a figure nowhere else found in Scripture; Jer. v. 15 with Deut. xviii. 31, 49.

1. Esek. xiii. 7-12 there are 29 quotations from the Heb. words of Exodus, Leviticus, Deuteronomy. In ver. 28 four references: Lev. x. 10, xxii. 2, etc., xx. 25, Exod. xxxi. 18. So in Esek. xvi., xviii., xx., a recapitulation of God's loving and long suffering dealings with Israel as recorded in the pentateuch. Ears on the return from Babylon read the book of the law of Moses at the feast of tabernacles (as enjoined Deut. xxxii. 10-13) "before the men and women who could understand (Heb.), and the ears of all were attentive to the book of the law" (Neh. viii. 3). Their accepting it *even at the cost of putting away their wives* (Esra x.) is the strongest proof of its universal recognition for ages by the nation. For the younger people, who had almost lost Heb., and spoke Aramaic, Syriac, or Chaldee, he and the Levites read or gave after the Heb. law a Chaldee paraphrase which they understood (ver. 8). He arranged the older books of O. T., and probably with Malachi fixed the canon, and transcribed the Hebrew or Samaritan character into the modern Chaldee square letters.

The ancient Jews and Christian fathers knew of the SAMARITAN PENTATEUCH [see.] It was first brought to light in modern times (A.D. 1616) by Pietro della Valle, who obtained a MS. of it from the Samaritans of Damascus. The agreement of this with our Jewish pentateuch [see BIBLE, OLD TESTAMENT] is a sure proof that our pentateuch is the same as Israel used, for no collusion could have taken place between such deadly rivals as Jews and Samaritans. Manasseh brother of JADDUA the highpriest [see], having married Sanballat's daughter (Neh. xiii. 28), was expelled and became the first highpriest on mount GERIZIM [see] in concert with others, priests and Levites, who would not put away their heathen wives (Josephus, Ant. xi. 8, § 2, 4). Probably he and they brought to Samaria the Samaritan pentateuch from Jerusalem. As it testifies against their heathen marriages and schismatical worship, the Samaritans would never have accepted it if they had not believed in its genuineness and Divine authority. It certainly could not have been imposed on them at a later time than Esra; so from at least that date it is an independent witness of the integrity of the five books of Moses. This testimony may be much older, for probably the Samaritan pentateuch was carried by the priest sent by Esrahaddon in Manasseh's reign (680 B.C.) to teach Jehovah's worship to the Cuthite colonists planted in Samaria (2 Kings xvii. 24, 28; Esra 2-10). The LXX. Gr. transl. shows that the Egyptian Jews accepted the pentateuch. Antiochus Epiphanes directed his fury against the books of the law (1 Mac. i.). The Chaldee

paraphrase of Onkelos in our Lord's time agrees with our pentateuch.

*New Testament attestation.* Our Lord and His apostles in N. T. refer to the pentateuch as of Divine authority and Mosaic authorship (Matt. xix. 4, 5, 7, 8, iv. 4, 7, 10, xv. 1-9; Mark x. 5, 8, xii. 26; Luke xvi. 29, 31, xx. 28, 27, xxiv. 27, 44, 45; John i. 17, v. 45, 46, viii. 5; Acts iii. 22, viii. 37, xxvi. 22). The two dispensations, separated by 1500 years, having each its attesting miracles and prophecies since fulfilled and shedding mutual light on one another, could not possibly be impostures. The very craving of the Jews after "a sign" indicates the notoriety and reality of the miracles formerly wrought among them (John vi. 13).

The author of the pentateuch must have been intimately acquainted with the learning, laws, manners, and religion of Egypt (Spencer, *De Leg. Heb.*; Hengstenberg, *Egypt and Books of Moses*). The plagues were an intensification of the ordinary plagues of the country, coming and going miraculously at God's command by Moses (Bryant, *Plag. Egypt.*). The making of bricks (generally found to have *chopped straw*) by captives is represented on the Egyptian monuments (Exod. i. 14, v. 7, 8, 13; Brugsch, *Hist. d'Egypt.*, 106). Moses' ark of papyrus suits Egypt alone (Exod. ii. 3); Isis was borne upon a boat of papyrus (Plutarch de Is. et Osiri; Herodot. ii. 37, 96). Bitumen was much used, it was a chief ingredient in embalming. The cherubim over



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the mercy seat resemble Egyptian sculptures. The distinction clean and unclean was Egyptian, also the hereditary priesthood as the Aaronic. The Egyptian priesthood shaved their whole bodies and bathed continually (Herodot. ii. 37), and wore linen (the sole ancient priesthood that wore only linen except the Levites: Num. vii. 7, Exod. xl. 12-15, xxviii. 39-42). Aaron's anointing in his priestly robes resembles that of the king on Egyptian monuments with royal robes, cap, and crown. The scapegoat answers to the victim on the head of which the Egyptians heaped curses and sold it to foreigners or threw it into the river (Herodot. ii. 39). Answering to the Urim and Thummim on the highpriest's breastplate was the sapphire image of truth which the Egyptian chief priest wore as judge. The temples and tombs have hieroglyphics inscribed on their doorposts, in correspondence to Deut. xi. 20. Pillars with inscriptions on the plaster were an Egyptian usage; so Deut. xxvii. 2, 3. So the bastinado on the criminal, made to lie down, is illustrated in the Benihasan sculptures (Deut. xxv. 2). The unuzzled ox treading out the corn (ver. 4). The offerings for the dead forbidden (xxvi. 14) were

such as were usual in Egypt, a table being placed in the tombs bearing cakes, etc.

Frequent memorials of Israel's wilderness wanderings remained after their settlement in Canaan. The tabernacle in all its parts was fitted for carrying. The phrases "tents of the Lord," applied to precincts of the temple; the cry of revolt, "to your tents O Israel"; "without the camp," for the city, long after the expression was literally applicable, are relics of their nomad life in the desert. So Ps. lxxx. 1: "Thou that dwellest between the cherubim, shine forth! Before Ephraim, Benjamin, and Manasse, stir up Thy strength, and come," represents Israel's three warrior tribes on march surrounding the ark, with the pillar of fire shining high above it. The elders of the synagogue succeeded to the elders or chiefs of the tribes. The ark itself was of acacia (*shittim*) wood of the Sinaitic peninsula, not of cedar, the usual wood for sacred purposes in Palestine. The coverings were of goats' hair, ramskin dyed red in Arab fashion, and sealskins (see BADGER) from the adjoining Red Sea, and fine Egyptian linen. So the detailed permission to eat the various game of the wilderness, wild goat, roe, deer, ibex, antelope, and chamois, applies not to Canaan; it could only have been enacted in Israel's desert life previously. The laws and the lawgiver's language look forward to life in Canaan (Exod. xii. 25-27, xiii. 1-5, xiii. 20-23, xxxiv. 11; Lev. xiv. 34, xviii. 3, 24, xix. 23, xx. 22, xxiii. 10, xxv. 3, 2; Num. xv. 2, 18, xxxiv. 2, xxxv. 2-34; Deut. iv. 1, vi. 10, vii. 1, ix. 1, etc.). The objection from the author's knowledge of Canaan's geography against its Mosaic authorship is answered by Moses' knowledge of the patriarchs' wanderings in Canaan. Further, the Egyptians knew Palestine well from the reign of Thothmes I. Moses in his 40 years in Midian and the Sinai wilderness was sure to hear much about Palestine, and probably visited it and sent agents to learn the character of the country, cities, and people. *The prophecies*, as Deut. xii. 10, "when ye go over Jordan . . . and He giveth you rest . . . round about," are just such as would not have been written after the event. For neither at the close of Joshua's career (xiii. 1), nor under the judges and Samuel (to whom some rationalists assign the pentateuch), nor in any reign before Solomon, was there a fulfilment which adequately came up to the language. No forger would put into Moses' mouth words promising seemingly "rest" immediately after entering Canaan, whereas it was not realized for 500 years after.

*The language* is archaic, suiting the time of Moses. Archaisms are found in the pentateuch not elsewhere occurring. The third person pronoun has (unpointed) no variety of gender, the one form *hu* serves both for masculine and feminine. So *na'ar* is both *boy* and *girl* in pentateuch, elsewhere only "boy," *na'arah* is "girl." *Eel* stands for the later *eelleh*, "these." The infinitive of



verbs ending in *h* ends in *o* instead of *ah* (Gen. xxxi. 28, xlviii. 11; Exod. xviii. 18). The third person plural ends in *-un* instead of *u*. Words peculiar to pentateuch are *abib*, "an ear of corn"; *amtachath*, "a sack"; *bathar*, "divide"; *bether*, "piece"; *gosal*, "young herd"; *sebed*, "present"; *sabad*, "to present"; *hermeesh*, "a sickle"; *mene*, "basket"; *haiquum*, "substance"; *kesob* for *kebes*, "lamb"; *masveh*, "veil"; *'ar* for *'ir*, "city"; *seer*, "blood relation." Moses mainly moulded his people's language for ages, so that the same Heb. was intelligible in Malachi's time, 1000 years subsequently; just as the Mecca people still speak the Koran language written 1200 years ago. Joshua the warrior had not the qualifications, still less had Samuel the knowledge of Egypt and Sinai, to write the pentateuch.

The theory of a patchwork of pieces of an Elohist and several Jehovist authors constituting our homogeneous pentateuch which has commanded the admiration of all ages, and which is marked by unity, is too monstrous to be seriously entertained. In Deut. xvii. 18, 19, "when he (the king) sitteth upon the throne of his kingdom, he shall write him a copy of this law in a book out of that which is before the priests the Levites, and he shall read therein all his life," i.e. he shall have a copy written for him, viz. of the whole pentateuch. It was as necessary for him to know Exodus, Leviticus, and Numbers, being that law and history on which Deuteronomy is the recapitulatory comment and supplement, as it was to know Deuteronomy. At the feast of tabernacles every seven years a reading took place, not of the whole pentateuch, but of lessons selected out of it and representing the whole law which Israel should obey (Neh. viii. 18). Latterly only certain parts of Deuteronomy have been read on the first day alone. In Deut. xvii. 3 Moses charges Israel "thou shalt write upon (great stones plastered) all the words of this law," viz. not the historical, didactic, ethnological, and non-legislative parts, but the legal enactments of the pentateuch (the Jews reckoned 613, see above). In Egypt the hieroglyphics are generally graven in stone, the "plaster" being added afterwards to protect the inscription from the weather (Josh. viii. 32). The closing words of Num. xxxvi. 13, also of Lev. xxvii. 34, xiv. 1, xvi. 46, and the solemn warning against adding to or taking from Moses' commands (Deut. iv. 2, xii. 32), are incompatible with a variety of authors, and imply that Moses alone is the writer of the pentateuch as a whole.

A future life not ignored, but suggested. Though Moses did not employ a future state as a sanction of his law, yet he believed it, as the history proves. The pentateuch contains enough to suggest it to a serious mind. All other ancient legislators make a future state of reward and punishment the basis of the sanctions of their law; Moses rests his on re-

wards and punishments to follow visibly in this life, which proves the reality of the special Divine providence which miraculously administered the law. Its one aim was obedience to Jehovah (Deut. xxviii. 58). Many particulars were impossible in a mere human point of view: e.g. their peculiar food, ritual, and customs, excluding strangers and impeding commerce; the prohibition of cavalry (xvii. 16); the assembling of the males thrice a year to the sanctuary, leaving the frontier unguarded, the sole security being God's promise that "no man should desire their land" at those sacred seasons (Exod. xxiv. 24); the command to leave their lands untilled the seventh year, with the penalty that the land should enjoy its sabbath during their captivity if they did not allow it rest whilst dwelling upon it, and with the promise that God would command His blessing in the sixth year, so that the land should bring forth fruit for three years (Lev. xxv. 21, xvi. 32-35). Nor could human sagacity foresee, as Moses did, that not the hostile nations around them, but one from far, from the ends of the earth, the Romans (led by Vespasian and Hadrian, who both came from commanding Roman legions in Britain) whose language they understood not, whereas they understood most of the dialects around Palestine, should be their final conquerors. Their dispersion in all lands, yet unity and distinctness, and preservation in spite of bitter persecutions for almost 1800 years, all fulfil Deut. xviii. 64-68; whereas in former captivities they were conveyed to one place, as in Goshen in Egypt, and in Babylon, so that their restoration as one nation was easy. "A few millions, so often subjugated, stand the test of 3000 revolving years, and the fiery ordeal of 15 centuries of persecution; we alone have been spared by the indiscriminating hand of time, like a column standing amidst the wreck of worlds." (Transactions of the Parisian Sanhedrin, p. 68.) But Moses does not ignore spiritual sanctions to his law, whilst giving chief prominence to the temporal. The epistle to the Hebrews (xi.) distinctly asserts the patriarchs "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed they were strangers and pilgrims on the earth . . . they desire a better country, that is an heavenly, wherefore God is not ashamed to be called their God, for He hath prepared for them a city" (ver. 13-16). Man's creation in God's image, God directly breathing into him a "living soul" (Gen. i. 26, 27, ii. 7-17); his being threatened with double death if he ate the forbidden fruit, and made capable of living for ever by eating of the tree of life, and after the fall promised a Deliverer, the sacrifices pointing to One who by His death should recover man's forfeited life: all imply the hope of future immortality. So Abel's premature death, the result of his piety,

requires his being rewarded in a future life; otherwise God's justice would be compromised (Heb. xi. 4). So other facts: Enoch's translation, Abraham's offering Isaac, symbolising Messiah to the patriarch who "desired to see His day, and saw it and was glad" (John viii. 56, Gen. xxii.); "Moses' choosing to suffer affliction with God's people, rather than enjoy sin's pleasures for a season, and his esteeming Christ's reproach greater riches than Egypt's treasures, because he had respect to the recompence of reward" (Heb. xi. 24-27); God's declaration after Abraham, Isaac, and Jacob were dead, "I AM the God of Abraham, Isaac, and Jacob" (Exod. iii. 6), requiring a future eternal recompence in body and soul to make good God's promise of special favour, so inadequately realized whilst they were in their mortal bodies (Matt. xxii. 29); and Balaam's prayer (Num. xxiii. 10).

Order. The development of God's grace to man is the golden thread running through the whole, and binding the parts in one organic unity. Chronological sequence regulates the parts in the main, as accords with its historical character; so Genesis rightly begins, Deuteronomy closes, the whole. Grace runs through Seth's line to Noah; thence to Abraham, whose family become heirs of the promise for the world. Israel's birth and deliverance as a nation occupy Exodus. Leviticus follows as the code for the religious life and worship of the elect people. Numbers takes up the history again, and with renewed legislation leaves Israel at the borders of the promised land. Deuteronomy recapitulates and applies the whole. Blunt (Undesign'd Coinc.) notices the incompleteness of the pentateuch as a history, and consequently the importance of observing the glimpses given by its passing hints. Thus Joseph's "anguish of soul when he besought" the brothers, unnoticed in the direct story, but incidentally coming out in their confession of guilt (Gen. xlii. 21); the overcoming of Jacob's reluctance to give up Benjamin, briefly told in the direct account as though taking no long time, but incidentally shown to have taken as long time as would have sufficed for a journey to Egypt and back (xliii. 10); the hints in Jacob's deathbed prophecy of his strong feeling as to Reuben's misconduct, not noticed in the history (xxxv. 22, comp. xlix. 4); so as to Simeon and Levi (ver. 6). The allusion to Anah (xxxvi. 24). The introduction of Joshua as one well known in Israel, though not mentioned before (Exod. xvii. 9). The sending back of Zipporah by Moses (xviii. 2), noticed at Jethro's taking time to Moses but not previously. The phrases "before the Lord," "from the presence of the Lord," marking the spot whither sacrifices were brought and where Jehovah signified His presence, probably where the cherubim were, E. of Eden (Gen. iv. 16). The minuteness of details in the pentateuch marks truth, also the touches of

nature: e.g. "the mixed multitude," half castes or Egyptians, are the first to sigh for Egypt's cucumbers, etc. (Num. xi. 4.) Aaron's cowardly self exculpation, "there came out this calf," as if the fire was in fault (Exod. xxxii. 24). The special cases incidentally arising and requiring to be provided for in the working of a new system; e.g. the man found gathering sticks on the sabbath (could an impostor have devised such a trifle?); the request of Zelophehad's daughters for the inheritance, there being no male heir (Num. xv. 32, xxxvi. 2); matters inconsiderable in themselves, but giving occasion to important laws. The simplicity and dignity throughout, without parade of language, in describing even miracles (contrast Josephus Ant. ii. 16 and iii. 1 with Exod. xiv. and xvi.). Moses' candour; as when he tells of his own want of eloquence unfitting him to be a leader (Exod. iv. 10, 30); his want of faith which excluded him from the promised land, omitted by Josephus (Num. xx. 12); his brother Aaron's idolatry (Exod. xxxii. 21); the profaneness of Nadab and Abihu his nephews (Lev. x.); his sister's jealousy and punishment (Num. xii.); his tribe Levi's spy being faithless as the other nine; his disinterestedness, seeking no dignity for his sons, and appointing Joshua his successor, no relation of his; his prophecies fulfilled in Messiah (Deut. xviii.) and in the fall of Jerusalem (xviii.). The key afforded in the pentateuch to widely scattered traditions of pagans, as the golden age, the garden of the Hesperides, the fruit tree guarded by the dragon, the deluge destroying all but two righteous persons (Ovid, Met. i. 327), the rainbow a sign set in the cloud (Homer, Il. xi. 27, 28), the seventh day sacred (Hesiod, Erga kai Hem., 770). The onerous nature of the law, restraining their actions at every turn (Deut. xxii. 6, 9, 8, 10; Lev. xvii. 13, xix. 23, 27, 9, 19, xxv. 13), implies there must have been extraordinary powers in the legislator to command acceptance for such enactments. The main facts were so public, singular, and important, affecting the interests of every order, that no man could have gained credence for a false account of them. The pentateuch was published and received during, or immediately after, the events, and is quoted by every Jewish writer and sect from Joshua downwards. A whole nation so civilized could not have been deceived as to a series of facts so public and important. The details of the tabernacle given so minutely are utterly unfit to convey an idea of magnificence, nay are wearisome, if it were not that they are just what Moses would give, if really the author, and if he detailed the particulars for instructing the artists at the time, and according to the Divine model given him (Exod. xxv. 8, 9, 40; xxxix. 42, 43). The genealogies of the pentateuch must have existed at the first distribution of land, for the property was unalienable from the family and tribe.

So also the geographical enumerations (Num. xxxiii., xxxiv., xxxv.) have that particularity which is inconsistent with imposture. The author exposes the weak and obscure origin of Israel (Deut. xxvi. 5); their ungrateful apostasy from Jehovah's pure worship, to the calf (Exod. xxxii.); their cowardice on the spies' return (Num. xiii., xiv.; Deut. ix., xxi.). No people would have submitted to the jubilee law (Lev. xxv. 4, 5, xvi. 34, 35) except both legislator and people were convinced that God had dictated it, and by a peculiar providence would facilitate its execution. Miraculous interpositions such as the pentateuch details alone would produce this conviction. The law was coeval with the witnessings of the miracles; the Jews have always received it as written by the legislator at the time of the facts, and as the sole repository of their religion, laws, and history. No period can be assigned when it could have been introduced, without the greatest opposition, if it were a forgery. None can be pointed out whose interest it was to frame such a forgery. The minute particularity of time, place, person, and circumstance marks an eye witness. The natural and undesigned coincidences between Moses' address in Deuteronomy and the direct narrative in the previous books, as regards the common facts and the miracles, point to Moses as the author. (Graves, Pent., vi.)

**Pentecost=fiftieth.** [See FEASTS.] Exod. xxiii. 16, xxiv. 22; Num. xxviii. 26-31; Deut. xvi. 9-14; Lev. xxiii. 15-22. The first sheaf offered at the passover and the two leavened loaves at pentecost marked the beginning and ending of the grain harvest, and sanctified the interval between the whole harvest or pentecostal season. The lesson to Israel was, "Jehovah maketh peace in thy borders, He filleth thee with the finest of the wheat" (Ps. cxlvii. 14). Pentecost commemorated the giving of the law on Sinai (Exod. xii. 2, xix.), the 50th day after the exodus, 50th from "the morrow after the sabbath" (i.e. the first day of holy convocation, 15th Nisan); the day after was fitter for cutting the sheaf, the 16th day. It was also the birthday of the Christian church (Acts ii. 1, xx. 16; 1 Cor. xvi. 8) through the Holy Spirit, who writes Christ's new law on the heart. It was the last Jewish feast Paul observed, and the first which, as Whitsunday, Christians kept. "The feast of weeks" (a week of weeks between passover and pentecost), "the day of firstfruits." The sixth day of Sivan, lasting only one day; but the Jews in foreign countries have added a second day. Each of the two loaves was the tenth of an ephah (about three quarts and a half) of finest wheat flour. Waved before Jehovah with a peace offering of the two lambs of the first year, and given to the priests. Seven lambs of the first year were sacrificed, one bullock and two rams as a burnt offering with meat and drink offering, and a kid sin offering. Each

brought a freewill offering. The Levite, stranger, fatherless, and widow were invited. As the passover was a family gathering, pentecost was a social feast. The people were reminded of their Egyptian bondage and of their duty to obey the law. The concourse at pentecost was very great (Acts ii.; Josephus Ant. xiv. 13, §14, xvii. 10, §2; B. J. ii. 8, §1). In Exod. xxiii. 16, 19, "the first (i.e. chief) of the firstfruits" are the two wave loaves of pentecost (Lev. xxiii. 17). The omer offering at passover was the prelude to the greater harvest offering at pentecost, before which no other firstfruits could be offered. The interval between pentecost and tabernacles was the time for offering firstfruits. The Jews called pentecost "the concluding assembly of the passover" (*atsereth*). If the last supper was on the legal day, the 14th Nisan, and the sabbath of Jesus' lying in the grave was the day of the omer, the pentecost of Acts ii., 50 days after, must have been on the Jewish Saturday sabbath. Others make the 13th that of the supper; 14th the crucifixion, the passover day; 15th the day of Jesus' sleep, the Saturday sabbath, the holy convocation; our Sunday, first day, the omer day; 50th day from that would be pentecost, on our Lord's day. The tongues symbolised Christianity proclaimed by preaching; the antithesis to Babel's confusion of tongues and gathering of peoples under one ambitious will. Jerusalem, the mount of the Lord, is the centre of God's spiritual kingdom of peace and righteousness; Babel, the centre of Satan's kingdom and of human rebellion, ignores God the true bond of union, and so is the city of confusion, in the low dead level of Shinar. As Babel's sin disunited, so by the Spirit of God given on pentecost believers are one, "keeping the unity of the Spirit in the bond of peace" (Eph. iv. 1-16).

**Penuel.** [See PENIEL.] Between Jabok and Succoth (Gen. xxxii. 22, 30, 31; xxxiii. 17). GIDEON (see after Succoth) mounted to P. (Jud. viii. 5-8). It then had a tower. Jeroboam fortified P. (1 Kings xii. 25). The men of P., like those of Succoth, as living on the great army route between Canaan and the East, would not help Gideon through fear of Midian's vengeance. P. was a frontier fortress built "by the way of them that dwelt in tents" (i.e., their usual route along the course of the Jabbok, where they would have a level way and grass and water, down to the Damieh ford of the Jordan, and so into Canaan). Hence arose Jeroboam's need of rebuilding the tower which Gideon had broken down long before, and which lay due E. from his capital. Four miles above "Canaan's ford" are two conical hills called "hills of gold" (*Dhabab*) from the yellow sandstone; one is on one side, the other on the other side, of the stream. The western one is larger and has more ruins; the ruins on the eastern one are remarkable, a platform running along its precipitous side, strengthened by

a wall 20 ft. high and very solid. The work is cyclopean and of the oldest times; and there are no ruins along the Jabbok course for 50 miles save these. The strange aspect of the place harmonizes with the name given after Jacob's wrestling with the angel of Jehovah, "the Face of God."

**Peor.** The mountain top to which Balak brought Balaam, for his last conjurations, from the lower Pisgah on its S. (Num. xxiii. 28.) A little to the N. E. of the Dead Sea. Beth-peor adjoined the ravine (*gai*) connected with Israel's camp and Moses' burial place (Deut. iii. 29, iv. 46, xxiv. 6). The ravine of Beth-peor was that which runs down from near Heshbon eastward past Beth-ram; at its upper end are a town's ruins, *Naur* or *Taur*. "The Peor" faced Jeshimon. [On Peor, contracted for BAAL-PEOR, see.] Num. xv. 18, xxxi. 16; Josh. xiii. 17.

**Perazim.** Isa. xxviii. 21, "Jehovah shall rise up as in mount P.," viz. as He broke forth as waters do, and made a breach (=P.) on David's foes at BAAL PERAZIM [see] by the valley of Rephaim (2 Sam. v. 20). So utter and sudden was the rout that the Philistines left their idols behind, and David burned them (1 Chron. xiv. 11). "Mount" thus connected with "Baal" implies it was an idolatrous high place. Isaiah's reference to it as type of Jehovah's most sudden and overwhelming judgments shows how much heavier a blow it was than would appear from the incidental notice of it in 1 Samuel and 1 Chronicles. Josephus (Ant. vii. 4, § 1) says not only the Philistines but "all Syria and Phœnicia, and many other warlike nations beside," made the attack on David.

**Perdition.** Not annihilation. For in the case of the lost not only the worm but "their worm dieth not and the fire is not quenched"; i.e. both the instrument of punishment, and the object of it, the lost man, die not. Thrice repeated by Christ with awful emphasis (Mark ix. 44, 46, 48). [See HELL.] Matt. x. 28, xiii. 50, iii. 12; 2 Thess. i. 9; John iii. 36, v. 29; Isa. lxvi. 24 [on "son of perdition" see ANTICHRIST]; applied only to him and Judas, marking the like character and destiny of both (John xvii. 12, Acts i. 20, Pa. lxi., 2 Thess. ii., Rev. xvii. 10, 11); his course is short, from the moment of his manifestation doomed to perdition.

**Peresh.** 1 Chron. vii. 16.

**Peres.** [See PHAREZ.] An important family of Judah, of whom one was "chief of all the captains of the host for the first month" (1 Chron. xxvii. 3); 468 returned from Babylon; some settled in Jerusalem (Neh. xi. 4-6).

**Peres-Uzza** or **UZZAH** = *Uzzah's breaking*. [See PERAZIM.] 1 Chron. xiii. 11, xv. 13; 2 Sam. vi. 8. So David named Nachon's or Chidon's threshing floor, because Jehovah made a breach or breaking forth on Uzzah for his presumptuous rashness in stretching forth his hand to support the shaken ark. Now *Khichib el Us* or *Auz*, two miles from Kirjath

Jearim, on the hill above Chesla (Chesalon), a short way before *Kur-yet es Saideh*, "the blessed city," i.e. the abode of Obed Edom whom God "blessed." Uzzah was a Kohathite Levite (Josephus, Ant. vi. 1, § 4). The ark was taken to his father Abinadab's house, as subsequently to Obed Edom's, just because he was a Levite. Probably the Amminadab of 1 Chron. xv. 10, of Kohath's family (vi. 18); Num. iv. 5, 15, shows the Kohathites were to bear but not to touch the ark, which was the office of Aaron's family. Soministers claiming the sacerdotal priest's office usurp Christ's office at their peril.

**Perga.** On the river Cestrus, then navigable up to the city; in PAMPHYLIA [see]. The scene of John Mark's deserting Paul. Its inhabitants retreat during the unhealthy summer heats up to the cool hollows (the *Yailahs*) in the Pisidian hills. Paul came in May when the passes would be cleared of snow, and would join a Pamphylian company on their way to the Pisidian heights (Acts xiii. 13), and would return with them on his way from Antioch in Pisidia (xiv. 24, 25). He and Barnabas preached here.

**Pergamos.** A city of Mysia, three miles N. of the river Caicus. Eumenes II. (197-169 B.C.) built a beautiful city round an impregnable castle on "the pine-coned rock." Attalus II. bequeathed his kingdom to Rome 133 B.C. The library was its great boast; founded by Eumenes and destroyed by Caliph Omar. The prepared sheepskins were called *pergamena charta*, whence our "parchment" is derived. The Nicophorium, or thank offering grove for victory over Antiochus, had an assemblage of temples of idols, Zeus, Athene, Apollo, Æsculapius, Dionysus, Aphrodite. Æsculapius the healing god (Tacitus, Ann. iii. 63) was the prominent Pergamean idol (Martial); the Pergamenes on coins are called "the principal temple-care-takers (*neokoroi*) of Asia," and their ritual is like that by Pausanias a standard. The grove of Æsculapius was recognised by the Roman senate under Tiberius as having right of sanctuary. The serpent (Satan's image) was sacred to him, charms and incantations were among medical agencies then, and Æsculapius was called "saviour." How appropriately the address to the P. church says, "I know thy works, and where thou dwellest, even where Satan's seat (*throne*) is," etc. Here ANTIPAS [see], Jesus' "faithful martyr," was slain (Rev. ii. 12-16). "Thou hast them that hold the doctrine of Balaam who taught Balak to cast a stumblingblock before . . . Israel, to eat things sacrificed unto idols and to commit fornication"; this naturally would happen in such an idol-devoted city. The Nicolaitanes persuaded some to escape obloquy by yielding in the test of faithfulness, the eating of idol meats; even further, on the plea of Christian "liberty," to join in fornication which was a regular concomitant of certain idols' worship. Jesus will compensate with "the hidden manna"

(in contrast to the occult arts of Æsculapius) the Pergamean Christian who rejects the world's dainties



RUINS OF CHRISTIAN CHURCH NEAR PERGAMOS.

for Christ. Like the incorruptible manna preserved in the sanctuary, the spiritual feast Jesus offers, an incorruptible life of body and soul, is everlasting. The "white stone" is the glittering diamond, the Urim (*light*) in the high priest's breastplate; "none" but the high priest "knew the name" on it, probably Jehovah. As Phinebas was rewarded for his zeal against idol compliances and fornication (to which Balaam seduced Israel), with "an everlasting priesthood," so the heavenly priesthood is the reward of those zealous against N. T. Balaamites. Now *Bergamo*.

**Perida, children of.** Returned from Babylon with Zerubbabel (Neh. vii. 57, Ezra ii. 55 PERUDA).

**Perizzite.** One of the ten doomed tribes of Canaan (Gen. xv. 19-21). Six including P. are enumerated Exod. iii. 8, 17. The Canaanite and P. are joined in Gen. xiii. 7. From Josh. xi. 3, xvii. 15, they seem to have occupied the woods and mountains. Bochart (Phaleg. iv. 36) makes them an agrarian race living in villages only, the name signifying rustics, *pagani*. Bezek was their stronghold, and Adoni-bezek their chief (Jud. i. 4, 5), in the S. of Palestine, also on the western sides of mount Carmel (Josh. xvii. 15-18). Reduced to bond service by Solomon (1 Kings ix. 20, 2 Chron. vii. 7). The Heb. *perazoth*, "unwalled country villages" or "towns," were inhabited by peasants engaged in agriculture like the Arab *fellahs* (Deut. iii. 5, 1 Sam. vi. 18, Ezek. xxxviii. 11, Zech. ii. 4).

**Persia.** Ezek. xxvii. 10, xxxviii. 5. "P. proper" was originally a small territory (Herodot. ix. 22). On the N. and N.E. lay Media, on the S. the Persian gulf, Elam on the W., on the E. Carmania. Now *Fars*, Farsistan. Rugged, with pleasant valleys and plains in the mid region and mountains in the N. The S. toward the sea is a hot sandy plain, in places covered with salt. Persepolis (in the beautiful valley of the Beudamir), under Darius Hystaspes, took the place of Pasargade the ancient capital; of its palace "Chehl Minar," "forty columns," still exist. Alexander in a drunken fit, to please a courtisan, burned the palace. Pasargade, 40 miles to the N., was noted for *Cyrus' tomb* (Arrian) with the inscription, "I am Cyrus the Achæmenian." [See CYRUS.]

The Persians came originally from the E., from the vicinity of the Sutlej (before the first contact of the Assyrians with Aryan tribes E. of mount

Zagros, 860 B.C.), down the Oxus, then S. of the Caspian Sea to India.



PERSIAN NOBLES.

There were ten castes or tribes: three noble, three agricultural, four nomadic; of the last were the "Dehavites" or Dahi (Esra iv. 9). The Pasargades were the noble tribes, in which the chief house was that of the Achæmenids. Darius on the rock of Behistun inscribed: "from antiquity our race have been kings. There are eight of our race who have been kings before me, I am the ninth." [See ELAM on its relation to Persia.]

The Persian empire stretched at one time from India to Egypt and Thrace, including all western Asia between the Black Sea, the Caucasus, the Caspian, the Jaxartes upon the N., the Arabian desert, Persian gulf, and Indian ocean on the S. Darius in the inscription on his tomb at *Naksh-i-rustam* enumerates thirty countries besides P. subject to him, Media, Susiana, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Zarangia, Arachosia, Sattaxiydia, Gandaria, India, Scythia, Babylonia, Assyria, Arabia, Egypt, Armenia, Cappadocia, Saparda, Ionia, the Ægean isles, the country of the Scodrus (European), Ionia, the Tacabri, Budians, Cushites, Mardians, and Colchians.

The organisation of the Persian kingdom and court as they appear in Esra, Nehemiah, and Esther, accords with independent secular historians. The king, a despot, had a council, "seven princes of Persia and Media which see his face and sit the first in the kingdom" (Esth. i. 14, Esra vii. 14). So Herodotus (iii. 70-79) and Behistun inscription mention seven chiefs who organised the revolt against Smerdis (the Behistun rock W. of Media has one inscription in three languages, Persian, Babylonian, and Scythic, read by Grotefend). "The law of the Persians and Medes which alters not" (Esth. i. 19) also controlled him in some measure. In Scripture we read of 127 provinces



PERSIAN SOLDIERS.

(Esth. i. 1) with satraps (iii. 12, viii. 9; Xerxes in boating enlarged the list; 60 are the nations in his armament according to Herodotus) main-

tained from the palace (Esra iv. 14), having charge of the revenue, paid partly in money partly in kind (vii. 21, 22). Mounted posts (peculiar to P. and described by Xenophon, Cyr. viii. 6, 17, and Herodotus, viii. 98), with camels (Strabo xv. 2, § 10) and horses pressed into service without pay (*angareuin*: Matt. v. 41, Mark xv. 21), conveyed the king's orders (Esth. iii. 10, 12, 13; viii. 10, 14), authenticated by the royal signet (so Herod. iii. 128). A favourite minister usually had the government mainly delegated to him by the king (Esth. iii. 1-10, viii. 8, x. 2, 3). Services were recorded (ii. 23, vi. 2, 3) and the actors received reward as "royal benefactors" (Herod. iii. 140); state archives were the source of Ctesias' history of P. (Diod. Sic. iii. 2.) The king lived at Susa (Esth. i. 2, Neh. i. 1) or Babylon (Esra vii. 9, Neh. xiii. 6). In accordance with Esth. i. 6, as to "pillars of marble" with "pavement of red, blue, white, and black," and "hangings of white, green, and blue of fine linen and purple to the pillars," the remains exhibit four groups of *marble pillars* on a pavement of blue limestone, constructed for curtains to hang between the columns as softening the climate. (Loftus' Chaldaea and Susiana.) One queen consort was elevated above the many wives and concubines who approached the king "in their turn." To intrude on the king's privacy was to incur the penalty of death (comp. Herodotus, iii. 69-84 with Esth. ii. 12, 15, iv. 11-16, v.).

*Parsa* is the native name, the modern *Parsee*; supposed to mean "tigers." Originally simple in habits, upon overthrowing the Medes they adopted their luxury. They had a dual worship, Oromasdes or Ormuzd, "the great giver of life," the supreme good god; Mithra, the sun, and Homa, the moon, were, under him, Ahriman, "the death dealing" being, opposed to Oromasdes. Magianism, the worship of the elements, especially fire, the Scythic religion, infected the Persian religion when the Persians entered their new country. Zoroaster (the Gr. form of Zerdusht), professing to be Ormuzd's prophet, was the great reformer of their religious system, the contemporary of Daniel (Warburton iv. 180, but according to Markham 1500 B.C., before the separation of the two Aryan races, the Indians and Persians) and acquainted with the Jewish Scriptures, as appears from his account of creation (Hyde ix., x., xxii., xxxi., *Shahristani Relig. Pers.*), and from his inserting passages from David's writings and prophecies of Messiah. He condemns the notion of two independent eternal principles, good and evil, and makes the supreme God Creator of both (and that under Him the angel of light and the angel of darkness are in perpetual conflict) as Isaiah teaches, and in connection with the prophecy of Cyrus the Jews' deliverer from Babylon: "thus saith Jehovah to His anointed, Cyrus . . . I will go before thee, I will break in pieces the gates of brass . . . I form the light and create the darkness; I make peace

and create evil." Zoroaster taught that God created the good angel alone, and that the evil followed by the defect of good. He closely imitates the Mosaic revelation. As Moses heard God speaking in the midst of the fire, so Zoroaster pretends. As the Divine glory rested on the mercy seat, so Zoroaster made the sacred fire in the Persian temples to symbolise the Divine presence. Zoroaster pretended that fire from heaven consumed sacrifices, as often had been the case in Israel's sacrifices; his priests were of one tribe as Israel's. In his work traces appear of Adam and Eve's history, creation, the deluge, David's psalms. He praises Solomon and delivers his doctrines as those of Abraham, to whose pure creed he sought to bring back the Magian religion. In Lucian's (*De Longævis*) day his religion was that of most Persians, Parthians, Bactrians, Aryans, Sacans, Medes, and Chouaresmians. His *Zendavesta* has six periods of creation, ending with man as in Genesis. *Avesta* is the name for Deity. *Zend* is akin to *Khandas*, "metre," from the same root as *scandere*, scald "a poet," "scan." *Masdao*, his name of Ormuzd, "I am that I am," answers to *JEHOVAH* in Exod. iii. He expected a zoziosh or saviour. Fire, originally made the symbol of God, became, as Roman Catholic symbols, at length idolized. The Parsees observe the *nirang*: rubbing the urine of a cow, she goat, or ox over the face and hands, the second thing a Parsee does in getting up in the morning. The women after childbirth undergo it and have actually to drink a little of it. The Parsees pray 16 times a day. They have an awe of light. They are the only orientals who do not smoke. The priests and people now do not understand one word of the *Zendavesta*. (Müller) The Persian language was akin to the Indian Sanskrit.

*History.* Achæmenes led the emigrating Persians into their final settlement, 700 B.C. Teispes, Cambyses I. (*Kabujiya* in the monuments), Cyrus I., Cambyses II., and Cyrus the Great reigned successively. After 80 years' subjection to the Medes the Persians revolted and became supreme, 558 B.C. Cyrus the Great conquered Babylon and restored the Jews (Isa. xlv. 23, xlv. 1-4; Esra i. 2-4). His son Cambyses III. conquered Egypt (Ahasuerus, Esra iv. 6), but failed in Ethiopia. Then the Magian priest Gomates, pretending to be Smerdis, Cyrus' son, whom Cambyses had secretly murdered, gained the throne (522 B.C.), and Cambyses III. committed suicide. He forbade the Jews building the temple (Esra iv. 7-22, Artaxerxes). By destroying the Persian temples and abolishing the Oromasidian chants and ceremonies, and setting up fire altars, Pseudo Smerdis alienated the Persians. Darius, son of Hystaspes, of the blood royal, revolted, and slew him after his seven months' reign. He reverted to Cyrus' policy, by grant enabling the Jews to complete the temple in his sixth year (Esra vi. 1-15). Xerxes (Ahasuerus) his son

held the feast in his third year at Shushan for "the princes of the provinces," preparatory to invading Greece. His marriage with Esther in his seventh year immediately followed his flight from Greece, when he gave himself up to the pleasures of the seraglio. His son Artaxerxes Longimanus befriended Ezra (vii. 1, 11-28) and Nehemiah (ii. 1-9) in their patriotic restoration of the Jews' national polity and walls. [See DANIEL, CYRUS, MEDES, PARTHA, AHASUERUS, ARTAXERXES.] "Darius the Persian" or Codomanus (Neb. xii. 23) was conquered by Alexander the Great (Dan. viii. 3-7).

**Persis.** A Christian woman, saluted and praised by Paul (Rom. xvi. 12) as having "laboured much in the Lord"; comp. Priscilla's ministrations as to Apollos (Acts xviii. 26).

**Peter.** [See JESUS CHRIST.] Of Bethsaida on the sea of Galilee. The Gr. for Heb. Cephas, "stone" or "rock." Simon his original name means "hearer"; by it he is designated in Christ's early ministry and between Christ's death and resurrection. Afterwards he is called by his title of honour, "Peter." Son of Jonas (Matt. xvi. 17; John i. 43, xxi. 16); tradition makes Johanna his mother's name. Brought up to his father's business as a fisherman on the lake of Galilee. He and his brother Andrew were partners with Zebedee's sons, John and James, who had "hired servants," which implies a social status and culture not the lowest. He lived first at Bethsaida, then in Capernaum, in a house either his own or his mother in law's, large enough to receive Christ and his fellow apostles and some of the multitude who thronged about Him. In "leaving all to follow Christ," he implies he made a large sacrifice (Mark x. 28). The rough life of hardship to which fishing inured him on the stormy lake formed a good training of his character to prompt energy, boldness, and endurance. The Jews obliged their young to attend the common schools. In Acts iv. 13, where Luke writes the Jewish council regarded him and John as "unlearned and ignorant," the meaning is not absolutely so, but in respect to professional rabbinical training "laics," "ignorant" of the deeper sense which the scribes imagined they found in Scripture. Aramaic, half Heb. half Syriac, was the language of the Jews at that time. The Galileans spoke this debased Heb. with provincialisms of pronunciation and diction. So at the denial P. betrayed himself by his "speech" (Matt. xxvi. 73, Luke xxii. 59). Yet he conversed fluently with Cornelius seemingly without an interpreter, and in Gr. His Gr. style in his epistles is correct; but Clement of Alexandria, Irenaeus, and Tertullian allege he employed an interpreter for them. He was married and led about his wife in his apostolic journeys (1 Cor. ix. 5). The oblique coincidence, establishing his being a married man, between Matt. viii. 14, "P.'s wife's mother . . . sick of a fever," and 1 Cor. ix. 5, "have we not power to lead about a sister, a wife, as well as Cephas?" is also a delicate confirmation of the

truth of the miraculous cure, as no forger would be likely to exhibit such a minute and therefore undesigned correspondence of details. Alford transl. 1 Pet. v. 13 "she in Babylon" (comp. iii. 7); but why she should be called "elected together with you in Babylon," as if there were no Christian woman in Babylon besides, is inexplicable. P. and John being closely associated, P. addresses the church in John's province, Asia, "your co-elect sister church in Babylon saluteth you"; so 2 John 13 in reply. Clemens Alex. gives the name of P.'s wife as Perpetua. Tradition makes him old at the time of his death.

