

place of Pedaiah, father of Zebudah (2 Kings xxiii. 36). Probably Dumah, a town in the mountains of Judah near Hebron (Josh. xv. 52).

Rust. Jas. v. 3. "The rust (*ios*) of your riches shall be a witness against you" in the judgment, that your riches were of no profit, lying unemployed, and so contracting rust. Matt. vi. 19, 20, "rust" (*brosis*), "corrosion."

Ruth. From *Reuth*, feminine of *Reu*, "friend." In beautiful contrast to Judges' end in interminable bloodshed, the book of Ruth is a picture of a peaceful, virtuous, filial obedience, and the rich reward of choosing the Lord at the sacrifice of all else. Orpah's end is shrouded in darkness, whilst Ruth is remembered to all generations as chosen ancestress of Messiah. Boaz' name is immortalized by linking himself with the poor Moabitess, whilst the kinsman who would not mar his own inheritance is unknown. Goethe said of this book, "we have nothing so lovely in the whole range of epic and idyllic poetry." Ruth is an instance of natural affection made instrumental in leading to true religion. A "blossom of heathendom stretching its flower cup desiringly towards the light of revelation in Israel."

Object. In iv. 18-22 the author shows his aim, viz. to give a biographical sketch of the pious ancestors of David the king. The book contains the inner and spiritual background of the genealogies so prominent in Scriptures. The family life of David's ancestors is sketched to show how they walked in single hearted piety towards God, and justice and love, modesty and purity towards man. "Ruth the Moabite, great great grandmother of David, longed for the God and people of Israel with all the deepest earnestness of her nature, and joined herself to them with all the power of love. Boaz was an Israelite without guile, full of holy reverence for every ordinance of God and man, and full of benevolent love and friendliness towards the poor heathen woman. From such ancestors was the man descended in whom all the nature of Israel was to find its royal concentration and fullest expression." (Auberlen.) There is also involved a Messianic trait, prophetic of the coming world wide church, in the fact that Ruth, a heathen of a nation so hostile to Israel as Moab, was counted worthy to be tribe mother of the great and pious king David on account of her love to Israel and trust in Israel's God. Tamar and Rahab are the other two similar instances in Christ's genealogy (Gen. xxxviii., Josh. vi. 25, Matt. i. 3, 5).

Ruth is historically a supplement to Judges and an introduction to I and 2 Samuel, which give no account of David's ancestors. But the Heb. canon puts Ruth in the hagiographa among the five megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther), read in the synagogue at the feast of weeks. The three classes of the O. T. CANON [see] were arranged according to the

relation in which their authors stood to God and the theocracy, and in which the books themselves stood in contents and spirit to the Divine revelation. Ruth is not a mere appendix to Judges, and differs from that book in style, contents, and design. The time passes beyond that of Judges.

Time of composition. The close of Ruth shows it was written not earlier than David's having obtained that prominence as king which made his genealogy a matter of such interest. An interval of 160 or 170 years therefore elapsed between the events and this book's record of them. By this time the custom mentioned in iv. 7 of taking off the shoe in barter, which had prevailed, had fallen into desuetude, so that the writer feels it necessary to explain the custom to his readers. The Chaldaisms (*ta'aburi, tidbaquin*, ii. 8, 21; *yiquetzurun*, ii. 9; *santi, yaradi, shakabti*, iii. 3, 4; *Mara for Marah*, i. 20; *lahen, 'agan*, i. 13) occur only in the speeches of the persons introduced, not in the writer's own narrative. He simply gives the forms and words used in common conversation, as he found them in the written documents which he used for his book, probably relics of the archaic language subsequently appropriated by Chaldee.

The story is as follows. In a famine under the judges (whether caused by Eglon's occupation of Judah, or under Gideon, Jud. vi. 3, 4, or in Eli's time) Elimelech and Naomi migrated to Moab, where Ruth married Mahlon their son. At the end of ten years, there being plenty in Judah, Naomi, now a widow and childless, returned; and Ruth in spite of her mother-in-law's suggestion that she should go back with Orpah (comp. Luke xxiv. 28), at the sacrifice of home and Moabite kindred (comp. Luke xiv. 27, 28), clave to Naomi (Prov. xvii. 17, xviii. 24). Her choice was that of not only Naomi's people but chiefly of Naomi's "God" (Josh. xiv. 14, 15, 19). The Lord, by Naomi's entreaty that she should return from following, tested her faith (comp. 1 Kings xix. 20); with "whither thou goest I will go" comp. John xii. 26, Rev. xiv. 4 middle; with Ruth ii. 11, "thou hast left the land of thy nativity and art come unto a people which thou knewest not heretofore," comp. Gen. xii. 1, Acts vii. 3, 5. God's providence "under whose wings she was come to trust" (Ruth ii. 12; Ps. xvii. 8, xxxvi. 7) guided her to Boaz' field to glean. At Naomi's suggestion she claimed from him that he should perform the part of her late husband's near kinsman by purchasing Elimelech's inheritance and marrying her. The nearest kinsman having declined, Boaz did so. The date of the events is brought down to the time of Eli by the supposition that names have been omitted in the genealogical list of Boaz' ancestors. Without the insertion of such names Boaz would be 112 when Obed was born, and Obed and Jesse would beget sons at a similarly advanced age.

Rye. Exod. ix. 32. Heb. *kusse-*



neth; Arabic *chisana*; rather "spelt," *Triticum spelta*. Ezek. iv. 9. Rye is a northern plant, whereas *spelt* was long cultivated in Egypt and the East (Herodot. ii. 36). Nutritious, hardy, like bearded wheat; but there is a smooth variety also. The root is *casam*, suiting the bearded form in its meaning "to have hair," and the smooth bald variety in its meaning "to shear."

S

Sabaoth, Lord of. Heb. *tzebaoth* (not *sabbath*, an altogether different word), i.e. of hosts, viz. of the heavenly powers (1 Kings xxii. 19; Ps. ciii. 21, cxlviii. 2; Rom. ix. 20; Jas. v. 4, reminding the rich who think the poor have no advocate that the Lord of the whole hosts in heaven is their patron). Implying the boundless resources at His command for His people's good (Ps. lix. 5). The *sabaoth* included both the angelic and starry hosts. The latter were objects of the idolatry hence called *sabaism* (2 Kings xvii. 16). God is above even them (1 Chron. xvi. 26). The "groves" symbolised these starry hosts. In contrast, Jehovah is the Lord of them, therefore alone to be worshipped. The title does not occur in the pentateuch, nor earlier than 1 Sam. i. 3, but in the singular Josh. v. 14, 15.

Sabbath. Heb. *rest*. Applied to the days of rest in the great feasts, but chiefly to the seventh day rest (Exod. xxxi. 15, xvi. 28). Some argue from the silence concerning its observance by the patriarchs that no sabbatic ordinance was actually given before the Sinaitic law, and that Gen. ii. 3 is not historical but *anticipatory*. But this verse is part of the history of creation, the very groundwork of Moses' inspired narrative. The history of the patriarchs for 2500 years, comprised in the small compass of Genesis, necessarily omits many details which it takes for granted, as the observance of the sabbath. Indications of seven-day weeks appear in Noah's twice waiting seven days when sending forth the dove (Gen. viii. 10, 12); also in Jacob's history (xxix. 27, 28). G. Smith discovered an Assyrian calendar which divides every month into four weeks, and the seventh days are marked out as days in which no work should be done. Further, before the Sinaitic law was given the sabbath law is recognised in the double manna promised on the sixth day, that none might be gathered on the sabbath (Exod. xvi. 5, 23). The meaning therefore of Gen. ii. 3 is, God having divided His creative work into six portions sanctified the seventh as that on which He rested from His creative work. The Divine

rest was not one of 24 hours; the Divine sabbath still continues. There has been no *creation* since man's. After six periods of creative activity, answering to our literal days analogously, God entered on that sabbath in which His work is preservation and redemption, no longer creation. He ordained man for labour, yet graciously appointed one seventh of his time for bodily and mental rest, and for spiritual refreshment in his Maker's worship. This reason is repeated in the fourth commandment (Exod. xx. 10, 11); another reason peculiar to the Jews (their deliverance from Egyptian bondage) is stated Deut. v. 14, 15; possibly the Jewish sabbath was the very day of their deliverance. All mankind are included in the privilege of the seventh day rest, though the Jews alone were commanded to keep it on *Saturday*. Besides its religious obligation, its physical and moral benefit has been recognised by statesmen and physiologists. Its merciful character appears in its extension to the ox, ass, and cattle. Needless and avoidable work was forbidden (Exod. xxxiv. 21, xxxv. 3). But like other feasts it was to be a day of enjoyment (Isa. lviii. 13, Hos. ii. 11). Only the covetons and carnal were impatient of its restraints (Amos viii. 5, 6). In the sanctuary the morning and evening sacrifices were doubled, the shewbread was changed, and each of David's 24 courses of priests and Levites began duty on the sabbath. The offerings symbolised the call to all Israel to give themselves to the Lord's service on the sabbath more than on other days. The 12 loaves of shewbread representing the offerings of the 12 tribes symbolised the good works which they should render to Jehovah; diligence in His service receiving fresh quickening on the day of rest and holy convocation before Him. The Levites were dispersed throughout Israel to take advantage of these convocations, and in them "teach Israel God's law" (Deut. xxxiii. 10). The "holy convocation" on it (Lev. xxiii. 3, 8) was probably a meeting for prayer, meditation, and hearing the law in the court of the tabernacle before the altar at the hour of morning and evening sacrifice (Lev. xix. 30, Ezek. xxiii. 38). In later times people resorted to prophets and teachers to hear the O. T. read and expounded, and after the captivity to synagogues (2 Kings iv. 23; Luke iv. 15, 16; Acts xiii. 14, 15, 27, xv. 21). Philo (De Orac. c. 20; Vit. Mos. iii. 27) and Josephus (Ant. xvi. 2, 3; Apion, i. 20, ii. 18) declare the earliest Jewish traditions state the object of the sabbath to be to furnish means for spiritual edification (Lev. x. 11, Dent. xxxiii. 10). Isaiah (i. 13) condemns hypocritical keeping of sabbath. So Christ condemns the burdensome sabbath restraints multiplied by the Pharisees, violating the law of mercy and man's good for which the sabbath was instituted (Matt. xii. 2, 10, 11; Luke xiii. 14, xiv. 1, 5; John vi. 22; Mark ii. 23-28); yet inviting guests to a social meal was lawful even in their

view (Luke xiv. 5). Not inaction, but rest from works of neither mercy nor necessity, is the rule of the sabbath. Man's rest is to be like God's rest. His work did not cease at the close of the six days, nor has it ceased ever since (John v. 17; Isa. xl. 28; Ps. xcv. 4, 5). God's rest was satisfaction in contemplating His work, so "very good," just completed in the creation of man its topstone (Gen. i. 31). So man's rest is in the sabbath being the close of week day labour wrought in faith toward God. God orders "six days shalt thou labour," as well as "remember the sabbath" (Exod. xx. 8-11). "Remember" marks that the sabbath was *already long known to Israel*, and that they only needed their "minds stirred up by way of remembrance." The fourth commandment alone of the ten begins so. The sabbath is thus a foretaste of the heavenly (*sabbatism*) "keeping of sabbath" (Heb. iv. 9, 10 marg.), when believers shall rest from fatiguing "labours" (Rev. xiv. 13). The sabbath reminds man he is made in the image of God. Philo calls it "the imaging forth of the first beginning." It was to the Israelite the centre of religious observances, and essentially connected with the warning against idolatry (Lev. xix. 3, 4; Ezek. xx. 16, 20).

As the O. T. sabbath was the seal of the first creation in innocence, so the N. T. Lord's day is the seal of the new creation. The Father's rest after creation answers to Christ's after redemption's completion. The sabbath was further a "sign" or sacramental pledge between Jehovah and His people, masters and servants alike resting, and thereby remembering the rest from Egyptian service vouchsafed by God.

The weekly sabbath, moreover, was the centre of an organized system including the sabbath year and the jubilee year. The sabbath ritual was not, like other feasts, distinguished by peculiar offerings, but by the doubling of the ordinary daily sacrifices. Thus it was not cut off from the week but marked as *the day of days*, implying the sanctification of the daily life of the Lord's people. Lev. xxiii. 38 expressly distinguishes "the sabbaths of the Lord" from the other sabbaths (Col. ii. 16, 17), viz. that of the day of atonement and feast of tabernacles, which ended with the cessation of the Jewish ritual (Lev. xxiii. 32, 37-39). The decalogue was proclaimed with peculiar solemnity from mount Sinai (Exod. xix. 16-24); it was written on tables of stone, and deposited in the ark (representing Himself) covered by the mercy seat on which rested the Shekinah cloud of His glory; Moses significantly states "these vows the Lord spake, and He added no more." The decalogue was "the covenant," and the ark containing it "the ark of the covenant;" and therefore the decalogue sums up all moral duty. The sabbath stands in the heart of it, surrounded by moral duties, and must therefore itself be moral. God, who knows us best, has fixed the mean be-

tween the *too seldom* and the *too often*, the exact proportion in which the day devoted to His service ought to recur, best suited to our bodily and spiritual wants. The prophets foretell its continuance in the Messianic age (Isa. lvi. 6, 7; lviii. 13, 14; lxxi. 23). Christ moreover says "the sabbath was made for man," i.e. not for Israel only, but for universal "man" (Mark ii. 27, 28). The typical sabbath (Heb. iv. 9) must remain until the antitypical *sabbatism* appears. In Rom. xiv. 5 the oldest MSS. omit "he that regardeth not the day to the Lord he doth not regard it." As the month of Israel's redemption from Egypt became the beginning of months, so the day of Christ's resurrection which seals our redemption is made the first day sabbath. The Epistle of Barnabas, Dionysius of Corinth writing to Rome A.D. 170 ("we spent the Lord's day as a holy day in which we read your letter"), and Clemens Alex., A.D. 194, mention the Lord's day sabbath.

The judgment on the Jews for violating the sabbath was signally retributive (2 Chron. xxxvi. 21). The Babylonians carried them captive "to fulfil the word of the Lord by Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfil three-score and ten years" (Lev. xxvi. 34-36). There are exactly 70 years of sabbaths in the 490 between Saul's accession, 1095 B.C., and Jehoiakim's deposition by Nebuchadnezzar 606 B.C. Even Adam in innocence needed the sabbath amidst earthly works; much more we need it, who are fallen. The spirit of the command remains, though the letter is modified (Rom. xiii. 8-10); the consecration of one day in seven is the essential thing. The choice of the *first* day is due to Christ's appearing on that day and to apostolical usage. Rev. i. 10 first mentions "the LORD'S DAY" [see]. [See Rest.] The early church met to break bread on the first day (Acts xx. 7); it was the day for laying by of alms for the poor (1 Cor. xvi. 2). No formal decree changed the sabbath from the seventh to the first day; this would only have offended the Jews and weak Christians. At first both days were kept. But when Judaizing Christians wished to bring Christians under the bondage of the law, and the Jews became open antagonists of the church, the observance of the Jewish sabbath was tacitly laid aside, and the Lord's day alone was kept; see Col. ii. 16. Moses, the law's representative, could not lead Israel into Canaan. The law leads to Christ, there its office ceases: it is Jesus, the Antitype of Joshua, who leads us into the heavenly rest (Heb. iv. 8, 9). So legal sacrifices continued till the antitypical sacrifice superseded it. As the antitypical sabbath rest will not be till Christ comes to usher us into it, the typical earthly sabbath must continue till then.

A lawful *sabbath day's journey* (Acts i. 12) was reckoned from the distance between the ark and the tents, judged by that between the ark and the

people in Josh. iii. 4, to repair to the ark on the sabbath being a duty; viz. 2000 paces, or about six furlongs, reckoned not from each man's house but from the wall of the city. The Levites' suburbs extended to the same distance from their walls (Num. xxv. 5). [See GEZER.] Ganneau thinks Bethphage marked on the E. the boundary of the sabbatic zone which on every side surrounded the city. The MOUNT OF OLIVES [see] was exactly, as the writer of Acts says, "a sabbath day's journey from Jerusalem." What point in the mount could this be except the village of the mountain, which occupied its principal summit, and now bears its name (*Kefer et Twr*, i.e. village of the mount; Bethphage)? (Pal. Expl. Qy. Stat., April 1878, p. 60.) Christ tells His disciples, as retaining Jewish feelings, in Jerusalem to pray that their flight might not be on the sabbath, when they could only go 2000 paces from the city walls (Matt. xxiv. 20). Exod. xvi. 29 refers to not going from their place to gather manna on the sabbath.

Sabbatical Year. [See JUBILEE.] Exod. xxiii. 10, 11. Part of the same general law as the sabbath day. The land must rest fallow each seventh year. In Lev. xxv. 2-7 and Dent. xv. God ordains also the release of debtors every seventh year. The parts of the harvest crop ungathered and uncleaned in some degree sowed themselves for a spontaneous growth in the idle seventh year (Lev. xix. 9, xxiii. 22). The owners laid up corn in the previous years for it (Lev. xxv. 20-22). As the sabbath is God's assertion of His claim on time, so the sabbatical year on the land. The sabbatical year began in the seventh month, and the whole law was then read during the feast of tabernacles; so that holy occupation, not apathetic rest, characterized it, as in the case of the sabbath day. At the completion of the week of sabbatical years the jubilee crowned the whole. Canaan's conquest took seven years, the allotment of land seven more; then began the law of the sabbatical year. These "years" were observed under the N.T.; and Judaizers even sought to force their observance on Gentile Christians (Gal. iv. 10).

In Luke vi. 1 explain "the first sabbath of a year that stood second in a sabbatical cycle." Josephus (Ant. riv. 10, § 6) implies that at that time years were reckoned by their place in a sabbatical cycle. (See Ellicott, Life of Christ, p. 173, 174, and note.)

Sabbath. Gen. x. 7; 1 Chron. i. 9. Third of Cush's sons. In the Harāmsaut (the Atrāmites), a province of southern Arabia, Pliny (vi. 32) places the city Sabbatha. In this region is a dark race, differing evidently in stock from the fairer Arabs [see HAVILAH] (G. Rawlinson). The Cushites here form the middle connecting link between Ethiopia their original home and the Cushite settlement on the Euphrates, the original basis of the Babylonian population. [See BABEL.]

Sabtecha. Fifth of Cush's sons

(Gen. x. 7, 1 Chron. i. 9). Possibly in Carmania on the Persian gulf, answering to the city Samydaee of Ptolemy (vi. 8, § 7).

Sacar. 1. 1 Chron. xi. 35. SHARAR in 2 Sam. xxiii. 33. 2. 1 Chron. xxvi. 4.

Sackbut. Dan. iii. 7, 10, 15. [See MUSIC.] Gr. *sambuke*. Not, as the English term implies, a wind instrument, but played with strings. A triangle with four strings, shrill and high in key. A foreign instrument.

Sackcloth. Of coarse, dark goat's hair. Used for sacks, also for close fitting raiment in mourning; secured by a girdle (Gen. xlii. 25, 1 Kings xxi. 27, 2 Sam. iii. 31).

Sacrifice. Every sacrifice was assumed to be vitally connected with the spirit of the worshipper. Unless the heart accompanied the sacrifice God rejected the gift (Isa. i. 11, 13).

Corban included all that was given to the Lord's service, whether first-fruits, tithes (Lev. ii. 12, xxvii. 30), and gifts, for maintaining the priests and endowing the sanctuary (Num. vii. 8, xxi. 50), or offerings for the altar. The latter were: 1. *Animal*: (1) burnt offerings, (2) peace offerings, (3) sin offerings. 2. *Vegetable*: (1) meat and drink offerings for the altar outside, (2) incense and meat offerings for the holy place within. Besides there were the peculiar offerings, the passover lamb, the scapegoat, and the red heifer; also the oblation peace offering during the PASSOVER [see]. The public sacrifice, as the morning and evening lamb, was at the cost of the nation. The private sacrifice was offered by the individual, either by the ordinance of the law or by voluntary gift. *Zebach* is the general term for a slaughtered animal, as distinguished from *minchah*, "gift," a vegetable offering, or "meat (i.e. food) offering." *Olah* is the burnt offering, that which ascends (from 'alah) or is burnt; also *kaleel*, "whole," it all being consumed on the altar; "whole burnt sacrifice." *Shelem* is the peace offering. *Todah* the thank offering. *Chattath* (sin and punishment) the sin offering. *Asham*, trespass offering, accompanied by pecuniary fine or forfeit, because of injury done to some one (it might be to the Lord Himself) in respect to property. The burnt offering was wholly burnt upon the altar; the sin offering was in part burnt upon the altar, in part given to the priests, or burnt outside the camp. The peace offering was shared between the altar, the priests, and the sacrificer.

The five animals in Abraham's sacrifice of the covenant (Gen. xv. 9) are the five alone named in the law for sacrifice: the ox, sheep, goat, dove, and pigeon. They fulfilled the three legal conditions: (1) they were clean; (2) used for food; (3) part of the home property of the sacrificers. They must be without spot or blemish; but a disproportioned victim was allowed in a freewill peace offering (Lev. vii. 16, 17, xxii. 23). The age was from a week to three years old; Jud. vi. 25 is exceptional.

The sacrificer (the offerer generally, but in public sacrifice the priests or

Levites) slew the victim at the N. side of the altar. The priest or his assistant held a bowl under the cut throat to receive the blood. The sacrificial meal was peculiar to the peace offering. The priest sprinkled the blood of the burnt offering, the peace offering, and the trespass offering "round about upon the altar." But in the sin offering, for one of the common people or a ruler, he took of the blood with his finger and put it upon the horns of the altar of burnt offering, and poured out what blood remained at the bottom of the altar; in the sin offering for the congregation and for the highpriest he brought some of the blood into the sanctuary and sprinkled it seven times before the veil, and put some on the horns of the altar of incense (Lev. iv. 3, 6, 25, 30). The "sprinkling" (*hisrah*) of the blood of the sin offering with the finger or hyssop is distinct from the "casting abroad" (as the Heb. *sarah* expresses) with the bowl in which the victim's blood was received as it flowed. The Mishna says the temple altar was furnished with two holes at the S.W. corner, through which the blood made its way down to Kedron. The Heb. for burning (*hiktiv*) on the altar means to send up or take to ascend in smoke, rather than to consume (Lev. i. 9). The offering was one of sweet smelling savour sent up in flame to Jehovah, not merely consumed.

The fat burned on the altar was mainly "sweet fat" or suet, *cheleb* (Exod. xxix. 13, 22; Lev. iii. 4, 10, 15, iv. 9, vii. 4), distinct from *mishman* or *shamen* (Num. xii. 20). The *cheleb*, as the Mishna, was not to be eaten (Lev. iii. 17); the other fat might be eaten (Neh. vii. 10). A different word, *peder*, denotes the fat of the burnt offering, not exclusively selected for the altar as the *cheleb* of the other sacrifices (Lev. i. 8, 12, viii. 20). The significance of its being offered to Jehovah was that it is the source of nutriment of which the animal economy avails itself on emergency, so that in emaciation or atrophy it is the first substance that disappears; its development in the animal is a mark of perfection.

The shoulder belonging to the officiating priest was "heaved," the breast for the priests in general was "waved" before Jehovah. The wave offering (*tenuphah*) was moved to and fro repeatedly; applied to the gold and bronze, also to the Levites, dedicated to Jehovah. The heave offering (*terumah*) was lifted upwards once; applied to all the gifts for the construction of the tabernacle.

Abel offered "a more excellent sacrifice than Cain" because in "faith" (Heb. xi. 4). Now faith must have some revelation from God on which to rest. The revelation was doubtless God's command to sacrifice animals ("the firstlings of the flock") in token of man's forfeiture of life by sin, and a type of the promised Bruiser of the serpent's head (Gen. iii. 15), Himself to be bruised as the one sacrifice. This command is implied in God's having made coats of skins for Adam and Eve (Gen. iii. 21); for these must have been taken from

animals slain in *sacrifice* (for it was not for food they were slain, animal food not being permitted till after the flood; nor for *clothing*, as clothes might have been made of the fleeces, without the needless cruelty of killing the animal). A coat of skin put on Adam from a sacrificed animal typified the covering or atonement (*kaphar*) resulting from Christ's sacrifice ("atone" means to cover). Wickliffe transl. Heb. xi. 4 "a much more sacrifice," one which partook more largely of the true virtue of sacrifice (Abp. Magee). It was not intrinsic merit in "the firstling of the flock" above "the fruit of the ground." It was God's appointment that gave it all its excellency; if it had not been so it would have been presumptuous *will worship* (Col. ii. 23) and taking of a life which man had no right over before the flood (Gen. ix. 2-4). Fire was God's mode of "accepting" ("turn to ashes" marg. Ps. xx. 3) a burnt offering. Cain in unbelieving self-righteousness presented merely a *thank offering*, not like Abel feeling his need of the propitiatory sacrifice appointed for sin. God "had respect (first) unto Abel, and (then) to his offering" (Gen. iv. 4). Our works are not accepted by God, until our persons have been so, through faith in His work of grace. The general prevalence of animal sacrifice among the heathen with the idea of expiation, the victim's blood and death removing guilt and appeasing Divine wrath, is evidently a relic from primitive revelation preserved by tradition, though often incruised over with superstitions.

The earliest offering recorded as formally commanded by Jehovah, and of the five animals prescribed, is that of Abraham (Gen. xv. 9-17). The intended sacrifice of ISAAC [see] and substitution of a ram vividly represented the one only true sacrifice of the Only Begotten of the Father, in substitution for us (xxii.). Jacob's sacrifices at Mizpeh when parting with Laban, and at Beersheba when leaving the land of promise, were peace offerings (Gen. xxxi. 54, xlvi. 1). That sacrifice was known to Israel in Egypt appears from Moses alleging as a reason for taking them out of Egypt that they might hold a feast and sacrifice to Jehovah (Exod. iii. 18; v. 1, 3, 8, 17). Jethro's offering burnt offerings and peace offerings when he met Israel shows that sacrifice was common to the two great branches of the Semitic stock (Exod. xviii. 12). Balaam's sacrifices were burnt offerings (Num. xxiii. 2, 3, 6, 15); Job's were also (i. 5, xlii. 7, 8). Thus the oldest sacrifices were burnt offerings. The fat is referred to, not the blood. The peace offering is later, answering to a more advanced development of social life. Moses' order of the kinds of sacrifices in Leviticus answers to this historical succession. Therefore the radical idea of sacrifice is in the burnt offering; figuring THE ASCENT of the reconciled and accepted creature to Jehovah: "olah" (Lev. i. 9): his self-sacrificing surrender wholly of body, soul, and spirit to Jehovah. In the

sacrifice of Job (i. 5, xlii. 7, 8; Lev. i. 4) atonement is connected with the burnt offerings, mediation for the guilty resting on the sacrifice.

The blood symbolised the *life* of the offerer represented by the victim's blood, the material vehicle of life. In contrast with flesh and bones it represents the immaterial principle which survives death (Lev. xvii. 11). The passover lamb's sprinkled blood represented its life substituted for the people's life, which therefore escaped (Exod. xii. 7, 22, 23). The first mention of *throwing* the blood upon the altar (the established mode afterwards in the burnt offerings, peace offerings, and trespass offering, but not the sin offering) was when Moses "threw (so Heb.) half of the blood on the altar" (Exod. xxiv. 4-8), and after reading the covenant, and after that the people assented, he took the blood in the basins and "threw it on them, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words" (Heb. ix. 19, 20; xiii. 20). In the sin offering, on the contrary, part of the blood was offered to Jehovah by being put on the horns of the altar, and on certain occasions by being sprinkled within the tabernacle, while the rest was poured at the altar base (Lev. iv. 6, 7, 17, 18, 25, etc.; xvi. 18, etc.). In Moses' consecration of the people the blood represented their collective life consecrated to Jehovah; so in the priests' consecration with the ram's blood, and in the blood thrown on their persons, the consecrated life was given back to them to be devoted to Jehovah's service. The Mosaic law accords remarkably with modern research: "the blood is the fountain of life, the first to live, the last to die, the primary seat of the animal soul; it lives, and is nourished of itself and by no other part of the human body" (Harvey); "all other parts of the frame are formed and nourished by it" (John Hunter). The sin offering was first introduced by the law, the province of which is to awaken in man the consciousness of sin. Every sacrifice was based on atonement, and at the same time included the idea of the burnt offering, a portion ascending up to Jehovah in the flame (Lev. i. 4). The order of the law was (1) the sin offering, (2) the burnt offering, (3) the peace offering (Lev. viii. 14-22, ix. 8-22, xii. 8, xiv. 19, 20). So the spiritual order; the sinner needs (1) atonement expressed in the sin offering; then (2) he could in the burnt offering offer himself accepted as a sweet savour (Ps. li. 19) ascending to God; in virtue of this acceptance (3) he enjoyed communion with Jehovah and with God's people in the peace offering. The burnt offering came before the sin offering in the princes' offerings in dedicating the altar and in reconsecrating the nazirite, where personal holiness was subordinate to the idea of national consecration (Num. vi. 14, vii. 15, etc.; Esek. xlv. 17). The additions to sacrificial ritual made by the law were the one altar and the national priesthood and the details peculiar to the sin offer-

ing and the trespass offering. The law showed that sin must be removed before the sinner can be accepted. Bringing his victim to the tabernacle door he presented it before the Lord, and slew and cut it in pieces. Then his need of a mediator appeared in the priest's taking the victim from the worshipper, sprinkling of the blood within the tabernacle, and putting some upon the horns (the highest part towards heaven) of the altar, also placing in the altar fire some of the fat a "sweet savour" to Jehovah (Lev. iv. 31). Thus the priest "made atonement for him." Except the parts assigned to the altar, the whole flesh of the sin offering (as being "most holy," i.e. by its blood consecrated for making atonement) was eaten by the priests only within the sacred precincts (Lev. vi. 25-30, xvii. 11): [Note that Heb. *chai*, Gr. *zoe*, means life opposed to death. *Nephesh* (Heb.), *psuche* (Gr.), *anima* (Lat.), is the soul distinguished from the body, the life in man or beast: Gen. ii. 7. *Ruach* (Heb.), *pneuma* (Gr.), is the spirit opposed to the flesh: Rom. viii. 4-6, Gal. v. 17, 1 Pet. iii. 18; distinguished from "the life of the flesh," it is man's highest part, holding communion with God. See Matt. vi. 25, x. 28, 29, xvi. 26, 26; Mark viii. 35; Luke xii. 22, 28; 1 Cor. xv. 44; 1 Thess. v. 23; Heb. iv. 12.] The offerer's sin, and the victim's freedom from blemish, and the priest's atoning for him, all pointed to the spotless Saviour, at once the perfect Victim and Priest, so entering into God's presence for us as a sweet savour (Lev. iv. 20, 26, v. 6, vi. 7, xii. 8; Heb. x. 19-21; Eph. v. 2).

The offering of innocent animals in substitution for man is no arbitrary invention; it is founded on man's close connection with animals. He could not offer his own forfeited life to Divine justice, but in the life of the innocent fellow creature was found a suitable typical representative. Jesus Himself is called "the Lamb of God," "the Firstborn of every creature." The propitiatory, dedicatory, and eucharistic elements combine to give the perfect idea of sacrifice. Any one divorced from the other two would convey a wrong idea. The propitiatory alone would give the idea of atonement without consequent repentance, faith, and thankful loving obedience. Dedication alone would ignore God's holy justice, between which and our sin there must be an insuperable barrier without atonement. Thanksgiving alone would make gifts the essence of God's service, as the heathen bribe their gods by vows and offerings. The prophets take for granted sacrificial propitiation, and add that self-dedicating obedience which the burnt offering taught is what the worshippers must spiritually aim at, else their sacrifice is vain (1 Sam. xv. 22; Isa. i. 10-20; Jer. vii. 22, 23; Esek. xx. 39-44; Hos. vi. 6; Amos v. 21-27; Mic. vi. 6-8; Ps. xl. 8-11, l. 13, 14, li. 16, 17). The sacrifice had no intrinsic efficacy, and could never "make him that did the service perfect as pertaining to the

conscience" (Heb. ix. 9, x. 1, 11); but they vividly typified "Christ who through the eternal Spirit offering Himself without spot to God purges the conscience from dead works to serve the living God" (ix. 14); so that we can "draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience" (x. 22). Their need of repetition implies their intrinsic incompleteness (x. 1-3); also "bulls" and "goats" are so much inferior to man that "it is not possible their blood could take away sins" (ver. 4). Christ's atonement was made and accepted in God's foreordaining before the foundation of the world (1 Pet. i. 20, Rev. xiii. 8), so that penitent and believing offerers of sacrifices in the O. T. were accepted on the ground of it. Their victims were arbitrary and inadequate representatives of the offerer; but He is one with man the offerer, and one with God the Acceptor of the sacrifice, so our true and only mediating Priest, representative Offerer, and Victim (Heb. v. 1-4), ordained by God with an oath a High Priest for ever after the order of Melchizedek, "tempted in all points like as we are, yet without sin," yet as Son of God above all creatures, ever living to intercede for us, opening once for all access into the holiest by a new and living way (not by dead sacrifice: x. 19-22, iv. 14-16). His vicarious sacrifice is asserted (Isa. liii. 6), "the Lord hath laid on Him the iniquity of us all"; (ver. 12) "He bare the sin of many," Matt. xx. 23, "a ransom (lutron, apolutrosis: Rom. iii. 25, 1 Cor. i. 30) for (anti, substituted for) many." He is the Atonement for sinners as such, still enemies to God (Rom. v. 6-8); the Propitiation (hilastros, hilasterion: Rom. iii. 24, 1 John ii. 2), changing God's relation to man from estrangement to union, from wrath to love (Isa. xii. 1, 2); only remember it was God's love that first provided this sacrifice to make scope for love being harmonised with His unchangeable hatred of sin. (Comp. Heb. ix. 7-12 on the typical sin offering on the day of atonement; the inauguration of the Mosaic covenant, 13-23; the passover, 1 Cor. v. 7; the burning of the public or priestly sin offerings without the camp, Heb. xiii. 10-13; the altar of sacrifice typifying His passion, which "we have" as a present and ever continuing boon, "made sin for us" though He "knew no sin," 2 Cor. v. 21.) His self dedicating obedience, answering to the burnt offering, is our pattern next after having appropriated the Atonement (Heb. ii. 10, v. 7-9, x. 7-9). As He removed our guilt by His death, so by His obedience He fulfils all which the first Adam left undone (Rom. v. 19, though His "obedience" in this verse includes His atoning death; Phil. ii. 8, John x. 18). Our obedience is as necessary a complement of our faith in His atonement as the burnt offering was of the sin offering and Christ's self dedicating obedience was of His atoning sacrifice (Rom. vi. 6, xii. 1; Gal. ii. 20; 2

Cor. i. 5; Col. i. 24; 1 John iii. 16; 2 Tim. iv. 6; Phil. ii. 17). Christ's sin offering was made once for all, rending the veil between man and heaven; our continual burnt offering is accepted now through the mediation of our ever living Intercessor within the veil; the incense of His merits makes our prayers a sweet savour unto God (Rev. viii. 4; Heb. ix. 24-28, iv. 14-16, vi. 19, 20, vii. 25). Our peace offerings are sacrifices of praise, almsgiving, and love (Phil. iv. 18, Heb. xiii. 15, 16).

Atonement by Christ's sacrifice as substitute for the penalty of God's broken law was necessary in the interests of God's moral government of the universe, to show His displeasure against sin. "It is the blood that maketh atonement by means of (Heb.) the soul" (Lev. xvii. 11). The ceremonies of sacrifice were: (1) the victim's presentation at the altar; (2) the laying on of hands, signifying consecration to death (xxiv. 14); (3) slaughtering, being the completion of the penal death, whereby the blood became the medium of expiation; (4) the sprinkling of the blood against the altar, completing the expiation; (5) the burning of the flesh; (6) the sacrificial meal at the sanctuary. That sacrifices were offered for moral as well as for ceremonial transgressions appears in Lev. vi. 2-7, xix. 20, 22. The vicarious nature of sacrifice appears in i. 4, xvi. 21, 22; Isa. liii. 4, 5, 6, 8, 10, 11, 12. Heb. nasa (comp. Lev. v. 1, 17; xvii. 16, xv. 19, 20; xxiv. 15; x. 17) implies He not only entered into the fellowship of our sufferings, but took upon Himself the sufferings which we had to bear in order to take them away. Matt. viii. 17: He bare their punishment and atoned for them. So more explicitly sabal (comp. 1 Pet. ii. 25). In Matt. xxvi. 28 Christ declares His blood not merely ratifies the new testament or covenant, but was "shed for many for the remission of sins," referring back to the O. T. (Exod. xxiv. 5-8; Heb. ix. 18-21.) John the Baptist calls Him "the Lamb of God which taketh away the sin of the world" (John i. 29). The flocks passing the ford where John baptized, on their way to Jerusalem, suggested the image the Lamb led to the "slaughter," not merely the shearing (Isa. liii. 7). The passover was near (John ii. 13); Christ combined the passover lamb, the atonement scapegoat (Lev. xvi. 21), and the morning and evening sacrifice of a lamb. The time of John's pointing to the Lamb of God was about "the tenth hour," just after the evening sacrifice (John i. 39, Rev. v. 8-12), a coincidence connecting Him with the typical daily sacrifice. The Passover [see] was sacrificial: for it is called (1) corban (Num. ix. 7), an offering to Jehovah, and (2) sebach, the special designation of a bloody sacrifice. (3) Philo and Josephus confirm Mark xiv. 12 marg. and 1 Cor. v. 7, that it is a sacrifice. (4) It had the notes of a sacrifice; the blood was poured out and sprinkled on the altar (Exod. xxiii. 18, xxxiv. 25; 2 Chron. xxx.

15, xxxv. 11. (5) The Mishna and Karaites Jews, who reject all tradition not founded on Scripture, say the fat and entrails were burnt on the altar. (6) Priests offered it at Hesekiah's passover. Other leading passages representing Christ's death as a sacrifice are 1 Cor. xv. 3; Heb. i. 3 (Gr. "made purification of [our] sins"); ix. 12, 13, 14-28; x. 10, 12, 18; 1 Pet. i. 18-20, "not redeemed with silver but . . . lamb," etc., i.e. not with the daily offered lamb purchased with the half shekel soul-redemption money of every Israelite (Exod. xxx. 12 16), but, etc. As "Christ offered Himself to God" He was a real priest, having "something to offer" (Heb. viii. 3); but if He had only a figurative sacrifice to offer He would have no superiority to the Aaronic priests (Rev. i. 5, 8, 9, 12). The Aaronic sacrifices were allusions to Christ's one atonement, not His to them. The epistle to the Hebrews makes the legal sacrifices to have no inherent efficacy, but Christ's sacrifice on the contrary to be intrinsically efficacious. The analogy between the Aaronic sacrifices and Christ's does not mean that both are empty figures, or that they exactly resemble one another, but that they have similarity in their relations. (1) Sacrifice restored an Israelite to his status in the theocracy, forfeited by sin; it was his public confession of guilt, satisfaction of the law, and means of removing legal disability, i.e. "sanctifying to the purifying of the flesh." (2) Offering sacrifice in penitence and faith he received atonement or reconciliation with God, on the ground of the foreordained sacrifice of Christ. This second effect must have appertained to John's sacrifice who had no status in the Hebrew theocracy to fall from or be restored to.

Christ's death was not only a sacrifice for sin, but a substitution, propitiation, and ransom to God for us: Matt. xx. 28 (anti); Mark x. 45; Eph. i. 7; 1 Tim. ii. 6; 1 Cor. vii. 23; Gal. iii. 13; 2 Pet. ii. 1. There was a claim against man, Christ's death met that claim, therefore we are freed from it. God Himself provided the ransom (John iii. 16; 2 Cor. v. 19), so that He is not only "just" but also "the justifier of him that believes in Jesus" (Rom. iii. 26). Christ's work has that excellency which God's unerring justice has seen to be an actual doing of that which was requisite to compensate for the injury perpetrated, and to restore the moral harmony which had been violated; so it is rightly called a "satisfaction" (Eye Smith), though the term is not in Scripture. Christ did not need to undergo the very penalty we incurred, viz. eternal death, but such a penalty as, taking into account Who and what He was, He on our behalf must suffer. The fact of God's appointment of Him as our atonement guarantees that His death is an amply sufficient satisfaction. There was a real and intrinsic worthiness in Jesus' propitiation which was the reason of the Divine appointment and justifies it. We cannot define the value of

Christ's death, nor its exact mode of satisfying Divine justice, but we know it was "precious blood" in God's sight, and therefore appointed as the propitiation adequate to atone for our sin (1 Pet. i. 19; 1 Cor. vi. 20; Rom. viii. 32; Heb. ix. 14). God's just wrath against sin is as real as His love to us (Ps. vii. 11, John iii. 36). The sacrificial ATONEMENT or RECONCILIATION [see, and PROPITIATION] covers sin out of God's sight, so that wrath is removed, and He "who is of purer eyes than to behold iniquity" sees us in Christ at peace with Him (Isa. xi. 1-3; Ps. xxxii. 1; Rom. iii. 24, 25). Christ's sacrifice did not make God placable, but was God's own appointed means through which to bestow mercy (Heb. ii. 17; 1 John i. 7, ii. 2, iv. 10), and to produce reconciliation between God and man (Rom. v. 10, 11; Col. i. 20; Eph. ii. 16). *At-one* may be from *two* at variance becoming at one, or from German *aus-söhnen*, "to expiate."

It is objected that it is opposed to God's justice that the innocent should suffer for the guilty; but in the daily experience of life and the course of nature the innocent often suffer, sometimes voluntarily, oftener involuntarily, for the guilty; philanthropists, patriots, and missionaries voluntarily. Christ's *knowing* and *voluntary* suffering in our stead is palpably no injustice (John x. 17, 18; Ps. xl. 6-8). The vast benefit to be gained for man vindicates it as lawful, as certainly it was in His power, to lay down His life for us. It is objected guilt cannot be transferred, it is purely personal. True: Jesus was *personally* innocent, but it is just because He was so, and therefore free, which other men through sin are not, that He could atone for sin. The animal sacrifice similarly was innocent and spotless, but appointed to die for the guilty. The transfer of guilt to the Saviour was only *legal*, not moral; imputation, not pollution; He took the penalty, not the moral consciousness of our guilt, not the stain but the liability to suffer, the obligation to die. A solvent man, generously paying for an insolvent, does not become insolvent himself, but takes the obligation that really belongs to the debtor. Christ became "sin" and a "curse" for us (*i.e.* took on Him sin's penal consequences), but not a sinner (2 Cor. v. 21, Gal. iii. 13). Hence the serpent of brass lifted up by Moses was the type of Christ, for it had the *form* of the animal cursed above all beasts of the field, but not the venom; harmless in itself, but resembling the deadly serpent of the wilderness. So Christ was "made in the likeness of sinful flesh," but not in sinful flesh. He died "for sin," all our sin being laid on Him, though no sin was *in* Him (Num. xxi. 9, John iii. 14, Rom. viii. 3).

It is also objected that the atonement is opposed to God's love and goodness. But in the moral and physical world we see daily sure punishment following violation of its laws; this attests what Scripture asserts, viz.

the reality of God's judicial anger. The flood that destroyed the antediluvians, and the fire that consumed Sodom, contradict the notion that punishment's sole end is the sinner's reformation. Since then God's benevolence is consistent with punishment following sin, it cannot be inconsistent with His appointing His Son's voluntary, a-sacrificial, substitutional, atoning death to be the means of harmonising Divine justice with mercy to the sinner, and besides of effectually renewing and reforming the sinner, just because His death was of that atoning, redeeming nature. It is objected also that the atonement is unfavourable to virtue, and leads men to trust in another's work, instead of amending their lives. But God's wrath against sin, so awfully shown in Christ's death, never leads men, really believing in it, to trifle with sin; and His love first to us, when felt, constrains us to love Him in turn and try to obey Him. Others object we are taught to forgive because God has forgiven us, but if the atonement be true we ought to imitate God in exacting from our brother the uttermost farthing. We answer: the atonement is the act of God as a holy Judge, but the pardon comes to us perfectly *gratuitous*; in this its effect, viewed from our human standpoint, God's forgiving mercy to us is our model for forgiving others. The judge's and magistrate's duty is often not to forgive but punish; only in our private relations to fellow men is forgiveness our duty, as opposed to personal *revenge*.

The Socinian view derogates from the love of God; for if Christ were mere man, His death was His own act, not God's; just as any virtuous deed or death of a good man for others. Suffering lighting on an innocent man can give no declaration of God's readiness to pardon the *guilty* on repentance. No view but that of His death being expiatory can make it a manifestation of God's love (1 John iv. 9, 10). If love be estimated by the greatness of its gifts, God's gift of His Divine Son to die in our stead is an infinitely greater manifestation of love than that of His allowing a good man to die in self sacrifice. Socinianism sacrifices God's justice, and so lowers His moral character of holiness of which His justice is one phase, and confounds the eternal distinctions of right and wrong. A human judge who lets criminals escape punishment is counted unjust, however merciful criminals might call him. Love of right is not a whit more virtuous than *hatred of evil*. A being without anger against wrong would be morally imperfect (Mark iii. 5). If God, moreover, were a God of benevolence only, one cannot see why Christ should have been allowed by God to die at all. If it be unjust to punish the innocent for the guilt of others, must it not be much more unjust to punish him for no guilt whatever? Again, if the object of His death was only to show an example of fortitude, patience, and self denial, since there is nothing of

this kind in the sacrificial ritual of the O. T., there is no analogy between the sacrifices and Christ's death, and the sacrificial O. T. language applied to Christ's death is meaningless. The Homily of Salvation truly says "reason is satisfied by God's great wisdom in this mystery of our redemption, who bath so tempered His justice and mercy together, that He would neither by His justice condemn us unto the everlasting captivity of the devil and his prison of hell, remediless for ever without mercy, nor by His mercy deliver us clearly without justice or payment of a just ransom; but with His endless mercy He joined His most upright and equal justice." See Hollywood's admirable "Bishop Jeune's Prize Essay on the Atonement," from which the latter part of the above is mainly condensed.

Sadducees. Matt. iii. 7, xvi. 1, 6, 11, 12, xxii. 23, 34; Mark xiii. 18; Luke xx. 27; Acts iv. 1, v. 17, xxiii. 6-8. Matthew (as distinguished from Mark) does not usually explain Jewish usages, taking for granted that his readers are familiar with them. His deviating from his wont to explain "the S. say there is no resurrection" is cleared up by what Josephus (Ant. xviii. 1, § 4) states: "the doctrine of the S. is that the soul and body perish together; the law is all that they are concerned to observe; this doctrine however has not many followers, but those of the highest rank, . . . almost nothing of public business falls into their hands." See also his B. J., ii. 8, § 14. Thus the Jews might easily be ill informed as to the dogmas of a sect, small in numbers, raised above those masses to whom Matthew addresses himself, and to whom therefore his information would not have been superfluous.

Another undesigned coincidence, confirming the sacred writers accuracy, is that the opposition to Christ in the Gospels is almost exclusively on the part of the *Pharisees* (Matt. xxiii. 29, 32; John xi. 57, xviii. 8) and His denunciations are mainly against these; but in *Acts* on the part of the S. (Acts iv. 1, v. 17, xxiii. 6, 8). Why so? Because *the resurrection of the dead* (the doctrine denied by the S.), which was scarcely understood during the *Gospels* period (Mark ix. 10), became the leading doctrine of Christianity in connection with the apostles' witness for Christ's resurrection at the time described in Acts i. 22, ii. 32, iii. 12, iv. 2 (Gr. "preached in the person of Jesus the resurrection from the dead"), 10, v. 31, x. 40; and was therefore bitterly opposed by the S. John never mentions them, and no writing of theirs has come down to us.

They denied the oral and upheld the written law. Rabbi Nathan (first mentioned in the Aruch, a rabbinical dictionary, A.D. 1106) states that Antigonus of Socho (mentioned in the Mishna, Avoth i., as having received the oral law from Simon the Just, last of the great synagogues) had two disciples, who in turn taught disciples his saying "be not like servants who serve their master for

the sake of reward, but serve without view of reward"; and that the disciples reasoned, "if our fathers had known that there is another world, and a resurrection of the dead, they would not have spoken thus"; so they separated themselves from the law (and denied there is another world and a resurrection); "so there arose two sects, the Zadokites from Zadok, and Baithusians from Baithos." But this does not justify the modern notion that Zadok himself misinterpreted Antigonus' saying; still the S. might claim this Zadok as their head. But the Zadok from whom the S. are named may be rather the famous Zadok who superseded Abiathar under Solomon (1 Kings ii. 35); "the house of Zadok," "the sons of Zadok," "the seed of Zadok" are named with preeminent honour in 2 Chron. xxxi. 10, Esak. xl. 46, xlii. 19, xlv. 15, xlviii. 11; and they became a kind of sacerdotal aristocracy, including the highpriests' families; comp. Mishna, Sanhed. iv. 2, which ordains that only priests, Levites, and Israelites whose daughters might marry priests, were "clean" so as to be judges in capital trials; also Acts v. 17, "the high-priest, and all that were with him, which is the seat of the S."

Besides their reasonable denial of an oral law, which the Pharisees maintained was transmitted by Moses, the S. denied the resurrection because it is not explicitly stated in Moses' pentateuch, the legislator's sanctions of the law being primarily temporal rewards and punishments (Exod. x. 12, xxiii. 26, 28; Deut. vii. 12-15, xviii. 1-13, 15-68). Christ (Matt. xxii. 31, 32; Luke xx. 37) however shows that even Exod. iii. 6, 16 suffices to prove the resurrection; and Heb. xi. quotes the patriarchs as examples of a faith which looked beyond the present for eternal rewards. Job (xix. 26), Isaiah (xxvi. 19), Daniel (xii. 2), and David (Ps. xvi. xvii.) express the same faith, the germ of which is in the pentateuch [see RESURRECTION]. The Pharisees, though wrong in maintaining oral tradition as obligatory, yet preserved in respect to the resurrection the faith of the fathers. In Acts xxiii. 8 "the S." are said to disbelieve in "angel or spirit"; but angels are often introduced in the pentateuch, which the S. admitted (Gen. xvi. 7, xix. 1, xxii. 11, xxviii. 12; Exod. xxiii. 20; Num. xxii. 23); and Josephus and the Mishna do not mention their disbelief of angels. Probably it is only their disbelief of angelic communications to men *in their time*, such as the Pharisees suggested (Acts xxiii. 9) may have been made to Paul, that the S. denied.

Josephus states, "the Pharisees say that some things are the work of fate [he should have said God's providence; he uses the Roman mode of expression], but others in our own power to be or not to be; the Essenes, that fate rules all things. The S. make all things in the power of ourselves as the cause of our good things, and meeting with evils

through our own inconsiderateness" (Ant. xviii. 1, § 3; B. J. ii. 8, § 14). The S., though giving paramount authority to Moses' pentateuch, did not as Epiphanius asserts (Hær. xiv.) reject the other Scriptures; for Josephus would certainly have mentioned it were it so. After the fall of Jerusalem the S. doctrine disappeared, the afflicted Jews instinctively turning for consolation from the sad present to the bright hope of an eternal future life. The S., the Pharisees, and the Herodians of Jesus' day represent the three schools antagonistic to vital Christianity in our days: infidelity; superstition, spiritualism and spiritual pride; worldly compromise. This "heaven" (see Lev. ii. 11, 1 Cor. v. 8) Jesus warns against; called "doctrine" in Matt. xvi. 12, "hypocrisy" in Luke xii. 1, "the heaven of Herod" Mark viii. 15; Antichrist's antitrinity, the three frogs out of the mouth of the dragon, the false prophet, and the beast (Rev. xvi. 13, 14).

Saffron. Of the Iris order. The stigma and upper portion of the style, taken from the flower's centre and dried, is the saffron of commerce. Esteemed anciently for its fragrance, also as a dye. "Saffron vested" is Homer's epithet for morning. Also a medicine. Heb. *carcom*, Latin *crocus* (S. of Sol. iv. 14). Saffron is derived from Arabic *safran*, "yellow." Saffron Walden in Essex is named from the saffron.

Salah = *extension*; implying the spread of the Shemites from their original seat towards the Euphrates. Arphaxad's son, Eber's father (Gen. x. 24, xi. 12-14; Luke iii. 35).

Salamis. A city on a commodious harbour in the E. of Cyprus, the first place Paul and Barnabas visited after leaving the mainland at Seleucia, on their first missionary tour. The "synagogues" (implying the presence of many Jews) account for their going thither first. Moreover Cyprus was Barnabas' birthplace (Acts xiii. 4, 5). Herod the Great farmed the Cyprian copper mines, this would bring many Jews there (Josephus, Ant. xiv. 4, § 5). S. was near the river Pedissus, on low ground. Constantine or his successor rebuilt it, and named it Constantia.

Salathiel. Gr. *Shealtiel*, Heb. = *I have asked God* (comp. 1 Sam. i. 20, 27, 28). Son of *Jeconias* king of Judah, father of Zorobabel according to Matt. i. 12; but son of *Neri*, and father of Zorobabel according to Luke iii. 27; see also 1 Chron. iii. 17-19. No genealogy would assign to a king's true son and heir an inferior parentage, whereas a private person's son would naturally be ranked in the king's pedigree on his becoming rightful heir of the throne, therefore Luke's genealogy must be that of the *natural* descent, and S. was "son of Neri," descended from Nathan son of David. On Jeconiah's dying childless, as Jeremiah foretold, and Solomon's line thereby failing, S. was heir to David's throne [see SHEALTIEL].

Salohah, Salchah. Dent. iii. 10. A city the extreme boundary of Bashan (Josh. xiii. 11), and of Gad (1 Chron.

v. 11). The district also (Josh. xii. 5). The modern *Salchah, Sulkhad*, or *Sarkhad*, is seven hours' journey S.E. of Bozrah. Above the town on a volcanic hill, 400 ft. above the surrounding ground, an offshoot from the Bashan mountains, is a strong castle on the edge of the Euphrates desert, commanding a view of any foe who might approach, almost a day's journey off. The town is two or three miles in circumference at the S. end of the *jebel Hauran*.

Salim = *peace*. The oldest name, *Jebus* the next, Jerusalem (*seeing*, or the *foundation of peace*) the latest, of Jerusalem. The cities of the plain were probably S. of the Dead Sea; so S. is Jerusalem, and "the king's dale" the valley of the Kedron. The theory of their being N. of the Dead Sea is what necessitates its upholders to seek S. far north of Jerusalem (Gen. xiv. 17, 18). But no king of S. distinct from Jerusalem is mentioned among the kings conquered by Joshua. Moreover Adonisedek (*lord of righteousness*) king of Jerusalem (Josh. x. 3) was plainly successor of Melchisedek (*king of righteousness*), it was the common title of the Jebusite kings. Further, "the king's dale" (2 Sam. xviii. 18), identified in Gen. xiv. 17 with Shaveh, is placed by Josephus and by tradition (the targum of Onkelos) near Jerusalem (Heb. vii. 1, 2). Lastly, Ps. lxxvi. identifies S. with Jerusalem.

Salim. John iii. 23. Named to mark the locality of *Ænon* (= *fountains*), the scene of the last baptisms by John (John iii. 23). Eusebius and Jerome (Onom.) mention Salim as near Jordan, eight Roman miles S. of Scythopolis. Exactly agreeing with this is *Salim*, six English miles S. of *Beisan*, and two miles W. of Jordan. A Mussulman's tomb on the northern base of *Tell Redyah*, near ruins, is called *Sheykh Salim* (Van de Velde, Syr. and Pal. ii. 345, § 6). John's progress was from S. to N., so that this would suitably be the scene of his last labours. The brook *wady Chasneh* runs close by, a fountain gushes out beside the *wady*, and rivulets run in all directions, answering to "there was much water there." [But see *ÆNON*.]

Sallal. 1. Neh. xi. 8. 2. Neh. xii. 20, 7 SALLU.

Sallu. Neh. xi. 7; 1 Chron. ix. 7.

Salma, Salmon. Son (descendant) of Nahshon, prince of Judah, father (forefather) of Boaz (Ruth iv. 20, 21; 1 Chron. ii. 50, 51, 54, 55; Matt. i. 4, 5; Luke iii. 32). Of the sons of Caleb (*i.e.*, by residence or marriage becoming head of Bethlehem in Caleb's territory, S. was reckoned of Caleb's family). Father, *i.e.* founder or headman, of Bethlehem. S. took Rahab of Jericho to be his wife. The Netophathites also, Job's house, the Zorites, etc., had S. as their head. Doubtless one or more links in the genealogy between Nahshon and S., and again between S. and Boaz, have been passed over, possibly one also between Obed and Jesse. The chain from Peres to David consists of ten links, five (from Peres to Nahshon) belonging to the 450 years' sojourn in Egypt, and five

(from S. to David) belonging to the 476 between the exodus and David's death. This symmetrical division, as well as the limitation of the whole genealogy to ten, is evidently intentional, ten being the number sealing the genealogy as a perfect completed whole.

Salmon. A hill near Shechem on which Abimelech cut down the boughs with which they set on fire the tower of Shechem. S. means *shady, dark* (Ps. lxxviii. 14). The brightness of prosperity after the gloom of the conflict was like the glittering white snow which covers dark S.'s forests (Jud. ix. 49, Mark ix. 3). Or else (Maurer) Canaan had the same snowy appearance, covered over with the corpses of the slain, as S. when its trees were cut down by Abimelech changed its dark colour for a white one. Joel i. 7, "He hath barked my figtree . . . the branches are made white." The *bleaching bones* to may be referred to.

Salmons. The eastern promontory of Crete. Paul's voyage (Acts xvii. 7), the wind was "contrary," therefore, we infer, blowing from the N.W. (ver. 4), so that they "sailed slowly." Their course was past the southern point of Greece, W. by S. Then we read, when they "scarce were come over against Cnidus," they made cape S. which bears S.W. by S. from Cnidus. Assuming that the ship could have made good a course of less than seven points from the wind, we arrive at the conclusion that the wind must have been between N.N.W. and W.N.W. This undesignated coincidence remarkably confirms Luke's accuracy. (See Smith of Jordanhill's Voyage, etc., of St. Paul, 73, 74; Conybeare and Howson's Life of St. Paul, ii. 393.) The ship's direct course from Myra to Italy after reaching Cnidus lay N. of Crete. But the wind blowing W.N.W. (as often in the Archipelago in late summer) forced her to run under the lee of Crete in the direction of Salmons, which is the eastern point of the island. They with difficulty passed that point. From Myra to Cnidus they had been able to work up with N.W. winds, though slowly, because until they reached Cnidus they had the advantage of a weather shore, under the lee of which they had smooth water and a westerly current. But at Cnidus that advantage ceased; thence their only course was under the lee of Crete towards Salmons.

Salome. 1. Wife of Zebedee; among the "women who followed Jesus from Galilee, ministering unto Him" (Matt. xxvii. 55, 56; comp. Mark xv. 40). Supposed to be the Virgin Mary's sister. [But see on John xix. 25 MARY OF CLEOPHAS.] S. requested for her two sons seats of honour on Christ's right hand and left in His kingdom (Matt. xx. 20), and shared with her sons in His rebuke, but was not the less zealous in her attachment to Him. She was at His crucifixion, "beholding afar off," when even her sons had withdrawn; and at His sepulchre by early dawn (Mark xvi. 1). 2. Hero-

dias' daughter by her former husband Herod Philip (Josephus Ant. xviii. 5, § 4; Matt. xiv. 6, Mark vi. 22). She danced before HEROD ANTIPAS [see], and at her mother's instigation asked for JOHN THE BAPTIST'S [see] head. S. married first Philip, tetrarch of Trachonitis, her paternal uncle; then Aristobulus, king of Chalcis.

Salt. An appetizing seasoning of food to man and beast. In the East the vegetable food especially needs salt (Job vi. 6, Isa. xxx. 24 marg.). An antidote to the effects of heat on animal food. A necessary accompaniment of the various altar offerings, bloody and unbloody (Lev. ii. 13, "the salt of the covenant of thy God"; Ezek. xliii. 24; Mark ix. 49, 50). It signifies the *imperishableness of Jehovah's love for His people*; as an antiseptic salt implies *durability, fidelity, purity*. The opposite of *leaven*, the symbol of *corruption*. Covenants were cemented by feasts and hospitality, the viands of which were seasoned, as all foods, with salt. Hence "a covenant of salt for ever before the Lord" is an *indissoluble* covenant (Num. xviii. 19; 2 Chron. xiii. 5; Ezra iv. 14 marg.). An Arab who just before would have robbed and murdered you, once you taste his salt, would die to save you; "faithless to salt" is the Persian term for a *traitor*. So Jesus, "have salt in yourselves, and have peace one with another"; as no sacrifice to God, and no food to man, is acceptable without salt, so prayers offered without "peace" of heart towards fellow men are savourless; a warning to the disciples who had just been disputing with one another, and judging fellow men who used Jesus' name though not following the disciples (Mark ix. 33-50). Being "salted with the salt of the (heavenly King's) palace," and bound to fidelity to Him, and brought into a covenant of salt with Him, they are called on to have a loving, imperishable savour towards one another and to all men. Col. iv. 6, "let your speech be alway with grace, seasoned with salt," i.e. the savour of fresh spiritual wisdom excluding all "corrupt communication," and tasteless unprofitableness or *insipidity* (Matt. v. 13, Eph. iv. 29). Near Colosse was a salt lake, hence the image. The idea in Mark ix. 49, "for every one shall be salted with fire," is: the reason why it is better for us to cut off offending members is that the work of every one, believer and unbeliever, shall be tried with fire; to believers "the Refiner's fire" (Mal. iii. 3, Matt. iii. 11), symbolising God's searching purity; a consuming fire (Heb. xii. 29) to His foes, who nevertheless shall be imperishable in their doom (salt symbolising *preservation* from decay), but purging out only the dross from His people (1 Cor. iii. 13; 1 Pet. i. 7, iv. 12). The righteous can withstand the fire, for it is part of their present salting as "a living sacrifice" (Isa. xxxiii. 14, 15; Rom. xii. 1). Every offending member and offence must be removed, to enable us to withstand that testing fire and be

found without dross unto glory and honour. The southern shore of the Salt Sea supplied salt abundantly; comp. "the valley of salt" (2 Sam. viii. 13) near the mountain of fossil salt, five miles long, the chief source of the salt in the sea. The salt pits (a source of revenue; Josephus Ant. xiii. 4, § 9) were at the S. of the Dead Sea; the marshes here are coated with salt deposited periodically by the spring rising of the waters which in summer evaporate; and here were the pillars of salt traditionally represented as Lot's wife (Josephus Ant. i. 11, § 4; Apoc. Wisd. x. 7). Inferior salt was used for manure (Matt. v. 13, Luke xiv. 35). Too much salt produced barrenness (Deut. xxix. 23, Zeph. ii. 9). "Sowing with salt" doomed symbolically to barrenness a destroyed city and depopulated region (Jud. ix. 45, Ps. cvii. 34 marg.). Salt as expressing *purity* was the outward sign Elisha used in healing the waters (2 Kings ii. 20, 21). The Israelites used to rub infants with salt to make the skin dense and firm, and for purification and dedication of them to God (Ezek. xvi. 4).

Salt, city of. Josh. xv. 63. A city near Egedi and the Dead Sea, in the wilderness. *Van de Velde* mentions finding a *nahr Maleh* (salt), one of four ravines which together form the *wady el Bedim*; another is the *wady Amreh* (Gomorrhah?).

Salt, valley of. *Ge*, more accurately "ravine," *Melach*. The battle field between Judah and EDOM [see] where DAVID [see] and AMAZIAH [see] conquered [see ABISHAI, JOAH] (2 Sam. viii. 13; 1 Chron. xviii. 12; Ps. lx. title; 1 Kings xi. 15, 16; 2 Kings xiv. 7; 2 Chron. xxv. 11). Near the salt mountain (*Usdum*), the upper part of the Arabah or plain S. of the Salt Sea; the boundary between Judah and Edom. Grove objects to this identification with the plain intervening between the Dead Sea and the heights which cross the valley seven miles to the S. For (1) *ge* is not elsewhere applied to a broad valley or sunk plain like the lower *Ghor*; *emek* or *biqu'ah* would be the name. (2) Arabah was the Heb. name. (3) "Salt" is not necessarily the right translation of *Melach*. (4) Amaziah brought 10,000 prisoners to Sela (Petra), Edom's stronghold, and cast them down; he would scarcely bring so many prisoners from near the Dead Sea, 50 miles through a hostile and difficult country; more likely the valley of Salt was nearer Petra.

Salu. Num. xxv. 14.

Salutation. In meeting, "God be gracious unto thee," "the Lord bless thee," etc. (Gen. xliii. 29; Ruth ii. 4, iii. 10; 1 Sam. xv. 13; Ps. cxxix. 8.) Thus "bless" came to mean *salute* (1 Sam. xiii. 10 marg.). "Peace" (*shalom*), whence the oriental *salaam*, including *health* or *welfare* of body and mind, was the constant salutation of Hebrews; as "joy" (*chairain*) is the Greek salutation. Jas. i. 1, 2; "greeting . . . joy," only found elsewhere in the apostolic letter probably composed by James (Acts xv. 23), an undesigned

coincidence. "Hail": Matt. xxvii. 29. The Hebrew's very salutation indicated his sense of man's deep spiritual need. The Greek salutation answers to the national characteristic, "joy," and outward gracefulness (Gen. xliii. 27 marg., Exod. xviii. 7 marg.). "Peace" was used also in encouraging (Gen. xliii. 23); at parting a blessing was pronounced (xiv. 80). Latterly (1 Sam. i. 17) "go in peace": no empty form in Christ's mouth (Mark v. 34; Luke vii. 50, x. 5, xxiv. 36; Acts xvi. 36). Prov. xvii. 14: "he that blesseth his friend with a loud voice, rising early in the morning," i. e., the affected assiduity and loud exaggeration engender suspicion of insincerity and duplicity. "Salute no man by the way," lest it should cause delay by subsequent conversation (2 Kings iv. 29, Luke x. 4). "Live for ever" was the salutation to the Babylonian and Persian kings (Dan. ii. 4, vi. 6). Grace and peace" is Paul's opening salutation in his epistles to churches, but in his three pastoral epistles, Timothy and Titus, "grace, mercy, and peace"; for ministers of all men most need "mercy" for their ministry (2 Cor. iv. 1; 1 Cor. vii. 25; 1 Tim. i. 16). Paul added to the epistles written by an amanuensis the salutation with his own hand, "grace" to all (1 Cor. xvi. 21, 23; Col. iv. 18; 2 Thess. iii. 17, 18). The greeting forbidden towards a false teacher in 2 John 10 is of that usual among Christian brethren, a token of Christian brotherhood; this would be insincerity.

Samaria = a watch mountain. The oblong terraced hill in the centre of a basin-shaped valley, a continuation of the Shechem valley, six miles N.W. of Shechem. The owner,



SAMARIA.

Shemer, sold it for two silver talents to Omri king of Israel (925 B.C.), who built on it a city and called it after Shomer (1 Kings xvi. 23, 24). Shechem previously had been the capital, Tirzah the court residence in summer (xv. 21, 33; xvi. 1-18). The situation combines strength, fertility and beauty (Josephus, Ant. xv. 8, § 5; B. J. i. 21, § 2). It is 600 ft. high, surrounded with terraced hills, clad with figs and olives. There is abundant water in the valley; but the city, like Jerusalem, is dependent on rain cisterns. The view is charming: to the N. and E. lie its own rich valleys; to the W. fertile Sharon and the blue Mediterranean. [On the "glorious beauty" of Ephraim (Samaria), Isa. xxviii. 1, see MEALS.]

Its strength enabled it to withstand severe sieges by the Syrians (1 Kings xx.; 2 Kings vi., vii.). Finally it fell

before Shalmaneser and Sargon, after a three years' siege (2 Kings xviii. 9-12), 721 B.C. Called from its Baal worship, introduced by Ahab, "the city of the house of Ahab" (1 Kings xvi. 32, 33; 2 Kings x. 25). Alexander the Great replaced its inhabitants with Syro Macedonians. John Hyrcanus (109 B.C.) destroyed the city after a 12 months' siege (Josephus, Ant. xiii. 10, § 2, 3). Herod the Great rebuilt and adorned it, naming it *Sebaste* from *Sebastos*, Gr. for Augustus, his patron (Ant. xiv. 5, § 3; xv. 8, § 5; B. J. i. 20, § 3, 21, § 2).

The woman of S. and several of her townsmen (John iv.) were the first-fruits gathered into Christ; the fuller harvest followed under Philip the evangelist deacon (Acts viii., comp. John iv. 35). Septimius Severus planted a Roman colony there in the third century A.D.; but politically it became secondary to Caesarea. Ecclesiastically it was of more importance; and Marius its bishop signed himself "Maximus Sebasteus" at the council of Nice, A.D. 325. The Mahometans took it, A.D. 614. The Crusaders established a Latin bishop there. Now *Sebusteh*; its houses of stone are taken from ancient materials, but irregularly placed; the inhabitants are rude but industrious.

The ruin of the church of John the Baptist marks the traditional place



RUIN OF CHURCH, SAMARIA.

of his burial; the original structure is attributed to Helena, Constantine's mother; but the present building, except the eastern Greek end, is of later style: 153 ft. long inside, 75 broad, and a porch 10 ft. wide. Within is a Turkish tomb under which by steps you descend to a vault with tessellated floor, and five niches for the dead, the central one being alleged to have been that of John (?). Fifteen limestone columns stand near the hill top, two others lie on the ground, in two rows, 32 paces apart. Another colonnade, on the N. side of the hill, in a ravine, is arranged in a quadrangle, 196 paces long and 64 broad. On the W.S.W. are many columns, erect or prostrate, extending a third of a mile, and ending in a heap of ruins; each column 16 ft. high, 6 ft. in circumference at the base, 5 ft. at the top; probably relics of Herod's work. [See HOSHEA.]

Its present state accords with prophecy: (Hos. xiii. 16) "S. shall become desolate"; (Mic. i. 6) "I will make S. as an heap of the field, and as plantings of a vineyard, and I will pour down the stones thereof into the valley [a graphic picture of its present state which is 'as though the buildings of the ancient city had been thrown down from the brow of a hill': Scottish Mission Enquiry, 295], and I will discover the founda-

tions thereof." The hill planted with vines originally should return to its pristine state.

SAMARIA is the designation of northern Israel under Jeroboam (1 Kings xiii. 32; Hos. viii. 5, 6; Amos iii. 9). Through the depopulations by Pul and Tiglath Pileser (1 Chron. v. 26, 2 Kings xv. 29) the extent of S. was much limited. The heathen pushed into the vacated region, and "Galilee of the Gentiles" (nations) became an accepted phrase (Isa. ix. 1). After Shalmaneser's capture of S. and carrying away of Israel to Halah and Habor, and in the cities of the Medes (2 Kings xvii. 5, 6, 23, 24), **ESARHADDON** or **ASNAFFER** [see] planted "instead" men of *Babylon* (where *Esarhaddon* resided in part: 2 Chron. xxxiii. 11), *Cutbah*, *Ava*, and *Sepharvaim* (Ezra iv. 2, 3, 10). So completely did God "wipe" away Israel (2 Kings xxi. 18) that no Israelite remained able to teach the colonists "the manner of the God of the land" (2 Kings xvii. 26). Isaiah (vii. 8) in 742 B.C. foretold that within 65 years Ephraim should be "broken" so as "not to be a people"; accomplished in 677 B.C. by Esarhaddon's occupying their land with *foreigners*. Josephus (Ant. x. 9, § 7) notices the difference between the ten and the two tribes. Israel's land became the land of complete *strangers*; Judah not so. The lions sent by Jehovah (who still claims the land as His own and His people's: Jer. xxxi. 20, Lev. xxvi. 42), in consequence of the colonists worshipping their five deities respectively, constrained them through fear to learn from an imported Israelite priest how to "fear Jehovah." But it was fear, not love; it was a vain combination of incompatible worships, that of Jehovah and of idols (Zeph. i. 5; Ezek. xx. 39; 1 Kings xviii. 21; Matt. vi. 24). Luke (xvii. 18) calls them "strangers," *foreigners* (*allogeneis*). In Ezra's (iv. 1-4) time they claim no *community of descent*, but only of *religion*, with the Jews.

Baffled in their wish to share in building the temple, they thwarted the building by false representations before **ARASURUS** [see] and **ARTAXERXES** till the reign of **DARIUS** (Ezra v., vi.). The Samaritans gradually cast off idols. In 409 B.C. Manassen, of priestly descent, having been expelled for an unlawful marriage by Nehemiah, built a temple on mount Gerizim for the Samaritans by Darius Nothus' permission. Henceforward the Samaritans refused all kindness to the pilgrims on their way to the feasts at Jerusalem, and often even waylaid them (Josephus, Ant. xx. 6, § 1, xviii. 2, § 2). John Hyrcanus destroyed the Gerizim temple, but they still directed their worship towards it; then they built one at Shechem. The pentateuch was their sole code; for their copy they claimed an antiquity and authority above any Jewish M.S. Jewish renegades joined them; hence they began to claim Jewish descent, as the Samaritan woman (John iv. 12) says "Jacob our father." Possibly (though there is no positive

evidence) Israelites may have not been completely swept from the fastnesses of the Samaritan hills, and these may have intermarried with the colonists. The Jews recognised no Israelite connection in the Samaritans.

The Jews' charge against Jesus was, "Thou art a Samaritan" (John viii. 48), probably because He had conversed with the Samaritans for their salvation (iv.). Then He was coming from Judaea, at a season "four months before the harvest," when the Samaritans could have no suspicion of His having been at Jerusalem for devotion (John iv. 8, 35); so the Samaritans treated Him with civility and hospitality, and the disciples bought food in the Samaritan town without being insulted. But in Luke ix. 51-53, when He was "going to Jerusalem," the Samaritans did not receive Him: a minute coincidence with propriety, confirming the gospel narratives. In sending forth the twelve Christ identifies the Samaritans with *Gentiles* (Matt. x. 5, 6); He distinguishes them from Jews (Acts i. 8; John iv. 22).

Samaritan lay between Judaea and Galilee. (See Josephus, B. J. iii. 3, § 4). Bounded N. by the hills beginning at Carmel and running E. toward Jordan, forming the southern boundary of the plain Esdraelon (Jezreel); including Ephraim and the Manasseh W. of Jordan. Pilate chastised them, to his own downfall (Josephus, Ant. xviii. 4, § 1). Under Vespasian 10,600 fell (B. J. iii. 7, § 33). Dosithus an apostate Jew became their leader. Epiphanius (Hær. i.) mentions their hostility to Christianity, and numerous sects. Jos. Scaliger corresponded with them in the 16th century; DeSacy edited two of their letters to Scaliger; Job Ludolf received a letter from them in the 17th century. (See them in Eichhorn's Repertorium, xiii.) At Nablús (Shechem, or Sychar) the Samaritans have a settlement of 200 persons still, observing the law, and celebrating the passover on Gerizim.

Samaritan Pentateuch. Pietro della Valle in 1616 procured a complete copy, after it had been lost sight of since its mention by early Christian (Jerome, Prolog. Kings, Gal. iii. 10; Eusebius of Caesarea, who observes that LXX. and Sam. agree [against rec. text] in the number of years from the flood to Abraham) and Jewish writers; M. de Sancy, French ambassador at Constantinople, obtained it for Pietro della Valle, and sent it to the library of the Oratoire at Paris in 1623. Another is in the Ambrosian Library of Milan. Abp. Usher procured six copies, mostly imperfect, of which four are now in the Bodleian, one in British Museum. Two more, procured by Pierese, are in the Imperial Library of Paris. Twenty in all, but only two or three perfect, exist in our European libraries. The Paris Polyglot printed it in 1645; Walton's Polyglot in 1657; Bagster in 1821. Dr. Blayney, Oxford, in 1790, published it separately. Grove in 1861 brought a 4to copy

from Nablús for the Count of Paris, in whose library it is. These copies are in forms varying from 12mo to folio; no scroll such as are used in the synagogues is among them. The Samaritans pretend that the scroll in Nablús is inscribed: "I Abisha (or Abishua), son of Pinehas, son of Eleasar, son of Aaron . . . upon them be the grace of Jehovah. To His honour I have written this holy law at the entrance of the tabernacle of testimony on mount Gerizim, Beth El, in the 13th year of taking possession of Canaan . . . by Israel. I praise Jehovah." (Letters of Meshalimah, 19,791, British Museum.) Levysohn, a Christian Jew, with Kraus, is said to have found it in this scroll. The scroll is written in letters of gold.

Ravius (Exercit. in Houbig. Prolog. 1755) and Gesenius (Pent. Sam., etc.) have settled the superiority of our Hebrew text. The variations arise from the Samaritans' (1) imperfect knowledge of grammar and exegesis, or (2) design to conform passages to their speech, conceptions, and faith (e.g. to make mount Gerizim the place of worship appointed by God to Moses), or (3) to remove obscurities and imperfections by repetitions or newly invented and inapt phrases and words. Only twice they alter the Mosaic laws: Exod. xiii. 7, Samaritan reads "six days" for "seven"; Deut. xxiii. 17, "live" for "there shall not be." Quiescent letters (*ahavi, matres lectionis*) are supplied. Poetical forms of pronoun altered into common ones. Incomplete verbal forms are completed, the apocopated future changed into the full form. Paralogical letters at the end of nouns omitted. Genders arbitrarily put, from ignorance of nouns of a common gender. The infinitive absolute made a finite verb. Glosses coinciding with LXX., probably taken by both from an old targum. Conjectural emendations. Supposed deficiency supplied (Gen. xviii. 29, 30, "destroy" for "do it"). Names reduced to one uniform spelling, where the Hebrew has various forms, as Jethro and Joshua. Supposed historical and chronological improbabilities emended. No antediluvian in the Samaritan begets his first son after he is 150; but 100 years are subtracted before and added after the birth of the first son; so Jared in the Hebrew begat at 162, lived 800 more, and all his years were 962; in Samaritan he begat at 62, lived 785 more, and all his years were 847. After the flood, conversely, 100 or 50 are added before and subtracted after the begetting, e.g. Arphaxad who in Hebrew is 35 when he begets Shelah, and lived 403 afterwards, 438 in all, in Samaritan is 135 when he begets Shelah, and lives 303 afterwards, 438 in all. The Samaritan and LXX. interpolation (Exod. xii. 40), "the sojourning of Israel and their fathers who dwell in . . . Canaan and . . . Egypt was 430 years" is of late date. Samaritan reads Gen. ii. 2 "God on the sixth day ended His work," lest God should seem to

work on the seventh day. Samaritan changes Hebrew into Samaritan idioms. Elohim (plural, four times joined to a plural verb in Hebrew) is in the Samaritan joined to the sing. verb (Gen. xx. 13, xxxi. 53, xxxv. 7). Anthropomorphisms are removed. In Deut. xxvii. 4 Samaritan substitutes Gerizim for Ebal.

Age. Luzatto in a letter to R. Kirchheim observes that, in difficult readings where probably the copyist after Ezra, in transcribing from the old Samaritan characters into the modern square Hebrew letters, mistook Samaritan letters of similar form, our Samaritan pentateuch has the same text as the Hebrew; therefore the Samaritan must be copied from a Hebrew not a Samaritan MS. The changes of similar Hebrew letters (ר and ך, ך and ך, ך and ך), where the corresponding Samaritan letters are not alike, prove the late date of the Samaritan. The Samaritan jealousy of the worship at Jerusalem, and of the house of David, which are commended in all the other O. T. books except Judges, Joshua, and Job, accounts for their confining their Scriptures to the pentateuch. The Samaritan characters were used for ordinary purposes down to a late period; so the Maccabean coins bear Samaritan inscriptions. As there



COIN OF SIMON MACCABEUS.

was no Masorah to fix the Samaritan text, it is likely each successive century added its own emendations, so that the original Samaritan text was very different from our present one. The proofs for and against each theory as to the origin and date of the Samaritan are inconclusive. It remains therefore uncertain whether (1) the original Samaritan was inherited from the ten tribes whom the Samaritans succeeded; or (2) from Manasseh (Josephus Ant. xi. 8, § 2, 4) at the founding of the temple on mount Gerizim, for which theory are urged the idolatry of the Samaritans before they received an Israelite priest through Esarhaddon (2 Kings xvii. 24-33) and the great number of readings common to LXX. and Samaritan against the Masoretic Hebrew text; or (3) that Esarhaddon's priest took the pentateuch to Samaria with him. Gesenius thinks that both Samaritan and LXX. were formed from Hebrew MSS. differing from one another as well as from the authorised one of Palestine, and that many wilful corruptions have crept in latterly. It is certain the Samaritan was distinct from the Hebrew copy in Deut. xxvii. 4, 3, three hundred years b.c., for then the Jews and Samaritans brought their rival claims before Ptolemy Soter, appealing to their respective copies of the law as to this passage.

The Samaritan characters of the Samaritan pentateuch differ not only from the square Hebrew, but from those generally known as Samaritan.

Some think they are those in which the Mosaic law was originally written. They are without vowel points. Each word is separated by a dot. Sections are closed by a space left blank. Marks distinguish peculiarities of sound and signification. The writing of the first page begins on the *inside*, not the *outside*, in imitation of the sacred roll. The whole is divided into five books. The division of the sections (*ketsin*) differs from that of the Jews.

Versions. (1) The original Samaritan having become to the common people a dead tongue, it was translated into the *current Samaritan dialect*, a mixture of Hebrew, Aramaic, and Syriac. They say themselves that Nathaniel their highpriest, who died 20 B.C., wrote the translation. It slavishly copies the original, sometimes at the sacrifice of sense; but this close verbal adherence makes it a more valuable help for studying the Samaritan text. De la Valle brought it to Europe with the Samaritan text in 1616. Nodding published it with a faulty Latin transl. in the Paris Polyglot, whence Walton reprinted it. (2) A Greek version of the Samaritan was made, as the Jews made the LXX. from the Heb. text. The LXX. MSS. preserve some fragments of it. (3) An Arabic version by Abu Said in Egypt, A.D. 1000; a good copy is in the Bodleian Library, Oxford, presented by Dr. Taylor, 1663.

Sangar Nebo. One of the prince generals commanding the army that took Jerusalem (Jer. xxxix. 3). Nebo is the Chaldean Mercury. *Sangara* in Sanskrit means "war."

Samlah = a garment (Gen. xxxvi. 36, 37; 1 Chron. i. 47, 48). A king of Edom. Of Masarekah. From separate cities being assigned to most of the Edomite kings it is supposed Edom was a confederacy of tribes, and the chief city of the reigning tribe was capital of the whole.

Samos = a height (especially by the sea shore). An island off the boundary line between Ionia and Caria, three or four miles from the mainland. Mentioned in Paul's return from his third missionary journey (Acts xx. 15), on his way from Chios to Miletus. He spent the night at the anchorage of Trogyllium in the strait between Samos and the extremity of the ridge of Mycale on the mainland. The Greeks conquered the Persians in the sea fight of Mycale, B.C. 479.

Samothracia. In the *Ægean*. A conspicuous landmark to sailors; in Paul's first voyage to Europe from Troas to Neapolis (Acts xvi. 11). He sailed with a fair wind in going, so that his voyage took him only parts of two days, anchoring for the night at S., but in returning five (xx. 6). The ancient city, and probably the anchorage, was on the N. side sufficiently sheltered from a S.E. wind; this wind would counteract the opposing current which sets S. from the Hellespont, and E. between Samothracia and the mainland.

Samson. [See MANOAH.] Meaning *awe inspiring* (Jud. xiii. 8, 18-20) or else *sunlike* (Gesenius): comp. Jud.

v. 31, *strong* (Josephus Ant. v. 8, § 4). Judge of Israel for 20 years (xv. 20, xvi. 31), viz. in the Danite region near Philistia. Judah and Dan, and perhaps all Israel, were subject then to the Philistines (xiii. 1, 5, xv. 9-11, "knowest thou not the Philistines are rulers over us?" 20). His 20 years' office was probably included in the "40 years" of Philistine rule. At the time of the angel's announcement to his mother (xiii. 5) they ruled, and as his judgeship did not begin before he was 20 it must have nearly coincided with the last 20 years of their dominion. However their rule ceased not till the judgeship of Samuel, which retrieved their capture of the ark (1 Sam. vii. 1-14). So the close of S.'s judgeship must have coincided with the beginning of Samuel's, and the capture of the ark in Eli's time must have been during S.'s lifetime. Correspondences between their times appear. (1) The Philistines are prominent under both. (2) Both are nazirites (1 Sam. i. 11), S.'s exploits probably moving Hannah to her vow. Amos (ii. 11, 12) alludes to them, the only allusion elsewhere to nazirites in the O. T. being Lam. iv. 7. (3) Dagon's temple is alluded to under both (1 Sam. v. 2, Jud. xvi. 23). (4) The Philistine lords (1 Sam. vii. 7, Jud. vi. 8, 18, 27).

S. roused the people from their servile submission, and by his desultory blows on the foe prepared Israel for the final victory under Samuel. "He shall begin to deliver Israel" (xiii. 5) implies the consummation of the deliverance was to be under his successor (1 Sam. vii. 1-13). "The Lord blessed him" from childhood (Jud. xiii. 24); type of Jesus (Luke ii. 52, comp. i. 80, John the Baptist the N. T. nazirite). "The Spirit of the Lord" is stated to be the Giver of his strength (Jud. xiii. 25, xiv. 6, 19, xv. 14). S. was not of giant size as were some of the Philistines (1 Sam. xvii.); his strength was not brute natural strength, but spiritual, bound up with fidelity to his nasarite vow. An embodied lesson to Israel that her power lay in separation from idolatry and entire consecration to God; no foe could withstand them whilst true to Him, but once that they forsook Him for the fascinations of the world their power is gone and every enemy should triumph over them (1 Sam. ii. 9). Still even S.'s falls, as Israel's, are in God's wonderful providence overruled to Satan's and his agents' confusion and the good of God's elect. S. slays the lion at Timnath, and through his Philistine wife's enticement they told the riddle; then to procure 30 tunics he slew 30 Philistines, the forfeit. His riddle ("out of the eater came forth meat (carcasses in the East often dry up without decomposition), and out of the strong (Matt. xii. 29) came forth sweetness," is the key of S.'s history and of our present dispensation. Satan's lionlike violence and harlotlike subtlety are made to recoil on himself and to work out God's sweet and gracious purposes towards His elect. Deprived of his wife, S. by the firebrands attached to 300 jackals

(*shual*), avenged himself on them. The Philistines burnt her and her father with fire; then he smote them with great slaughter at Etam. Then under the Spirit's power with an ass-bone (for the Philistines let Israel have no iron weapons: 1 Sam. xiii. 19) he slew a thousand Philistines. This established his title as judge during the Philistine oppression ("in the days of the Philistines": Jud. xv. 20).

[See DELILAH for his fall.] By lust S. lost at once his godliness and his manliness; it severed him from God the strength of his manhood. S. set at naught the legal prohibition against affinity with idolatrous women (Exod. xxxiv. 16, 17; Dent. vii. 3). Parting with the nasarite locks of his consecration was virtual renunciation of his union with God, so his strength departed. Prayer restored it. The foe's attribution of their victory over "S. the destroyer of their country" to their god Dagon provoked God's jealousy for His honour. A Philistine multitude, including all their lords, congregated in the house, which was a vast hall, the roof resting on four columns, two at the ends and two close together at the centre; 3000 men and women on the roof beheld whilst S. made sport. S. by pulling down the house slew at his death more than in his life. Type of Christ (Col. ii. 15; Matt. xxvii. 50-54). Fulfilling Jacob's prophecy of Dan, his tribe (Gen. xlix. 16, 17). A token that Israel's temporary backslidings, when repented of, shall issue in ultimate victory. S., the physically strong nazirite, prepared the way for Samuel, the spiritual hero nasarite, who consummated the deliverance that S. began. S. wrought what he did by faith, the true secret of might (Heb. xi. 32, Matt. xxi. 21).

The Phœnicians carried to Greece the story of S., which the Greeks transferred to their idol Hercules. The scholion on Lycophron (Bochart Hieroz. ii. 5, § 12) blends the stories of S. and Jonah, and makes Hercules come out of the belly of the sea monster with the loss of his hair. Hercules was "son of the sun" in Egypt (*shemesh* akin to Sam-son). Ovid (Fasti liv.) describes the custom of tying a torch between two foxes in the circus, in memory of damage once done to a harvest by a fox with burning straw. Hercules dies by the hand of his wife; but every fault is atoned by suffering, and at last he ascends to heaven. His joviality and buffoonery answer to the last scene in the life of S. The history is taken probably from the tribe of Dan. [See TIMNATH.]