His first call was by Andrew his brother, who had been pointed by their former master John the Baptist to Jesus, "behold the Lamb of God" (John i. 36). That was the word that made the first Christian; so it has been ever since. "We have found (implying they both had been looking for) the Messiah," said Andrew, and brought him to Jesus. "Thou art Simon son of Jona (so Alex. MS. but Vat. and Sin. 'John'), thou shalt be called Cephas" (ver. 41, 42). As "Simon" he was but an hearer; as Peter or Cephas he became an apostle and so a foundation stone of the church, by union to the one only Foundation Rock (Eph. ii. 20, 1 Cor. iii. 11). Left to nature, Simon, though bold and stubborn, was impulsive and fickle, but joined to Christ he became at last unshaken and firm. After the first call the disciples returned to their occupation. The call to close discipleship is recorded Luke v. 1-11. The miraculous draught of fishes overwhelmed Simon with awe at Jesus' presence; He who at creation said, "let the waters bring forth abundantly" (Gen. i. 20), now said, "let down your nets for a draught." Simon, when the net which they had spread in vain all night now brake with the multitude of fishes, exclaimed, "depart from me, for I am a sinful man, O Lord!" He forgot Hos. ix. 12 end; our sin is just the reason why we should beg Christ to come, not depart. "Fear not, henceforth thou shalt catch to save alive (*zōyōn*) men," was Jesus' explanation of the typical meaning of the miracle. The call, Matt. iv. 18-22 and Mark i. 16-20, is the same as Luke v., which supplements them. P. and Andrew were first called; then Christ entered P.'s boat, then wrought the miracle, then called James and John; Jesus next healed of fever Simon's mother in law.

His call to the apostleship is recorded Matt. x. 2-4. Simon stands foremost in the list, and for the rest of Christ's ministry is mostly called "Peter." His forward energy fitted him to be spokesman of the apostles. So in John vi. 66-69, when others went back (2 Tim. iv. 10), to Jesus' testing question, "will ye also go away?" Simon replied, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God." Comp. his words, Acts iv. 12. He repeated this testimony at Caesarea Philippi (Matt. xvi. 16). Then Jesus said: "blessed

art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee (John i. 13, Eph. ii. 8) but My Father in heaven, and . . . thou art P., and upon this rock I will build My church, and the gates of hades shall not prevail against it." P. by his believing confession identified himself with Christ the true Rock (1 Cor. iii. 11, Isa. xxviii. 16, Eph. ii. 20), and so received the name; just as Joshua bears the name meaning *Jehorah Saviour*, because typifying His person and offices. P. conversely, by shrinking from a crucified Saviour and dissuading Him from the cross, "be it far from Thee," identified Himself with Satan who tempted Jesus to take the world kingdom without the cross (Matt. iv. 8-10), and is therefore called "Satan," "get thee behind Me, Satan," etc. Instead of a rock P. became a stumblingblock ("offence," *scandalon*). "I will give unto thee the keys of the kingdom of heaven," viz. to open the door of faith to the Jews first, then to Cornelius and the Gentiles (Acts x. 11-48). Others and Paul further opened the door (xiv. 27, xi. 20-26). The papal error regards P. as the rock, in *himself officially*, and as transmitting an infallible authority to the popes, as if his successors (comp. Isa. xxiii. 23). The "binding" and "loosing" power is given as much to the whole church, laymen and ministers, as to P. (Matt. xviii. 18, John xx. 23). P. exercised the power of the keys only in preaching, as on pentecost (Acts ii.). He never exercised authority over the other apostles. At Jerusalem James exercised the chief authority (Acts xv. 19, xxi. 18; Gal. i. 19, ii. 9). P. withstood him to the face, because he was to be blamed, "not walking uprightly in the truth of the gospel," but in "dissimulation" (ii. 10-14).

[On the miraculous payment of the temple tribute of the half shekel (two drachms) each, see JESUS CHRIST.] Matthew alone (xvii. 24-27) records it, as appropriate to the aspect of Jesus as theocratic king, prominent in the first Gospel. P. too hastily had answered for his Master as though He were under obligation to pay the temple tribute; P. forgot his own confession (xvi. 16). Nevertheless the Lord, in order not to "offend," i.e. give a handle of reproach, as if He despised the temple and law, caused P. the fisherman again to resume his occupation and brought a



fish (Ps. viii. 8, Jon. i. 17) with a stater, i.e. shekel, in its mouth, the exact sum required, four drachms, for both. Jesus said, "for ME and thee," not for us; for His payment was on an altogether different footing from P.'s (comp. John xx. 17). P. needed a "ransom for his soul" and could not pay it; but Jesus needed none; nay, came to pay it

Himself (xx. 28), first putting Himself under the same yoke with us (Gal. iv. 4, 5).

James, and John were the favoured three alone present at the raising of Jairus' daughter, the transfiguration, and the agony in Gethsemane. His exaltations were generally, through his self sufficiency giving place to weakness, accompanied with humiliations, as in Matt. xvi. In the transfiguration he talks at random, "not knowing what to say . . . sore afraid," according to the unfavourable account given of himself in Mark (ix. 6). Immediately after faith enabling him to leave the ship and walk on the water to go to Jesus (Matt. xiv. 29), he became afraid because of the boisterous wind, and would have sunk but for Jesus, who at the same time rebuked his "doubts" and "little faith" (Ps. xciv. 18). His true boast, "behold we have forsaken all and followed Thee," called forth Jesus' promise, "in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel," and Jesus' warning, illustrated by the parable of the labourers in reproof of the hireling spirit, "the last shall be first and the first last . . . many be called . . . few chosen" (Matt. xix. 27—xx. 16). P., Andrew, James, and John heard the solemn discourse on the second advent (Matt. xxiv.). At the last supper P. shrank with a mixture of humility and self will from Jesus' stooping to wash his feet. Jesus replied, "if I wash thee not, thou hast no part with Me" (John xiii.). With characteristic warmth P. passed to the opposite extreme, "Lord, not my feet only, but also my hands and my head," Jesus answered, "he that is bathed (all over, viz. regenerated once for all, *lousimenos*) needeth not save to wash (*nipsasthai*, a part) his feet, but is clean every whit." Simon in anxious affection asked, "Lord, whither goest Thou?" when Jesus said, "whither I go, ye cannot come." Jesus promised P. should follow Him afterwards, though not now. Then followed his protestations of faithfulness unto death, thrice repeated as well as the thrice repeated warnings (Matt. xxvi. 33—35; Mark xiv. 29—31, 72; Luke xxii. 33, 34; John xiii. 36—38). Satan would "sift" (Amos ix. 9) all the disciples, but P. especially; and therefore for him especially Jesus interceded. Mark mentions the twice cockcrowing and P.'s protesting the more vehemently. Love, and a feeling of relief when assured he was not the traitor, prompted his protestations. Animal courage P. showed no small amount of, in cutting off Malchus' ear in the face of a Roman band; moral courage he was deficient in. Transpose the first and second denials in John; then the first took place at the fire (Matt. xxvi. 69; Mark xiv. 66, 67; Luke xxii. 56; John xviii. 25), caused by the fixed recognition of the maid who admitted P. (Luke xxii. 56); the second took place at the door leading out of the court, whether he had withdrawn in fear (Matt. xxvi. 71; Mark xiv. 68, 69; Luke xxii. 58; John xviii. 17); the

third took place in the court an hour after (Luke xxii. 59), before several witnesses who argued from his Galilean accent and speech, near enough for Jesus to cast that look on P. which pierced his heart so that he went out and wept bitterly. The maid in the porch knew him, for John had spoken unto her that kept the door to let in P. (John xviii. 16.)

On the resurrection morning P. and John ran to the tomb; John outran P. (being the younger man; John xxi. 18 implies P. was then past his prime, also the many years by which John outlived P. imply the same), but P. was first to enter. John did not venture to enter till P. set the example; fear and reverence held him back, as in Matt. xiv. 26, but P. was especially bold and fearless. To him Jesus sends through Mary Magdalene a special message of His resurrection to assure him of forgiveness (Mark xvi. 7). To P. first of the apostles Jesus appeared (Luke xxiv. 34, 1 Cor. xv. 5). "Simon" is resumed until at the supper (John xxi.) Jesus reinstates him as P., that being now "converted" he may "feed the lambs and sheep" and "strengthen his brethren."

P. in the first 12 chapters of Acts [see] is the prominent apostle. His discourses have those undesigned coincidences with his epistles which mark their genuineness. (Acts ii. 20; 2 Pet. iii. 10. Acts ii. 23, 24; 1 Pet. i. 2, 21. Acts iii. 18; 1 Pet. i. 10, 11.) As in the Gospels, so in Acts, P. is associated with John. His words before the high priest and council (iv. 19, 20), "whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard," and again v. 29, evince him as the rock-man; and after having been beaten in spite of Gamaliel's warning, P.'s rejoicing with the other apostles at being counted worthy to suffer for Christ (v. 41) accords with his precept (1 Pet. iv. 12—16; comp. ii. 24 with Acts v. 30 end). P.'s miracle of healing (Acts iii.) was followed by one of judgment (v.) [see ANANIAS]. As he opened the gospel door to penitent believers (ii. 37, 38), so he closed it against hypocrites as Ananias, Sapphira, and Simon Magus (viii.). P. with John confirmed by laying on of hands the Samaritan converts of Philip the deacon. [See BAPTISM, LAYING ON HANDS.] In so far as the bishops represent the apostles, they rightly follow the precedent of P. and John in confirming after an interval those previously baptized and believing through the instrumentality of lower ministers as Philip. The ordinary graces of the Holy Spirit continue, and are received through the prayer of faith; though the extraordinary, conferred by the apostles, have ceased. Three years later Paul visited Jerusalem in order to see P. (Gal. i. 17, 18; *historeesai* means "to become personally acquainted with as one important to know"; Acts ix. 26). P. was prominent among the twelve, though James as bishop had chief authority there.

It was important that Paul should communicate to the leading mover in the church his own independent gospel revelation; next P. took a visitation tour through the various churches, and raised Æneus from his bed of sickness and Tabitha from the dead (ver. 32). A special revelation, abolishing distinctions of clean and unclean, prepared him for ministering and CORNELIUS [see] for seeking the gospel (chap. x.). P. was the first privileged to open the gospel to the Gentiles, as he had before to the Jews, besides confirming the Samaritans. P. justified his act both by the revelation and by God's sealing the Gentile converts with the Holy Ghost. "Forasmuch then as God gave them the like gift as He did unto us who believed on the Lord Jesus Christ (the true test of churchmanship), what was I that I could withstand God?" (xi. 17, 18.) The Jews' spite at the admission of the Gentiles moved HEROD [see] Agrippa I. to kill James and imprison P. for death. But the church's unceasing prayer was stronger than his purpose; God brought P. to the house of Mark's mother whilst they were in the act of praying for him (Ias. lxx. 24). It was not P. but his persecutor who died, smitten of God.

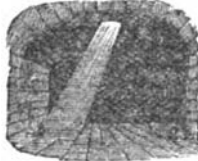
From this point P. becomes "apostle of the circumcision," giving place, in respect to prominence, to Paul, "apostle of the uncircumcision." P. the apostle of the circumcision appropriately, as representing God's ancient church, opens the gates to the Gentiles. It was calculated also to open his own mind, naturally prejudiced on the side of Jewish exclusiveness. It also showed God's sovereignty that He chose an instrument least of all likely to admit Gentiles if left to himself. Paul, though the apostle of the Gentiles, confirmed the Hebrews; P., though the apostle of the Jews, admits the Gentiles (see the "first" in Acts iii. 26, implying others): thus perfect unity reigned amidst the diversity of the agencies. At the council of Jerusalem (chap. xv.) P. led the discussion, citing the case of Cornelius' party as deciding the question, for "God which knoweth the hearts bare them witness, giving them the Holy Ghost even as He did unto us, and put no difference between us and them, purifying their hearts by faith," "but we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they"; comp. his epistles in undesigned coincidence (1 Pet. i. 22, 2 Pet. i. 9). James gave the decision. P. neither presided, nor summoned, nor dismissed the council, nor took the votes, nor pronounced the decision; he claimed none of the powers which Rome claims for the pope. [On his vacillation as to not eating with Gentiles, and Paul's withstanding him at Antioch (Gal. ii.), see PAUL.] The Jerusalem decree only recognised Gentiles as fellow Christians on light conditions, it did not admit them necessarily to social intercourse. Though P. and Paul rightly inferred the latter, yet their recognition of

the ceremonial law (Acts xviii. 18-21, xx. 16, xxi. 18-24) palliates P.'s conduct, if it were not for its inconsistency (through fear of the Judaizers) which is the point of Paul's reproof. His "dissimulation" consisted in his pretending to consider it unlawful to eat with Gentile Christians, whereas his previous eating with them showed his conviction of the perfect equality of Jew and Gentile. P.'s humility and love are beautifully illustrated in his submitting to the reproach of a junior, and seemingly adopting Paul's view, and in calling him "our beloved brother," and confirming the doctrine of "God's longsuffering being for salvation," from Paul's epistles: Rom. ii. 4 (2 Pet. iii. 15, 16).

P. apparently visited Corinth before the first epistle to the Corinthians was written, for it mentions a party there who said "I am of Cephas" (i. 12). Clemens Romanus (1 Cor. 4) implies the same. Dionysius of Corinth asserts it, A.D. 180. Babylon, a chief seat of the dispersed Jews, was his head quarters when he wrote 1 Pet. v. 13, not Rome as some have argued. [See BABYLON, MYSTICAL.] The mixture of Hebrew and Nabathean spoken there was akin to his Galilean dialect. The well known progress that Christianity made in that quarter, as shown by the great Christian schools at Edessa and Nisibis, was probably due to P. originally. Mark (Col. iv. 10), Paul's helper at Rome, whence he went to Colosse, was with P. when he wrote 1 Pet. v. 13. From Colosse Mark probably went on to P. at Babylon. Paul wished Timothy to bring him again to Rome during his second imprisonment (2 Tim. iv. 11). Silvanus, also Paul's companion, was the bearer of P.'s epistle (1 Pet. v. 12).

All the authority of Acts and epistle to the Romans and 1 and 2 Peter is against P. having been at Rome previous to Paul's first imprisonment, or during its two years' duration (otherwise he would have mentioned P. in the epistles written from Rome, Ephesians, Colossians, Philemon, and Philippians), or during his second imprisonment when he wrote 2 Timothy. Eusebius' statement (Chronicon, iii.) that P. went to Rome A.D. 42 and stayed twenty years is impossible, as those Scriptures never mention him. Jerome (Script. Eccl., i.) makes P. bishop of Antioch, then to have preached in Pontus (from 1 Pet. i. 1), then to have gone to Rome to refute Simon Magus (from Justin's story of a statue found at Rome to Semo-sanctus, the Sabine Hercules, which was confounded with Simon Magus), and to have been bishop there for 25 years (!) and to have been crucified with head downward, declaring himself unworthy to be crucified as his Lord, and buried in the Vatican near the triumphal way. John (xxi. 18, 19) attests his crucifixion. Dionysius of Corinth (in Euseb. H. E. ii. 25) says Paul and P. both planted the Roman and Corinthian churches, and endured martyrdom in Italy at the same time. So Tertullian (c.

Marcion, iv. 5; Præscr. Hæret., xxxvi. 38). Caius Rom. Presb. (in Euseb. H. E. ii. 25) says memorials of their martyrdom were still to be seen on the road to Ostia, and that P.'s tomb was in the Vatican. He may have been at the very end of life at Rome after Paul's death, and been imprisoned in the Mamertine dungeon, crucified on the Janiculum on



MAMERTINE PRISON.

the height St. Pietro in Montorio, and buried where the altar in St. Peter's now is. But all is conjecture. Ambrose (Ep. xxxiii.) says that at his fellow Christians' solicitation he was fleeing from Rome at early dawn, when he met the Lord, and at His feet asked "Lord, whither goest Thou?" His reply "I go to be crucified afresh" turned P. back to a joyful martyrdom. The church "Domine Quo Vadis?" commemorates the legend. The whole tradition of P. and Paul's association in death is probably due to their connection in life as the main founders of the Christian church. Clemens Alex. says P. encouraged his wife to martyrdom, saying "remember, dear, our Lord." Clemens Alex. (Strom. iii. 448) says that P.'s and Philip's wives helped them in ministering to women at their homes, and by them the doctrine of the Lord penetrated, without scandal, into the privacy of women's apartments. [See MARK on P.'s share in that Gospel.]

**Peter, Epistles of** FIRST EPISTLE. *Genuineness.* Attested by 2 Pet. iii. 1. Polycarp (in Euseb. iv. 14); who in writing to the Philippian (chap. ii.) quotes 1 Pet. i. 13, 21, iii. 9; in chap. v., 1 Pet. ii. 11. Eusebius (H. E. iii. 39) says of Papias that he too quotes 1 Pet. Irenæus (Hæret. iv. 9, § 2) expressly mentions it; in iv. 16, § 5, chap. ii. 16. Clemens Alex. (Strom. i. 3, 544) quotes 1 Pet. ii. 11, 12, 15, 16; and p. 562, chap. i. 21, 22; and in iv. 584, chap. iii. 14-17; and p. 585, chap. iv. 12-14. Origen (in Euseb. H. E. vi. 25) mentions it; in Homily vii. on Josh. (vol. ii. 63), both epistles; and in Comm. on Psalms and John chap. iii. 18-21. Tertullian (Scorp. xii.) quotes 1 Pet. ii. 20, 21; and in xv. 1 Pet. ii. 13, 17. Eusebius calls 1 Peter one of "the universally acknowledged epistles." The Peshito Syriac has it. Muratori's *Fragm. of Canon* omits it. The Paulicians alone rejected it. The internal evidence for it is strong. The author calls himself the apostle Peter (i. 1), "a witness of Christ's sufferings," and "an elder" (v. 1). The energetic style accorded with Peter's character. Erasmus remarks this epistle is full of apostolical dignity and authority, worthy of the leader among the apostles.

*Persons addressed.* 1 Pet. i. 1: "to

the elect strangers (*pilgrims* spiritually) of the dispersion," viz. Jewish Christians primarily. Chap. i. 14, ii. 9, 10, iv. 3, prove that Gentile Christians, as grafted into the Christian Jewish stock and so becoming of the true Israel, are secondarily addressed. Thus the apostle of the circumcision seconded the apostle of the uncircumcision in uniting Jew and Gentile in the one Christ. Peter enumerates the provinces in the order from N.E. to S. and W. Pontus was the country of the Christian Jew Aquila. Paul twice visited Galatia, founding and confirming churches. Crescens, his companion, went there just before Paul's last imprisonment (2 Tim. iv. 10). Men of Cappadocia, as well as of "Pontus" and "Asia" (including Mysia, Lydia, Caria, Phrygia, Pisidia, and Lycaonia), were among Peter's hearers on pentecost; these brought home to their native lands the first tidings of the gospel. In Lycaonia were the churches of Iconium, founded by Paul and Barnabas; of Lystra, Timothy's birthplace, where Paul was stoned; and of Derbe, the birthplace of Gaius or Caius. In Pisidia was Antioch, where Paul preached (Acts xiii.) so effectively, but from which he was driven out by the Jews. In Caria was Miletus, where Paul convened the Ephesian elders. In Phrygia Paul preached when visiting twice the neighbouring Galatia. The churches of Laodicea were Hierapolis and Colosse (having as members Philemon and Onesimus, and leaders Archippus and Epaphras). In Lydia was the Philadelphia church favourably noticed Rev. iii. 7; that of Sardis the capital; Thyatira; and Ephesus, founded by Paul, laboured in by Aquila, Priscilla, Apollos, and Paul for three years, censured for leaving its first love (Rev. ii. 4). Smyrna received unqualified praise. In Mysia was Pergamos. Troas was the scene of Paul's preaching, raising Eutychus, and staying with Carpus long subsequently. Into Bithynia when Paul "assayed to go" the Spirit suffered him not; afterwards the Spirit imparted to Bithynia the gospel, as 1 Pet. i. 1 implies, probably through Peter. These churches were in much the same state (v. 1, 2 "feed") as when Paul addressed the Ephesian elders at Miletus (Acts xx. 17, 28, "feed"). Presbyter bishops ruled, Peter exercising a



GATE OF PERSECUTION, NEAR EPHESUS.

general superintendence. The persecutions to which they were exposed were annoyances and reproach for Christ's sake, because of their not joining heathen neighbours in riotous

living; so they needed warning lest they should fall. Ambition and lucre seeking are the evil tendencies against which Peter warns the presbyters (1 Pet. v. 2, 3), evil thoughts and words, and a lack of mutual sympathy among the members.

**Object.** By the heavenly prospect before them, and by Christ the example, Peter consoles the partially persecuted, and prepares them for a severer ordeal coming. He exhorts all, husbands, wives, servants, elders, and people, by discharging relative duties to give the foe no handle for reproaching Christianity, rather to attract them to it; so Peter seeks to establish them in "the true grace of God wherein they stand"; but Alex., Vat., and Sin. MSS. read "stand ye," imperatively (v. 12). "Grace" is the keynote of Paul's doctrine which Peter confirms (Eph. ii. 5, 8; Rom. v. 2). He "exhorts and testifies" in this epistle on the ground of the gospel truths already well known to his readers by St. Paul's teaching in those churches. He does not state the details of gospel grace, but takes them for granted (i. 8, 18, iii. 15; 2 Pet. iii. 1).

**Divisions.** (I.) Inscription (1 Pet. i. 2). (II.) Stirs up believers' pure feeling, as born again of God, by the motive of hope to which God has regenerated us (ver. 3-12), to bring forth faith's holy fruits, seeing that Christ redeemed us from sin at so costly a price (13-21). Purified by the Spirit unto love of the brethren, as begotten of God's abiding word, spiritual priest-kings, to whom alone Christ is precious (ver. 22-ii. 10). As Paul is the apostle of faith, and John of love, so Peter of hope. After Christ's example in suffering, maintain a good "conversation" (conduct) in every relation (ii. 11-iii. 14), and a good "profession" of faith, having in view Christ's once offered sacrifice and His future coming to judgment (iii. 15-iv. 11); showing patience in adversity, as looking for future glorification with Christ (1) in general as Christians (iv. 12-19), (2) each in his own relation (v. 1-11). "Beloved" separates the second part from the first (ii. 11), and the third from the second (iv. 12). (III.) The conclusion.

**Time and place of writing.** It was before the systematic persecution of Christians in Nero's later years. The acquaintance evidenced with Paul's epistles written previous to or during his first imprisonment at Rome (ending A.D. 63) shows it was after them. Comp. 1 Pet. ii. 13 with Rom. xiii.; 1 Pet. ii. 18, Eph. vi. 5; 1 Pet. i. 2, Eph. i. 4-7; 1 Pet. i. 3, Eph. i. 3; 1 Pet. i. 14, Rom. xii. 2; 1 Pet. ii. 6-10, Rom. ix. 32, 33; 1 Pet. ii. 13, Rom. xiii. 1-4; 1 Pet. ii. 16, Gal. v. 13; 1 Pet. ii. 18, Eph. vi. 5; 1 Pet. iii. 1, Eph. v. 22; 1 Pet. iii. 9, Rom. xii. 17; 1 Pet. iv. 9, Rom. xii. 13, Phil. ii. 14, Heb. xiii. 2; 1 Pet. iv. 10, Rom. xii. 6-8; 1 Pet. v. 1, Rom. viii. 18; 1 Pet. v. 5, Eph. v. 21, Phil. ii. 3-8; 1 Pet. v. 8, 1 Thess. v. 6; 1 Pet. v. 14, 1 Cor. xvi. 20. In 1 Pet. v. 13 Mark is mentioned as at Babylon; this must have been after Col. iv. 10 (A.D. 61-63), when Mark was with Paul at

Rome but intending to go to Asia. It was either when he went to Colosse that he proceeded to Peter, thence to Ephesus, whence (2 Tim. iv. 11) Paul tells Timothy to bring him to Rome (A.D. 67 or 68); or after Paul's second imprisonment and death Peter testified to the same churches, those of Asia Minor, following up Paul's teachings. This is more likely, for Peter would hardly trench on Paul's field of labour during Paul's life. The Gentile as well as the Hebrew Christians would after Paul's removal naturally look to Peter and the spiritual fathers of the Jerusalem church for counsel wherewith to meet Judaizing Christians and heretics; false teachers may have appealed from Paul to James and Peter. Therefore Peter confirms Paul and shows there is no difference between their teachings. Origen's and Eusebius' statement that Peter visited the Asiatic churches in person seems probable.

**Place.** Peter wrote from Babylon (1 Pet. v. 13). He would never use a mystical name for Rome, found only in prophecy, in a matter of fact letter amidst ordinary salutations. The apostle of the circumcision would naturally be at Chaldean Babylon where was "a great multitude of Jews" (Josephus, Ant. xv. 2, § 2; 3, § 1). Cosmas Indicopleustes (sixth century) understood the Babylon to be outside the Roman empire. The order in which Peter enumerates the countries, from N.E. to S. and W., is such as one writing from Babylon would adopt. Silvanus, Paul's companion, subsequently Peter's, carried the epistle.

**Style.** Fervour and practical exhortation characterize this epistle, as was to be expected from the warm hearted writer. The logical reasoning of Paul is not here; but Paul's gospel, as communicated to Peter by Paul (Gal. i. 18, ii. 2), is evidently before Peter's mind. Characteristic of Peter are the phrases "baptism . . . the answer of a good conscience toward God" (iii. 21); "consciousness of God" (ii. 19 Gr.), i.e. conscientiousness, a motive for enduring sufferings; "living hope" (i. 3); "an inheritance incorruptible, undefiled, and that fadeth not away" (i. 4); "kiss of charity" (v. 14). Christ is viewed more in His present exaltation and coming manifestation in glory than in His past suffering. *Glory* and *hope* are prominent. Future bliss being near, believers are but "strangers" and "sojourners" here. Chastened fervour, deep humility, and ardent love breathe throughout. Exuberant feeling causes the same thought to be often repeated. He naturally quotes the epistle of James as having most weight with the Jewish party to whom especially he ministered. He thus confirms James's inspired writings: comp. 1 Pet. i. 6, 7, Jas. i. 2, 3; 1 Pet. i. 24, Jas. i. 10; 1 Pet. ii. 1, Jas. i. 21; 1 Pet. iv. 8, Jas. v. 20, Prov. x. 12; 1 Pet. v. 5, Jas. iv. 6, Prov. iii. 34. O. T. quotations are the common ground of both. Susceptibility to outward impressions, liveliness of feeling, and dexterity in handling subjects, disposed him to repeat others' thoughts.

His speeches in the independent history. Acts, accord with his language in his epistles, an undesigned coincidence and mark of truth: 1 Pet. ii. 7, "the stone . . . disallowed," Acts iv. 11; 1 Pet. i. 12, "preached . . . with the Holy Ghost," Acts v. 32; 1 Pet. ii. 24, "bare our sins . . . on the tree," Acts v. 30, x. 39; 1 Pet. v. 1, "witness of the sufferings of Christ," Acts ii. 32, iii. 15; 1 Pet. i. 10, "the prophets . . . of the grace," Acts iii. 18, x. 43; 1 Pet. i. 21, "God raised Him from the dead," Acts iii. 15, x. 40; 1 Pet. iv. 5, "Him . . . ready to judge," Acts x. 42; 1 Pet. ii. 24, "that we being dead to sins," Acts iii. 19, 26. Also he alludes often to Christ's language, John xxi. 15-19: "Shepherd of souls," 1 Pet. ii. 25; "feed the flock of God . . . the chief Shepherd," 1 Pet. v. 2, 4; "whom ye love," 1 Pet. i. 8, ii. 7; also 2 Pet. i. 14, "shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." He who in loving impatience cast himself into the sea to meet the Lord is also the man who most earnestly testifies to the hope of His return; he before whom a martyr's death is in assured expectation is the man who in greatest variety of aspects sets forth the duty, as well as the consolation, of suffering for Christ. As a rock of the church he grounds his readers against the storm of tribulation on the true Rock of ages. (Wiesinger.)

**SECOND EPISTLE. Authenticity and genuineness.** "Simon Peter a servant and an apostle of Jesus Christ" stands at its heading. He reminds us at the close of his life that he is the Peter who was originally "Simon" before his call. In 2 Pet. i. 16-18 he mentions his presence at the transfiguration, and Christ's prophecy of his death; and iii. 15 his brotherhood with his beloved Paul. In 2 Pet. iii. 1 he identifies himself as author of the former epistle. The second epistle includes in its address the same persons as the first epistle. He resumes their acquaintance with Paul's epistles, by that time acknowledged as Scripture; iii. 15, "the longsuffering of God," alluding to Rom. ii. 4. A late date is implied, just before Peter's death, when Paul's epistles (including Romans) had become generally circulated and accepted as Scripture. The church in the fourth century had, beside the testimony which we have of its acceptance though with doubts by earlier Christians, other external evidence which, under God's guiding Spirit, decided them in accepting it. If Peter were not the author the epistle would be false, as it expressly claims to be his; then the canon of the council of Laodicea, A.D. 360 (if the 59th article be genuine) and that of Hippo and Carthage (A.D. 398 and 397) would never have accepted it. Its whole tone disproves imposture. The writer writes not of himself, but "moved by the Holy Ghost" (i. 21). Shame and suffering were all that was to be gained by a forgery in the first age. There was no temptation then to "pious frauds," as in after ages. A wide gulf separates its N.T. style from the earliest and best of



the post apostolic period. "God has allowed a fosse to be drawn by human weakness around the sacred canon, to protect it from all invasion" (Daille). Hermas (Simil. vi. 4, chap. ii. 13, and Shep. iii. 7, iv. 3, chap. ii. 15, 20) quotes its words. Clemens Rom. (ad Cor. vii., ix., x.) alludes to its references to Noah's preaching and Lot's deliverance (comp. chap. ii. 5-7, 9). Irenæus (A.D. 178) and Justin Martyr allude to chap. iii. 8. Hippolytus (de Antichristo) refers to chap. i. 21. But the first writer who expressly names it as "Scripture" is Origen, third century (Hom. on Jo-h., 4th Hom. on Lev., and 13th on Num.), quoting chap. i. 4, ii. 16. In Euseb. H. E. vi. 24 he mentions that some doubted the second epistle. Tertullian, Clemens Alex., Cyprian, the Peshito Syriac (the later Syriac has it), and Muratori's Fragm. Canon do not mention it. Firmilian of Cappadocia (Ep ad Cyprian) says Peter's epistles warn us to avoid heretics; this warning is in the second epistle, not the first. Now Cappadocia (1 Pet. i. 1; 2 Pet. iii. 1) is among the countries addressed; so it is from Cappadocia we get the earliest testimony. Internally it professes Peter is its writer; Christians of the very country to whose custody it was committed confirm this. [See CANON, and NEW TESTAMENT.] Though not of "the universally confessed" (*homologoumena*) Scriptures, but of "the disputed" (*antilegomena*), 2 Peter is altogether distinct from "the spurious" (*notha*); of these there was no dispute, they were universally rejected, as the Shepherd of Hermas, the Revelation of Peter, the Epistle of Barnabas. Cyril of Jerusalem (A.D. 348) enumerates seven catholic epistles including 2 Peter. So Gregory of Nazianzum (A.D. 389) and Epiphanius (A.D. 367). The oldest Gr. MSS. (fourth century) contain "the disputed Scriptures." Jerome (de Viris Illust.) guessed from a presumed difference of style that Peter, being unable to write Greek, employed a different Greek translator of his Hebrew dictation in the second epistle from the translator of first epistle. So Mark's Gospel was derived from Peter. Silvanus, the bearer, Paul's companion, may have been employed in the composition, and Peter with him probably read carefully Paul's epistles, whence arise correspondences of style and thought: as 1 Pet. i. 3 with Eph. i. 3; 1 Pet. ii. 18 with Eph. vi. 5; 1 Pet. iii. 1 with Eph. v. 22; 1 Pet. v. 5 with Eph. v. 21.

*Style and thoughts.* Both epistles contain similar sentiments. Peter looks for the Lord's sudden coming and the end of the world (2 Pet. iii. 8-10; 1 Pet. iv. 5). The prophets' inspiration (1 Pet. i. 10-12; 2 Pet. i. 19, 21, iii. 2). New birth by the Divine Word a motive to abstinence from worldly lusts (1 Pet. i. 22, ii. 2, 2 Pet. i. 4; also 1 Pet. ii. 9 marg., 2 Pet. i. 3, the rare word "virtue," 1 Pet. iv. 17, 2 Pet. ii. 3). The distinctness of style in the two epistles accords with their distinctness of doctrine. Christ's suffer-

ings are prominent in 1 Peter, its design being to encourage Christians under sufferings; His glory in the second epistle, its design being to communicate fuller "knowledge" of Him, as the antidote to the false teaching against which Peter forewarns his readers. So His title as Redeemer, "Christ," is in 1 Peter, "the Lord" in 2 Peter. Hope characterizes 1 Peter, full knowledge 2 Peter. In 2 Peter, where he designs to warn against false teachers, he puts forward his apostolic authority more than in 1 Peter. So contrast Paul in Phil. i. 1, 1 Thess. i. 1, 2 Thess. i. 1, with 1 Cor. i. 1, Gal. i. 1. Verbal coincidences, marking identity of authorship, occur (1 Pet. i. 19 end, 2 Pet. iii. 14 end, 1 Pet. iii. 1, 5, 2 Pet. ii. 16: "own," *idia*, iii. 17). The Greek article omitted 1 Pet. ii. 13, 2 Pet. i. 21, ii. 4, 5, 7. "Tabernacle," i. e. the body, and "decease" (2 Pet. i. 13, 15) are the very words in Luke's narrative of the transfiguration (ix. 31, 33), an undesigned coincidence confirming genuineness. The deluge and Noah, the "eighth," saved are referred to in both epistles. The first epistle often quotes O. T., the second epistle often (without quoting) refers to it (2 Pet. i. 21, ii. 5-8, 15, iii. 5, 6, 10, 13). So "putting away" (*apothesis*) occurs in both (1 Pet. iii. 21; 2 Pet. i. 14). "Pass the time" (*anastrophe*), 1 Pet. i. 17, 2 Pet. ii. 18; 1 Pet. iv. 3 "walked in" (*pepoumenois*), 2 Pet. ii. 10, iii. 3. "Called you," 1 Pet. i. 15, ii. 9, v. 10; 2 Pet. i. 3.

Besides, the verbal coincidences with Peter's speeches in Acts are more in 2 Peter than in 1 Peter; as (*lachousai*) "obtained," 2 Pet. i. 1, with Acts i. 17; 2 Pet. i. 6, "godliness," Acts iii. 12 (*eusebeia*, transl. "godliness"); 2 Pet. ii. 9, Acts x. 2, 7, *eusebes* in both, "godly"; 2 Pet. ii. 9, "punished," Acts iv. 21 (the only places where *kolazomai* is used); 2 Pet. iii. 10, Acts ii. 20, "day of the Lord," peculiar to these two passages and 1 Thess. v. 2.

Jude 17, 18 attest its genuineness and inspiration by adopting its words, as received by the churches to whom he wrote: "remember the words . . . of the apostles of our Lord Jesus, how they told you there should be mockers in the last time who should walk after their own ungodly lusts" (2 Pet. iii. 8). Eleven passages of Jude rest on 2 Peter. (Jude 2 on 2 Pet. i. 2; Jude 4 on 2 Pet. ii. 1; Jude 6 on 2 Pet. ii. 4; Jude 7 on 2 Pet. ii. 6; Jude 8 on 2 Pet. ii. 10; Jude 9 on 2 Pet. ii. 11; Jude 11 on 2 Pet. ii. 15; Jude 13 on 2 Pet. ii. 17; Jude 16 on 2 Pet. ii. 18; Jude 18 on 2 Pet. ii. 1 and iii. 3.) Jude the fuller in these passages is more likely to be later than 2 Peter, which is briefer; not *vice versa*. Moreover Peter predicts a state of morals which Jude describes as actually existing. The dignity and energy of style accord with the character of Peter.

*The date.* Probably A.D. 68 or 69, just before Jerusalem's destruction, the typical forerunner of the world's end foretold in 2 Pet. iii. The past

"wrote" (*aorist*, iii. 15) implies Paul's ministry had ceased, and his epistles now become universally recognised as Scripture; just before Peter's own death. Having no salutations, and being directed to no church or group of churches, it took longer time in being accepted as canonical. This epistle, little known to Gentile converts, being primarily for Jewish Christians who gradually died out, was likely to have been lost to general reception, but for strong external credentials which it must have had, to have secured its recognition. It cannot have been written at Rome, otherwise it would have secured early acceptance. The distant scene of its composition and of its circulation additionally account for its tardy but at last universal acceptance. The definite address of 1 Peter secured its being the earlier recognised.

*Object.* Twofold (2 Pet. iii. 17, 18): to guard against "the error" of false teachers, and to exhort to growth in "knowledge of our Lord and Saviour." The inspired testimony of apostles and prophets is the ground of this knowledge (i. 12-21). The danger arose of old, and will again arise, from false teachers; as Paul also in the same region testified (2 Pet. iii. 15, 16). "The full knowledge of our Lord and Saviour," whereby we know the Father, partake of the Divine nature, escape the world's pollutions, and enter Christ's kingdom, is our safeguard. Christ is presented in the aspect of present "power" and future "kingship," "Lord" occurs in 2 Peter instead of "God" in 1 Peter. This contradicts all theories of those who "deny" His "lordship," and "coming again," both which Peter as apostle and eye witness attests; also it counteracts their evil example, blaspheming the truth, despising governments, slaves to covetousness and fleshly filthiness whilst boasting of Christian freedom, and apostates from the truth. The antidote is the knowledge of Christ as "the way of righteousness." "The preacher of righteousness," Noah, and "righteous Lot," exemplify the escape of the righteous from the doom of the unrighteous. Balaam illustrates the doom of "unrighteousness," such as characterises the false teachers. Thus the epistle is one united whole, the end corresponding to the commencement (iii. 14, 18, comp. i. 2; "grace" and "peace" being connected with "the knowledge" of our Saviour; iii. 17 with i. 4, 10, 12; iii. 18 with the fuller i. 5-8; ii. 21, iii. 13, "righteousness," with i. 1; iii. 1 with i. 13; iii. 2 with i. 19).

Corporation and gnostic heresies were as yet only in germ (2 Pet. ii. 1, 2), another proof of its date in apostolic times, not developed as in the post apostolic age. The neglect of the warnings in 1 Peter to circumspectness of walk led to the evils in germ spoken of in 2 Peter as existing already and about to break forth in worse evils. Compare the abuse of "freedom," 1 Pet. ii. 16, with 2 Pet. ii. 19; "pride," 1 Pet. v. 5, 6, with 2 Pet. ii. 18.

**Pethahiah.** 1. 1 Chron. xxiv. 16. 2. Esra x. 23, Neh. ix. 5. 3. Sprung from Zerah of Judah. "At the king's (Artaxerxes) hand (one of his council) in all matters concerning the people" (Neh. xi. 24, Esra vii. 1-20).

**Pethor.** A town of Mesopotamia. Balaam's abode (Num. xxii. 5, Deut. xxiii. 4). Head quarters of the Magi, who congregated in particular spots (Strabo xvi. 1). From *pathar* "to open" or "reveal." *Phathusa* (Zosim. iii. 14), S. of Circesium, and *Bethawna* (Ptolemy, v. 18, § 6), corruptions of P., answer to Anab, meaning the same in Arabic (Anatha, Amman. Marcell. xxiv. 1, 6); on an island in the river Euphrates, and partly also extending both sides of the river; for ages the seat of an ancient heathen worship; a good centre for influencing the Arabs on the E. and the Aramaic tribes W. of the river.

**Peulthai.** *Peullethai* (Heb.). 1 Chron. xxvi. 5.

**Phalec, PELEZ** [see]. Luke iii. 35.

**Phalti.** Son of Laish of Gallim. MICHAEL'S [see, and DAVID] attached second husband, severed from her. Saul had wrested her from David and given her to P. to attach him to his house (1 Sam. xxv. 44; 2 Sam. iii. 15, 16). PHALTIEL also.

**Pharaoh.** [See EGYPT, EXODUS for the list of the Pharaohs.] The official title of the Egyptian kings. The vocalisation and diacritic points show the Hebrews read "Par-ah," not Pa-ra-oh. It is not from Ra "the sun," for the king is called Si-ra, "son of Ra," therefore he would not also be called "The Ra," though as an honorary epithet Mernsptah Hotephima is so called, "the good sun of the land." But the regular title P. means "the great house" or "the great double house," the title which to Egyptians and foreigners represented his person. The Mosaic authorship of the pentateuch is strikingly confirmed by the Egyptian words, titles, and names occurring in the Heb. transcription. No Palestinian Hebrew after the exodus would have known Egyptian as the writer evidently did. His giving Egyptian words without a Heb. explanation of the meaning can only be accounted for by his knowing that his readers were as familiar with Egyptian as he was himself; this could only apply to the Israelites of the exodus.

**Abraham's P.** was probably of the 12th dynasty, when foreigners from western Asia were received and promoted. Joseph was under an early P. of the 13th dynasty, when as yet



EGYPTIAN KING OF THEBES.

P. ruled over all Egypt, or probably under Amenemha III., sixth king of the 12th, who first regulated by

dykes, locks, and reservoirs the Nile's inundation, and made the lake Moeris to receive the overflow. The 12th dynasty moreover was specially connected with On or Heliopolis. The Hyksos or shepherd kings, who ruled only Lower Egypt whilst native kings ruled Upper Egypt, began with the fourth of the 13th dynasty, and ended with Apophis or Apopi, the last of the 17th. Aahmes or Amosis, the first of the 18th, expelled them. He was the "new king who knew not Joseph." Finding Joseph's people Israel settled in fertile Goshen, commanding the entrance to Egypt from the N.E. and favoured by the Hyksos, he adopted harsh repressive measures to prevent the possibility of their joining invaders like the Hyksos; he imposed bond service on Israel in building forts and stores. Moses as adopted son of the king's sister apparently accompanied Amenhotep I. in his expedition against Ethiopia, and showed himself "mighty in words and deeds" (Acts vii.). Under Thothmes I. Moses was in Midian. Thothmes II. was the P. of the exodus, drowned in the Red Sea. Thothmes III. broke the confederacy of the allied kings of all the regions between Euphrates and the Mediterranean, just 17 years before Israel's invasion of Canaan, thus provisionally preparing the way for an easy conquest of Canaan; this accounts for the terror of Midian and Moab at Israel's approach (Num. xxii. 3, 4), and the "sorrow and trembling which took hold on the inhabitants of Palestine and Canaan" (Exod. xv. 14-16). [See BITHIAH and EGYPT on the influence which the Jewish wife (Tei) of Amenhotep III. exercised in modifying Egyptian idolatry.]

[See JOSIAH, NEBUCHADNEZZAR, JERUSALEM, EGYPT, on Pharaoh Necho II. and Pharaoh Hophra.] Herodotus (ii. 159) illustrates Necho's conquests in Syria and Palestine between 610 and 604 B.C.: "Necho made war by land upon the Syrians, and defeated them in a pitched battle at Magdolis" (Megiddo). Berosus (in Josephus, Ap. i. 19) too says that towards the close of Nabopolassar's reign, i.e. before 605 B.C., Egypt, Syria, and Phœnicia revolted; so he sent his son Nebuchadnezzar to recover those countries. The sacred history harmonises the two accounts. Necho designed to acquire all Syria as far as Carhemish on the Euphrates (2 Chron. xxxv. 20-24). Josiah opposed his design and fell at Megiddo. So Necho for a time ruled all Syria, "from the Euphrates to the river of Egypt," deposed Jehoahaz for Eliakim = Jehoiakim, and levied tribute (2 Kings xxiv. 7, xxiii. 31-35). Nebuchadnezzar defeated Necho at Carhemish, 606 B.C. (Jer. xli. 2), and recovered all that region, so that Necho "came not again any more out of his land." Necho was sixth king of the 26th (Saitic) dynasty, son of Psammetichus I., and grandson of Necho I. Celebrated for a canal he proposed to cut connecting the Nile and Red Sea. Brugsch (Eg. i. 252) makes his reign from 611 to 595 B.C.

PHARAOH HOPHRA succeeded Psammetichus II., Necho's successor. Herodotus writes *Apries*. Began reigning 589 B.C., and reigned 19 years. *Hofra-het* (Rawlinson Herodot. ii. 210, 323). He took Gaza of the Philistines (Jer. xvii. 1), and made himself master of Philistia and most of Phœnicia; attacked Sidon, and fought by sea with Tyre; and "so firmly did he think himself established in his kingdom that he believed not even a god could cast him down" (Herodot. ii. 161-169). So Ezekiel in harmony with the secular historian describes him as a great crocodile in his rivers, saying, "my river is mine own, and I have made it for myself" (xxix. 3). But his troops sent against Cyrene having been routed, the Egyptians, according to Herodotus, revolted and set up Amasis as king; then strangled Hophra, and raised Amasis to the throne. Ezekiel (xxix.—xxxii.) foretold the conquest of P. and invasion of Egypt by Nebuchadnezzar. Hophra in 590 or 589 B.C. had caused the Chaldeans to raise the siege of Jerusalem, but it was only for a time (Jer. xxxvii. 5-7). Jerusalem, under Zedekiah, fell before Nebuchadnezzar, 588 B.C. Jeremiah in Egypt subsequently foretold "Jehovah's giving Hophra into the hand of them that sought his life" (xlv. 30, xvi. 25, 26). The civil war between Amasis and Apries would give an opportunity for the invader Nebuchadnezzar (in the 23rd year of his reign: Josephus Ant. x. 11) to interfere and elevate Amasis on condition of his becoming tributary to Babylon. Or else the invasion of Nebuchadnezzar gave an opportunity for the revolt which ended in Hophra's death and Amasis' elevation. Berosus alone records Nebuchadnezzar's invasion, but similarly we find Assyrian monuments recording conquests of Egypt either unnoticed by our historians extant or mentioned only by inferior authorities. National vanity would prevent the Egyptian priests from telling Herodotus of Egypt's loss of territory in Syria (which Josephus records) and of Nebuchadnezzar's share in raising Amasis to the throne instead of Hophra. The language of Jer. xlv. 30 is exact to the truth: "I will give P. Hophra into the hands of his enemies, and of them that seek his life," viz. *Amasis and his party*; Nebuchadnezzar is not mentioned till the end of the verse. In Ezek. xxx. 21, "I have broken the arm of P. king of Egypt . . . it shall not be bound up"; Ezekiel's prophecy (xxx. 13), "there shall be no more a prince of . . . Egypt," implies there should be no more a prince independent and ruling the whole land. Cambyses made Egypt a province of the Persian empire; since the second Persian conquest, 2000 years ago, there has been no native prince.

**Pharez, PHARES, PEREZ** = *breach*, because he broke forth from the womb before his twin brother Zarah who had first put out his hand. Son of Judah and Tamar his daughter in law (Matt. i. 3, Luke iii. 33, Gen.

xxviii. 29). His house retained the primogeniture; it was famous for being prolific, so as to pass into a proverb (Ruth iv. 12, 18-22). After the deaths of Er and Onan childless, P. took the rank of Judah's son, next after Shelah. His sons Hezron and Hamul became heads of two new chief houses. Hezron was forefather of David and Messiah. Caleb's house too was incorporated into Hezron's. Under David "the chief of all the captains of the host for the first month was of the children of P." (1 Chron. xxvii. 2, 3), famed for valour (xi. 11 [see JASHOBEAM], 2 Sam. xxiii. 8). Hezron married a second time Machir's daughter; so one line of P.'s descendants reckoned as sons of Manasseh. P.'s house was the greatest of the houses of Judah; 468 valiant men of the children of P. alone of Judah dwelt in Jerusalem (Neh. xi. 3-6, 1 Chron. ix. 3-6) after the return from Babylon.

**Pharisees.** From *perishin* Aramaic, *perushim*, "separated." To which Paul alludes, Rom. i. 1, Gal. i. 15, "separated unto the gospel of God"; once "separated" unto legal self-righteousness. In contrast to "mingling" with Grecian and other heathen customs, which Antiochus Epiphanes partially effected, breaking down the barrier of God's law which separated Israel from heathendom, however refined. The P. were successors of the Assideans or *Chasidim*, i.e. godly men "voluntarily devoted unto the law." On the return from Babylon the Jews became more exclusive than ever. In Antiochus' time this narrowness became intensified in opposition to the rationalistic compromises of many. The Sadducees succeeded to the latter, the P. to the former (1 Macc. i. 13-15, 41-49, 62, 63; ii. 42; vii. 13-17; 2 Macc. xiv. 6, 3, 38). They "resolved fully not to eat any unclean thing, choosing rather to die than they might not be defiled and profane the holy covenant," in opposition to the Hellenizing faction. So the beginning of the P. was patriotism and faithfulness to the covenant. Jesus, the meek and loving One, so wholly free from harsh judgments, denounces with unusual severity their hypocrisy as a class. (Matt. xv. 7, 8; xxiii. 5, 13-33), their ostentatious phylacteries and hems, their real love of preeminence; their pretended long prayers, whilst covetously defrauding the widow. They by their "traditions" made God's word of none effect; opposed bitterly the Lord Jesus, compassed His death, provoking Him to some hasty words (*apostomatisein*) which they might catch at and accuse Him; and hired Judas to betray Him; "strained out gnats, whilst swallowing camels" (image from filtrating wine); painfully punctilious about legal trifles and casuistries, whilst reckless of truth, righteousness, and the fear of God; cleansing the exterior man whilst full of iniquity within, like "whited sepulchres" (Mark vii. 6-13; Luke xi. 42-44, 53, 54, xvi. 14, 15); lading men with grievous burdens, whilst themselves not touching them with one of their fingers. [See CORBAN.] Paul's remembrance

of his former bondage as a rigid Pharisee produced that reaction in his mind, upon his embracing the gospel, that led to his uncompromising maintenance, under the Spirit of God, of Christian liberty and justification by faith only, in opposition to the yoke of ceremonialism and the righteousness which is of the law (Gal. iv. and v.).

The Mishna or "second law," the first portion of the Talmud, is a digest of Jewish traditions and ritual, put in writing by rabbi Jehudah the Holy in the second century. The Gemara is a "supplement," or commentary on it; it is twofold, that of Jerusalem not later than the first half of the fourth century, and that of Babylon A.D. 500. The Mishna has six divisions (on *seeds, feasts, women's marriage, etc., damages and compacts, holy things, clean and unclean*), and an introduction on *blessings*. Hillel and Shammai were leaders of two schools of the P., differing on slight points; the Mishna refers to both (living before Christ) and to Hillel's grandson, Paul's teacher, Gamaliel.

An undesigned coincidence confirming genuineness is the fact that throughout the Gospels hostility to Christianity shows itself mainly from the P.; but throughout Acts from the Sadducees. Doubtless because after Christ's resurrection the resurrection doctrine of Christians, which it was not before (Mark ix. 10; Acts i. 22, ii. 32, iv. 10, v. 31, x. 40). The P. therefore regarded Christians in this as their allies against the Sadducees, and so the less opposed Christianity (John xi. 57, xviii. 3; Acts iv. 1, v. 17, xxiii. 6-9). The Mishna lays down the fundamental principle of the P. "Moses received the oral law from Sinai, and delivered it to Joshua, and Joshua to the elders, and these to the prophets, and these to the men of the great synagogue" (Pirke Aboth, i.). The absence of directions for prayer, and of mention of a future life, in the pentateuch probably gave a pretext for the figment of a traditional oral law. The great synagogue said, "make a fence for the law," i.e. carry the prohibitions beyond the written law to protect men from temptations to sin; so Exod. xxiii. 19 was by oral law made further to mean that no flesh was to be mixed with milk for food. The oral law defined the time before which in the evening a Jew must repeat the Shema, i.e. "Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord," etc. (Deut. vi. 4-9). So it defines the kind of wick and oil to be used for lighting the lamps which every Jew must burn on the sabbath eve. An egg laid on a festival may be eaten according to the school of Shammai, but not according to that of Hillel; for Jehovah says in Exod. xvi. 5, "on the sixth day they shall prepare that which they bring in," therefore one must not prepare for the sabbath on a feast day nor for a feast day on the sabbath. An egg laid on a feast following the sabbath was "prepared" the day before, and so in-

volves a breach of the sabbath (!); and though *all* feasts do not immediately follow the sabbath yet "as a fence to the law" an egg laid on *any* feast must not be eaten. Contrast Mic. vi. 8.

A member of the society of P. was called *chaber*; those not members were called "the people of the laud"; comp. John vii. 49, "this people who knoweth not the law are cursed"; also the Pharisee standing and praying with himself, self-righteous and despising the publican (Luke xviii. 9-14). Isaiah (lxv. 5) foretells their characteristic formalism, pride of sanctimony, and hypocritical exclusiveness (Jude 18). Their scrupulous tithing (Matt. xxiii. 23, Luke xviii. 12) was based on the Mishna, "he who undertakes to be trust-worthy (a pharisaic phrase) tithes whatever he eats, sells, buys, and does not eat and drink with the people of the land." The produce (tithes) reserved for the Levites and priests was "holy," and for any one else to eat it was deadly sin. So the Pharisee took all pains to know that his purchases had been duly tithed, and therefore shrank from "eating with" (Matt. ix. 11) those whose food might not be so. The treatise *Cholvin* in the Mishna lays down a regulation as to "clean and unclean" (Lev. xx. 25, xxii. 4-7; Num. xix. 20) which severs the Jews socially from other peoples; "anything slaughtered by a heathen is unfit to be eaten, like the carcase of an animal that died of itself, and pollutes him who carries it." An orthodox Jew still may not eat meat of any animal unless killed by a Jewish butcher; the latter searches for a blemish, and attaches to the approved a leaden seal stamped *cashar*, "lawful" (Disraeli, Genius of Judaism.) The Mishna abounds in precepts illustrating Col. ii. 21, "touch not, taste not, handle not" (contrast Matt. xv. 11). Also it (vi. 480) has a separate treatise on washing of hands (*Yadayim*). Transl. Mark vii. 3, "except they wash their hands with the *fat*" (*yugme*); the Mishna ordaining to pour water over the closed hands raised so that it should flow down to the elbows, and then over the arms so as to flow over the fingers. Jesus, to confute the notion of its having moral value, did not wash before eating (Luke xi. 37-40).

Josephus (Ant. xviii. 1, § 3, xiii. 10, § 5) says the P. lived frugally, like the Stoics, and hence had so much weight with the multitude that if they said aught against the king or the high-priest it was immediately believed, whereas the Sadducees could gain only the rich. The defect in the P. which Christ stigmatized by the parable of the two debtors was not immorality but want of love, from unconsciousness of forgiveness or of the need of it. Christ recognises Simon's superiority to the woman in the relative amounts of sin needing forgiveness, but shows both were on a level in inability to cancel their sin as a debt. Had he realised this, he would not have thought Jesus no prophet for suffering her to touch Him with her kisses of adoring love

for His forgiveness of her, realized by her (Luke vii. 36-50, xv. 2). Tradition set aside moral duties, as a child's to his parents by "Corban"; a debtor's to his creditors by the Mishna treatise, *Avodah Zarah* (i. 1) which forbade payment to a heathen three days before any heathen festival; a man's duty of humanity to his fellow man by the *Avodah Zarah* (ii. 1) which forbids a Hebrew midwife assisting a heathen mother in childbirth (contrast Lev. xix. 18, Luke x. 27-29). Juvenal (xiv. 102-104) alleges a Jew would not show the road or a spring to a traveller of a different creed.

Josephus (B. J. ii. 8, § 14; iii. 8, § 5; Ant. xviii. 1, § 3) says: "the P. say that the soul of good men only passes over into another body, while the soul of bad men is chastised by eternal punishment." Comp. Matt. xiv. 2, John ix. 2, "who did sin, this man or his parents, that he was born blind?" comp. ver. 84, "thou wast altogether born in sins." The rabbins believed in the pre-existence of souls. The Jews' question merely took for granted that some sin had caused the blindness, without defining whose sin, "this man" or (as that is out of the question) "his parents." Paul regarded the P. as holding our view of the resurrection of the dead (Acts xxiii. 6-8). The phrase "the world to come" (Mark x. 30, Luke xviii. 30; comp. Isa. lxxv. 17-22, xxvi. 19) often occurs in the Mishna (*Avoth*, ii. 7, iv. 16): "this world may be likened to a courtyard in comparison of the world to come, therefore prepare thyself in the antechamber that thou mayest enter into the dining room"; "those born are doomed to die, the dead to live, and the quick to be judged," etc. (iii. 16). But the actions to be so judged were in reference to the ceremonial points as much as the moral duties. The Essenes apparently recognised Providence as overruling everything (Matt. vi. 25-34, x. 29, 30). The Sadducees, the wealthy aristocrats, originally in political and practical dealings with the Syrians relied more on worldly prudence, the P. more insisted on considerations of legal righteousness, leaving events to God. The P. were notorious for proselytizing zeal (Matt. xxiii. 15), and seem to have been the first who regularly organized missions for conversions (comp. Josephus, Ant. x. 2, § 3). The synagogues in the various cities of the world, as well as of Judaea, were thus by the proselytizing spirit of the P. imbued with a thirst for inquiry, and were prepared for the gospel ministered by the apostles, and especially Paul, a Hebrew in race, a Pharisee by training, a Greek in language, and a Roman citizen in birth and privilege. In many respects their doctrine was right, so that Christ desires conformity to their precepts as from "Moses' seat," but not to their practice (Matt. xxiii. 2, 3). But whilst pressing the letter of the law they ignored the spirit (Matt. v. 21, 22, 27, 28, 31, 32). Among even the P. some accepted the truth, Nicodemus and Joseph of Arimathea, and John xii. 42 and Acts xv. 5.

**Pharpar** = *swift*, or else *crooked*. One

of the chief rivers of Syria, eight miles from Damascus (2 Kings v. 12); the *Awaj*, as the Abana is the *Barada*. The ridge *jebel Aswad* separates P. from Damascus. P. rising on the S.E. side of Hermon ends in the *bahret Hijaneh*, the most southern of the three lakes or swamps of Damascus, due E. 40 miles from its source. Smaller than the Barada, and sometimes dried up in its lower course, which the Barada never is.

**Phenice**. Acts xvii. 12. Rather *Phœnia* (derived from the Gr. "palm-tree"); a town and harbour S. of Crete, which as being safer to winter in the master of Paul's ship made for from Fair Havens, but owing to the tempestuous E.N.E. wind failed to reach. It looked toward the S.W. and N.W. On the S. side of the narrow part of Crete (Strabo x. 4). Situated over against Clauda (Hierocles). Now *Lutro*, but the description "looking toward S.W. and N.W." no longer applies. Either great changes have occurred in its curving shore, or transl. "looking down the S.W. and N.W.," i.e. pointing the opposite direction to these winds, viz. N.E. and S.E. (?)

**Phichol** = *mouth of all*, i.e. grand vizier, through whom all petitions came to the king. Chief captain of Abimelech king of Gerar (Gen. xxi. 22, xxvi. 26).

**Philadelphia**. In Lydia, on the lower slopes of Tmolus, 28 miles S.E. of Sardis; built by Attalus II., Philadelphus, king of Pergamus, who died 138 B.C. Nearly destroyed by an earthquake in Tiberius' reign (Tacitus, Ann. ii. 47). The connection of its church with the Jews causes Christ's address to have O. T. colouring and imagery (Rev. iii. 7-13). It and Smyrna alone of the seven, the most afflicted, receive unmixed praise. To Smyrna the promise is, "the synagogue of Satan" should not prevail against her faithful ones; to P., she should even win over some of "the synagogue of Satan" (the Jews who might have been the church of God, but by opposition had become "the synagogue of Satan") to "fall on their faces and confess God is in her of a truth" (1 Cor. xiv. 25). Her name expresses "brotherly love," in conflict with *legal bondage*. Her converts fall low before those whom once they persecuted (Ps. lxxiv. 10; Acts xvi. 29-33). The promise, "him that overcometh I will make a pillar," i.e. *immovably firm*, stands in contrast to P. *often shaken by earthquakes*. Curiously, a portion of a stone church wall topped with arches of brick remains; the building must have been magnificent, and dates from Theodosius. The region being of disintegrated lava was favourable to the vine; and the coins bear the head of Bacchus. This church had but "little strength," i.e. was small in numbers and poor in resources, of small account in men's eyes. The cost of repairing the often shaken city taxed heavily the citizens. Poverty tended to humility; conscious of weakness P. leant on Christ her strength (2 Cor. xii. 9); so she "kept His word," and when tested

did "not deny His name." So "He who hath the key of David, He that openeth and no man shutteth," "set before" P. an open door which no man can shut. Faithful in keeping the word of Christ's patience (i.e. the persevering endurance which He requires) P. was kept, i.e. delivered, out of the hour of temptation. "Among the Greek churches of Asia P. is still erect, a column in a scene



of ruins, a pleasing example that the paths of honour and safety may be sometimes the same." (Gibbon.) The Turks call it *Allah Shehr*, "city of God"; or rather, "beautiful (*alah*) city."

**Philemon**. A Christian householder who hospitably entertained the saints (Philem. 7) and befriended them with loving sympathy at Colosse, for Onesimus and Archippus were Colossians (Col. iv. 9, 17; Philem. 1, 2, 10); to whom Paul wrote the epistle. He calls P. "brother," and says "thou owest unto me even thine own self," viz. as being the instrument of thy conversion (ver. 19); probably during Paul's long stay at the neighbouring Ephesus (Acts xix. 10), when "all they which dwelt in Asia heard the word of the Lord Jesus." Col. ii. 1 shows Paul had not in person visited Colosse, though he must have passed near it in going through Phrygia on his second missionary tour (Acts xvi. 6). The character which Paul gives P. for "love and faith toward the Lord Jesus and all saints," so that "the bowels of the saints were refreshed by him," and Paul had "confidence in his obedience that he would do even more than Paul said," is not mere political flattery to induce him to receive his slave Onesimus kindly, but is the sincere tribute of the apostle's esteem. Such Christian masters, treating their slaves as "above servants" (ver. 16), "brothers beloved both in the flesh and in the Lord," mitigated the evil of slavery and paved the way for its abolition. In the absence of a regular church building, P. opened his house for Christian worship and communion (ver. 2; comp. Rom. xvi. 5). He "feared God with all his house," like Abraham (Gen. xviii. 19), Joshua (xxiv. 15), and Cornelius (Acts x. 2). The attractive power of such a religion proved its Divine origination, and speedily, in spite of persecutions, won the world.

**Philemon, Epistle to**. *Authenticity of*. Origen (Hom. ix., Jer. i. 185) quotes it as Paul's. Tertullian (Marcion v. 21), "the brevity of this epistle is the cause of its escaping Marcion's falsifying hands." Eusebius (E. H. iii. 25) ranks it among "the universally acknowledged (*homologoumena*) epistles of the canon." Jerome (Proem. Philem. iv. 442)

argues against those who thought its subject beneath an apostle. Ignatius (Eph. ii., Magnes. xii.) alludes to ver. 20. Comp. Polycarp i. and vi. The catalogues, the Muratori Fragment, the list of Athanasius (Ep. xxxix.), Jerome (Ep. ii. ad Paulin.), the council of Laodicea (A. D. 364), and the third of Carthage (A. D. 397) support it. Its brevity accounts for the few quotations from it in the fathers. Paley (Hor. Paul.) shows its authenticity from the undesigned coincidences between it and the epistle to the Colossians.

**Place and time of writing.** The same bearer Onesimus bore it and epistle to Colossians; in the latter (iv. 7-9) Tychicus is joined with Onesimus. Both address Archippus (ver. 2, Col. iv. 17). Paul and Timothy stand in both headings. In both Paul writes as a prisoner (ver. 9, Col. iv. 18). Both were written at Rome during the early and freer portion of Paul's first imprisonment, A. D. 62; in ver. 22 he anticipates a speedy release.

**Aim.** This epistle is a beautiful sample of Christianity applied to every day life and home relations and mutual duty of master and servant (Ps. ci. 2-7). Onesimus of Colosse, (Col. iv. 9), Philemon's slave, had fled to Rome after defrauding his master (ver. 18). Paul there was instrumental in converting him; then persuaded him to return (ver. 12) and gave him this epistle, recommending him to Philemon's favorable reception as henceforth about to be his "for ever," no longer *unprofitable* but, realizing his name, "*profitable* to Paul and Philemon" (ver. 11, 15). Not till ver. 10, and not till its end, does the name occur. Paul skilfully makes the favorable description precede the name which had fallen into so bad repute with Philemon; "I beseech thee for my son whom I begat in my bonds, Onesimus." Trusting soon to be free Paul begs Philemon to prepare him a lodging at Colosse. Paul addresses this epistle also to Apphia, who, from its domestic subject, is supposed to have been Philemon's wife, and to Archippus, a minister of the Colossian (iv. 17) church, and supposed to be Philemon's relative and inmate of his house.

**Style.** Graceful delicacy and genuine politeness, combined with a natural, easy, free flow of feeling and thought, characterize this elegant epistle. Manly and straightforward, without insincere compliment, suppression, or misrepresentation of facts, it at once charms and persuades. Luther says: "it shows a lovely example of Christian love. Paul layeth himself out for poor Onesimus, and with all his means pleadeth his cause with his master, and so setteth himself as if he were Onesimus and had himself done wrong to Philemon. Yet all this doeth he, not with force as if he had a right thereto, but strippeth himself of his right and thus enforceeth Philemon to forego his right also: even as Christ did for us with God the Father; for Christ also stripped Himself of His right and by love and humility enforced (?) the Father to lay aside His wrath and power and

to take us to His grace for the sake of Christ, who lovingly pleadeth our cause and with all His heart layeth Himself out for us; for we are all His Onesimi." "Paul was the common friend of the parties at variance; he must conciliate a man who had good reason to be offended; he must commend the offender, yet neither deny nor aggravate the fault; he must assert Christian equality in the face of a system which hardly recognized the humanity of the slave; he could have placed the question on the ground of his own personal rights, yet must waive them to secure an act of spontaneous kindness; his success must be a triumph of love, and nothing be demanded for the sake of the justice which could have claimed everything; he limits his request to a forgiveness of the wrong and a restoration to favour, yet so guards his words as to leave scope for all the generosity which benevolence might prompt towards one whose condition admitted of so much alleviation. Paul has shown in dealing with these contrarieties a tact equal to the occasion" (Smith's Bible Dict.). The younger Pliny's intercession for a runaway (Ep. ix. 21) is decidedly inferior. [See PAUL, ONESIMUS.]

**Philetus.** Coupled with Hymenæus [see] as "erring" (missing the aim: *estochésan*), and holding that "the resurrection is past already" (2 Tim. ii. 17), as if it were merely the spiritual raising of souls from the death of sin: perverting Rom. vi. 4, Eph. ii. 6, Col. ii. 12; comp. 1 Cor. xv. 12, etc. So the Seleucians or Hermians taught (Augustine, Ep. cxix. 55 ad Januar. 4); the germs of gnosticism, which fully developed itself in the second century.

**Philip the Apostle.** Of Bethsaida, the city of Andrew and Peter (by dwelling, *apo*; but of Capernaum by birth, *ek*: Greswell): John i. 44, 45. Associated with Andrew; both, alone of the apostles, have Gr. names. Jesus Himself called P. When "wishing (Gr.) to go forth into Galilee, He findeth P. and saith (with His deeply significant call), Follow Me." The first instance of Jesus calling a disciple: it was on the morrow after the naming of Peter, and the next but one after Andrew's and the other disciple's visit, the fourth day after John the Baptist's witness concerning Christ (ver. 19, 35, 40). The Lord probably knew P. before, as the latter knew Him as "son of Joseph" (expressing the ordinary belief), ver. 45. Converted himself, P. sought to convert others; "P. findeth Nathanael and saith . . . We have found Him (implying his sharing with Andrew, whose words he repeats, in the hope of Messiah, ver. 41) of whom Moses in the law did write, Jesus of Nazareth." Sincere in aim, defective in knowledge; for it was Christ who found him, not he Christ (Isa. lxx. 1); and Jesus was Son of God, not of Joseph His reputed father, husband of Mary. To Nathanael's objection, "can there any good thing come out of Nazareth?" P. replied with the best argument, experimental

proof, "come and see" (Pa. lxxi. 16, xxiv. 8). Probably they had before communed together of the Divine promise of Messiah.

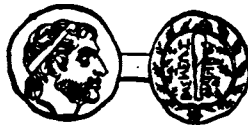
P. stands at the head of the second group of the twelve (Matt. x. 3, Mark iii. 18, Luke vi. 14); coupled with his friend and convert Nathanael, BARTHOLOMEW [see]. Clemens Alex. (Strom. ii. 25) identifies him with the disciple who said, "suffer me first to go and [wait until my father dies, and] bury my father" (Matt. viii. 21); but Jesus said, "let the dead (in sin) bury their (literal) dead: follow thou Me" (the same words as at his first call), "go thou and preach the kingdom of God" (1 Kings xix. 20; Lev. x. 3, 6; Ezek. xxiv. 16-18). To P. Jesus put the question concerning the crowd faint with hunger, "whence shall we buy bread that these may eat? to prove P. (so Deut. viii. 2, Matt. iv. 4) for Jesus Himself knew what He would do" (John vi. 5-9). P. failed, on being tested, through unbelief; "two hundred pennyworth of bread is not sufficient for them that every one of them may take a little" (Nan. xi. 21, 22). P. was probably the one whose duty was to provide for the daily sustenance of the twelve; or rather Luke's (ix. 10) notice that the desert where Jesus fed the multitude "was belonging to Bethsaida" gives us the key to the query being put to P.; he belonged to Bethsaida (John i. 44): who then was so likely as P. to know where bread was to be got? An undesigned coincidence and mark of genuineness. Andrew here (John vi. 8) as in John i. appears in connection with P.

In John xii. 20-22 Greek proselytes coming to Jerusalem for the passover, attracted by P.'s Gr. name, and his residence in Galilee bordering on the Gentiles, applied to him of the twelve, saying, We would see Jesus. Instead of going direct to Jesus, he first tells his fellow townsman Andrew (a mark of humility and discreet reverence), who had been the first to come to Jesus; then both together tell Jesus. The Lord then spoke of His Father as about to honour any who would serve Jesus, and cried: "Father, glorify Thy name; a voice came, I have both glorified it, and will glorify it again"; "He that seeth Me seeth Him that sent Me" (ver. 28, 45). This saying sank deep into P.'s mind; hence when Jesus said, "if ye had known Me ye should have known the Father, henceforth ye know and have seen Him," P. in childlike simplicity asked, "I ord, show us the Father, and it sufficeth us" (John xiv. 8-11). As he had led Nathanael and the Greeks to "see" Jesus, so now Jesus reveals to P. himself what, long as he had been with Jesus, he had not seen, namely, "he that hath seen Me hath seen the Father . . . I am in the Father, and the Father in Me" (Heb. i. 3; Col. i. 15, "the image of the invisible God"; John i. 18). He was probably of the fishing party with his friend and convert Nathanael (John xxi. 2). He was in the upper room with the praying disciples after the ascension (Acts i. 13).

**Philip the Evangelist.** Acts vi. One of the seven *Grecian* (as the Gr. names of all the seven imply) superintendents of the distribution of alms, appointed in consequence of the complaints of partiality to the Hebrew Christian widows, made by the Grecians or Hellenist Christians. [See DEACON.] P. stands in the list next Stephen, they two being prominent and the only ones noticed subsequently. He like the rest was chosen by the multitude of disciples as "full of the Holy Ghost and wisdom." P. was among those scattered by the great persecution against the church at Jerusalem (viii.). P., breaking through Jewish anti-Samaritan prejudice, was the first to follow Jesus' steps (John iv.) and His command (Acts i. 8) to preach the gospel as a witness in Samaria; so he was virtually a forerunner of Paul "the apostle of the Gentiles" in his field of labour, as Stephen was in his doctrine. Jesus had declared "the fields (in Samaria) are white already to (the spiritual) harvest." P. (by an undesigned coincidence marking genuineness) finds it so: "The people with one accord gave heed unto those things which P. spake (ver. 6) . . . they believed P. preaching the things concerning the kingdom of God and the name of Jesus Christ . . . were baptized, both men and women" (ver. 12). The Samaritans were looking for Messiah (John iv. 25), which paved the way; still more the two days of Jesus' presence and the conversions which He made. John, who had called for fire from heaven to consume them, now joins with Peter in confirming them (Acts viii. 14-17). Even Simon Magus believed and was baptised, and continued with P. wondering at the miracles and signs which were done. By the direction of the angel of the Lord P. went down from Jerusalem to GAZA [see] by the less frequented way, which was the usual one for chariots. In one an Ethiopian eunuch or chamberlain of Candace, a "proselyte of righteousness" (not as Cornelius, for whose admission to Christian fellowship a special revelation was needed, a "proselyte of the gate"), was returning from worship at Jerusalem. By the Spirit's intimation P. joined him as he read aloud Isa. liii., and asked "understandest thou what thou readest?" a question always needed in reading Scripture. The eunuch replied, "how can I, except some man guide me?" (the minister's office secondarily, but the Holy Spirit's mainly: John xvi. 13). Jesus, P. explains, is the Lamb led to the slaughter. "In His humiliation His judgment (i.e. legal trial) was taken away," the virtual sense of Isa. liii. 8, "He was taken away by oppression (so in Ps. cvii. 39) and by judgment" (not as A. V. "from prison," for He was never incarcerated), i.e. by an oppressive judicial sentence; He was treated as one so mean that a fair trial was denied Him (Matt. xxvi. 59, Mark xiv. 55-59). "Who shall declare His generation?" i.e., who can declare the wickedness of His generation? P. so preached of the fulfilment of prop-

hecy in Jesus that the eunuch believed and was baptised in a stream on the way. Sin., Vat., Alex. MSS. omit ver. 37, the confession of Jesus required before baptism, an early Christian usage (1 Pet. iii. 21 end). The Spirit then caught away P., as Elijah of old. At Azotus (Ashdod) and the cities along the Philistine sea coast he preached all the way to Cæsarea. Here Paul was entertained by him 19 years subsequently. His title now was "evangelist" besides being "of the seven." His four daughters had the gift of prophecy or inspired teaching (Acts xxi. 8, 9). Here P., who had preached to the schismatic Samaritans, the dark African, and the hostile Philistines, would hail the apostle of the Gentiles who was carrying out to its world wide consequences the work initiated by the evangelist deacon. Here too Luke during his residence would hear from his own lips the details which he records concerning P.

**Philippi.** A city of Macedon, in a plain between the Pangæus and Hæmus ranges, nine miles from the sea. Paul from the port Neapolis (*Kavalla*) on the coast (Acts xvi. 11) reached P. by an ancient paved road over the steep range Symbolum (which runs from the W. end of Hæmus to the S. end of Pangæus) in his second missionary journey, A.D. 51. The walls are traced along the stream; at 350 ft. from it is the site of the gate through which Paul went to the place of prayer by the river's (Gangites) side, where the dyer LYDIA [see] was converted, the firstfruits of the gospel in Europe. Dyed goods were imported from Thyatira to the parent city P., and were dispersed by pack animals among the mountaineers of Hæmus and Pangæus. The Satræ tribe had the oracle of Dionysus, the Thracian prophet god. The "damsel with the spirit of divination" may have belonged to this shrine, or else to Apollo's (as the spirit is called "Pythoness," Gr.), and been hired by the Philippians to divine for hire to the country folk coming to the market. She met Paul several days on his way to the place of prayer, and used to cry out on each occasion "these servants of the most high God announce to us the way of salvation." Paul cast out the spirit; and her owners brought him and Silas before the magistrates, the *dunmivrs*, who inflicted summary chastisement, never imagining they were Romans. Paul keenly felt this wrong (Acts xvi. 37), and took care subsequently that his Roman privileges should not be set at naught (xxii. 25; 1 Thess. ii. 2). P. was founded by Philip of Macedon,



COIN OF PHILIP OF MACEDON.

in the vicinity of the famed gold mines, on the site "the springs" (*Kremides*). Augustus founded the Roman "colony," to commemorate his victory over Brutus and Cassius

Acts xvi. 12), 42 B.C., close to the ancient site, on the main road from Europe to Asia by Brundisium, Dyrrachium, across Epirus to Thessalonica, and so forward by P. P. was "the first (i.e. farthest from Rome and first which Paul met in entering Macedonia) city of the district" called *Macedonia Prima*, as lying farthest eastward, not as A. V. "the chief city." Thessalonica was chief city of the province, and Amphipolis of the district "*Macedonia Prima*." A "colony" (accurately so named by Luke as distinguished from the Gr. *apoklia*) was Rome reproduced in miniature in the provinces (Aul. Gellius, xvi. 18); its inhabitants had Roman citizenship, the right of voting in the Roman tribes, their own senate and magistrates, the Roman law and language. That the Roman "colonia," not the Gr. *apoklia*, is used, marks the accuracy of Acts xvi. 12.

Paul visited P. again on his way from Ephesus into Macedon (Acts xx. 1), and a third time on his return from Greece (Corinth) to Syria by way of Macedon (ver. 3. 6). The community of trials for Christ's sake strengthened the bond which united him and the Philippian Christians (Phil. i. 23-30). They alone supplied his wants twice in Thessalonica soon after he left them (Phil. iv. 15, 16); a third time, through Epaphroditus, just before this epistle (Phil. iv. 10, 18; 2 Cor. xi. 9).

Few Jews were in P. to sow distrust between him and them. No synagogue, but merely an oratory (*proseucha*), was there. The check to his seal in being forbidden by the Spirit to enter Asia, Bithynia, and Mysia, and the miraculous call to Macedon, and his success in P. and the love of the converts, all endeared it to him. Yet the Philippians needed to be forewarned of the Judaizing influence which might assail their church at any time as it had crept into the Galatian churches (Phil. iii. 2). The epistle (iv. 2, 3), in undesigned coincidence with the history (Acts xvi. 13, 14), implies that females were among the prominent church members. Its people were poor, but most liberal (2 Cor. viii. 1, 2); persecuted, but faithful: only there was a tendency to dissension which Paul reproves (Phil. i. 27; ii. 1-4, 12, 14; iv. 2).

In A.D. 107 the city was visited by Ignatius, who passed through on his way to martyrdom at Rome. Immediately after Polycarp wrote to the Philippians, sending *at their request* a copy of all the letters of Ignatius which the church of Smyrna had; so they still retained the same sympathy with sufferers for Christ as in Paul's days. Their religion was practical and emotional, not speculative; hence but little doctrine and quotation of the O. T. occur in the epistle of Paul to them. The gold mines furnished the means of their early liberality, but were a temptation to covetousness, against which Polycarp warns them. Their grapes were doubtless not a little pleased by the epistle and the oral teaching of the great apostle.

**Philippians, Epistle to the.** *Internal evidence.* The style, thought, and doctrine agree with Paul's. The incidental allusions confirm his authorship. Paley (Hor. Paul. vii.) instances the mention of the object of Epaphroditus' journey to Rome, his sickness; the Philippian contribution to Paul's wants (Phil. i. 7, ii. 25-30, iv. 10-18); Timothy's having been long with Paul at Philippi (Phil. i. 1, ii. 19); Paul's being for long a prisoner at Rome (Phil. i. 12-14, ii. 17-28); his willingness to die for Christ (Phil. i. 23, comp. 2 Cor. v. 8); the Philippians having seen his maltreatment at Philippi (Phil. i. 29, 30; ii. 1, 2).

*External evidence.* Polycarp (ad Philipp. 3 and 11, A.D. 107); so that Christians who heard Paul's epistle read for the first time may have spoken with Polycarp. Marcion in Tertullian (A.D. 140) acknowledged its authenticity. So the Muratorian Fragment; Irenæus (adv. Hær. iv. 18, § 4); Clemens Alex. (Pædagog. i. 1, i. 107); the epistle to the churches of Lyons and Vienne (A.D. 177) in Eusebius (H. E., v. 2); Tertullian (Resurr. Carnis, xxiii.); Origen (Celsus, i., iii. 122); Cyprian (Testim. against the Jews, iii. 39).

*Object.* To thank them for contributions sent by Epaphroditus, who in returning takes back the epistle. Also to express Christian sympathy, and to exhort to imitation of Christ in humility and lowly love, instead of existing dissensions, as between Euodias and Syntyche (iv. 2), and to warn against Judaizers. In this epistle alone are no positive censures; no doctrinal error or schism had as yet sprung up.

*Divisions.* I. Address: his state as a prisoner, theirs, his sending Epaphroditus to them (i., ii.). Epaphroditus probably was a presbyter of the Philippian church, who cheered Paul in his imprisonment by bringing the Philippian token of love and liberality. By the fatigues of the journey that "brother, companion in labour, and fellow soldier" brought on himself dangerous sickness (ii. 25-30). But now being well he "louged" to return to his Philippian flock and relieve them of their anxiety about him. So Paul takes the opportunity of sending an epistle by him. II. Caution against Judaizers, contrasting his own former legalism with his present following Christ as his all (chap. iii.). III. Admonitions to individuals and to the church, thanks for seasonable aid, concluding benedictions (chap. iv.).

Paul writes from Rome in his first imprisonment (Acts xxviii. 16, 20, 30, 31). Comp. Phil. iv. 22, "Cæsar's household"; i. 18, "the palace" [see] (prætorium, i.e. the barrack of the Prætorian body guard attached to "the palace" of Nero). He was in custody of the Prætorian prefect, in "bonds" (i. 12-14). It was towards the close of the first imprisonment, for (1) he expects his cause to be immediately decided (ii. 23). (2) Enough time had elapsed for the Philippians to hear of his imprisonment, to send Epaphroditus, and to hear of his arrival and sickness, and

send word to Rome of their distress (ii. 26). (3) Epistles to the Colossians, Ephesians, and Philemon had already been written from Rome; for Luke is no longer with him (ii. 20), otherwise he would salute them as having formerly laboured among them; but in Col. iv. 14 he was with Paul (Philem. 24). In Eph. vi. 19, 20 he is free to preach; but here in i. 13-18 he dwells on his "bonds"; not Paul himself but others preach and make his imprisonment known; instead of anticipating release (Philem. 22) he knows not but that death is near. (4) A long time has elapsed since his imprisonment began, for his "bonds" known far and wide have furthered the gospel (chap. i. 13). (5) His imprisonment is more rigorous (comp. Acts xxviii. 16, 30, 31 with Phil. i. 29, 30, ii. 27). In the second year of it (A.D. 62) Burrhus, the Prætorian prefect ("captain of the guard"), died. Nero, having divorced Octavia and married Poppæa, a Jewish proselytess (who then caused Octavia to be murdered), promoted Tigellinus, the promoter of the marriage, a wicked monster, to the Prætorian prefecture. Paul was then removed from his hired house into the Prætorium or barrack of the Prætorian guards attached to the palace, for stricter custody. Hence he writes, doubtful of the issue (ii. 17, iii. 11). From the smaller Prætorian body guard at the palace the guards, who had been chained to his hand before, would carry the report of his "bonds" and strange story to the general Prætorian camp which Tiberius established N. of the city, outside the walls.