Samuel = asked of God, Gr. *Theaitetus*; or probably heard of God. Last of the judges, first of the successional prophets (Moses was a prophet, Deut. xiii. 15, but more a *laugiver*; Acts ii. 24, "all the prophets from S. and those that follow after," xiii. 20, shows S. was first of the succession); founder of the monarchy. He gives name to the two books commemorating the first foundation of the kingdom under Saul, and its firm establishment in David's

person and line. Son of Elkanah of RAMATHAIM ZOPHIM [see] in mount Ephraim, and HANNAH [see]. The father, though sprung from Korah the Levite, lived in mount Ephraim, and became incorporated with Ephraim. So the Levite in Jud. xvii. 7 was "of the family of Judah" by incorporation. On the brow of the double summit of Ramathaim Zophim was the city of S.'s birth and residence in after years, at its foot was a great well (1 Sam. xix. 22). Whilst sleeping in the sanctuary S. received his first call of God; "he did not yet know Jehovah," i.e. by personal revelation (1 Sam. iii. 7, comp. 1; Acts xix. 2). Only at the third call (comp. Job xxxiii. 14), and by Eli's instruction, S. replied, "speak, Lord, for Thy servant heareth." With delicate consideration for Eli's feelings S. lay till morning shrinking from telling him Jehovah's revelation, and only at his solicitation told all. The gentleness of the child intensified the awfulness of the doom announced through him to the old priest. Henceforward all Israel, from Dan in the far N. to Beersheba, recognised S. as prophet of Jehovah, "for the Lord revealed Himself to S. in Shiloh by the word of the Lord, and the Lord let none of his words fall to the ground." Twenty years elapse after the fall of church and state at the fatal battle of Ebenezer, and the destruction of Shiloh the seat of Jehovah's worship (1 Sam. vii. 2, 3, etc.). Then S. again appears and exhorts Israel, now lamenting after the Lord, to "put away" their idols and "Ashtaroth" in particular (each man besides general sins has his particular besetting sin), and to "return unto Jehovah with all their hearts." Gathering them at Mizpeh, S. poured water before Jehovah in confession of sin and in token of their consequent utter prostration and powerlessness (2 Sam. xiv. 14, inward dissolution through distress; Ps. xxii. 14, lviii. 7; Isa. xii. 3; John vii. 37). Realization of our weakness is the necessary condition for receiving almighty strength (Isa. xl. 29, 30; 2 Cor. xii. 9, 10). The people, hearing that the Philistine lords were come up against them, begged S.'s unceasing intercessions. The Lord heard him (Ps. xcix. 6, Jer. xv. 1). As S. was offering the burnt offering the Philistines drew near to battle; and Jehovah with a thunderstorm discomfited them, and Israel pursued them to Bethcar. At the very spot where 20 years previously Israel was routed Israel set up the EBENEZER [see] stone, commemorating victory over the Philistines by Jehovah's help (1 Sam. vii. 14). The Philistines restored the cities and adjoining districts which they had taken from Israel, close up to Ekron and Gath, the cities of the Philistines; and the effect of Israel's victory on the Amorites was they kept peace with Israel (comp. Josh. x. 6; Jud. i. 34, 35). He visited on circuit as judge Bethel, Gilgal, and Mizpeh, the three chief sanctuaries W. of Jordan. His home and judicial centre was Ramah, where he built an altar. Strange to say, notwithstanding the

awful warning in Eli's case of the danger of not correcting children, S. had two sons, Joel and Abiah, whom he made judges in Beersheba, and who unlike their father turned aside after lucre and bribes, and perverted judgment (1 Sam. viii. 1-3). The father seems somewhat to blame in respect to them, the only blemish recorded of S. This was the occasion of the Israelite elders requesting for a king. Displeased at the request, S. had one unflinching recourse, he prayed to Jehovah. The Lord punished them by granting their desire (Ps. cvi. 15), which was a virtual rejection of Jehovah Himself, not merely of S. Yet the Lord did not abdicate His throne over the theocracy. The king was but Jehovah's vicegerent holding office only on condition of loyalty to his Liege above; Israel, under the unfaithful Saul, at Gilboa by bitter experience learned what a vain defence is a king reflecting their own unbelieving carnalism. In spite of S.'s warning of the tyrannies of a king, Israel insisted on having one, "like all the nations," to "judge" them and "fight their battles." They preferred an arm of flesh to Jehovah's spiritual defence under S. S. duly anointed SAUL [see] by God's direction, and after Saul's victory over Nahash renewed the kingdom at Gilgal; here he appealed to the people as to his own past integrity in office, in times when bribery was too prevalent. The people attested his purity, whence he has been named the Israelite Aristides. God by sending a thunderstorm in an unusual time, then May or June, declared both his integrity and the people's sin. S. assures them nevertheless God will forgive and bless them if loyal to Him, but otherwise He will consume both them and their king (1 Sam. ix.—xii.). On his title "seer" see PROPHET.] The people consulted him on every subject of difficulty (ix. 6-10), and elders trembled before his approach as the representative of superhuman power and holiness (xvi. 4, 5). His characteristic spiritual work was unceasing crying to Jehovah at times, "all night," in intercessory prayer (1 Sam. xv. 11, vii. 7, 8); so the Antitype "continued all night in prayer to God" (Luke vi. 12). Also bold witness for God's law, which as prophet he represented, even before Saul when transgressing it. He maintained the supremacy of the Divine rule above the secular at the very beginning of the kingdom. His sacrificing was not as a priest, but as a Levite and prophet specially called to do so by God, though not of the family of Aaron; a presage of the better dispensation wherein not those alone of one favoured family or caste, but all, are privileged to be king-priests to God. Saul's sin lay not in his usurping the priest's office, but in disobedience to God as represented by His prophet (1 Sam. x. 8, xiii. 8, xv., on which occasion S. enunciated the eternal principle, "to obey is better than sacrifice," i.e. not that sacrifice was not required, for God ordained it, but it can never be made a cloak for neglecting

the moral, spiritual end for which the positive ordinance of sacrifice existed). S. tore himself from Saul, who deared his prophetic countenance before the people; his rending the garment symbolised the rending of Saul's kingdom from him. S. saw Saul no more, yet grieved for one whose self-incurred doom he could no longer avert, until Jehovah expostulated "how long wilt thou mourn for Saul, seeing I have rejected him?" (xvi. 1, comp. Pa. cxxxix. 21, 22.) Tender sympathy never led S. to give Saul public sanction; but now he is called on to anoint another in Saul's room, and to be of one mind with God in all that God does.

S. founded "the schools of the prophets," to which belonged "the sons of the prophets," whose education, beside the law, was in sacred, vocal, and instrumental music and processions (1 Sam. x. 5, 10, xix. 19, 20; 1 Chron. xxv. 1, 6). [See NAÏOTH.] Hither David fled as to his spiritual home. Then Saul, by sending messengers to take him from S.'s very presence, virtually insulted the prophet, but was himself brought under the power of the Spirit. Here David learned the elements of that sacred and prophetic psalmody of which he subsequently became the great representative. Thus S. was his spiritual father and the originator of the religious schools of which our modern Christian universities are the offshoot. At his death (1 Sam. xxv. 1) all the Israelites were gathered together and lamented him and buried him in his house at RAMAH [see]. The "Acta Sanctorum" (Aug. 20) say his remains were translated from Judæa (A.D. 406) to Constantinople, and received with pomp at the pier of Chalcedon by the emperor Arcadius, and conveyed to a church near the palace of Hebdomon.

Samuel, Books of. One book in Heb.; the LXX. divided it into two. The Talmud (A.D. 500) is the earliest authority that ascribes the book to Samuel (Baba Bathra xiv. 3). The Hebrews give it his name because its first part treats of his birth, life, and work. His death recorded in 1 Sam. xxv. proves he did not write it all. The Talmud's view, adopted by learned Christian fathers, may be true of the first 24 chapters. That Samuel wrote memoirs, which Nathan the prophet and Gad the seer supplemented, appears from 1 Chron. xxix. 29: "now the acts (*history: dibrei*) of David the king, first and last, behold they are written in the book (*history: dibrei*) of Samuel the seer, and in the book (*history*) of Nathan the prophet, and in the book (*history*) of Gad the seer." Nehemiah is said in 2 Macc. ii. 13 to have "gathered together the acts of the kings and the prophets."

The internal notices favour a date of the memoirs used in compiling 1 and 2 Sam. before the due organization of the temple and Mosaic ritual. For sacrifices are mentioned with tacit approval, or at least without apology, at other places (Mizpeh, Ramah, Bethel, and Araunah's threshing floor) than before the door of the

tabernacle or temple, the only place permitted by the law (1 Sam. vii. 9, 10, 17; ix. 13, x. 3, xiv. 85; 2 Sam. xxiv. 18-25). On the contrary the writer of 1 and 2 Kings stigmatizes the high places to Jehovah and blames the kings who sanctioned or connived at them (1 Kings xv. 14, xxii. 48; 2 Kings xii. 3, xiv. 4, xv. 4, 35, xvi. 4, xxi. 8). In the disestablishment of the Mosaic ritual consequent on the Philistine capture of the ark, and in the unsettled times that followed, even the godly followed Moses less strictly. Hence he is but twice mentioned in all Samuel, and then only as joined with Aaron in delivering Israel out of Egypt; the law is never mentioned (1 Sam. xii. 6, 8). In Joshua "Moses" occurs 56 times; in Chronicles, Ezra, and Nehemiah, after the captivity, when a return to the Mosaic standard was the watchword of the civil and religious restoration, 31 times; in Kings, ten times; in the unsettled era of Judges, three times. Its early date is also implied by its purity of Hebrew as compared with the so called Chaldaisms of Kings and the still more alloyed language of Chronicles. The passage (1 Sam. xxvii. 6) "Ziklag pertaineth unto the kings of Judah unto this day" implies the division between the kingdoms of Israel and Judah, but this is probably the comment of the last reviser. If it be the compiler's, then the compilation was made subsequently to the division. Though it does not record David's death it certainly takes it for granted (2 Sam. v. 5). This passage favours the view that the composition was shortly after his death.

That the composer used various existing materials appears from the distinct, but not irreconcilable, accounts of Saul's first acquaintance with DAVID [see] (1 Sam. xvi. 14-23, xvii. 55-58), also of Saul's death (1 Sam. xxxi. 2-6, 8-13; 2 Sam. i. 2-19), also of the origin of the proverb "is Saul also among the prophets?" (1 Sam. x. 9-12, xix. 23-24.) Summaries or endings of different memoirs incorporated by the composer appear in 1 Sam. vii. 15-17, xiv. 47-52; 2 Sam. viii. 15-18. The only book quoted is the Book of Jasher (=the upright, viz. nation), 2 Sa. i. 18, the bow song or elegy over Saul and Jonathan; once elsewhere (Josh. x. 13). The allusion to "the Lord's king and His anointed" (1 Sam. ii. 10) does not imply that kings already existed, and that therefore this is not Hannah's genuine utterance (for she lived before any king in Israel), but prophetically points on to the necessary culmination of God's kingdom in the coming Messiah, and in David His typical forefather. Probably an inspired member of the schools of the prophets composed the book, incorporating in abridged form existing memoirs and records; so thought Theodoret, Athanasius, and Gregory. A recorder, remembrancer, or chronicler (*mazkir*) is first mentioned in David's reign (2 Sam. viii. 16, xx. 24). The details as to David in Bathsheba's affair, and of Annon

PART XIV.]

and Tamar, etc., etc., must have been furnished by contemporary memoirs written by persons having intimate access to the royal family. *Prophets* are prominent in Samuel. *Levites* are mentioned only twice (1 Sam. vi. 2 Sam. xv. 24), but thirty times in 1 Chronicles alone, containing David's history. The inspired author being of the prophetic schools naturally embodies Nathan's memoir as to his dealing with David in the Bathsheba sin, and in respect to the promise of permanence to his seed and throne (2 Sam. vii., xii.), and Gad's dealing with him at the time of the plague (xxiv.); also 1 Sam. xxii. 5). The phrase "Lord of hosts," 62 times found in Isaiah, occurs twice as often in Samuel as in all the other O. T. histories put together. An undesigned coincidence confirming both occurs between 1 Chron. x. 12 (which omits notice of the burning), the men of Jabesh Gilead "buried Saul's and his son's bones," and 1 Sam. xxxi. 13, "they burnt the bodies"; the bones in fragments alone remained after the burning. Hannah's song must have been preserved by Samuel and incorporated by the compiler. The latter too derived from records David's elegies, 2 Sam. i. 19-27, iii. 33, 34; David's psalm, 2 Sam. xxii. 2-51; and his last words, xxii. 1-8.

Samuel contains, but Chronicles omit, David's kindness to Mephibosheth (2 Sam. ix.); the story of Bathsheba (xi., xii.); Absalom's rebellion (xiii.); the Gibeonites hanging Saul's seven sons (xxi.); the war with the Philistines (ver. 15-17); David's song (xxii.), and last words (xxiii.). Dates are seldom given. The period included is somewhat under 155 years, 1171-1015 B.C. The internal evidence of places, times, etc., accords with truthfulness. Christ stamps Samuel as canonical (Matt. xii. 1-4; comp. Acts iii. 24, Heb. xi. 32).

Sanballat. A Moabite of Horonaim (Neh. ii. 10, 19, xiii. 28). Seemingly he had some command over "the army of Samaria" (iv. 2) under Artaxerxes. A perpetual opponent of NEHEMIAH [see] from the time of his arrival in Judæa. Tobiah the Ammonite and Geshem the Arabian (ii. 19, iv. 7, vi.) were in league with him. His daughter married the high-priest Eliashib's grandson, Joiada's son; therefore Nehemiah chased him from him (xiii. 28). Tobiah had formed a similar alliance with Eliashib, so that it looks as if Eliashib concerted with the Samaritan party to thwart Nehemiah's reforming plans. Josephus's account of a S. 100 years later under Alexander the Great seems unhistorical.

Sandal: *na'al*. A sole attached to the foot by thongs, Gr. *hupodema* (Mark vi. 9; Acts xii. 8). Often ornamentally inlaid with gold, silver, jewels, and silk (S. of Sol. vi. 1). The materials were leather, felt, cloth, or wood, occasionally shod with iron. A shoe was delivered in token of transferring property: "over Edom will I cast My shoe," i.e. I will take possession of it, treading on its pride as it had trodden Israel as an

invader (Ps. lx. 8, 19; 2 Sam. viii. 14; Josh. x. 24). The custom, which existed among the Indians and the ancient Germans, arose from the taking possession of property by treading the soil (Gen. xiii. 17), hence handing the shoe symbolised renunciation and transfer of ownership (Deut. xxv. 9; Ruth iv. 7, 8). When a Bedouin husband divorces a runaway wife, he says, "She was my slipper, I have cast her off." (Burokhardt.) In Matt. iii. 11, Acts xiii. 25, the image is, one about to wash his feet getting the slave to untie his shoe or else sandal. Hengstenberg so explains Ps. lx. 8, "Moab is My washing tub; to Edom will I cast My shoe," viz. to "bear" as My slave. The latchet was the strap across the instep, securing it on the foot, of small value (Gen. xiv. 23; Amos ii. 6, viii. 6). "Buy the needy for a pair of shoes," i.e. by oppression compel them to sell themselves to us as bondmen, in order that our great women may have elaborately ornamented sandals.



SANDALS

Sandals were laid aside indoors, and only put on in a journey or military expedition (Josh. ix. 5, 13; Isa. v. 27; Eph. vi. 15).

Your feet shod with the preparation (Ps. x. 17) of the gospel of peace," i.e. preparedness for the good warfare, produced by the gospel, which brings peace within though there is conflict outside with Satan and the world (Luke i. 79, Rom. x. 15, Isa. xxvi. 3, Phil. iv. 7). The shoes and sandals were taken off during meals (Luke vii. 38; John xiii. 5, 6); but the Jews wore sandals on their feet at the passover, as ready for the journey (Exod. xii. 11). They put off sandals in reverence at a sacred place (Exod. iii. 5, Josh. v. 15). So the priests in the temple officiated bare-foot; so the Mahometans of Palestine before entering a mosque or the Kaaba at Mecca, and the Mesopotamian Yezidis before entering the tomb of a patron saint, and the Samaritans before treading mount Gerizim. A sign of mourning (2 Sam. xv. 30, Ezek. xxiv. 17); humiliation (Isa. xx. 2, 4; Ezek. xvi. 10), "I shod thee with BADGERS' [see] skins" or seal skins, and skins of other marine animals of the Red Sea; the material of the Hebrew shoes and of the tabernacle covering. Matt. x. 10, "provide not shoes," but Mark vi. 9, "be shod with sandals"; Luke x. 4 harmonizes them, "carry not shoes," i.e., do not, as most travellers, carry an extra pair in case the pair in use became worn out.

Sanhedrim, formed from the Gr. *sunedrion*. Sanhedrin is the Chaldee form. [See COUNCIL.]

Sansannah. A town in the Negeb or south country (Josh. xv. 81), also called *Hazar Susah* or *Susim*, "horse court," i.e. "depôt of horses" (xix. 5, comp. 1 Chron. iv. 31). The wady es Sump, S. of Gaza, the first resting place for horses from Gaza to Egypt. See Wilton. Negeb, 213.

S S

Saph. Of the sons of the giant; slain by Sibbechai the Hushathite fighting with the Philistines at Gob or Gasa (2 Sam. xxi. 18). In 1 Chron. xi. 4 SIPPAT.

Saphir = *beautiful*. A village addressed by Micah (Mic. i. 11). "In the mountain district between Eleutheropolis and Ascalon" (Eusebius and Jerome, Onomast.). In this direction lies now *es Sawfir*, seven miles N. E. of Ascalon, and twelve W. of Beit Jibrin (Eleutheropolis), to the right of the coast road from Gaza; *Sawfir* is however not "in the mountain district," but on the open plain.

Sapphira = *sapphire* or *beautiful*. Three hours only elapsed between ANANIAS' [see] death and her lie (she being unaware of her husband's doom) and death (Acts v. 1, 7-10).

Sapphire. One of the hyaline corundums; deep blue, hard, brilliant, and costly. Representing the hue of the Divine throne. On the high-priest's breastplate (Exod. xxviii. 18); some think the lapis lazuli is meant (Exod. xxiv. 10). Ezek. i. 26, x. 1; Job xxviii. 6, 16; S. of Sol. v. 14, sapphire, sparkling in the *girde* round Him; Isa. liv. 11; Lam. iv. 7, "their polishing was of sapphire," they were like beautifully cut and polished sapphires. The sapphires represent the blue veins of a beautiful person (Ezek. xxviii. 13). The best sapphires came from Persia. *Our* sapphire is the azure or indigo blue, crystalline corundum; but the Latin and Greek sapphire was "retalgent with spots of gold, azure, never transparent, not suited for engraving when intersected with hard crystalline particles" (Pliny, H. N. xxxvii. 9); *i. e.* the lapis lazuli. The Hebrew lapis lazuli is *transparent* and *suitad for engraving*; probably *our* sapphire.

Sarah = *princess*. [See ABRAHAM, ISAAC.] S. is Icah, sister of Milcah and Lot (called "brother of Abraham," Gen. xiv. 16), and daughter of Haran. As Nahor married his niece Milcah, so Abraham (xi. 27), the youngest brother of the three, his niece S., "daughter," *i. e.* granddaughter, "of his father not of his mother," probably not more than ten years his junior (Gen. xi. 29, xx. 12). Sarai, "my princess," was her name down to Gen. xvii. 15 when God changed it. She was thenceforward to be princess not merely of Abraham and his seed, but of all families of the earth. An example of faith, though she erred in abetting Abram's pretence that she was his sister (her beauty was then great: xii. 13, etc., xx. 5, 13); still more in suggesting the carnal policy of Abram's taking Hagar to obtain children by her, when God delayed the promised seed by S. herself (xvi. 1-3); also in harshness to Hagar, when the retributive consequences of her own false step overtook her through the very instrument of her sin (xvi. 5, 6; Jer. ii. 19; Prov. i. 31); also laughing in unbelief at God's promise that she should bear a son in her old age (Gen. xviii.), forgetting that nothing is "too hard for the Lord" (see Jer. xxxii. 17, Luke i. 37), then denying that she laughed, through fear; faith triumphed at last (Gen. xxi.). "At

the set time the Lord visited S. as He had said, and the Lord did unto S. as He had spoken"; "God hath made me to laugh," said S., "all that hear will laugh with me," viz. in joy as Abraham laughed (xvii. 17), not in incredulity, as in xviii. 12-15. Under God's prompting, S., seeing Hagar's son "mocking," at Isaac the son of the promise during the feast for the latter when weaned (see the spiritual sense Gal. iv. 22-31), said to Abraham, "cast out this bondwoman," etc. [see HAGAR.] Heb. xi. 11, "through faith also S. herself received strength to conceive seed, and that when she was past age (Alex. and Sin. MSS. omit 'was delivered of a child') because she judged Him faithful that promised"; though first doubting, as the weaker vessel, she ceased to doubt, faith triumphing over sense. "S. obeyed Abraham, calling him lord," and so is a pattern of a meek and quiet spirit to all wives (1 Pet. iii. 6, Gen. xviii. 12). The truth of the sacred narrative appears in its faithfully recording her faults as well as her faith. Her motherly affection so won Isaac that none but Rebekah could "comfort him after his mother's death" (xxiv. 6, 7). She was 127 when she died at Hebron, 28 years before Abraham, and was buried in the cave of Machpelah, bought from Ephron the Hittite; her "shrine" is shown opposite Abraham's, with Isaac's and Rebekah's on one side, Jacob's and Leah's on the other.

Saraph. 1 Chron. iv. 22.

Sardine: *odem*, *i. e.* the red stone (with a yellow shade). Exod. xxviii. 17, xxix. 10; Ezek. xxviii. 13. Much used by the ancients for seals, as being tough yet easily worked, beautiful, and susceptible of high polish; the best stone for engraving. Josephus (the best authority, being a priest, therefore having often seen the high-priest's breastplate) calls it the *sardonix*, the first stone in the high-priest's breastplate, in Ant. iii. 7, § 5, but the *sard* or *sardine*, B. J. v. 8, § 7. Both sardine and sardonix are varieties of agate. He on the heavenly throne "was to look upon like a jasper and a sardine" (Rev. iv. 3). As the jasper (or else *diamond*) represents the Divine *brightness* or *holiness*, so the red sardine (our cornelian) His *fiery wrath*; the same union as in Ezek. i. 4, viii. 2, Dan. vii. 9. Named from Sardis in Lydia, where it was first found. The Hebrews got their high-priest's sardines in Arabia, and from Egypt (Exod. xii. 35).

Sardis. Capital of Lydia, in Asia Minor; on the Pactolus, at the root of mount Tmolus. Northward is a view up the Hermus valley. Southward stand two beautiful Ionic columns of the temple of Cybele, six feet and one third in diameter, 35 ft. below the capital; the soil is 25 ft. above the pavement. The citadel is on a steep, high hill. So steep was its S. wall that Croesus the last king omitted to guard it; and one of Cyrus' Persian soldiers, seeing a Lydian descend by cut steps to a region his helmet, thereby led a body of Persians into the acropolis. Now

an unhealthy desert; not a human being dwelt in the once populous S. in 1860. The senate house (*gerusia*), called Croesus' house, lies W. of the acropolis. One hall is 156 ft. long



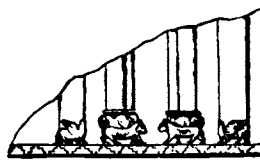
RUINS OF CHURCH AT SARDIS.

by 43 broad, with walls 10 ft. thick. There are remains of a theatre, 400 ft. in diameter, and a stadium, 1000; and of two churches, the latter constructed of fragments of Cybele's temple. Now *Sart*. Famed for the golden sands of Pactolus, and as a commercial entrepôt. In S. and Laodicea alone of the seven addressed in Rev. ii, iii., there was no conflict with foes within or without. Not that either had renounced *apparent* opposition to the world, but neither so faithfully witnessed by word and example as to "torment them that dwell on the earth" (xi. 10). Smyrna and Philadelphia, the most afflicted, alone receive unmixed praise. S. and Laodicea, the most wealthy, receive little besides censure. S. "had a name that she lived and was dead" (iii. 1; 1 Tim. v. 6; 2 Tim. iii. 5; Tit. i. 16; Eph. ii. 1, 5, v. 14). "*Become* (Gr.) watchful" or "*waking*" (Gr.), what thou art not now. "Strengthen the things which remain," *i. e.* the few graces which in thy spiritual slumber are not yet extinct, but "ready to die"; so that S. was not *altogether* "dead." Her works were not "filled up in full complement (*pepleromena*) in the sight of My God" (so Sin., Alex., Vat. MSS.). *Christ's* God is therefore *our* God; His judgment is the Father's judgment (John xx. 17, v. 22). He threatens S. if she will not watch or wake up, "He will come on her as a thief"; as the Gr. proverb, "the feet of the avenging deities are shod with wool," expressing the noiseless nearness of God's judgments when supposed far off. S. had nevertheless "a few names" in the book of life, known by the Lord as His (John x. 3). The gracious Lord does not overlook exceptional saints among masses of professors. Their reward and their character accord. "They have not defiled their garments," so "they shall walk (the best attitude for showing grace to advantage) with Me in white, for they are worthy," viz. with *Christ's* worthiness "put on them" (Rev. vii. 14; Ezek. xvi. 14). The state of *grace* now, and that of *glory* hereafter, harmonize. *Christ's* rebuke was not in vain. Melito, bishop of S. in the second century, was eminent for piety; he visited Palestine to investigate concerning the O. T. canon, and wrote an epistle on it (Euseb. iv. 26; Jerome Catal. Script. Eccl. xxiv.). In A. D. 17, under the emperor Tiberius, an earthquake desolated S. and 11 other cities of Asia; Rome remitted its taxes for five years, and the emperor gave a benefaction from the priory purse.

Sarepta. The O. T. ZAREPHATH. Luke iv. 26.

Sargon. [See NARUM.] From *sar* a king, and *gin* or *kin* established. In the inscriptions Sargina; founded Khorsabad (named *Sarghun* by Arabian geographers). [See HOSHEA.] Once "Sargon's" name in Isa. xi. 1, as having taken Ashdod by his general Tartan, caused a difficulty. He is not mentioned in the Scripture histories nor the classics; but Assyrian inscriptions show he succeeded Shalmaneser, and was father of Sennacherib, and took Ashdod as Isaiah says; he finished the siege of Samaria (721 B.C.) which Shalmaneser had begun, and according to the inscription carried away 27,230 persons (comp. 2 Kings xvii. 6). Scripture, whilst naming at the capture of Samaria *Shalmaneser*, 2 Kings xvii. 3, in ver. 4, 5, 6, four times says "the king of Assyria," which is applicable to S. In xviii. 9-11 it is implied Shalmaneser was not the actual captor, since after ver. 9 has named him ver. 10 says "THEY took it." Isaiah was the sole witness to S.'s existence for 25 centuries, till the discovery of the Assyrian monuments confirmed his statement. They also remarkably illustrate 2 Kings xvii. 6, that he placed the deported Israelites ("in Halah, Habor, the river of Gozan," and at a later time "in the cities of the Medes"; for S. in them states he overran Media and "annexed many Median towns to Assyria." S. mounted the throne the same year that Merodach Baladan ascended the Babylonian throne, according to Ptolemy's canon 721 B.C. He was an usurper, for he avoids mentioning his father. His annals for 15 years, 721-706 B.C., describe his expeditions against Babylonia and Susiana on the S., Media on the E., Armenia and Cappadocia N., Syria, Palestine, Arabia, and Egypt. W. and S.W. He deposed Merodach Baladan and substituted a viceroy. He built cities in Media, which he peopled with captives from a distance. He subdued Philistia, and brought Egypt under tribute; in his second year (720) he fought to gain Gaza; in his sixth against Egypt (715); in his ninth (712) he took Ashdod by Tartan. Azuri was king of Ashdod; S. deposed him and made his brother Abimithi king; the people drove him away, and raised Javan to the throne, but the latter was forced to flee to Meroe. (G. Smith, Assyrian Discoveries.) Then, according to the inscriptions, he invaded Egypt and Ethiopia, and received tribute from a Pharaoh of Egypt, besides destroying in part the Ethiopian No-Amon or Thebes (Nah. iii. 8); confirming Isa. xi. 2-4, "as Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia, so shall the king of Assyria lead away the Egyptians and the Ethiopians captives, young and old, naked and barefoot," etc. The monuments also represent Egypt at this time in that close connection with Ethiopia which the prophet implies. A memorial tablet in Cyprus shows he extended his arms to that island; a statue of him, now in the Berlin Museum, was

found at Idalium in Cyprus. S. built one of the most magnificent of the Assyrian palaces. He records that he thoroughly repaired the walls



COLUMNS OF ASSYRIAN TEMPLE.

of Nineveh, which he raised to be the first city of the empire; and that near it he built the palace and town (Khorsabad) which became his chief residence, Dursargina; from it the Louvre derived its series of Assyrian monuments. He probably reigned 19 years, from 721 to 702 B.C., when Sennacherib succeeded.

Sarid. A landmark on Zebulun's boundary (Josh. xix. 10, 12). Meaning "hole," "incision" (Knobel); perhaps the southern opening of the deep, narrow wady, coming down from the basin of Nazareth, about an hour to the S.E. of Nazareth, between two steep mountains. (Seetzen, in Keil.)

Sharon. Acts ix. 35. SHARON in O.T. The article in the Gr. shows the name denotes a district.

Sarsechim. One of Nebuchadnezzar's generals at Jerusalem's capture (Jer. xxxix. 3).

Saruch. Serux (Luke iii. 35).

Satan—adversary. Four times in O.T. as a proper name (Job i. 6, 12, ii. 1, Zech. iii. 1, with the article); without it in 1 Chron. xxi. 1; 25 times in N.T.; the DEVIL [see] also 25 times; "the prince of this world" three times, for S. had some mysterious connection with this earth and its animals before man's appearance. Death already had affected the pre-Adamic animal kingdom, as geology shows. S. had already fallen, and his fall perhaps affected this earth and its creatures, over which he may originally in innocence have been God's viceroy, hence his envy of man his successor in the viceroyency (Gen. i. 26, iii. 1-14). "The wicked one" six times; "the tempter" twice. "The old serpent, the devil, and Satan, who deceiveth the whole world" (Rev. xii. 9, xx. 23). In Job his power is only outward circumstances, by God's permission. Instead of being a rival power to good and God, as in the Persian belief as to Ormuzd and Ahriman, he is subordinate; his malicious temptation of David was overruled to work out Jehovah's anger against Israel (2 Sam. xxiv. 1, 1 Chron. xxi. 1). As the judicial adversary of God's people he accuses them before God, but is silenced by Jehovah their Advocate (Zech. iii. 1, 2; 1 Pet. v. 8; Ps. cix. 6, 81; 1 John ii. 1, 2). The full revelation of "the strong man armed" was only when "the stronger" was revealed (Luke xi. 21-23). He appears as personal tempter of JESUS CHRIST [see]. The Zendavesta has an account of the temptation in Eden nearest that of Genesis, doubtless derived from the primitive tradition.

Christ's words of S. are (John viii. 44), "ye are of your father the devil; he was a murderer (comp. as to his investigating Cain 1 John iii. 9-12) from the beginning and abode not in the truth. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." He is a "spirit," "prince of the powers of the air," and "working in the children of disobedience" (Eph. ii. 2). "Prince of the demons" (Gr.), at the head of an organized "kingdom" (Matt. xii. 24-26), with "his (subject) angels." They "kept not their first estate but left their own habitation"; so God "hath reserved them in everlasting chains under darkness unto the judgment of the great day" (Jude 6). Again "God spared not the angels, but cast them into hell (Tartarus, the bottomless pit: Luke viii. 31, Rev. ix. 11), and delivered them to chains of darkness" (2 Pet. ii. 4). Their final doom is Tartarus; meanwhile they roam in "the darkness of this world"; step by step they and S. are being given up to Tartarus, until wholly bound there at last (Rev. xx.). "The darkness of this world" (Eph. vi. 12) is their chain. They are free now to tempt and hurt only to the length of their chain; Rev. xii. 7-9 describes not their original expulsion, but a farther step in their fall, owing to Christ's ascension, viz. exclusion from access to accuse the saints before God (Job i. 11, Zech. iii.). Christ's ascension as our advocate took away the accuser's standing ground in heaven (comp. Luke x. 18, Isa. xiv. 12-15). Pride was his "condemnation," and to it he tempts others, especially Christian professors (Gen. iii. 5; 1 Tim. iii. 6). As love, truth, and holiness characterize God, so malice or hatred (the spring of murder), lying, and uncleanness characterize S. (John viii. 44, 1 John iii. 10-12). Disbelief of God is what first S. tempts men to (Gen. iii.); "If Thou be the Son of God" was the dart he aimed at Christ in the wilderness temptation, and through human emissaries on the cross. Also pride and presumption (Matt. iv. 6). Restless energy, going to and fro as the "roaring lion"; subtle instilling of venom, gliding steadily on his victim, as the "serpent" or "dragon"; shameless lust (Job i. 7, Matt. xii. 43); so his victims (Isa. lvii. 20). He steals away the good seed from the careless hearer (Matt. xiii. 19), introduces "the children of the wicked one" into the church itself, the tares among and closely resembling outwardly the wheat (ver. 28, 39). His "power" is that of darkness, from which Christ delivers His saints; cutting off members from Christ's church is "delivering them to S." (1 Cor. v. 5, 1 Tim. i. 20, Acts xxvi. 18, Col. i. 13.) The Jews might have been "the church of God," but by unbelief became "the synagogue of S." His "throne" opposes Christ's heavenly throne (Rev. iv. 2; ii. 9, 10, 18). He has his "principalities and powers" in his organized kingdom, in mimicry of the heavenly (Rom. viii. 38, 1

Cor. xv. 24, Col. ii. 15, Eph. vi. 12). He instigates persecution, and is the real persecutor. He has "depths of S." in opposition to knowledge of "the deep things of God" (Rev. ii. 24); men pruriently desire to know those depths, as Eve did. It is God's sole prerogative thoroughly to know evil without being polluted by it.

S. has "the power of death," because "the sting of death is sin" (1 Cor. xv. 56); S. being author of sin is author of its consequences, death. God's law (Gen. ii. 17, Rom. vi. 23) makes death the executioner of sin, and man S.'s "lawful captive." Jesus by His death gave death its deathblow and took the prey from the mighty; as David cut off Goliath's head with his own sword (Matt. xii. 29, Luke x. 19, Isa. xlix. 24, 2 Tim. i. 10, Ps. viii. 2, Heb. ii. 14). "Christ . . . through death . . . destroy (*katargeesee*, render powerless) him that had the power of death." S. seeks to "get an advantage of" believers (2 Cor. ii. 11); he has "devices" (*noemata*) and "wiles" (*methodeias*, methodical stratagems) (Eph. vi. 11), and "snares" (1 Tim. iii. 7), "transforming himself (Gr.) into an angel of light," though "prince of darkness" (2 Cor. xi. 14, Luke xxii. 53, Eph. vi. 12). "S. hinders" good undertakings by evil men (Acts xiii. 10, xvii. 13, 14; John xiii. 27, viii. 44; 1 John iii. 8-10), or even by "messengers of S.," sicknesses, etc. (2 Cor. xi. 14, xii. 7; 1 Thess. ii. 18; Luke xiii. 16). S. works or energizes in and through antichrist (2 Thess. ii. 9, Rev. xiii. 2) in opposition to the Holy Spirit energizing in the church (Eph. i. 19). The wanton turn aside from Christ the spouse after S. the seducer (1 Tim. v. 11-15). The believer's victory by "the God of peace bruising S." is foretold from the first (Gen. iii. 15, Rom. xvi. 20). The opposition of S. in spite of himself will be overruled to the believer's good, the latter thereby learning patience, submission, faith, and so his end being blessed, as in Job's case. Man can in God's strength "resist S." (Jas. iv. 7); by withholding consent of the will, man gives S. no "place," room or scope (Eph. iv. 27). "The wicked one toucheth not" the saint, as he could not touch Christ (1 John v. 18, John xiv. 30). Self-restraint and watchfulness are our safeguards (1 Pet. v. 8). Translate 2 Tim. ii. 26 "that they may awake (*ananeepsosin*) . . . being taken as *swind* captives by him (the servant of the Lord, ver. 24; *autou*) so as to follow the will of Him" (*ekeinou*; G. d. ver. 25): *ezogreemeno*, taken to be saved alive, instead of S.'s thrall unto death, brought to the willing "captivity of obedience" to Christ (2 Cor. x. 5). So Jesus said to Peter (Luke v. 10), "henceforth thou shalt catch unto life (*zōōra*) men." S. in tempting Christ asserts his delegated rule over the kingdoms of this world, and Christ does not deny but admits it (Luke iv. 6), "the prince of this world" (John xii. 31, xiv. 30, xvi. 11; 2 Cor. iv. 4; Eph. vi. 12). S. slanders God

to man (Gen. iii. 1-5), as envious of man's happiness and unreasonably restraining his enjoyments; and man to God (Job i. 9-11, ii. 4, 5). S. tempts, but cannot force, man's will; grace can enable man to overcome (Jas. i. 2-4, 1 Cor. x. 13, Jas. iv. 7, etc.). S. steals the good seed from the careless hearer (Jas. i. 21) and implants tares (Matt. xiii. 4, 19, 25, 38). S. thrusts into the mind impure thoughts amidst holy exercises; 1 Cor. vii. 5, "come together that S. tempt you not because of your incontinency," i.e., S. takes advantage of men's inability to restrain natural propensities. S. tempted Judas (Luke xxii. 5, John xxiii. 27), Peter (Luke xxii. 31), Ananias and Sapphira (Acts v.). Augustine's (*De Civit. Dei*, xxii. 1) opinion was that the redeemed were elected by God to fill up the lapsed places in the heavenly hierarchy, occasioned by the fall of S. and his demons.

Satyrs *se'irim*. Lev. xvii. 7, "they shall no more offer . . . sacrifices unto devils" (*se'irim*) i.e. to the evil spirits of the desert, lit. "shaggy goats," hence applied to an object of heathen worship or a demon dwelling in the desert (2 Chron. xi. 15; Isa. xliii. 21, xxxiv. 14). At Mendes in Lower



Egypt the goat was worshipped with fowl rites. Israel possibly once shared in them. Comp. Josh. xxiv. 14, 15; Ezek. xxxiii. 8, 9, 21.

Saul. Heb. SHAUL. 1. An early king of Edom (Gen. xxxvi. 37, 38). 2. Gen. xlvii. 10. 3. 1 Chron. vi. 24. 4. First king of Israel. The names Kish and Ner, Nadab and Abi-nadab, Baal and Mephibosheth, recur in the genealogy in two generations. The family extends to Ezra's time. If the Zimri of 1 Chron. ix. 42 be the Zimri of 1 Kings xvi. it is the last stroke of the family of Saul for the kingdom. Saul was son of Kish, son of Ner, son of Abiel or Jehiel. 1 Sam. ix. 1 omits Ner, the intermediate link, and makes Kish son of Abiel; 1 Chron. viii. 33 supplies the link, or Ner in 1 Chron. is not father but ancestor of Kish (ix. 36-39), and Ner son of Abi-Gibeon (father or founder of Gibeon, viii. 29) is named only because he was progenitor of Saul's line, the intermediate names mentioned in 1 Sam. ix. being omitted. The proud, fierce, and self-willed spirit of his tribe, Benjamin, is conspicuous in Saul (see Jud. xix., xx., xxi.). Strong and swift footed (2 Sam. i. 23), and outpacing the people by head and shoulders (1 Sam. ix. 2), he was the "beauty" or "ornament of Israel," "a choice young man," "there was none goodlier than he." Above all, he was the chosen of the Lord (ix. 17, x. 24; 2 Sam. xxi. 6). Zelah was Kish's burial place. Gibeon was especially connected with Saul. The family was originally humble (1 Sam. xi. 1, 21), though Kish was "a mighty man of substance." Searching for Kish's asses three days

in vain, at last, by the servant's advice, Saul consulted Samuel, who had already God's intimation that He would send at this very time a man of Benjamin who should be king. God's providence, overruling man's free movements to carry out His purpose, appears throughout the narrative. Samuel gave Saul the chiefest place at the feast on the high place to which he invited him, and the choice portion. Setting his mind at ease about his asses, now found, Samuel raised his thoughts to the throne as one "on whom was all the desire of Israel." "Little then in his own sight" (1 Sam. xv. 17), and calling himself "of the smallest of the tribes, and his family least of all the families of Benjamin" (1 Sam. ix. 21), Saul was very different from what he afterwards became in prosperity; elevation tests men (Ps. lxxiii. 18). Samuel anointed and kissed Saul as king. On his coming to the oak ("plain") of Tabor, three men going with offerings to God to Bethel gave him two of three loaves, in recognition of his kingship. Next prophets met him, and suddenly the Spirit of God coming upon him he prophesied among them, so that the proverb concerning him then first began, "is Saul also among the prophets?" The public outward call followed at Mizpeh, when God caused the lot to fall on Saul. So modest was he that he hid himself, shunning the elevation, amidst the baggage. A band whose hearts God had touched escorted him to Gibeon, whilst the worthless despised him, saying "how shall this man save us?" (comp. Luke xiv. 14, the Antitype, meekly "He held His peace"; Ps. xxxviii. 13.) NAHASH's cruel threat against Jabesh Gilead, which was among the causes that made Israel desire a king (1 Sam. viii. 3, 19, xii. 12), gave Saul the opportunity of displaying his patriotic bravery in rescuing the citizens and securing their lasting attachment. His magnanimity too appears in his not allowing any to be killed of those whom the people desired to slay for saying "shall Saul reign over us?" Pious humility then breathed in his ascription of the deliverance to Jehovah, not himself (xi. 12, 13). Samuel then inaugurated the kingdom again at Gilgal.

In 1 Sam. xiii. 1 read "Saul reigned 40 years"; so Acts xiii. 21, and Josephus "18 years during Samuel's life and 22 after his death" (Ant. xvi. 14, § 9). Saul was young in beginning his reign (1 Sam. ix. 2), but probably verging towards 40 years old, as his son Jonathan was grown up (xiii. 2). Ishbosheth his youngest son (1 Chron. viii. 33) was 40 at his death (2 Sam. ii. 10), and as he is not mentioned among Saul's sons in 1 Sam. xiv. 49 he perhaps was born after Saul's accession.

In the second year of his reign Saul revolted from the Philistines whose garrison had been advanced as far as Geba (*Jeba*, N.E. of Rama), (x. 5, xiii. 3) and gathered to him an army of 3000. Jonathan smote the garrison, and so brought on a Philistine invasion in full force, 30,000 chariots,

6000 horsemen, and a multitude as the sand. The Israelites, as the Romans under the Etruscan Porsema, were deprived by their Philistine oppressors of all smiths, so that no Israelite save Saul and Jonathan had sword or spear (xiii. 19-21). Many hid in caves, others fled beyond Jordan, whilst those (600: xiii. 15) who stayed with Saul followed trembling. Already some time previously Samuel had conferred with Saul as to his foreseen struggle against the Philistines, and his going down to Gilgal (not the first going for his inauguration as king, xi. 14, 15; but second after revolting from the Philistines) which was the most suitable place for gathering an army. Samuel was not directing Saul to go at once to Gilgal, as soon as he should go from him, and wait there seven days (x. 8); but that after being chosen king by lot and conquering Ammon and being confirmed as king at Gilgal, he should war with the Philistines (*one main end of the Lord's appointing him king*, 1 Sam. ix. 16, "that he may save My people out of the hand of the Philistines, for I have looked upon My people, because their cry is come unto Me"), and then go down to Gilgal, and "wait there seven days, till I come, before offering the holocaust." The Gilgal meant is that in the Jordan valley, to which Saul withdrew in order to gather soldiers for battle, and offer sacrifices, and then advance again to Gibeah and Geba, thence to encounter the Philistines encamped at Michmash. Now first Saul betrays his real character. Self will, impatience, and the spirit of disobedience made him offer without waiting the time appointed by Jehovah's prophet; he obeyed so far and so long only as obedience did not require crossing of his self will. Had he waited but an hour or two, he would have saved his kingdom, which was now transferred to one after God's own heart; we may forfeit the heavenly kingdom by hasty and impatient unbelief (Isa. xxviii. 16). Saul met Samuel's reproof "what hast thou done?" with self justifying excuses, as if his act had been meritorious not culpable: "I saw the people scattered from me, and thou camest not within the days appointed (Samuel had come before their expiration), and the Philistines gathered themselves. . . . Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto Jehovah; I forced myself therefore (he ought to have forced himself to obey not disobey; necessity is often the plea for sacrificing principle to expediency) and offered."

JONATHAN'S (see) exploit in destroying the Philistine garrison (1 Sam. xiv.) eventuated in driving the Philistines back to their own land. The same reckless and profane impatience appears in Saul; he consults Jehovah by the priest Ahiah (ver. 18 read with LXX., "bring hither the ephod, for he took the ephod that day in the presence of Israel"; for the ark was not usually taken out, but only the ephod, for consultation, and the ark was now at Kirjath Jearim, not in Saul's little

camp); then at the increasing tumult in the Philistine host, impatient to join battle, interrupted the priest, "withdraw thine hand," i.e. leave off. Contrast David's patient and implicit following of Jehovah's will, inquired through the priest, in attacking in front as well as in taking a circuit behind the Philistines (2 Sam. v. 19-25). Saul's adjuration that none should eat till evening betrayed his rash temper and marred the victory (1 Sam. xiv. 29, 30). His scrupulosity because the people flew upon the spoil, eating the animals with the blood (1 Sam. xiv. 33-35), contrasts with true conscientiousness which was wanting in him at Gilgal (xiii.). Now he built his first altar. Jonathan's unconscious violation of Saul's adjuration, by eating honey which revived him (ver. 27-29, "enlightened his eyes," Ps. xiii. 8), was the occasion of Saul again taking lightly God's name to witness that Jonathan should die (contrast Exod. xx. 7). But the guilt, which God's silence when consulted whether Saul should follow after the Philistines implied, lay with Saul himself, for God's siding "with Jonathan" against the Philistines ("he hath wrought with God this day") was God's verdict acquitting him. Thus convicted Saul desisted from further pursuit of the Philistines. His warlike prowess appears in his securing his regal authority (xiv. 47, "took the kingdom over Israel") by fighting successfully against all his enemies on every side, Moab, Ammon, Edom, Zobah, the Philistines, and Amalek (summarily noticed ver. 48, in detail in chap. xv.). Saul's second great disobedience at his second probation by God was (xv.) his sparing the Amalekite Agag and the best of the sheep, oxen, etc., and all that was good; again self will set up itself to judge what part of God's command it chose to obey and what to disobey. The same self complacent blindness to his sin appears in his words to Samuel, "I have performed the commandment of Jehovah." "What meaneth then this bleating of the sheep?" Saul lays on the people the disobedience, and takes to himself with them the merit of the obedience: "they have brought them from the Amalekites, for the people spared the best of the sheep . . . to sacrifice . . . and the rest we have utterly destroyed." True obedience observes all the law and turns not to the right or left (Josh. i. 7, Deut. v. 82). The spirit of self will shows its non-submission to God's will in small but sure indications. Saul had zeal for Israel against the Gibeonites where zeal was misplaced, because not according to God's will (2 Sam. xxi.); he lacked zeal here, where God required it. He shifts the blame on "the people" and makes religion a cloak, saying the object was "to sacrifice unto Jehovah, thy God." We must not do evil that good may come (Rom. iii. 8). Samuel tears off the pretext: "behold, to obey is better than sacrifice. . . . for rebellion is as the sin of witchcraft," the very sin which Saul fell into at last (1 Sam. xviii.). As Saul rejected Jehovah's

word so He rejected Saul "from being king." In 1 Chron. x. 13 "Saul died for his transgression (Heb. *ma'al*, 'prevarication,' shuffling, not doing yet wishing to appear to do, God's will) against Jehovah, and also for asking counsel of one that had a familiar spirit." The secret of Saul's disobedience he discloses, "because I feared the people and obeyed their voice," instead of God's voice (Exod. xxiii. 2, Prov. xxix. 25). Even in confession, whilst using the same words as David subsequently, "I have sinned" (2 Sam. xii. 13), he betrays his motive, "turn again with me . . . honour me now, I pray thee, before the elders of my people and before Israel" (John v. 44, xii. 43). Man's favour be regarded more than God's displeasure. Henceforth Samuel, after tearing himself from the king, to the rending of his garment (the symbol of the transference of the kingdom to a better successor), came to Saul no more though mourning for him.

As the Spirit of Jehovah came upon David from the day of his anointing (xvi. 13, 14), so an evil spirit from (it is never said of) Jehovah troubled Saul, and the Spirit of Jehovah departed from him. David then first was called in to soothe away with the harp the evil spirit; but music did not bring the good Spirit to fill his soul, so the evil spirit returned worse than ever (Matt. xii. 43-45, 1 Sam. xxviii. 4-20). No ritualism or sweet melody, though pleasing the senses, will change the heart; the Holy Spirit alone can attune the soul to purity and peace. Like his tribe, which should "ravin as a wolf, in the morning devouring the prey and at night . . . the spoil" (Gen. xlix. 27), Saul was energetic, choleric, and impressive, now prophesying with the prophets whose holy enthusiasm infected him, now jealous to madness of David whom he had loved greatly and brought permanently to court (1 Sam. xvi. 21, xviii. 2) and made his armour bearer; and all because of a thoughtless expression of the women in meeting the conquerors after the battle with Goliath, "Saul hath slain his thousands, David his ten thousands" (xvii., xviii. 7). A word was enough to awaken suspicion, and suspicion was wrested into proof of treason, "what can he have more but the kingdom?" (see Eccles. iv. 4, Prov. xxvii. 4). But David's wise walk made Saul fear him (1 Sam. xviii. 12, 14, 15, 25; Ps. ci. 2, v. 8). God raised up to David a friend, Michal, in his enemy's house, which made Saul the more afraid. So, not daring to lay his own hand on him, he exposed him to the Philistines (1 Sam. xviii. 17-27); in righteous retribution, it was Saul himself who fell by them (Ps. ix. 15, 16). For a brief time a better feeling returned to Saul through Jonathan's intercession for David (1 Sam. xix. 4-6); but again the evil spirit returned, and Saul pursued David to Michal's house, and even to Samuel's presence at Naioth in Ramah. But Jehovah, "in whose hand the king's heart is, to turn it whithersoever He will" (Prov. xxi. 1), caused him who came to persecute

to prophesy with the prophets. Yet soon after, because Jonathan let David go, Saul cast a javelin at his noble unselfish son, saying, "thou hast chosen the son of Jesse to thine own confusion, for as long as he liveth thou shalt not be established, nor thy kingdom" (1 Sam. xx. 28-33). Saul's slaughter of the priests at Nob, on DOEG's [see and DAVID] information, followed (xxii.), Saul upbraiding his servants as if conspiring with David and feeling no sorrow for the king; "yet can David, as I can (viii. 14, comp. xxii. 7), give every one of you fields and vineyards?" etc., thus answering to David's picture of him (Ps. liii. 7), "this is the man that trusted in the abundance of his riches," etc. By slaying the priests, so that Abiathar alone escaped to David, Saul's sin recoiled on himself, for Saul thereby supplied him whom he hated with one through whom to consult Jehovah, and deprived himself of the Divine oracle, so that at last he had to have recourse to witchcraft, though he had himself tried to extirpate it (1 Sam. xiii. 2, 9; xviii. 3-7, etc.). The Philistines, by whom Saul thought to have slain David, were the unconscious instruments of saving him from Saul at MAON (1 Sam. xxiii. 28, 27). David's magnanimity at the cave of Engedi in sparing his deadly foe and only cutting off his skirt, when in his power, moved Saul to tears, so that his better feelings returned for the moment, and he acknowledged David's superiority in spirit and deed, and obtained David's promise not to destroy his seed (xxiv.). Once again (xxvi.), at Hachilah David spared Saul, though urged by Abishai to destroy him; the ALTASCRITH [see] of Ps. lvii., lviii., lix., refers to David's words on this occasion, "destroy not." David would not take vengeance out of God's hands (Ps. xxxv. 1-3, xvii. 4, xciv. 1, 2, 23; Rom. xii. 19). His words were singularly prophetic of Saul's doom, "his day shall come to die, or he shall descend into battle and perish." The "deep sleep from Jehovah" on Saul enabled David unobserved to take spear and cruse from Saul's bolster. From a hill afar off David appealed to Saul, "if thy instigation to (i.e. giving up to the manifestation of thine own) evil be from Jehovah, through His anger against thee for sin, let Him smelt sacrifice" (Heb.), i.e. appease God's wrath by an acceptable sacrifice; "but if thy instigators be men, they drive me out from attaching (Heb.) myself to the inheritance of Jehovah (the Holy Land); now therefore let not my blood fall to the earth far away from the face of Jehovah," i.e. do not drive me to perish in a heathen land; contrast Ps. xvi. 4-6. Saul acknowledged his sinful "folly" (meaning wickedness in Scripture [see MUTH-LABEN]), and promised no more to seek his hurt, and blessed him.

The consultation with the witch at Endor preceded the fatal battle of Gilboa. Saul had "put away out of the land wizards," etc. But the law forbade them to live (Lev. xix. 31, xx. 27; Deut. xviii. 10, etc.). He only took

half measures, as in sparing the Amalekite king; "rebellion" ended in "witchcraft" (1 Sam. xv. 23). He had driven away the only man, David, who could have saved him from the Philistines (xvii.; 2 Sam. v. 17-22). He had killed all by whom he could have consulted Jehovah (1 Sam. xxi., xxii.). How men's own wickedness, by a retributive providence (Jer. ii. 19), corrects them! She was mistress of a spirit (*baalath-ob*) with which the dead were conjured up to inquire of them the future. Either she merely pretended this, or if there was a demoniacal reality Samuel's apparition differed so essentially from it that she started at seeing him, and then (what shows her art to be something more than jugglery) she recognised Saul; probably she fell into a state of clairvoyance in which she recognised persons, as Saul, unknown to her by face. Saul did not himself see Samuel with his eyes, but recognised that it was he from her description, and told him his distress; but Samuel told him it was vain to ask of a friend of God since Jehovah was become his enemy. Saul should be in hades by the morrow for his disobeying as to the Amalekites, whilst David, Amalek's destroyer (1 Sam. xxx. 17), should succeed.

On the morrow the Philistines followed hard upon Saul, the archers hit him; then Saul having in vain begged his armour bearer to slay him (1 Sam. xxxi. 4) fell on his own sword, but even so still lingered till an Amalekite (of the very people whom he ought to have utterly destroyed) stood upon and slew him, and brought his crown and bracelet to David (2 Sam. i. 8-10). The Philistines cut off his head and fastened his body to the wall of Bethshan. The armour they put in the temple of Ashtaroth, the head in the temple of Dagon (1 Sam. xxxi. 9, 10; 1 Chron. x. 10); the tidings of the slaughter of their national enemy they sent far and near to their idols and to the people. The inhabitants of Jabesh Gilead showed their gratitude to their former deliverer by bravely carrying off the bodies of him and his sons, and burning them, and burying the bones under a tree. His life is a sadly vivid picture of declension and deterioration until suicide draws a dark curtain over the scene. In his elegy David brings out all his good qualities, bravery, close union with Jonathan, zeal for Israel whose daughters Saul clothed in rich spoils; David generously overlooks his faults (2 Sam. i.). Years after he had the bones of Saul and Jonathan buried in Zelah in the tomb of Kish (2 Sam. xxi. 12-14). 5. Paul's original name. He was proud of his tribe Benjamin and the name Saul (Acts xiii. 21).

Saviour: *moshia'*, Gr. *soter*. SALVATION from all kinds of danger and evil, bodily, spiritual, temporal, and eternal (Matt. i. 21; Eph. v. 23; Phil. iii. 20, 21), including also the idea restorer and preserver, giver of positive life and blessedness, as well as saviour from evil (Isa. xxvi. 1; 2 Sam. viii. 6; Isa. lx. 18, lxi. 10; Ps. cxviii. 25) [see HOSANNA], deliverer, as the judges were saviours

(marg. Jud. iii. 9, 15; Neh. ix. 27; Jeroboam II., 2 Kings xiii. 5, Obad. 21). Isaiah, Joshua or Jeshua, Jesus, Hosea, Hoses, are various forms of the same root. Justice or righteousness is associated with the idea, and the term REDEEMER (*goe'*) [see] implies how God can be just and at the same time a saviour of man (Isa. xliii. 3, 11; xlv. 15, 21, 24, 25; xli. 14; xlix. 26; lx. 16, 17; Zech. ix. 9; Hos. i. 7). Man cannot save himself temporally or spiritually; Jehovah alone can save (Job xl. 14; Ps. xxxiii. 16, xlv. 3, 7; Hos. xiii. 4, 10). The temporal saviour is the predominant idea in the O. T.; the spiritual and eternal saviour of the whole man in the N. T. Israel's saviour, national and spiritual, finally (Isa. lxii. 11; Rom. xi. 25, 26). Salvation is secured in title to believers already by Christ's purchase with His blood; its final consummation shall be at His coming again; in this sense salvation has yet "to be revealed" (1 Pet. i. 5, Heb. ix. 28, Rom. v. 10). Salvation negatively delivers us from three things: (1) the penalty, (2) the power, (3) the presence of sin. Positively it includes the inheritance of glory, bliss, and life eternal in and with God our Saviour.

Scapgoat. [See ATONEMENT, DAY OF; and SIN OFFERING.]

Scarlet: *argaman*, the purple juice of the Tyrian shell fish, *Murex trunculus* [see PURPLE, TYRE]. *Shan-tolaath*, an insect colour from the cocci or semi-globular bodies as large as a split pea, black but dusted with a grey white powder, on evergreen oaks and other trees. The insect is of the order Homoptera, the females have a mouth able to pierce and suck plants. The Arabs call them *kermes*, whence come our *carmine* and *crimson*. The full grown larva has the dye in greatest abundance. They yield their dye by infusion in water. The dye is fixed by a mordant, anciently alum, now solution of tin. The double dipping is implied in *shani*, differently pointed in Heb.: Isa. i. 18, "though your sins be as scarlet (*double dyed*, deeply fixed so that no tears can wash them away; blood-coloured in hue, i.e. of deepest guilt, ver. 15; the colour of Jesus' robe when bearing them, Matt. xxvii. 28) they shall be as white as snow" (Ps. li. 7) [see ATONEMENT, DAY OF]. Rahab's scarlet thread was the type (Josh. ii. 18).

Scarlet was also used in cleansing the leper (Lev. xiv. 4). The Mishna says a band of twice dyed scarlet wool tied together the living bird, the hyssop, and the cedar, when dipped into the blood and water. Kurtz makes the scarlet wool symbolise vital health; but Isa. i. 18 gives a contrary sense. A glaring, gorgeous colour (Nah. ii. 3); that of the spiritual whore or corrupt church, conformed to that of the beast or God-opposed world power on which she rides (Rev. xvii., xviii.).

Sceptre: *shebet*. Rod or staff of a ruler. In Jud. v. 14 transl. "out of Zebulun marchers with the staff of the warrior" or numberer, who levied and mustered the troops, so a leader in general. 2 Kings xxv. 19. "principal scribe of the host which

mustered the people"; 2 Chron. xxvi. 11; Ps. ii. 9, "thou shalt break them with a rod of iron." Whoever will not obey Thy loving sceptre, as the Good Shepherd, shall be crushed with an iron sceptre (Matt. xxi. 44; Dan. ii. 34, 35, 44). Their kingdom Christ's iron sceptre shall break as clay. Ps. cxv. 3, "the sceptre of the wicked (world power; Persia at this time) shall not rest (permanently) upon the lot of the righteous," viz. on the Holy Land: a psalm written after the return from Babylon. Contrast Christ's "right sceptre" (Ps. xlv. 6; Isa. xi. 3, 4).

Sceva. A chief priest, i.e. once having been highpriest, or else chief of the priests at Ephesus, or of one of the 24 courses. His seven sons, Jews, exorcised demons Jesus' name, whereupon the demon-possessed leaped on two of them, and prevailed against them, so that they fled out of the house naked and wounded: (Acts xix. 14-16; Sin., Vat., Alex. MSS. read "prevailed against both").

Science: *gnosis*, rather "knowledge falsely so-called" (1 Tim. vi. 20). There was a true "knowledge," a *charism* or gift of the Spirit, abused by some (1 Cor. viii. 1, xii. 8, xiii. 2, xiv. 6). This was counterfeited by false teachers, as preeminently and exclusively theirs (Col. ii. 8, 18, 23). Hence arose creeds, "symbols" (*umbola*), i.e. watchwords whereby the orthodox might distinguish one another from the heretical; traces of such a creed appear in 1 Tim. iii. 16, 2 Tim. i. 18, 14. The germs of the pretended *gnosis* were not developed into full blown gnosticism till the second century. True knowledge (*epignosis*, full accurate knowledge) Paul valued (Phil. i. 9; Col. ii. 3, iii. 10). He did not despise, but utilises, secular knowledge (Phil. iv. 8, Acts xvii. 28, etc.); and the progress made in many of the sciences as well as in the arts (as in that of design, manifested in the vases and other



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works of that description), was evidently very great.

Scorpion: *akrab*. Of the class Arachnida and order Pulmonaria. Common in the Sinai wilderness, typifying Satan and his malicious agents against the Lord's people (Deut. viii. 15, Ezek. ii. 6, Luke x. 19). Rolling itself together it might be mistaken for an egg (xi. 12). Found in dry dark places amidst ruins, in hot climates. Carnivorous, breathing like spiders by lung-sacs, moving with uplifted tail. The sting at the tail's end has at its base a gland which discharges poison into the wound from two openings. In Rev. ix. 3, 10,



SCORPION.

"the scorpions of the earth" stand in contrast to the "locusts" from hell, not earth. The "five months" are thought to refer to the 150 prophetic days, i.e. years, from A.D. 612, when Mahomet opened his mission, to 762, when the caliphate was moved to Bagdad. In 1 Kings xii. 11 scorpions mean *scourges* armed with iron points. The sting of the common scorpion is not very severe, except that of *Buthus occitanus*.

Scribes: *sopherim*, from *saphar* to "write," "order," and "count."

[See **LAWYER**.] The function was military in Jud. v. 14 [see **SCOUTS**], also in Jer. lii. 25, Isa. xxxiii. 18. Two scribes in Assyrian monuments write down the various objects, the heads of the slain, prisoners, cattle, etc. The scribe or royal secretary under David and Solomon (2 Sam. viii. 17, xx. 25; 1 Kings iv. 3) ranks with the highpriest and the captain of the host (comp. 2 Kings xii. 10). Hezekiah's scribe transcribed old records and oral traditions, in the case of Prov. xxv.—xxix. under inspiration of God. Henceforth the term designates not a king's officer but students and interpreters of the law. Jer. viii. 8 in A. V. means "the pen of transcribers is (i.e. multiplies copies) in vain." But Maurer, "the false pen of the scribes (persons skilled in expounding) has converted it (the law) into a lie," viz. by false interpretations.

Ezra's glory, even above his priesthood, was that "he was a ready scribe in the law of Moses which the Lord God of Israel had given," and "had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments" (Ezra vii. 6, 10, 12), "a scribe of the law of the God of heaven." The spoken language was becoming Aramaic, so that at this time an interpretation of the Hebrew Scriptures, the basis of their national and religious restoration, was a primary necessity to the exiles just returned from Babylon (Neh. viii. 8-13). Scribe may be meant in Eccles. xii. 11, 12, "master of assemblies" under "one shepherd," but the *inspired writers* are probably meant, "masters of collections," i.e. associates in the collected canon, given (Eph. iv. 11) from the Spirit of Jesus Christ the one Shepherd (Ezek. xxxvii. 24, 1 Pet. v. 2-4). The "many books" of mere human composition are never to be put on a par with the sacred collection whereby to "be admonished." "The families of scribes" had their own special residence (1 Chron. ii. 55). Ezra with the scribes probably compiled under the Holy Spirit, from authoritative histories, Chronicles (1 Chron. xxix. 29; 2 Chron. ix. 29, xiii. 22, "the commentary of the prophet Ildo": Midrash).

Except Zadok no scribe but Ezra is named (Neh. xiii. 13). The scribes by whom the O. T. was written in its present characters and form, and its canon settled, are collectively in later times called "the men of the great synagogue, the true successors of the prophets" (Pirke Aboth, i. 1). Their aim was to write nothing themselves but to let the sacred word

alone speak; if they had to interpret they would do it only orally. The *mikra*, or careful reading of the text (Neh. viii. 8) and laying down rules for its scrupulous transcription, was their study (comp. *sopherim* in the Jerus. Gemara). Simon the Just (300-290 B.C.), last of the great synagogue, said, "our fathers taught us to be cautious in judging, to train many scholars, and to set a fence about the law." But oral precepts, affecting cases of every day life not specially noticed in the law, in time by tradition became a system of casuistry superseding the word of God and substituting ceremonial observances for moral duties (Matt. xv. 1-6, xxiii. 16-23). The scribes first recorded the decisions of previous rabbins, the *halachoth*, the *current* precepts. A new code (the *Mishna*, *repetition* or *second* body of jurisprudence) grew out of them. Rabbinical sayings, Jewish fables (Tit. i. 14), and finally the *Gemara* (completeness) filled up the scheme; and the *Mishna* and *Gemara* together formed the Talmud (instruction), the standard of orthodoxy for the modern Jew. The O. T. too was "searched" (*midrashim*) for recondite meanings, the very search in their view entitling them to eternal life. Jesus warns them to "search" them very differently, viz. to find Him in them, if they would have life (John v. 39). The process was called *hagada* (opinion). The *Kabala* (received doctrine) carried mysticism further. The *gematria* (the Gr. term for the exactest science, *geometry*, being applied to the wildest mode of interpreting) crowned this perverse folly by finding new meanings through letters supposed to be substituted for others, the last of the alphabet for the first, the second last for the second, etc. The Sadducees maintained, against tradition, the sufficiency of the letter of the law.

Five pairs of teachers represent the succession of scribes, each pair consisting of the president of the sanhedrim and the father of the house of judgment presiding in the supreme court. The two first were *Jesus ben Jozer* and *Jesus ben Jochanan* (140-130 B.C.). Their *separating* themselves from defilement originated the name *Pharisees*. The Sadducee taunt was "these Pharisees would purify the sun itself." Hillel (112 B.C.) is the best representative of the scribes; Menahem (probably the Essene Manaen: Josephus Ant. xv. 10, § 5) was at first his colleague, but with many followers renounced his calling as scribe and joined Herod and appeared in public arrayed gorgeously. To this Matt. xi. 8, Luke vii. 24, 25, may allude. The Herodians perhaps may be connected with these. Shammai headed a school of greater scrupulosity than Hillel's (Mark vii. 1-4), making it unlawful to relieve the poor, visit the sick, or teach children on the sabbath, or to do anything before the sabbath which would be in operation during the sabbath. [See **PHARISEES**.] Hillel's precepts breathe a loftier spirit: "trust not thyself to the day of thy death"; "judge not thy neigh-

bour till thou art in his place"; "leave nothing dark, saying I will explain it when I have time, for how knowest thou whether the time will come?" (Jas. iv. 13-15); "he who gains a good name gains it for himself, but he who gains a knowledge of the law gains everlasting life" (comp. John v. 39, Rom. ii. 13, 17-24). A proselyte begged of Shammai instruction in the law, even if it were so long as he could stand on his foot. Shammai drove him away; but Hillel said kindly, "do nothing to thy neighbour that thou wouldst not he should do to thee; do this, and thou hast fulfilled the law and the prophets" (Matt. xxii. 39, 40).

With all his straitness of theory Shammai was rich and self-indulgent, Hillel poor to the day of his death. Christ's teaching forms a striking contrast. The scribes leant on "them of old time" (Matt. v. 21, 27, 33); "He taught as one having authority and not as the scribes" (vii. 29). They taught only their disciples; "He had compassion on the multitudes" (ix. 36). They taught only in their schools; He through "all the cities and villages" (iv. 23, ix. 35). As Hillel lived to the age of 120 he may have been among the doctors whom Jesus questioned (Luke ii. 46). His grandson and successor, Gamaliel, was over his school during Christ's ministry and the early part of the Acts. Simeon, Gamaliel's son, was so but for a short time; possibly the Simeon of Luke ii. 25, of the lineage of David, therefore disposed to look for Messiah in the Child of that house. The scanty notice of him in rabbinic literature makes the identification likely; the Pirke Aboth does not name him. This school was better disposed to Christ than Shammai's; to it probably belonged Nicodemus, Joseph of Arimathea, and others too timid to confess Jesus (John xii. 42, xix. 38; Luke xxiii. 50, 51). The council which condemned Him was probably a packed meeting, hastily and irregularly convened. Transl. Isa. liii. 8, "He was taken away by oppression and by a judicial sentence," i.e. by an oppressive sentence; Acts viii. 33, "in His humiliation His judgment was taken away," i.e., a fair trial was denied Him.

Candidate scribes were "chosen" only after examination (comp. Matt. xx. 16, xxii. 14, John xv. 16). The master sat on a high chair, the elder disciples on a lower bench, the pupil submitting cases and asking questions, e.g. Luke x. 25, Matt. xxii. 36. The interpreter or orier proclaimed, loud enough for all to hear, what the rabbi whispered "in the ear" (Matt. x. 27). Parables were largely used. The saying of a scribe illustrates the pleasant relations between master and scholars, "I have learned much from my teachers, more from my colleagues, most from my disciples." At 30 the presiding rabbi admitted the probationer to the chair of the scribe by

laying on of hands, giving him tablets whereon to write sayings of the wise, and "the key of knowledge" (Luke xi. 52) wherewith to open or shut the treasures of wisdom. He was then a *chaber*, or of the fraternity, no longer of "the ignorant and unlearned" (Acts iv. 13), but separated from the common herd, "people of the earth," "cursed" as not knowing the law (John vii. 15, 49). Fees were paid them for arbitrations (Luke xii. 14), writing bills of divorce, covenants of espousals, etc. Rich widows they induced to minister to them, depriving their dependent relatives of a share (Matt. xxiii. 14; contrast Luke viii. 2, 3). Poverty however, and a trade, were counted no discredit to a scribe, as Paul wrought at tent making. Their titles, rab, rabbi, rabban, formed an ascending series in dignity. Salutations, the designation father, chief seats in synagogues and feasts, the long robes with broad blue sissith or fringes, the hems or borders, the phylacteries (tephillim), contrasted with Jesus' simple inner vesture (*chiton*) and outer garment (*himation*), were all affected by them (Matt. xxiii. 5, 6; Luke xiv. 7). Notwithstanding the self seeking and hypocrisy of most scribes, some were not far from the kingdom of God (Mark xii. 32-34, 38, 40; contrast 42-44); some were "sent" by the Wisdom of God, the Lord Jesus (Matt. xxiii. 34, Luke xi. 49). Christ's minister must be "a scribe instructed unto the kingdom of heaven" (Matt. xiii. 52); such were "Zenias the lawyer" and "Apollos mighty in the Scriptures" (Tit. iii. 13).

Scrip. Shepherd's bag (*yalquut*), 1 Sam. xvii. 40, 2 Kings iv. 42 (*ziquilon*) marg. In N. T. the leathern *wallet* (*pera*) slung on the shoulder for carrying food for a journey; distinct from the purse (*zonē*, lit. "girdle"; *balantion*, small bag for money); Matt. x. 9, 10; Luke x. 4, xii. 33. Unlike other travellers, the twelve and the seventy, *when sent forth*, were wholly dependent on God, having no provision for their journey; at other times they carried provisions in a bag and purse (Luke xxii. 35, 36; John xii. 6; Mark viii. 14-16). The English "scrip," originally "script," akin to "scrap," was used for food.

Scriptures. [See BIBLE, CANON, INSPIRATION, OLD and NEW TESTAMENTS.] Appropriated in the Bible to the sacred writings (2 Kings xxii. 13; Ps. xl. 7; 2 Tim. iii. 15, 16, "the Scripture of truth"; Dan. x. 21; Ezra vi. 18). Meetings for worship and hearing the word of the Lord are noticed in Ezek. viii. 1, xiv. 1, 4, xxxiii. 31; and even earlier, Isa. i. 12-15. Especially after the return from Babylon Ezra held such meetings, when the restored exiles yearned for a return to the law. Now the Jews read the pentateuch once in every year, divided into 54 parashas or sections; and parts only of the prophets, *haphtava* h, shorter

lessons read by a single individual, whereas the parasha is distributed among seven readers. Of the hagiographa the five megilloth are read on five annual fasts or feasts, not on the sabbath. "It is written" is the formula appropriated to holy writ. 2 Chron. xxx. 5, 18, *kakathub* (as it is written); Gr. *graphe*, *gegraptai*, *ta hiera grammata* (Matt. iv. 4, 6, xxi. 13, xxvi. 24). The Hebrews, however, substituted *mikra*, "what is read," for *kathubim*, which is applied to one division of Scripture, the hagiographa (Neh. viii. 8). *Grapshe* in N. T. is never used of a secular writing. 2 Tim. iii. 15, 16, "all Scripture (*pasa graphē*: every portion of 'the Holy Scripture') is God-inspired (not only the O. T., in which Timothy was taught when a child, comp. Rom. xvi. 26, but the N. T. according as its books were written by inspired men, and recognised by men having 'discerning of spirits,' 1 Cor. xii. 10, xiv. 37), and (therefore) profitable," etc. The position of the Greek adjectives, *theopneustos kai ophelimos*, inseparably connected, forbids making one a predicate the other an epithet, "every Scripture given by inspiration of God is also profitable," as Ellicott transl. In 2 Pet. i. 20, 21, explain "no prophecy of Scripture proves to be (*ginetai*) of private (an individual writer's uninspired) interpretation," i.e. solution, and so *originatio*. "Private" is explained "by the will of man," in contrast to "moved by the Holy Ghost," not in contrast to the catholic church's interpretation, as Rome teaches.

Scythian. Col. iii. 11. More barbarian heretofore than the barbarians. The unity of the Divine life shared in by all believers counterbalances differences as great as that between the polished "Greek" and the rude "Scythian." Christianity is the true spring of sound culture, social and moral.

Sea: *yam*. (1) The ocean in general (Gen. i. 2, 10; Deut. xxx. 13). (2) The Mediterranean, with the article; "the hinder," "western," or "utmost sea" (Deut. xi. 24); "the sea of the Philistines," "the great sea" (Exod. xxxiii. 31; Num. xxxiv. 6, 7). (3) The Red Sea (Exod. xv. 4). (4) Inland lakes, as the Salt or Dead Sea. (5) The Nile flood, and the Euphrates (Isa. xli. 5; Jer. li. 86). In Deut. xxviii. 68, "Jehovah shall bring thee into Egypt again *with ships*," explain, thou didst cross the sea, the waves parting before thee, in leaving Egypt; thou shalt return confined in slave ships.

Sea, molten. [See LAVER.] **Sea monster.** Lam. iv. 3. *Tannin*, marg. "sea calves." Whales and other cetacean monsters are mammalian. Even they give "the breast" to their young; but the Jewish women in the siege, so desperate was their misery, ate theirs (ver. 10). *Tannin* is used vaguely for any great monster of the deep. True whales are occasionally seen in the Mediterranean.

Sea, the Salt. Now the Dead Sea. Midway in the great valley stretching from mount Hermon to the gulf of Akabah (Gen. xiv. 3, Num. xxxiv.



WALLET OR SCRIP.

8, 13). "The sea of the plain" (Arabah): Deut. iii. 17, iv. 49, Josh. iii. 16. "The East Sea" (Ezek. xlvii. 8, 10, 11; Joel ii. 20). "The former sea," in opposition to "the hinder sea," i.e. the Mediterranean, because in taking the four points of the sky the spectator faced the E., having it in front of him and the W. behind him (Zoch. xiv. 8). It is 40 geographical miles long by nine to nine and three quarters broad. Its surface is 1292 ft. (or, according to Lynch, 1316; it varies greatly at different seasons) below the Mediterranean level. Its greatest depth in the northern part is 1308 ft. Its intense saltiness, specific gravity, and buoyancy, are well known. The saltiness is due to masses of fossil salt in a mountain on its S.W. border, and to rapid evaporation of the fresh water which flows into it. Neither animals nor vegetables live in it. Its shores are incrustated with salt. Earthquakes (as in 1834 and 1837) throw up large quantities of bitumen, detached from the bottom, upon the southern shore. The great depth of the northern division does not extend to the southern. It was observed by Mr. Tyrwhitt Drake that the bottom is still subsiding. At the southern end the fords between Lisan and the western shore are now impassable, though but three feet deep some years ago; again the causeway between the Rijm el Bahr and the mainland has been submerged for 12 years, though previously often dry. Dr. Tristram's theory seems probable, that the valley was formed by a depression of the strata subsequent to the English chalk period. The area was filled by a chain of large lakes reaching to the sea. The depression continuing, the heat and the consequent evaporation increased, until there remained only the present three lakes, Merom, Galilee, and the Dead Sea which depends on evaporation alone for maintaining its level. Conder has traced the old shore lines of the ancient great lakes. The southern bay is shallow, and the shores marshy. It occupies probably what was originally the plain of Jordan, the vale of Siddim. Possibly the Jordan originally flowed on through the Arabah into the gulf of Akabah. The southern part of the sea, abounding in salt, bitumen, sulphur, and nitre, was probably formed at a recent date, and answers to the description of the valley of Siddim, "full of slime pits" (Gen. xiv. 10), and to the destruction of Sodom, etc., by fire and brimstone, and to the turning of Lot's wife into a pillar of salt. Scripture, however, nowhere says that Sodom, etc., were immersed in the sea, but that they were overthrown by fire from heaven (Deut. xxix. 23; Jer. xlix. 16, l. 40; Zeph. ii. 9; 2 Pet. ii. 6). Josephus speaks of Sodomitis as burnt up, and as adjoining the lake Asphaltitis. Ancient testimony, the recent formation of the sea, its bituminous, saline, volcanic aspect, the traditional names (Udum), and the traditional site of Zoar (called by Josephus Zoar of Arabia), the hill of salt traditionally made Lot's wife, all favour the southern site for

Sodom, etc. Gen. xiii. 10 is not to be pressed further than to mean that Lot from between Bethel and Ai saw enough to arrive at the conclusion that the Ciocar (circuit) of the Jordan, i.e. the whole valley N. and S., was fertile and well watered. The lake, comparatively small before, after Sodom's destruction enlarged itself so as to cover the low valley land.

It forms an oval divided into two parts by a peninsula projecting from its eastern side, beyond which the southern lagoon, for ten miles (one fourth of the whole length) is shallow, varying from 12 feet in the middle to three at the edges. The northern bottom lies half a mile below the level of the coast at Jaffa, and more than two thirds of a mile below that of Jerusalem: the deepest depression on the earth. The surrounding region is in many places fertile, and teeming with animal and vegetable life; but every living thing carried by the Jordan into the waters dies. Their specific gravity exceeds that of any other water. A gallon weighs over 12½ lbs. instead of 10, the weight of distilled water. Dr. Robinson could never swim before, but here could sit, stand, lie, or swim. It holds in solution ingredients six times those contained in common salt water: one third common salt (chloride of sodium) and two thirds chloride of magnesium. Of the rest chloride of calcium is the chief ingredient, besides silica, bitumen, and bromine in small quantities. The greasy look attributed to it exists in imagination only; it is transparent and generally clear. The lime and earthy salts, with the perspiration of the skin, make the water feel greasy. Sulphur springs abound around, and sulphur lies over the plains in layers or in fragments. Only in the district near wady Zurka have igneous rocks been found; the lake basin's formation is mainly due to the action of water. Before the close of the eocene period the sea flowed the whole length of the Ghor and Arabah connecting them with the Red Sea; it is in fact a pool left by the retreating ocean. It receives the Jordan at the northern end; Zurka Main on its E. side (anciently Callirhoe, and perhaps the older En Eglaim), also the Mojib (Arnon) and the Beni Hemad; on the S. the Kurahy or el Ahsy; on the W. Ain Jidy. Besides it receives torrents, full in winter though dried up in summer. The absence of any outlet is one of its peculiarities; evaporation through the great heat carries off the supply from without. Owing to this evaporation a haze broods over the water. The mountain walls on either side run nearly parallel; the eastern mountains are higher and more broken by ravines than the western. In colour they are brown or red, whereas the western are greyish. On the western side, opposite the peninsula separating the northern lake from the southern lagoon, stood Masada, now the rock Sebbeh, 1300 ft. above the lake, where the Jewish zealots made their last stand against Sylvanus the Roman general, and slew themselves to escape capture, A.D. 71. On the

western shore three parallel beaches exist, the highest about 50 ft. above the water. The Khaam Udum or salt mount, a ridge five miles long, is at the S.W. corner. Its northern part runs S.S.E., then it bends to the right, then runs S.W.; 300 or 400 ft. high, of crystallized rock salt, capped with chalky limestone. The lower part, the salt rock, rises abruptly from the plain at its eastern base. It was probably the bed of an ancient salt lake, upheaved during the convulsion which depressed the bed of the present lake. Between the northern end of Udum and the lake is a mound covered with stones, Um Zoghul, 60 ft. in diameter, 10 or 12 high, artificial; made by some relic of Sodom or of Zoar.

The N. and S. ends are not enclosed by highlands as the E. and W. are; the Arabah between the S. of the Dead Sea and the Red Sea is higher than the Ghor or Jordan valley; the valley suddenly rises 100 ft. at the S. of the Dead Sea, and continues rising till it reaches 1800 ft. above the Dead Sea, or 500 above the ocean, at a point 35 miles N. of Akabah. The peninsula separating the northern lake from the southern lagoon is called *Ghor el Mesraah* or *el Lisan* (the Tongue: so Josh. xv. 2 marg.); it is ten geographical miles long by five or six broad. "The Tongue," Lisan, is probably restricted to the southern side of the peninsula. The peninsula is formed of post-tertiary aqueous deposits, consisting of friable carbonate of lime, mixed with sandy marl and sulphate of lime (gypsum); these were deposited when the water of the lake stood much higher than now, possibly by the action of a river from the quarter of *wady Kerak* forming an alluvial bank at its embouchure. It is now undergoing a process of disintegration. The torrents of the *Jeib*, *Ohurundel*, and *Fikreh* on the S., *El Ahsy*, *Numeirah*, *Humeir*, and *Ed Draah* on the E., *Zuweirah*, *Mubughhik*, and *Senin* on the W., draining about 6000 square miles, bring down the silt and shingle which have filled up the southern part of the estuary. The *Stylophora pistillata* coral in the Paris Cabinet d'Hist. Naturelle was brought from the lake in 1837. Polygasters, polythalamia, and phylolithariae were found in the mud and water brought home by Lepsius; the phosphorescence of the waters too betokens the presence of life. Lynch mentions that the birds, animals, and insects on the western side were of a stone colour, undistinguishable from the surrounding rocks. The heat is what tries health rather than any miasma from the water. The lake is said to resemble Loch Awe, glassy, blue, and transparent, reflecting the beautiful colours of the encircling mountains; but the sterile look of the shores, the stifling heat, the sulphureous smell, the salt marsh at the S. end, and the fringe of dead driftwood, justify the name "Dead Sea."

Seal. Used to stamp a document, giving it legal validity. Judah probably wore his suspended from the

seek over the breast (Gen. xxxviii. 18; S. of Sol. viii. 6; Job xxxviii. 14). As the plastic clay presents various figures impressed on it by the revolving cylinder seal (one to three inches long, of terra cotta or precious stone, such as is found in Assyria), as "it is turned," so the morning light rolling on over the earth, previously void of form through the darkness, brings out to view hills, valleys, etc. Treasures were sealed up (Deut. xxxiii. 34); the lions' den in Daniel's case (Dan. vi. 17); so our Lord's tomb (Matt. xxvii. 66). Sealing up was also to ensure secrecy (Dan. xii. 4, Rev. v. 1). The signet ring was the symbol



SEAL AND SIGNET RING.

of royal authority (Gen. xli. 41, 42; Esth. iii. 10, viii. 10). Clay hardens in the heat, and was therefore used in Assyria and Babylon rather than wax, which melts. A stone cylinder in the Alnwick Museum bears the date of Osirtasin I., between 2000 and 3000 B.C. The Assyrian documents were often of baked clay, sealed while wet and burnt afterwards. Often the seal was a lump of clay impressed with a seal and tied to the document. Such is the seal of Sabacho or So, king of Egypt (711 B.C.), found at Nimrud (2 Kings xvii. 4).

Seba. [See SHEBA.] Son of Cush, i.e. Ethiopia (Gen. x. 7). A commercial and wealthy region of Ethiopia (Ps. lxxii. 10; Isa. xliii. 3, xlv. 14 "men of stature"). The Macrobian Ethiopians were reported to be the tallest and comeliest of men (Herodotus iii. 20). Meroe, at the confluence of the Astaboras and Astapus, was called S., till Cambyses called it Meroe from his sister (Josephus, Ant. ii. 10). S. is distinct from Sheba, which is Semitic; S. is Hamitic. The Sebeans were an Ethiopian, ruling race, which dwelt about Meroe the capital, and were physically superior to the rest of the people. Shebok, or Sabacho or So, founded here an Ethiopian kingdom which ruled Egypt. Meru means an island in Egyptian; Meru-pet is "the island of Pet," the bow, or else "Phut." The Astaboras is the Atbara, the most northern tributary of the Nile, and the Astapus and Astasobas unite to form the Blue river; these bound the island Meroe.

Secacah. One of Judah's six cities in the midbar or wilderness bordering on the Dead Sea (Josh. xv. 61).

Sechu—the hill or eminence (1 Sam. xix. 22). Between Saul's dwelling place, Gibeah, and Samuel's, Ramah. It had "the great well" or cistern (*bor*). Now, according to some, *Bir Neballa* (the well of Neballa), containing a large pit.

Secundus. Of Thessalonica. Along with Aristarchus accompanied Paul in his last journey from Greece to Jerusalem as far as Troas (Acts xx. 4).

Segub. 1. Son of Hebron by Machir's daughter (1 Chron. i. 21, 22). 2. The Bethelite. Hiel's youngest son. Died when Hiel set up the gates of accursed Jericho, as Joshua foretold (Josh. vi. 26, 1 Kings xvi. 34).

Seir, Mount—*hairy, rugged.* 1. Named so from a Horite chief (Gen. xxxvi. 20). Or probably Seir was his *title*, not proper name, given from the rugged rocky nature of the country, or from its abounding in bushes, in contrast to Halak "the smooth mountain." Esau and the Edomites supplanted the previous occupants the HORITES [see]. Mount Seir is the high range from the S. of the Dead Sea to Elath N. of the gulf of Akabah, on the E. of the Arabah, or "the plain from Elath and Exion Geber." For as Israel moved from mount Hor by way of that plain towards the Red Sea at Elath they "compassed mount Seir" (Num. xxi. 4, Deut. ii. 1, 8). When Israel was refused leave to go the direct route to Moab through Edon's valleys (Num. xx. 20, 21) they marched circuitously round the mountains down the Arabah between the limestone cliffs of the Tih on the W. and the granite range of mount Seir on the E. until a few hours N. of Akabah the wady Ithm opened a gap in the mountains, so that turning to their left they could march N. towards Moab (Deut. ii. 3).

Mount Hor alone of the range retains the old name of the Horites; it overhangs Petra; now *jebel Haroon* or mount Aaron, where he died and was buried. The southern part, *jebel es Sherah*, between Petra and Akabah, perhaps bears trace of the name "Seir." *Jebal* is now applied to the northern part of mount Seir, answering to Gebal of Ps. lxxxiii. 6, 7; *Gebal* (i.e. mountain) is the name for mount Seir in the Samaritan pentateuch and the Jerusalem targum. *Jebal* extends N. to the brook Zered (*wady el Ahsi*). "Mount Hialak ('naked') that goeth up to Seir" (Josh. xi. 17) was the northern border of Seir, probably the line of white "naked" hills running across the great valley eight miles S. of the Dead Sea, dividing between the Arabah on the S. and the depressed Ghor on the N. Seir and Siuai are not in Deut. xxxiii. 2 grouped together geographically, but in reference to their being both alike scenes of God's glory manifested in behalf of His people. The prophetic denunciation of Ezek. xxxv., "Behold O mount Seir, . . . I will make thee most desolate . . . I will lay thy cities waste . . . perpetual desolations": Burckhardt counted 40 cities in Jebal all now desolate. 2. A landmark N. of Judah (Josh. xv. 10), W. of Kirjath Jearim and E. of Bethshemesh; the ridge between *wady Aly* and *wady Ghurab*. Now *Mihsir*, N.W. of Kesla or Chesion. The resemblance in ruggedness to the southern mount Seir may have given the name.

Seirath. Whither Ehud fled after murdering Eglon, and gathered Israel to attack the Moabites at Jericho. In mount Ephraim, a continuation of the rugged, bushy (like hair) hills

which stretched to Judah's northern boundary (Josh. xv. 10; Jud. iii. 26, 27).

Sela: *selah*, "the rock," Gr. *petra* (2 Kings xiv. 7); Isa. xvi. 1, transl. "send ye the lamb (tribute) from Sela through the wilderness to the" king of Judah; Amaziah had subjected it (2 Kings xv. 7). See for its rocky position Jud. i. 36, 2 Chron. xxv. 12, Obad. 3, Num. xxiv. 21, Isa. xlii. 11, Jer. xlix. 16. The city Petra, 500 Roman miles from Gaza, two days' journey N. of the gulf of Akabah, three or four S. from Jordan. In mount Seir, near mount Hor; taken by Amaziah, and named Joktheel, i.e. *subdued by God*, man without God could not take so impregnable a place (Ps. lx. 9, Josh. xv. 38); afterwards in Moab's territory. In the fourth century B.C. the Nabatheans' stronghold against Antigonus. In 70 B.C. the Arab prince Aretas resided here. The emperor Hadrian named it Hadriana, as appears from a coin. It lay in a hollow enclosed amidst cliffs, and accessible only by a ravine through which the river winds across its site.



TOMB AT PETRA.

A tomb with three rows of columns, a triumphal arch, and ruined bridges, are among the remains. Laborde and Linant traced a theatre for sea fights which could be flooded from cisterns. This proves the abundance of the water supply, if husbanded, and agrees with the accounts of the former fertility of the district, in contrast to the barren Arabah on the W. Sela means a cliff or peak, contrasted with *eben*, a detached stone or boulder. The *khazneh*, "treasury," in situation, colouring, and singular construction is unique. The façade of the temple consisted of six columns, of which one is broken. The pediment has a lyre on its apex. In the nine faces of rock are sculptured female figures with flowing drapery. (Palmer supposes them to be the nine muses with Apollo's lyre above.)

Sela-hammahlekoth—the rock of divisions (Targum, Midrash, Rashi), of escapes (Gesenius): 1 Sam. xxiii. 23. S.E. of Judah, in the wilderness of Maon, where David was on one side of the mountain, Saul on the other. A message announcing a Philistine invasion caused "divisions" in Saul's mind, whether to pursue David still or go after the invaders. David narrowly escaped.

Selah. Seventy-one times in the Psalms, three times in Habakkuk. From *shelah*, "rest." A music mark denoting a pause, during which the singers ceased to sing and only the instruments were heard. LXX. *diapsalma*, a break in the psalm introduced where the sense requires a rest. It is a call to calm reflection on the preceding words. Hence in Ps. ix. 16 it follows *higgaion*, "medi-

tation." The selah reminds us that the psalm requires a peaceful and meditative soul which can apprehend what the Holy Spirit propounds. Thus it is most suggestive, and far from being, as Smith's Bible Dict. alleges of this sense, "superfluous." Delitach takes it from *salat* "to lift up," a musical *forte*, the piano singing then ceasing, and the instruments alone playing with execution an interlude after sentences of peculiar importance, so as to emphasize them.

Seleuc. 1 Chron. ii. 30.

Seleucia. Antioch's seaport. The Orontes passes Antioch, and falls into the sea near S., 16 miles from Antioch. Paul and Barnabas at their first missionary tour sailed from that port (Acts xiii. 4), and landed there on returning (xiv. 26). Named from the great Alexander's successor, Seleucus Nicator, its founder, who died 280 B.C. The two piers of the old harbour still remain, bearing the names of Paul and Barnabas; the masonry is so good that it has been proposed to clear out and repair the harbour.

Semachiah. 1 Chron. xvii. 7.

Semel. Luke iii. 26.

Senaah. Ezra ii. 35; Neh. vii. 38, iii. 3. Eusebius and Jerome mention Magdal Senaah, "great S.," seven miles N. of Jericho.

Seneh = bush. The southern of the two isolated rocks in the passage of Michmash, mentioned in Jonathan's enterprise (1 Sam. xiv. 4, 8), the nearer of the two to Geba. He made his way across from Geba of Benjamin to the Philistine garrison at Michmash over S. and Bozez, the rocks intervening. S. was named from the growth of thorn bushes upon it. The ridge between the two valleys (still called Suweineh and Buweizeh) has two steep sides, one facing the S. towards Geba (S.), the other facing the N. towards Michmash (Bozez). In going from Geba to Michmash, instead of going round by the passage of Michmash where the two valleys unite, Jonathan went directly across the ridge, over the two rocks which lay between the passages or valleys.

Senir. 1 Chron. v. 23; Ezek. xxvii. 5.

Wrongly changed to Shenir in Deut. iii. 9, 10, S. of Sol. iv. 8. [See HERMON.]

Sennacherib. In the monuments *Tin-akki-irib*, "Sin (the moon goddess) increases brothers," implying S. was not the firstborn; or else "thanking the god for the gift."