*Date.* He arrived at Rome February A.D. 61. The "two whole years in his own hired house" (Acts xxviii. 30) ended February A.D. 63. This epistle would be immediately after, spring or summer A.D. 63. God averted the danger. Tigellinus thought Paul beneath his notice. Nero's favourite, Pallas, brother of Felix, died, and so another source of danger passed away. A late date is also implied in the mention (Phil. i. 1) of "bishop presbyters and deacons"; the church had already assumed the order laid down in the pastoral epistles to Timothy and Titus.

*Style.* Abrupt and fervent, passing from one theme to another in strong feeling (ii. 18, 19-24, 25-30; iii. 1-15). Nowhere else does he use such warm expressions. He lays aside the official tone, and his title "apostle," to make them feel he regards them as friends and equals. Like his midnight song of praise in the Philippian prison, this epistle from his Roman confinement has a joyous tone throughout. At iv. 1 he seems at a loss for words to express all the warmth of his love for them: "my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

**Philistia.** [See PALESTINE, which is the same word, and originally meant the land of the PHILISTINES: Ps. lx. 8, lxxxvii. 4, cviii. 9.] [See CAPHTORIM: Amos ix. 7, "the Philistines from Caphtor"; Jer. xlvi. 4, Deut. ii. 23, Gen. x. 14 "CASLUHIM" [see], out of whom came Philistim.]]

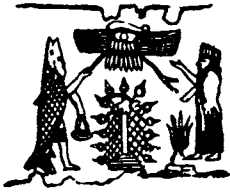
Both came from Mizraim, i.e. Egypt. As in Amos and Jeremiah the Philistines are traced to Caphtor, probably the Casluhim and Caphtorim were tribes which intermingled, the Caphtorim having strengthened the Casluhian colony by immigration; so the Philistines may be said to have come from either (Bochart). P. is derived from the Ethiopic *falasa* "to emigrate," Heb. *palash*, "wander." (In the W. of Abyssinia are the *Palashas*, i.e. emigrants, probably Israelites from *Palestina*.) Successive emigrations of the same race took place into P., first the Casluhim, then the Caphtorim, from both of which came the Philistines, who seemingly were in subjection in CAPHTOR [see, the northern delta of Egypt], whence "Jehovah brought them up" (Amos ix. 7). The objection to the Mizraite origin of the Philistines from their language is answered by the supposition that the Philistine or Caphtorim invaders adopted the language of the Avim whom they conquered (Deut. ii. 23). Their uncircumcision was due to their having left Egypt at a date anterior to the Egyptians' adoption (Herodot. ii. 36) of circumcision (comp. Jer. ix. 25, 26).

The *Cherethites* were probably Caphtorim, the modern Copts. *Kerathiya*, in the Philistie country, at the edge of the Negeb or "south country," and now called "castle of the Feusih," i.e. Philistines, is akin to the name Cherethites; so "Philistines" is akin to "Pelethites."

Their immigration to the neighbourhood of Gerar in the south country was before Abraham's time, for he deals with them as a pastoral tribe there (Gen. xxi. 32, 34; xxvi. 1, 8). This agrees with the statement (Deut. ii. 23) that the Avim dwelt in *Hazerim*, i.e. in nomad encampments. By the time of the exodus the Philistines had become formidable (Exod. xiii. 17, xv. 14). At Israel's invasion of Canaan they had advanced N. and possessed fully the seacoast plain from the river of Egypt (*el Arish*) to Ekron in the N. (Josh. xv. 4, 47), a confederacy of the five cities (originally Canaanite) Gaza (the leading one), Ashdod, Ashkelon, Gath, and Ekron (always put last). Each city had its prince (called *seren* or *sar*: Josh. xiii. 3 "lords"): Amos i. 7, 8. The opprobrious name given to the shepherd kings, Philition (Herodot. ii. 12) seems akin to Philistine.

Their plain was famed for its fertility in corn, vines, and olives (Jud. xv. 5), so that it was the refuge from times of famine (2 Kings viii. 2; comp. Gen. xxvi. 12). It suited war chariots, whilst the low hills of the shephelah afforded sites for fortresses. P. is an undulating plain, 32 miles long, and from nine to 16 broad, from 80 to 300 ft. above the sea. To the E. lie low spurs culminating in hog's backs running N. and S., and rising in places 1200 ft. above the sea. To the E. of these the descent is steep, about 500 ft., to valleys E. of which the hill country begins. The sand is gaining on the land, so that one meets often a deep hollow in the sand, and a figtree or apple tree growing at the bottom, or even a house and patch of

ground below the sand level. It was the commercial thoroughfare between Phœnicia and Syria on the N. and Egypt and Arabia in the S. Ashdod and Gaza were the keys of Egypt, and the latter was the depôt of Arabian produce (Plut., Alex. 25). The term "Canaan" (*merchant*) applied to the Philistine land (Zeph. ii. 5) proves its commercial character. They sold Israelites as slaves to Edom and Greece, for which God threatens retribution in kind, and destruction (Amos i. 6-8; Joel iii. 3-8). They were skilled as smiths in Saul's days; at the beginning of his reign they had so subjugated Israel as to forbid them to have any smith [see JONATHAN, DAVID, ISRAEL, MICHMASH]: 1 Sam. xiii. 19-22. Their images, golden mice, emeralds, and armour imply excellence in the arts (1 Sam. vi. 11, xvii. 5, 6). They carried their idols with them in war (2 Sam. v. 21), and published their triumphs in the house of their gods; these were DAGON (Jud. xvi. 23) [see,



RELIEF OF DAGON.

Ashtaroth (1 Sam. xxxi. 9, 10), Baalsebub (2 Kings i. 2-6), and Derceto (Diod. Sic. ii. 4). Their god Dagon was half man and half fish; Derceto was the female deity, with the face of a woman and body of a fish; our mermaid is derived from them. They had priests and diviners (1 Sam. vi. 2), "soothsayers" (Isa. ii. 6). Their wealth in money was great (Jud. xvi. 5, 18). They had advanced military posts or garrisons in Israel's land (1 Sam. x. 5, xiii. 3, 17), whence they sent forth spoilers, so that travellers durst not go by the highways (Jud. v. 6), and the Israelites hid from the Philistines in caves, or else fled beyond Jordan (1 Sam. xiii. 6, 7).

Though the Philistine land was allotted to Israel, it was never permanently occupied (Josh. xiii. 2, xv. 2, 12, 45-47; Jud. i. 18, iii. 5, 31, xiii. -xvi.). Neither Shamgar nor Samson delivered Israel permanently from the Philistines. The Israelites so lost heart that they in fear of the Philistines bound Samson (xv. 12). The effort to deliver the nation from the Philistines was continued unsuccessfully under Eli (1 Sam. iv.), successfully under Samuel (vii. 9-14); Saul (Israel's desire for a king was that he might lead them in war: viii. 20), xiii., xiv., xvii.; David (after the disaster at Gilboa: xxxi.), 2 Sam. v. 17-25, when they dared to penetrate even to the valley of Rephaim, S.W. of Jerusalem, and to Bethlehém (1 Chron. xi. 16-18, xiv. 8-16), taking their images, and pursuing them to Gazer, then taking Gath and so wresting the supremacy from the Philistines [see ΜΕΤΗΘΕ-ΑΜΜΑΗ] (1 Chron. xviii. 1; 2 Sam.

viii. 1), so that encounters with the Philistines henceforth were in their own land (xxi. 15-22). Solomon had them tributary (1 Kings iv. 21, 24, comp. ii. 39). The Egyptian Pharaoh took Gazer at the head of the P. plain, and gave it as his daughter's marriage portion to Solomon (1 Kings ix. 16, 17); and Solomon fortified it and Bethhoron, to command the passes from the P. plain to the central region. At Israel's disruption Rehoboam fortified Gath, etc., against the Philistines (2 Chron. xi. 8). But the Philistines laid hold of Gibbethon commanding the defile leading from Sharon up to Samaria; Israel had a long struggle for its recovery (1 Kings xv. 27, xvi. 15). The tribute had ceased, only some paid presents to Jehoshaphat (2 Chron. xvii. 11). Under Jehoram they invaded Judah (xxi. 16, 17). Uzziiah inflicted a decisive blow on them, dismantling their cities Gath, Ashdod, and Jabneh, and building commanding forts in their land (2 Chron. xxvi. 6, Amos vi. 2). But under the weak Abaz the Philistines recovered, and invaded the cities of the low country and S. of Judah, taking Bethabemesh, Ajalon, Gederoth, Shocho, Timnah, and Gimzo: Isa. ix. 12, "the Syrians before (i.e. from the E., which quarter they faced in marking the points of the compass) and the Philistines behind," i.e. from the W. (2 Chron. xxviii. 18.) Isaiah (xiv. 29-32) warns P., "rejoice not because the rod of him (Uzziiah) that smote thee is broken; for out of the serpent's (as the Philistines regarded Uzziiah) root shall come forth a cockatrice," i.e. a more deadly adder, viz. Hezekiah (2 Kings xviii. 8), "and the firstborn of the poor (i.e. the most abject poor, Hebraism; the Jews heretofore exposed to P.'s invasions and oppression) shall feed in safety." Hezekiah had Egypt for his ally in resisting Assyria, possibly also in subduing the Philistines. Hence Sargon's annals (Bunsen, Eg. iv. 603) term Gaza and Ashkelon "Egyptian cities." His general Tartan took Ashdod, as key of Egypt (Isa. xx. 1-5). The Assyrians fortified it so strongly that it stood a 29 years' siege under Psammetichus (Herodot. ii. 157). Sennacherib took Ashkelon, and gave part of Hezekiah's land as a reward to Ashdod, Gaza, and Ekron for their submission (Rawlinson i. 477). After the Babylonian captivity (Ezek. xxv. 15-17) the Philistines vented their "old hatred" on the Jews, for which God as He foretold "executed vengeance on them with furious rebukes, and destroyed the remnant," viz. by Psammetichus, Necho (Jer. xxv. 20), and Nebuchadnezzar who overran their cities on his way to Egypt (xlviii.), and finally by Alexander the Great, as foretold (Zech. ix. 5, 6, "the king shall perish from Gaza"; Alexander bound Betis the satrap to his chariot by thongs thrust through his feet, and dragged round the city; the conqueror slew 10,000, and sold the rest as slaves: Zeph. ii. 4, 5).

At Medinet Haboo there are sculptures representing Philistine prisoners and warriors and ships attacked by Egyptians (Rosellini). They used

sometimes to burn their prisoners alive (Jud. xv. 6, Ps. lxxviii. 63). Their speech differed from the Jews' language (Neh. xiii. 23, 24). [See PHœNICIA.]

**Philologus.** Rom. xvi. 15. Saluted by Paul. Mentioned in the columnarum "of the freedmen of Livia Augusta" at Rome. Probably of the imperial household, as a Julia (an imperial name) is connected with him. He was the centre of a knot of Christians.

**Philosophy.** The Greek manifold gropings after truth (Acts xvii. 27) and the failure of even the Divine law of Moses to appease conscience and give peace were the appointed preparation for the Christian scheme, which secures both to the believer. Holiness toward God, righteousness toward man, and the control of the passions, rest on love, not merely to an abstract dogma, but to the person of Him who first loved us and bought us at the cost of His own blood. Though "foolishness to the Greek, Christ crucified is the wisdom of God" (1 Cor. i. and ii.). Nothing but Divine interposition could have given a nation, cradled amidst the superstitions of Egypt and surrounded in maturity by the Canaanite idolaters, and in no way noted for learning and culture, a pure monotheistic religion, bringing man into holy fellowship with the personal loving God and Father. Moses' ritual trained them for the spiritual religion which was its end. What Greek philosophy in vain tried to effect through the intellect, to know God, one's self, and our duty to God, man, and ourselves, and to do from the heart what we know, God by His Spirit revealing His Son Jesus Christ in the heart thoroughly effects by the motive of love (2 Cor. x. 4, 5; Col. ii. 3).

After Nebuchadnezzar's capture of Jerusalem, Thales travelled into Egypt and introduced philosophy thence into his native land, Greece. His theory that water was the first principle of all things, and that God was the Spirit who formed all things out of water, is evidently derived from primitive tradition (Gen. i. 2), "the Spirit of God moved upon the face of the waters." Thales brought also from Egypt the doctrine of the immortality of the soul. Brucker (Hist. Philos.) infers from the unconnected dogma-like form of the utterances of the seven sages of Greece that their wisdom was the fruit of tradition rather than independent reasonings. It is striking that the higher we trace the religions of the old world the more pure and uncorrupted they are found. The nearer we approach to the sources of Eastern tradition the more conspicuous appears the radiance of the heavenly light of original revelation; we find no mortals yet exalted to divinities, no images in their temples, no impure or cruel rites (Juvenal, Sat. xiii. 46; Bom. i. 21); in the great pyramid no idolatrous symbol appears.

**Phinehas.** An Egyptian name in the time of Rameses II. I. Eleasar's son; Aaron's grandson (Exod. vi.



25). His mother was of Putiel's daughters. By his zeal in avenging the Lord's cause on the Simeonite prince Zimri, and Cosbi his Midianite paramour, P. turned away Jehovah's wrath, making an atonement for Israel, and was given Jehovah's covenant of peace, an everlasting priesthood (Num. xxv.; Ps. cxi. 30, 31). P., with the holy instruments and trumpets to blow, accompanied the expedition which avenged Jehovah and Israel on Midian (Num. xxxi. 6, etc.). P., as ambassador with ten princes, was delegated by Israel to remonstrate with the two and a half tribes as to the altar the latter built at Jordan; these satisfied the delegates and Israel as to their intentions. Thus was P. a mediator of Israel's brotherly unity, as before he had vindicated Israel's purity (Josh. xxiii. 13-34). Lastly P. stood before the ark inquiring of Jehovah for Israel, "shall I go yet again . . . against Benjamin my brother?" (Jud. xx. 23, 28.) The same zeal for the purity yet brotherhood of Israel characterized him now in old age as in his youth. His zeal, i.e. the faith that prompted it, "was counted unto him for righteousness unto all generations for evermore" (comp. Gen. xv. 6, Rom. iv. 3). P. had an allotment in mount Ephraim; here on a hill bearing his name his father Eleazar was buried (Josh. xxiv. 33). The closing verses, concerning Joshua's death, etc., are ascribed to P. (Baba bathra, in Fabricius, 893.) Eli of Ithamar's line interrupted the succession of the line of P.; Zadok resumed it under Solomon. The tomb of P. is shown at *Auertal*, four miles S.E. of *Nablús*, in the centre of the village, within an area overshadowed by an old vine.

2. Second son of ELI [see], killed with HOPHNI [see], in battle with the Philistines (1 Sam. i. 3); according to the prophecy: ii. 34; iv. 4, 11, 17, 19; xiv. 3. 3. A Levite (Ezra viii. 33).

**Phlegon.** A Christian whom Paul salutes (Rom. xvi. 14).

**Phœbe.** The first and one of the foremost of the list of Christians in the last chapter of *Romans* (xvi. 1, 2). "A servant (Gr. 'deaconess') of the church at Cenchrea" (the eastern part of Corinth; where Paul had his head shorn for a vow: Acts xviii. 18). Pliny's letter to Trajan (A.D. 110) shows that deaconesses existed in the Eastern churches. Their duty was to minister to their own sex (1 Tim. iii. 11 transl. "deaconesses" lit. "women"). P. was just going to Rome; Paul therefore commends her to their reception as "in the Lord," i.e. a genuine disciple: as becometh saints to receive saints; and to assist her in whatever she needed their help; for "she had been a succourer (by her money and her efforts) of many and of Paul himself." The female *presbytery of widows* above sixty is distinct from the deaconesses (1 Tim. v. 9-13). P. was the bearer of this epistle, written from the neighbouring Corinth in the spring of A.D. 58.

**Phœnicie, Phœnicia.** The Gr. num., "the land of the palm." Kenrick supposes the term to express

the sunburnt colour of the people. The native name was *Canaan*, "lowland," in contrast to *Aram* "the highland," Syria. The woman in Matt. xv. 22 said to be "of Canaan" in Mark vii. 26 is called "Syrophœnician." P. proper was the narrow plain stretching from six miles S. of Tyre to two miles N. of Sidon, 28 miles in all, and from one to two miles broad, a small land to have wielded so mighty an influence. Sidon in the N. is 20 miles from Tyre in the S.; Zarephath lay between. P. in the larger sense extended from the same southern

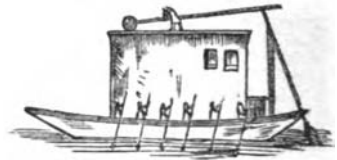


OPEN TEMPLE IN PHŒNICIA.

boundary 120 miles northward to *Antaradus* and the island *Aradus* [ARVAD, see], 20 miles broad. *Berytus*, now *Beyrût* (Ezek. xlvii. 16; 2 Sam. viii. 8 BEROTHAN, Berthai), was 15 geographical miles N. of Sidon. Farther N. was *Byblus* (GEBAL, Ezek. xxvii. 9). Next is *Tripolis*. Next *Arad* or *Arvad* (Gen. x. 18; Ezek. xxvii. 8). The soil is fertile except between the river *Bostremus* and *Beyrût*. Tyre and Sidon were havens sufficient in water depth for the requirements of ancient ships; and Lebanon adjoining supplied timber abundant for shipbuilding. The Phœnicians were the great merchants, sailors, and colonists of the ancient world.

The language is Semitic (from Shem), and was acquired by the Hamitic settlers in Canaan from the original Semitic occupants; it probably has a Hamitic element too (these Semitics were akin by common Noachic descent to the Hamites, hence the languages too are akin). Carthage was a Phœnician colony; *Plautus* in the *Pœnulus* (v. 1) preserves a Carthaginian passage; Phœnicia is close akin to Heb. which *Abram* found spoken in Canaan already (comp. *Abimelech* "father of a king," *Melchizedek* "king of righteousness," *Kirjath Sepher* "city of the book"). Thus Tyre is Heb. *tzor*, "rock"; Sidon *tzidon*, "fishing"; Carthage *carthada*, "new town"; Byrsa *botzrah*, "citadel," *Bozrah* Isa. lxiii. 1. Dido, as David, "beloved"; *Hasdrubal* "his help is Baal"; *Hannibal* "grace of Baal"; *Hamilcar* the god "Milecar's gift." The oldest Phœnician inscribed coins are from *Tarsus*. *Abram* originally spoke the language of Ur of the Chaldees, Aramaic, as did *Laban* (Gen. xi. 31, xxxi. 47); but soon his descendants, as *Jacob*, spoke the Canaanite or Phœnician Heb. as their own tongue, comp. Deut. xxvi. 5. *Achoe* (Acre), a capital harbour, assigned to *Asher*, was not occupied by that tribe (Jud. i. 31); but remained in the Canaanites' possession. So Israel depended on P. for any

small commerce the former had with the W. Under Solomon P. is noted for nautical skill, extensive



SHIP OF THE TIME OF SOLOMON.

commerce, mechanical and ornamental art (1 Kings v. 6): "none can skill to hew timber like unto the Sidonians"; "cunning to work in gold, silver, brass, iron, purple, blue, and crimson," and "grave gravings" (2 Chron. ii. 7). *Hiram* cast all the temple vessels and the two pillars *Boaz* and *Jachin* for Solomon, and the laver or molten sea (1 Kings vii. 21-23). *Homer* (Il. vi. 289, xxiii. 743; Od. iv. 614, xv. 417) and *Herodotus* (i. 1, iv. 148) confirm Scripture as to their nautical skill, embroidered robes, and silver bowls. *Dius* (in *Josephus*, *Apiou* i. 17, 18) and *Menander* (18), their own historians, attest their skill in hewing wood and making metal pillars. No artistic excellence, but mechanical processes of art and ornamentation, appear in their extant gems, cylinders, metal bowls plain and embossed (*Layard*, *Nin.* and *Bab.* 155, 186, 192, 606). Solomon allowed the Phœnicians to build ships in *Ezion Geber* on condition of their instructing his sailors. Together the Phœnicians and Jews voyaged to *Ophir*, and once in three years farther (1 Kings x. 11, 22; ix. 26, 27, 28; 1 Chron. xiv. 1; 2 Chron. viii. 18, ix. 10). The Phœnicians after the severance of the ten tribes no longer kept the covenant with Judah. They even sold Jews as slaves to their enemies the Edomites, in violation of "the brotherly covenant" once uniting *Hiram* and *David* (*Joel* iii. 4-8; *Amos* i. 9, 10; *Isa.* xxiii.; *Ezek.* xxviii.). Israel supplied P. with wheat, honey, oil, and balm (*Ezek.* xvii. 17; 1 Kings v. 9, 11; *Ezra* iii. 7; *Acts* xii. 20): "wheat of *Minith*" (an Ammonite city) [see "PANNAG"]. *Palestine's* being the granary of P. explains why the latter alone of the surrounding nations maintained lasting peace with Israel; and this notwithstanding *Elijah's* slaughter of the Phœnician *Baal's* prophets and priests, and *Jehu's* slaughter of *Baal's* worshippers. Another reason was their policy of avoiding land wars. The polytheism of P. their next neighbour had a corrupting influence on Israel. It seemed narrow minded to be so exclusive as to maintain that Jehovah of Israel alone was to be worshipped. Hence arose compromises, as *Solomon's* sacrificing to his wives' deities, *Ash-toreth* of Sidon, etc., and the people's halting between Jehovah and *Baal* under *Ahab*. The northern kingdom near P. was more corrupted than Judah; but Judah copied her bad example (2 Kings xvii. 19, Jer. iii. 8). The burning of sons to *Baal* (*Jer.* xix. 5, xxiii. 35) originated in the idea of human life forfeited by sin needing

expiation by human life; substitution was the primitive way revealed; fire, the symbol of the sun god, purified in consuming, so was the mode of vicarious sacrifice. But whilst God requires a faith ready for such an awful sacrifice (Gen. xxii.), He forbids the human sacrifice, and substitutes animals, with whom in his material nature and animal life man is so closely akin. The Carthaginians, when besieged by Agathocles, burnt 200 boys of the aristocracy to Saturn, and after victory the most beautiful captives (Diod. xx. 14, 65). The men and women "consecrated" to lust in connection with the temples of Astarte deified, as religion, shameless licentiousness (2 Kings xxiii. 7; Dent. xxiii. 17, 18; 1 Kings xiv. 24, xv. 12, xxii. 46; Hos. iv. 14; Job xxvii. 14 marg.).

**Letters.** Tradition says Cadmus (= "the Eastern" or "of ancient time") introduced into Greece the 16 earliest Greek letters. The names of the four Gr. letters Alpha, Beta, Gamma, Delta, are without meaning in Greek; but the Heb. Aleph, Beth, Gimel, Daleth, mean respectively *ox, house, camel, door*; so, in the main, the rest. The original Greek and Phœnician letters resembled one another, though not so the modern Hebrew and later Greek. The Hebrew or Phœnician originally are rude pictures of the objects signified by the names: aleph, of an ox head; gimel, of a camel's back; daleth, of a tent door; vau, of a hook or peg; lamed, of an ox goad; ayin, of an eye; quoph, of the back of the head; reish or rosh, of a head; tau, of a cross. The *q* termination of the Greek letters is the Aramaic *status emphaticus*; the definite article *ha* instead of being prefixed was subjoined to the noun; so in Gen. xxii. 47 the Aramaean (Syrian) Laban adds *a* to *sahaduth* "testimony," *Jegar Sahadutha*; nine out of the 16 Cadmeian letters are in the Aramaic *status emphaticus*, i.e. end in *a*. This proves that when the Greeks received originally the letters from the East the names by which they learned them were Aramaic. [See WRITING.]

The Phœnicians traded for tin so far W. as the Scilly islands or Cassiterides (Strabo iii. 5, § 11) and the coasts of Cornwall. Their "traveller's stories" were proverbial, "a Phœnician figment." Also their fraudulence in bargains, "Syrians against Phœnicians," i.e. fraud matching fraud; comp. "Punicas fides." A sarcophagus of king Ashmunazer with Phœnician inscription describing him "possessor of Dor, Joppa, and ample cornlands at the root of Dan," is in the Louvre, brought by the Duc de Luynes.

**Phrygia.** The W. part of the centre of Asia Minor; varying in its defini-

tion at different times, and contributing parts to several Roman provinces (Acts ii. 10). Paul passed through P. in his second (xvi. 6) and third (xviii. 23) missionary journeys. An ethnological not political division. The Taurus range separated P. from Pisidia on the S.; Caria, Lydia, Mysia, Bithynia were on its W. and N.; Galatia, Cappadocia, and Lycaonia on the E. It is a table land. The P. meant in Scripture is the southern portion (called "greater P.") of the region above, and contained Laodicea, Hierapolis, Colosse, and Iconium. It was peopled by an Indo Germanic race from Armenia, who formed the oldest population of Asia Minor.

**Phurah.** [See GIDEON.] His servant and armour bearer, who accompanied him at midnight to the Midianite camp (Jud. vii. 10, 11; 1 Sam. xiv. 1).

**Phut.** Third among Ham's sons (Gen. x. 6; 1 Chron. i. 8). The Coptic for Libya is *Phaiat*. Jerome (Tradit. Heb.) mentions a river of Mauritania and the adjoining region as called P. It is generally connected with Egypt and Ethiopia; in Genesis the order is, from the S. advancing northwards, Cush (Ethiopia), Mizraim, P. (a dependency of Egypt), Canaan (Jer. xli. 9; Ezek. xxx. 5; Nah. iii. 9; Isa. lxvi. 9 where Phut should be read for Pul). But in Ezek. xxvii. 10, xxxviii. 5, P. is associated with Persia, Lud, and Ethiopia; however this is no proof of geographical connection, it is merely an enumeration of regions whence mercenaries came. The people of P. dwelt close to Egypt and Ethiopia, and served in Egypt's armies with shield and bow. The Egyptian monuments mention a people, "Pet," whose emblem was the *unstrung bow*, and who dwelt in what is now Nubia, between Egypt and Ethiopia. Herodotus (iii. 21, 22) narrates that the king of Ethiopia unstrung a bow and gave it to Cambyses' messengers, saying that when the king of Persia could pull a bow so easily he might come against the Ethiopians with an army stronger than theirs. The NAPHTUHIM [see] are distinct, living W. of the Delta; the IX. Na-petu, or nine bows. P. is To-pet or Nubia; and To-meru-pet "the island of the bow," answering to Meroe. The bow of Libya was strung, that of Ethiopia unstrung.

**Phuvah.** PUA, PUAH (Gen. xli. 13; Num. xxvi. 23; 1 Chron. vii. 1).

**Phygelius.** 2 Tim. i. 15, "all they which are (now) in Asia," (when they were in Rome) "turned way from me," ashamed of my chain; in contrast to Onesiphorus, "of whom are P. and Hermogenes" (comp. iv. 16). Possibly it was at Nicopolis, when he was apprehended, that those of Asia who had escorted him so far turned away. P. was one from whom such cowardly treachery was unexpected.

**Phylacteries:** *totaphoth*. [See EARRINGS.]

**Pibeseth.** Ezek. xxx. 17. A town in Lower Egypt. In hieroglyphics *Bahest, Habahest* (the abode of Bahest the goddess), Gr. *Boubastis*. On the western bank of the Pelusiac branch of the Nile. The

temple of the goddess Boubastis (Bahest), of the finest red granite, (of which fine remains exist) Herodotus declared the most beautiful he knew; in the midst of the city, which being raised on mounds overlooked it on every side. The names of Rameses II. of the 19th dynasty, etc., are inscribed; also Shishak the conqueror of Rehoboam. Bast is Pesht, the goddess of fire. A lion headed figure accompanies her, the cat was sacred to her. The Gr. Artemis corresponds; at Benihassan is her cave temple, with the lioness, "Pesht the lady of the cave." The annual festival was very popular and licentious (Herodot. ii. 59, 60, 137). The 22nd dynasty consisted of Boubastite kings, beginning about 990 B.C. Ezeiel couples it with Aren (On or Heliopolis) as on the route of an invader from the N.E. marching against Memphis. Manetho mentions a chasm opening in the earth and swallowing up many in the time of Boethos or Bochos, first king of the second dynasty, 2470 B.C.

**Pieces:** OF GOLD, 2 Kings v. 5, probably *shekels* (weight); comp. 1 Kings x. 16. **PIECE OF SILVER:** probably *shekels* (weight); Gen. xx. 16, xxxvii. 28, xlv. 22. In Luke xv. 8, 9, the Gr. DRACHM [see], Roman denarius, PENNY [see]. The 30 pieces paid to Judas were "shekels," the price of a slave's life (Exod. xxi. 32), £3 or £4; Zech. xi. 12, 13.

**Piety.** 1 Tim. v. 4, "show piety at home" or "reverential dutifulness towards one's own house." The filial relation represents our relation to our heavenly Father.

**Pihairoth.** Israel encamped "before P. between Migdol and the sea" (Exod. xiv. 2). Chabas tranal. a papyrus (Anast. iii. 1, § 2), in which the scribe Penbesa describes Rameses' visit; garlands were sent from *Pehir* on a river. P. is partly Egyptian, partly Semitic, "the house (Pi) of wells, the watering place in the desert." Israel, after marching from Rameses eastward to Succoth along the old canal, and thence to Etham, were ordered by God to change their direction and go southward to P. at the W. of the Bitter Lakes, close to Migdol, on its N.W. side, Migdol being on the N.W. of Baal Zophon, all three W. of the Red Sea, and opposite Ayun Musa. Now Ajrud, a fortress with a large well of good water, at the foot of an elevation that commands the plain stretching to Suez four leagues off (Num. xxxiii. 7, 8).

**Pilate:** PONTIUS. Connected with the Pontian clan (gens), first remarkable in the person of Pontius Telesinus, the great Samnite general. P. is probably from *pileus*, "the cap of freedom," which manumitted slaves received; P. being perhaps descended from a freedman. Sixth Roman procurator of Judæa, appointed in Tiberius' 12th year (A.D. 25 or 26). The heathen historian Tacitus (Ann. xv. 44) writes: "Christ, whilst Tiberius was emperor, was capitally executed by the procurator Pontius Pilate." The procurator was generally a Roman knight, acting under the governor of a province as collector



PHENICIAN SARCOPHAGUS.

of the revenue, and judge in cases arising under it. But Pontius Pilate had full military and judicial authority in Judæa, as being a small province attached to the larger Syria; he was responsible to the governor of Syria. Archelaus having been deposed (A. D. 6), Sabinus, Coponius, Ambivius, Rufus, Valerius Gratus, and Pontius Pilate successively were governors (Josephus, Ant. xviii. 2, § 2). P. removed his military head quarters from Cæsarea to Jerusalem, and the soldiers brought their standards with the emperor's image on them. The Jews crowded to Cæsarea and besought him to remove them. He was about to kill the petitioners after a five days' discussion, giving a signal to concealed soldiers to surround them; but their resolve to die rather than cease resisting the idolatrous innovation caused him to yield (Josephus Ant. xviii. 3, § 1, 2; B. J. ii. 9, § 2-4). So far did the Jews' scruples influence the Roman authorities that no coin is stamped with a god or emperor before Nero (De Saulcy Numism. viii., ix.); the "penny" stamped with Cæsar's image in Matt. xxiii. 20 was either a coin from Rome or another province, the shakel alone was received in the temple. P. again almost drove them to rebel (1) by hanging up in his residence, Herod's palace at Jerusalem, gilt shields with names of idols inscribed, which were finally removed by Tiberius' order (Philo, ad Caium, 38, ii. 589); (2) by appropriating the Corban revenue from redemption of vows (Mark vii. 11) to building an aqueduct. (It is an extraordinary engineering work, 30 miles long; the southern source is 15 miles from Jerusalem at wady el Arrub; Ain Kueizibha is its true source; it is carried on a parapet 12 ft. high over wady Marsh el Ajjal.) He checked the riot by soldiers with concealed daggers, who killed many of the insurgents and even spectators. (3) He mingled the blood of Galileans with their sacrifices, probably at a feast at Jerusalem, when riots often occurred, and in the temple outer court (Luke xiii. 1-4). Probably the tower of Siloam was part of the aqueduct work, hence its fall was regarded as a judgment; the Corban excluded the price of blood, as Matt. xxvii. 6. It is not improbable that Barabbas' riot and murder were connected with P.'s appropriation of the Corban; this explains the eagerness of the people to release him rather than Jesus; the name may mean "son of Abba," an honorary title of rabbins, whence the elders were strongly in his favour. Livy (v. 13) mentions that prisoners used to be released at a lectisternium or propitiatory feast in honour of the gods. That Jerusalem was not the ordinary residence of P. appears from Luke xxiii. 6, "Herod himself also (as well as P.) was at Jerusalem at that time." Cæsarea was the regular abode of the Roman governors (Josephus, Ant. xviii. 4, § 1; xx. 4, § 4). The passover brought P. to Jerusalem, as disturbances were most to be apprehended when the people were gathered from the country for the feast.

[See JESUS CHRIST on P.'s conflict of feelings.] He had a fear of offending the Jews, who already had grounds of accusation against him, and of giving colour to a charge of lukewarmness to Cæsar's kingship, and on the other hand a conviction of Jesus' innocence (for the Jewish council, P. knew well, would never regard as criminal an attempt to free Judæa from Roman dominion), and a mysterious awe of the Holy Sufferer and His majestic mien and words, strengthened by his wife's (Claudia Procula, a proselyte of the gate: Evang. Nicod. ii.) vision and message. Her designation of Jesus, "that just man," recalls Plato's unconscions prophecy (Republic) of "the just man" who after suffering of all kinds restores righteousness. Jesus' question, "sayest thou this of thyself, or did others tell it thee of Me?" implies a suspicion existed in P.'s mind of the reality of His being "King of the Jews," in some mysterious sense. When the Jews said "He ought to die for making Himself Son of God" P. was the more afraid; Christ's testimony (John xviii. 37) and bearing, and his wife's message, rising afresh before his mind in hearing of His claim to be "the Son of God" His suspicion betrays itself in the question, "whence art Thou?" also in his anxiety, so unlike his wonted cruelty, to release Jesus; also in his refusal to alter the inscription over the cross (John xviii., xix.). [See HEROD ANTIPAS for his share in the proceeding.] Jesus answered not to his question, "whence art Thou?" Silence emphasized His previous testimony (xviii. 37); but to P.'s official boast of his power to release or crucify, Jesus' answer, "Thou couldest have no power at all against Me, except it were given thee from above," answers also "whence art Thou?" Thy power is derived thence whence I am.

P. had no quaestor to conduct the trial, being only a procurator; but examined Jesus himself. A minute accuracy, confirming the genuineness of the Gospel narrative; also his having his wife with him, Cæcina's proposal to enforce the law prohibiting governors to bring their wives into the provinces having been rejected (Tacitus, Ann. iii. 33, 34). P. sending up (anepempsen, Luke xxiii. 7) Jesus to Herod is the Roman law term for referring a prisoner to the jurisdiction of the judge of his country. The tessellated pavement (*lithostrotion*) and the tribunal (*bema*) were essential in judging, so that Julius Cæsar carried a tribunal with him in expeditions (Josephus, Ant. xx. 9, § 1).

The granting of a guard for the sepulchre (Matt. xxvii. 65) is the last that Scripture records of P. Having led troops against and defeated the Samaritans, who revolted under a leader promising to show the treasures which Moses was thought to have hid in mount Gerisim, he was accused before Vitellius, chief governor of Syria, and sent to Rome to answer before Cæsar. Caligula was now on the throne, A. D. 36. Wearied with misfortunes P. killed himself

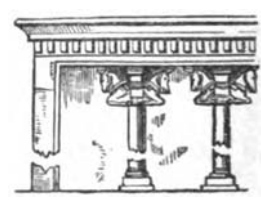
(Josephus, Ant. xviii. 4, § 1, 2; Euseb. H. E., ii. 7). One tradition makes P. banished to Vienne on the Rhone, where is a pyramid 52 ft. high, called the "tomb of Pontius Pilate." Another represents him as plunging in despair into the lake at the top of mount Pilatus near Lucerne. Justin Martyr (Apol. i. 76, 84), Tertullian (Apol. 21), Eusebius (H. E. ii. 2) say that P. made an official report to Tiberius of Jesus' trial and condemnation. "Commentaries (*hupomnemata*) of P." are mentioned in a homily attributed to Chrysostom (viii. in Pasch.). The *Acta Pilati* in Gr., and two Latin epistles to the emperor, now extant, are spurious (Fabric. Apoc. i. 237, 298; iii. 111, 456).

P. is a striking instance of the danger of trifling with conscientious convictions, and not acting at once upon the principle of plain duty. Fear of man, the Jews' accusations, and the emperor's frown, and consequent loss of place and power, led him to condemn Him whom he knew to be innocent and desired to deliver. His compromises and delays were vain when once the determined Jews saw him vacillating. Fixed principle alone could have saved him from pronouncing that unrighteous sentence which brands his name for ever (Ps. lxxxii.). His sense of justice, compassion, and involuntary respect for the Holy Sufferer yielded to his selfishness, worldly policy, and cynical unbelief. P. was guilty, but less so than the highpriest who in spite of light and spiritual knowledge (John xix. 11) delivered Jesus to him.

**Pildash.** One of Nabor's eight sons by Pildash (Gen. xxii. 22).

**Pileha.** Neh. x. 24.

**Pillars:** 'ammud. A chief feature in Eastern building, the flat roofs being supported by pillars. The tent fashion remained even in permanent structures. Open Persian halls have



the fronts supported by pillars and shaded by curtains fastened to the ground by pegs or to trees in the court (Ezth. i. 6). The heaven is compared to a canopy supported by pillars (Ps. civ. 2, Isa. xl. 22). In Ps. lxxv. 3, "the earth . . . dissolved, I bear up the pillars of it," lit. "I have weighed," i. e. consolidated by exact weight, the pillars. I who at creation brought the world from chaos into beautiful order will restore it from its present disorganization. In 1 Sam. xv. 13, "Saul set him up a (not 'place' but) monument," lit. *hand*, probably a pillar (Gen. xxviii. 18, xxxv. 14). The 12 pillars ranged as boundary stones round the consecrated enclosure represented the 12 tribes, as the "altar" represented

Jehovah making covenant with them (Exod. xxiv. 4, Isa. xix. 19). In 1 Kings x. 12 *mis'ad* means "a flight of steps" with "rails" or banisters.

**Matstsebah** often means a *status* or idolatrous image as well as pillar (Deut. vii. 5, 2 Chron. xiv. 3, Hos. iii. 4). Boaz and Jachin were the two great pillars of the temple (1 Kings vi. 21). In S. of Sol. iii. 10 the pillars support the canopy over the chariot at the four corners. Pillars with silver sockets supported the veil that enclosed the holy of holies. The *'ammud* on which king Joash stood (2 Kings xi. 14) was not a pillar but a raised platform at the E. gate of the inner court (comp. Ezek. xlvi. 2) for the king's use on festive occasions (2 Kings xxiii. 3), the brazen scaffold of Solomon (2 Chron. vi. 13; Keil).

**Pillar** is the image of solid firm uprightness, the church's support (Gal. ii. 9, 1 Tim. iii. 15). The church is "the pillar of the truth," as the continuance of the truth (historically) rests on it. The church rests on the truth as it is in Jesus, not the truth on the church. The truth as it is in itself needs no prop. The truth as it is acknowledged in the world needs the church as its human upholder under God. The pillar is the intermediate, the "ground" (basis) the ultimate, stay of the building (2 Tim. ii. 19). Transl. as Gr. "the firm foundation of (laid by) God (viz. the word of truth: ver. 15, 18, contrasted with Hymeneus' word eating as a canker) standeth" fast; the church being the house (ver. 20) cannot be also the foundation, which would make the house to be founded on the house! The believer shall at last be a pillar immovably firm (unlike earthquake-shaken Philadelphia) and "never more at all go out" (Gr. Rev. iii. 12), being under "the blessed necessity of goodness."

In Jud. ix. 6 Abimelech is crowned "by the oak (*elon*, not 'plain') of the pillar (or memorial) at Shechem," in the same spot where Joshua held the last national assembly and renewed Israel's covenant with Jehovah (xxiv. 1, 25, 26), where also probably Jacob had buried the idol trinkets of his household (Gen. xxxv. 4).

**Pilled**. Gen. xxx. 37, 38. **PEELED**: Isa. xviii. 2: stripped, plundered. Ezek. xxix. 18: Nebuchadnezzar's soldiers had their shoulders pilled, i.e. the skin torn off in carrying earth for the mounds at the long siege of Tyre.

**Pillows**. Ezek. xiii. 18-20: "women sew pillows to all armholes," rather "to all elbows and wrists." False prophetesses made cushions to lean on, typifying the tranquillity they foretold to their votaries. Comp. ver. 16. "which see visions of peace . . . and there is no peace." Perhaps they made their dupes rest on these pillows in fancied ecstasy after making them first stand, whence the expression is "of every stature" for men of every age. The male prophets "built a wall with untempered mortar" (ver. 10), the women sewed pillows; both alike promising "peace" to the impenitent.