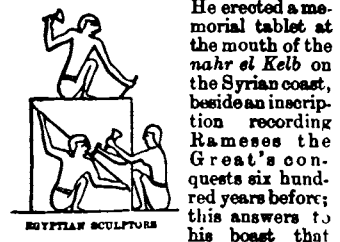


SEPHARVAIN.

Sargon's son and successor. Ascended the throne 704 B.C., crushed the

revolt of Babylon, and drove away Merodach Baladan, made Belibus his officer vicerey, ravaged the Aramæan lands on the Tigris and Euphrates, and carried off 200,000 captives. In 701 B.C. warred with the tribes on mount Zagros, and reduced the part of Media previously independent. In 700 B.C. punished Sidon, made Tyre, Arad, and other Phœnician cities, as also Edom and Ashdod, tributary. Took Ashkelon, warred with Egypt, took Libnah and Lachish on the frontier; and having made treaty with Sabacus or So (the clay seal of So found in S.'s palace at Koyunjik was probably attached to this treaty), he marched against HEZEKIAH [see] of Judah who had thrown off tribute and intermeddled in the politics of Philistine cities against S. (2 Kings xviii. 13.) [See ASSYRIA, NINEVEH.] Hezekiah's sickness was in his 14th year, but S.'s expedition in his 27th, which ought to be substituted for the copyist's error "fourteenth." On his way, according to inscriptions (G. Smith, in Pal. Expl. Qy. Stat., Oct. 1872, p. 198), S. attacked Lulia of Sidon, then took Sidon, Zarephath, etc. The kings of Palestine mentioned as submitting to S. are Monahem of Samaria, Tubal of Sidon, Kemosh Nathi of Moab, etc. He took Ekron, which had submitted to Hezekiah and had delivered its king Padi up to him; S. reseatad Padi on his throne. S. defeated the kings of Egypt and Ethiopia at Eltekeh. S. took 46 of Judah's fenced cities including Lachish, the storming of which is depicted on his palace walls. Heshut up Hezekiah, (building towers round Jerusalem,) who then submitted and paid 30 talents of gold and 800 of silver. S. gave part of Judah's territory to Ashdod, Ekron, Gaza, and Ashkelon. It was at his second expedition that the overthrow of his host by Jehovah's Angel took place (2 Kings xviii. 17-37, xix.). This was probably two years after the first, but late in his reign S. speaks of an expedition to Palestine apparently. "After this," in 2 Chron. xxxii. 9, 17 years after his disaster, in 681 B.C., his two sons Adrammelech and Sharezer assassinated him after a reign of 22 years, and Esarhaddon ascended the throne 680 B.C. Esarhaddon's inscription, stating that he was at war with his half brothers, after his accession, agrees with the Bible account of S.'s assassination. Moses of Chorene confirms the escape of the brothers to Armenia, and says that part was peopled by their descendants. S.'s second invasion of Babylon was apparently in 699 B.C.; he defeated a Chaldean chief who headed an army in support of Merodach Baladan. S. put one of his own sons on the throne instead of Belibus. S. was the first who made Nineveh the seat of government. The grand palace at Koyunjik was his, covering more than eight acres. He embanked with brick the Tigris, restored the aqueducts of Nineveh, and repaired a second palace at Nineveh on the mound of Nebi Yunus. Its halls were ranged about three courts, one 154 ft. by 125, another 124 by 90.

One hall was 180 ft. long by 40 broad; 60 small rooms have been opened.



PHœNICIAN SCULPTURE.

He erected a memorial tablet at the mouth of the nahr el Kelb on the Syrian coast, beside an inscription recording Rameses the Great's conquests six hundred years before; this answers to his boat that "he had come up to the height of the mountains, to the sides of Lebanon." **Senuah.** Neh. xi. 9, 1 Chron. ix. 7. **Seorim.** 1 Chron. xxiv. 8.

Sephar. Gen. x. 30. Zafar or Dhafari, a seaport on the coast of Hadramaut. Pronounced by Arabs *Isfor*. A series of villages near the shore of the Indian Ocean, not merely one town. *El Beled* or *Hark'am*, consisting of but three or four inhabited houses, on a peninsula between the ocean and a bay, is the ancient *Zafar* (Fresnel).

Sepharad. Jerusalem's citizens, captives at S., shall return to occupy the city and southern Judæa (Obad. 20). Jerome's Hebrew tutor thought S. was on the Bosphorus. Jerome derives it from an Assyrian word "limit," i.e. scattered in all regions abroad (so Jas. i. 1). The modern Jews think Spain. As Zarephath, a Phœnician city, was mentioned in the previous clause, S. is probably some Phœnician colony in Spain or some other place in the far West (comp. Joel iii. 6, to which Obadiah refers). *C Pa Rad* occurs before Ionia and Greece in a cuneiform inscription giving a list of the Persian tribes (see also Niebuhr, Reiseb. ii. 31). Also in Darius' epigraph at Nakshi Rostam, i. 28, before Ionia in the Behistun inscription (i. 15). Thus it would be Sardis (the Greeks omitting the ph) in Lydia. In favour of Spain is the fact that the Spanish Jews are called *Sephardim*, the German Jews *Ashkenasim*.

Sepharvaim. From southern Ava, Cuthah, and Hamath, the Assyrian king brought colonists to people Samaria, after the ten tribes were deported (2 Kings xvii. 24). Rabshakeh and Sennacherib (xviii. 34, xix. 13) boasting refer to Assyria's conquest of S. as showing the hopelessness of Samaria's resistance (Isa. xxxvii. 19): "where are the gods of Hamath . . . S.? have they (the gods of Hamath and S.) delivered Samaria out of my hand?" How just the retribution in kind, that Israel having chosen the gods of Hamath and S. should be sent to Hamath and S. as their place of exile, and that the people of Hamath and S. should be sent to the land of Israel to replace the Israelites! (Prov. i. 31, Jer. ii. 19.) S. is Sippara, N. of Babylon, built on both banks of Euphrates (or of the canal nahr Agane), whence arises its dual form, *aim*, "the two Sipparas." Above the nahr Malka. The one Sippara was called *Sipar-sa-samas*, i.e. consecrated to Samas the sun god; the other, *Sipar-sa-Anunit*,

consecrated to the goddess Anunit. The Sepharvites burned their children in fire to ADAMMELECH and ANAMMELECH [see], the male and female powers of the sun; on the monuments S. is called "S. of the sun." Nebuchadnezzar built the old temple, as the sacred spot where Xisuthrus deposited the antediluvian annals before entering the ark, whence his posterity afterwards recovered them (Berosus Fragm. ii. 501, iv. 280). Part of S. was called Agana from Nebuchadnezzar's reservoir adjoining. S. is shortened into Siva and Sura, the seat of a famed Jewish school. Mosab now stands near its site. The name Sippara means "the city of books." The Beroean fragments designate it *Psephibilia* (all books). Here probably was a library, similar to that found at Nineveh, and which has been in part deciphered by G. Smith and others.

Septuagint. Designated LXX. The Gr. version of O. T., made for the Greek speaking (Hellenistic) Jews at Alexandria. The oldest MSS. in capitals (uncials) are the Cottonian (fragments) in British Museum; Vatican (representing especially the oldest text) at Rome; Alexandrian in British Museum, of which Baber in 1816 published a facsimile; Sinaitic at Petersburg. Alexandrian is of the fifth cent., the others are of the fourth. The ancient text current before Origen was called "the common one"; he compared this with the versions of Aquila, Theodotion, and Symmachus, and marked the LXX. with an otlos ÷ where he found superfluous words, and supplied deficiencies of LXX. from those three, prefixing an asterisk*.

Its wide circulation among Hellenistic Jews before Christ providentially prepared the way for the gospel. Its completion was commemorated by a yearly feast at Alexandria (Philo, Vit. Mos. ii.). Its general use is proved by the manner of its quotation in N. T. The Jews in Justin Martyr's Apology questioned its accuracy. A letter of Aristas to his brother Philocrates (Hody, Bibl. Text. Orig., 1705) describes the origin of LXX.; King Ptolemy (Philadelphus), by the advice of his librarian Demetrius Phalereus, obtained from the highpriest at Jerusalem 72 interpreters, six from each tribe; by conference and comparison in 72 days they completed the work. Aristobulus (second century B.C., in Clemens Alex. Strom.) says that, before Demetrius, others had made a translation of the pentateuch and Joshua (the history of the going forth from Egypt, etc.). Aristas' letter is probably a forgery of an Alexandrian Jew; nevertheless the story gave its title to the LXX. (70, the round number for 72.). The composition at Alexandria begun under the earlier Ptolemies, 280 B.C.; the pentateuch alone at first; these are the main facts well established. The Alexandrian Macedonic Gr. forms in the LXX. disprove the coming of 72 interpreters from Jerusalem, and show that the translators were *Alexandrian Jews*. The pentateuch is the

best part of the version, being the first translated; the other books betray increasing degeneracy of the Heb. MSS., with decay of Hebrew learning. The LXX. translators had not Heb. MSS. pointed as ours; nor were their words divided as ours. Different persons translated different books, and no general revision harmonized the whole. Names are differently rendered in different books. The poetical parts (except Psalms and Proverbs) are inferior to the historical. In the greater prophets important passages are misunderstood, as Isa. ix. 1, 6, Jer. xxiii. 6; Ezekiel and the lesser prophets are better. Theodotion's version of Daniel was substituted for LXX., which was not used. The delicate details of the Heb. are sacrificed in LXX., the same word in the same chapter being often rendered by differing words, and differing words by the same word, the names of God (Jehovah, Kurios, and Elohim, *Theos*) being confounded; and proper names at times being translated, and Heb. words mistaken for words like in form but altogether different in sense (*sh* being mistaken for *s*, *w* for *w*, *r* for *d*, *7* for *7*). Some of the changes are designed [see OLD TESTAMENT]: Gen. ii. 2, "sixth" for "seventh." Strong Heb. expressions are softened, "God's power" for "hand," "word" for "mouth"; so no stress can be laid on the LXX. words to prove a point.

Use of LXX. Being made from MSS. older far than our Masoretic text (from 280 to 180 B.C.), it helps towards arriving at the true text in doubtful passages; so Ps. xxii. 16, where LXX. "they pierced" gives the true reading instead of "as a lion," Aquila a Jew (A.D. 138) so transl. "they disfigured"; (xvi. 10) "Thy Holy One" singular, instead of our Masoretic "Thy holy ones." The LXX. is an impartial witness, being ages before the controversy between Jews and Christians. In Gen. iv. 8 LXX. has "and Cain said to Abel his brother, Let us go into the plain" or "field" (so Samaritan pentateuch); but Aquila, Symmachus, Theodotion, and the Targum of Onkelos agree with our Heb. Of 350 quotations of the O. T. in the N. T. only 50 differ materially from LXX. Its language moulded the conceptions of the N. T. writers and preachers. The Hebrew ideas and modes of thought are transfused into its Greek, which is wholly distinct from classic Greek in this. Expressions unknown to the latter are intelligible from LXX., as "believe in God," "faith toward God," "flesh," "spirit," "justify," "fleshly mindedness." "The passover" includes the *after feast and sacrifices* (Deut. xvi. 2), illustrating the question on what day Christ kept it (John xviii. 28).

Serah. Gen. xlv. 17; 1 Chron. vii. 30. SARAH in Num. xxvi. 46.

Seraiah. 1. 2 Sam. viii. 17. 2. The highpriest under king Zedekiah; taken by Nebuzaradan, captain of the Babylonian guard, and slain at Riblah (2 Kings xxv. 18, 1 Chron. vi. 14, Jer. lii. 24). 3. Son of Tan-

humeth the Netophathite; came to the Babylonian viceroy Gedaliah to Mizpah, who promised security to the Jews who should dwell in the land, serving the king of Babylon (2 Kings xxv. 23, Jer. xl. 8). 4. 1 Chron. iv. 13, 14. 5. 1 Chron. iv. 85. 6. Ezra ii. 2, Neh. vii. 7. Azariah. 7. Ezra vii. 1. 8. Neh. x. 2. 9. Neh. xi. 11. 10. Neh. xii. 1, 12.

11. Neriah's son, Baruch's brother (Jer. li. 59, 61). Went with Zedekiah to Babylon in the fourth year of his reign. Jeremiah gave a special copy of the prophecy to S. wherewith to console the Jews in their Babylonian exile. Though S. was to cast it into the Euphrates, a symbol of Babylon's fate, he retained the substance in memory, to communicate orally to his countrymen. Calvin transl. "when he went in behalf of Zedekiah," being sent to appease Nebuchadnezzar's anger at his revolt. "This S. was a quiet prince," *menuchah*, from *nach* to be quiet (comp. 1 Chron. xxii. 9, "a man of rest"). S. was not one of the courtiers hostile to God's prophets, but quiet and docile, ready to execute Jeremiah's commission, notwithstanding the risk. Glassius transl. "prince of Menuchah" (on the borders of Judah and Dan, called also Menahath), marg. 1 Chron. ii. 52. Maurer transl. "commander of the royal caravan," on whom it devolved to appoint the resting places for the night.

Seraphim. Isa. vi. 2, 3. God's attendant angels. Seraphim in Num. xxi. 8 means the *fiery flying* (not winged, but *rapidly moving*) serpents which bit the Israelites; called so from the poisonous inflammation caused by their bites. Burning (from *saraph* to burn) zeal, dazzling brightness of appearance (2 Kings ii. 11, vi. 17; Ezek. i. 13; Matt. xxviii. 3) and serpent-like rapidity in God's service, always characterize the seraphim. Satan's serpent (*nachash*) form in appearing to man may have some connection with his original form as a seraph of light. The serpent's head symbolised wisdom in Egypt (2 Kings xviii. 4). Satan has wisdom, but wisdom not sanctified by the flame of devotion. The seraphim with six wings and one face differ from the cherubim with four wings (in the temple only two) and four faces (Ezek. i. 5-12); but in Rev. iv. 8 the four living creatures (*zoa*) have each six wings. The "face" and "feet" imply a human form. Seraphim however may come from *sar*, "prince" (Dan. x. 13); "with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Two wings alone of the six were kept ready for instant flight in God's service; two veiled their faces as unworthy to look on the holy God or pry into His secret counsels which they fulfilled (Exod. iii. 6; Job iv. 18, xv. 15; 1 Kings



EGYPTIAN CHERUBIM.

xix. 13). Those in the presence of Eastern monarchs cover the whole of the lower part of their persons (which the "feet" include). Service consists in reverent waiting on, more than in active service for, God. Their antiphonal anthem on the triune God's holiness suggests the keynote of Isaiah's prophecies, "Holy, holy, holy is Jehovah of hosts; the fulness of the whole earth (is) His glory" (Ps. xxiv. 1, lxxii. 19). Besides praising God they are secondly the medium of imparting spiritual fire from God to His prophet; when Isaiah laments alike his own and the people's uncleanness of lips, in contrast to the seraphim chanting in alternate responses with pure lips God's praises, and (Isa. vi. 5-7) with a deep sense of the unfitness of his own lips to speak God's message to the people, one of the seraphim flew with a live coal which he took from off the altar of burnt offering in the temple court, the fire on it being that which God at first had kindled (Lev. ix. 24), and laid it upon Isaiah's mouth, saying, "lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged." Thus he was inaugurated in office, as the disciples were by the tongues of fire resting on them, the sign of their speaking of Jesus in various languages; his unfitness for the office, as well as his personal sin, were removed only by being brought into contact with the sacrificial altar, of which Messiah is the antitype.

Sered. Gen. xvi. 14, Num. xxvi. 26.

Sergius Paulus. Proconsul of Cyprus, when Paul and Barnabas visited it on their first missionary circuit (Acts xiii. 7). [See CYPRUS, PAUL, PROVINCE, DEPUTY, ELYMAS.] He was at first under the influence of Elymas, but being "a prudent man" (i.e. intelligent and searching for the truth), he called for Barnabas and Paul, and having heard the word of God, and having seen the miraculous infliction of blindness on the sorcerer, "believed, being astonished at the (Divine power accompanying the) doctrine of the Lord."

Serpent: nachash. Subtle (Gen. iii. 1). The form under which Satan "the old serpent" tempted Eve (Rev. xii. 9, 2 Cor. xi. 3). The serpent being known as subtle, Eve was not surprised at his speaking, and did not suspect a spiritual foe.

Its crested head of pride, glittering skin, fascinating, unshaded, gasping eye, shameless lust, tortuous movement, venomous bite, grovelling posture, all adapt it to be type of Satan. The "cunning craftiness, lying in wait to deceive," marks the particular serpent rather than the serpent order generally. The serpent cannot be classed physically with the behemah, the pachyderm and ruminant animals;

the serpent was crafty above every behemah in the field" (Gen. iii. 1); nor physically is the serpent "cursed above others"; it must be



COBRA.

Satan who is meant [see DEVIL]. Wise in shunning danger (Matt. x. 16). Poisonous: Ps. lxxiii. 4, cxi. 3, "they have sharpened their tongues" to give a deadly wound, "like a serpent" (lxiv. 3). Lying hid in hedges (Eccles. x. 8) and in holes of walls (Amos v. 19). Their wonderful motion is effected by the vertebral column and the multitudinous ribs which form so many pairs of levers, enabling them to advance (Prov. xxx. 19); the serpent, though without feet or wings, trails along the rock (stony places being its favourite resort) whithersoever it will, leaving no impression of its way, light, gliding without noise, quick, and the mode unknown to us. The curse in Gen. iii. 14 is mainly on Satan, but subordinately on the serpent his tool; just as the ox that gored a man was to be killed, so the serpent should suffer in his trailing on the belly and being the object of man's disgust and enmity. They shall eat the dust at last (i.e. be utterly and with perpetual shame laid low), of which their present eating dust in taking food off the ground is the pledge (Isa. lrv. 25; Mic. vii. 17; Isa. xlix. 23; Ps. lxxiii. 9).

The nachash is the Naja haje. It "will bite without (i.e. unless you



INDIAN SERPENT CHARMER.

use) enchantment" (Eccles. x. 11). In Num. xxi. 4-9 the "fiery (causing inflammation by the bite) flying serpent" is the naja, which has the power of raising and bringing forward the ribs under excitement, so as to stretch the skin wing-like into a broad thin flattened disc, three or four times the width of the neck in repose, and then dart at its prey. Hindoo mythology represents Krishna first as bitten in the foot, then as finally crushing the serpent's head beneath his feet; evidently a tradition from Gen. iii. 15.

Serpent, brazen. Num. xxi. 4-9; John iii. 14, 15. The apocryphal Wisdom (xvi. 5-12) says "they were troubled for a small season that they might be admonished having a sign of salvation . . . for he that turned himself towards it was not saved by the thing that he saw, but by Thee that art the Saviour of all." The brazen serpent typified the Son of man, in that (1) the brazen serpent had the form without the venom of the deadly serpent; just as Jesus was "in the likeness of sinful flesh" yet "without sin" (Rom. viii. 3), "made sin for us" though He "knew no sin" (2 Cor. v. 21); the brazen serpent seemed the most unlikely means of curing the serpents' bites; so the condemned One seemed most unlikely to save the condemned.

(2) The brazen serpent lifted up on the pole so as to be visible with its bright brass (which also is typical: Rev. i. 15) to the remotest Israelite answers to Jesus "evidently set forth before the eyes, crucified" (Gal. iii. 1), so that "all the ends of the earth" by "looking unto" Him may "be saved" (Isa. xlv. 22), "lifted up from the earth," and so "drawing all men unto Him" (John xii. 32-34). (3) The cure of the body by looking naturally typifies the cure of the soul by looking spiritually; faith is the eye of the soul turned to the Saviour (Heb. xii. 2), a look from however far off saves (vii. 26; Eph. ii. 17; Acts ii. 39); and the bitten Israelite, however distant, by a look was healed. The serpent form, impaled as the trophy of the conqueror, implies evil, temporal and spiritual, overcome. Wisdom (of which the serpent is the symbol) obeying God is the source of healing; as wisdom severed from God euenoms and degrades man. Moses' serpent rod was the instrument of power overcoming the magicians' serpents (Exod. vii. 10-12). [See NEHUSHTAN on the worship of the relic; so the cross of Christ itself was perverted into an idol.]

Serpent charming. [See ADDER.] Eccles. x. 11, Jer. viii. 17.

Serug. Ren's son, great grandfather of Abraham [as to his age see CHRONOLOGY]; in the Heb. 330 years, 30 before begetting Nahor, 200 afterwards; but in LXX. 136 before begetting Nahor, making 380. One of many systematic variations lengthening the interval between the flood and Abraham from 292 to 1172, or as Alex. MS. 1072. Epiphanius (Hær. i. 6, § 8) says S. means "provocation," and that idolatry began in his time, but confined to pictures, and that the religion of mankind up to his time was Scythic, after S. and the building of the Babel tower it was Hellenic or Greek.

Servant: na'ar, meshareth. In our sense, a free, voluntary attendant, as Joshua of Moses (Exod. xxxiii. 11; so 2 Kings iv. 12, 43, v. 20, vi. 15 marg. "minister"; 2 Sam. xiii. 17, 18; 1 Kings xx. 14, 15). 'Ebed on the other hand is a bondservant or slave.

Seth. Gen. iv. 25, v. 8; 1 Chron. i. 1. Seth means "foundation," being "appointed" in Abel's place as ancestor of the promised Seed. Father of Enos=fraillty; a name embodying his sense of man's weakness, the opposite of the Cainites' pride. This sense of frailty led the Sethites to calling on God in His covenant relation to His believing people; thus began the church as a people separated from the world, and its service of prayer and praise. Whilst the Cainites, by erecting a city and inventing worldly arts, laid the foundation of the world kingdom, the Sethites, by joint invocation of Jehovah's name i.e. His self manifestation towards man, founded the kingdom of God.

Serven. [See NUMBER.] The Semitic has the word in common with the Indo-European languages; Heb. sheba answering to Latin septem, Gr. hepta.

Several house. 2 Kings xv. 5. [See UZZIAH.]

Shaalabbin. A town in Dan (Josh. xix. 43). [See SHAALBIM.]

Shaalbim—*place of foxes or jackals.* The common form for SHAALABBIM (Jud. i. 36). Held by the Amorites, but at last reduced to be tributary by the house of Joseph. One of Solomon's commissariat districts (1 Kings iv. 9). SHAALBONITE (2 Sam. xiii. 32) probably means a native of S.

Shaaph. 1. 1 Chron. ii. 47. 2. Caleb's son by his concubine Maachah; father, i.e. founder, of Madmannah (1 Chron. ii. 49).

Shaaraim—*two gateways.* A city assigned to Judah (Josh. xv. 36, 1 Sam. xvii. 52). In the SHEPHULAH [see] (1 Chron. iv. 31). [See SHILHIM.] The LXX. read *Sakarim*, which favours identifying S. with *Tell Zekariah* above the southern bank of the valley of Elah, a large hill with terraced sides and caves.

Shaashgaz. The eunuch in Xerxes' palace, who had charge of those women in the second house, i.e. who had been in to the king (Esth. ii. 14).

Shabbethai. 1. Esra x. 15. 2. Neh. xi. 16.

Shachia. 1 Chron. viii. 10: Shabiah.

Shaddai = ALMIGHTY. [See GOD.] Geenius derives from *shad, shadad*, "to be strong." Isa. xiii. 6 plays on similar sounds, "destruction from the Almighty," *shod* (*devastating tempest*) from *Shaddai*. Rashi and the Talmud (Chagiga, 12, § 1) from *sh* "He who is," and *dai* "all-sufficient."

Shadrach. The Chaldee for HANANIAH [see, and MESHECH]; Heb. xi. 33, 34.

Shage. 1 Chron. xi. 84. In 2 Sam. xiii. 33 SHAMMAH [see].

Shaharaim. 1 Chron. viii. 8. Father of many heads of houses whom his three wives bore to him. He begat in Moab, after he had sent them, viz. Hushim and Baara his wives, away; there he begat, with Hodesh his wife, Jobab, etc. He must have been in Moab a long time.

Shahasimah. A town of Issachar, between Tabor and Jordan (Josh. xix. 22).

Shalem. Gen. xxiii. 18, 19. Rather "Jacob came in peace to the city of Shechem." So Rashi and the Jewish commentators; and Samaritan pentateuch. But LXX., Vulg., and Syriac as A. V. There is a "Salim" still somewhat in the position required, three miles E. of *Nablus* (Shechem), i.e. between Shechem and the Jordan valley where at Succoth Jacob was just before (ver. 17). But *Salim* is not on any actual line of communication between *Nablus* and the Jordan valley. Moreover, if S. were *Salim*, Jacob's well and Joseph's tomb would have to be removed from their appropriate traditional site to a spot farther E. and nearer *Salim*.

Shalim, the land of; or *Shalim*—"the land of foxes" or "jackals" (1 Sam. ix. 4), through which Saul passed, seeking Kish's asses. Eastward from Shalisha, where on Van de Velde's map we find *Beni Mussah* and *Beni Salem*. Between Shalisha and the land of Yemini (Benjamin?)

Shalisha. 1 Sam. ix. 4. Between mount Ephraim and Shalim. Keil makes S. the country round Baal-Shalishah (2 Kings iv. 42), 15 Roman miles N. of Diospolis (Lydda); according to Eusebius (Onom.) probably the country W. of Jiljilia where three *wadies* run into the one called Kurawa, whence came the name S., i.e. *threeland*. There are ruins, *Sirisia, Sakita, Shilta*, and *Kefr thilth*, all modifications of the Heb. *shalsh* "three." In the shephelah.

Shallecheth, the gate—*overturning.* 1 Chron. xxvi. 16. Bötcher transl. "refuse door." The gate was at the road of ascent from the middle valley of Jerusalem to the western side of the templecourt. This ascending causeway is still existing, though hidden by the houses in the valley. So the Shallecheth gate is the *bab Silsleh* or *Stinsleh*, which enters the western wall of the Haram area opposite the southern end of the platform of the Dome of the Rock, 600 ft. from the S.W. corner of the Haram wall. [See TEMPLE, JERUSALEM.]

Shallum—*retribution.* 1. Son of Ja-beah; 15th king of Israel. Smote Zachariah, son of Jeroboam II., openly before the people (showing that their sympathies were with him), and seized the kingdom (2 Kings xv. 9, 10), thereby fulfilling the prophecy that Jehu's dynasty should last only to the fourth generation (2 Kings x. 30). Slain after a month's reign by Menahem, illustrating the retributive law (Matt. xxvi. 52; Rev. xiii. 10). 2. The prophetess Huldah's husband (2 Kings xxii. 14); keeper of the priestly vestments (2 Chron. xxxiv. 22). 3. 1 Chron. ii. 40, 41. 4. King Josiah's fourth son in order, according to 1 Chron. iii. 15, Jer. xxii. 11; by birth third son [see JEROBABAZ]. 5. 1 Chron. iv. 25. 6. Esra vii. 2; 1 Chron. vi. 12, 13. 7. 1 Chron. vii. 13; SHILLEM in Gen. xvi. 24, Num. xxv. 48, 49. 8. 1 Chron. ix. 17; Esra ii. 42. 9. Son of Kore (1 Chron. ix. 19, 31). From ver. 18 it seems S., etc., were of higher rank than S., Akkub, etc., who were "for the companies of the sons of Levi." 10. 2 Chron. xxvii. 12. 11. Esra x. 24. 12. Esra x. 42. 13. Rebuilt the wall with his daughters (Neh. iii. 12). 14. Jeremiah's uncle (Jer. xxiii. 7); perhaps the same as S., Huldah's husband. 15. Jer. xxxv. 4.

Shallum. Neh. iii. 15.

Shalmai, children of, or SHAMLAI. Esra ii. 46; Neh. vii. 48.

Shalman, SHALMANESER. Hos. x. 14 the *eser* common to S. with three other Assyrian kings is omitted, Tiglath Pileser, Esar-haddon, and Sarsar. No monuments of S. remain, because Sargon his successor, an usurper, destroyed them. The Assyrian canon agrees with Scripture in making S. king directly after Tiglath Pileser. Menander of Ephesus spoke of his warring in southern Syria and bestesting Tyre five years (Josephus, Ant. ix. 14). [See HOSHEA and SARGON.] Hoshah king of Israel revolted; then, on S. coming up against him, became his

tributary servant, but conspired in dependence on So of Egypt, and withheld tribute. S. a second time invaded the Holy Land (783 B.C.). As Sargon claims the capture of Samaria he must have ended what S. began. Scripture (1 Kings xvii. 3-6, the general expression "the king of Assyria," and xviii. 9, 10, "they took it,") accords with this: "S. spoiled Beth Arbel in the day of battle." G. Smith states that tablets prove the S.E. palace at Nimrud to be that of Shalmaneser, 860 B.C.

Shama. 1 Chron. xi. 44.

Shamariah. 2 Chron. xi. 19.

Shamed, or Shamer. 1 Chron. viii. 12.

Shamer. 1. 1 Chron. vi. 46. 2. 1 Chron. vii. 34.

Shamgar. Son of Anath, judge of Israel after Ehud, and immediately before Barak (Jud. v. 6, 8; iii. 31). Probably a Naphtalite, as Beth Anath was of Naphtali. This tribe took a foremost part in the war with Jabin (iv. 6, 10; v. 15). The tributary Canaanites (i. 33) combined with the Philistines against Israel, rendering the highways unsafe and forcing Israelite travellers into byways to escape notice. The villages were forsaken, and as in later times the oppressors disarmed Israel of all swords and spears (iv. 3; 1 Sam. xiii. 19, 22). With an *os goad*, his only weapon (comp. Jud. xv. 15, 16, an undesignated coincidence marking genuineness; 1 Sam. xvii. 47, 50; spiritually 2 Cor. x. 4, 1 Cor. i. 27) he slew 600 Philistines, thereby giving Israel deliverance from oppressors for a time. So he prepared the way for Deborah and Barak's more decisive blow. The inadequacy of the instrument renders Jehovah's might the more evident.

Shamhuth. 1 Chron. xxvii. 8. "The IZRAHITE" or "Zarhite" (ver. 18); of the family of Zerah, son of Judah (ii. 4, 6). Called SHAMMOTH in xi. 27. Belonging to Harod, not "Hurorite" (a mistake of 7 for 7); 2 Sam. xxiii. 25, "SHAMMAH the Harodite."

Shamir—*a sharp point.* 1. A town in the mountains of Judah (Josh. xv. 48); probably eight or nine miles S. of Hebron. 2. The judge Tola's home and burial place in *mount Ephraim* (Jud. x. 1, 2). Why Tola of Issachar dwelt there is uncertain; either for security from the Canaanites, or Issachar may have possessed some towns in the Ephraim mountains. Van de Velde identifies S. with *Khirbet Sammer*, a ruin in the mountains overlooking the Jordan valley, ten miles E.S.E. of *Nablus*.

Shamir. 1 Chron. xxiv. 24.

Shamma. 1 Chron. vii. 37.

Shammah. 1. Gen. xxvi. 18, 17; 1 Chron. i. 37. 2. Jesse's third son, SHIMEA, SHIMEAR, SHIMMA (1 Sam. xvi. 9, 13); present at David's anointing and at the battle with Goliath (xvii. 13). 3. One of David's three mighty men; son of Agee the Hararite. Single handed he withstood the Philistines in a field of lentiles ("barley" according to 1 Chron. xi. 13, 14, 27, where also by a copyist's error S. is omitted and the deed attributed to Eleazar), when the rest fled before them and Jehovah by

him wrought a great victory (2 Sam. xiii. 11, 12). 4. [See SHAMBUH.] 5. 2 Sam. xiii. 33, 33, instead of "Jonathan Shammah," should read "Jonathan son of *Shage*," or, combining both as Kennicott suggests, "Jonathan son of *Shamha*" (1 Chron. xi. 34).

Shammai. 1. 1 Chron. ii. 23, 33. 2. Of Maon (1 Chron. ii. 44, 45). 3. Brother of Miriam and Ishbah, all three being sons of "Bithiah the daughter of Pharaoh whom Mered took" (these words ought to be transposed after "Jalon": 1 Chron. iv. 17, 18). [See BITHIAH, MERED, and JERUDIAH.]

Shammua. 1. Num. xiii. 4. 2. 1 Chron. xiv. 4; Shimea in iii. 5. 3. Neh. xi. 17; called also Shemaiah, father of Obadiah (1 Chron. ix. 16). 4. Neh. xii. 18.

Shamshera. 1 Chron. viii. 26.

Shaphan. 1 Chron. v. 12.

Shaphan = the *jerboa*. 2 Kings xiii. 3, 13; Jer. xxix. 8, xxxvi. 10-12, xxxix. 14, xl. 5, 9, 11, xli. 2, xliii. 6; Ezek. viii. 11. Sent by king Josiah,

with the governor of the city and the recorder, to Hilkiah to take account of the money collected for repairing the temple. Hilkiah gave the discovered copy of the law to S. who read it to the king. Josiah then sent S., etc., to Huldah the prophetess to inquire of the Lord His will. S. must have been then an old man, for his son Ahikam was then a man of influence at court. Ahikam was Jeremiah's friend; hence Gemariah gives the prophet and Baruch a friendly warning to hide, and intercedes that Jehoiakim should not burn the roll (Jer. xxvi. 12, 19, 25).

Shaphat = *judge*. 1. Num. xiii. 5. 2. 1 Kings xix. 16, 19. 3. 1 Chron. iii. 22. 4. 1 Chron. v. 12. 5. 1 Chron. xxvii. 29.

Shapher, Mount = *pleasant*. Num. xxiii. 23, 24. Either *jebel esh Shureif*, 40 miles W. of Ras el Ka'a (near Kissah), or else *jebel Sherafeh*, a rocky promontory on the W. shore of the Eilatitic gulf, near the southern limit of the Tih. The former is more likely (Speaker's Comm.). *Jebel Araif*, a conical hill, standing out at the S.W. corner of the wilderness of Zin. This wady *Shareif* at the N. side may be a corruption of S. Here is a broad *pleasant* valley, affording fine pasture (Imperial Dict.).

Sharai. Ezra x. 40.

Sharar. 2 Sam. xxiii. 33. SACAR in 1 Chron. xi. 35.

Shareser = *the king protects*. Sennacherib's son and murderer, with Adrammelech. Moses of Chorene calls him Sanasar, and says the Armenian king to whom he fled gave him a tract of land where his descendants became numerous.

Sharou, SARON. 1 Chron. v. 16; Isa. xxiii. 9, "the excellency (beauty) of S." (xxxv. 2), lxx. 10; Song of Sol. ii. 1, "this rose (*narcissus*) of S.," famous for flowers and for pasture: Acts ix. 35. The broad rich tract between the central mountains and the Mediterranean, stretching from Joppa or Jaffa northwards to Carmel. Half the width is of marl and alluvial soil, the other half of old red semi-consolidated sand and shelly

breccias. [See PALESTINE.] The coast is marked by white sandhills; fine corn, well trimmed plantations, and long gentle swells of rich red and black earth, characterize S. A second S. beyond Jordan is not meant in 1 Chron. v. 16, as some have imagined. It is not said that the Gadites possessed cities in S. but only pastures of S.; these the Gadites sought for their herds as far as the Mediterranean coast. As intercourse was maintained between the cis-Jordanic Manassites and the trans-Jordanic Manassites, the Gadites with the latter might very well repair with their herds to the S. pastures, as the domain of cis-Jordanic Manasseh stretched into the plain of S. Transl. "and in all the pasture grounds of S. unto their outgoings" to the sea (Josh. xvii. 9). David had his herds feeding in S. with Shitrai the Sharonite over them. Genesis derives S. from *jashar* "straight," "a plain country." One of the earliest recorded travellers in this district was an Egyptian, whose papyrus has been lately transliterated; then as now agricultural pursuits prevailed here,



FLOUGH DRAWN BY MEN.

and illustrations are still found of the Egyptian and Eastern ploughs.

Sharuhon. A town in Judah allotted to Simeon (Josh. xix. 6). Called **SRILHIM** in xv. 32, **SHAARAIM** in 1 Chron. iv. 31. The name may be preserved in Tell *Sheriah*, half way between Gaza and Beersheba, ten miles W. of the latter, *Bir es Seba*, at the head of wady *Sheri'ah*, i.e. "the watering place."

Shashai. Ezra x. 40.

Shashak. 1 Chron. viii. 14, 25.

Shaul. 1. Gen. xli. 10, Exod. vi. 15, Num. xxvi. 13. 1 Chron. iv. 24. Jewish tradition identifies Shaul with Zimri, "who did the work of the Canaanites in Shittim" (Targum Pseudo Jon., Gen. xli. 1). 2. Shaul of Rehoboth by the river was one of the kings of Edom (1 Chron. i. 48, 49); SAUL in Gen. xxxvi. 37. 3. 1 Chron. vi. 24.

Shaveh, Valley of. "The king's dale," where Melchizedek and the king of Sodom met Abraham (Gen. xiv. 17). There **ABSALOM** [see] reared for himself a pillar, to keep his name in remembrance; "Absalom's place" (2 Sam. xviii. 18). The pyramidal monument, the northern one of the group of monuments W. of Olivet, is hardly "the pillar of Absalom," for "the king's dale" was an *emek*, i.e. a broad open valley, not a deep ravine as that of Kedron. Josephus says it was a *column* and of *marble* (Ant. vii. 10, § 3), and erected, whereas the oldest and lowest part of the pyramidal monument is not "erected" but cut out, and this of the *limestone* of the hill. Its Ionic capitals and frieze ornamentation betray *Roman* or *Grecian* art. Josephus' account however that it was "two stadia from Jerusalem" agrees with

the nearness of Shaveh valley to Salem or Jerusalem.

Shaveh Kiriatthaim. Gen. xiv. 5. The dwelling place of the Emim at Chedorlaomer's incursion. The dale or valley (Shaveh) by which Kiriatthaim was situated. Or "the valley of the two cities." [See KIRIATHAIM.]

Shavsha. David's scribe or secretary of state (1 Chron. xviii. 16). SERAJAH in 2 Sam. viii. 17. SHISHA in 1 Kings iv. 3. SHEVA in 2 Sam. xx. 25.

Shawm. Prayerbook version of Psalms, instead of Bible version, "cornet." A bass instrument like



SHAWM.

the clarinet, from German *schalmeie* a reed pipe, with the compass of an octave and the tone of a bassoon, but plaintive. On the manor house walls, Leckington, near Beverley, Yorkshire, is the following:

"A shawme maketh a swete sounde, for he tynthe the basse; It mountithe not to hye, but kepith rule and space. Yet yf it be blowne with to vehement a wynde, It makithe it to mysgoverne out of his kinde."

Sheal. Ezra x. 29.

Shealtiel. Ezra iii. 2, 8; Neh. xii. 1; Hag. i. 1, 12, 14, ii. 2, 23; 1 Chron. iii. 17. SALATHIEL. Father of Zerubbabel in a legal point of view (Luke iii. 27, Matt. i. 12). Pedaiah was *natural* father of Zerubbabel (1 Chron. iii. 18, 19). S. dying without male issue, Pedaiah by the Levirate law married his brother's widow (Deut. xiv. 5-10, Matt. xxii. 24-28). S. was son of Jeconiah not by natural birth but by heritage only on his mother's side. Luke iii. 27, 31, makes S. son of Neri, a descendant of David, through Nathan not Solomon; probably Jeconiah, (besides the Zedekiah in 1 Chron. iii. 18 who died childless,) had another son, Assir, who left only a daughter, who, according to the law as to heiresses (Num. xxvii. 8, xxxvi. 8, 9), married a man of her paternal tribe, viz. Neri, of David's family in Nathan's line. From this marriage sprang S., Malchiram, and the other "sons," i.e. grandsons, of Jeconiah in 1 Chron. iii. 17, 18.

Sheariah. 1 Chron. viii. 38, ix. 44.

Shearing house: *beth'equed*. Between Jezreel and Samaria, where Jehu slew at the well or pit 42 of the royal family of Judah (2 Kings x. 12, 14). Lit. "the place where shepherds bound sheep when about to shear them," from *aqad* "to bind." Josephus transl. "the meeting place of shepherds." In the Esdraelon or Jezreel plain, 15 Roman miles from Legio (*Lejun*): Eusebius Onom. The village *Beit Kad*, though exactly this distance, is not on the plain but S. of mount Gilboa. Conder suggests 'Akadah as the site, on the western side of the great plain.

Shear Jashub = "a remnant shall return." Isaiah's son who accompanied him in meeting Anab. His name was a standing memorial to

Abaz, symbolising the saving of the remnant of Judah when Israel was cast away (Isa. vii. 1-7; x. 20-22; vi. 13), therefore that Pekah of Israel and Rezin of Damascus could not succeed.

Sheba. 1. Son of Bihri a Benjamite, a man of Belial (2 Sam. xx. 1-22). The tribe of Benjamin through S. sought to regain the ascendancy which it lost at Saul's fall. Judah alone remained faithful to David "from Jordan even to Jerusalem"; the rest of Israel followed S. The division between Israel and Judah already had shown itself under Ishbosheth (2 Sam. ii. 4-9), again at the close of Absalom's rebellion (ix. 41-43). David felt the greatness of the crisis, "now shall S. do us more harm than did Absalom." S. traversed the country gathering followers, and finally aimed at fortifying himself in ABEL BETH MAACHAH [see] in the far N., which was probably connected with Absalom's rebellion through Maachah his mother, and was famed for worldly wisdom. A woman in it saved the city by cutting off and casting S.'s head to Joab (see Eccles. ix. 14, 15). [See AMASA and JOAB.] 2. 1 Chron. v. 13.

Sheba, from whom the country derives its name. 1. Grandson of Cush and son of Raamah (Gen. x. 7). 2. Son of Joktan (Gen. x. 28). 3. Grandson of Abraham by Keturah; son of Jokshan (Gen. xxv. 3). This is an instance of the intermingling of the early descendants of Shem and Ham.

SHEBA was a wealthy region of Arabia Felix or Yemen (1 Kings x. 1; Ps. lxxii. 10, 15, where "S." is Joktanite, "SEBA" Cushite [see]; Job i. 15, the Keturahite S., vi. 19; Isa. lx. 6; Jer. vi. 20; Ezek. xxvii. 22, it was the S. son of Raamah and grandson of Cush that carried on the Indian traffic with Palestine in conjunction with the Keturahite S. (Joel iii. 8.) The Sabaeans were famed for myrrh, frankincense, and cinnamon, their chief city being Mariaba (Strabo xvi. 777), named also Seba, the one being the city the other the fortress (near the famous dyke el 'Arim, built to store water and avert mountain torrents). This was afterwards the celebrated Himyeritic Arab kingdom, called from the ruling family of Himyer. The Cushite S. and his brother Dedan settled along the Persian gulf [see RAAMAH], but afterwards were combined with the Joktanite Sabeans kingdom. The buildings of Mariaba or Seba are of massive masonry, and evidently of Cushite origin. The Joktanites (Semites) were the early colonists of southern Arabia. The Himyerites Strabo first mentions in the expedition of A. Gellius (24 B.C.); the Arabs however place Himyer high in their list. Himyer may mean "the red man," akin to the Red Sea" and "Phoenician." The kingdom probably was called "S." (Seba = "turned red"), its reigning family Himyer; the old name was preserved until the founding of the modern Himyeritic kingdom about a century B.C.

"The queen of S." (1 Kings x. 1, 2,

10) ruled in Arabia, not Ethiopia, as the Abyssinian church allege; S. being in the extreme S. of Arabia, "she came (a distance of nearly a thousand miles) from the uttermost parts of the earth," as then known, to hear the wisdom of Solomon (Matt. xii. 42, Luke xi. 31). Four principal Arab peoples are named: the Sabaeans, Atramtas or Hadramant, Katabeni or Kahtan or Joktan, and the Mimsi.

SHEBA. A town of Simeon (Josh. xix. 2). Possibly the SHKMA of xv. 26. Now *Saawe* (Knobel). Or S. is a transcriber's error, repeating the end of Beer-sheba; for the number of names in ix. 2-6 including S. is 14, whereas 13 is the number stated, and in 1 Chron. iv. 28 S. is omitted in the list of Simeon. But Couder (Pal. Expl., Jan. 1875) identifies S. with Tell el Seba, two miles of Beersheba, and on the line to Moladah (Josh. xix. 2); its well is a quarter of a mile W. of it.

Shebah, or *Shibeah*, meaning *seven* and *oath*, oaths being ratified with *sevenfold* sacrifices (Gen. xxi. 28, 31). The well from which BEERSHEBA [see] was named (xxvi. 31-35), called from the oath between Isaac and the Philistines.

Shebam. A town in the land E. of Jordan, assigned to Reuben and Gad (Num. xxxii. 3). The same as Shibmah or Sibmah.

Shebaniah. 1. Neh. ix. 4, 5; x. 10. 2. Neh. x. 4, xii. 14; Shechaniah in ver. 3. 3. Neh. x. 12. 4. 1 Chron. xv. 24.

Shebarim. Josh. vii. 5. From *sheber* "a fracture," *stons quarries* near the slope E. of the town (Keil), or else a spot where were *fissures* in the soil, gradually deepening till they ended in a precipice to the ravine by which Israel had come from Gilgal, "the going down" marg., Heb. *Ha-Morad*.

Sheber. 1 Chron. ii. 18, 48.

Shebna. [See HEZEKIAH, whose treasurer or prefect of the palace S. was (Isa. xxii. 15); also see ETKIM.] For pride (ver. 16), luxury (ver. 18), oppression (in contrast to Eliakim a "father" to the inhabitants of Jerusalem, ver. 21), and alienation from God (contrasted with "God's servant," ver. 20), he was doomed to be "tossed" away as a ball. Repenting, he was only degraded to the lower post of scribe (xxxvi. 3). Whether the threat was finally fulfilled on himself, he apostatising, or on his posterity, is uncertain. [See also TOMB.]