**Piltal**. Neh. xii. 17.

**Pine**: *tidhar*, from *dahar* to revolve. Gesenius makes the oak, implying

duration. The *shemen* in Neb. viii. 15 is rather *the olive or oil tree*, as in Isa. xli. 19.

**Pinnacle**. Matt. iv. 5, "the pinnacle of the temple," the summit of the southern portico, rising 400 cubits above the valley of Jehoshaphat (Josephus Ant. xv. 11, § 5, xx. 9, § 7). Tregelles transl. Dan. ix. 27, "upon the wing (*kenaph*) of abominations shall be that which causeth desolation," viz. an idol set up on a wing or pinnacle of the temple by antichrist, who covenants with the restored Jews for the last of the 70 weeks or years (John v. 43) and breaks the covenant in the midst of the week, causing the daily sacrifices to cease. The pinnacle of the temple restored may be the scene of Satan's tempting Israel by antichrist as it was of his tempting Jesus. James the Lord's brother was precipitated from the pinnacle (Euseb. H. E. ii. 23).

**Pinon**. Gen. xxvii. 41. Eusebius and Jerome (Onomasticon) identify the seat of the tribe with *Pinon*, an Israelite station in the wilderness, and Pheno between Petra and Zoar, the site of the Roman copper mines.

**Pipe**: *chalil*, "to bore." Representing wind instruments, as the harp represents stringed instruments. The pipe single or double, the flute; one of the simplest and oldest of musical instruments, the accompaniment of festivity (1 Kings i. 40; Luke vii. 32; Isa. v. 12), religious services (1 Sam. x. 5), and processions (Isa. xxx. 29). Also suited by its plaintive softness to mourning (Matt. ix. 23, Jer. xlviii. 36). The "shawm," of which the clarinet is an improvement, may be from *chalil* through the French *chalumeau*, German *schalmeie*.

**Piram**. Amorite king of Jarmuth at Joshua's invasion (Josh. x. 3). Defeated before Gibeon with the other four kings, hid in the cave of Makkedah; hanged, and buried in the cave.

**Pirathon**. In Ephraim "in the mount of the Amalekite" (who had an early settlement in the highlands) (Jud. xii. 15). The burial place of the judge Abdon, on a height six miles W. of Shechem (*Nablás*), now *Fer'ata*; or *Fer'aun* (Pal. Expl. Qy. Stat.). Discovered by *Hap-Parchi*, an old traveller (Asher's Benj. of Tud. ii. 426). David's eleventh captain for the eleventh month was of P., Benaiah of Ephraim (1 Chron. xvii. 14).

**Pisgah**. A ridge of the Abarim mountains W. from Heshbon. Nebo was a town on, or near, that ridge, lying on its western slope (Num. xxi. 20, xxxii. 3, 38; Deut. xxxii. 49, xxxiv. 1). From P. Israel gained their first view of the Dead Sea and Jordan valley; hence Moses too viewed the land of promise. The correct designation for the mount is not "Nebo" (which has become usual for convenience sake) but "the mountain adjoining Nebo." In Scripture Nebo denotes only the town (Isa. xv. 2; Jer. xlviii. 1, 22). The uniform peckless nature of P. caused its parts to be distinguished only by the names of the adjacent villages. It always has the article "THE P." E. of Jordan, near "the field of Moab, opposite Jericho." The field of Zophim was on it [see ASHDOTH-PISGAR]: Deut. iii. 17.

P. is derived from *pasag* "to divide," a detached range of Abarim. Tristram from a point about 4500 ft. high, three miles S.W. of Heshbon and one and a half W. of Main, saw to the N. and E. the Gilcad hills, and the vast Belka ocean of corn and grass; to the S., Hor and Seir of Arabia; to the W., the Dead Sea and Jordan valley and the familiar objects near Jerusalem; and over Jordan, Gerizim's round top, and farther the Esdraelon plain and the shoulder of Carmel; to the N. rose Tahor's outline, Gilboa and little Hermon (*jebel Dúhy*); in front rose Ajlun's dark forests, ending in mount Gilead, behind Es Salt (Ramoth Gilead). The name P. survives only on the N.W. end of the Dead Sea, in the *Ras el Feshkah* (Heb. *Rosh hap Pisgah*, "top of P."). *Jebel Stágh* (meaning *fragment*) probably answers to P. It is "over against Jericho," and the view corresponds. It is a *fragment* cut off by declivities on all sides, and separated from Nebo by the wady Haisa.

**Pisidia**. In Asia Minor, bounded on the N. by Phrygia, on the W. by Phrygia and Lycia, S. by Pamphylia, E. by Lycaonia and Cilicia. It stretched along the Taurus range. Paul passed through P. twice on his first missionary tour; in going from Perga to Iconium, and in returning (Acts xiii. 13, 14, 51, xv. 21, 24, 25; 2 Tim. iii. 11). The wild and rugged nature of the country makes it likely that it was the scene of Paul's "perils of robbers" and "rivers" (2 Cor. xi. 26). Antioch of P. was the scene of Paul's striking sermon, Acts xiii. 16-41.

**Pison**. One of the four heads of Eden's river (Gen. ii. 11), compassing Havilah. [See EDEN.]

**Pisgah**. 1 Chron. vii. 38.

**Pit**. (1) *Sheol*, *hades* [see HELL]; the covered, unseen world. (2) *Shachath*, sunk and lightly covered to entrap animals (Ps. ix. 16, xxxv. 7); typifying *hopeless doom* (Job xxxiii. 18, 24, 28, 30). (3) *Bor*, a pit or cistern, now full of water, now empty, with miry clay beneath (Ps. xl. 2, Zech. ix. 11); used as dungeon wherein the captive has no water or food; so Jeremiah (Jer. xxxviii. 6, 9), Isa. li. 14; hence symbolising the *dishonoured* grave of the once *haughty* transgressor, with the idea of condign punishment in the unseen world, shadowed forth by the ignominious state of the body (Ezek. xxxi. 14, 16, xxxii. 18, 24). [See ABYSS on "the bottomless pit"; Rev. ix. 1, 2, xx. 1, 2.]

**Pitch**: *zepheth* (from a root "to flow") in its liquid state; *chemar* (from a root "to bubble up") solid; *copher*, as used in covering (from a root "to cover") woodwork, to make it watertight (Gen. vi. 14); asphalt, bitumen. The town Is (*Hit*), eight days' journey from Babylon, supplied from springs the bitumen which was used as mortar in building that city (Gen. xi. 3; Herodot. i. 179). Athenæus (ii. 5) mentions a lake near Babylon abounding in bitumen, which floated on the water. Bitumen pits are still found at Hit on the western bank of Euphrates; so tenacious is it "that it is almost impossible to detach one

brick from another" (Layard, Nin. and Bab.). Asphalt is opaque, and inflammable, bubbling up liquid from subterranean fountains and hardening by exposure. Pitch or bitumen made the papyrus ark of Moses watertight (Exod. ii. 3). The Dead Sea was called *Lacus Asphaltites* from the asphaltic springs at its southern end, the vale of Siddim (Gen. xiv. 3, 10). The Salt Sea after Sodom's destruction spread over this vale. At the shallow southern end of the sea are the chief deposits of salt and bitumen. The asphaltic crust on the bed of the lake is cast out by earthquakes and other causes (Josephus B. J. iv. 8, § 4; Tac. Hist. v. 6). The inflammable pitch (Isa. xxxiv. 9) on all the plain, ignited by the lightning, caused "the smoke of the country to go up as the smoke of a furnace" (Gen. xix. 28). *Copher* means also a "ransom" or "atonement" (Job xxxiii. 24 marg.). As the pitch covered the ark from the overwhelming waters, so the atonement covers the believer in Jesus from the blood of God's wrath. *Kippurim*, "atonement" (Exod. xxix. 36, Lev. xxiii. 27), and *kapporeth*, "mercy seat," the covering of the ark and the law inside it (Rom. iii. 25, x. 4), are akin.

**Pitcher.** Women's water jars with



WOMAN AND PITCHER.

one or two handles, carried on the shoulder (Gen. xxiv. 15-20).

**Pithom.** An Egyptian store city built by Israelites for their oppressor (Exod. i. 11). Identified by Brugsch with the fort of Djar, *Pachtum*. It existed early in the 18th dynasty, before Thothmes III. the Pharaoh who perished in the Red Sea), and was probably erected by his grandfather Aahmes I. The fort subsequently was called Heroopolis. The Egyptian name is Pe Tum, "the house (temple) of Tum," the sun god of Heliopolis. Chabas transl. an Egyptian record, mentioning a "reservoir (*berekoarota*, a slightly modified Heb. word; confirming the Scripture that ascribes the building to Hebrews) at P. on the frontier of the desert." P. was on the canal dug or enlarged long before under Osirtasin of the 12th dynasty. Ramesses II. subsequently fortified and enlarged it and Ramesses. Lepsius says the son of Aahmes I. was RHMSS. The Ramesses, two centuries subsequently, have a final "u," *Ramesu*. Brugsch thinks the Israelites started from Raames, which he thinks to be Zoan or Tanis, and journeying towards the N.E. reached the W. of lake Sirbonit, separated from the Mediterranean by a narrow neck of land. From mount Kasios here they turned S. through the Bitter Lakes to the N.

of the gulf of Suez; then to the Sinai peninsula. In the inscriptions Heracleopolis Parva near Migdol is named Piton "in the district of Succoth" (a Heb. word meaning tents). The place is also called Pi-Ramesses "the city of Ramesses." (Jewish Intelligencer, Jan. 1877.)

**Pithon.** 1 Chron. viii. 35, ix. 41. **Plague:** *deber*, "destruction." Any sudden, severe, and dangerous disease. *Maveth*, "death," i.e. deadly disease; so "the black death" of the middle ages. *Nega*, "a stroke" from God, as leprosy (Lev. xiii.). *Magyeephah, queteb*, "pestilence" (Ps. xci. 6), "that walketh in darkness," i.e. mysterious, sudden, severe, especially in the night, in the absence of the light and heat of the sun. *Rosheph*, "flame," i.e. burning fever; comp. Hab. iii. 5 marg.

[See EGYPT and EXODUS on the ten plagues.] A close connection exists between the ordinary physical visitations of Egypt and those whereby Pharaoh was constrained to let Israel go. It attests the sacred author's accurate acquaintance with the phenomena of the land which was the scene of his history. "The supernatural presents in Scripture generally no violent opposition to the natural, but rather unites in a friendly alliance with it" (Hengstenberg). A special reason why in this case the natural background of the miracles should appear was in order to show that Jehovah was God of Egypt as much as of Israel, and rules "in the midst of the earth" (Exod. vii. 22). By exhibiting Jehovah through Moses as will bringing on with unusual intensity, and withdrawing in answer to intercession at once and completely, the well known Egyptian periodical scourges which their superstition attributed to false gods, Jehovah was proved more effectually to be supreme than He could have been by inflicting some new and strange visitation. The plagues were upon Egypt's idols, the Nile water, the air, the frog, the cow, the beetle, etc., as Jehovah saith (Exod. xii. 12), "against all the gods of Egypt will I execute judgment" (xviii. 11, xv. 11; Num. xxxiii. 4).

*Ten* is significant of completeness, the full flood of God's wrath upon the God-opposed world power. The magicians initiate no plague; in producing the same plague by their enchantments (which seem real, as demoniacal powers have exerted themselves in each crisis of the kingdom of God) as Moses by God's word, they only increase the visitation upon themselves. The plagues as they progress prove: (1) Jehovah's infinite power over Egypt's deified powers of nature. The first stroke affects the very source of the nation's life, the Nile; then the soil (the dust producing the plague); then the irrigating canals breeding flies. (2) The difference marked between Israel and Egypt; the cattle, the crops, the furnaces (wherein Israel was worn with bondage) represent all the industrial resources of the nation. The stroke on the firstborn was the crowning one, altogether supernatural, whereas the others were intensifications of existing scourges. The first-

born, usually selected for worship, is now the object of the stroke. The difference marked all along from the third plague was most marked in that on the firstborn (Exod. xi. 7). The plague was national, the first-born representing Egypt: Isa. xlili. 3, "I gave Egypt for thy ransom."

**Plains:** *abel*=meadow; comp. ABEL-MEHOAR. *Biqu'ah*, the great plain Coele (hollow) Syria between Lebanon and Antilebanon; Bikath Aven, Amos i. 5; "the valley (*Biqu'ath*) of Lebanon" (Josh. xi. 17, xii. 7), *Biqu'ath Mizpeh* (xi. 8); still called *el Bekaa*, 60 miles long, five broad. Also 2 Chron. xxv. 22, Gen. xi. 2, Neh. vi. 2, Dan. iii. 1. *Hac Ciccar*, the region round about the Jordan valley (Gen. xiii. 10; xiv. 17, 25-29). *Ham Mishor* (Deut. iii. 10, iv. 48), the smooth (from *yashar*, straight) downs of Moab stretching from Jordan E. of Jericho into the Arabian desert, contrasting with the rugged country W. of Jordan and with the higher lands of Bashan and Argob. The *Belka* pasture, regular in its undulations, good in its turf (2 Chron. xxv. 10). *Ha'Arabah*, the Jordan valley and its continuation S. of the Dead Sea. *Ha shepheelah*, the undulating, rolling, low hills between the mountainous part of Judah and the coast plain of the Mediterranean (Deut. i. 7, "the vale"; 2 Chron. xxviii. 18, "the low country"); *Seville* in Spain is derived from it. *Elon* ought to be transl. "oak" or "oaks" (Gen. xii. 6, xiii. 18; Jud. iv. 11, ix. 6, 37; 1 Sam. x. 8). *Eemek* the valley of Jezreel (Esdraon), the eastern part, Megiddo the western part, of the one plain.

**Plaster:** *gir, svr*. Lev. xiv. 42, 43; Deut. xxvii. 2, 4; Josh. viii. 32. The inscription at Ebal was cut whilst the plaster was still moist. In Dan. v. 5 the accuracy of Scripture appears; the Nineveh walls were panelled with alabaster slabs, but no alabaster being procurable at Babylon enamel or stucco ("plaster") for receiving ornamental designs covers the bricks; on it Belshazzar's doom was written.

**Pleiades:** *kimah*. Amos v. 8, Job ix. 9, xxxvii. 31; lit. "the heap (Arabic knot) of stars." "Canst thou bind (is it thou that bindest) the sweet influences (the Pleiades rise in joyous spring, *na'adanoth*; but Gesenius, transposing, *na'andoth*, transl. 'bands') of Pleiades?" Madler of Dorpat discovered that the whole solar system is moving forward round Alcyon, the brightest star in Pleiades. The Pleiades are "bound" together with such amazing attractive energy that they draw our whole planetary system and sun round them at the rate of 422,000 miles a day in the orbit which will take thousands of years before completion.

**Pochoereth, children of** Esra ii. 57; Neh. vii. 59.

**Poetry.** The peculiarity of the Hebrew poetical age is that it was always historical and true, never mythical, as the early age of national lays in all other nations, as Hindostan, Greece, and Rome. The oldest portions of O. T. history, vis. the

pentateuch, have the least of the poetical and imaginative element. Elijah, the father of the prophets, was no poet; nor were the prophets poets strictly, except in so far as in their teachings they were lifted up to the poetic modes of thought and expression. The schools of the prophets diffused a religious spirit, lyric instruments were used to accompany their prophesying; but David it was (Amos vi. 5) who moulded lyric effusions of devotion into a permanent and more perfect style. Poetry in other countries was the earliest form of composition, being most easily retained in the memory; and compositions in the early ages were diffused more by oral recitation than by reading, books being scarce and in many places unknown. But the earliest Hebrew Scriptures (the pentateuch) have less of the poetic element than the later; so entirely has the Divine Author guarded against the mythical admixture which is found in early heathen lays.

**Hebrew versification.** Oriental poetry embalmed its sentiments in terse, proverbial sentences, called *mashal*. I. Acrosticism or alphabetical arrangement was adopted in combining sentiments, the mutual connection of which was loose (Lam. i.). No traces of it exist before David, who doubtless originated it (Ps. xxv., xxiv., xxxvii., cxlv.). In later alphabetical psalms there is more regularity than in David's, and less simplicity; as Ps. cxl., cxii., have every half verse marked by a letter, and Ps. cxix. has a letter appropriated to every eight verses. II. The same verse in some cases was repeated at regular intervals (Ps. xli., cvii.). III. Parallelism is the characteristic form of Hebrew poetry. Its peculiar excellence is that, whereas poetry of other nations suffers much by translation, (for the versification depends on the recurrence of certain sounds at regular intervals,) Hebrew poetry suffers but little, for its principle is the parallel correspondence of thoughts, not sounds, *thought-rhythm* Ewald designates it; a remarkable proof that from the first the Spirit designed Holy Scripture for nations of every tongue. Rabbi Azariah anticipated Bishop Lowth in the theory of parallelism. Parallelism affords a clue to the meaning of many passages, the sense of a word being explained by the corresponding word in the parallel clause. The Masoretic punctuation marks the metrical arrangement by distinctive accents; the *thought* in the inspired volume is more prominent than the *form*.

The earliest instance of parallelism is in Enoch's prophecy (Jude 14) and Lamech's [see] parody of it (Gen. iv. 23, 24). The kinds distinguished are: (1) the *synonymous* parallelism, in which the second repeats the first with or without increase of force (Ps. xxii. 27, Isa. xv. 1), sometimes with *double* parallelism (i. 15); (2) the *antithetic*, in which the idea of the second clause is the converse of that in the first (Prov. x. 1); (3) the *synthetic* or *compound*, where there is a correspondence between

different sentences, noun answering to noun, verb to verb, member to member, the sentiment in each being enforced by accessory ideas (Isa. lv. 6, 7). Also *alternate* (ii. 19), "desolation and destruction, and the famine and the sword," desolation by famine and destruction by the sword. *Inverted*, where the fourth answers to the first and the third to the second (Matt. vii. 6).

Epic poetry, as having its proper sphere in a mythical, heroic age, is not found in the Hebrew Scriptures. Nor is the drama; though dramatic elements occur in Job, the Song of Solomon, and some psalms, as Ps. xxxii. where occur transitions, without introduction, from speaking of God to speaking to God; cxxxii. 8-10, 14, where the psalmist's prayer and God's answer beautifully correspond.

The whole period before David furnished no psalm to the psalter, except the 90th, by Moses, and possibly the 91st. The book of the wars of the Lord (Num. xxi. 14, 17, 27) and the book of Jasher (the upright) or the worthies of Israel (Jeshurun: Deut. xxxii. 15, comp. 2 Sam. i. 18, 1 Sam. xviii. 7) were secular. David's spiritual songs gained such a hold of the nation that worldly songs thenceforth held a low place (Isa. v. 12, Amos vi. 5). Israel's song at the Red Sea (Exod. xv.), the priests' benediction (Num. v. 22-26), Moses' chant at the moving and resting of the ark (x. 35, 36), Deborah's song (Jud. v.), and Hannah's song (1 Sam. ii.) laid the foundation for the full outburst of psalmody in David's days; and are in part appropriated in some of the psalms. The national religious awakening under Samuel, with which are connected the schools of the prophets (1 Sam. x. 5-11, ix. 19-24) having a lyrical character, immediately prepared the way. David, combining creative poetical genius with a special gift of the Spirit, produced the psalms which form the chief part of the psalter, and on which the subsequent writers of psalms mainly lean. Persecution in part fitted him for his work; as was well said, "where would have been David's psalms if he had not been persecuted?"

**Sacred singers.** When David became king he gave psalmody a leading place in the public liturgy. A sacred choir was formed, himself at its head; then followed the three chief musicians, Asaph, Heman, and Jeduthun; then Asaph's four sons, Jeduthun's six, and Heman's 14. Each of these sons had 12 singers under him, 288 in all. Besides, there were 4000 Levite singers (1 Chron. xxv.); Asaph with his company was with the ark on Zion; Heman and Jeduthun with the tabernacle at Gibeon (1 Chron. xvi. 37-42).

**Musical instruments.** Stringed instruments predominated in the sacred music, psalteries and harps; cymbals were only for occasions of special joy (Ps. cl. 5). Trumpets with loud hoarse note accompanied the bringing in of the ark (1 Chron. xv. 24); also at the temple's consecration (2 Chron. v. 12); also at the restoration of temple worship under Heze-

kiah (2 Chron. xxix. 26, 27); also at the founding of the second temple (Ezra iii. 10). David invented, or improved, some of the instruments (1 Chron. xxiii. 5; 2 Chron. vii. 6; Neh. xii. 36).

The poetical books are Job, Psalms, Proverbs, and the Song of Solomon. Simplicity and freshness are combined with sublimity. "The Spirit of the Lord spake by" the Hebrew poet, "and His word was upon his tongue" (2 Sam. xxiii. 2). Even the music was put in charge of spiritually gifted men, and Heman was "the king's seer in the words of God" (1 Chron. xxv. 1, 5). The sacred poet represents the personal experiences of the children of God and of the whole church. Scripture poetry supplies a want not provided for by the law, *inspired* and sanctioned *devotional forms to express in public worship and in private the feelings of pious Israelites*. The Psalms draw forth from beneath the legal types their hidden essence and spirit, adapting them to the various spiritual exigencies of individual and congregational life. Nature's testimony to the unseen, God's glory and goodness, is also embodied in the inspired poetry of the Psalms. The psalter is the Israelite's book of devotion, enabling him to enter into the spirit of the services of the sanctuary, and so to feel his need of Messiah, whose coming the Psalms announce. Christ in His inner life as the God-man, and in His past, present, and future relations to the church and the world, is the ultimate theme throughout. It furnishes to us also *divinely sanctioned language to express prayer and thanksgiving to God, and communion with our fellow saints*.

Besides parallelism, poetic expressions distinguish Hebrew poetry from prose. David's lament over Jonathan is a beautiful specimen of another feature of Hebrew poetry, the *strophe*; three strophes being marked by the thrice recurrence of the dirge, sung by the chorus; the first dirge sung by the whole body of singers representing Israel; the second by a chorus of damsels; the third by a chorus of youths (2 Sam. i. 17, 27).

The predominant style of lyrical poetry is apparently derived from an earlier terse and sententious kind, resembling that of Proverbs. The Eastern mind embodies thought in pithy maxims; hence *mashal*, "proverb," is used for *poetry in general*. Solomon probably embodied in Proverbs pre-existing popular wise sayings, under the Spirit's guidance. Finally, Hebrew poetry is essentially national, yet catholic and speaking to the heart and spiritual sensibilities of universal man. The Hebrew poet sought not self or fame, as the heathen poets, but was inspired by God's Spirit to meet the want which his own and his nation's aspirations after God created. The selection for the psalter was made not with reference to the beauty of the pieces, but to their adaptation for public worship. Hence several odes of the highest order are not included: Moses' songs (Exod. xv., xix.), Deborah's (Jud. v.), Hannah's (1 Sam. ii.), Heze-

kiah's (Isa. xxxviii. 9-20), Habakuk's (Hab. iii.), and even David's dirge over Saul and Jonathan.

**Poison**: *chemah*, from a root "to be hot" (Deut. xxxiii. 24, 33). Ps. lviii. 4, xli. 3, "of serpents." In Job vi. 4 allusion is made to *poisoned arrows*, symbolising the *burning pains* which penetrated into Job's inmost parts ("spirit" as contrasted with *surface flesh wounds* of his body). Pliny (xi. 115) mentions that the Scythians poisoned their arrows with viper's venom mixed with human blood; a scratch of such arrows proved fatal. Also Arab pirates on the Red Sea used poisoned arrows (*tozicon* or *toxicum*, from *tozon* a bow, became the term for poison, so common was the usage). The Jews never adopted the barbarous custom. *Rosh*: Deut. xxiii. 32, xxix. 18; Ps. lix. 21; Lam. iii. 19; Amos vi. 12. GALL [see]: Jer. viii. 14 marg.

**Pomegranate**: *rimmon*. The tree and the fruit. In Egypt (Num. xii. 5), and in Palestine (xiii. 23, Deut. viii. 8). *Rimmon*, Gath-rimmon, and En-rimmon, were called from the pomegranate. The cheeks (A.V. "temples," i.e. the upper part of the cheek near the temples) of the bride are "like a piece of pomegranate within her locks" (S. of Sol. iv. 3).



When cut it displays seeds in rows, pellucid, like crystal, tinged with red. The church's blush of modesty is not on the surface but within, which Christ sees into (ver. 13). Her "plants are an orchard of pomegranates with pleasant fruits," not merely flowers (John xv. 8); S. of Sol. viii. 2, "spiced wine of the juice of my pomegranate." The cup of *brothal* He gave her at the last supper, the *marriage cup* shall be at His return (Matt. xxvi. 29, Rev. xix. 7-9). "Spices" are only introduced in the Song of Solomon when he is present, not in his absence. The pomegranate was carved on the tops of the pillars in Solomon's temple (1 Kings vii. 18, 20), and on the hem of the robe of the ephod (Exod. xxviii. 33, 34). The fruit is surmounted with a crown-shaped (comp. spiritually 2 Tim. iv. 8, 1 Pet. v. 4, Jas. i. 12) calyx. The name is from *pomum granatum*, "grained apple," called "Punic" by the Romans as they received it from Carthage. The rind abounds in tannin, which the Moors used in preparing "morocco" leather; the Cordovans of Spain learned the art from the Moors; hence our word "cordwainers." The order is the Myrtaceæ; the foliage dark green, flowers crimson; the fruit (like an orange) ripens in October.

**Pommels**. 2 Chron. iv. 12, 13. The ball-like tops of the temple pillars; convex projections of the capitals. "Bowls" in 1 Kings vii. 41. "Circumvolutions," the lower part of the capital, on which "lattice work" was set about, as the pomegranates

were on the chains or woven work (Keil).

**Pontus**. N. of Asia Minor, stretching along the Euxine sea (*Pontus*, whence its name). Acts ii. 9, 10; xviii. 2; 1 Pet. i. 1: which passages show many Jews resided there. Pompey defeated its great king Mithridates, and so gained the W. of P. for Rome, whilst the E. continued under native chieftains. Under Nero all P. became a Roman province. Berenice, great granddaughter of Herod the Great, married Polemo II., the last petty monarch. Paul saw her afterwards with her brother Agrippa II. at Casarea.

**Pool**: *berakah*. Reservoir for water, whether supplied by springs or rain (Isa. xlii. 15). The drying up of the pools involved drought and national distress. The three pools of Solomon near Bethlehem are famous, and still supply Jerusalem with water by an aqueduct (Eccles. ii. 6). Partly hewn in the rock, partly built with masonry; all lined with cement; formed on successive levels with conduits from the upper to the lower; with flights of steps from the top to



POOLS OF SOLOMON.

the bottom of each: in the sides of Etham valley, with a dam across its opening, which forms the eastern side of the lowest pool. The upper pool is 380 ft. long, 236 broad at the E., 229 at the W., 25 deep, 100 above the middle pool. This middle pool is 423 long, 250 broad at the E., 100 at the W., 39 deep, 248 above the lower pool. The lower pool is 582 long, 207 broad at the E., 148 at the W., 50 deep. A spring above is the main source (Robinson, Res. i. 348, 474).

**Poor**. The considerate provisions of the law for the poor (based on principles already recognised by the patriarchs: Job xx. 19, xxiv. 3, 4, 9, 10; especially xxix. 11-16, xxxi. 17) were: (1) The right of gleaning; the corners of the field were not to be reaped, nor all the grapes to be gathered, nor the olive trees to be beaten a second time; the stranger, fatherless, and widow might gather the leavings; the forgotten sheaf was to be left for them (Lev. xix. 9, 10; Deut. xxiv. 19, 21; Ruth ii. 2). (2) They were to have their share of the produce in sabbatical years (Exod. xxiii. 11, Lev. xxv. 6). (3) They recovered their land, but not town houses, in the jubilee year (Lev. xxv. 25-30). (4) Usury, i.e. interest on loans to an Israelite, was forbidden; the pledged raiment was to be returned before sundown (Exod. xxii. 25-27, Deut. xxiv. 10-13); generous lending, even at the approach of jubilee release, is enjoined: (xv. 7-11) "thou shalt open thy hand wide to **THEY** poor"; God designs that we should appropriate them as *our own*, whereas men say "the poor." (5) Lasting bondservice was forbidden, and manumission, with a liberal pre-

sent, enjoined in the sabbatical and jubilee years (Deut. xv. 12-15; Lev. xxv. 39-42, 47-54); the children were not enslaved; an Israelite might redeem an Israelite who was in bondage to a rich foreign settler. (6) Portions from the tithes belonged to the poor after the Levites (Deut. xiv. 28, 29; xvi. 13, 13). (7) The poor shared in the feasts at the festivals of weeks and tabernacles (Deut. xvi. 11, 14; Neh. viii. 10). (8) Wages must be paid at the day's end (Lev. xix. 13); yet partiality in judgment must not be shown to the poor (Exod. xxiii. 3, Lev. xix. 15).

In the N. T. Christ lays down the same love to the poor (Luke iii. 11, xiv. 13; Acts vi. 1; Gal. ii. 10; Jas. ii. 15; Rom. xv. 26), the motive being "Christ, who was rich, for our sake became poor that we through His poverty might be rich" (2 Cor. viii. 9). Begging was common in N. T. times, not under O. T. (Luke xvi. 20, 21, xviii. 35; Mark x. 46; John ix. 8; Acts iii. 2.) Mendicancy in the case of the able bodied is discouraged, and honest labour for one's living is encouraged by precept and example (1 Thess. iv. 11, Eph. iv. 28, 2 Thess. iii. 7-12).

The prophets especially vindicate the claims of the poor: comp. Ezek. xviii. 12, 16, 17, xxii. 29; Jer. xxii. 13, 16, v. 28; Isa. x. 2; Amos ii. 7, "pant after the dust of the earth on the head of the poor," i.e. thirst after prostrating the poor by oppression, so as to lay their heads in the dust; or less simply (Pusey) "grudge to the poor debtor the dust which as a mourner he strewed on his head" (2 Sam. i. 2, Job ii. 12). In Deut. xv. 4 the creditor must not exact a debt in the year of release, "save when there shall be no poor among you," but as ver. 11 says "the poor shall never cease out of the land," transl. "no poor with thee," i.e. release the debt for the year except when *no poor person is concerned*, which may happen. "for the Lord shall greatly bless thee": you may call in a loan on the year of release, *when the borrower is not poor*. Others regard the promise, ver. 11, conditional, Israel's disobedience frustrating its fulfilment. Less costly sacrifices might be substituted by the poor (Lev. v. 7, 11).

**Poplar**: *libneh*, from *laban* "to be white," viz. in wood and the under side of the leaves (Gen. xxx. 37, Hos. iv. 13). Others, from LXX. and the Arabic *lubnah*, make the *libnah* the *stovax* or *styrax*, *Styrax officinale*, a small tree with scented white blossoms and fragrant gum.

**Poratha**, or PORUDATHA. Esth. ix. 8.

**Porch**: *ulam*. 1 Chron. xviii. 11, of Solomon's temple, a vestibule open in front and on the sides. The porch (*pulm* or *proaulion*), Matt. xxvi. 71, is the passage beneath the house front from the street to the *aula* or court inside, open to the sky. This passage or porch was closed next the street by a large folding gate with a small wicket for single persons, kept by a porter (John xviii. 16, 17). The "porches" (John v. 2) were arches or porticoes opening upon and sur-

rounding the reservoir. Solomon's porch (x. 23) was on the E. side of the temple (Josephus, Ant. xx. 9, §7).

**Porter: shoer: thuroros.** A gate-keeper (1 Chron. ix. 21), John x. 3; symbolically the Holy Spirit who opens gospel doors (Acts xiv. 27, 1 Cor. xvi. 9, 2 Cor. ii. 12, Col. iv. 3) and shuts them (Acts xvi. 6, 7): "by one Spirit we have access through Christ unto the Father" (Eph. ii. 18). He opens the door of men's hearts (Rev. iii. 20, comp. Acts xvi. 14).

**Post: rats,** "a runner" (Esth. iii. 13, 15, viii. 14). Couriers from the earliest times (Job ix. 25) carried messages, especially royal despatches. "My days are (not as the slow caravan, but) swifter than a post." (2 Chron. xxx. 6, 10; Jer. li. 81.) Relays of messengers were kept regularly organized for the service (*post* is from *positus*, placed at fixed intervals). The Persians and Romans impressed men and horses for the service of government despatches; letters of private persons were conveyed by private hands. Louis XI. of France first (A. D. 1464) established an approximation to our modern post.

**Potiphar.** From Egyptian *Pati*, "the given" or *devoted to Par* or *Phar*, "the (royal) house" or palace. "An officer (chamberlain) of Pharaoh, chief of the executioners," i.e. "captain of the body guard" (A. V.), who executed the king's sentences (Gen. xxxvii. 36, xxxix. 1; 2 Kings xxv. 8; Jer. xxxix. 9, lii. 12). The prison in which he confined JOSEPH [see] was an apartment arched, vaulted, and rounded (*ha-sohar*) for strength (called a "dungeon," Gen. xl. 15), in the house of the chief of the executioners (xl. 3). Joseph's feet at first "they afflicted with fetters, the iron entered into his soul" (Ps. cv. 17, 18); but Jehovah gave him favour in the sight of "the keeper of the prison," probably distinct from P. There seems little ground for thinking that P. was succeeded by another "chief of the executioners," "the keeper of the prison" was entrusted by P. with Joseph. P. scarcely believed his lustful wife's story, or he would have killed Joseph at once; but instead he put him in severe imprisonment at first, then with P.'s connivance the prison keeper put the same confidence in Joseph as P. himself had put in him when he was free. Egyptian monuments, in harmony with Scripture, represent rich men's stewards, as Joseph, carefully registering all the produce of the garden and field, and storing it up. [See JOSEPH.]

**Potipharah.** "Devoted to Ra" the sun god, the priest of On or Heliopolis, the grand seat of sun worship. His daughter Pharaoh gave in marriage to Joseph. The Egyptians and Hebrews were not then so exclusive as afterwards; Joseph was now naturalized with an Egyptian name, as viceroy. Asenath probably adopted Joseph's faith (Gen. xli. 45, 50, xliii. 32, xli. 20).

**Potsherd: heres.** "Sherd," anything *several*. A piece of earthenware broken. Prov. xxvi. 23, "burning lips (lips professing burning love) and

a wicked heart are like a potsherd (a fragment of common earthenware) silvered over with dross"; implying roughness, dryness, and brittleness. Ps. xxii. 15, "my strength is dried up like a potsherd" or earthen vessel exposed to heat; the drying up of the vital juices caused Christ's excessive thirst (John xix. 29). In Job ii. 8 not a potsherd but an instrument for scratching is meant. Isa. xlv. 9, i.e. whatever good one might promise himself from striving with his fellow creature of earth, to strive with one's Maker is suicidal madness (xxvii. 4).

**Pottage: nazid, from zid** "to boil." A dish of boiled food, of common



SHAPING POTTAGE.

materials, as lentiles (Gen. xxv. 29, 2 Kings iv. 38).

**Potter's field.** Matt. xxvii. 7. [See ACELDAMA, and below, POTTERY.]

**Pottery.** Early known in Egypt. Israel in bond-service there wrought at it (Ps. lxxxvi. 6, so the Heb. in 1 Sam. ii. 14); but transl. for "pots" the *burden baskets* for carrying clay, bricks, etc., such as are depicted in the sepulchral vaults at Thebes (Exod. v. 6-12, 2 Chron. xvi. 6). The potter trod the clay into a paste (Isa. xli. 25), then put it on a wheel, by which he sat and shaped it. The wheel or horizontal lathe was a wooden disc, placed on another larger one, and turned by hand or worked by a treadle (Jer. xviii. 3); on the



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upper he moulded the clay into shape (Isa. xlv. 9); the vessel was then smoothed, glazed, and burnt. Tiles with painting and writing on them were common (Ezek. iv. 1). There was a royal establishment of potters at Jerusalem under the sons of Shelah (1 Chron. iv. 23), carrying on the trade for the king's revenue. The pottery found in Palestine is divisible into Phœnician, Græco-Phœnician, Roman, Christian, and Arabic; on handles of jars occur inscriptions: "to king Zepha," "king Shat" and Melek (Pal. Expl., Our Work in Pal.). Emblem of man's brittle frailty, and of God's Potter-like power to shape our ends as He pleases (Ps. ii. 9; Isa. xxx. 16, xxx. 14; Jer. xix. 11; Lam. iv. 2).

As Isa. xl. 8 and Mal. iii. 1 are thrown together in Mark i. 2, 3; also Isa. lxii. 11 and Zech. ix. 9 in Matt. xxi. 4, 5; and Isa. viii. 14, xxviii. 16 in Rom. ix. 33; so Jer. xviii. 3-6, xix., and Zech. xi. 12, 13, in Matt. xxvii. 9. Matthew presumes his reader's full knowledge of Scripture, and merges the two human sacred writers, Jeremiah and Zechariah, in the one voice

of the Holy Spirit speaking by them. In Matthew and Zechariah alike, the Lord's representative, Israel's Shepherd, has a paltry price set upon Him by the people; the transaction is done deliberately by men connected with the house of Jehovah; the money is given to the potter, marking the perpetrators' baseness, guilt, and doom, and the hand of the Lord overrules it all, the Jewish rulers whilst following their own aims unconsciously fulfilling Jehovah's "appointment."

**Found.** [See WEIGHTS.] A Greek talent; a money of account; 60 in the talent; the weight depended on that of the talent. The Attic talent then was usual in Palestine.

**Prætorium.** [See PALACE, JUDGMENT HALL.]

**Prayer.** (1) *Techinnah*, from *chanan* "to be gracious"; *hithpael* "to entreat grace"; Gr. *deesis*. (2) *Tephillah*, from *hithp.* of *palal*, "to seek judgment"; Gr. *proseuche*. "Prayer," *proseuche*, for obtaining blessings, implying *devotion*; "supplication," *deesis*, for averting evil. "Prayer" the general term; "supplication" with imploring earnestness (implying the suppliant's sense of need); *enteuchis*, intercession for others, coming near to God, seeking an audience in person, generally in another's behalf. Thanksgiving should always go with prayer (1 Tim. ii. 1, Eph. vi. 18, Phil. iv. 6). An instinct of every nation, even heathen (Isa. xvi. 12, xlv. 17, xlv. 20; 1 Kings xviii. 26). In Seth's days, when Enos (*frailty*) was born to him, "men began to call upon the name of Jehovah." The name Enos embodies the Sethites' sense of human frailty urging them to prayer, in contrast to the Cainites' self sufficient "pride of countenance" which keeps sinners from seeking God (Ps. x. 4). Whilst the Cainites by building a city and inventing arts were founding the kingdom of this world, the Sethites by united calling upon Jehovah constituted the first church, and laid the foundation of the kingdom of God. The name of God is His whole self manifestation in relation to man. On this revealed Divine character of grace and power believers fasten their prayers (Ps. cxix. 49, Prov. xviii. 10).

The sceptic's objections to prayer are: (1) *The immutability of nature's general laws.* But nature is only another name for the will of God; that will provides for answers to prayer in harmony with the general scheme of His government of the world. There are higher laws than those observed in the material world: the latter are subordinate to the former. (2) *God's predestinating power, wisdom, and love make prayer useless and needless.* But man is made a free moral agent; and God who predestines the blessing predestines prayer as the means to that end (Matt. xxiv. 20). Prayer produces and strengthens in the mind conscious dependence on God, faith, and love, the state for receiving and appreciating God's blessing ordained in answer to prayer. Moreover prayer does not supersede work; praying and working are complementary of each



other (Neh. iv. 9). Our weakness drives us to cast ourselves on God's fatherly love, providence, and power. Our "Father knoweth what things we have need of before we ask Him"; "we know not what things we should pray for as we ought" (Matt. vi. 8, Rom. viii. 26). Yet "the Spirit helpeth our infirmities," and Jesus teaches us by the Lord's prayer how to pray (Luke xi.). Nor is the blessing merely subjective; but we may pray for particular blessings, temporal and spiritual, in submission to God's will, for ourselves. "Thy will be done," and "if we ask anything according to His will" (1 John v. 14, 15), is the limitation. Every truly believing prayer contains this limitation. God then grants either the petition or something better than it, so that no true prayer is lost (2 Cor. xii. 7-10, Luke xii. 42, Heb. v. 7). Also "intercessions" for others (the effect of which cannot be merely subjective) are enjoined (1 Tim. ii. 1). God promises blessings in answer to prayer, as the indispensable condition of the gift (Matt. vii. 7, 8). Examples confirm the command to pray.

None prayed so often as Jesus; early in the morning "a great while before day" (Mark i. 35), "all the night" (Luke vi. 12), in Gethsemane with an "agony" that drew from Him "sweat as it were great drops of blood falling to the ground" (Luke xxii. 44); "when He was being baptized, and praying, the heaven was opened" (iii. 21); "as He prayed" He was transfigured (ix. 29); "as He was praying in a certain place" (xi. 1) one disciple struck by His prayer said, "Lord teach us to pray as John also taught his disciples" (an interesting fact here only recorded). Above all, the intercession in John xvii., His beginning of advocacy with the Father for us; an example of the highest and holiest spiritual communion.

The Holy Spirit in believers "maketh intercession for the saints according to the will of God." "He that searcheth the hearts knoweth what is the mind of the Spirit," and so casts off all that is imperfect and mistaken in our prayers, and answers the Spirit who speaks in them what we would express aright but cannot (Rom. viii. 26, 27, 34). Then our Intercessor at God's right hand presents our prayers, accepted on the ground of His merits and blood (John xiv. 13, xv. 16, xvi. 23-27). Thus God incarnate in the God-man Christ reconciles God's universal laws, i.e. His will, with our individual freedom, and His predestination with our prayers. Prayer is presupposed as the adjunct of sacrifice, from the beginning (Gen. iv. 4). Jacob's wrestling with the Divine Angel and prayer, in Gen. xxxii., is the first full description of prayer; comp. the inspired comment on it, Hos. xii. 3-6. But Abraham's intercession for Sodom (Gen. xviii.), and Isaac's, preceded (xxiv. 63 marg.).

Moses' law prescribes sacrifice, and takes for granted prayer (except the express direction for prayer, Deut. xvi. 12-15) in connection with it and the sanctuary, as both help us to

realize God's presence; but especially as prayer needs a propitiation or atonement to rest on, such as the blood of the sacrifices symbolises. The temple is "the house of prayer" (Isa. lvi. 7). He that hears prayer (Ps. lxxv. 2) there manifested Himself. Toward it the prayer of the nation, and of individuals, however distant, was directed (1 Kings viii. 30, 35, 38, 46-49; Dan. vi. 10; Ps. v. 7, xxviii. 2, cxxxviii. 2). Men used to go to the temple at regular hours for private prayer (Luke xviii. 10, Acts iii. 1). Prayer apparently accompanied all offerings, as did the incense its symbol (Ps. cxli. 2; Rev. viii. 3, 4; Luke i. 10; Deut. xvi. 12-15, where a form of prayer is prescribed). The housetop and mountain were chosen places for prayer, raised above the world. The threefold Aaronic blessing (Num. vi. 24-26), and Moses' prayer at the moving (expanded in Ps. lxxviii.) and resting of the ark (Num. x. 35, 36), are other forms of prayer in the Mosaic legislation.

The regular times of prayer were the third (morning sacrifice), sixth, and ninth hours (evening sacrifice): Ps. lv. 17; Dan. vi. 10, ix. 21; Acts iii. 1, x. 3, ii. 15. "Seven times a day" (Ps. cxix. 164), i.e. continually, seven being the number for perfection; comp. ver. 147, 148, by night. Grace was said before meals (Matt. xv. 36, Acts xxvii. 35).

Posture. Standing: 1 Sam. i. 26, Matt. vi. 5, Mark xi. 25, Luke xviii. 11. Kneeling, in humiliation: 1 Kings viii. 54, 2 Chron. vi. 13, Ezra ix. 5, Ps. xcv. 6, Dan. vi. 10. Prostration: Josh. vii. 6, 1 Kings xviii. 42, Neh. viii. 6. In the Christian



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church kneeling only: (Acts vii. 60) Stephen, (ix. 40) Peter, (xx. 36, xxi. 5) Paul imitating Christ in Gethsemane. In post apostolic times, standing on the Lord's day, and from Easter to Whitsunday, to commemorate His resurrection and ours with Him. The hands were lifted up, or spread out (Exod. ix. 33; Ps. xxviii. 2, cxxxiv. 2). The spiritual songs in the pentateuch (Exod. xv. 1-19; Num. xxi. 17, 18; Dent. xxxii.) and succeeding books (Jud. v., 1 Sam. ii. 1-10, 2 Sam. xxii., 1 Kings viii., 23-53, Neh. ix. 5-38) abound in prayer



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accompanied with praise. The Psalms give inspired forms of prayer for public and private use. Heseekiah

prayed in the spirit of the Psalms. The prophets contain many such prayers (Isa. xii., xxv., xxvi., xxxvii. 14-20, xxxviii. 9-20; Dan. ix. 3-23). The reading and expounding of the law constituted the service of the synagogue under the *sheliach hatsitzibbur*, "the apostle" or "legate of the church."

THE LORD'S PRAYER, couched in the plural, "when ye pray, say, Our Father . . . give us . . . forgive us . . . lead us" shows that forms suit public joint prayer. "Thou when thou prayest, enter into thy closet . . . shut thy door, pray to thy Father in secret"; in enjoining private prayer Christ gives no form. The Lord's prayer is our model. The invocation is the plea on which the prayer is grounded, God's revealed Fatherhood. Foremost stand the three petitions for hallowing God's name, God's kingdom coming, God's will being done below as above; then our four needs, for bread for body and soul, for forgiveness producing a forgiving spirit in ourselves, for not being led into temptation, and for deliverance from evil. The petitions are seven, the sacred number (Matt. vi. 5-13). Prayer was the breath of the early church's life (Acts ii. 42; i. 24, 25; iv. 24-30; vi. 4, 6; xii. 5; xiii. 2, 3; xvi. 25; xx. 36; xxi. 5). So in the epistles (Eph. iv. 14-21; Rom. i. 9, 10, xvi. 25-27; Phil. i. 3-11; Col. i. 9-15; Heb. xiii. 20, 21; 1 Pet. v. 10, 11). "With one accord" is the keynote of Acts (i. 14; ii. 1, 46; iv. 24; v. 12).

The kind of prayer in each dispensation corresponds to its character: simple, childlike, asking for the needs of the family, in the patriarchal dispensation (Gen. xv. 2, 3; xvii. 18; xxv. 21; xxiv. 12-14; xviii. 23-32, which however is a larger prayer, viz. for Sodom; xx. 7, 17). In the Mosaic dispensation the range of prayer is wider and loftier, viz. intercession for the elect nation. So Moses (Num. xi. 2, xii. 13, xxi. 7); Samuel (1 Sam. vii. 5, xii. 19, 23); David (2 Sam. xxiv. 17, 18); Heseekiah (2 Kings xix. 15-19); Isaiah (Isa. xix. 4; 2 Chron. xxxii. 20); Asa (xiv. 11); Jehoshaphat (xx. 6-12); Daniel (Dan. ix. 20, 21). Prayer for individuals is rarer: Hannah (1 Sam. i. 12), Heseekiah (2 Kings xx. 2), Samuel for Saul (1 Sam. xv. 11, 35). In the N. T. prayer is mainly for spiritual blessings: the church (Acts iv. 24-30), the apostles (viii. 15), Cornelius (x. 4, 31), for Peter (xii. 5), Paul (xvi. 25, 2 Cor. xii. 7-9); in connection with miraculous healings, etc., Peter for Tabitha (Acts ix. 40), the elders (Jas. v. 14-16). So in O. T. Moses (Exod. viii. 12, 30, xv. 25), Elijah (1 Kings xvii. 20, xviii. 36, 37), Elisha (2 Kings iv. 33, vi. 17, 18), Isaiah (2 Kings xx. 11).

Intercessions, generally of prophets or priests, are the commonest prayer in the O. T. Besides those above, the man of God (1 Kings xiii. 6), Nehemiah (Neh. i. 6), Jeremiah (Jer. xxxvii. 3, xlii. 4), Job (Job xlii. 8). God's acceptance of prayer is taken for granted (Job xxxiii. 26, xxii. 27), provided it be prayer of the righteous (Prov. xv. 8,

29; John ix. 31), "in an acceptable time" (Ps. lxi. 13; Isa. xlix. 8, lxi. 2), in the present day of grace (2 Cor. vi. 2). Confession of sin, and the pleading God's past mercies as a ground of future mercies, characterize the seven (the perfect number) prayers given in full in O. T.: of David (2 Sam. vii. 18, 29), Solomon (2 Chron. vi.), Hesekiah (2 Kings xix.), Jeremiah (Jer. xxxii. 16), Daniel (Dan. ix. 3), Nehemiah (Neh. i., ix.).

In the N. T. Christ in the body at God's right hand "for us" is the object toward which faith looks, as formerly the Israelite's face was toward the temple. He endorses our prayers so that they find acceptance with God. Intercessions now should embrace the whole human brotherhood (Matt. v. 44, ix. 38; 1 Tim. ii. 2, 8).

**Requirements in prayer.** Spiritual worship, in spirit and truth, not mere form (Matt. vi. 6, John vi. 24, 1 Cor. xiv. 15). No secret iniquity must be cherished (Ps. lxxv. 18; Prov. xv. 29, xxviii. 9; Jas. iv. 3; Isa. i. 15). Hindrances to acceptance are *pride* (Job xxxv. 12, 13; Luke xviii. 14), *hypocrisy* (Job xxvii. 8-10), *doubt, double mindedness, and unbelief* (Jas. i. 6; Jer. xxix. 13; Mark xi. 24, 25; Matt. xxi. 22), *not forgiving another, setting up idols in the heart* (Ezek. xiv. 3). Doing His will, and asking according to His will, are the conditions of acceptable prayer (1 John iii. 22, v. 14, 15; Jas. v. 16); also *persevering importunity in prayer for ourselves*, taught in the parable of the importunate widow; as *importunity in intercession for others*, that the Lord would give us the right spiritual food to set before them, is taught in that of the borrowed loaves (Luke xviii. 1, etc., xi. 5-13).

**Modes of prayer.** (1) *Sighing meditation* (*hagigi*), intense prayer of the heart (marg. Isa. xxvi. 16). (2) *Cry*. (3) Prayer "set in order" ("direct," *arak*), as the wood upon the altar, the shewbread on the table (Ps. v. 1-3, Gen. xxii. 9). Prayer is not to be at random; God has no pleasure in the sacrifice of fools (Eccles. v. 1). The answer is to be "looked for," otherwise we do not believe in the efficacy of prayer (Hab. ii. 1, Mic. vii. 7). Faith realizes need, and looks to Him who can and will save. This is the reason of Peter's telling the impotent man, "look on us" (Acts iii. 4); expectancy and faith (so Matt. ix. 28). (4) "Pouring out the heart before God"; emptying it of all its contents (1 Sam. i. 8, 15; Lam. ii. 19; Ps. cxlii. 2; 1 Pet. v. 7; Ps. lxxi. 1, 8, "waiteth," lit. is silent unto God. (5) Ejaculation, as Nehemiah in an absolute king's presence, realizing the presence of the higher King (Neh. i. 4), and amidst all his various businesses (v. 19; xiii. 14, 22, 31).

**Predestination.** [See ELECTION.] Acts ii. 23, iv. 28, "whatsoever Thy hand and Thy counsel determined before to be done" (*proorisen*). God has "predestinated" believers "unto the adoption of sons by Jesus Christ to Himself, according to the good pleasure of His will, to the

praise of the glory of His grace." "He hath chosen us in Christ" out of the rest of the world, "predestinated" us to all things that secure the inheritance for us (Eph. i. 4, 5, 11). "Predestination" refers to God's decree, embodied in God's "election" of us out of the mass; His grand end in it being "the praise of the glory of His grace" (ver. 6, 13, 14). It is by virtue of our union to Christ, "foreordained before the foundation of the world" (1 Pet. i. 20), that we are "predestinated" (2 Tim. i. 9). Believers are viewed by God before the world's foundation as "IN CHRIST" with whom the Father makes the covenant (Rev. xiii. 8, xvii. 8; Eph. iii. 11), "according to the eternal purpose which He purposed in Christ Jesus our Lord." In 2 Thess. ii. 13 the Gr. for "chosen" (*heilito*) means rather "taken for Himself"; He adopted them in His eternal purpose; "in (Gr.) sanctification of (i.e. by) the Spirit" (by consecration to perfect holiness in Christ once for all, next by imparting it to them ever more and more). There was no doubt or contingency with God from the first. All was foreordained. God's glory and the believer's salvation are secured unchangeably. All pride on man's part is excluded; all is of God's unmerited grace. Yet the will of man is, in the sense of preserving our responsibility, free. God alone knows how the two harmonize, His predestination and our freedom; it is enough for us they are both distinctly revealed. At the same time fatalism is excluded, for God who predestinated believers to salvation as the end predestinated them to be conformed to the image of His Son as the means. We must make as sure of the means as of the end. Not to have the Spirit of Christ is to be none of His. Yet God's predestination is not founded on the believer's character, but the believer's character results from God's predestination (2 Thess. ii. 13; Rom. viii. 9, 28-30). God the Father gives us salvation by gratuitous election; the Son earns it by His blood-shedding; the Holy Spirit applies the Son's merits to the soul by the gospel word (Calvin): Gal. i. 4, 15, 1 Pet. i. 2; the element IN (Gr.) which we are elected is "sanctification of (consecration once for all by) the Spirit unto obedience and sprinkling of the blood of Jesus Christ" (the end aimed at by God as regards us).

**Priest.** Heb. *cohen*; Gr. *hierews*.

There are four characteristics of the priest. He was (1) chosen of God; (2) the property of God; (3) holy to God; (4) he offered gifts to God, and took back gifts from God (Heb. v. 1-4). Num. xvi. 5, "Jehovah's . . . holy . . . chosen . . . come near"; ver. 40, "offering incense" (symbolising the people's prayers, Ps. cxli. 2, Rev. viii. 3) is exclusively the priest's duty (2 Chron. xxvi. 18). All Israel was originally chosen as a kingdom of "priests" to the Gentile world (Exod. xix. 6); but Israel renounced the obligation through fear of too close nearness to God

(xx. 16), and God accepted their renunciation (Deut. xviii. 16, 17, v. 24-28). Moses became the mediator with God for them. The Aaronic priesthood became the temporary depository of all Israel's priesthood, until Christ the antitypical High Priest came; and they shall hereafter resume it when they turn to the Lord and shall be "the priests of Jehovah, the ministers of our God" to the Gentile nations in Christ's millennial kingdom (Isa. lxi. 6, lxvi. 21). All the elect saints (not ministers as such) from Jews and Gentiles are meantime called to be priests unto God (1 Pet. ii. 5, 9), and being transfigured shall reign with Christ as king priests (Rev. i. 6, v. 10, xx. 6). Israel, the spiritual and the literal, shall resume the priesthood which God from the first designed for His people. Thus there will be a blessed and holy series; Christ the royal High Priest, the glorified saint king-priests, Israel in the flesh mediating as king-priest to the nations in the flesh.

The notion is contrary to Scripture that Christ is High Priest, and Christian ministers priests. For the other priests were but assistants to the high priest, because he could not do all. The Lord Jesus needed no assistant, so is sole representative of both high priest and priests. Aaron's priesthood has passed away; Christ's priesthood, which is after the order of Melchizedek, does "not pass from one to another" (Heb. vii. 24, *aparabaton ten hierosunen*), for "He ever liveth," not needing (as the Aaronic priests, through inability to continue through death) to transmit the priesthood to successors (ver. 23, 25). Christian ministers are never in the N. T. called by the name "priests" (*hierets*), which is applied only to the Aaronic priests, and to Christ, and to all Christians; though it would have been the natural word for the sacred writers as Jews to have used; but the Holy Spirit restrained them from using it. They call ministers *diaconoi, hupepetas, presbuteros* (presbyters), and *leitourgoi* (public ministers), but never *sacerdotal, sacrificing priests* (*hierets*). The synagogue, not the temple, was the model for organizing the church. The typical teaching of Korah's punishment is the same; not satisfied with the Levitical ministry, he usurped the sacerdotal priesthood (Num. xvi. 9, 10); his doom warns all Christian ministers who, not content with the ministry, usurp Christ's intransmissible priesthood (Heb. vii. 24). Unfortunately "priest" is now an ambiguous term, representing *presbyter* (which the Christian minister is) and *sacerdotal priest* (which he is not). *Priest*, our only word for *hierews*, comes from *presbuteros*, the word chosen because it excluded a sacerdotal character. Transl. 1 Cor. ix. 13 "they who offer sacrifices live of the temple, and they who wait at the altar are partakers with the altar," a part going to the service of the altar, the rest being shared by the priests. Num. xviii. 8, etc.: "so they who preach the gospel . . . live of the gospel,"

proving that as *sacrificing* was the temple priest's duty, so *gospel preaching* is the Christian minister's duty.

*Cohen* is from an Arabic root, "draw near," or else *cohan* "to present" (Exod. xix. 22, xxx. 20, 21). The priest drew near when others stood far off; the priest representing the people before Jehovah, and preparing the way by propitiatory sacrifices for their approach to God, which transgressions debarred them from; "keeping charge of the sanctuary for the charge of Israel" (Num. iii. 38). Mediation and greater nearness to God is the radical idea in a priest, he presenting the atonement for the congregation and the gifts of a reconciled people (Num. xvi. 5, xvii. 5), and bringing back from God blessing and peace (Lev. ix. 22, 23; Num. vi. 22-27). In the N. T. on the contrary the separating veil is rent, and the human priesthood superseded, and we have all alike, ministers and laymen, boldness of access by the new and living way, consecrated through Christ's once torn flesh (Heb. x. 19-22, Rom. v. 2). The highpriest had access only once a year, on the day of atonement, into the holiest, and that after confessing his own sin as well as the people's (Heb. vii. 27), and laying aside his magnificent robes of office for plain linen.

*Cohanim* is applied to David's sons (1 Sam. viii. 18), probably an *honorary, titular priesthood*, enabling them to wear the ephod (the badge of a priest, 1 Sam. xxii. 18) in processions (2 Sam. vi. 14) and join the Levites in songs and dances. Keil explains it "confidants" with the king, as the priests were with God; 1 Kings iv. 5, "the king's friend." David's sons were "at the hand of the king" (marg. 1 Chron. xviii. 17, comp. xxv. 2), presenting others to him, as the priest was mediator presenting others to God. But the use of *cohanim* in ver. 18, just before ver. 18, in a different, i.e. the ordinary sense, forbids this view. The house of Nathan (akin to Nethinim, expressing *dedication*) seems especially to have exercised this quasi-priestly function. Zabud, Nathan's son, is called *cohen* in 1 Kings iv. 5, "principal officer." The genealogy, Luke iii., includes many elsewhere priests: Levi, Eliezer, Malchi, Jochanan, Mattathias, Heli (comp. Zech. xii. 12). Augustine (Quæst. Divers., lxi.) writes: "Christ's origin from David is distributed into two families, a kingly and a priestly; Matthew descending traces the kingly, Luke ascending the priestly, family; so that our Lord Jesus, our King and Priest, drew kindred from a priestly stock [he supposes Nathan married a wife of Aaronic descent], yet was not of the priest tribe." The patriarchs exercised the priesthood, delegating it to the firstborn or the favoured son, to whom was given "goodly raiment" (Gen. xxvii. 15, xxxvii. 3). Joseph was thus the sacerdotal, dedicated ("separated") one, the nazirite (*nazir*) from, or among, his brethren (Gen. xlix. 26; Deut.

xxxiii. 16). MELCHIZEDEK [see], combining kingship and priesthood in one, as the Arab sheikh does, had no human successor or predecessor as priest of "the Most High God, the Possessor of heaven and earth." Job (i. 5), Jethro (Exod. ii. 16, iii. 1), and Balaam represent the patriarchal priest (Num. xxiii. 2). At the erodus no priest caste as yet existed. Yet sacrifices continued, and therefore some kind of priest (Exod. v. 1-3, xix. 22). The head of the tribe, or the firstborn as dedicated to Jehovah (Exod. xiii. 2; Num. iii. 12, 13), had heretofore conducted worship and sacrifice. Moses, as Israel's divinely constituted leader, appointed "young men of the children of Israel to offer burnt offerings and sacrifice peace offerings of oxen unto Jehovah" (Exod. xxiv. 5, 6, 8), and sprinkled the consecrating blood himself on the people. The targums call these young men the firstborn sons; but all that seems to be meant is, Moses officiated as priest, (Aaron not being yet consecrated,) and employed young men whose strength qualified them for *slaying the sacrifices*. The law did not regard these acts as necessarily priestly; Lev. i. 5 implies the offerer slew the sacrifice. When the tabernacle was completed, and Aaron and his sons were made priests, Moses by Jehovah's command performed the priestly functions of setting the shewbread, lighting the lamps, burning incense, and offering the daily sacrifice (Exod. xl. 23-29, 31, 32). But at the consecration of Aaron and his sons Moses officiated as priest for the last time (Lev. viii. 14-29; Exod. xxix. 10-26). The "young men" (Exod. xxiv. 5; comp. Jud. xvii. 7) represented Israel in its then *national juvenescence*.

[See HIGHPRIEST AND LEVITES.] The term "consecrate" (*qudash*) is appropriated to the priest, as *tahar* the lower term to the Levites. Their old garments were laid aside, their bodies washed with pure water (Lev. viii. 6; Exod. xxix. 4, 7, 10, 18, 20; xxx. 23-33); so all Christians asking priests (Heb. x. 22, Eph. v. 26), and anointed by *sprinkling* with the perfumed precious oil (Lev. viii. 4, 18, 21, 23, 30), but over Aaron it was *poured* till it descended to his skirts (ver. 12; Ps. cxxxiii. 2); this anointing of the priest (symbolising the Holy Spirit) followed the anointing of the sanctuary and vessels (Exod. xxviii. 41, xxix. 7, xxx. 30, xl. 15). By laying hands on a bullock as sin offering, they typically transferred their guilt to it. Besides, with the blood of the ram of consecration Moses sprinkled the right ear (implying *openness* to hear God's voice, Isa. l. 5; Ps. xl. 6, Messiah), the right hand to dispense God's gifts, and the foot always to walk in God's ways. Finally, Moses "filled their hands" with three kinds of bread used in ordinary life, unleavened cakes, cakes of oil bread, and oiled wafers (Lev. viii. 2, 26; Exod. xxix. 2, 3, 23), put on the fat and right shoulder, and putting his own hands under their hands (so the Jewish tradition) made them wave the whole

mass to and fro, expressing the nation's praise and thanksgiving, testified by its gifts. The whole was repeated after seven days, during which they stayed in the tabernacle, separate from the people. So essential was this ritual that to "fill the hand" means to *consecrate* (Exod. xxix. 9, 2 Chron. xiii. 9 marg.). Moses, as representing God, consecrated, exercising for the time a higher priesthood than the Aaronic; so he is called *priest* (Ps. axix. 6). The consecration was transmitted from father to son without needing renewal. The dress was linen drawers "to cover their nakedness" (Exod. xx. 26, xxviii. 39, 40, 43), in contrast to the foul indecencies of some Egyptian rites (Herodot. ii. 60), and of Baal Peor's worship. Over the drawers was the cetoneth or close fitting cassock of fine linen, reaching to the feet, woven throughout (comp. John xix. 23). This was girded round the person with a needle-wrought girdle, with flowers of purple, blue, and scarlet, mixed with white. Linen was used as least causing perspiration (Ezek. xiv. 18). Their caps of linen were in the shape of a flower cup. When soiled their garments were not washed but torn up for wicks of the lamps (Selden, de Synedr. xiii. 11). The "clothes of service" (Exod. xxxi. 10, xxxv. 19, xxxix. 41, xxviii. 35, 39; Lev. xvi. 4) were not, as Smith's Dict. supposes, simpler, but were "garments of office." They laid aside these for ordinary garments outside the sanctuary (Ezek. xiii. 14). They drank no wine in ministering (Lev. x. 9), that they might be free from all undue artificial excitement. No direction is given as to covering the feet. The sanctity of the tabernacle required *baring* the foot (Exod. iii. 5, Josh. v. 15). The ephod, originally the highpriest's (Exod. xxviii. 6-12, xxxix. 2-5), was subsequently assumed by the priests (1 Sam. xxii. 18) and those taking part in religious processions (2 Sam. vi. 14). Except for the nearest relatives they were not to mourn for the dead (Lev. xxi. 1-5, the highest earthly relationships were to be surrendered for God: Deut. xxxiii. 9, 10) nor to shave the head as heathen priests did, nor make cuttings in the flesh (xix. 28). The priest was to be without bodily defect, symbolising mental and moral soundness (Lev. xxi. 7, 14, 17-21). The priest was not to marry a woman divorced or the widow of any but a priest. The highpriest was to marry a virgin. As the priestly succession depended on the success of the genealogy, these genealogies were jealously preserved and referred to in disputed cases (Ezra ii. 62, Neh. vii. 64); the mothers as well as the fathers were named.

The priests' duty was to keep the altar fire ever burning (Lev. vi. 12, 13), symbolising Jehovah's never ceasing worship; not like the idol Vesta's sacred fire, but connected with sacrifices. They fed the golden candlestick (or lamp) outside the veil with oil, offered morning and evening sacrifices with a meat and drink offering at the tabernacle door (Exod. xxix.

38-44, xxvii. 20, 21; Lev. xxiv. 2; 2 Chron. xiii. 11). They were always ready to do the priestly office for any worshipper (Lev. i. 5, ii. 2, 9, iii. 11, xii. 6; 1 Sam. ii. 13). The priest administered the water of jealousy to the suspected wife and pronounced the curse (Num. v. 11-31). Declared clean or unclean, and purified ceremonially, lepers (Lev. xiii. xiv.; Mark i. 44). Offered expiatory sacrifices for defilements and sins of ignorance (Lev. xv.). The priest as "messenger of Jehovah of hosts" taught Israel the law, and his "lips" were to "keep knowledge" (Mal. ii. 7; Lev. x. 10, 11; Deut. xxiv. 8, xxxiii. 10; Jer. xviii. 18; Hag. ii. 11; 2 Chron. xv. 3, xvii. 7-9; Ezek. xlv. 23, 24). They covered the ark and sanctuary vessels with a scarlet cloth before the Levites might approach them (Num. iv. 5-15). They blew the "alarm" for marching, with the long silver trumpets which peculiarly belonged to them (x. 1-8); two if the multitude was convened, one if a council of elders and princes (x. 10); with them the priest announced the beginning of solemn days and days of gladness, and summoned all to a penitential fast (Joel ii. 1, 15). They blew them at Jericho's overthrow (Josh. vi. 4) and the war against Jeroboam (2 Chron. xiii. 12; comp. xx. 21, 22); 3700 joined David (1 Chron. xii. 23, 27). An appeal lay to them in controversies (Ezek. xlv. 24, 2 Chron. xix. 8-10, Deut. xvii. 8-13); so in cases of undetected murder (xii. 5). They blessed the people with the formula, Num. vi. 22-27.

**Support.** The priest had (1) one tenth of the tithes paid to the Levites, i.e. one per cent on the whole produce of the land (Num. xviii. 26-28). (2) A special tithe every third year (Deut. xiv. 28, xxvi. 12). (3) The redemption money, five shekels a head for the firstborn of man and beast (Num. xviii. 14-19). (4) Redemption money for men or things dedicated to Jehovah (Lev. xxvii.). (5) Share of war spoil (Num. xxxi. 25-47). (6) Perquisites: firstfruits of oil, wine, and wheat, the shewbread, flesh and bread offerings, the heave shoulder and wave breast (Num. xviii. 8-14; Lev. vi. 26, 29, vii. 6-10, x. 12-15). Deut. xviii. 3, "the shoulder, cheeks, and maw" (the fourth stomach of ruminant animals, esteemed a delicacy) were given in addition to those appointed in Leviticus (comp. Num. xvi. 19, 20). Of the "most holy" things none but the priests were to partake (Lev. vi. 29). Of the rest their sons, daughters, and even homeborn slaves, but not the stranger and hired servant, ate (x. 14; xxii. 10, 11). Thirteen cities within Judah, Benjamin, and Simeon (whereas the Levites were scattered through Israel) with suburbs were assigned to them (Josh. xxi. 13-19). They were far from wealthy, and were to be the objects of the people's liberality (Deut. xii. 12, 19; xiv. 27-29; 1 Sam. ii. 36), and were therefore tempted to "teach for hire" (Mic. iii. 11). Just after the captivity their tithes were badly paid (Neh. xiii. 10, Mal. iii. 8-10).

In David's reign the priests were

divided into 24 courses, which served in rotation for one week commencing on the sabbath, the outgoing priest taking the morning sacrifice, the incoming priest the evening; the assignment to the particular service in each week was decided by lot (1 Chron. xxiv. 1-19; 2 Chron. xxiii. 8; Luke i. 5, 9). Ithamar's representatives were fewer than Eleazar's; so 16 courses were assigned to the latter, eight to the former. Only four courses returned from Babylon (Esra ii. 36-39): 973 of Jedaiah, 1052 of Immer, 1247 of Pashur, 1017 of Harim. They were organized in 24 courses, and the old names restored. The heads of the 24 courses were often called "chief priests." In the N. T. when the highpriesthood was no longer for life, the ex-highpriests were called by the same name (*archiereis*); both had seats in the sanhedrim. The numbers of priests in the last period before Jerusalem's overthrow by Rome were exceedingly great (comp. Acts vi. 7). Jerusalem and Jericho were their chief head quarters (Luke x. 30).

Korah's rebellion, with Levites representing the *firstborn*, and Dathan and Abiram leading the tribe of Jacob's firstborn, Reuben, implies a looking back to the *patriarchal priesthood*. The consequent judgment on the rebels, and the budding of Aaron's rod, taught that the new priesthood had a vitality which no longer resided in the old (Num. xvi.). Micah's history shows the tendency to relapse to the household priests (Jud. xvii., xviii.). Moloch and Chiton had even a rival "tabernacle," or small portable shrine, served by priests secretly (Amos v. 26; Acts vii. 42, 43; Ezek. xx. 16, 39). After the Philistine capture of the ark, and its removal from Shiloh, Samuel a Levite, trained as a nazirite and called as a prophet, was privileged to "come near" Jehovah. The nazirite vow gave a kind of priestly consecration to "stand before" Him, as in the case of the Rechabites (Amos ii. 11; Jer. xxxv. 4, 19; 1 Chron. ii. 55). The independent order of prophets whose schools began with Samuel served as a counterpoise to the priests, who might have otherwise become a narrow caste. Under apostate kings the priests themselves fell into the worship of Baal and the heavenly hosts (Jer. ii. 8, viii. 1, 2). The prophets who ought to have checked joined in the idolatry (v. 31).

After Shiloh Nob became the seat of the tabernacle (1 Sam. xxi. 1). Saul's massacre of priests there (xxii. 17, 18) drove Abiathar to David (xxiii. 6, 9), then at Saul's death 3700 under Jehoiaha and Zadok (1 Chron. xii. 27, 28). From all quarters they flocked to bring up the ark to Zion (xv. 4). The Levites under Benaiah and Jahaziel, priests with the trumpets, ministered round it in sacred music and psalms; but the priests generally ministered in the sacrificial system at the tabernacle at Gibeon (xvi. 5, 6, 37-39, xxi. 29; 2 Chron. i. 3). David purposed, and Solomon at length accomplished, the union of the two services in the one temple at Jerusalem.

After the return from Babylon the Levites took a leading part with the priests in teaching the people (Neh. viii. 1-13). The mercenary spirit of many priests, and their low estimation as "contemptible and base before all the people," Malachi glances at (ii. 8, 9; i. 10). Their former idolatry had given place to covetousness. They had sunk so low under Antiochus Epiphanes that Jason (the



ANTIOCHUS EPIPHANES, FROM AN ANCIENT COIN.

heathenized form of Joshua) and others forsook the law for Gentile practices. Some actually ran naked in the circus opened in Jerusalem (2 Macc. iv. 13, 14). Under the Maccabean struggle faithfulness to the law revived. At Pompey's siege of Jerusalem they calmly carried on their ministrations in the temple, till slain in the act of sacrificing (Josephus, Ant. xiv. 4, § 3; B. J. i. 7, § 5). Through the deteriorating effects of Herod's and the Roman governor's frequently changing the highpriests at will, and owing to Sadduceism becoming the prevailing sentiment of the chief priests in the times of the Gospels and Acts (iv. 1, 6; v. 17), selfishness and unscrupulous ambition and covetousness became their notorious characteristics (Luke x. 31). In the last Roman war the lowest votaries of the Zealots were made highpriests (Josephus, B. J. iv. 3, § 6; vi. 8, § 3; 5, § 4). From a priest Titus received the lamps, gems, and costly garments of the temple. The rabbins rose as the priests went down. The only distinction that now these receive is the redemption money of the firstborn, the right of taking the law from the chest, and of pronouncing the benediction in the synagogue. From some of the "great company of the priests" who became "obedient to the faith," the occurrences in Matt. xxvii. 51, 62-66, the rending of the veil and the application to Pilate as to securing the sepulchre, were learned and recorded. These events doubtless tended to their own conversion.

**Priscilla.** Diminutive of Prisca. [See AQUILA.] A sample of what married women can do for the Lord's cause, as Phoebe is of what unmarried women can do. Timothy at Ephesus would find her counsel invaluable in dealing with the female part of his flock, his position as a young man needing delicacy and discretion in relation to them (2 Tim. iv. 19; Rom. xvi. 3; 1 Cor. xvi. 19; Acts xviii. 2, 26).

**Prochorus.** One of the seven deacons (Acts vi. 5).

**Procurator**—"governor"; Gr. *hegemon* in N. T., more strictly *epitropos*. Used of PONTIUS PILATE [see], Felix, and Festus (Matt. xxvii.; Acts xxiii., xxiv., xxvi. 80). Legates governed the imperial provinces, with term of office subject to the emperor's will. They had six lictors,

the military dress and sword (Dion Cass. liii. 13). Procurators administered for the emperor's treasury (*fiscus*) the *revenues*. In smaller provinces as Judaea, attached to larger as Syria, the procurator had the *judicial* junctions as "president," subordinate to the chief president over Syria. Caesarea was the head quarters of the procurator of Judaea (Acts xiii. 23), where he had his judgment seat (xxv. 6) in the audience chamber (ver. 23), assisted by a council (ver. 12) whom he consulted in difficult cases. He had a body guard of soldiers (Matt. xxvii. 27). He visited Jerusalem at the great feasts, when riots were frequent, and resided in Herod's palace, where was the *prætorium* ("judgment hall," John xix. 9; "common hall," Matt. xxvii. 27; Acts xiii. 25).

**Prophet:** *nabi*, from *naba* "to bubble forth as a fountain," as Ps. xlv. 1, "my heart is bubbling up a good matter," viz. inspired by the Holy Ghost; 2 Pet. i. 19-21; Job xxxii. 8, 18, 19, 20. *Roeh*, "seer," from *raah* "to see," was the term in *Samuel's days* (1 Sam. ix. 9) which the sacred writer of 1 Samuel calls "beforetime"; but *nabi* was the term as far back as the pentateuch, and *roeh* does not appear until Samuel's time, and of the ten times of its use in seven it is applied to Samuel. *Choseh*, "seer," from the poetical *chaseh* "see," is first found in 2 Sam. xxiv. 11, and is frequent in Chronicles; it came into use when *roeh* was becoming less used, *nabi* being resumed. *Nabi* existed long before, and after, and alongside of *roeh* and *choseh*. *Chazon* is used in the pentateuch, Samuel, Chronicles, Job, and the prophets for a *prophetic revelation*. Lee (Inspir. 543) suggests that *chaseh* designates the king's "seer" (1 Chron. xxi. 9; 2 Chron. xxix. 25), not only David's seer Gad (as Smith's Bible Dict. says) but Iddo in Solomon's reign (2 Chron. ix. 29, xii. 15). Jehu, Hanani's son, under Jehoshaphat (ix. 2). Asaph and Jeduthun are called so (xxix. 30, xxxv. 15); also Amos vii. 12; also 2 Chron. xxxiii. 18. *Chozeh* "the gazer" upon the spiritual world (1 Chron. xxix. 9), "Samuel the seer (*roeh*), Nathan the prophet (*nabi*), Gad the gazer" (*chozeh*). As the seer beheld the visions of God, so the prophet proclaimed the Divine truth revealed to him as one of an official order in a more direct way. God Himself states the different modes of His revealing Himself and His truth (Num. xii. 6, 8).

**Prophet** (Gr.) means the interpreter (from *pro*, *phemi*, "speak forth" truths for another, as Aaron was Moses' prophet, i.e. spokesman: Exod. vii. 1) of God's will (the *mantis* was the inspired unconscious utterer of oracles which the prophet interpreted); so in Scripture the divinely inspired revealer of truths be fore unknown. *Prediction* was a leading function of the prophet (Deut. xviii. 22; Jer. xxviii. 9; 1 Sam. ii. 27; Act. ii. 30, iii. 18, 21; 1 Pet. i. 10; 2 Pet. iii. 2). But it is not always attached to the prophet. For instance, the 70 elders (Num. xi. 16-29);

Asaph and Jeduthun, etc., "prophesied with a harp" (1 Chron. xxv. 3); Miriam and Deborah were "prophetesses" (Exod. xv. 20; Jud. iv. 4, also vi. 8); John the Baptist, the greatest of prophets of the O. T. order. The N. T. prophet (1 Cor. xii. 28) made new revelations and preached under the extraordinary power of the Holy Spirit "the word of wisdom" (ver. 8), i.e. imparted with ready utterance *new* revelations of the Divine wisdom in redemption. The "teacher" on the other hand, with the ordinary and calmer operation of the Spirit, had "the word of knowledge," i.e. supernaturally imparted ready utterance of truths already revealed (xiv. 3, 4). The *nabi* was spokesman for God, mediating for God to man. Christ is the Antitype. As God's deputed representative, under the theocracy the prophet spoke in God's name. Moses was the highest concentration of the type; bringing in with mighty signs the legal dispensation, as Christ did the gospel (Deut. xviii. 15, xxiv. 10, 11; John i. 13, 45, iii. 34, xv. 24), and announcing the programme of God's redemption scheme, which the rest of the Bible fills up. Prophecy is based on God's unchanging righteousness in governing His world. It is not, as in the Greek drama, a blind fate threatening *irrevocable* doom from which there is no escape. Prophecy has a moral purpose, and mercifully gives God's loving fatherly warning to the impenitent, that by turning from sin they may avert righteous punishment. So Jonah iii.; Dan. iv. 9-27.

The prophets were Jehovah's remembrancers, pleading for or against the people: so Elijah (1 Kings xvii., xviii. 36, 37; Rom. xi. 2, 3; Jas. v. 16, 18; Rev. xi. 6). God as King of the theocracy did not give up His sovereignty when kings were appointed; but as occasion required, through the prophets His legates, superseded, reprov'd, encouraged, set up, or put down kings (as Elisha in Jehu's case); and in times of apostasy strengthened in the faith the scattered remnant of believers. The earlier prophets took a greater share in national politics. The later looked on to the new covenant which should comprehend all nations. Herein they rose above Jewish exclusiveness, drew forth the living spirit from beneath the letter of the law, and prepared for a perfect, final, and universal church. There are two periods: the Assyrian, wherein Isaiah is the prominent prophet; and the Chaldean, wherein Jeremiah takes the lead. The prophets were a marked advance on the ceremonial of Leviticus and its priests: this was dumb show, prophecy was a *spoken* revelation of Christ more explicitly, therefore it fittingly stands in the canon between the law and the N. T. The same principles whereon God governed Israel in its relation to the world, in the nation's history narrated in the books of Samuel and Kings, are those whereon the prophecies rest. This accounts for those historical books being in the canon reckoned among "the prophets."

The history of David and his seed is part of the preparation for the antitypical Son of David of whom the prophets speak. Daniel on the other hand is excluded from them, though abounding in the *predictive* element, because he did not belong to the order of prophets officially, but ministered in the heathen court of the world power, Babylon. Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings were "the former prophets"; Isaiah to Malachi "the latter prophets." The priests were Israel's *regular* teachers; the prophets extraordinary, to rouse and excite. In northern Israel however, where there was no true priesthood, the prophets were God's *regular* and only ministers, more striking prophetic deeds are recorded than in Judah.

Moses' song (Deut. xxxii.) is "the magna charta of prophecy" (Kieckhorn). The law was its basis (Isa. viii. 16, 20; Deut. iv. 2, xiii. 1-3); they altered not a tittle of it, though looking forward to the Messianic age when its spirit would be written on the heart, and the letter be less needed (Jer. iii. 16, xxxi. 31). Their speaking in the name of the true God only and conforming to His word, and their predictions being fulfilled, was the test of their Divine mission (Deut. xiii., xviii. 10, 11, 20, 22). Also the prophet's not promising prosperity without repentance, and his own assurance of his Divine mission (sometimes against his inclination: Jer. xx. 8, 9; xxvi. 12) producing inward assurance in others. Miracles without these criteria are not infallible proof (Deut. xiii.). Predictions fulfilled established a prophet's authority (1 Sam. iii. 19; Jer. xxii. 11, 12; Ezek. xii. 13, 13; xxiv.). As to *symbolic actions*, many are only parts of *visions*, not *external* facts, being impossible or indecent (Jer. xiii. 1-10, xxv. 12-33; Hos. i. 2-11). The internal actions, when possible and proper, were expressed externally (1 Kings xxii. 11). The object was *vidid impressiveness*.

Christ gave predictions, for this among other purposes, that when the event came to pass men should believe (John xiii. 19). So Jehovah in the O. T. (Isa. xli. 21-23; xliii. 9, 11, 12; xlv. 7, 8). The theory of a long succession of impostors combining to serve the interests of truth, righteousness, and goodness from age to age by false pretensions, is impossible, especially when they gained nothing by their course but obloquy and persecution. Nor can they be said to be self-deceivers, for this could not have been the case with a succession of prophets, if it were possible in the case of one or two. However various in other respects, they all agree to testify of Messiah (Acts x. 43). Definiteness and circumstantiality distinguish their prophecies from vague conjectures. Thus Isaiah announces the name of Cyrus ages before his appearance; so as to Josiah, 1 Kings xiii. 2.