Shebuel. 1. 1 Chron. xxiii. 16, xxvi. 24; SHUBAEL in xxiv. 20. 2. 1 Chron. xv. 4, SHUBAEL in ver. 20; chief of the 13th order or band in the temple choir.

Shecaniah. 1. 1 Chron. xxiv. 11. 2. A priest under Hezekiah; distributed the priests' daily portion; those on duty and those off duty alike received (2 Chron. xxxi. 15-19).

Shechaniah. 1. 1 Chron. iii. 21. 22. 2. Ezra viii. 3. 3. Ezra viii. 5. 4. Ezra x. 2. 5. Neh. iii. 29. 6. Neh. vi. 18. 7. Neh. xii. 3.

Shechem = shoulder, or upper part of the back just below the neck; ex-

plained as if the town were on the shoulder of the heights dividing the waters that flow towards the Mediterranean on the W. and to the Jordan on the E.; or on a shoulder or ridge connected with mounts Ebal and Gerizim. Called also SICHEM, SYCHEM, and SYCHAR (John iv. 5, Josh. xx. 7, Jud. ix. 9, 1 Kings xii. 26). Mount Gerizim is close by (Jud. ix. 7) on the southern side, mount Ebal on the northern side. These hills at the base are but 500 yards apart. Vespasian named it Neapolis; coins are extant with its name "Flavia Neapolis"; now *Nablûs* by corruption. The situation is lovely; the valley runs W. with a soil of rich, black, vegetable mould, watered by fountains, sending forth numerous streams flowing W.; orchards of fruit, olive groves, gardens of vegetables, and verdure on all sides delight the eye. On the E. of Gerizim and Ebal the fine plain of *Mukhna* stretches from N. to S. Here first in Canaan God appeared to Abraham (Gen. xii. 6), and here he pitched his tent and built an altar under the oak or terebinth (not "plain") of Moreh; here too Jacob re-entered the promised land (xxxiii. 18, 19), and "bought a parcel of a field where he had spread his tent," from the children of Hamor, Shechem's father, and bequeathed it subsequently to Joseph (xlviii. 22; Josh. xxiv. 32; John iv. 5); a dwelling place, whereas Abraham's only purchase was a burial place. It lay in the rich plain of the *Mukhna*, and its value was increased by the well Jacob dug there. Joshua made "S. in mount Ephraim" one of the six cities of refuge (Josh. xx. 7). The suburbs in our Lord's days reached nearer the entrance of the valley between Gerizim and Ebal than now; for the narrative in John iv. 30, 35, implies that the people could be seen as they came from the town toward Jesus at the well, whereas *Nablûs* now is more than a mile distant, and cannot be seen from that point. Josephus (B. J. iii. 7, § 32) says that more than 10,000 of the inhabitants were once destroyed by the Romans, implying a much larger town and population than at present. [See DINAR, HAMOR, and JACOB on the massacre by Simeon and Levi, Gen. xxxiv.] Under Abraham's oak at S. Jacob buried the family idols and amulets (Gen. xxxv. 1-4). Probably too "the strange gods" or "the gods of the stranger" were those carried away by Jacob's sons from S. among the spoils (xxxv. 2, xxxiv. 26-20). The charge to "be clean and change garments" may have respect to the recent slaughter of the Shechemites, which polluted those who took part in it (Blunt, Undesigned Coinc.). S. was for a time Ephraim's civil capital, as Shiloh was its religious capital (Jud. x. 2, xxi. 19; Josh. xxiv. 1, 25, 26; 1 Kings xii. 1).

At the same "memorial terebinth" at S. the Shechemites made Abimelech king (Jud. ix. 6). Jotham's parable as to the trees, the vine, the fig, and the bramble, were most appropriate to the scenery; contrast the shadow of the bramble which would rather scratch than shelter, with Isa. xxxiii.

2. Abimelech destroyed S. and sowed it with salt (Jud. ix. 45). From Gerizim the blessings, and from Ebal the curses, were read (Josh. viii. 33-35). At S. Joshua gave his farewell charge (xxiv. 1-25). Joseph was buried there (ver. 32; Acts vii. 16). At S. Behoboam was made king by Israel (1 Kings xii. 1); he desired to conciliate the haughty Ephraimites by being crowned there. Here, through his ill advised obstinacy, the Israelites revolted to Jeroboam, who made S. his capital. Medieval writers (Pal. Expl. Qy. Stat., Jan. 1878, p. 27, 28) placed the Dan and Bethel of Jeroboam's calves on mounts Ebal and Gerizim. The following reasons favour this view. (1) The ruins below the western peak of Gerizim are still called *Loseh* or *Luz*, the old name of Bethel; a western spur of Ebal has a site *Amal ed Din*, (possibly Joshua's altar on Ebal,) bearing traces of the name *Dan*, and the hill is called *Ras el Kady* (judgment answering to the meaning of Dan). (2) The Bethel of the calf was close to the palace of Jeroboam who lived in S. (Amos vii. 13, 1 Kings xii. 25.) (3) The southern Bethel was in Benjamin (Josh. xviii. 22) and would hardly have been chosen as a religious centre by Jeroboam who was anxious to draw away the people from Jerusalem (1 Kings xii. 28). (4) The southern Bethel was taken from Jeroboam by Abijah king of Judah (2 Chron. xiii. 19), whereas the calf of Bethel was not destroyed but remained standing long after (2 Kings x. 29). (5) The Bethel of the calf is mentioned in connection with Samaria (1 Kings xiii. 32; 2 Kings xxiii. 19; Amos iv. 1-4, v. 6), and the old prophet at Bethel was of Samaria according to Josephus (2 Kings xxiii. 18). (6) The southern Bethel was the seat of a school of prophets, which is hardly consistent with its being the seat of the calf worship (ii. 2, 3).

The "men from S." (Jer. xli. 5) who had heathenishly "cut themselves," and were slain by Ishmael, were probably of the Babylonian colonists who combined Jehovah worship with their old idolatries. S. was the chief Samaritan city from the time of the setting up of the temple on Gerizim down to its destruction in 129 B.C., i.e. for about 200 years.

SYCHAR [see] is probably a corruption of Shechem; others make it a Jewish alteration, for contempt, from *shecher* "a lie." Jesus remained at S. two days and won many converts, the firstfruits, followed by a full harvest under Philip the evangelist (Acts viii.; John iv. 35-43).

The population now is about 5000, of whom 500 are Greek Christians, 150 Samaritans, and a few Jews. The main street runs from E. to W. The houses are of stone, the streets narrow and dark. Eighty springs are within or around S. It is the centre of trade between Jaffa and Beyrût on one side, and the trans-jordanic region on the other. It has manufactures of coarse woollen fabrics, delicate silk, camel's hair cloth, and soap. Inscriptions from the Samaritan pentateuch, of A.D.

529, which had been on the walls of a synagogue, have been found and read.

The well of Jacob lies one mile and a half E. of S. beyond the hamlet *Balata*; beside a mound of ruins with fragments of granite columns on a low hill projecting from Gerizim's base in a N.E. direction, between the plain and the opening of the valley. Formerly a vaulted chamber, ten feet square, with a square hole opening into it, covered over the floor in which was the well's mouth. Now the vault has in part fallen and covered up the mouth; only a shallow pit remains, half filled with stones and rubbish. The well was 75 feet deep at its last measurement, but 105 at Maundrell's visit in 1697. It is now dry almost always, whereas he found 15 feet of water. Jacob dug it deep into the rocky ground, its position indicating it was dug by one who could not rely for water on the springs so near in the valley (*Ain Balata* and *Defneh*), the Canaanites being their owners. A church was built round it in the fourth century, but was destroyed before the crusades. Eusebius in the early part of the fourth century confirms the traditional site; John iv. accords with it. Jesus in His journey from Jerusalem to Galilee rested at it, while "His disciples were gone away into the city to buy meat"; so the well must have lain before, but at some little distance from, the city. Jesus intended on their return to proceed along the plain towards Galilee, without visiting the city Himself, which agrees with the traditional site.

The so called "tomb of Joseph," a quarter of a mile N. of the well in the open plain, in the centre of the opening between Gerizim and Ebal, is more open to doubt. A small square of high walls surrounds a common tomb, placed diagonally to the walls; a rough pillar altar is at the head, and another at the foot. In the left corner is a vine whose branches "run over the wall" (Gen. xlix. 22). Maundrell's description applies better to another tomb named from Joseph at the N.E. foot of Gerizim. However the phrase in Gen. xxxiii. 19, "a parcel of a field," Josh. xxiv. 32, favours the site near Jacob's well, *behelquat hasadeh*, a smooth level open cultivated land; in Palestine there is not to be found such a dead level, without the least hollow in a circuit of two hours.

Shechem. 1. Son of the Hivite HAMOR [see, and DINAH and JACOB] (Gen. xxxiii. 19, xxiv.). 2. Num. xxvi. 31, Josh. xvii. 2. 3. 1 Chron. vii. 19.

Shekinah, SHEKINAH. Not found in the Bible but in the targums. From *shakan* "to dwell," whence comes *mishkan* "the tabernacle." God's visible manifestation in a cloudy pillar and fire; the glorious light, enveloped in a cloud and thence bursting forth at times (Exod. xvi. 7-10), especially over the mercy seat or *caporetth*. [See CLOUD, PILLAR OF, and Exod. xiii. 21, 22, xiv. 19, 20.] Its absence from Zerubbabel's temple is one of the five particulars

reckoned by the Jews as wanting in the second temple. In the targums Shekinah is used as a periphrasis for God whenever He is said to "dwell" in Zion, between the cherubim, etc., to avoid the semblance of materialism. They anticipated the Shekinah's return under Messiah; Hag. i. 8 the paraphrase, "I will cause My Shekinah to dwell in it in glory"; Zech. ii. 10, "I will cause My Shekinah to dwell in the midst of thee," etc. The continued presence of the Shekinah down to Nebuchadnezzar's destruction of the temple seems implied in Josh. iii., iv., vi.; Ps. lxxviii. 1, comp. Num. x. 35; Ps. cxxxii. 8, lxxx. 1, xcix. 1, 7; Lev. xvi. 2.

In the N. T. we find, corresponding to the Shekinah, "the glory of the Lord"; Luke ii. 9; comp. Deut. xxxiii. 2; Acts vii. 2, 53, 55; Heb. ii. 2, ix. 5; Rom. ix. 4 "the glory"; John i. 14, "the Word tabernacled (*eskeenessen*) among us, and we beheld His glory"; 2 Cor. iv. 6, xii. 9, "that the power of Christ may tabernacle (*episkeenessen*) upon me"; Rev. xxi. 3. His coming again with clouds and fire is the antitype of this Shekinah (Matt. xxvi. 64; Luke xxi. 27; Acts i. 9, 11; 2 Thess. i. 7, 8; Rev. i. 7). Angels or cherubim generally accompany the Shekinah (Rev. iv. 7, 8; Ps. lxxviii. 17; Zech. xiv. 5). In Gen. iii. 24 is the earliest notice of the Shekinah as a swordlike flame between the cherubim, being the "Presence of Jehovah" from which Cain went out, and before which Adam and succeeding patriarchs worshipped.

Shedeur. Num. i. 5, ii. 10. Derived from *Shaddai*, "the Almighty."

Sheep. Gen. ix. 2. Abounded in the pastures of Palestine. Shepherds go before them and call them by name to follow (John x. 4; Ps. lxxvii. 20, lxxx. 1). The ordinary sheep are the broad tailed sheep, and the *Ovis aries*, like our own except that the tail is longer and thicker,



SYRIAN SHEEP.

and the ears larger; called *bedoween*. Centuries B.C. Aristotle mentions Syrian sheep with tails a cubit wide. The fat tail is referred

to in Lev. iii. 9, vii. 3. The Syrian cooks use the mass of fat instead of the rancid Arab butter. The sheep symbolises meekness, patience, gentleness, and submission (Isa. liii. 7; Acts viii. 32). [See LAMB.] *Tzon* means "sheep"; *ayil*, the full-grown "ram," used for the male of other ruminants also; *rachel*, the adult "ewe"; *kebes* (masc.), *kibсах* (fem.), the half grown lamb; *seh*, "sheep" or paschal "lamb"; *char*, "young ram"; *taleh*, "sucking lamb"; *attod* (Gen. xxxi. "ram") means "he goat"; *imm'rin*, "lambs for sacrifice." The sheep never existed in a wild state, but was created expressly for man, and so was selected from the first for sacrifice. The image is frequent in Scripture: Jehovah the Shepherd, His people the flock (Ps. xxiii. 1; Isa. xl. 11;

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Jer. xliii. 1, 2; Ezek. xxxiv.). Sinners are the straying sheep whom the Good Shepherd came to save (Ps. cxix. 176; Isa. liii. 6; Jer. i. 6; Luke xv. 4-6; John x. 8, 11). False teachers are thieves and wolves in sheep's clothing (Matt. vii. 15). None can pluck His sheep from His hand and the Father's (John x. 27-29).

Sheep gate. The Jerusalem gate N. of the temple (Neh. iii. 1, 32, xii. 39). Between the tower of Meah and the chamber of the corner, or gate of the guard house or prison gate. [See JERUSALEM.] "The pool near the sheep gate," (not "market," John v. 2) was probably the present Hammam *esh Shefa*.

Sheep market. John v. 2; rather "sheep gate."

Shehariah. 1 Chron. viii. 26.

Shekel. [See MONEY.] It is found inscribed only with the Samaritan character, the original form of the Hebrew. The *lulab* is a frequent symbol, viz. branches of the three trees in Lev. xxiii. 40, the palm, the myrtle, and the willow, carried at the feast of tabernacles. Also the citron fruit, and a palm tree between two baskets of fruit.

Shelah. 1. Judah's youngest son by the Canaanite Shuah's daughter; ancestor of the SHEKLANITES (Num. xxvi. 20; Gen. xxviii. 5, 11, 14, 26, xvi. 12; 1 Chron. iv. 21-23). 2. Son of Arphaxad, the proper form for Salah (1 Chron. i. 18, 24).

Shelemiah. 1. Ezra x. 39. 2. Neh. iii. 30; probably the same as in ver. 8, one of the priests who made the sacred perfumes and incense, "apothecaries." 3. Over "the treasures" of Levitical tithes (Neh. xiii. 13). 4. Jer. xxxvii. 3. 5. Jer. xxxvii. 18. 6. Meshelemiah or Shalum (1 Chron. xxvi. 1, 14). 7. Ezra x. 41. 8. Jer. xxxvi. 14. 9. Jer. xxxvi. 26.

Sheleph. Second of Joktan's sons (Gen. x. 26). Ptolemy (vi. 7) mentions the Salapeni among the ancient inhabitants of Arabia Felix. The geographer Yacut mentions the *Es Sulaf* or *Beni es Silfan* as inhabiting the Yemen. The traveller C. Niebuhr found them still in the Yemen, under the name *Salfie*, 60 miles S.W. of Senaa.

Shelesh. 1 Chron. vii. 35.

Shelomi. Num. xxix. 27.

Shelomith. 1. Married an Egyptian, a connection unfavourable for promotion of piety (2 Cor. vi. 14, 15); their son was stoned for blasphemy (Lev. xxiv. 11). 2. 1 Chron. iii. 19. 3. 1 Chron. xxiii. 18; SHELOMOTH xxiv. 23. 4. 1 Chron. xvi. 25, 26, 28. 5. Son of Shimei, a Gershonite (1 Chron. xxiii. 9). The Gershonites numbered nine fathers' houses, six named after Laadan, and three after Shimei. The three sons of Laadan (ver. 8) and the three of Shimei (ver. 9, descended from Libni and not elsewhere named) were heads of the fathers' houses of Laadan. The Shimei in ver. 9 is distinct from the Shimei in ver. 7. The sons of the Shimei in ver. 7 are not enumerated till ver. 10. Laadan and Shimei are not named in ver. 7 as being sons of Gershon, but as

founders of the two chief lines of the Gershonites. 6. Ezra viii. 10; but LXX. read "of the sons of Bani, S. the son of Josephiah."

Shelumiel. Num. i. 6, ii. 12, vii. 36, 41, x. 19.

Shem. Noah's eldest son, as the order implies (Gen. v. 32, vi. 10, vii. 13, ix. 18, x. 1; 1 Chron. i. 4). [See HAM.] Usually named first, but in Gen. x. 21 last because from that point forwards Scripture traces the history of his descendants. Transl. "the elder brother of Japheth," as Arab. Syr., and Vulg. If "Japheth the elder" had been meant Heb. idiom would have added "son," "the elder son of Noah." His descendants dwelt chiefly in western Asia, S. of the Asiatic Japhethites, in an uninterrupted line from the Mediterranean to the mountains of Luristan and the Indian Ocean, Lydia, Palestine, Syria (Aram), Chaldaea (Arphaxad), Aseyria (Asshur), Persia (Elam), northern and central Arabia (Joktan). *Shem* means in Heb. name, and may have been a designation subsequently given him as the one of note or great name among Noah's sons; as *Ham*, the settler in the warm regions of Africa; *Japheth*, the one whose descendants spread most abroad (Gen. ix. 18-27). Noah's words after Shem's dutifulness in covering his father's shame, in filial reverence, with Japheth (comp. the blessing, Exod. xxi. 12), "blessed be Jehovah, the God of Shem, and Canaan shall be his servant," not only bless God for putting the pious feeling into his heart, but prophecy that Jehovah should be specially the God of Shem, which was fulfilled in choosing Abraham and Israel his descendants as God's peculiar people. "Japheth shall dwell in the tents of Shem," fulfilled in part now, more fully hereafter (Isa. lx. 3, 5; Eph. iii. 6). All the Japhetic nations almost are believers in the God of Shem, even the Aryan races in Asia are tending toward Christianity. Others less probably (as Gen. ix. 27 refers to Japheth's future rather than Shem's), "God shall dwell in the tents of Shem" (comp. John i. 14, the Son of God "tenting [*eskenose*] among us"). The Hamitic Babel tower builders perhaps sneered at the religion of Shem the father of the faithful, the worshipper of "Jehovah God of Shem." "Go to, let us build us a city and tower . . . let us make us a name" (*shem*).

Noah had reached 500 (in round numbers, strictly 502) years before the birth of his first son, Shem. When Shem was 98 and Noah 600 the flood came; two years later Shem the heir of the blessing (Gen. ix. 18-27) begat Arphaxad (v. 32, vii. 6, xi. 10). He died at 600. Methuselah and Shem were the two links between Adam and Isaac, so that the record of creation and man's fall came to Isaac on the testimony of the original chief actor, transmitted by only two intervening links.

SEMITIC OR SHEMITIC LANGUAGES. Ethnologists, from the facts of language, divide the Semitic into five main branches, the Aramaean, the Hebrew, the Phœnician, the

Assyrian or Assyro-Babylonian, and the Arabian. Scripture in Shem's genealogy notices four out of the five: Asshur for the Assyrian, Aram for the Syrian or Aramaean, Eber for the Hebrew, and Joktan for the pure Arabic. Moses omits the Phœnicians, as they had not in his time yet made the movement which first brought them into notice, viz. from the shores of the Persian gulf to those of the Mediterranean (Herodot. i. 1). Moses adds to the Semitic races the Elamites and Ludites, concerning which ethnology says nothing. The Japhetic and Hamitic races are geographically contiguous; the Japhetic sprang over the northern regions, Greece, Thrace, Scythia, Asia Minor, Armenia, Media; the Hamitic over all the southern and south western regions, N. Africa, Egypt, Nubia, Ethiopia, southern and south eastern Arabia and Babylonia; the Semitic are located in one region, viz. the central one intermediate between the Japhetic on the N. and the Hamitic upon the S. The intermediate position of the Shemites brought them in contact with the Japhetic races in Cappadocia, and on the other hand with the Hamitic in Palestine, in the Yemen (Arabia Felix), in Babylonia and Elymais. The harmony between Gen. x. and ethnology strikingly confirms Scripture. The Scythic (Hamitic) race at a remote period over-spread Europe, Asia, and Africa (Gen. x. 18, 20); the Semitic and Aryan races subsequently occupied the places respectively assigned them by Providence in Canaan and elsewhere; but the Semitics were probably (as the Semitic Melchizedek exemplifies) in Canaan originally, and the Hamite Canaanites acquired their language. The dead languages of the Semitic are Ethiopic and Himyaritic (inscriptions), both akin to Arabic dialects; Hebrew, Samaritan, Carthaginian Phœnician (inscriptions); Chaldee, Syriac, Assyrian (cuneiform inscriptions). [See PHœNICIAN, HEBREW.] Letters probably passed from the Egyptians to the Hebrews, who under Divine guiding improved them (Exod. xxiv. 4, xxxi. 18; Lev. xix. 23; Num. v. 23). The names of the letters, *aleph an ox*, *gimel a camel*, *lamed an os goad*, *teth a snake*, suit a nomad people as the Hebrews, rather than a seafaring people as the Phœnicians; these therefore received letters from the Hebrews, not vice versa. Triliteral or bisyllabic stems or roots are a distinctive mark of Semitic languages. The Indo-Germanic have monosyllabic roots. The Arabic is now the richest of the Semitic languages; but Hebrew possesses in the bud all the contrivances which, if they had been duly developed, would have made it a rival of the present Arabic. The Aramaic has endured longer than Hebrew; but it is poor lexically and grammatically, needing frequent periphrases and particles in aid, and wanting in flexibility and harmony. Semitic lacks the Japhetic power of creating compound words, also the delicate shades and gradations of meaning observable in the latter class

of languages. Divine wisdom shows itself in choosing as the vehicle for the O. T. revelation a language so solid, self contained, immovable, and reflective as Hebrew. The Aramaic was too coarse and vague, the Arabic too earthy. When the N. T. revelation for all mankind was to be given, a different vehicle with more flexibility and variety was needed. By that time the Japhetic had ripened fully, and Greek was the tongue so happily chosen for expressing with its wonderful variety, flexibility, and logical power the fully developed doctrines of the gospel.

Shema. A town of Judah (Josh. xv. 26), deriving its origin from Hebron, and in its turn colonising Maon (1 Chron. ii. 43-45; Josh. xv. 26).

Shema. 1. 1 Chron. v. 8. 2. Of Benjamin: a head of the fathers of the inhabitants of Aijalon, who drove away the men of Gath (1 Chron. viii. 13, 21); the same as Shimei and Shimhi. 3. Neh. viii. 4.

Shemaah. Marg. Ha-shaah: 1 Chron. xii. 3.

Shemaiah. 1. A prophet under Rehoboam, commissioned to charge the king and his 180,000 warriors of Judah not to fight against their brethren of Israel, but to return every man to his house, instead of striving to regain northern Israel from Jeroboam (1 Kings xii. 22, 2 Chron. xi. 2), for that the severance is Jehovah's doing; so they desisted in obedience to the Lord. Upon Rehoboam and his people forsaking Jehovah, and building high places, standing images, and groves, God sent Shishak of Egypt against Jerusalem; he then took all the fenced cities, and S. told Rehoboam and his princes, "thus saith Jehovah, Ye have forsaken Me, therefore have I also left you in the hand of Shishak." The princes then humbled themselves, saying, The Lord is righteous (Ps. li. 4, Lev. xxvi. 43). When Jehovah saw they humbled themselves He declared by S., "I will not destroy them but grant them some deliverance, and My wrath shall not be poured out on Jerusalem by the hand of Shishak" [see REHOBOAM]. S. wrote a chronicle of Rehoboam's reign.

2. 1 Chron. iii. 22. The words (ver. 21) "the sons of Bephaiah" to the end of the chapter are a genealogical fragment inserted subsequently; the copula is wanting before "the sons of Bephaiah"; their connection with Zerubbabel's descendants who are mentioned before is not stated (Neh. iii. 29). 3. 1 Chron. iv. 37. 4. 1 Chron. v. 4. 5. Neh. xi. 15, 16. 6. 1 Chron. ix. 16; SHAMUA, Neh. xi. 17. 7. 1 Chron. xv. 8, 11. 8. 1 Chron. xxiv. 6. 9. 1 Chron. xxvi. 1, 4, 6, 7. 10. 2 Chron. xxix. 14. 11. Ezra viii. 13. 12. Ezra viii. 16. 13. Ezra x. 21. 14. Ezra x. 31. 15. Son of Delaiah; a prophet bribed by Sanballat and Tobiah to frighten Nehemiah (Neh. vi. 10, etc.); S. pretended to be "shut up" through fear, his action corroborating his word, and proposed all should meet in the temple and shut its doors; Nehemiah heroically replied, "should such a man as I flee?" /comp. Ps.

xi. 1.) S.'s aim was to entrap Nehemiah into sinful fear, so as to have matter of "evil reproach" against him. 16. Neh. x. 8, xii. 6, 18, 35. 17. Neh. xii. 34. 18. Neh. xii. 36. 19. Neh. xii. 42. 20. The Nebelemite, a false prophet at Babylon, who wrote urging Zephaniah the deputy priest to show his gratitude to God for his promotion to Jehoiada's place by exercising his power in imprisoning Jeremiah as "mad" (comp. 2 Kings ix. 11, Matt. xxi. 23, Acts xxvi. 24, John x. 20 the Antitype) and putting him in stocks, because he had recommended the Jewish captives at Babylon to build, plant, and settle there as for a long time, in opposition to those who flattered them with promises of a speedy release. Jeremiah on hearing S.'s letter read by Zephaniah, who was less prejudiced against him, declared from Jehovah, "S. shall not have a man to dwell among this people, neither shall he behold the good" (vis. the future restoration from Babylon), "because he caused you to trust a lie" and "hath taught rebellion against Jehovah," vis. against God's revealed will as to the time of the restoration (Jer. xxix. 24-32, comp. ver. 10, xxviii. 16). 21. 2 Chron. xvii. 8. 22. 2 Chron. xxxi. 15. 23. A Levite at Josiah's pass-over (2 Chron. xxxv. 9); Conaniah his brother's name occurs in Hezekiah's time, as also S., for the same names recur in different generations. 24. Jer. xxvi. 20. 25. Jer. xxxvi. 12.

Shemariah. 1. 1 Chron. xii. 5. 2. Ezra x. 32. 3. Ezra x. 41.

Shemeber. King of Zeboim; ally of the king of Sodom, when attacked by Chedorlaomer.

Shemer. Owner of the hill which Omri bought for two silver talents. On it Omri built Samaria (*Shomeron*, Heb.), named from S. *Shomer*, the form in 1 Chron. vii. 32, answers better to the name Shomeron than Shemer (1 Kings xvi. 24).

Shemida, SHEMIDAH (1 Chron. vii. 19). Son of Gilead; ancestor of the SHEMIDAITES (Num. xxvi. 32), who obtained their lot among the male children of Manasseh (Josh. xvii. 2).

Sheminith. Ps. vi. and xii. title. Feminine of *shemini*, "the eighth" (Exod. xxii. 32); 1 Chron. xv. 21, "the singers were appointed with harps on the sheminith to excel," or "oversee." Gesenius explains, the lowest of the three keys of the human voice, an octave or eighth below the treble; the bass sung by men; as "on alamoeth" answers to the treble or female voice, as alamoeth means. Hengstenberg takes it as indicating the time measured according to the number eight. LXX. and Vulg. transl. "concerning" or "for the eighth."

Shemiramoth. 1. A Levite of the second degree appointed to play with a psaltery on alamoeth (1 Chron. xv. 18, 20). In Asaph's division, who led with cymbals (xvi. 5). 2. 2 Chron. xvii. 8.

Shemuel. 1. Num. xxxiv. 20. 2. Samuel the prophet (1 Chron. vi. 33). 3. 1 Chron. vii. 2.

Shen. 1. Sam. vii. 12. Samuel set up the memorial of the Lord's deli-

verance from the Philistines, the stone Ebenezer, between Mispah and Shen, i.e. *the tooth*, a projecting point of rock (comp. xiv. 4, 5 marg.).

Shenazar. Son of Shealtiel or Salathiel (1 Chron. iii. 18, Kimchi); rather, brother of Shealtiel, as the "also" with Malchiram proves (Keil).

Shenir. Deut. iii. 9; S. of Sol. iv. 8. Heb. SENIR [see], the Amorite name for MOUNT HERMON [see] (1 Chron. v. 23, Ezek. xxvii. 5).

Shepham. On the eastern boundary of the promised land, between Hater-enan where the northern boundary ends and Riblah (or Harbel, i.e. HAR-BAAL-HERMON, Jud. iii. 8); Num. xxxiv. 10, 11.

Shephathiah. Heb. SHEPHATHIAH = *whom Jehovah defends*. 1. 1 Chron. ix. 8. 2. SHEPHATHIAH, David's fifth son, by Abital (2 Sam. iii. 4). 3. A family of 373; returned with Zerubbabel (Ezra ii. 4, Neh. vii. 9); a second company of 80 under Zedekiah came up with Ezra (viii. 8). 4. Among "the children of Solomon's servants" (Ezra ii. 57). 5. Neh. xi. 4. 6. Son of Mattan; urged Zedekiah to put Jeremiah to death, as weakening the hands of the men of war, by foretelling life to those who would go forth to the Chaldeans and death to those who should remain in the city (Jer. xxxviii. 1). 7. 1 Chron. xii. 5. 8. 1 Chron. xxvii. 16. 9. 2 Chron. xxi. 2.

Shephelah. Heb. for A. V. "the vale," "the plain," "the low country"; rather, as 1 Macc. xii. 38 proves, *the low hills* between the central mountains and the seacoast plain, comp. Seville; for Adida on the shephelah answers to Haditheh, which is not in the plain but the low hills. The valleys amidst the shephelah are seldom more than 300 ft. deep, and the slopes much more gradual. Eusebius says that the country about Eleutheropolis was still called shephelah. It is the district of rolling hills, not spurs or shoulders from the main range, but between this and the plain below. The article is always prefixed, *the shephelah* (*has-shephelah*), a marked physical feature of the land; like our phrase "the downs," "the wolds" (Zech. vii. 7, Josh. xv. 33, Deut. i. 7). The divisions are *mountain*, *hill* = shephelah, and *plain* (Talmud, tract Shevith). Rabbi Jochanan says that from Bethoron to Emmaus *mountain* (har); from Emmaus to Lydda *hill*; and from Lydda to the sea *plain*. In Josh. xv. 33-47 the shephelah contains 42 cities with their dependent hamlets, many of them in the mountains. The shephelah is most fruitful, receiving, as it does, the soil washed down from the mountains behind by the winter



STRAIN TERMINING MOUNTAIN

rains; and here were extensive tracts of corn land, the references to which

and to the flails and other agricultural instruments are frequently met with. **Shepherd.** [See SHEEP.] The nomad state is one of the earliest stages of society, and was regarded as honourable even to a chief (Gen. iv. 2, 20; xxx. 29, etc.; xxxvii.); chiefs' daughters did not disdain to tend flocks (xxix. 6, etc.; Exod. ii. 19). The long stay in Egypt elevated Israel from the nomad to a settled life. The two and a half nomad tribes received their portion in the outlying regions beyond Jordan (Num. xxxii.). As agriculture increased pasture decreased, and was limited to particular spots, the border of the wilderness of Judah, Carmel (1 Sam. xxv. 2), Bethlehem (xvi. 1, Luke ii. 8), Tekoa (Amos i. 1), and Gedor (1 Chron. iv. 39). Hence the "shepherd's tent" came to symbolise desolation (Ezek. xxv. 4, Zeph. ii. 6). The shepherd's occupation was now no longer dignified (Ps. lxxviii. 70; 2 Sam. vii. 8; Amos vii. 14).

The shepherd's office represents Jehovah's tender care of His people (Ps. xxiii.; Isa. xl. 11, Luke ix. 10; Jer. xxiii. 3, 4; Ezek. xxxiv. 11, 12, 23).



RASTER SHEPHERD.

Allusions occur to the exposure to heat and cold (Gen. xxxi. 40), the precarious food (Amos vii. 14), the husks of the carob (Luke xv. 16), the attacks of beasts (1 Sam. xvii. 34, Isa. xxxi. 4, Amos iii. 12), robbers (Gen. xxxi. 39). The shepherd had a mantle of sheepskin with the fleeces on (Jer. xliii. 12), a wallet for food (1 Sam. xvii. 40), a sling such as the Bedouin still carries, a staff to ward off foes and to guide the flock with its crook (Ps. xxiii. 4, Zech. xi. 7; so Jehovah "lifts up His staff against" His people's foes, Isa. x. 24; His word is at once our prop of support and our defence against Satan). The shepherd, when far from home, had his light tent (S. of Sol. i. 8), easily taken down and shifted (Isa. xxxviii. 12). Towers were sometimes erected to spy a foe afar off, and to guard the flock (2 Chron. xxvi. 10, xxvii. 4, comp. "tower of EDAR," Gen. xxxv. 21, Mic. iv. 8).

His duty was to go before and call by name the sheep (John x. 4), watch it with dogs, a sorry animal in the East (Job xxx. 1), to search for stray sheep (Ezek. xxxiv. 12, Luke xv. 4), to supply water, either at a stream or at troughs by wells (Gen. xxix. 7, xxx. 38; Exod. ii. 16), (so Jesus, Ps. xxiii. 2,) to bring back to the fold at evening and to reckon the sheep that none be missing (comp. as to Jesus John xviii. 9, xvii. 11, 12, x. 28, 29), passing one by one "under the ark" (Lev. xxvii. 22, Jer. xxxiii. 13, Ezek. xx. 37), (i.e. you shall be counted as

Mine, and subjected to My chastening discipline with a view to My ultimate saving of the elect, Mic. vii. 14), checking each sheep as it passed; to act as porter, guarding the entrance to the fold by night (John x. 3). The shepherds kept *watches* (plural in Gr., Luke ii. 8, not "slumbering," Nah. iii. 18) by turns at night, not on duty both night and day as Jacob (Gen. xxxi. 40). Tenderness to the young and feeble was the shepherd's duty, not to overdrive them (Gen. xxxiii. 13); so Jesus (Isa. xl. 11, 29; Mark vi. 31, viii. 2, iv. 33; John xvi. 12). There were chief and under shepherds (Gen. xlvii. 6, 1 Pet. v. 4), and hirelings not of the family (John x. 11-13, 1 Sam. xxi. 7). The shepherd had responsibility, and at the same time personal interest in the flock (xxxi. 39, xxx. 32; 1 Cor. ix. 7). Playing on the pipe beguiled the monotony, and a feast at shearing time gave a yearly variety (1 Sam. xvi. 17; Gen. xxxi. 19, xxxviii. 12; 2 Sam. xiii. 23). Shepherds often contended with one another as to water (Gen. xxvi. 17-22, Exod. ii. 17).

The Egyptian antipathy to shepherds (whom the monuments always represent as mean) was due to their being themselves agriculturists, whereas the neighbouring Arabs with whom they so often strove were nomads. The seizure of Lower Egypt by shepherd kings (Hyksos) for centuries aggravated this dislike, though the Hyksos were subsequent to Joseph (Gen. xli. 34).

Princes, and even hostile leaders, are called shepherds: Isa. xlv. 23; Jer. ii. 8, iii. 15, vi. 3; Ezek. xxxiv. 2; Mic. v. 5. Teachers: Eccles. xii. 11. Messiah: Gen. xlix. 24, Ps. lxxx. 1, Zech. xiii. 7, John x. 14, Heb. xiii. 20.

Sheph. 1 Chron. i. 40; **SHEPHO** in Gen. xxvii. 23. There is a bill *Shafsh*, N. of Akaba.

Shephuphan. Son of Bela, Benjamin's firstborn (1 Chron. viii. 5). **SEPHUPHAN**, **SHUPHAM** (Num. xxvi. 39); **SHUPHIM** in 1 Chron. vii. 12, 15; **MUPHIM**, Gen. xvi. 21, a transcriber's error probably for **SHUPHIM**, **SHUPHAM**.

Sherah. Ephraim's daughter, founded the two Bethhorons and **UZZEN-SHERAH** (1 Chron. vii. 24). S. as an heiress probably received these places as her inheritance, and caused them to be enlarged by her family.

Sherebiah. Ezra viii. 18, 24. A Levite of the family of Mahli, son of Merari. One of the first ministers for the house of God who joined Ezra at the river Abava. With Hashabiah, etc., he had charge of the vessels and gifts which the king, his lords, and all Israel, had offered. S. also assisted Ezra at the reading of the law, in making the people understand its sense (Neh. viii. 7). He took part in the confession and thanksgiving at the fast after the feast of tabernacles (ix. 4, 5); and signed the covenant (x. 12), and was over the psalmody (xii. 8, 24).

Sheresh. 1 Chron. vii. 16.

Shereser. Sent with Regem Melech by the Jews of the country to "the house of God," i.e. the congregation

of priests at Jerusalem ministering at the altar, (the temple was not yet completed,) to ask whether they should still observe the fast on the tenth day of the fifth month, the anniversary of the burning of the temple. Their fast had been a mere act of self imposed and hypocritical will worship, to please themselves, not the Lord (Zech. vii. 2).

Sheshach. Jer. xxv. 26, li. 41; i.e. Babylon, from their goddess *Shach* reduplicated, as they named *Missel Meshach*. **SHACE** was the designation of a Babylonian feast to *Shach*, of five days' duration, during which unbridled licence prevailed as at the Roman saturnalia. Slaves ruled their master, and one called *sogan* in each house in royal garments ruled the rest (li. 39, 57; Isa. xxi. 5). Cyrus during it took Babylon; thus Jeremiah prophesies the concomitants of the capture. The Kabbalistic system (*Athbash*, the first Heb. letter being expressed by the last, the second by the last but one, etc.) would make S. answer to Babel. But in li. 41 concealment cannot have been Jeremiah's object, for he mentions "Babylon" (ver. 42). It is not likely the Kabbala was as yet invented.

Sheshai. One of Anak's three sons at Hebron, driven out and slain by Caleb leading Judah (Num. xiii. 22, Josh. xv. 14, Jud. i. 10).

Sheshan. Descended from Jerahmeel, Hezron's son, representing a chief family of Judah. Having no male issue, he gave his daughter in marriage to Jarha his Egyptian slave (1 Chron. ii. 31, 34, 35).

Sheshbazzar. **ZERUBBABEL'S** [see] Persian or Babylonian name (Ezra i. 8, 11; v. 14, 16). *Prince* (*ha-nasi*, the Jewish term for head of the tribe) and *governor* (*pechah*, the Persian Cyrus appointing him) of Judah. "S. laid the foundation of the house of God in Jerusalem" as *Zechariah* (Zech. iv. 9) foretold that *Zerubbabel* should do (comp. Ezra i. 11 with ii. 1, 2).

Sheth. 1. Seth in 1 Chron. i. 1. 2. Num. xxiv. 17 transl. "destroy all the children of tumult," i.e. Moab's fierce warriors (Exod. xv. 15; Isa. xv. 4, xvi. 6). S. is akin to *sham* in the parallel "tumultuous ones," Heb. "children of tumult" (Jer. xlviii. 45); others make S. a Moabite king.

Shethar. In Xerxes' (Ahasuerus) third year (Esth. i. 3, 4; comp. Ezra vii. 14).

Shethar Boznai = *star of splendour*. A Persian officer commanding "on this side the river" under *Tatnai* the satrap, in Darius Hystaspes' reign (Ezra v. 8, 6; vi. 6, 13). S. with *Tatnai* and the *Apharsachites* tried to hinder the building of the temple under *Zerubbabel*, writing to *Darius* (Ezra v.) that search should be made whether the decree of *Cyrus* for its restoration, which the Jews alleged, was to be found in the house of the rolls at *Babylon*. On its being found at *Achmetha*, or *Ecbatana*, *Darius* ordered the work to proceed, and that S., etc., should help with contributions from the king's goods, and with animal victims, and wheat,

salt, wine, and oil. S. and the others thereupon did so speedily.

Sheva. 1. David's scribe (2 Sam. xx. 25); SERAIAH in viii. 17; SHISHA in 1 Kings iv. 3; SHAVSHA in 1 Chron. xviii. 16. 2. Father or founder of Machbena and Gibea (1 Chron. ii. 49).

Shewbread. "Bread of the faces" or "presence" of God (Exod. xxv. 30). "Bread of ordering" (1 Chron. ix. 32). "The continual bread" (Num. iv. 7). "Hallowed bread" (1 Sam. xxi. 4-6, Matt. xii. 4, Heb. ix. 2 "the shewbread," Gr. "bread of setting forth"). The table was of acacia or "shittim wood," two cubits long, one broad, one and a half high, overlaid with pure gold, with a golden crown to the border round about, to hinder any bread falling off (but see below): Exod. xxv. 23-30. The border was to be "of a handbreadth"; so in the sculpture on Titus' Arch the slave's hand that holds the table is just the breadth of the border. "The pure table" (Lev. xxiv. 6), both because of its unalloyed gold and because of the "pure offering" on it (Mal. i. 11). The table stood in the holy place on the N. side (Exod. xxvi. 35). The 12 cakes of unleavened bread, arranged in two piles, with a golden cup of frankincense on each (Josephus Ant. iii. 10, § 7), were renewed every sabbath, and the stale loaves given to the priests. They represented the 12 tribes before Jehovah perpetually, (see Rev. xxi. 12) in token that He was always graciously accepting His people and their good works, for

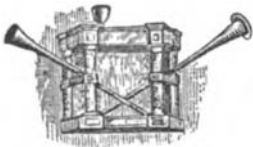


TABLE OF SHEWBREAD.

whom atonement had been made by the victims on the altar outside. They were the national meat offering (Lev. xxiv. 5-9). Each cake contained two tenths of an ephah, about six pounds and a quarter, of fine flour. The frankincense as a memorial was probably cast upon the altar fire as "an offering made by fire unto the Lord," when the bread was removed from the table on the sabbath. Ahimelech stretched the law in giving the stale loaves to David's men, as free from ceremonial defilement (1 Sam. xxi. 4-6; Matt. xii. 4), for they should have been eaten by the priests, in the holy place (Lev. xxiv. 5-9). Bähr thinks the loaves symbolised the Holy One in His sanctuary as the Bread of life to His people (John vi. 35, 47-51; Matt. iv. 4; Dent. viii. 3). But the loaves were taken from Israel, not presented by God to them; and one loaf would suit his view rather than twelve (1 Cor. x. 17). Still, on their presenting themselves before Him in the bread symbol, He feeds them represented by their priests. As they are a bread offering to Him, so He gives Himself as the bread to feed them.

In 2 Chron. iv. 8, 19, ten tables are mentioned "whereon the shewbread was set," i.e., Solomon made a number of tables, and one great golden one on which they set the loaves. In the parallel passage, 1 Kings vii. 48, "the table of gold" alone is mentioned, as in 2 Chron. xxix. 18. "Ten" is the number also of the candlesticks. The tables were probably made of cedarwood overlaid with gold (see Josephus Ant. viii. 3, § 7). As it is omitted in the list of articles restored from Babylon (Ezra i. 9-11), it was doubtless remade by Zerubbabel. Antiochus Epiphanes carried away the table of the second temple (2 Macc. i. 22). A new one was made at the restoration of the temple by Judas Maccabeus (1 Macc. iv. 49). Afterwards Ptolemy Philadelphus presented a splendid table (Josephus Ant. xii. 2, § 8, 9). In the Arch of Titus, the sculptor in defiance of perspective exhibits the two ends. Speaker's Comm. (Exod. xxv. 23-30) for "crown of gold" transl. "moulding of gold"; for "border," "a framing" which reached from leg to leg, to make the table firm, as well as to adorn it with a second moulding of gold; two fragments of such a framing appear half way down the legs in the Titus' Arch sculpture. "Over against the framing" the rings were "upon the four extremities (A. V. 'corners') that were at the four (clawlike) feet," answering to each corner of it. The staves were never taken out of the golden rings by which the ark was to be borne; so transl. Num. iv. 5, 6, "put the staves thereof in order," not "put in," they would need merely adjustment after motion (Exod. xxv. 14, 15). The "dishes" or bowls were probably the measures for the meal used in the loaves. For "spoons" transl. "cups" filled with frankincense, represented on Titus' Arch. For "covers" and "bowls" and "to cover withal" transl. "flagons and chalices, to pour out withal." These were for the drink offering which accompanied every meat offering, for the shewbread was a true meat offering.

In Num. iv. 7 the Heb. means "the shew table" or "table of the faces" or presence, viz. of God manifested. Similar is the phrase "the Angel of His presence" (Isa. lxiii. 9; Exod. xxxiii. 14, 15, xxiii. 20; Deut. iv. 37, "in His sight"). The "face" stands for the Person. "The bread of the face" on the table in the sanctuary symbolises that man is admitted to God's holy table and presence, seeing and being nourished by God in the person of Christ, the Bread of life. The priests, Israel's representatives, alone at this sacramental pledge in the O. T. The whole church as "priests unto God" offer themselves before God and are fed at the Lord's table with the sacramental symbol of Christ's body, our true food (Ps. xxiii. 5. Luke xxii. 30, 1 Cor. xi. 26). The continued renewal every sabbath testified to the design of that holy day to renew men afresh to self dedication as in God's immediate presence; as Israel by the candlestick appeared as a people of

enlightenment, and by the incense altar as a people of prayer. The frankincense always on the shewbread, and consumed when the bread was to be eaten, symbolised that prayer must ever accompany self dedication, and that the flame of love must kindle prayer when we are about to hold communion with and to be nourished by Him.

Shibboleth=a stream, or ear of corn. The Ephraimites, unable to pronounce the aspirate (as indeed the Greeks too have no *sh* sound), said Sibboleth, and so were detected by the Gileadites under Jephthah at the passage of Jordan (Jud. xii. 6).