**Prophets as an order.** The priests at first were Israel's teachers in God's statutes by types, acts, and words (Lev. x. 11). But when under the judges the nation repeatedly ap-  
peared

tized, and no longer regarded the acted lessons of the ceremonial law, God sent a new order to witness for Him in plainer warnings, viz. the prophets. Samuel, of the Levite family of Kohath (1 Chron. vi. 23, ix. 22), not only reformed the priests but gave the prophets a new standing. Hence he is classed with Moses (Jer. xv. 1, Ps. xcix. 6, Acts iii. 24). Prophets existed before: Abraham, and the patriarchs as recipients of God's revelations, are so designated (Ps. cv. 16, Gen. xv. 12, xx. 7); but Samuel constituted them into a permanent order. He instituted theological colleges of prophets; one at Ramah where he lived (1 Sam. xix. 12, 20), another was at Bethel (2 Kings ii. 3), another at Jericho (ver. 5), another at Gilgal (iv. 38, also vi. 1). Official prophets seem to have continued to the close of the O. T., though the direct mention of "the sons of the prophets" occurs only in Samuel's, Elijah's, and Elisha's time. A "father" or "master" presided (ii. 3; 1 Sam. x. 12), who was "anointed" to the office (1 Kings xix. 16, Isa. lxi. 1, Ps. cv. 15). They were "sons." The law was their chief study, it being what they were to teach. Not that they were in antagonism to the priests whose duty it had been to teach the law; they reprove bad priests, not to set aside but to reform and restore the priesthood as it ought to be (Isa. xxiv. 2, xxviii. 7; Mal. ii. 7, i. 14); they supplemented the work of the priests. Music and poetry were cultivated as subordinate helps (comp. Exod. xv. 20, Jud. iv. 4, v. 1). Elijah stirred up the prophetic gift within him by a minstrel (2 Kings iii. 15); so Asaph, Heman, and Jeduthun (1 Chron. xxv. 5, 6). Sacred songs occur in the prophets (Isa. xli. 1, xvi. 1; Jonah ii. 2; Hab. iii. 2). Possibly the students composed verses for liturgical use in the temple. The prophets held meetings for worship on new moons and sabbaths (2 Kings iv. 23). Elisha and the elders were sitting in his house, officially engaged, when the king of Israel sent to slay him (2 Kings vi. 32). So Ezeiel and the elders, and the people assembled (viii. 1, ix. 1, xxxiii. 31). The dress, like that of the modern dervish, was a hairy garment with leathern girdle (Isa. xx. 2, Zech. xiii. 4, Matt. iii. 4). Their diet was the simplest (2 Kings iv. 10, 38; 1 Kings xix. 6); a virtual protest against abounding luxury.

**Prophecy.** Some of the prophetic order had not the prophetic gift; others having the gift of inspiration did not belong to the order; e.g., Amos, though called to the office and receiving the gift to qualify him for it, yet did not belong to the order (vii. 14). Of the hundreds trained in the colleges of prophets only sixteen have a place in the canon, for these alone had the special call to the office and God's inspiration qualifying them for it. The college training was but a preparation, then in the case of the few followed God's exclusive work: Exod. iii. 2, Moses; 1 Sam. iii. 10, Samuel; Isaiah, vi. 8; Jeremiah, i. 5; Ezeiel, ii. 4. Each fresh utterance was by "vision" (Isa. vi. 1) or by

"the word of Jehovah" (Jer. ii. 1). The prophets so commissioned were the national poets (so David the psalmist was also a prophet, Acts ii. 30), annalists (2 Chron. xxxii. 32), theocratic patriots (Ps. lxxviii. 3, 2 Chron. xx. 14-17), promoters of spiritual religion (Isa. i.), extraordinarily authorised expounders of the spirit of the law (Isa. lviii. 3-7, Esek. xviii., Mic. vi. 6-8, Hos. vi. 6, Amos v. 21) which so many sacrificed to the letter, official pastors, and a religious counterpoise to kingly despotism and idolatry, as Elijah was to Ahab. Their utterances being continued at intervals throughout their lives (as Isaiah in the days of Uzziah, Jotham, Ahaz, and Hezekiah) show that they did not earn their reputation as prophets by some one happy guess or oracle, but maintained their prophetic character continuously; which excludes the probability of imposture, time often detecting fraud.

Above all, the prophets by God's inspiration foretold concerning Jesus the Messiah (Matt. i. 22, 23 with Isa. vii. 4, viii. 8). The formula "that it might be fulfilled" implies that the Divine word spoken through the prophets ages before produced the result, which followed in the appointed time as necessarily as creation followed from the creative word. Christ appeals to the prophets as fulfilled in Himself: Matt. xiii. 14 (Isa. vi. 9), xv. 7 (Isa. xxix. 13), John v. 46, Luke xxiv. 44. Matthew (iii. 3) quotes Isa. xl. 3 as fulfilled in John the Baptist; so Matt. iv. 13-15 with Isa. ix. 1, 2; Matt. viii. 17 with Isa. liiii. 4; Matt. xii. 17 with Isa. xlii. 1. So also Jeremiah, Matt. ii. 18, Heb. viii. 8; Daniel, Matt. xxiv. 15; Hosea, Matt. ii. 15, Rom. ix. 25; Joel, Acts ii. 17; Amos, Acts vii. 42, xv. 16; Jonah, Matt. xii. 40; Micah, Matt. xii. 7; Habakkuk, Acts xiii. 41; Haggai, Heb. xii. 26; Zechariah, Matt. xxi. 5, Mark xiv. 27, John xix. 37; Malachi, Matt. xi. 10, Mark i. 2, Luke vii. 27. The Psalms are 70 times quoted, and often as predictive. The prophecies concerning Ishmael, Nineveh, Tyre, Egypt, the four empires Babylon, Medo-Persia, Græco-Macedonia, and Rome, were notoriously promulgated before the event; the fulfilment is clear; it could not have been foreseen by mere human sagacity. The details as to Messiah scattered through so many prophets, yet all converging in Him, the race, nation, tribe, family, birthplace, miracles, humiliation, death, crucifixion with the wicked yet association with the rich at death, resurrection, extension of His seed the church, are so numerous that their minute conformity with the subsequent fact can only be explained by believing that the prophets were moved by the Holy Ghost to foretell the event. What is overwhelmingly convincing is, the Jews are our sacred librarians, who attest the prophets as written ages before, and who certainly would not have corrupted them to confirm Jesus' Messianic claims which they reject. The details moreover are so complicated, and seemingly inconsistent, that before the event it

would seem impossible to make them coincide in one person. A "son," yet "the everlasting Father"; a "child," yet "the mighty God"; "Prince of peace," sitting "upon the throne of David," yet coming as Shiloh (the peace-giver) when "the sceptre shall depart from Judah"; Son of David, yet Lord of David; a Prophet and Priest, yet also a King; "God's Servant," upon whom He "lays the iniquity of us all," "Messiah cut off," yet given by the Ancient of days "an everlasting dominion." The only key that opens this immensely complicated lock is the gospel narrative of Jesus, written ages after the prophets.

The absence of greater clearness in the prophets is due to God's purpose to give light enough to guide the willing, to leave darkness enough to confound the wilfully blind. Hence the prophecy is not dependent for its interpretation on the prophet; nay, he was often ignorant of the full meaning of his own word (3 Pet. i. 20, 21). Moreover, if the form of the prophecies had been direct declaration the fulfilment would have been liable to frustration. If also the time had been more distinctly marked believers would have been less in a state of continued expectancy. The prophecies were designedly made up of many parts (*polumeros*, Heb. xii. 1); fragmentary and figurative, the temporary and local fulfilment often foreshadowing the Messianic fulfilment. The obscurity, in some parts, of prophecies of which other parts have been plainly fulfilled is designed to exercise our faith, the obscure parts yet awaiting their exhaustive fulfilment; e.g. prophecies combining the first coming and the second coming of Christ, the parts concerning the latter of course yet require patient and prayerful investigation. Moreover, many prophecies, besides their reference to events of the times of the sacred writer, look forward to ulterior fulfilments in Messiah and His kingdom; for "the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). Thus the foretold deliverance from Babylon by Cyrus foreshadows the greater deliverance from the antitypical Babylon by Cyrus' Antitype, Messiah (Isa. xlv. 28, xlv. 1-5, 18, 22-25; Jer. li. 6-10, 25; comp. Rev. xviii. 4, xvii. 4, xiv. 8, viii. 8). So the prophet Isaiah's son is the sign of the immediate deliverance of Judah from Babel and Pekah; but language is used which could not have applied to him, and can only find its full and exhaustive accomplishment in the antitypical Immanuel (Isa. vii. 14-16, viii. 8-12, ix. 6, 7; Matt. i. 18-23). So too our Lord's prophecy of the destruction of Jerusalem is couched in language receiving its exhaustive fulfilment only in the judgments to be inflicted at His second coming (Matt. xxiv.): as in the sky the nearer and the farther off heavenly bodies are, to the spectator, projected into the same vault. The primary sense does not exclude the secondary, not even though the sacred writer himself had nothing in his thought

beyond the primary, for the Holy Spirit is the true Author, who often made the writers unconsciously utter words reaching far beyond the primary and literal sense; so Hos. xi. 1, comp. Matt. ii. 15; so Caiaphas, John xi. 50-52. They diligently inquired as to the deep significance of their own words, and were told that the full meaning would only be known in subsequent gospel times (Dan. xii. 8, 9; Zech. iv. 5; 1 Pet. i. 10-12).

The prophet, like his Antitype, spake not of himself (John vii. 17, 18; Num. xi. 17, 25, 29; 1 Sam. x. 6, xix. 20; Num. xii. 6-8). The dream and vision were lower forms of inspiration than Moses enjoyed, viz. "mouth to mouth, not in dark speeches"; directly, without the intervention of dream, vision, or person (comp. Exod. xxxiii. 11 with Joel ii. 28, Dan. i. 17). The prophets did not generally speak in ecstatic unconsciousness, but with self possession, for "the spirits of the prophets are subject to the prophets" (1 Cor. xiv. 32); but sometimes they did (Gen. xv.; Dan. vii., viii., x., xi., xii., "the visions of Daniel"); "the vision of Isaiah" (vi.); "the vision of Ezekiel" (i.); "the visions of Zechariah" (i., iv., v., vi.); the vision of Peter (Acts x.); of Paul (xxii. 17, 2 Cor. xii.); Job (iv. 13-16, xxxiii. 15, 16); John (Rev. i. 10) "in the Spirit," i.e. in a state of ecstasy, the outer world shut out, the inner spirit being taken possession of by God's Spirit, so that an immediate connection was established with the invisible world. Whereas the prophet speaks in the Spirit the apocalyptic seer is wholly in the Spirit, he intuitively and directly sees and hears (Isa. vi. 1; Zech. ii. 1; Mic. i. 1; Hab. i. 1; Acts x. 11, xxii. 18; Rev. i. 12); the subjects of the vision are in juxtaposition (as in a painting), independent of relations of time.

But however various might be the modes of inspiration, the word spoken or written by the inspired prophets equally is God's inspired infallible testimony. Their words, in their public function, were not their own so much as God's (Hag. i. 13); as private individuals they searched diligently into their far-reaching meaning. Their words prove in the fulfilment to be not of their own origination, therefore not of their own individual (comp. 1 Pet. i. 10-12) interpretation (*idias epiluseōs ou ginetai*), but of the Holy Ghost's by whom they were "moved"; therefore we must look for the Holy Ghost's illumination whilst we "take heed to the word of prophecy (now become) more sure" (through the fulfilment of part of it already, viz. that concerning Christ's sufferings; and through the pledge given in His transfiguration witnessed by Peter, that the rest will come to pass, viz. His foretold glory: 2 Pet. i. 19-21 Gr., comp. 2 Sam. xxiii. 2, Hos. ix. 7).

**Messianic prophecy.** Prophecy and miracles are the direct evidences of the truth of revelation; the morals, propagation, and suitableness of

Christianity to man's needs, combined together with the two former, are its irrefragable proofs. All subsequent prophecy of Messiah develops the primary one (Gen. iii. 15). This only defined the Saviour as about to be the woman's seed. Noah's prophecy that He should be of the Semitic branch of the human race, (ix. 26, xii. 3, xiii. 18, xviii. 14) of the family of Abraham, Isaac, and Jacob, (xlix. 10) of the tribe of Judah, a Shiloh or tranquilliser, yet one who will smite with a sceptre and come as a star (Num. xxiv. 17); a prophet, like Moses (Deut. xviii. 15); a king, of David's seed, reigning for ever (2 Sam. vii. 16; Ps. xviii., lxi., lxxxix.); the Son of God, as well as Son of David (ii. 2, 6, 7, 8; cx. 1-4, etc.). Anointed by Jehovah as David's Lord, King of Zion, Inheritor of the whole earth, dashing in pieces His enemies like a potter's vessel with a rod of iron, "a Priest for ever after the order of Melchizedek"; severely afflicted, "hands and feet pierced," betrayed by "His own familiar friend," "His garments parted and lots cast for His vesture," "His ears opened" to "come" and "do God's will" at all costs, when God would not have animal "sacrifice" (xxii., xl., lv., lxi., cii., cix.). Raised from the grave without His flesh seeing corruption (xvi., xvii.); triumphant King, espousing the church His bride (xlv.); reigning in peace and righteousness from the river to the ends of the earth (lxvii.).

There are four groups of the 16 prophets. *Of the northern Israel*, Hosea, Amos, Joel, Jonah; *of Judah*, Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah; *prophets of the captivity*, Ezekiel and Daniel; *prophets of the restoration*, Haggai, Zechariah, Malachi. Each adds some fresh trait to complete the delineation of Messiah. ISAAH [see] lii. 13-15, liii., is the most perfect portrait of His vicarious sufferings, the way of salvation to us and of consequent glory to Him, and eternal satisfaction in seeing His spiritual seed.

**The arrangement** in the canon is chronological mainly. But as the twelve lesser prophets are regarded as one work, Jeremiah and Ezekiel are placed at the close of the greater prophets, and before the lesser, whose three last prophets are subsequent to Jeremiah and Ezekiel. Hosea being longest of the lesser is placed first of them, though not so chronologically.

**Propitiation.** Rom. iii. 25, *hilasterion*, "the propitiatory" or mercy seat, the blood-sprinkled lid of the ark, the meeting place between God and His people represented by the priest (1 John ii. 2, iv. 10). *Hilasmus*, abstract for concrete noun. He is all that is needed for propitiation in behalf of our sins, the propitiatory sacrifice provided by the Father's love, removing the estrangement, appeasing God's righteous wrath against the sinner. A father may be *offended* with a son, yet all the while *love* him. It answers in LXX. to Heb. *kaphar*, *kippurim*, to effect an ATONEMENT [see] OR RECONCILIATION [see] with God (Num. v. 8, Heb. ii. 17), "to

make reconciliation for . . . sins," lit. to expiate the sins, *hilaskesthai*. Ps. xxxii. 1, "blessed is he whose sin is covered."

**Proselytes:** *geerim*. 1 Chron. xii. 2, "the strangers," in LXX. "proselytes, i.e. comers to Palestine, sojourners (Exod. xii. 48, xx. 10, xxii. 21; Lev. xix. 33). In N. T. converts to Judaism, "comers to a new and God-loving polity" (Philo). Israel's religious attitude attracted neighbouring people from the first. The Shechemites are an instance, only that passion and interest were their motive (Gen. xxxiv.). Circumcision was required as the condition. At the exodus "a mixed multitude went up with Israel" (Exod. xii. 38). "The stranger" was bound by the law of the sabbath (xx. 10, xxiii. 12; Deut. v. 14) and the passover when he was circumcised (Exod. xii. 19, 48), the feast of weeks (Deut. xvi. 11), tabernacles (ver. 14), the day of atonement (Lev. xvi. 29), prohibited marriages (xxiii. 26), and blood (xxv. 10), and Moloch worship (xx. 2), and blasphemy (xxiv. 16). The city of refuge was open to him (Num. xxxv. 15). Kind treatment in remembrance of Israel's own position as strangers formerly in Egypt (Exod. xxi. 21, xxiii. 9; Deut. x. 18, 19; Lev. xix. 33, 34), justice (Lev. xxiv. 22; Deut. i. 16, xxiv. 17, 19-21), share in gleanings and tithe of the third year (xiv. 29), were the stranger's right. But he could not hold land nor intermarry with Aaron's descendants (Lev. xix. 10, xxi. 14), he is presumed to be in a subject condition (Deut. xxii. 11); Hobab and the Kenites (Num. x. 29-32, Jud. i. 16), Rahab of Jericho (Josh. vi. 25), and the Gibeonites as "hewers of wood and drawers of water" (ix.), are instances of strangers joined to Israel. The strangers were assembled with Israel at the feast of tabernacles at the end of every seven years, to hear the law (Deut. xxxi. 10-12; Josh. viii. 34, 35). Under the kings strangers rose to influential positions: Doeg the Edomite (1 Sam. xxi. 7), Uriah the Hittite (2 Sam. xi. 3), Araunah the Jebusite (xxiv. 23), Zelek the Ammonite (xxii. 37), Ithmah the Moabite (1 Chron. xi. 46), the law in Deut. xxiii. 3 forbidding an Ammonite or Moabite to enter the congregation to the tenth generation does not forbid their settlement in Israel, the law must have been written in times long before David whose great grandmother was Ruth the Moabitess, Ittai the Gittite (2 Sam. xv. 19), Shebna the secretary of state under Hezekiah (2 Kings xviii. 37, Isa. xxii. 15), Ebedmelech the Ethiopian under Zedekiah (Jer. xxxviii. 7), the CHERETHITES and PELETHITES [see].

Hezekiah's triumph over Sennacherib was followed by many bringing gifts unto Jehovah to Jerusalem (2 Chron. xxxii. 23); this suggested the prophecy in Ps. lxxvii. that Rahab (Egypt) and Babylon (whose king Merodach Baladan had sent a friendly embassy to Hezekiah), Philistia, Tyre, and Ethiopia should be spiritually born (Ps. li. 5, 10, xxii. 31; Isa. lxxvi. 8; John iii. 3, 5; both O. and N. T.

teach the need of the new birth in Jerusalem as proselytes. Tyre's alliance with David was a prophetic earnest of its future union with the kingdom of God, of which the Syro-Phoenician woman was a firstfruit (Mark vii. 26), as Candace's eunuch the proselyte (Acts viii.) was a pledge of Ethiopia's conversion. In times of judgment on Israel for apostasy the stranger became "the head" (Deut. xxviii. 43, 44); but under David and Solomon they were made to do bondservice, 70,000 bearers of burdens, 80,000 hewers, 3000 overseers (1 Chron. xxii. 2; 2 Chron. ii. 17, 18). In Ps. xciv. 6, as the heathen do not make widow and strangers their chief object of attack, "the stranger" is probably the saint in relation to this world (Ps. xxxix. 12), and "the widow" is the widowed church awaiting Christ's glorious epiphany to avenge her on antichrist (Luke xviii. 3-8).

All the prophets anticipate the future sharing of proselytes in the kingdom of God, and even in the Holy Land as "sojourners" (Ezek. xlvii. 22; Isa. ii. 2, xi. 10, lvi. 3-6; Mic. iv. 1), and meantime plead their cause (Jer. vii. 6; Ezek. xxii. 7, 29; Zech. vii. 10; Mal. iii. 5). After the return from Babylon many "had separated themselves from the people of the lands unto the law of God" with their families (Neh. x. 28). Many, in Esther's time (viii. 17), "of the people of the land became Jews, for the fear of the Jews fell upon them." In N. T. times these appear in the synagogues (Acts xiii. 42, 43, 50; xiv. 4; xviii. 7), come up to the feasts at Jerusalem (ii. 10). Roman centurions, a class promoted for military good conduct, were noble specimens of these proselytes (Luke vii. 5; Acts x. 2, 7, 30), and were most open to gospel truth. But Jewish fanaticism sought proselytes also by force and fraud, as John Hyrcanus offered the Idumeans the alternative of death, exile, or circumcision (Josephus, Ant. xiii. 9, § 3). Casuistry released the proselyte from moral obligations admitted before; and superstition chained him anew, hand and foot, e.g. the corban (Matt. xv. 4-6); and circumcision, cancelling all previous relationships, admitted of incestuous marriages. Any good in heathenism was lost, and all that was bad in traditional Judaism was acquired. Thus the proselyte became "twofold more the child of hell" than the scribes themselves (xxiii. 15). Considering that the end justified the means, the scribes "compassed sea and land to make one proselyte," yet, when made, the Jews despised the proselyte as a "leprosy cleaving" (in perversion of Isa. xiv. 1) to the house of Jacob; "no wise man would trust a proselyte to the 24th generation" (Jalkuth, Ruth f. 163 a). They classed them into (1) "Love proselytes," wishing to gain the beloved one. (2) Man for woman or woman for man, where one embraced the married partner's Judaism. (3) Esther proselytes, to escape danger (Esth. vii. 17). (4) King's table proselytes, seeking to gain court favour, as under Solomon. (5) Lion proselytes, through dread of judg-

ments: 2 Kings xvii. 26 (Gem. Hieros., Kiddush 65, § 6). Simon ben Gamaliel said: "when a heathen comes to enter the covenant we ought to stretch out our hand to him and bring him under the wings of God" (Joel, Judenth. i. 447).

The distinction between "proselytes of the gate" (from Exod. xx. 10, "the stranger that is within thy gates") and "proselytes of righteousness" was minutely drawn by the talmudic rabbins and Maimonides (Hilc. Mel. i. 6). The proselytes of the gate were not bound to circumcision, only to the seven precepts of Noah, viz. the six said to have been given to Adam: (1) against idolatry, (2) blasphemy, (3) bloodshed, (4) uncleanness, (5) theft, (6) the precept of obedience to authorities, and (7) that given to Noah against "flesh with the blood"; but he had not the full Israelite privileges, he must not study the law nor redeem his firstborn. But all this is rabbinical systematizing theory; in fact, the N. T. only in a general way recognises two degrees of converts to Judaism. The eunuch of Candace was a sample of the full convert, circumcised and baptized at his admission (Otho, Lex Rabb., Baptism, for which the rabbins quoted Exod. xix. 10), followed by his presenting the corban offering of two turtle doves, as after a birth (Lev. xii. 8). The presumed existence of this proselyte baptism for males and females throws light on John's baptism and the priests' question, "why baptizest thou then?" (John i. 25) and iii. 5, 10, the Lord's words to Nicodemus, "art thou a master (teacher) of Israel, and knowest not these things?" Nicodemus ought to have understood the deeper sense to which Christ applied the familiar phrase "new birth" in connection with "baptism" of proselytes. However, there is no mention of baptism of proselytes in the Bible, the Apocrypha, Philo, Josephus, or the older targums. The centurion Cornelius was a proselyte of a less strict kind, which the rabbins would call a proselyte of the gate; otherwise a special revelation would not have been needed to warrant Peter's opening the gospel kingdom to him, as it had not been needed to open the gospel to Candace's eunuch (Acts viii. x.). "Proselyte" occurs in N. T. only Matt. xxiii. 15; Acts ii. 10, vi. 5, xiii. 43. The common phrase is "devout men," "fearing" or "worshipping God" (Acts x. 2, 7; xiii. 16, 26, 43, 50; xvi. 14; xvii. 4, 17; xviii. 7; John xii. 20). From them came the largest accession to the Christian church.

**Proverbs, Book of:** *mishle*, plural of *mashal*, "comparison" or "likeness." The Christian fathers (Clement, Ep. Cor. i. 57; Hegesippus, Irenæus in Euseb. H. E. iv. 22) entitle it "Wisdom, the sum of all virtues" (*Panaretos sophia*). Pithy sayings (comp. David's quotation, 1 Sam. xxiv. 13), like similes or with a figure. The comparison is either expressed or left for the hearer to supply. So Balaam's "parable" is prophecy in figurative language (Num. xxiii. 7-10; 1 Sam. x. 12; Esek. xii. 23, 28, xvii. 2, 3, xviii. 2, xx. 49, xxiv. 3; Luke iv. 23). In Job xvii. 1 "parable" (xxix. 1) means

a figurative, sententious, weighty embodiment of wisdom, not in this case short, but containing Job's whole argument (Ps. xlix. 4, *mashal*). In Prov. i. 6 "dark sayings" (*chidah*) are another form of proverbs, the enigmatical obscurity being designed to stimulate reflection (Hab. ii. 6, Jud. xiv., 1 Kings x. 1, 2 Chron. ix. 1, Esek. xvii. 2, Ps. lxxviii. 2); the *metitsah* (Prov. i. 6), "interpretation" (so Chald. and Vulg. versions), for which Gesenius transl. "a saying that needs an interpreter," i.e. enigmatical (Hab. ii. 6). For instance (xii. 27), "the slothful man roaseth not that which he took in hunting" requires discernment to see the point of comparison and the application; the slothful man is too lazy to hunt, and therefore has nothing to roast (comp. 2 Thess. iii. 10). "Proverb" is with Jesus' disciples equivalent to an obscure saying (John xvi. 29).

**Canonicity.** The Book of P. is found in all Jewish lists among the *chetsubim*, "writings" (hagiographa), the third division of Scripture. The Talmud (Baba Bathra, 14 b.) gives the order, Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra (including Nehemiah), Chronicles. The N. T. quotes and so canonizes (Prov. i. 16; Rom. iii. 10, 15. iii. 7; Rom. xii. 16. iii. 11, 12; Heb. xii. 5, 6; Rev. iii. 19. iii. 34; Jas. iv. 6. x. 12; 1 Pet. iv. 8. xi. 31; 1 Pet. iv. 17, 18. xvii. 13; Rom. xii. 17; 1 Thess. v. 15; 1 Pet. iii. 9. xvii. 27; Jas. i. 19. xx. 9; 1 John i. 8. xx. 20; Matt. xv. 4. xxii. 8; 2 Cor. ix. 6; Gal. vi. 7. 9. xxv. 21, 22; Rom. xii. 20. xxvi. 11; 2 Pet. ii. 22. xxvii. 1; Jas. iv. 13).

**Divisions and authorship.** The same heading, "the proverbs of Solomon the son of David king of Israel" (i. 1, x. 1, xxv. 1), marks the three divisions. Solomon spoke 3000 proverbs (1 Kings iv. 32) and "set in order" the present selection (i.-xxiv., Eccles. xii. 9). "Hesekiah" directed his pious "men" (perhaps Isaiah, Micah, Shebna, and Joah: 2 Kings xviii. 18) to supplement the collection with a series of proverbs of Solomon, not included in the collection by the royal author (Prov. xxv. 1; comp. Ecclesiastes xlvii. 14, 17). The Holy Spirit did not appoint all Solomon's proverbs indiscriminately to be put into the canon for all ages, but a selection suited for the ends of revelation. The bringing forth of God's word from obscurity fitly accompanied the reformation by pious Hesekiah, as in the case of Josiah's reformation (2 Chron. xxxi. 21, xxxi. xxx.). The Jews assign the composition of the Song of Solomon to Solomon's youth, Proverbs to his manhood, and Ecclesiastes to his old age. (1) Chaps. i.-ix. are one connected whole, in which wisdom is recommended to youths; an introduction states the aim. (2) Chaps. x.-xxiv. are single detached proverbs; from x. 1 to xxii. 16, xxii. 17 to xxiv. 21, form a more connected whole on righteousness and prudence, with an introduction; xxiv. 23-34, "these also belong to the wise," are an appendix of unconnected maxims.



(3) Chaps. xxv.—xxix., consisting of single sentences, are the selection of Hezekiah's men. Chap. xxx. is Agar's proverbs and enigmatical sayings. Chap. xxxi. consists of king Lemuel's words (ver. 1-6), and an alphabetical acrostic in praise of a virtuous woman. The repetition of many proverbs in a similar form in the middle division is due, not to their emanating from different authors, but to their having been selected out of different collections oral or written, of the same author Solomon, in which the same proverb appeared in a different connection; just as Jesus' sayings repeated in different connections (xiv. 12, xvi. 23; xxi. 2, 9, 19; x. 1, xv. 20; x. 2, xi. 4; x. 15, xviii. 11; xv. 33, xviii. 12; xi. 21, xvi. 5; xiv. 31, xvii. 5; xix. 12, xx. 2). The P. apply the truths of religion to practical life in sentences weighty and easily remembered by their terse point. [See POETRY.] Gnomic poetry is peculiarly Semitic. Instead of philosophical reasonings and argument, the results of observation are embodied in terse proverbial similitudes and maxims. A proverb is defined as "the wit of one, the wisdom of many." When the nation's experiences had become matured Solomon in a time of national peace embodied them in gnomic proverbs. Internal tranquillity favoured the growth of a contemplative spirit which suits such a work.

Favourite phrases characterize the middle division, the style of which is simple and antique. The P. are in antithetic parallelism, the second clause standing in contrast to the first. Here are the phrases "fountain of life," "tree of life," "snares of death," "healing," "health," "destruction" (*mechittah*), chap. x. 14, 15, 29, nowhere else in P.; (*ad argi'ah*) "but for a moment"; (*yon leyad*) "hand to hand," xi. 21; (*nir-gan*) "a whisperer," "talebearer" (xvii. 18, etc.), are characteristic of the middle division.

The third division, viz. of Hezekiah's men, is marked by the interrogation "seest thou?" (Prov. xxvi. 12, xxix. 20.) Things are compared by being placed side by side, connected simply by "and" (xxv. 3, 20). The antithesis is not so marked. The verses are not of two equal members; one is often shorter than the other; sometimes there are even three members in the verse. A cautious and mournful tone is thought to mark the language as to rulers, instead of the joy and reverence of the middle and older division; the state of the nation under Hezekiah at the close of the eighth century B.C. accords with his selection of these proverbs of Solomon.

The first division, with the closing part of the middle (Prov. x. 1—xxii. 16 being the germ of the book), i.—ix., xxii. 17—xxv. 1, is characterized by favourite words and constructions: as *chokmoth*, "wisdoms"; *zarah*, "the strange woman"; *nokriyyah*, "the foreigner," the adulteress who seduces youth, the opposite of true wisdom, found once in the middle division (xxii. 14). *Shephat'haim*, dual fem., is constructed with the

verb masc. plural. Warning against envy at the sinner's seeming prosperity appears (iii. 31, xxiii. 17, xxiv. 1, 19) as in Job. The disciplinary design of chastisement ("instruction," *musar*, Gr. *paideia*, correction by discipline), iii. 11-13; so Job (xxxiii. 17-30, v. 17); wisdom (Prov. ii. 4, iii. 14, viii. Job xxviii.; Prov. iii. 23, Job v. 22; Prov. viii. 25, Job xv. 7, 8). The similarity is probably due to Solomon's having become imbued with the spirit of the book of Job, through study of it. The language of the first division rises from a general exhortation, and then a particular one to youth to follow wisdom, to the sublimest and most universal strain at the close (vi. 20—ix. 18). This first division is continuous description and elucidation of truth, instead of the single proverb which characterizes the middle collection; the poetic parallelism is synonymous, not antithetic or synthetic, as in the middle division.

Keil truly says, after all these distinctions of parts, "one historical background is shown throughout, the contents corresponding only to the relations, culture, and experiences of life acquired by the political development of Israel under Solomon." The first part forms a connected *masnal* or parabolic commendation of wisdom. It is the porch, leading into the interior, the P. proper, loosely connected. The ornamental, flowing style suits the young, to whom the first division is addressed. The second, addressed to men, is in brief, business like style, compressing much in brief compass for the right conduct of life. The two sentences in each distich mutually complement each other, and the ellipsis in one is to be supplied from the antithesis in the other, e.g. (xii. 3), "a man shall not be established by wickedness [but shall be rooted out]; but the root of the righteous shall [be established and] not be moved"; xi. 12, "he that is void of understanding despiseth his neighbour [and therefore withholdeth not contemptuous words]; but a man of understanding [despiseth not his neighbour and therefore] holdeth his speech" [from contemptuous words]. So in very many verses.

From Prov. xxii. 17 to xxiv. 16 the continuous style is resumed from chaps. i.—ix. It forms the epilogue of the middle division, with a few closing disconnected maxims (xxiv. 23-34). [On the closing chaps., xxx., xxxi., see AGUR, LEMUEL, JAKEN, MASSA, ITHIEL, UCAL.] Lemuel's mother suggested the model of the closing acrostic in praise of a virtuous woman, "a looking glass for ladies" (M. Henry); the 22 verses begin with the consecutive letters of the Heb. alphabet. The introduction of a foreigner's (Lemuel) words into the inspired canon of Israel is paralleled by Balaam's and Job's words being part of Scripture.

**Providence.** Foresight, Gr. *pronoia* "forethought" (Acts xxiv. 2). As applied to God, it expresses His never ceasing power exerted in and over all His works. It is the opposite of "chance," "fortune," and

"luck." It continues creation. In relation to all things it is *universal*, and nothing is too minute for its regard; to moral beings *special*; to holy or converted beings *particular*. Each is an object of providence according to its capacity. God's providence is concerned in a sparrow's fall; His children are of more value than many sparrows, and therefore are assured of His providential care in all their concerns. Its acts are threefold; preservation, co-operation, and government. He controls all things for the highest good of the whole, acting upon every species conformably to its nature: inanimate things by physical influences, brutes according to instinct, and free agents according to the laws of free agency. Providence displays God's omnipotence, holiness, justice and benevolence. If the telescope reveals the immense magnitude and countless hosts of worlds which He created and sustains, the microscope shows that His providence equally concerns itself with the minutest animalcule. Nothing is really small with God. He hangs the most momentous weights on little wires. We cannot explain fully why evil was ever permitted; but God overrules it to good. If no fallible beings had been created there could have been no virtue, for virtue implies probation, and probation implies liability to temptation and sin. Sin too has brought into view God's wisdom, mercy, and love, harmonised in redemption, and good educed from evil; yet the good so educed by guilt does not exculpate sinners, or warrant the inference, "let us do evil that good may come" (Rom. iii. 8).

**Proofs of providence.** (I.) We can no more account for the world's continued preservation than for its original creation, without God's interposition. (II.) He sustains because He originally made it (Ps. xxxiii. 6, 13-16; Col. i. 17); as one may do what one will with his own, so God has the right to order all things as being their Maker (Isa. xiv. 8, Rom. ix. 20-23). God's interest in His own creation is Job's argument for God's restoring him (x. 3, 9-12, xiv. 15). (III.) God's power, wisdom, knowledge, and love all prove a providence. "He that denies providence denies God's attributes, His omniscience which is the eye of providence, His mercy and justice which are the arms of providence, His power which is its life and motion, His wisdom which is the rudder whereby providence is steered, and holiness the compass and rule of its motion" (Charnock). (IV.) The prevailing order in the world proves providence (Gen. viii. 22). The Gr. word for *world* and *order* is one and the same, *kosmos*, Latin *mundus*; and modern science has shown that the very seeming aberrations of the planets are parts of the universal order or law which reigns.

"All discord harmony not understood,  
All partial evil universal good."

(Isa. xl. 23, 26.) The plagues, earthquakes, drought, flood, frost,

and famine subserve ends of providence which we only in part see; and they also suggest to us the need of a providence to control them within appointed bounds, and that without such a providence all nature would fall into disorder (Jer. v. 23; Job xvi. 7-14, xxxviii. 4-14).

(V.) The present moral government of the world. Conscience stings the wicked, or civil punishments or the consequences of violating nature's laws overtake them. (1) The anomalies apparent now, the temporary sufferings of the righteous and prosperity of the wicked, the failure of good plans and success of bad ones, confirm the revelation of the judgment to come which shall rectify these anomalies [see Job]. (2) The godly amidst affliction enjoy more real happiness than the ungodly, whose prosperity is "shining misery"; (1 Tim. iv. 8; Mark x. 29, 30). (3) The sorrows of godly men are sometimes the result of their running counter to laws of nature, or even of revelation; as Jacob's lying to Isaac, repaid in kind retributively in Jacob's sons lying to him, etc., David's adultery and murder punished retributively by Absalom's lying with his father's concubines and by the sword never departing from David's house (2 Sam. xii.). (4) Yet even so they are overruled to the moral discipline of the saint's faith, patience, and experience (Rom. v. 3, 4; 1 Pet. i. 6, 7); David's noblest qualities were brought forth by Saul's persecutions, and even by Absalom's punitive rebellion (2 Sam. xv. 25, 26; xvi. 10-12). (5) There is sin even in men sincere before God; they need at times to be brought, as Job at last was, to abase themselves under God's visiting hand, and instead of calling God to account to acknowledge His ways are right and we are sinful, even though we do not see the reason why He contends with us (Job xl. 4, 5; xlii. 2-6; contrast x. 2, xxxiii. 13). (6) The issue of wickedness is seen even in this life generally, that though flourishing for a time (Jer. xii. 1) the wicked are "set in slippery places, and brought into desolation as in a moment" (Ps. lxxiii., xxxvii. 35-37; Job xx. 5).

(VI.) History vindicates providence. The histories of Israel, Judah, and Gentile nations show that "righteousness exalteth a nation" (Prov. xiv. 34). The preparations made for the gospel of our Saviour indicate a providence (Gal. iv. 4), the distinctness of prophecy waxing greater and greater as the time for the evangelization of the Gentiles approached (Luke ii. 32). The translation of the Jewish Scriptures into the language of a large part of the civilized world, Gr., by the LXX. (by it the history of providence and the prophecies of Messiah became accessible to the learned everywhere; all possibility of questioning the existence or falsifying the contents of the prophecies was taken away; the closing of the canon just before proved that the Scriptures, so translated, supplied complete all that God revealed in O. T. times); the expectation throughout the East of a great King

and Deliverer to arise in Judah; the increasing light of philosophy; the comprehension of most of the known world by the Roman empire, breaking down the barrier between E. and W., establishing a regular police everywhere, and the universal peace which prevailed at the coming of the gospel of peace; the multiplication and settling of Jews in Egypt, Asia, Greece, Italy, and western Europe (Horace, Sat. i., ix. 69-71; iv. 140): all paving the way for promulgating the gospel.

The remarkable working of providence *secretly* (for God's name never occurs in the book) is apparent in the case of ESTHER [see], whereby the fate of the whole Jewish nation hung upon a despot's whim, acted on by a favorite. The *providential preparations* for the appointed issue, Abasuerus' feast, Vaathi's womanly pride, Mordecai's informing the king of the design against his life, the choice of Esther as queen, Haman's plot, laid so cleverly yet made to recoil on himself, so that after having himself to thank for dictating the honours which he had to pay to the very man whom he wished to destroy he was hanged on the gallows he had prepared for Mordecai. So in the case of Joseph; the brothers' wicked and seemingly successful plan for defeating God's will of elevating him above them, as revealed in his dreams, was overruled to being made the very means of accomplishing it. So "Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against Christ, for to do whatsoever God's hand and God's counsel determined before to be done" (Acts iv. 27, 28; comp. Gen. xlii. 6; Prov. xix. 21, xxi. 30). Fighters against the truth have been by providence made, in spite of themselves, instrumental in spreading it, by calling attention to it and to its power in ennobling believers' lives. "They that were scattered abroad" by persecutors "went everywhere preaching the word" (Acts viii. 4), the storm that would rend the oak scatters its seed in every direction.

(VII.) Belief in providence is the basis of religion, especially of revealed religion: "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 32). So minute is His providential care that "the very hairs of our head are all numbered" (Matt. x. 30, Acts xxvii. 84, Luke xxi. 18, Dan. iii. 27); nor is the smallest saint forgotten amidst countless multitudes:

"Thou art as much His care as if beside  
Not man nor angel lived in heaven  
and earth;  
Thus sunbeams pour alike a glorious  
tide,  
To light up worlds or wake an  
insect's mirth."

See Amos ix. 9. It is God who "clothes the grass of the field." "The lot cast into the lap" seems chance, "but the whole disposing thereof is of the Lord" (Prov. xvi. 33, Jonah i. 7). God's guardianship of His people amidst dangers and

plagues appears in Ps. xci. and in His putting a difference between Israel and the Egyptians (Exod. xi. 8, 7; x. 23); the dependence of all creatures on God's providence in Ps. civ., Acts xvii. 28. Christ "upholdeth all things by the word of His power" (Heb. i. 3); "by Him all things consist" (Col. i. 17; Job xxxviii.—xli.).

**Province.** [See PROCURATOR, PROCONSUL, for the distinction of imperial and senatorial provinces under Rome, accurately observed in N. T.] Abab's "young men of the princes of the province" are probably young warriors of Gileadite chiefs recognising his supremacy, but distinct from "the children of Israel" (1 Kings xx. 14, 15, 19). Provinces existed under Solomon in his wide empire (Eccles. ii. 8, v. 8). Under the Persian king were 127, each having its own system of finance and its treasurer (Esth. i. 1, viii. 9; Ezra ii. 1, ix., v. 7, vi. 6, vii. 22, 24; Herodotus iii. 89). The satrapies were 20. The Jews had their governor (tirshatha), of their own race (Ezra ii. 63; Neh. v. 14, viii. 9), subject to the satrap (pachath) of the provinces W. of Euphrates.

**Psalms.** [See DAVID and POETRY.] The Heb. designation *tehillim*, "praises" or "hymns," occurring only in the title of Ps. cxiv. and about 30 times in the body of the Psalms, applies only to some not to all the psalms. The glorification of God is the design of them all, even the penitentiary and precatory psalms; but *tehillim* applies strictly to praise songs alone, *tephilloth* to the prayer songs; Psalms xvii., lxviii. end, closing the second book of Psalms, lxxxvi., xc., cii. title. No one Heb. title comprehends all. The Gr. LXX. have given the title "Psalms" (from *psallo* "to play an instrument") applied to the whole collection. The Heb. *mizmor* designates 65 psalms; in the Syriac version it comprises the whole (from *samar* "to decorate"), psalms of artificial, adorned structure (Hengstenberg). "A rhythmical composition" (Lowth). "Psalms," the designation most applicable to the whole book, means songs accompanied by an instrument, especially the harp (1 Chron. xvi. 4-9; 2 Chron. v. 12, 13). *Shir*, "a joyful thanksgiving song," is prefixed only to some. The various kinds are specified in Eph. v. 19; "psalms (accompanied by an instrument), hymns (indirect praise of God), . . . spiritual songs (joyous lyric pieces; contrast Amos viii. 10)."

**Titles.** Their genuineness is confirmed by their antiquity (which is proved by their being unintelligible to the LXX. translators of the Heb. into Gr.), and by their presence in the greatest number of MSS., and in fragments of Aquila, Symmachus, and Theodotion. Their obscurity and occasional want of connection with the psalm's contents (as title Ps. xxxiv.) are incompatible with their origination from forgers. The orientals, moreover, usually prefix titles to poems (Hab. iii. 1; Isa. xxxviii. 9); so David (2 Sam. xxiii.