Shibmah. SHIMAH, Heb. A town originally of Bashan, and called *Sebam* or *Shebam* (Num. xxxii. 3), but afterwards assigned to Reuben who rebuilt it (Num. xxxii. 8, 38). Famous for its vines (Isa. xvi. 8, 9). Now the ruin *Es Sameh*, four miles E. of Heshbon.

Shicron. A landmark at the W. end of the northern boundary of Judah (Josh. xv. 11); between Ekron and Jabneel.

Shield. [See ARMS.] Being of wood covered with leather, it might be burned (Ezek. xxxix. 9). In Nah. ii. 3, "the shield . . . is made red," the reference is to bull's hide shields dyed red to strike terror into the foe, or rather to the red reflection of the sun's rays from shields of bronze or copper, such as are found among the Assyrian remains. The surface was kept bright with oil, which preserved both the leather and the metal. Isa. xxi. 5, "anoint the shield": Isaiah warns the Babylonian revellers to prepare for instant self defence; offensive arms are not mentioned, as Cyrus would take them by surprise in the midst of a feast (2 Sam. i. 21). The shield was



SKIN AND WICKER SHIELDS.

covered when not in use; Isa. xxii. 6, "Kir uncovered the shield," i.e. took off for battle the leather cover which protected the embossed figures from dust or injury. In Ps. xvii. 9, "the shields of the earth belong unto God," the shields are the princes as protectors of their people (Hos. iv. 18). Faith is our shield "above all" (Eph. vi. 16), i.e. to cover all that was put on before; but Sin, and Vat. MSS. read "in all things." Faith will certainly intercept (not only "ye may," but "ye shall be able") and so "quench all the fire-tipped darts of the evil one" (1 Pet. v. 9; 1 John v. 4, 18). Fire darts were canes with tow and combustibles ignited on the head, to set fire to wood and tents.

Shiggaion. From *shagah*, "erred." An erratic melody betokening excitement and agitation (Ewald). Henzstenberg refers it to the subject of the psalms, "the aberrations of the wicked" (Hab. iii. 1). In conso-

nance with this the Heb. root of S. occurs in Saul's address to David (1 Sam. xxvi. 21), "behold I have played the fool and erred exceedingly" (comp. Ps. cxix. 21, 118). Ps. vii. refers to David's being accused by Saul (*the Benjamite*, "ush the Ethiopian unchangeably black at heart towards David: Jer. xiii. 23, Amos ix. 7; *Cush* similar to *Kish*, Saul's father) of plotting evil against him, whereas he returned good for evil in sparing Saul his deadly foe, when in his power (1 Sam. xxiv. 7); "concerning the words" i.e. on account of the calumnies which men uttered against David to ingratiate themselves with the king, and which Saul gave ear to (1 Sam. xxiv. 9, xxvi. 19). These David rebuts (Ps. vii. 3-5).

Shihon. A town of Issachar (Josh. xix. 19). Eusebius (Onomast.) calls it "a village near mount Tabor."

Shihor of Egypt. The *black, turbid* river (Josh. xiii. 3, xv. 4, 47; SHOR is the less correct form): 1 Chron. xiii. 5. "S. which is before (i.e. E. of) Egypt." Not the Nile, which is called "the river" (*ha-yeor*, Gen. xli. 1, 3, Exod. i. 22), and flowed not before but through the middle of Egypt. The Rhinocorura is meant, now *wady el Arish*, the *nachal* or "river of Egypt," Canaan's southern boundary toward Egypt (Num. xxxiv. 5). In Isa. xxiii. 3, Jer. ii. 18, Shihor means the Nile.

Shihor Libnath. Josh. xix. 26. A boundary of Asher. "Shihor" is not confined to the Nile exclusively. Not the Belus or glass river (Pliny H. N. v. 19), now *nahr Naman*, which flows into the Mediterranean below Acre or Accho, for this is too far N. It must be S. of Carmel where Asher was bounded by Manasseh (Josh. xvii. 10), S. of Dor. Keil conjectures the *nahr Zerka*, three hours S. of Dor, Pliny's "crocodile river"; its name "blue" may answer both to Shihor "black" and Libnath "white."

Shilhi. 1 Kings xxii. 42.

Shilhim. A city in the S. of Judah (Josh. xv. 32). One of Simeon's cities in xix. 6 [see SHARUHEN]; SHAAARAIM in 1 Chron. iv. 31. The Imperial Bible Dictionary connects S. with Shiloah or Siloam from *shalach* "send," waters sent from a fountain (John ix. 7, Neh. iii. 15), and identifies with *el Birein*, "the wells" four in number, each 25 or 30 ft. deep. The name appears in *wady es Seram*, which is near and contains "ruins of Seram," *khirbet es Seram*.

Shillem = SHALUM. 1 Chron. vii. 13. Ancestor of the SHILLEMITES (Gen. xlv. 24, Num. xxvi. 49).

Shiloah, waters of. A soft flowing stream, SILOAM. Isaiah (viii. 6) makes it represent the quiet confidence in Jehovah's benignant sway, exercised through David's line, to which he urged the Jews, in contrast to the overwhelming force of Assyria (like the flood of the Euphrates) which they sought as an ally. For twenty out of the twenty-four hours its flow is perfectly quiet; its action is intermittent and irregular during the other three or four hours. In summer the irregularity is only once

in two or three days. Northern Israel too preferred Resin of Syria, and Pekah, to alliance with Judah, represented by softly flowing Shiloah (Isa. viii. 6, 17, 14).

Shiloh. Gen. xlix. 10. The Messianic interpretation is evaded by transl. "until he (Judah) shall come to S.," Judah leading in the march (Num. ii. 3-9, x. 14); and when Israel came to S. they pitched the tabernacle there (Josh. xviii. 1-10), and Judah's principality ceased. But the town S. did not exist in Jacob's time, and Judah did not lose the preeminence there; nor indeed did Judah, but Moses and Aaron, lead Israel in the wilderness. S. means *the Peacemaker*, "the Prince of peace" (Isa. ix. 6), from *shalah* "to be at peace." Solomon (=peaceful) typically (Ps. lxxii.), Messiah antitypically, fulfils the prophecy (Gesenius, Keil, etc.). The ancient versions, however, almost unanimously transl. "He to whom it belongs," "He whose right it is": Ezek. xxi. 27 (LXX., Aqu., Symm., Syr., Saad., Onk., Targ. Jer., all except Vulg. and Pseudo Jon.). The letter *yod* (the *i* in Shiloh) is made an objection to this latter translation, but many Heb. MSS. and all Samaritan MSS. are without the *yod*, which probably did not appear till the tenth century. The reading without the *yod* being the *harder* reading is the less likely to be spurious; the copyists would more probably insert than omit it. However (as *sh* for the relative *asher* is unknown in the pentateuch, and "it [hwa] is due," viz. the sceptre, would be needed), "the Peacemaker" is best, and so our Heb. text requires as it has the *yod*. "Abraham rejoiced to see Messiah's day, he saw it and was glad" (John viii. 56); Jacob naturally expresses the same sure anticipation. The taxing (Luke ii. 1, 2) on the eve of Jesus' birth definitely marked the passing of the sceptre (the tribal authority and royal prominence) and of the lawgiver (the sanhedrim expounders of the law, lit. *the ruler's staff*, *mechoqueeq*; Num. xxi. 18) from Judah, which virtually had begun some time before, and which was consummated only at Jerusalem's overthrow by Rome. The Herods, though Rome's creatures, exercised a quasi-native sovereignty in Judah just before and after Jesus' birth. After Archelaus a Roman procurator for the first time was sent thither. Keil's view however is probably preferable: "the sceptre shall not depart from Judah . . . till S. come," i.e. shall NEVER depart. "Until" (*'ad ki*) is not exclusive (Ps. cx. 1); "and (until) to Him shall the willing obedience (as of a son, *yiquhath*: Prov. xxx. 17) of the peoples be." Judah should bear the sceptre with "lion" courage until in the future S., sprung from Judah, the willing obedience of the nations came to Him, and His rule over the tribes was widened into the peaceful government of the world. Balaam refers to this prophecy of Jacob (Num. xxiv. 17, Isa. xi. 1-9, Zech. ix. 10, Eph. ii. 14, Rev. v. 5). "From between his feet" is explained by the versions, "from his

posterity." Rather it is *the ruler's staff resting between his feet* when he sat, and inclining towards himself. When he spoke in public assemblies he held it in his hand (Keil).

Shiloh. From *shalah* "to rest." The place at which Israel attained its state of rest, and where the Lord rested among them (Ps. cxxxii. 14). Judges (xxi. 19) describes its position as "on the N. side of Bethel (*Beitin*), on the E. side of the highway that goeth up from Bethel to Shechem (*Nablás*), and on the S. of Lebonah." Now *Seilán*. The ark, which had been at Gilgal during the conquest of Canaan, was removed on the completion of the conquest to S. where it remained from Joshua's closing days to Samuel's (Josh. xviii. 1-10, Jud. xviii. 31, 1 Sam. iv. 3). Here Joshua divided by lot the part of the western Jordan land not yet allotted (Josh. xix. 51). S. fell within Ephraim (xvi. 5, 6). The annual feast of Jehovah when the daughters of S. went forth in dances gave Benjamin, when threatened with extinction, the opportunity of carrying off wives (Jud. xxi. 19-23). At a distance of 15 minutes' walk is a fountain reached through a narrow dale; it flows first into a well, thence into a reservoir, from which herds and flocks are watered. Hither the daughters of S. would resort, the spectators could see their dances from the amphitheatre of surrounding hills. Terraces are traceable at the sides of the rocky hills, once covered with verdure and productiveness. Though the scenery is not striking the seclusion was favourable to worship and religious study. In the rock-hewn sepulchres may have been laid the remains of some of Eli's house. Hero Eli judged Israel and died of grief at the capture of the ark by the Philistines. Here Hannah prayed and Samuel was reared in the tabernacle and called to the prophetic office (1 Sam. i., ii., iii.). The sin of Hophni and Phinehas caused the loss of the ark and God's forsaking of His tabernacle at S. (called in spiritual sense "the house of God," though not of stone: Jud. xviii. 31, 2 Sam. vii. 6, 1 Kings iii. 2), so that this became a warning beacon of God's wrath against those who sin in the face of high spiritual privileges (Jer. vii. 12; Ps. lxxviii. 60, 61). Ahijah the prophet was here consulted by the messengers of Jeroboam's wife (1 Kings xi. 29, xii. 15, xiv. 1, 2). From S. came the half heathenish men, with offerings for the Lord's house, who had cut themselves, and whom Ishmael slew (Jer. xli. 5).

A tell or hill, surrounded by higher hills, rises from an uneven plain, with a valley on the south side. On the hill the tabernacle would be conspicuous from all sides. On the summit of the hill are the remains of what was once a Jewish synagogue, subsequently used as a mosque. On the lintel over the doorway, between two wreaths of flowers, is carved a vessel shaped like a Roman amphora, so closely resembling the "pot of manna," as found on coins and in the ruins of the synagogue at Caper-

naum, that it doubtless formed part of the original building. There is a



REMAINS OF SYNAGOGUE AT SEILON.

curious excavation in the rock which may have been the actual spot where the ark rested; for its guardians would select a place sheltered from the bleak winds of the highlands. The position of the sanctuary was central for the Israelites W. of Jordan. Major Wilson says northwards the tell at Seilon slopes down to a broad shoulder, across which a level court has been cut, 77 by 412 ft.; the rock is scarped to the height of five feet, evidently the site of the tabernacle. The mosque's title, the mosque of the Eternal, points to its original occupation by Jehovah's sanctuary.

Shiloni. Neh. xi. 5, transl. "the Shilonite," i. e. descendant of Shelah, Judah's youngest son; Shelani (Num. xvi. 30) is changed to S.; comp. 1 Chron. ix. 5.

Shilshah. 1 Chron. vii. 37.

Shimea, SHIMEAH. 1. David's brother (2 Sam. xxi. 21). Named also SHAMMAH, father of Jonathan and Jonadab [see]; distinct from SHAMUA or SHAMUAH, David's son by Bathsheba (1 Chron. iii. 5, xx. 7 marg.). 2. 1 Chron. vi. 80. 3. 1 Chron. vi. 39. 4. 1 Chron. viii. 32, called also SHIMEAM (ix. 38).

Shimeath. 2 Kings xii. 21; 2 Chron. xxiv. 26.

Shimei. 1. Son of Gershom, son of Levi (1 Chron. xxiii. 7, 9, 10 [see SHELOMITH (5)]; vi. 17, 29; Num. iii. 18; Zech. xii. 13). SHIMI in Exod. vi. 17. 2. Son of Gera, a Benjamite, of Saul's house; at Bahurim, a marked spot on the way from the Jordan valley to Jerusalem, just within Benjamin; to this point Phaltiel followed Michal (2 Sam. iii. 16). When David, fleeing from Abimelech, reached the edge of the valley, between the road and S.'s house, S. ran along the ridge over against the road, cursing and throwing stones and dust at him and his mighty men still as he went; and saying, "Come out, come out, thou bloody man and thou man of Belial; the Lord hath returned upon thee all the blood of the house of Saul (referring to his hanging up Saul's sons for the Gibeonites, chap. xxi., which in time preceded this; also to his general engagement in wars, 1 Chron. xxii. 8), and the Lord hath delivered the kingdom into the hand of Absalom thy son, and behold thou art taken in thy mischief because thou art a bloody man" (2 Sam. xvi. 5-13). Abishai would have "taken off his head" then and there, as a "dead dog" presuming to "curse the king." But David felt it was Jehovah's doing: "let him curse, for the Lord hath bidden him; it may be that the Lord will look on mine affliction, and requite me good

for his cursing." An undesigned coincidence between David's language in the history and in the independent psalms, a mark of genuineness (Ps. cix. 17, 28, "let them curse, but bless Thou"; xxv. 18, "look upon mine affliction," etc.). S. wisely was the "first of the house of Joseph" to meet David on his victorious return over Jordan (comp. spiritually our wisdom, Luke xiv. 32). A thousand Benjamites, and Ziba with his 15 sons and 20 servants, were with him. He fell down before the king, confessing his sin and begging David not to "impute iniquity" to him, or remember and take to heart his perversity; spiritually comp. Matt. v. 25, Ps. xxxii. 1-6. Again Abishai would have slain S., but David felt his day of restoration to the kingdom was no day for avenging wrongs, and said "thou shalt not die."

But on his deathbed David felt, though he forgave S. the personal wrong, yet "but public justice required his punishment in some form, for David was not likely, in going to appear before God, to cherish revenge after having spared him twice when he might justly have slain him. To Solomon he committed the fulfilment of the duty unfulfilled by himself; "thou knowest what thou oughtest to do unto him." The impunity of S. as of Joab had brought the law into discredit, for S. was living in court favor at Jerusalem, "thou hast with thee S." (1 Kings ii. 8.) Anticipating from S.'s restless spirit that he would attempt some fresh lawlessness, David says, "his hoar head bring thou down to the grave with blood." However, as Solomon did not put him to death but gave him a chance of life, some understand "not" after "bring thou down," taken from the former clause, "hold him not guiltless," and "bring not down his hoar head," etc. S. in 1 Sam. ii. 3, where two prohibitions come together, the negative is expressed only in the first clause and understood in the second. Solomon bound him on pain of death to build a house, and stay at Jerusalem, and not cross the Kedron which separated him from the road to his old abode at Bahurim. After the lapse of three years S. went after two slaves of his, who had fled to Achish of Gath. His breach of his own oath brought on him the king's threatened penalty; he was slain by Benaiah. Thus he brought "on his own head" his wickedness towards David which David had left unavenged; justice had its course; so by "taking away the wicked from before the king, his throne was established in righteousness" (Prov. xxv. 5; 1 Kings ii. 36-46; Ps. vii. 16; Ezek. xvii. 19).

3. Faithful to Solomon in Adonijah's rebellion (1 Kings i. 8); identified with S. son of Elah (iv. 18), Solomon's commissariat officer in Benjamin; or with S. or Shammah, David's brother, or Shammah the Ararite (2 Sam. xxiii. 11). 4. Son of Pedaiah, Zerubbabel's brother (1 Chron. iii. 19). 5. Son of Zaccbur, a Simeonite (1 Chron. iv. 26, 27); he had 16 sons and six daughters. 6. Son

of Gog a Reubenite (1 Chron. v. 4). 7. A Gershonite Levite, son of Jahath (1 Chron. vi. 42). 8. Son of Jeduthun, chief of the tenth division of singers (1 Chron. xxv. 17). 9. The Ramathite, over David's vineyards (1 Chron. xxvii. 27). 10. A Levite, of the sons of Heman; took part in the purification of the temple under Heseekiah (2 Chron. xxxix. 14). 11. The Levite, Cononiah's brother, having charge of the offerings, etc., under Heseekiah (2 Chron. xxxi. 12, 13). 12. A Levite in Ezra's time (Ezra x. 23), married a foreign wife; also SEMIS. 13. Of the Hashum family, put away his foreign wife (Ezra x. 33). 14. Son of Bani, put away his foreign wife (Ezra x. 36). 15. Ancestor of Mordecai, son of Kish, of Benjamin (Esth. ii. 5).

Shimeon. Ezra x. 31.

Shimitee. Num. iii. 21; Zech. xii. 13.

Shimma, SHAMMAH. Jesse's third son (1 Chron. ii. 13; 1 Sam. xvi. 9).

Shimon. 1 Chron. iv. 20.

Shimrath. 1 Chron. xvii. 21.

Shimri. 1 Chron. iv. 37. 2. 1 Chron. xi. 45. 3. 2 Chron. xxix. 13.

Shimrith. 2 Chron. xxiv. 28; SHOMER in 2 Kings xii. 21.

Shimrom. Rather SHIMRON: 1 Chron. vii. 1. SHIMRONITES, his descendants, Num. xxvi. 24.

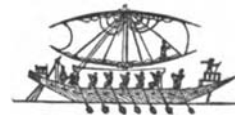
Shimron Meron. One of the 34 kings conquered by Joshua (Josh. xii. 20, xi. 1). In ix. 15 S. appears among the towns of Zebulun. The Talmud identifies S. with *Simuntyeh*, W. of Nazareth. The Jewish traveller Hap-Parchi fixes it south of mount Gilboa, at a village *Dar Meron* (Asher's Benj. ii. 434).

Shimshal. The scribe of Rehun, the royal prefect of Judaea; he joined in writing in Syriac to Artaxerxes to stop the building of the temple and city (Ezra iv. 7-24).

Shinab. King of Admah; one of the five kings attacked by Chedor-laomer.

Shinar. A region in Mesopotamia, the plain between the Tigris and Euphrates. Here the rebels against God's will built the Babel tower (Gen. xi. 2, 3). Famed for its wheat (Herodot. i. 193). Derived from *sheni* "two" and *'ar* or *nahr* "rivers."

Ship. Amongst the earliest ship-builders were the Phoenicians, whose commerce and voyages made them foremost in the maritime science of early ages, and traces of whose



PHOENICIAN SHIP.

ships are frequently met with. [ON PAUL'S voyage see EUCLYDON, MELITA, CNIDUS, CRETE, FAIR HAVENS.] Paul was first in the Adramyttian coasting vessel from Cessarea to Myra; then in the large Alexandrian corn ship wrecked at Malta; then in another Alexandrian corn ship from Malta by Syracuse and Rhegium to Puteoli. Luke shows accurate nautical knowledge,

yet not professional, but of an observer, telling *what* was done but not the *how* or the *why*. Fourteen different verbs he uses of the progression of a ship, peculiar to himself and appropriate to each case: *pleo*, Luke viii. 23, Acts xxi. 3; *apleio*, xiii. 4, xiv. 26, xx. 15, xxvii. 1; *bradupleo*, xxvii. 7; *diapleo*, ver. 5; *ekpleo*, xv. 39; *katapleo*, Luke viii. 26; *huppleo*, Acts xxvii. 4, 7; *parapleo*, xx. 16; *euthudromeo*, xvi. 11, xxi. 1; *hupotrecho*, xxvii. 16; *parategomai*, ver. 8, 13; *pheromai*, ver. 15; *diapheromai*, ver. 27; *diaperao*, xxi. 2. Paul's ship, besides cargo of wheat, carried 276 persons, so she would be of 600 tons. Lucian (Ploion e Eucho) describes an Alexandrian wheat ship,



EGYPTIAN SHIP.

180 ft. long (including end projections) by 45 ft. broad, i.e. 1300 tons. The largest on record was Ptolemy Philopator's war galley, 420 ft. long by 57 ft. broad, under 5000 tons. "The governor" in Jas. iii. 4 is the *helmsman* (*kubernetees*; the owner was *naucleeros*). There were two paddle rudders, one on each quarter, acting in a rowlock or through a porthole. As the helmsman used only one at a time, "the helm" is in the singular in Jas. iii. 4. In Acts xxvii. 29, 40, after letting go the four anchors at the stern, they lashed up both the rudder paddles lest they should interfere with the ground tackle. When they wished to steer again and the anchor ropes were cut (*marg.*), they unfastened the lashings or bands of the paddles. The ship's run from Rhegium to Puteoli, 180 miles in two days, the wind being full from the S., illustrates the rate of sailing. The bow and the stern were much alike, except that on each side of the bow was painted "the sign" (*paruseemon*), as for instance "Castor and Pollux" (Acts xxviii. 11). An eye was painted on each side of the bow; so Luke's phrase (*antophthalmein*), "bear up into," lit. "eye the wind" directly (xxvii. 15). The imperfect hull of ships caused the need of "undergirders" to pass round the frame, at right angles to its length, when the planks were in danger of starting.

The anchors resembled ours, but had no flukes. Spiritually they symbolise the Christian hope (Heb. vi. 19). The soul is the ship; the world the sea; the bliss beyond the distant coast; hope resting on faith the anchor which prevents the vessel being tossed to and fro; the consolation through God's promise and hope is the cable connecting the ship and anchor. The soul clings, as one in fear of shipwreck, to the anchor, and sees not whether the cable runs, where it is fastened; she knows it is fastened behind the veil which hides the future glory; if only she hold on to

the anchor, she shall in due time be drawn in where it is, into the holiest, by the Saviour.

Anchoring by the stern, the ancients were prepared to anchor in the gale such as Paul encountered; and Purdy (Sailing Directions, 180) says that the holding ground at Malta where Paul was wrecked is quite good enough to have secured the anchors and ship in spite of the severe night. In Acts xxvii. 40, for "mainsail" transl. "foresail," which was needed to put the ship about and to run it aground. Vessels were propelled by oars as well as by sails (Ezek. xxvii. 29, Isa. xxxiii. 21, Jonah i. 13). Of the 32 parts or points of the compass card a modern ship will sail within six points of the wind. The clumsier ancient ship probably could sail within seven points. In a heavy gale the ship would lie to, with the right side to the storm, the object being not progress but safety; as under the lee of Claudi (Acts xxvii. 14-17). To anchor was impossible; to drift would have brought the ship to the fatal Syrtis off Africa. The wind was E.N.E. (Euraquilo); the direction of drift being W. by N., and the rate of drift one mile and a half an hour; the shipwreck must have been off Malta. Having no compass or charts, they seldom ventured voyaging in winter (ver. 9), and the absence of visible sun or stars seriously embarrassed them (ver. 20). In the intricate passages between islands and mainland they did not sail by night when the moon was dark (xx. 13-16, xxi. 1). Thomson (Land and Book, 401-404) mentions seeing but one rickety boat on the sea of Galilee, which was once covered with fishermen's boats; contrast the fact that Josephus (B. J., ii. 21, § 8-10) mentions his collecting here 230 boats, with four men in each.

Shiphi. 1 Chron. iv. 37.

Shiphmite. Native of SHEPHAM; ZABDI (1 Chron. xxvii. 27).

Shiphrah. From Egyptian *cheper* "to procreate," "prolific" [see PUAH, MIDWIFE]; Exod. i. 15-21.

Shiptan. Num. xxiv. 24.

Shisha. 1 Kings iv. 3 [see SHAVSHA]; 1 Chron. xviii. 16.

Shishak. Sheshonk I. in the monuments; first sovereign of the Bubastite 22nd dynasty. He comes before us without the ancient name of Pharaoh; he probably was a bold adventurer who supplanted the previous dynasty. Hence arose his hostility to Solomon, who was allied to a daughter of the former Pharaoh. By comparing Manetho and the monuments with 2



Chron. xii. 2-9 and 1 Kings xi. 40, xiv. 25-28, we infer that the first year of S. corresponds to Solomon's 26th year, about 988 B.C. (980: Hincks); and the 20th of S. when he invaded Judah (969 B.C.) to Rehoboam's fifth year. Zerah probably succeeded S. and attacked Judah before the 15th

year of Asa. The name S. answers to Sheshach (Babylon), as Usarken and Tekerut, his successors, answer to Sargon and Tiglath, Semitic names; Namuret (Nimrod) too is a name of princes of this line. The tablet of Harpaen from the Serapeum (Lepsius) makes S. son of a chief named Namuret, whose ancestors are untitled and bear foreign names. S. took as the title of his standard "he who attains royalty by uniting the two regions of Egypt." He married the heiress of the Rameses family; his son and successor took to wife the daughter of the Tanite 21st dynasty. A Pharaoh of the 21st dynasty took Gezer in Palestine from the Canaanites (1 Kings ix. 16) and gave it as a present to his daughter, Solomon's wife. It was only late in his reign that S. could, like that Pharaoh, carry on foreign wars. S. early in his reign received Jeroboam the political exile, fleeing from Solomon, Jeroboam's enemy, towards whom S. would feel only jealousy, having no tie of affinity as the Pharaoh of the previous dynasty had. During Solomon's powerful reign S. attempted no attack. The division of the tribes under REHOBOAM [see] gave S. the opportunity which he sought. With 1200 chariots and 60,000 horsemen, and Lubim, Snkium and Cushim without number, he took Judah's cities fortified by Rehoboam (2 Chron. xi. 5-12) and came to Jerusalem (xii. 2-4, 5, 9-12) [see SHEMAIAH]. S. has recorded this expedition on the wall of the great temple at Karnak; there is a list of the countries, cities and tribes, ruled, conquered, or made tributary by him, including many Jewish names, Taanach, Rehob, Mahanaim, Gibeon, Bethhoron, Kedemoth, Aijalon, Megiddo, Ibleam, Almon, Shoco, one of Rehoboam's fenced cities, etc. Telaim, Beth Tappuah, Golan, the circle of Jordan, the valley (*emek*, Beth Emek; Josh. xix. 27), the Negeb or S. of Judah, Jerahmeelites, Rekem (Petra), and the Hagrites, are all specified; (1) the Levitical and Canaanite cities are grouped together; (2) the cities of Judah; (3) Arab tribes S. of Palestine. Champollion reads in the inscription "the kingdom of Judah." Brugsch objects that the "kingdom of Judah" would be out of place as following names of towns in Judah, the supposed equivalent of "kingdom" (*malkuth*) rather answers to king (*melek*). S. went to settle his protégé, Jeroboam, in his northern kingdom, where he was endangered from the Levitical (2 Chron. xi. 13) and the Canaanite towns in northern Israel not being in his hands; these S. reduced and handed over to him. S. contented himself with receiving Rehoboam's submission, and carrying away the accumulated temple treasures of David's and Solomon's reigns, the golden shields, etc.; and allowed him to retain Judah, lest Jeroboam should become strong. His policy was to leave the two petty kings as checks upon each other, letting neither gain strength enough to trouble himself. He was not strong enough to attack

Assyria; so he contented himself with subjugating Palestine and the parts of Arabia bordering on Egypt, so as to make them an effectual barrier against Assyria's advance. An inscription in the Silsilis quarries mentions the cutting of stone for the chief temple of Thebes in S.'s 22nd year. He appears in the temple at Thebes as "lord of both Upper and Lower Egypt." The lotus and the papyrus are both upon the shields carried before him; the "nine bows" follow, symbolising Libya.

Shitrah. 1 Chron. xvii. 29.

Shittah. The acacia, perhaps the *seyal*, or Nilotic or Arabica. The ark, the staves, the showbread table and staves, and the altars of burnt offering and incense, were made of shittah (Exod. xxv., xxvi., xxxvi.—xxxviii.). Isaiah foretells (xli. 19) God's planting it in the wilderness. The Egyptian *sawt*. Many acacia trees grow on Sinai; they grow to the size of a mulberry tree. It was probably in the shittah or acacia that the flame appeared which did not burn the bush (Exod. iii.). The gum arabic is obtained by incisions in the bark. The shittah boards of the tabernacle, ten cubits long and one and a half broad, were not necessarily one piece but formed of pieces joined together. The acacia is not that so called in England, the *Robinia pseudo-acacia*, a N. American plant; but of the order Leguminosae, Mimosae. Hard and durable wood. If the ark had been made in Palestine, oak or cedar would have been its material; its being said to be made of shittah, the wood of the wilderness, is an undesignated propriety and mark of truth (Exod. xxv. 10).

Shittim. [See SHITTAN, ABEL SHITTIM.]

Shiza. 1 Chron. xi. 42.

Shoa. Ezek. xxiii. 23 = *rich* [see PEKOD, KOA]. Symbolical name for Babylon. Smith's Bible Dict. takes it as a proper name, upon the sound of which Ezekiel plays. Pliny mentions a "Sue" in the rocky region W. of the Orontes range, near Gaugamela. *Shu'a* in Chaldee means "rock."

Shobab. 1. 2 Sam. v. 14; 1 Chron. iii. 5, xiv. 4. 2. 1 Chron. ii. 18.

Shobach. General of Hadarezer, king of the Syrians of Zoba. Commanded the army brought from beyond Euphrates after Syria's and Ammon's defeat before Rabbah. David crossed Jordan and defeated S. at Helam. S. fell on the battle field. SHOPHACH in 1 Chron. xix. 16.

Shobai, children of. Ezra ii. 42, Neh. vii. 45.

Shobal. 1. Seir's second son, a "duke" or phylarch of the Horites (Gen. xxxvi. 20, 29). 2. Prince or founder of Kirjath Jearim (1 Chron. ii. 50, 52). *Soba* (akin to Shobal the founder of Kirjath Jearim) answers to it; for Kirjath Jearim is described as on the boundary of Judah, next mount Seir, which is next to Cheshalon. *Kesla* now answers to Cheshalon, on the same ridge with *Soba*; and between the two is the mount called *Saghir*, evidently answering to mount Seir. The thickets W. of *Soba* answer to mount

Jearim, "the hill of thickets." *Baalath* was another name of Kirjath Jearim, meaning "elevated," which is true of *Soba*. (Pal. Expl. Qy. Stat., July 1878, p. 114.) 3. Possibly the same as Haroeh, which may be a corruption for Reaiah (1 Chron. iv. 1, 2). *Soba* and *Soba* are identical.

Shobek. Neh. x. 24.

Shobi. Son of NAHASH [see] (2 Sam. xvii. 27). Showed hospitality to David when fleeing from Absalom.

Shoco. 2 Chron. xi. 7. SHOCHO in xviii. 18; SHOCHON in 1 Sam. xvii. 1. [See Socho.]

Shoham. 1 Chron. xxiv. 27.

Shomer. 1. = SHAMER [see]. 2. Father of Jehozabad. SHIMRITH [see] is given as the mother in 2 Chron. xxiv. 26. Keil conjectures that Shomer is a transcriber's error from omitting *th*, or else that Shomer was grandfather of Jehozabad.

Shophan. A fortified town E. of Jordan, rebuilt by Gad (Num. xxxii. 35). Rather write Atroth Shophan, i.e. "Ataroth of the burrow," to distinguish it from Ataroth in ver. 34.

Shoshannim. Title Ps. xlv., lxix., lxxx. The "upon" expresses the object of the psalm. In Ps. lx. the singular SHUSHAN occurs. *S.* means "lilies," i.e. *beautiful virgins*. The beauty of the innocent, pure, lily like "virgins" (Ps. xlv. 9, 14) is spiritual; for the other psalms of the authors of Ps. xlv., viz. "the sons of Korah," are all spiritual. In Ps. lxxx. SHOSHANNIM EDUTH is the "testimony" (Ps. lxxviii. 5, lxxxi. 5) which points out the *lovely* (lily like) *salvation* of the Lord. Hence thrice is repeated "we shall be saved," ver. 3, 6, 19, and ver. 2, "save us." The lily is the enigmatic expression for *loveliness*. David delighted in enigmatic titles. SHUSHAN EDUTH (Ps. lx.) is "the lily of testimony"; God's promise (Gen. xlix., Deut. xxxiii., Num. xxiv. 17-19) of Canaan to Israel (ver. 6) is His *lovely testimony*, of which the assurance was already given in a partial deliverance (ver. 4, 5).

Shua. A Canaanite of Adullam, father of Judah's wife (1 Chron. ii. 3), who was therefore named Bathshua, "daughter of S."

Shuah. 1. Gen. xxv. 2. 2. Brother of Chelub (1 Chron. iv. 11). Ten of De Rossi's and Kennicott's MSS. read "S. son of Chelub," another form of Caleb, the addition distinguishing him from Caleb, son of Hezron, and from Caleb the son of Jephunneh.

Shual. 1 Chron. vii. 36.

Shual, the land of. 1 Sam. xiii. 17; from *shual*, jackal, or else "the hollow land." Shual was the land whither one of the three parties of Philistine marauders went (1 Sam. xiii. 17). In the same direction as Ophrah, *Taiyibeh*; therefore N. of Michmah. Possibly "the land of Shalim" (1 Sam. ix. 4). The wild region E. of *Taiyibeh*, containing a ravine named that of "hyenas."

Shubael. [See SHEBUEL.]

Shuham. SHUHAMITES (Num. xxvi. 42, 43). HUSHIM in Gen. xvi. 23.

Shuhite. Bildad, in Job ii. 11. On the W. of Chaldaea, bordering on Arabia. Above Hit, on both sides of the Euphrates, occur in Assyrian

inscriptions the *Tsukht*, a powerful people. Conquered by Babylon they are counted by Ezekiel among the Chaldean tribes. Descended from Shuah (1). *Sohene* in the Poutin-gerian tables designates the country on the Euphrates immediately above Babylon.

Shulamite. [See CANTICLES.] Feminine of *Solomon*, "prince of peace." His bride, "daughter of peace," accepting and proclaiming peace (Isa. lii. 7, Eph. ii. 17). Caught up in chariot like flight by her Lord to sit with Him in heavenly places (Eph. ii. 6), she is entreated by the daughters of Jerusalem "Return, return, O S." (S. of Sol. vi. 13.) Comp. as to the future rapture of the saints, 1 Thess. iv. 17; Elijah, 2 Kings ii. 11, 12, 16. There is a beautiful reciprocity of character, name, and blessedness between the heavenly Solomon and His S. the redeemed church. "As He is, so are we in this world" (1 John iv. 17); He "the living Stone," they "lively stones" (1 Pet. ii. 4, 5); He the Bridegroom, she the bride; He "a crown of glory and diadem of beauty" to her (Isa. xxviii. 5, Mal. iii. 17), she "a crown of glory and a royal diadem" in His hand (Isa. lxii. 3). "The company of two armies" (*Mahanaim, two camps*) to be seen in the S. (S. of Sol. vi. 13) are Christ's family in heaven and that on earth conjoined in Him, the one militant the other at rest. *Mahanaim* was where the angels met Jacob (Gen. xxxii.), the scene of his victorious wrestling in prayer with the Angel of the covenant. Though she is "peace" yet she has warfare here with the flesh within and foes without. Her strength and peace are Christ and His double hosts, in heaven and on earth, enlisted on her side by prayer. Hence flow the graces in her which attract the daughters of Jerusalem. Not till towards the close does the bride receive her name S. (vi. 13), "the peace receiver." In viii. 10 marg. she explains her name, "one that found peace." Not till her union with Solomon did she find it and received her name accordingly (Rom. v. 1). The reconciled one (2 Cor. v. 19, 20; Eph. ii. 14).

Shumathites. 1 Chron. ii. 53.

Shunem, SHUNAMITE. A city of Issachar (Josh. xix. 18). The Philistines' place of encampment before the battle of Gilboa (1 Sam. xviii. 4). The residence of the Shunammite women (2 Kings iv. 8), amidst cornfields; connected with mount Carmel. Abishag's home (1 Kings i. 3). "Five miles S. of mount Tabor," in Eusebius' (Onom.) time called "*Sulem*." Rather eight Roman miles from Tabor. Now *Solam*, a village on the S.W. side of "little Hennon," *jebel Duhy*, three miles N. of Jezreel, five from Gilboa (*Fukua*), in view of the sacred site on mount Carmel, amidst rich cornfields. It has a spring, without which the Philistines would not have encamped there.

Shuni, SHUNITES (Gen. xli. 16, Num. xxvi. 15).

Shuppim. [See HUPPIM and MUPPIM.]

Shur. Outside the eastern border of Egypt. Meaning "a wall." The strip of desert which skirts the wall-like range of *jebel er Rahah* (E. of Suez, the continuation of the range *jebel et Tih* northwards towards the Mediterranean, still called by the Arabs *jebel es Sur*) as far S. as wady Gharaudel. Hagar fleeing from Abraham, then in southern Palestine, reached a fountain "in the way to Shur" (Gen. xvi. 7). She was probably making for her country Egypt by the inland caravan route, the way by Shur over *jebel er Rahah* as distinguished from the coast road by el Arish. Abraham settled for a time between the two deserts of Kadesh and Shur, and finally sojourned at Gerar (xx. 1). In xv. 18 Shur is defined to be "before (i.e. E. of) Egypt." So 1 Sam. xv. 7, xvii. 8; Josephus (Ant. vi. 7) makes it Pelusium, near the Nile's mouth; others the N.E. part of the wilderness of Paran, now at *Jifar*. Gesenius makes Shur the modern Suez. Israel entered "the wilderness of Shur" when they had crossed the Red Sea (Exod. xv. 23, 25). The wilderness of Shur is the whole district between the N.E. frontier of Egypt and Palestine, Shur being derived from the Egyptian *Khar* (occurring in a papyrus of the 19th dynasty), *Kh* and *Sh* being interchanged. In Num. xxxiii. 8 the special designation occurs, "the wilderness of Etham" (at the northern extremity of the Bitter Lakes).

Shushan. Named from its abundant *lilies*. Capital of Elam, Cissia, or Susiana. Ashur-bani-pal, Esharhadon's successor, in inscriptions says he took S. and gives its ground plan sculptured (Layard Nin. 452), 660 B.C. In Belshazzar's last year Daniel was at S. in the palace (not actually, but transported in spirit) when he saw the vision (Dan. viii. 2). Cyrus's conquest transferred S. to Persia. Darius Hystaspes and the Achaemenian princes made it the capital. He founded the grand palace described in Esth. i. 5, 6. Near Persia, cooler than Babylon, and having excellent water, S. was a suitable metropolis of the Persian empire. The kings left it for Sebactana or Persepolis only in the height of summer, and for Babylon in the depth of winter; here Alexander found twelve millions and the regalia of the great king. After this it declined. S. lay between the two



PLAIN OF SHUSHAN.

streams of the Eulæus and the Shapur. Canals joined the two and so surrounded the citadel of S. The Coprates or river of Disful and the right branch of the Choaspes (*Kerkah*) flowed a few miles E. and W. of the city. Hence arose its famed fertility. The Kerkah water was so excellent that it was carried about with the great king on his journeys.

The ruins cover a space 6000 ft. E. to W. by 4500 from N. to S.; the circumference is about three miles. Spacious artificial mounds or platforms stand separated from one another. The western one, of earth, gravel, and sundried bricks, is smallest but loftiest, 119 ft. above the Shapur, an obtuse angled triangle, with corners rounded off and base facing E. The sides are so steep as to be unapproachable to horsemen except at three points; round the top is a space of 2350 ft. This is probably the famous citadel (Herodot. iii. 68; Polyb. v. 48, 14; Strabo xv. 8, § 2; Arrian Exp. Al. iii. 16). S.E. of this western platform is the great platform of 60 acres, the eastern face 3000 ft. long. The third platform is N. of the other two, a square of 1000 ft. each way. The three together form a lozenge pointing almost due N., 4500 ft. long by 3000 broad. E. of these is an irregular extensive but lower platform, as large as all the rest put together. Low mounds extend beyond to the Disful river.

Sir F. Williams of Kara discovered the bases of three columns of the palace in the E. of the lozenge, 27 ft. 6 in. from centre to centre, similar to the great hall (Chel Minar) at Persepolis. Loftus (Chaldea and Susiana) ascertained next the position of all the 72 pillars of the original palace. On the bases of four columns were found trilingual inscriptions in the three languages used by the Achaemenian kings at Behistun. E. Norris deciphered the first part: "says Artaxerxes, the great king, king of kings, king of the country, king of the earth, son of king Darius . . . Darius was the son of king Artaxerxes . . . Artaxerxes was son of Xerxes . . . Xerxes was son of king Darius . . . Darius was the son of Hystaspes the Achaemenian . . . Darius my ancestor anciently built the temple; afterwards it was repaired by Artaxerxes my grandfather. By Ormuzd's aid I placed the effigies of Tanaites and Mithra in this temple. May Ormuzd, Tanaites, and Mithra protect me, with the other gods, and all that I have done . . ." The dimensions correspond almost to the hall at Persepolis, Susa's palace, 345 by 244 ft. N. and S. As Darius Hystaspes commenced the Susa palace, so Xerxes built that at Persepolis. Both consisted of a central hall 200 ft. square, i.e. 40,000 square ft. in area, only inferior to the Kar-nak hall, 58,300 square ft.; with 36 columns more than 60 ft. high; the walls at Persepolis are 18 ft. thick; three great porches stood outside, 200 ft. wide by 65 deep, supported by 12 columns. These were the palace audience halls; the western porch for morning audience, the eastern for the afternoon. The principal porch, the throne room, was to the N.

The central hall, called "temple" in the inscription as the king partook of the Divine character, was used for such religious ceremonials as the king's coronation or enthroning, thanksgivings, and offerings to the gods for victories. It was unsuited

for convivial festivities. "The king's gate" where Mordecai sat (Esth. ii. 21) was a square hall, 100 ft. each way, resting on four central pillars, 150 or 200 ft. in front of the northern portico. The inner court where Esther begged Ahasuerus' favour (v. 1) was the space between the northern portico and "the king's gate"; the outer court was the space between the king's gate and the northern terrace wall. "The royal house" (i. 9) and "the house of the women" (ii. 9, 11) were behind the great hall toward the S. or between the great hall and the citadel, communicating with it by a bridge over the ravine. "In the court of the garden of the king's palace" in front of the eastern or western porch Ahasuerus "made a feast unto all the people . . . seven days . . . where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble" (i. 5, 6). The feast was evidently out of doors, in tents put up in one of the palace courts. A *tatar* or raised platform was above the palace roof, as at Persepolis, making the height above the artificial platform 120 ft., and above the plain, which was 60 ft. lower, 180 ft. The effect of such a stately central palace, elevated on a plateau, and rising above the outer subordinate buildings, interspersed with trees and shrubs, must have been magnificent.

Shuthelah, SHUTHALHITES (Num. xvi. 35). Ancestor of Joshua (1 Chron. vii. 20-27). Lord A. C. Hervey, viewing 1 Chron. vii. as corrupt, restores the line of S. thus: (1) Joseph; (2) Ephraim; (3) Shuthelah; (4) Eran or Leadan; (5) Ammi-hud; (6) Elishama, captain of Ephraim (Num. i. 10); (7) Nun; (8) Joshua. The affair with the men of Gath (vii. 20-27, viii. 13) was probably after Israel's settlement in Canaan; and Ephraim and S. mean the individuals of *their descendants* who represented them as heads of the tribe or family. The Ephraimite settlements in the mountain district containing Bethhoron, Gezer, and Timnah Serah, were suited for a descent on the Philistine plain containing Gath. Benjamin helped Ephraim against the men of Gath. The Ephraim who mourned for his sons Ezer and Elead was not the patriarch son of Joseph, but a descendant who bore Ephraim's name.

Sia, children of. Neh. vii. 47. SIAHA in Ezra ii. 44.

Sibbecai, SIBBECAI, the HUSHATHITE [see]. Of David's guard (2 Sam. xxi. 18; 1 Chron. xvii. 11), eighth captain for the eighth month, of 24,000 (1 Chron. xi. 29). Of the Zarhite family of Judah. Fought singly with Saph or Sippai, the Philistine giant in the battle at Gezer or Gob (xx. 4). MEBUNNAI is a transcriber's mistake for Sibbecai, in 2 Sam. xxiii. 27.

Sibmah. A town of Reuben, E. of Jordan (Josh. xiii. 19). [See SHIBMAH.] In Moab's hands afterwards it was famed for its grapes (Isa. xvi. 7-9). Jer. xlviii. 32, "thy plants are gone over the sea," i.e. shall be transported beyond sea to Cyprus and

lands subject to Babylon; or else "they wandered through the wilderness, they are gone over the Dead Sea," in wild luxuriance overrunning the wilderness round Moab and spreading round the sea so as to reach beyond to the other side. S. was near Heshbon; "the lords of the heathen," the Assyrian princes invading Moab, destroyed all the luxuriant vines.

Sibraim. A landmark N. of the Holy Land (Ezek. xlvii. 16), between the boundary of Damascus and Hamath.

Sichem. [See SHECHEM.] Gen. xii. 6, "the place of S." The town was not yet existing.