1). The enigmatical titles, found only in the psalms of David and of David's singers, accord with Eastern taste. They are too "poetical, spirited, and profound for any later collector" (Hangstenberg). So David's "bow song" (2 Sam. i. 18), his enigmatical designation for "the song on him expert with the bow" (ver. 22). The historical hints in some titles give a clue to the dates. If the titles were added by later hands, how is it that they are wanting in those psalms where conjecture could most easily have had place, viz. the non-Davidic psalms of the fourth and fifth books, whereas they appear in the most regular and complete form in David's psalms, next in those of his singers? Now these are just the ones where conjecture is given no room for exercise; for the titles do not apparently illustrate these psalms, but are a memorial of the events which most deeply impressed David's own mind. In the last two books the historical occasions do not occur in the titles, because cycles of psalms mainly compose these books, and among such cycles psalms of an individual reference hardly have place.

**Divisions. Davidic basis of the whole.** The Psalms form one "book"; so the Lord refers to them (Luke xx. 42), so His apostles (Acts i. 20). The fathers, Ambrose (on Ps. xl.) and Jerome to Cyprian (ii. 695), describe the Psalms as five books in one volume. Based on and corresponding to the historical pentateuch, they form a poetical "pentateuch" (Epiphanius, de Mens., c. 5), extending from Moses to the times of Malachi; "the Hebrew history set to music, an oratorio in five parts, with Messiah for its subject" (Wordsworth). The Psalms, like the pentateuch, being used in Divine worship, are the people's answer to God's address to them in the law, i.e. the expression of their pious feelings called forth by the word of God.

The close of each of the five books is marked by a doxology. The "blessed be the Lord God of Israel" is taken up by Zacharias, as fulfilled in Christ (Lev. i. 68-71; Ps. cvi. 43). Book I. includes Ps. i.-xli.; Book II., Ps. xlii.-lxxii.; Book III., Ps. lxxiii.-lxxxix.; Book IV., Ps. xc.-cvi.; Book V., Ps. cvii.-cl. Book I. is according to the titles Davidic; accordingly there is no trace of any author but David. The objection from the "temple" (Ps. v. 7) being mentioned is groundless, for in 1 Sam. i. 9, iii. 3, it is similarly used for the tabernacle long before Solomon's temple was built. The argument for a post-Babylonish date from the phrase "bring back the captivity" (Ps. xiv. 7) is invalid; it is a Hebraism for reversing one's misfortunes (Job xlii. 10). Nor does the acrosticism in Ps. xxv. prove a late date, for acrosticism appears in psalms acknowledged to be David's (Ps. ix.).

In Books II. and III. David's singers have borrowed from David (excepting "a song of the beloved," Ps. xlv., and xlvii., "upon Alamoth") everything peculiar in his superscriptions; see

Ps. xlii., xliii., xlv., lxxxiv., lxxxvi. "Selah" is restricted to David and his singers; but "hallelujah" is never found in his or their psalms. So also "to the chief musician," (committing the psalm to the music conductor to prepare for musical performance in the public service: 1 Chron. xv. 21 Heb. and marg., comp. 22), is limited to David's and their psalms. The writer of 2 Sam. xxii. evidently turned into prose David's poetical superscription (Ps. xviii.); so the writer of 1 Sam. xix. 11, xxi. 13, 14, xxiii. 19, had before him the titles of Ps. xxiv., liv., lix. Hezekiah's "writing" (*miktab*) alludes probably to David's *miktam* (a "secret," or "song of deep import"), Ps. lvi., lvii. titles, for it was he who restored David's psalms to their liturgical use in the temple (2 Chron. xxix. 30). This imitation of David's title, and still more the correspondence of his prayer to David's psalms (cii. 24, xxvii. 13, xlix. 1, vi. 5, xxx. 9), is a presumption for the authenticity of David's and his singers' psalms and their titles.

Habakkuk similarly leans upon David's superscriptions, as also upon his psalms. Hab. iii. 1, "Shiggaion," comp. title Ps. vi. 1, "Son of David"; Hab. iii. 19, "to the chief musician on my stringed instruments" is derived from the titles Ps. iv. and vi. So the "Selah" (ver. 9, 13) which occurs only in the psalms of David and his singers.

The absence of the authors' names from most of the psalms in the fourth and fifth books implies that none of them have an individual and personal character, as the Davidic psalms have. In all such the psalmist represents the community. The later groups of psalms rest on the Davidic, and echo the poetry of David. Even in the psalms of David's singers, the authors, except Asaph (Ps. 1., lxxiv.) who was immediately associated with David, do not give their individual names.

**Principle of selection.** Not all Israel's lyric poetry but only (1) such as is directly religious is included in the psalter, therefore not David's dirge over Saul and Jonathan (2 Sam. i. 17-27). Also (2) only the psalms applicable to the whole church and therefore suited to the public services of the sanctuary. The individual psalmist represents the religious community whose mouthpiece he is. 2 Sam. xxiii. 1: David sings in his typical and representative character; no other psalmist in the book has personal references. Hence Hezekiah's prayer (Isa. xxxviii.) and Jonah's thanksgiving are excluded as too personal. (3) Only such as were composed under the Holy Spirit's inspiration. The very musicians who founded the sacred music were inspired (1 Chron. xv. 1, "prophecy with harps"), much more the psalmists themselves. Asaph, the writer of some psalms, was a "seer" (2 Chron. xxix. 30). David spake "in the Spirit," Christ testifies (Matt. xxii. 41-46), He classes "the Psalms," the chief book of the chetubim or hagiographa, with "the law and the prophets" (Luke xxiv. 44).

The Messianic prophetic element in David leans on Nathan's prophecy (2 Sam. vii.). Subsequent prophets develop David's Messianic predictions. The Psalms draw out of the typical ceremonial of the law its inner spirit, adapting it to the various requirements of the individual and the congregation. By their help the Israelite could enter into the living spirit of the law, and realising his need of the promised Saviour look for Him of whom the Psalms testify. They are a treasury from which we can draw the inner experiences of O. T. saints and express our corresponding feelings, under like circumstances, in their divinely sanctioned language of praise and prayer.

**Classification.** (1) Psalms of joy and gratitude, *shir, lehodah* "for confession" or ascription of praise (Ps. c.), *tehillah* (Ps. cxiv.). (2) Psalms under sorrow, giving birth to prayer: *tephillah*, "prayer song" (Ps. xc.), *lehazkir* "to put God in remembrance" of His people's needs (Ps. xxxviii., lxx.), *leannoah* "concerning the affliction" (Ps. lxxviii.), *altescheeth* "destruy not" (Ps. lvii., lviii., lix.). (3) Didactic and calmly meditative: Ps. i., xv., xxvii., xlix. The title Maschil is absent from some didactic psalms and present in others, because its design is to mark as didactic only those in which the "instruction" is covert and so might be overlooked. Thirteen are so designated, mostly of David's time. The later, composed in times of national peril, breathe a spirit of too intense feeling to admit of the calm didactic style. Moreover Solomon's proverbs subsequently to David took the place of the didactic psalms. But some maschil psalms still were composed, and these more lyric in tone and less sententious and maxim-like in style than Proverbs.

**Order.** The Holy Spirit doubtless directed the compiler in arranging as well as the writers in composing the psalms. The first psalm begins, as the sermon on the mount (Matt. v. 8), and the second closes, with "blessed." Thus this pair, announcing the blessedness of the godly and the doom of the ungodly in the coming judgment, fitly prefaces the Psalms as John the Baptist's announcement of the final judgment preludes the gospel (Matt. iii.). "A spiritual epitome of all history" (Wordsworth); the godly "meditate in the law of the Lord," the ungodly "meditate a vain thing" (Ps. i. 2, ii. 1). The five closing the psalter begin and end with "hallelujah." The principle of arrangement is not wholly chronological, though David's book of psalms is first of the five, and the post captivity book of psalms last; for Moses' psalm (xc.), the oldest of all, begins the fourth book, and some of David's psalms are in the fifth. Also the 15 songs of degrees, i.e. ascents of the pilgrims to the three national feasts at Jerusalem, though written at different times, form one group. Spiritual affinity and the relation to one another and to the whole modify the chronological arrangement. The arrangement in some instances is so

significant as to indicate it to be the work of the Spirit, not of the collector merely. Thus Ps. xxii. portrays Messiah's death scene, xxiii. His rest in paradise, xxiv. His ascension (Acts ii. 25-27, 37).

"At the time the Psalms were written they were not of such use to those among whom they were written as they are to us, for they were written to prophesy the N. T. among those who lived under the O. T." (Augustine on Pa. ci.; 1 Pet. i. 10-12.) The one great theme ultimately meant is Christ, the antitypical David, in respect to His inner life as the God-man, and in His past, present, and future relations to the church and the world (Luke xxiv. 25, 27, 41, 46).

The psalter rightly holds the middle place of the Bible, being the heart of both O. T. and N. T. Other scriptures of the O. T. have corresponding scriptures in the N. T. The pentateuch and O. T. histories answer to the Gospels and Acts; Proverbs, Ecclesiastes, and the prophets to the epistles; the Song of Solomon and Daniel to Revelation. The Psalms alone have no counterpart in the N. T., except the songs of the Virgin, Zacharias and Simeon (Luke i., ii.), because the psalter belongs to both Testaments alike, being "the hymnbook of the universal church" (Wordsworth). There is scarcely a place in the Psalms where the voices of Christ and the church are not to be found (Augustine on Pa. lix.). Christ's sufferings and conflict, ending in His reign, appear most in Books I., II.; Israel's prostration in Book III.; the fruits of His victory, the Lord's reign, and Israel's restoration after her past pilgrim state, in Book IV.; the songs of degrees, i. e. the church's pilgrim ascents below, "coming up from the wilderness, leaning upon her Beloved," and her everlasting hallelujahs, in Book V.

**Authors:** David composed 80 of the Psalms, Asaph four, singers of his school (see below) eight, the sons of Korah of David's and Solomon's times seven, Solomon two. To Jehoshaphat's [see] time belong Ps. xlvii., xlvi., lxxxiii. The occasion of Ps. xlvii. was his bloodless victory over Moab, Ammon, Edom, and the Arabians, who combined to drive Judah out of their "inheritance" (ver. 4; 2 Chron. xx. 11). The title ascribes the psalm to "the sons of Korah," just as in 2 Chron. xx. 19 the Korahites are in front of the Jews' army "to praise the Lord God of Israel with a loud voice on high"; so ver. 5 answers to 2 Chron. xx. 28. Ps. lxxvii. was perhaps sung in the valley of Berachah (blessing); Ps. lxxviii. in the temple service on their return (comp. ver. 9). As Jehoshaphat was "in the fore front" of the returning people (2 Chron. xx. 27), so "Jehovah with the sound of a trumpet went up" to His earthly temple (ver. 5). So "the fear of God was on all the kingdoms" (ver. 8, 9; comp. 2 Chron. xx. 28, 29). The breaking of Jehoshaphat's Turkish ships is alluded to xlviii. 7, his ungodly alliance being as great a danger from within as the hostile invasion from without; both alike

the grace of God averted. [See JAHAZIEL and BERACHAH.] To the time of the overthrow of Sennacherib's host under HEZEKIAH [see] belong Ps. xli., lxxv., lxxvi., lxxxvii. To the time of the carrying away of Israel's ten tribes belong Ps. lxxvii., lxxx., lxxxii. Judah intercedes with God for her captive sister; "of Asaph" in the title may mean only that one of his school wrote under his name as the master of the school. The remaining 46, except Moses' 90th Psalm, were written just before, during, and after the Babylonian captivity. As the psalms took their rise in the religious awakening under David, so the long times of growing declension subsequently were barren of additions to the psalter. The only times of such additions were those of religious revivals, viz. under Jehoshaphat, Hezekiah, and Josiah (to whose reign probably belong Ps. lxxvii., xcii., c.; this series has the common theme, Jehovah's manifestation for His people's comfort and their foes' confusion). The captivity taught the people a bitter but wholesome lesson; then accordingly psalmody revived. After the last new song sung to the Lord at the completion of the city walls under Nehemiah, no new psalm was composed under inspiration. The written word thenceforth took the place of the inspired speakers of prophecy and song.

David gave the tone to all the succeeding psalms, so that, in a sense, he is their author. Recognition of God's retributive righteousness as a preservative against despair (in undesigned coincidence with the history, 1 Sam. xxx. 6), and the sudden interposition of Divine consolation amidst sorrowful complaints, are characteristic of his psalms. They are more elevated, and abound in rare forms, whence arises their greater difficulty. He first introduced the alphabetical arrangement; also the grouping of verses with reference to numbers, and the significance of the recurrence of the names of God; also the combining of psalms in pairs, and in larger cycles. The Divine promise to his line in 2 Sam. vii. forms the basis of many of his Messianic prophecies, as Ps. cxxxvii.—cxl.; comp. with xli. 1, 2 Sam. xxii. 49. Wordsworth suggests Ps. xli. and lxxi., at the close of Books I. and II. respectively, were written at the time of Adonijah's, Joab's, and Abiathar's conspiracy when David was old and languishing, yet "in the strength of the Lord God" enabled to rise afresh in the person of Solomon his son, whose throne in Messiah is to be everlasting, as Ps. lxxii. sets forth. Of Asaph's psalms four are composed by David's chief musician: i., lxxiii., lxxviii. (warning Ephraim not to rebel against God's transfer of their prerogative to Zion and Judah), lxxxii.; a didactic and prophetic character marks them all. Eight others (Ps. lxxiv.—lxxvii., lxxix.—lxxxii., lxxxiii.), marked by his name, belong to singers in later times, who regarded him as their founder, just as the sons (followers) of Korah regarded Korah. The Heb. le [b]

before a name in the title designates the author. Pa. lxxiv. 8 answers to Jer. lii. 18, 17; the psalmist was probably one of the few Jews left by the Chaldeans "in the land." So also Ps. lxxxix. 1 alludes to the temple's "defilement" by the Chaldees (Jer. x. 25 quotes ver. 6). The psalms of the sons of Korah are fourteen, of which seven belong to David's and Solomon's times, and seven to later times. Pa. xliii., xliii., lxxxiv., lxxxvi. (according to Hengstenberg, as occurring in the midst of Korahitic psalms though superscribed with David's name), refer to Absalom's rebellion; Pa. xlv. on the invasion of the Edomites (2 Sam. viii. 13; 1 Chron. xviii. 12; 1 Kings xi. 15, 16); Pa. xlix. of general import; Pa. xlv. on King Messiah's marriage to Israel and the church, in Solomon's time; Pa. xlviii., xlviii., lxxxiii., in Jehoshaphat's time; Pa. xlvii., lxxxvii., refer to Sennacherib's host overthrown before Jerusalem, in Hezekiah's reign; Ps. lxxxv., lxxxvii., lxxxix., before the Babylonian captivity. Neither Heman nor the sons of Heman are named in the superscriptions, but the sons of Korah; perhaps because Heman, though musical and head of the Korahitic singers, was not also poetically gifted as was Asaph; Ps. lxxxviii. is gloom throughout, yet the title calls it (*shir*) a "song" of joy; this can only refer to Ps. lxxxix. which follows being paired with it; it was when the "anointed" of David's throne (Josiah) had his "crown profaned on the ground," being not able to "stand in the battle" (ver. 43), and his son Jehoahaz after a three months' reign was carried to Egypt by Pharaoh Necho (2 Chron. xxxv. 20-25, xxxvi. 1-4; Ps. lxxxix. 45); the title, "the chief musician," shows the temple was standing, Josiah had just before caused a religious revival.

**NUMBERS IN ARRANGEMENT.** The decalogue has its form determined by number; also the genealogy in St. Matthew; so the Lord's prayer, and especially the structure of the Apocalypse. So Isa. i. represents Israel's revolt in seven, divided into three and four, the four for the sinfulness, and the three for the revolt. And lii. 13—liii. 12: the introduction three verses (lii. 13-15) with the concluding two verses (liii. 11, 12) making up five, the half; the main part comprises ten (liii. 1-10), divided into seven for Messiah's humiliation (three of which represent Messiah's sufferings, four their cause, His being our substitute) and three for His glorification (Hengstenberg). Similarly the form of the several psalms is regulated by numbers, especially seven divided into four and three. The correctness of our division into verses is hence confirmed. The criticism too which would dismember the psalms is proved at least in their case, and in that of whatever Scriptures are arranged by numbers, to be false.

**NAMES OF GOD.** A similar proof of the correctness of the text appears in the fact that the ELORIM psalms are peculiar to the first three books, those of David, Asaph, and the sons of Korah. So strange Lad "ELORIM" become

in later times that only the *Jehovah psalms* of David were inserted in the later books, excepting David's Ps. cviii. introductory to Ps. cix. and cx. The three form a trilogy: Ps. cviii. anticipating triumph over the foe, cix. the foe's condemnation, cx. Messiah's Divine kingly and priestly glory. In the fifth book Elohim occurs only seven times, i.e. six times in Ps. cviii. and once in David's Ps. cxlv. It is an undesigned coincidence and proof of genuineness that in independent sacred history David uses Elohim as a favourite term (2 Sam. vii.; 1 Chron. xxviii. 20, xxix. 1). In Book I. "Jehovah" occurs 272 times, Elohim 15; in Book II., Elohim 164, Jehovah 30; in Book III., Jehovah 44, Elohim 43; in Book IV., Jehovah 103, Elohim not once; in Book V., Jehovah 236, Elohim 7 times. Hengstenberg suggests the reason of David's predilection for "Elohim." The heathen regarded Jehovah as designating the local God of Israel, but not God absolutely, possessing the whole fulness of the Godhead. So David felt it unnecessary to express "Jehovah," because He was unquestionably Israel's God; it was only contested whether He was Elohim. David boldly, in the face of mighty nations, asserts the nullity of their gods and the sole Godhead of Jehovah; comp. Ps. xviii. 31, "who is Elohim but Jehovah?" Jehovah is understood before Elohim in Elohim psalms, as the doxology at the end of the second book recognises, "blessed be Jehovah Elohim" (Ps. lxxii. 18). Latterly when the falsely called Elohim of surrounding nations began to be honoured in Israel the term gave place to Jehovah for expressing the true God. Ps. xviii. is "a great hallelujah, with which David retires from the theatre of life."

I. The first book (Ps. i.—lxii.) the Davidic-Jehovah psalms. II. The second book (Ps. lxiii.—lxxii.) the Elohim psalms; viz. of David's singers, the sons of Korah (Ps. lxiii.—lxix.), Asaph's (Ps. l., then David's Elohim psalms (Ps. li.—lxi.), Solomon's Elohim psalm (Ps. lxxii.). III. Ps. lxxiii.—lxxxix., the Jehovah psalms of David's singers; of Asaph (Ps. lxxiii.—lxxxiii.), of the sons of Korah (Ps. lxxxiv.—lxxxix.). Thus in the arrangement the Jehovah psalms (Jehovah being the fundamental name) enclose the Elohim psalms; so the first book doxology begins with *Jehovah*; the second has, let *Jehovah Elohim* be praised; the third, let *Jehovah* be praised. IV. (Ps. xc.—cvi.) The psalms of David in the last two books are inserted as component parts into the later cycles. The subscription, Ps. lxxii. 20, "the prayers of David, the son of Jesse, are ended," distinguishes the detached from the serial psalms of David; so Job xxxi. 40 is not contradicted by his again speaking in chap. xl. xlii. Moses' Psalm xc. is put after David's and his singers' psalms, because David was so pre-eminent as the sweet psalmist of Israel. Ps. xci.—c. are connected. Then follows David's trilogy, ci.—ciii., and the trilogy of

the captivity (Ps. civ.—cvi.). V. Ps. cvii.—cl. are (excepting David's psalms incorporated) after the return from the captivity. The dodecad Ps. cviii.—cxix. is composed of a trilogy of David introducing nine psalms sung at laying the foundation of the second temple. Ps. cxix. is the sermon (composed by EZRA [sec]) after the Hallel, to urge Israel to regard God's word as her national safeguard. Ps. cxx.—cxxxiv., the pilgrim songs ("songs of degrees"), viz. four psalms of David, one of Solomon, and ten nameless ones, are appropriate to the time of the interruption of the temple building. Ps. cxxxv.—cxlvii. (including David's psalms incorporated with the rest) celebrate its happy completion. Ps. cxlviii.—cl. were sung at the consecration of the city walls under Nehemiah.

J. F. Thrupp (Smith's Bible Dict.) maintains that as Ps. lxxiii.—lxxxiii. do not all proceed from Asaph, but from members of the choir which he founded, so the psalms in Books III., IV., V., inscribed with the name of David, were written by his royal representatives for the time being (Hezekiah, Josiah, Zerubbabel, etc.), who prefer honouring the name of their ancestor to obtruding their own names. But why then should one of the psalms in question be inscribed with "Solomon" rather than David? The psalms accord with David's circumstances; their containing phrases of David's former psalms is not inconsistent with his authorship, as the sacred authors often repeat their own inspired words. The Chaldaisms of Ps. cxxxix. are due to David's adapting uncommon phrases to a lofty theme.

In 2 Maccabees the collection of David's psalms is attributed to Nehemiah. Jerome, Ep. ad Sophronium, and the Synopsis in Athanasius, ascribe the collection to Ezra, "the priest and ready scribe in the law of Moses" (Ezra vii. 6; Neh. viii. 9). [ON SHIGGAION, etc., see the words as they occur.] Finally, if we would "taste the honey of God" we must "have the palate of faith." "Attune thy heart to the psalm. If the psalm prays, pray thou; if it mourns, mourn thou; if it hopes, hope thou; if it fears, fear thou. Everything, in the psalter, is the looking glass of the soul" (Augustine on Ps. xcvi. and xxx.). The heart, the lips, and the life must be in accord with the psalm, to derive the full blessing. "Vita sic canta, ut nunquam sileas." (Augustine on Ps. cxlvi.)

**Psaltery.** A stringed instrument played by the hand to accompany the voice, Heb. *nebel*. In Ps. xxxiii. 2 omit "and," transl. "sing with the psaltery an instrument of ten strings." Josephus (Ant. vii. 12, § 3) mentions that ordinarily it had 12 strings; *nebel* means lit. a *leather bottle*, the psaltery was named so from its shape (Ps. xcii. 3, cxliv. 9). The *kinnor*, "lyre," had ten strings, but was played with a quill, not with the hand.

**Ptolemais.** Originally ACCRO; the

old name is resumed, *St. Jean d'Acro*. Paul visited the Christians there on his return from his third missionary journey, between Tyre and Coesarea (Acts xxi. 8, 7, 8).

**Pua.**—PHUVAH. 1. Num. xxvi. 28: father of TOLA, the judge (Jud. x. 1). [See PUNITES, P.'s descendants.] 2. 1 Chron. vii. 1. 3. [See MID-WIVES.]

**Publican.** Only mentioned in Matthew, Mark and Luke. Matthew leaves the parable of the publican to Luke (xviii. 9), because he is the publican from whom it is drawn. In the N. T. are meant not the "publicani" (never mentioned in the N. T.) who were generally wealthy Roman knights, capitalists at Rome, that bought for a fixed sum to be paid into the treasury (*in publicum*) the taxes and customs of particular provinces. Under them were "chiefs of publicans," having supervision of a district, as Zacchæus (Luke ix.), in the provinces; and under these again the ordinary "publicans" (in the N. T. sense) who, like Levi or Matthew, gathered the customs on exports and imports and taxes (Matt. ix. 9, 10, 11; Mark ii. 14, etc.). The office for "receipt of custom" was at city gates, on public roads, or bridges. Levi's post was on the great road between Damascus and the seaports of Phœnicia. Jericho, Zacchæus' head quarters, was centre of the balsam trade. Jesus, preferring a publican's house to that of any of the priests at Jericho, then said to number 12,000, marks the honour He does to Zacchæus and drew on Him the indignation of Jewish bigots. Even the chief publican, Zacchæus implies, often "took from men by false accusation" (*esukophantessa*, rather "unfairly exacted," "extorted"); Luke iii. 13 also, John the Baptist's charge "exact no more than that which is appointed you." Still more odious to the Jews was the common publican, with whom most they came in contact. Inquisitorial proceedings and unscrupulous extortion in a conquered country made the office, hateful already as the badge of God's elect nation's subjection to heathen, still more so. Most Jews thought it unlawful to pay tribute to heathen. To crown all, the publicans were often Jews, in the eyes of their countrymen traitors to Israel's high calling and hopes; to be spoiled by foreigners was bad, but to be plundered by their own countrymen was far worse. Publican became synonymous with "sinner" and "heathen" (Luke xv. 1, 2; Matt. xviii. 17, v. 46, xxi. 31; Mark ii. 15, 16). The hatred and contempt in which they were held hardened them against all better feelings, so that they defied public opinion. As the Pharisees were the respectable and outwardly religious class, so the publicans were the vile and degraded. Hence the rabbins declared, as one robber disgraced his whole family, so one publican in a family; promises were not to be kept with murderers, thieves and publicans (Nedar iii. 4); the synagogue alms box and the temple corban must not receive

their alms (Baba Kama x. 1); it was not lawful to use riches received from them, as gotten by rapine; nor could they judge or give testimony in court (Sanhedr. 25, § 2). Hence we see what a breach of Jewish notions was the Lord's eating with them (Matt. ix. 11), and His choice of Matthew as an apostle, and His parable in which He justified the penitent self-condemned publican and condemned the self-satisfied Pharisee. They were at least no hypocrites. Abhorred by all others, it was a new thing to them to find a Holy One "a friend of publicans" (Matt. xi. 19).

**PUBLIUS.** Chief ("first," Gr.) man of Melita; "lodged courteously for three days." Paul when shipwrecked (Acts xviii. 7). His hospitality to Christ's servant was rewarded (comp. Heb. xiii. 2) in the cure of his father's bloody flux by Paul. The designation (Gr.) "first of the island" could not have been from his "possessions" in his father's lifetime. Two inscriptions at Civita Vecchia in Malta mention the official title, "first of the Meliteans"; thus Publius was legate of the prætor of Sicily, to whose jurisdiction Malta belonged.

**PUDENS.** [See CLAUDIA.] 2 Tim. iv. 21. (Martial. xi. 54; Tacitus, Ann. xiii. 21; Agricola 14.)

**Puhtes.** 1 Chron. ii. 53, of the families of Kirjath Jearim.

**Pul.** Isa. lxvii. 19. Philæ, an island in the Nile, the border between Egypt and Ethiopia (Borchart). LXX. read *Phud*. *PHUT* [see] ought to be read for Pul; comp. Nah. iii. 9. An African people is meant by Isaiah (Ezek. xxvii. 10, xxx. 5).

**Pul.** [See ASSYRIA.] The first Assyrian king mentioned in Scripture. When Menahem neglected to apply for "confirmation in his kingdom," on ascending the throne of Israel, to the Assyrian king, his lord paramount (for the black obelisk shows that Jehu paid tribute to Shalmaneser as early as 884 B.C.), Pul came against the land (2 Kings xv. 19, 20; 1 Chron. v. 26). Menahem's smiting Tiphshah (ver. 16) or Thapsacus was a direct attack on the Assyrian dominion W. of the Euphrates. With 1000 talents of silver he induced Pul "to confirm the kingdom in his hand." Pul's wife was the famous Semiramis of Babylon (Herodot. i. 184). *Assyria* in records make no mention of Pul; but Berossus mentions Pul a *Chaldean* king exactly at this time, whilst Asshur-lush was reigning at Nineveh. The Jews called him "king of Assyria," that being the dominant empire at the time; so Nabopolassar of Babylon is called "king of Assyria" (2 Kings xxiii. 29), and Darius Hystaspes Ezra vi. 22. Moreover, just about 763 B.C. some western Assyrian provinces had been broken off and joined to the Babylonian king's empire. He being thus master of the Assyrian portion next Palestine appeared to the Jews to be "king of Assyria," about 763-760 B.C. Some identify Pul with Phulakh, mentioned in a Nimrud inscription (comp. LXX. for Pul). Schröder and G. Smith regard Pul as the Babylonian name of Tiglath

Pileser, and as the "Porus" in the astronomical canon who began to reign at Babylon 731 B.C., the very year in which the cuneiform records date Tiglath Pileser's overthrow of Chinur king of Babylon, whom the canon makes the immediate predecessor of Porus (a name identical with Pul). The last year of Porus in the cuneiform canon of kings is also the last year of Tiglath Pileser.

**Pulsa.** Dan. i. 12, 16, *ser'onim*, edible "seeds" or grain of any kind, barley, wheat, millet, vetches. Leguminous seeds roasted are still used in the East (comp. 2 Sam. xvii. 28). Gesenius explains "vegetables grown from seeds, in general."

**Punishments.** [See Cross, etc.] Death was the punishment of striking or even reviling a parent (Exod. xxi. 15, 17); blasphemy (Lev. xxiv. 14, 16, 23); sabbath breaking (Num. xv. 32-36); witchcraft (Exod. xxii. 18); adultery (Lev. xx. 10); rape (Deut. xxii. 25); incestuous and unnatural connection (Lev. xx. 11, 14, 16); man stealing (Exod. xxi. 16); idolatry (Lev. xx. 2). "Cutting off from the people" is *ipso facto* excommunication or outlawry, forfeiture of the privileges of the covenant people (Lev. xviii. 29). The hand of God executed the sentence in some cases (Gen. xvii. 14; Lev. xxiii. 30, xx. 3, 6; Num. iv. 15, 18, 20). Capital punishments were stoning (Exod. xvii. 4); burning (Lev. xx. 14); the sword (Exod. xxxii. 27); and strangulation, not in Scripture, but in rabbinical writings. The command (Num. xxv. 4, 5) was that the Balaam-sinners should be slain first, then impaled or nailed to crosses; the Heb. there (*hoqua'*) means *dislocated*, and is different from that in Deut. xxi. 22 (*thalitha tolv*), 23. The hanged were accounted accursed; so were buried at evening, as the hanging body defiled the land; so Christ (Gal. iii. 13). The malefactor was to be removed by burial from off the face of the earth speedily, that the curse might be removed off the land (Lev. xviii. 25, 28; 2 Sam. xxi. 6, 9).

Punishments not ordained by law: *sawing asunder*, and *cutting with iron harrows* (Isaiah, Heb. xi. 37; Ammon, in retaliation for their cruelties, 2 Sam. xii. 31, 1 Sam. xi. 2); *pounding in a mortar* (Prov. xxvii. 22); *precipitation* (Luke iv. 29, 2 Chron. xxv. 12); *stripes*, 40 only allowed (Deut. xxv. 3), the Jews therefore gave only 39; the convict received the stripes from a three-thonged whip, stripped to the waist, in a bent position, tied to a pillar; if the executioner exceeded the number he was punished, a minute accuracy observed in 2 Cor. xi. 24. The Abyssinians use the same number (Wolff, Travels, ii. 276). Heaps of stones were flung upon the graves of executed criminals (Josh. xv. 25, 26; 2 Sam. xviii. 17); to this day stones are flung on Absalom's supposed tomb. Outside the city gates (Jer. xxii. 19, Heb. xiii. 12). *Punishment in kind* (*lex talionis*) was a common principle (Exod. xxi. 24, 25). Also compensation, restitution of the

thing or its equivalent (ver. 18-26). Slander of a wife's honour was punished by fine and stripes (Deut. xxii. 18, 19).

**Punites.** One of the four families of the tribe of Issachar (Num. xxvi. 23, 1 Chron. vii. 1), whose combined numbers in the Mosaic census were 64,300.

**Punon, PINON.** Gen. xxxvi. 41. An Edomite local city; the Phœno of Eusebius and Jerome, the penal abode of convicts sent to labour in the neighbouring copper mines. The LXX. have *Phinon*. Between Petra and Zoar, probably near the Roman road between them. Seen between of a ruined castle, Fenân (iii. 17). Phœno probably lay E. of, not within, Edom; as the Roman road is much to the right of the direct line of march. P. may coincide with Kala'at Aneizeh, between el Ahsa (Oboth) and Ma'an (Num. xxxiii. 42). Israel's second last stage before reaching the plains of Moab.

**Purification.** The outward purification with water, symbolising man's need of inward purity before admission into God's presence. [See LEPER, PRIEST, BIRTH, NAZARITE: Lev. xi. 25, 40, xii. 6, 8, xv. 2; Luke ii. 22-24; Num. xix., xxxi. See HEIFER, RED: Heb. ix. 13.] The rabbins multiplied unauthorised purifications, e.g. enps, pots, couches, etc. (Mark vii. 3, John ii. 6.)

**Purim.** [See ESTHER.] From a Persian word, "lots"; because Haman had cast lots to find an auspicious day for destroying the Jews (Esth. iii. 6, 7, ix. 24). The feast of Purim was kept on the 14th and 15th days of Adar. An introductory fast was subsequently appointed on the 13th, commemorating that of Esther and of the Jews by her desire before she ventured into Ahasuerus' presence (iv. 16). When the stars appear at the beginning of the 14th candles are lighted in joy, and the people assemble in the synagogue. Then the megillah "roll" of Esther is read through historically. On Haman's name being mentioned the congregation exclaim, "let his name be blotted out!" His sons' names are read in one enunciation to mark they were all hanged at once. At the close of reading the megillah all cry out, "cursed be Haman, blessed be Mordecai; cursed be Zeresh (Haman's wife), blessed be Esther; cursed be all idolaters, blessed be all Israelites, and blessed be Harbonah who hanged Haman!" The repast at home is mainly milk and eggs. At morning service Exod. xvii. 8-16, the doom of Amalek the people of Agag (1 Sam. xv. 8), Haman's ancestor (Esth. iii. 1), is read. Saturnalian-like drinking and acting, the men assuming women's attire (the Purim suspending the prohibition, Deut. xxii. 5), and offerings for the poor, characterize the feast (Esth. ix. 17, 18, 19-32). The feast began among the Jews of their own accord; Mordecai wrote confirming it, and Esther joined with him in "writing with all authority to confirm this second letter of Purim." [See JESUS CHRIST on "the feast of the Jews," John v. 1, not probably

Purim (which Vat. and Alex. MSS. reading, "a," favours), but the *pass-over* (which Sin. MS., "the," indicates).]

**Purple:** *arg'ran*. Obtained by the Tyrians from the shell fish *Murex purpura*, and *conchylium* (Exod. xxv. 4, xxxv. 25; Jud. viii. 26; Prov. xxxi. 22).



**Purse.** Often the girdle (*zonē*): Matt. x. 9, Mark vi. 8. Or a bag for money, and for merchants' weights (Gen. xlii. 35; Prov. i. 14; Isa. xlii. 6; John xii. 6, *glossokomon*, lit. a bag for carrying mouthpieces of musical instruments).

**Puteoli.** The port of Italy to which ships from Egypt and the Levant commonly sailed (Josephus, Ant. xviii. 7, § 4; so Acts xxviii. 13). The bay of Naples was then named from it, *sinus Puteolanus*. A cross road led thence to Capua, there joining the Appian Way to Rome. Sixteen piers of the harbour mole, formed of the concrete *pozzolana*, remain. P. was at the E. of the bay, Baie at the W. P. comes from *puteus* a "well," or *puteo*, "to smell strong," from the offensively smelling mineral springs.

**Putei.** Exod. vi. 25. An Egyptian name, "devoted to El." Father in law of Eleasar the priest.

**Pygarg:** *dishon*. A clean animal (Deut. xiv. 5). A generic name for the *white rumped* (as *pygarg* means in Gr.) antelope of northern Africa



and Syria. The LXX. have transl. the Heb. by "pygarg"; living near the habitat of the pygarg they were likely to know. The *mohr* kind is best known, 2 ft. 8 in. high at the croup. The tail is long, with a long black tuft at the end; the whole part round the base of the tail is white, contrasting with the deep brown red of the flanks. Conder (Pal. Expl., July 1876) makes it the *gazelle*.

Q

**Quail:** *selav*. The Arabic name is similar, which identifies the *quail* as meant. Twice miraculously supplied to Israel (Exod. xvi. 13; Num. xi. 31, 32). Ps. cv. 40 connects the quail with the manna, and therefore refers to Exod. xvi. 13, the first sending of quails, the psalm moreover referring to God's acts of *grace*. Ps. lxxviii. 27, 31, refers to the second sending of quails (Num. xi.) in chastisement (Ps. cvi. 14, 15). The S.E. wind blew them from the Elanitic

gulf of the Red Sea. Transl. "threw them over the camp . . . about two cubits above the face of the ground." Wearing with their long flight they flew breast high, and were easily secured by the Israelites. They habitually fly low, and with the wind. The least gatherer got ten homers' (the largest Hebrew measure of quantity) full; and "they spread them all abroad for themselves" to salt and dry (Herodot. ii. 77). "Ere the flesh was consumed" (so Heb.) God's wrath smote them. Eating birds' flesh continually, after long abstinence from flesh, a whole month greedily, in a hot climate predisposed them by surfeit to sickness; God miraculously intensified this into a plague, and the place became KIBROTH HATTA'AVAH [see], "the graves of lust." The red legged crane's flesh is nauseous, and is not therefore likely to be meant. "At even" the quails began to arrive; so Tristram noticed their arrival from the S. at night in northern Algeria two successive years. Ornithologists designate the quail the *Coturnix dactylisonans* (from its shrill piping cry).

**Quartus.** A Christian at Corinth whose salutations Paul sends to the Roman Christians (Rom. xvi. 23).

**Quaternion.** A guard of four soldiers, two attached to the prisoner, two outside his cell door. Four quaternions took by turns the guard over Peter for the four night watches (Acts xii. 4).

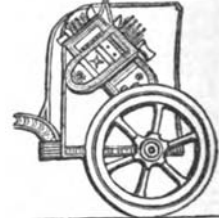
**Queen:** *malkah* "queen regnant" (1 Kings x. 1, Dan. v. 10, Esth. i. 9); *sheegal* "the queen consort" (Ps. xlv. 9, Dan. v. 2, 3); *gebirah* "powerful mistress," "the queen mother." Polygamy lessened the influence of the kings' wives, whose hold on his affections was shared by others and was at best precarious; but the queen mother enjoyed a fixed position of dignity. So Bathsheba (1 Kings ii. 19, etc.); Maachah (1 Kings xv. 13); 2 Kings x. 13, Jezebel; Jehoiachin's mother (xxiv. 12; Jer. xiii. 18, xxix. 2).

**Queen of heaven.** Astarte [see ASHTORETH] (Jer. vii. 18, xlv. 17-25). Wife of Baal or Moloch, "king of heaven." The male and female pair symbolised nature's generative powers, whence prostitution was practised in her worship. The worshippers stoutly refused to give up her worship, attributing their recent deprival of plenty to discontinuing her service, and their former plenty to her service. God makes fools' present prosperity their doom (Prov. i. 32) and does good to His people in their latter end (Deut. viii. 16). In Jer. xlv. 19 Maurer transl. "did we form her image." *Crescent shaped cakes* were offered to the moon. Beltis, the female of Bel or Baal, was the Babylonian "queen of heaven." Ishtar the Babylonian Venus (in the Sardanapalus inscriptions) was also "the mistress of heaven and earth." Babylon, Israel's instrument of sin, was in righteous retribution made Israel's punishment (Jer. ii. 19).

**Quicksands.** *The Syrtis*, in the sea off the N. African coast between Carthage and Cyrene. [See CLAUDA,

EUROCLYDON, MELITA, PAUL.] Acts xxvii. 17, for "strake sail" (which would have hurried them into the danger), transl. "they lowered the gear" (*chalasantes to skeuos*), i.e., afraid of falling into the Syrtis with the storm from the N.E., they took down the higher sail and kept only the storm sail set, turning the ship's head off shore and standing on as best they could. There were two Syrtes; the eastern one the gulf of Sidra, the western one, smaller, the gulf of Cabes.

**Quiver.** (1) *Teli*, from a root "to hang," either the quiver for holding arrows or a sword hung by the side.



ASSYRIAN CHARIOT WITH QUIVER.

(2) *Ashpah*; covering the arrows, as our *quiver* is from *cover*. Slung at the back when not being used, by a belt; when in use brought in front.

R

**Raamah.** A Cushite race. Called son of Cush (Gen. x. 7; LXX. transl. *Rhegma* the same as that in Ptolemy vi. 7, S. of the Persian gulf). Sheba and Dedan are R.'s sons (Ezek. xxvii. 22). His locality must therefore be southern Arabia. Renowned as traders with Tyre and other peoples (Ezek. xxvii. 22).

**Raamiah** = whom Jehovah makes to tremble (Neh. vii. 7). Reeliah in Ezra ii. 2.

**Rabbah.** Meaning greatness of size or numbers. 1. AMMON'S [see] chief city, its only city named in Scripture, in contrast to the more civilised Moab's numerous cities (Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ezek. xxi. 20). Conjectured to be the Ham of the Zuzim (Gen. xiv. 5). After Hanun's insult Abiahai and Joab defeated the allies Ammon and the Syrians of Bethrehob, Zoba, Ishtob, and Maachah (2 Sam. x.). The following year David in person defeated the Syrians at Helam. Next Joab with the whole army and the king's body guard (including Uriah: 2 Sam. xxiii. 39) besieged Ammon (xi.; 1 Chron. xix., xx.). The ark apparently accompanied the camp (2 Sam. xi. 11), a rare occurrence (1 Sam. iv. 3-6); but perhaps what is meant is only that the ark at Jerusalem was "in a tent" (vii. 2, 8) as was the army at Rabbah under Jehovah the Lord of the ark, therefore Uriah would not go home to his house. The siege lasted nearly two years, from David's first connection with Bathsheba to the birth of Solomon. The Ammonites made unsuccessful sallies (xi. 17). Joab finally took the lower town, which, from