Siddim, the vale of. Gen. xiv. 3, 8, 10. Gesenius from the Arabic explains "a plain (*emek*) cut up by stony channels, which render it difficult of transit." *Emek* means a broad flat tract between hills, a suitable battle field for the four kings against five. It had many bitumen pits. Onkelos, Aquila, and Rashi make S. plural of *sadeh*, "a plain." So Stanley "the valley of (cultivated) fields." Abon Ezra derives S. from *sid*, "lime," bitumen being used for lime (xiv. 3). The words "which is the Salt Sea" imply that the Dead Sea in part now covers (probably at its S. end which is shallow and with shores incrustated with salt and bitumen) the vale of S. The plain is in part enclosed between the southern end of the lake and the heights which terminate the *Ghor* and commence the *wady Arabah*. In the drains of the *Sabbah* are Gesenius' impassable channels. The form of the plain agrees with the idea of an *emek*. The Imperial Bible Dictionary makes S. a Hamitic word occurring in Egyptian monuments, the *Shet-tan* or land of "Sheth," part of the Kephaim who possessed that part of Palestine.

Sidon—*ishing town*; or ZIDON. Gen. x. 9, 15; Josh. xi. 8, xix. 28; Jud. i. 31. S. was in Asher (Isa. xxiii. 2, 4, 13). An ancient mercantile city of Phœnicia, in the narrow plain between Lebanon and the Mediterranean, where the mountains recede two miles from the sea; 20 miles N. of Tyre. Now *Saida*. Old S. stands on the northern slope of a promontory projecting a few hundred yards into the sea, having thus "a fine naturally formed harbour" (Strabo). The citadel occupies the hill behind on the south. S. is called (Gen. x. 15) the firstborn of Canaan, and "great S." or the metropolis (Josh. xi. 8). Sidonians is the generic name of the Phœnicians or Canaanites (Josh. xiii. 6, Jud. xviii. 7); in ver. 28 Laish is said to be "far from S.," whereas Tyre [see], 20 miles nearer, would have been specified if it had then been a city of leading importance. So in Homer S. is named, but not Tyre. Justin Martyr makes (xviii. 3) Tyre a colony planted by S. when the king of Ascalon took S. the year before the fall of Troy. Tyre is first mentioned in Scripture in Josh. xix. 29 as "the strong city," the "daughter of S." (Isa. xxiii. 12.) S. and Sidonians are names often subsequently used for Tyre, Tyrians. Thus

Ethbaal, king of the Sidonians (1 Kings xvi. 31), is called by Menander in Josephus (Ant. viii. 13, § 2) king of the Tyrians. By the time of Zechariah (ix. 2) Tyre has the precedence, "Tyre and S." S. revolted from the yoke of Tyre when Shalmaneser's invasion gave the opportunity. Rivalry with Tyre influenced S. to submit without resistance to Nebuchadnezzar. Its rebellion against the Persian Artaxerxes Ochus entailed great havoc on its citizens, Tennes its king proving traitor. Its fleet helped Alexander the Great against Tyre (Arrian, Anab. Al., ii. 15). Augustus took away its liberties. Its population is now 5000. Its trade and navigation have left it for Beyrût. It was famed for elaborate embroidery, working of metals artistically, glass, the blowpipe, lathe, and graver, and cast mirrors. (Pliny xxxvi. 26, H. N. v. 17; 1 Kings v. 6, "not any can skill to hew timber like unto the Sidonians.") Their seafaring is alluded to (Isa. xxiii. 2). Self indulgent ease followed in the train of their wealth, so that "the



SIDON.

manner of the Sidonians" was proverbial (Jud. xviii. 7). S. had her own king (Jer. xxv. 22, xxvii. 3). Sidonian women in Solomon's harem seduced him to worship Ashtoreth "the goddess of the Sidonians" (1 Kings xi. 1, 4; 2 Kings xxiii. 13). Joel reproves S. and Tyre for selling children of Judah and Jerusalem to the Grecians, and threatens them with a like fate, Judah selling their sons and daughters to the Sabæans. So Ezekiel (xxviii. 22-24) threatens S. with pestilence and blood in her streets, so that she shall be no more a pricking brier unto Israel. Jesus went once to the coasts of Tyre and S. (Matt. xv. 21). Paul touched at S. on his voyage from Cæsarea to Rome (Acts xvii. 3); by Julius' courteous permission Paul there "went unto his friends to refresh himself." Tyre and S.'s doom shall be more tolerable in the day of judgment than that of those who witnessed Christ's works and teaching, yet repented not (Matt. xi. 21, 22). On a coin of the age of Antiochus IV. Tyre claims to be "mother of the Sidonians," being at that time the capital city.

Sihon. King of the Amorites. Shortly before Israel's approach he had dispossessed Moab of all their territory N. of Arnon. An Israelite poet celebrates S.'s victory, glorifying Heshbon as the city whence "a flame" went forth "consuming Ar of Moab," so that "Moab's sons their idol (Chemosh) rendered fugi-

tives, and yielded his daughters into captivity unto S."! then by a sudden startling transition the poet introduces Israel's triumph in turn over S. "We (Israelites) have shot at them, Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, with fire even unto Medeba." Israel begged leave to pass peaceably through the Amorite land by the king's highway, but "S. gathered all his people" and came to Jahaz (between Dibon and Medeba) and fought against Israel and was defeated. Churlishness and unprovoked violence bring their own punishment (Prov. xvi. 18, xviii. 12; Num. xxi. 21-31). So Israel gained all the Amorite territory, from the Arnon to the Jabbok. Josephus says that every man in the nation fit to bear arms fought in the Amorite army against Israel (Ant. iv. 5, § 2). The struggle was a desperate one; no mere human force enabled Israel, heretofore unused to warfare, to subdue so formidable a king and conqueror as S. Pride of conquest was his snare.

Sihor. [See SHIHOR.]

Silas. Contracted form of SILVANUS. A chief (Gr. "leading") man of the church at Jerusalem, a prophet (Acts xv. 22, 32). His name from the Latin *silva*, "a wood," implies he was a Hellenistic Jew. He was (xvi. 37) a Roman citizen. Delegated by the Jerusalem council to accompany Paul and Barnabas with the decree for Antioch. Then he returned to Jerusalem (xv. 33), for (ver. 34) "notwithstanding it pleased S. to abide there still" is an interpolation to account for ver. 40 (Sin., Vat., Alex. MSS. omit ver. 34). He doubtless revisited Antioch soon after his return to Jerusalem, so he was there chosen by Paul to be companion of his second missionary tour (xv. 40-xvii. 14). He stayed behind with Timothy at Berea when Paul went on to Athens, but was charged to join him there with all speed (ver. 15). S., when he and Timothy (apparently together) came from Macedonia, found Paul at Corinth (xviii. 5). Whether in the meantime he had joined Paul at Athens, and been sent thence to Thessalonica with Timothy (1 Thess. iii. 2), and joined him again at Corinth, is not recorded. Paul notices his preaching at Corinth and associates his name with his own in the heading of the two epistles to the Thessalonians (2 Cor. i. 19, 1 Thess. i. 1, 2 Thess. i. 1). S. was the bearer of the first epistle of Peter (v. 12) who designates him "a faithful brother unto you as I suppose." The uncertainty is not as to S.'s faithfulness to them (which is strongly marked by the article in Sin. and Alex. MSS.), but as to whether he or some other would prove to be the bearer of the epistle, addressed as it was to five provinces, all of which S. might not reach. "By S. that faithful brother, as I expect, I have written to you." S. probably stood in a close relation to the churches of Asia, having taken the oversight after Paul's departure, and afterwards went to Peter. S. was a suitable messenger by whom to confirm Paul's

doctrine of "the true grace of God" in the same churches (2 Pet. iii. 16). After Paul's last journey to Jerusalem S. no more appears as his companion. His connection with Peter began after that. "Exhorting and confirming the brethren" seems to have been Silas' forte (Acts xv. 32). In the public witness for Christ confirmed by the Pythoness at Philippi, and in the scourging for His name's sake, and the prayers and praises sung in the prison to God, and in the jailer's conversion, S. bore a part second only to Paul (xvi. 19, 25, 29). So also at Thessalonica and Berea (xvii. 4, 10).

Silk. The English is derived by the change of *r* and *l* from *sericum*, the manufacture of the Chinese (*Seres*): Rev. xviii. 12. Aristotle in the fourth century B.C. is the first who positively mentions the import of the raw material to the island Cos in the Mediterranean (H. A. v. 19). In Prov. xxxi. 22 (*shesh*) transl. "fine linen," not *silk*. The texture silk was probably known much earlier in western Asia, considering its intercourse with the far East by various routes, viz. from southern China by India and the Persian gulf, or across the Indus through Persia, or by Bactria the route of central Asia, for the *SINIX* (Isa. xlix. 12) are the Chinese. *Meshi*, the other Heb. term for silk, occurs in Ezek. xvi. 10, 13, from *mashah* "to draw," fine drawn silk (Pliny v. 20, xi. 26, describes the manner). The *Bombyx mori*, the caterpillar of a sluggish moth, feeding on the mulberry tree, produces the oval yellow cocoon of silk wound around its own body.

Silla. 2 Kings xii. 20. "The house of Millo which goeth down to S." Evidently in the valley below MILLO [see], but "the Millo" is the phrase elsewhere.

Siloam, the pool of. *Shelach* in Neh. iii. 15, A. V. "Siloah," "Shiloah" (Isa. viii. 10), S. (John ix. 7, 11). Now *Silwan*. Every other pool has lost its Bible designation. S., a small suburban tank, alone retains it. It is a regularly built pool or tank (*berechah*) near the fountain gate, the stairs that go down from the city of David (S. of the temple mount), the wall above the house of David, the water gate, and the king's garden (comp. Neh. xii. 37 with iii. 15). Josephus (B. J. v. 9, § 4; 4, § 1; 6, § 1; 12, § 2) places it at the end of the valley of Tyropoon, outside the city wall where the old wall took a bend eastward, and facing the hill on which was the rock Peristereon to the E. The adjoining village *Kefr Silwan* on the other side of Kedron also retains the name S. *Silwan* stands at the southern extremity of the temple mount, known as "the Ophel." It is partly hewn out of the rock, partly built with masonry, measuring 53 ft. long, 18 wide, 19 deep. A flight of steps descends to the bottom. Columns extend along the side walls from top to bottom. The water passes hence by a channel cut in the rock, and covered for a short way, into the gardens below which occupy the site of "the lower pool" or "the king's pool" (Neh. ii. 14). The

fountain of the Virgin above is connected by a zigzag conduit, 1750 ft. long cut through the rock, with a reservoir, an oblong basin, decreasing in size as it proceeds from 15 to three feet, in a cave entered by a small rock hewn archway. From this artificial cave at the west end of S. an open channel in the rock conveys the water



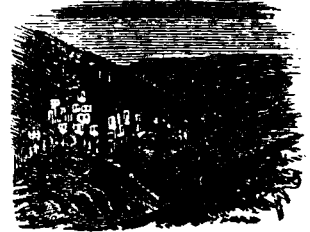
LAMP FOUND AT VIRGIN'S FOUNTAIN.

into S. The Virgin's fountain (where the lamp here figured was found), 15 ft. long by six wide at the bottom, is on the opposite side of the valley from the Jewish burying ground where Kedron turns W. It is near the beginning of the projection of the temple hill called "Ophel." It is named now also "the fountain of the mother of steps" (*ayin um ed durag*), because it is reached by two flights of 26 descending steps cut in the rock. It is a natural syphon, so that at times it is quite dry and in a short time rises beyond its ordinary limits. The term *kolumbeethra* in John ix. 7 implies "a pond for swimming." R. Ishmael says of its source, the Virgin's fountain, that there the highpriest used to plunge. It was to S. that a Levite was sent with the golden pitcher on "the last and great day of the feast" of tabernacles. From S. he brought the water to be poured over the sacrifice in memory of the water at Rephidim. To it Jesus alluded when standing in the temple He cried, "if any man thirst let him come unto Me and drink," etc. (John vii. 37-39.) He "sent" the blind man to wash the clay off his eyes in S., which means "sent," and he returned seeing. Messiah "the sent One" (Luke iv. 18, John x. 36) answers to the type S. the *sent* water (Job v. 10, Ezek. xxxi. 4) that healed; He flows gently, softly, and healing, like S. fertilising and beautifying, not turbid as the winter torrent Kedron, nor sweeping destructively all before it as Euphrates (symbol of Assyria), but gliding on in its silent mission of beneficence (Isa. viii. 6, xlii. 1-4, xl. 11; 2 Cor. x. 1). S. was called so from sending its waters to refresh the gardens below, still the greenest spot about Jerusalem, and abounding in olives, figs, and pomegranates. The water for the ashes of the red heifer also was taken from S. (Dach Talm. Babyl. 380.) Into S. probably Hezekiah led by a subterranean aqueduct down the Tyropoon valley the waters on the other side of the city when "he stopped the upper watercourse of Gihon and brought it straight down to the W. side of the city of David" (2 Chron. xxxii. 30).

Siloam, tower of. Luke xiii. 4. Probably connected with "the wall of the pool of Siloah by the king's garden" (Neh. iii. 15); "at the wall's bend to the S. above the fountain of Siloam" (Josephus B. J. v. 4, § 2) was probably a tower. Jotham "built much on the wall of Ophel" (2 Chron. xxvii. 3); "Manasseh compassed about Ophel" (xxiii.

14); "a tower lay (projecting) out" in Ophel (Neh. iii. 26); such a projection might easily fall.

Siloam, village of. The village *Kefr Silwan* is at the foot of the third height of Olivet, at the spot



SILOAM.

where Solomon built the temples to Chemosh, Ashtoreth, and Milcom; "the mount of corruption," E. (= "before") of Jerusalem, the shrines being "on the right hand," i.e. S. of the mount called in the Vulg. "the mount of offence" (1 Kings xi. 7, 2 Kings xxiii. 13.)

Silver. Heb. *keseph*, Gr. *arguros*. The only one of the four metals, gold, silver, brass, and iron, not mentioned till after the deluge. Abraham paid Ephron for the cave of Machpelah "400 shekels of silver, current money with the merobant" (Gen. xxiii. 16). By this time it had become a recognised standard of value and medium of exchange. It probably was not coined, but bars of silver were probably formed in conventional shapes and marked with some sign to note their weight. The thousand ("pieces" is not in the Heb.) of silver given by Abimelech to Abraham probably indicate the value of the "sheep and oxen," etc., which he gave (xx. 14-16). [See MONEY.] Silver was brought to Solomon in lavish abundance from Arabia and Tarshish (in plates like the Cingalese sacred writing tablets): 2 Chron. ix. 14, 21; 1 Kings x. 21, 27. Idols were generally wood inside, plated over with silver (Jer. x. 9; Isa. xxx. 22, xl. 19; Hos. xiii. 2; Hab. ii. 19). It was used for women's ornaments. Gen. xxiv. 53; cups, xlv. 2; sockets and chapters of the pillars of the tabernacle, Exod. xxvi. 19, xxvii. 10, xxxviii. 17; the two trumpets, Num. x. 2; the temple candlesticks, etc., 1 Chron.



SILVER ORNAMENTS.

xxviii. 15-17; the model shrines of Diana, Acts xix. 24. There being mines ("vein") of silver and "dust of gold" is accurately noted in Job xxviii. 1 [see METALS]. The Lord, with perfect wisdom and love, leaves His people in affliction till, their dross being purified, He sees them reflecting His holy image; just as a "refiner of silver" sits watching the melting silver until he sees his own image reflected, when he knows the silver has been long enough in the furnace and withdraws it (Mal. iii. 3). [See MINES and LEAD.] Captain Burton's discovery of silver and gold and other metals in great abundance

in the land of Midian, as well as the remains of ancient mine workings, remarkably confirms the Scripture account of Midian's wealth in the metals (Num. xxxi. 9, 22, 50-54; Jud. viii. 24-26). A forger would never have ascribed this kind of wealth to a nomad people. [See MIDIAN, PARAN.]

Silverlings. Isa. vii. 23. [See **PIECES OF SILVER.**] "A thousand vines at 1000 silverlings," i.e. shekels (2s. 3d. each); a large price.

Simeon, SIMON. I. [See **LEVI.**] Jacob's second son by Leah, Gen. xxix. 33. From *shama*, "hear"; as the birth of Reuben (see a son) her first-born convinced Leah that God saw her, so that of S. that God heard her. Levi's and S.'s slaughter of the Shechemites (xxix. 25, 30) incurred Jacob's reproach (xlix. 5-7). Judah and S. joined together in the conquest of southern Canaan (Jud. i. 3, 17). Joseph's selection of S. as hostage for Benjamin's appearance was perhaps due to his having been a leader in the brothers' cruel attack (Gen. xxvii. 1, xlii. 24).

S.'s families are enumerated (Gen. xvi. 10; Num. xxvi. 12, 14; 1 Chron. iv. 24-43). At the census at Sinai S. numbered 59,300 (Num. i. 23); it was then the most numerous after Judah and Dan. At Shittim it had become the smallest, numbering 22,200. The mortality consequent on the idolatry of Peor was a leading cause (Num. xv. 9, 14). Zimri, slain in the act, was a prince of S. (xxvi. 14). S. was doomed by Jacob to be "scattered in Israel" (Gen. xlix. 7); its sins caused its reduction to such small numbers as found adequate territory within Judah (Josh. xix. 2, 9). S. was the "remnant" with Judah and Benjamin, which constituted Rehoboam's forces (1 Kings xii. 23). Still S. remained strong enough in Hezekiah's days to smite the men of Ham with an expedition under 13 Simeonite princes, and to occupy their dwellings "at the entrance of (rather, as Keil, *westward from*) Gedor to the E. side of the valley" (1 Chron. iv. 34-43). The Simeonites "found the Meunim" (not as A. V., ver. 41, "habitations") [see **MAON**] there besides the Hamites (whether Egyptians, Cushites, or Canaanites). The Meunim were connected with Maan, a city near Petra, E. of wady Musa, nomads. Five hundred Simeonites undertook a second expedition under four chiefs, sons of Shimei, against the remnant of Amalek that had escaped from Saul and David (1 Sam. xiv. 48, xv. 7; 2 Sam. viii. 12) to the mountains of Idumea; they smote them utterly, and dwelt in their place, and were there at the date of the composition of 1 Chronicles, i.e. after the return from Babylon. S. is omitted in Moses' blessing, possibly because of the idolatry of Peor. S. in the wilderness marched south of the tabernacle, with Reuben and Gad, sons of Zilpah, maid of Leah, S.'s mother. The Canaanitess mother of Shaul (Gen. xvi. 10) and the Horite father of Shaphat the spy from S. (Num. xiii. 5) indicate the laxness of S. in marriage con-

nections, whence sprang his heathenish degeneracy. Their villages and 18 or 19 cities lay round the well Beersheba in Judah's extreme south. S. stands first of the tribes appointed to bless the people on mount Gerizim (Deut. xxvii. 12). Though cities of S. were among those to which David sent presents of the Amalekite spoils, and though Ziklag was David's own property, received from Achish king of the Philistines who had wrested it from S. (1 Sam. xxvii. 6, xxx. 26, etc.), yet S. and Judah were few in numbers at his installation at Hebron (1 Chron. xii. 23-37), and S. more than Judah. Some men of S. were apparently settled in the northern kingdom of Israel after the disruption (2 Chron. xv. 9, xxiv. 6). S. is between Issachar and Benjamin, not beside Judah, in Ezek. xlviii. 25. S. is also in Rev. vii. 7.

2. Luke iii. 30. S. PETER [see]. The Heb. form of the Gr. Simon used by James; the most Hebraistic of the twelve (Acts xv. 14). Sin. and Alex. MSS. read "Symeon" (2 Pet. i. 1), but Vat. "Simon." His mentioning his original name accords with his design in 2 Peter, to warn against coming false teachers (chap. ii.) by setting forth the true "knowledge" of Christ on the testimony of the original apostolic eye witnesses like himself. This was not required in 1 Peter.

4. Luke ii. 25-32. "Just and devout, waiting (like the dying Jacob, Gen. xlix. 18) for the consolation of Israel" (promised in Isa. xl.), and having upon him "the Holy Ghost," who "revealed that he should not see death before he had seen the Lord's Christ." When Jesus' parents brought Him into the temple to redeem Him as the firstborn with five shekels according to the law (Num. xviii. 15), and to present Him to the Lord, S. took Him up in his arms, and blessing God said, "Lord, now Thou dost let Thy servant depart in peace (not a prayer, but a *thanksgiving*; again like Jacob, Gen. xli. 30); for mine eyes (not another, Job xix. 27) have seen (1 John i. 1) Thy (Isa. xxviii. 16, Luke iii. 6) salvation: which Thou hast prepared before the face of all people (the catholicity of the gospel): a light to lighten the Gentiles (Isa. ix. 2), and (not only light, but also) the glory of Thy people Israel" (Isa. lx. 1-3). He is mentioned so vaguely, "a man in Jerusalem," that Lightfoot's view is hardly correct that he was president of the sanhedrim and father of Gamaliel (Acts v. 34-40) who took so mild a view of Christianity, and that because of his religious opinions S. is not mentioned in the Mishna. Rabban Simeon's grandfather was of the family of David; he succeeded his father Hillel as president, A.D. 13; at the feet of his son Gamaliel Paul was brought up. But the S. of Luke ii. would scarcely have trained his son a Pharisee; Simeon was a common name. Christ's advent brings to view some of His hidden ones, as S. and Anna, who, unknown to the world, were known to Him as yearning for Him.

5. Brother, i.e. cousin, of Jesus (Matt. xiii. 55, Mark vi. 8). Probably the apostle S. Zelotes, "the zealot" (Luke vi. 16, Acts i. 13) for the honour of the law and the Israelite theocracy. Called "the Canaanite" (not the nation, but *cananatos*, in Chaldee equivalent to the Gr. Zelotes; "zealot," Matt. x. 4, Mark iii. 18). Tenth among the twelve in Luke, but eleventh in Matthew and Mark. Eusebius from Hegesippus makes S. son of Clopas to succeed James in the bishopric of the Jerusalem church which was removed to Pella. He was martyred in his 120th year, under Trajan, A.D. 107, as David's descendant who might claim the throne and give trouble to the Romans. **6. Father of Judas Iscariot** (John vi. 71, xii. 4, xiii. 2, 26).

7. "The leper," cleansed probably by Jesus. In his house at Bethany Mary anointed the Lord's feet (Matt. xxvi. 6, etc.; Mark xiv. 3). He was probably father of Martha, Mary, and Lazarus; perhaps for a time he was away through leprosy, so that he is not named in Luke x. 38 where the house is called Martha's house, nor John xi., but in Mark xiv. 3. [See **LAZARUS**.]

8. "The Pharisee" in whose house the sinful, but forgiven, woman anointed Jesus' feet. Uncharitableness, ignorance, and pride prompted his thought, "this man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him, for she is a sinner." Christ showed His own knowledge by answering Simon's unexpressed thought; His holiness, by not only being undefiled by her touch, but also sanctifying her by His touch; His judicial power, as One more than "a prophet," by justifying her and condemning him (Luke vii. 38-50, xviii. 9-14). By the parable of the debtor forgiven 500 pence loving the creditor more than the one forgiven only 50, Christ showed that her warm and demonstrative love flowed from consciousness of forgiveness, his want of love from his fancy that he needed but little God's forgiveness. Where little or no love is shown, little or no sense of forgiveness (which answers to her "faith," ver. 50) exists to prompt it. Her sins, though many, were forgiven, not on account of her love, but as the moving cause of her love; the "for" in ver. 47 is evidential, her much love evidenced her much forgiveness and much sense of it.

9. Of Cyrene, attending the passover "from the country, father of Alexander and Rufus" (known to Roman Christians, Rom. xvi. 13, for whom Mark wrote); impressed to bear after Christ the cross to Golgotha, when the Lord Himself had sunk under it (John xix. 17, Mark xv. 21, Luke xxiii. 26). An honourable ignominy.

10. THE TANNER with whom Simon lodged at Joppa (Acts ix. 43; x. 6, 32). As rigid Jews regarded the business as unclean, Peter's lodging there shows already a relaxation of Judaism. His house was near the seaside for the convenience of the

tam which descended as the defeated host fled by night. (Pal. Expl. Qy. Stat., July 1878, p. 115, 116.) The Divine approval of the faith of Jaol in killing S. involves no approval of her treachery. So in the case of Gideon, Samson, Jephthah, God in approving their faithful zeal in executing His will gives no sanction to the alloy of evil which accompanied their faith (Heb. xi. 32). From this great enemy sprang Israel's great friend, Rabbi Akiba, whose father was a Syrian proselyte of righteousness; he was standard bearer to Bar Cochbeba in the Jewish war of independence (Bartolucci iv. 272). 2. One of the Nethinim who returned with Zerubbabel (Ezra ii. 53, Neh. vii. 55). Canaanite captives were dedicated to help the Levites in the heavier work of the temple.

Sitnah. Gen. xvi. 21. The same root as Satan. Now *Shutnet*. The second of the two wells dug by Isaac in the valley of Gerar, which the hardness of the place strove for as theirs. On the left of the wady Rubaibeh is the small valley *Shutneh* or Rubaibeh, preserving the name. Palmer suggests that the great well in wady *Sadi* is Isaac's. (Pal. Expl. Soc., "Our Work.")

Slave. Hired service was little known anciently; slavery was the common form of service. But among the Hebrews the bond service was of a mild and equitable character; so much so that *ebed*, "servant," is not restricted to the bond servant, but applies to higher relations, as, e.g., the king's prime minister, a rich man's steward, as Eliezer (Gen. xv. 2, xxiv. 2), God's servant (Dan. ix. 17).

Bond service was not introduced by Moses, but being found in existence was regulated by laws mitigating its evils and restricting its duration. Man stealing was a capital crime (Deut. xxiv. 7); not only stealing Israelites, but people of other nations (Exod. xxi. 16). The Mosaic law jealously guarded human life and liberty as sacred. Masters must treat Hebrew servants as hired servants, not with rigour, but with courteous consideration as brethren, and liberally remunerate them at the close of their service (Deut. xv. 12-18; Lev. xxv. 39-41). Exod. xxi. 2 provided that no Israelite bound to service could be forced to continue in it more than six years. Leviticus supplements this by giving every Hebrew the right to claim freedom for himself and family in the jubilee year, without respect to period of service, and to recover his land. This was a check on the oppression of the rich (Jer. xxxiv. 8-17). Property in foreign slaves might be handed down from father to son, so too the children born in the house (Gen. xiv. 14, xvii. 12). Some were war captives (Num. xxi. 6, 7, 9; Deut. xx. 14); but Israelites must not reduce to bondage Israelites taken in war (2 Chron. xxviii. 8-15). The monuments give many illustrations of the state of the Israelites

themselves reduced to bondage by foreign kings to whom they were delivered for their rebellion. Others



JEWISH SLAVES

were enslaved for crime (Exod. xxii. 3, like our penal servitude), or bought from foreign slave dealers (Lev. xxv. 44), so they were his property (Exod. xxi. 21). The price was about 30 or 40 shekels (Exod. xxi. 32; Lev. xxvii. 3, 4; Zech. xi. 12, 13; Matt. xxvi. 15). The slave was encouraged to become a proselyte (Exod. xii. 44). He might be set free (xxi. 3, 20, 21, 26, 27). The law guarded his life and limbs. If a unmarried man became a bondman, his rights to his wife were respected, she going out with him after six years' service. If as single he accepted a wife from his master, and she bare him children, she and they remained the master's, and he alone went out, unless from love to his master and his wife and children he preferred staying (Exod. xxi. 6); then the master bored his ear (the member symbolising willing obedience, as the phrase "give ear" implies) with an awl, and he served for ever, i.e. till jubilee year (Lev. xxv. 10, Dent. xv. 17); type of the Father's willing Servant for man's sake (comp. Isa. l. 5, Ps. xl. 6-8, Heb. x. 5, Phil. ii. 7). A Hebrew sold to a stranger sojourning in Israel did not go out after six years, but did at the year of jubilee; meantime he might be freed by himself or a kinsman paying a ransom, the object of the law being to stir up friends to help the distressed relative. His brethren should see that he suffered no undue rigour, but was treated as a yearly hired servant (Lev. xxv. 47-55). Even the foreigner, when enslaved, if his master caused his loss of an eye or tooth, could claim freedom (Exod. xxi. 6, Lev. xix. 20). He might be ransomed. At last he was freed at jubilee. His murder was punished by death (Lev. xxiv. 17, 22; Num. xxxv. 31-33). He was admitted to the spiritual privileges of Israel: circumcision (Gen. xvii. 12), the great feasts, passover, etc. (Exod. xii. 43; Deut. xvi. 10, xxix. 10-13, xxxi. 12), the hearing of the law, the sabbath and jubilee rests. The receiver of a fugitive slave was not to deliver him up (Deut. xxiii. 15, 16). Christianity does not begin by opposing the external system prevailing, but plants the seeds of love, universal brotherhood in Christ, communion of all in one redemption from God our common Father, which silently and surely undermines slavery. Paul's sending back Onesimus to Philemon does not sanction slavery as a compulsory system, for Onesimus went back of his own free will to a master whom Christianity had made into a brother. In 1 Cor. vii. 21-24 Paul exhorts slaves not to be unduly impatient to cast off even

slavery by unlawful means (1 Pet. ii. 13-18), as Onesimus did by fleeing. The precept (Gr.) "become not ye slaves of men" implies that slavery is abnormal (Lev. xxv. 42). "If called, being a slave, to Christianity, be content; but yet, if also (besides spiritual freedom) thou canst be free (bodily, a still additional good, which if thou canst not attain be satisfied without, but which if offered despise not), use the opportunity of becoming free rather than remain a slave." "Use it" in ver. 23 refers to freedom, implied in the words just before, "be made free" (2 Pet. ii. 19).

Slime: *chemar*. LXX. "asphalte," bitumen (Gen. xi. 3). Herodotus (i. 179) mentions that hot bitumen and burned bricks were used for building the walls of Babylon; the bitumen from the river Is falling into Euphrates not far from Babylon. As the bitumen is found only here and there among the ruins, chiefly toward the basement, it was probably used only where they wished to counteract moisture. The Dead Sea, from its abounding in asphalt, is called "the Asphalt Lake." The vale of Siddim was full of pits of it (Gen. xiv. 10). Moses' mother made the ark watertight with pitch and "slime" (asphalt; Speaker's Comm., Exod. ii. 3, makes it *mud* to bind the papyrus stalks together, and to make the surface smooth for the infant).

Sling. [See ARMS.] 1 Sam. xvii. 40. Smooth stones were preferred. The Benjamites' expertness with it was famed (Jud. xx. 16, 1 Chron. xii. 2). Suited for skirmishing, and for striking the besieged (2 Kings iii. 25, 2 Chron. xxvi. 14). Two strings attached to a leathern centre, the



EGYPTIAN SLINGER.

hollow receptacle of the stone, composed it. 1 Sam. xxv. 29, "the soul of thine enemies He will hurl away in the cup (*kaph*) of the sling." It was swung round the head, then one string was let go and the stone hurled out. Image of sudden and violent removal (Jer. x. 18). Transl. Zech. ix. 15, "they (the Jews) shall tread under foot the sling stones" hurled at them by the foe, and falling harmless at their feet (Job xii. 28). Their foes shall be as such sling stones when fallen under foot; in contrast to God's people (ver 16), "the (precious) stones of a crown." In Prov. xxvi. 8, "as he that bindeth a stone in a sling" (*margamah*, distinct from *quela* a sling), the stone bound is useless to the slinger; so "honour" is useless when "given to a fool" (Ewald). Maurer transl. "hurleth." Chald., Syr., and Arabic support A. V.; the Vulg. supports marg., "as he that putteth a precious stone in an heap of stones." A. V. is best.

Smyrna. A city on the coast of Ionia, at the head of the gulf, having a well sheltered harbour; N. of Ephesus; beautified by Alexander the Great and Antigonus, and designated "the beautiful." Still flourishing, and under the same name, after various

viciatitudes, and called "the Paris of the Levant," with large commerce and a population of 200,000. The



SMYRNA.

church here was one of the seven addressed by the Lord (Rev. ii. 8-11). Polycarp, martyred in A.D. 168, 86 years after conversion, was its bishop, probably "the angel of the church in S." The Lord's allusions to persecutions accord with this identification. The attributes of Him "which was dead and is alive" would comfort S. under persecution. The idol Dionysus at S. was believed to have been killed and come to life; in contrast to this lying fable is Christ's title, "the First and the Last, which was dead and is alive" (Rev. ii. 8). As death was to Him the gate of life, so it is to His people. Good "works," "tribulation," "poverty" owing to "spoiling of goods," whilst she is "rich" in grace (contrast Laodicea, "rich" in her own eyes and the world's, poor before God), were her marks. The Jews in name, really "the synagogue of Satan," blasphemed Christ as "the Hanged One." At Polycarp's martyrdom they clamoured with the heathen for his being cast to the lions; the proconsul opposed it, but, impotent to restrain the fanaticism of the mob, let them tie him to the stake; the Jews with their own hands carried logs for the pile which burned him. The theatre where he was burned was on a hill facing the N. It was one of the largest in Asia. Traces of it may be seen in descending from the northern gateway of the castle. A circular letter from the church of S. describes his martyrdom. When urged to recant he said, "four-score years and six I have served the Lord, and He never wronged me; how then can I blaspheme my King and Saviour?" The accuser, the devil, cast some of the S. church into prison, and "it had tribulation ten days," a short term (Gen. xxiv. 55, Num. xi. 19), whereas the consequent joy is eternal (many Christians perished by wild beasts or at the stake because they refused to throw incense into the fire to sacrifice to the genius of the emperor): a sweet consolation in trial. Ten is the number of the world powers hostile to the church (Rev. xiii. 1). Christ promises S. "a crown of life" (comp. Jas. i. 12, 2 Tim. iv. 8 "of righteousness," 1 Pet. v. 4 "of glory") in reward for "faithfulness unto death." The allusion is to the crown-wearing (*stephanophori*), leading priests at S. It was usual to present the superintending priest with a crown at the end of his year of office; several persons of both sexes are called "crown bearers" in inscriptions. The ferocity of the populace against the aged Polycarp is accounted for by their zealous interest in the Olympian games celebrated here, in

respect to which Christianity bore an antisocial aspect. S. (= *myrrh*) yielded its perfume in being bruised to death. S.'s faithfulness is rewarded by its candlestick not having been wholly removed; whence the Turks call it "infidel S." Persecuted S. and PHILADELPHIA [see] are the only churches which the Lord does not reprove.

Snail: *chomet* (Lev. xi. 30). Rather "a lizard." Some think the *Stellio lacerta*. The Chaldee means "to bow down"; the Mahometans kill it, as though it mimicked them at prayers. The *shablul* in Ps. lviii. 8 is a "snail" or slug (*limax*), which delights in the damp night; but in the hot sunshine, as it crawls over a dry surface and moistens the way with its secretion, its moisture melts away.

Snow. See PALESTINE, *Climate*, at the end.

So. The Egyptian king to whom Hoshea, Israel's last king, applied in the ninth year of his reign for help, when casting off the obligation to pay tribute to Assyria (2 Kings xvii. 4). So did not venture to encounter the Assyrian king Salmanser, but deserted his protégé, as Egyptian kings often did (Isa. xxx. 3, xxxvi. 6). Israel was conquered and Samaria taken. Egyptian monuments illustrate Scripture; precisely in Hoshea's time a change occurs in the Egyptian dynasties. Manetho's 25th or Ethiopian dynasty extended its influence into Lower Egypt in 725 B.C. So or Seveh answers to Sabacho of Manetho, and Shebek I. of the hieroglyphics. A little later So contended with Sargon in southern Palestine. A seal of fine clay, impressed from the bezel of a metallic finger ring, an oval two inches long by one wide, bears the image, name, and titles of Sabacho. Some make So the first Sabacho, others Sabacho II. Tirhakah or Tehrak, the third and last of the dynasty, is thought to have put So to death. Subaku (according to G. Smith's deciphering) married the sister of Tirhakah who helped Hekiah against Sennacherib; at Sabaku's death Tirhakah succeeded, Sabaku's son being set aside.

Soap: *borith*. [See FULLER.] Jer. ii. 22. Vegetable alkali or potash. Many plants yielding alkalies exist in Palestine and around: *hubeibet* (*Salsola kali*) with glass-like leaves near the Dead Sea; *aqram* near Sinai, pounded for use as soap; the *gilloo* or soap plant of Egypt; and the heaths near Joppa. The *Saponaria officinalis* and *Mesembryanthemum nodiflorum* (Job ix. 30, Isa. i. 25). Heb. for "purely" "as alkali (purifies)."

Socho. 1. 1 Chron. iv. 18. Heber was "father," founder, or colonist of S. in the low hill region of Judah. Now *Shuweikeh*, in the western part of the low hills of Judah, on the southern slope of the wady *Sumt*, nearly half a mile above the bed of the wady, a natural terrace, green in spring, dotted with grey ruins. SOCHON in 1 Kings iv. 10. SOCHON in Josh. xv. 36. Between S. and Azekah the Philistines were posted for the battle wherein Goliath fell (1 Sam. xvii. 1).

Rhoboam fortified it after the disruption (2 Chron. xi. 7). Taken by the Philistines in Ahaz' reign (xviii. 18). 2. Also in Judah; now *Shuweikeh* (Josh. xv. 48), ten miles S.W. of Hebron.

Sodi. Num. xiii. 10.

Sodom. Chief of the group S., Gomorrah, Admah, Zeboim, and Bela or Zoar (Gen. x. 19, xiii. 3, 10-13, xix.; Luke xvii. 29; 2 Pet. ii. 6; Jude 4-7; Mark vi. 11; Matt. x. 15; Deut. xxix. 23). [See GOMORRAH.] Palmer and Drake traversing the Negeb in a S.E. direction, as far as mount Hor, made a detour to jebel (mount) Madherah. At its summit and base are blocks of stone, of which the Arabs say: "a people once dwelt there, to whom travellers came seeking hospitality; but the people did to them a horrible deed, wherefore the Almighty in anger rained down stones, and destroyed them from off the face of the earth." S. is interpreted "burning" or else "vineyard" (Gesenius), "fortification" (Fürst). Abraham could see the smoke of the burning cities from near Hebron. The Lord over night announced to him S.'s doom, at some spot on the way from Mamre or Hebron towards S., to which he had accompanied the angels (Gen. xviii. 16). Tradition says the spot was Caphar Berucha, from which the Dead Sea is visible through a ravine. Long ranges of hills intervene between Hebron and S., but from the hill over Hebron or Mamre through a gap in the chain the whole district of the Jordan valley is visible. Lot at first pitched only towards S., not till afterwards did he go farther south to S. itself (Gen. xiii. 12, xiv. 12; and xiv. 3 says expressly the vale of Siddim is the Salt Sea). This favours the S. of the Dead Sea site for S., etc., which the traditional names confirm.

SODOMITES. Not inhabitants of Sodom, but those "devoted" (*quedeeshim*) to unnatural lust in Ashtoreth's honour, as a religious rite! (Deut. xxiii. 17, 1 Kings xiv. 24, 2 Kings xxiii. 7, Job xxvii. 14 marg.) There were women similarly "deseccrated" to lust as a religious rite (Gen. xxxviii. 21, 22; Hos. iv. 14; transl. 1 Kings xxii. 38), "the dogs licked his blood while the harlots (*zonoth*) were bathing in the pool" early in the morning, as their custom was. So LXX.

Solomon: *Shelomoh* in Heb. Second child of David by Bathsheba. Josephus makes S. last born of David's sons (Ant. vii. 14, § 2). His history is contained in 2 Sam. xii. 24, 25; 1 Chron. xxii. 6-16; 1 Kings i.-xi.; 2 Chron. i.-ix. The leading events of his life were selected, under inspiration: viz. his grandeur, extensive commerce, and wisdom, etc. (1 Kings ix. 10-x. 29), from "the book of the Acts of Solomon"; his accession and dedication of the temple (i.-viii. 66) from "the book of Nathan the prophet"; his idolatry and its penal consequences (chap. xi.) from "the book of Ahijah the Shilonite and the visions of Iddo the seer." The 72d Psalm was his production under

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the Spirit. Its objective character accords with S.'s other writings, whereas subjective feeling characterizes David's psalms. S.'s glorious and wide kingdom typifies Messiah's. The Nile, Mediterranean, and Euphrates, were then Israel's bounds (1 Kings iv. 21, 2 Chron. ix. 26) as promised in Gen. xv. 18, Deut. xi. 24. From thence Messiah is to reign to the ends of the earth (ver. 8; Isa. ix. 5, 6; xi.; Zech. ix. 10; Mic. v. 4; Num. xxiv. 19).

"The song of degrees," i.e. for Israelites going up to the great feasts at Jerusalem (Ps. cxvii.), was also S.'s. It has no trace of the sadness which pervades "the songs of degrees" without titles, and which accords with the post captivity period. The individual comes into prominence here, whereas they speak more of the nation and church. The theme suits S. who occupied chiefly the domestic civic territory. The main thought answers to Prov. x. 23, "so God giveth His beloved sleep," i.e. undisturbed repose and wealth without the anxieties of the worldly, in a way they know not how (Mark iv. 27). So God gave to His beloved S. in sleep (Hengstenberg supplies "in"); Matt. vi. 25, 34. Jedidiah ("beloved of Jehovah," Ps. cxvii. 2) was his God-given name (ix. 5). S. evidently refers (ver. 2) to his own experience (1 Kings iii. 5-13, iv. 20-25), yet in so unstudied a way that the coincidence is evidently undesigned, and so confirms the authenticity of both psalm and independent history. [See PROVERBS, CANTICLES, and ECCLESIASTES.]

His name "S.," peaceful, was given in accordance with the early prophecy that, because of wars, David should not build Jehovah's house, but that a son should be born to him, "a man of rest," who should build it (1 Chron. xxii. 9, comp. the fulfilment 1 Kings iv. 25, v. 4, and the Antitype Matt. xi. 29, Pa. cxxiii. 8-14, Isa. xi. 10, ix. 6, Eph. ii. 14). His birth was to David a pledge that God is at peace with him. Jehovah commissioned Nathan ("sent by the hand of Nathan"), and Nathan called David's son Jedidiah "for Jehovah's sake," i.e. because Jehovah loved him. Jehovah's naming him so assured David that Jehovah loved S. Jedidiah was therefore not his actual name, but expressed Jehovah's relation to him (2 Sam. xii. 24, 25). Tradition makes Nathan the prophet his instructor, Jehiel was governor of the royal princes (1 Chron. xxvii. 32). Jehovah chose S. of all David's sons to be his successor, and promised to be his father, and to establish his kingdom for ever, if he were constant to His commandments (xxviii. 5, 6, 7). Accordingly David swore to Bathsheba that her son should succeed. She pleaded this at the critical moment of ADONIJAH's [see] rebellion (1 Kings i. 13, 17, 30). By the interposition of Nathan the prophet, Zadok the priest, Benaiah, Shimei, and Rei, David's mighty men, S. was at David's command taken on the king's own mule to Gihon, anointed, and proclaimed

king. S. would have spared ADONIJAH [see] but for his incestuous and treasonous desire to have Abishag his father's concubine; he mercifully spared the rest of his brothers who had joined Adonijah. ABIATHAR [see] he banished to Anathoth for treason, thus fulfilling the old curse on Eli (1 Sam. ii. 31-35). Joab the murderer he put to death, according to his father's dying charge, illustrating S.'s own words, Eccles. viii. 12, 13. Shimei fell by breaking his own engagement on oath. S.'s reverent dutifulness to his mother amidst all his kingly state appears in the narrative (1 Kings ii. 13; Exod. xx. 12; Pa. xiv. 9; Prov. i. 8, iv. 3, vi. 20, x. 1).

The ceremonial of coronation and anointing was repeated more solemnly before David and all the congregation, with great sacrifices and glad feasting, Zadok at the same time being anointed "priest"; and Jehovah magnified S. exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel (1 Chron. xxix. 20-25). He was "yet young and tender" (ver. 1, xxii. 5; 1 Kings iii. 7; "I am but a little child," Prov. iv. 3); perhaps 20 years of age: as Rehoboam was 41 at his accession and S. had reigned 40 years, Rehoboam must have been born before S.'s accession (1 Kings xi. 42, xiv. 21). S. loved the Lord who had first loved him (comp. JEDIDIAH): iii. 3. He walked in David's godly ways; but there being no one exclusive temple yet, he sacrificed in high places, especially at the great high place in Gibeon, where was the tabernacle with its altar, whilst the ark was in Zion. After his offering there a thousand burnt offerings God in vision gave him his choice of goods. In the spirit of a child (see 1 Cor. ii. 14) he asked for an understanding heart to discern between good and bad (comp. Jas. i. 5, iii. 17; 2 Tim. iii. 17; Prov. ii. 8-9; Ps. lxxii. 1, 2; Heb. v. 14). God gave him, besides wisdom, what he had not asked, riches, honour, and life, because he made wisdom his first desire (Jas. iv. 3; 1 John v. 14, 15; Eccles. i. 16; Matt. vi. 33; Eph. iii. 20; Prov. iii. 2, 16; Ps. xci. 16). His wise decision as to the owner of the living child established his reputation for wisdom. His Egyptian queen, Pharaoh's daughter, is distinguished from "the strange women" who seduced him to idolatry (1 Kings xi. 1), and no Egyptian superstitions are mentioned. Still he did not let her as a foreigner stay in the palace of David, sanctified as it was by the presence of the ark, but assigned her a dwelling in the city of David and then brought her up out of the city of David to the palace he had built for her (2 Chron. viii. 11; 1 Kings ix. 24, iii. 1). GEZER [see] was her dowry. Towards the close of his reign God chastised him for idolatry because, beginning with latitudinarian toleration of his foreign wives' superstitions, he ended with adopting them himself; retaining at the same time what cannot be

combined with idolatry, Jehovah's worship (Ezek. xx. 39, 1 Kings ii.). JEROBOAM [see] "lifted up his hand against the king, and fled to Shishak (of a new dynasty) of Egypt"; BEZON [see] of Zobah on the N.E. frontier and HADAD [see] the Edomite became his adversaries, S. otherwise had uninterrupted peace.

Among his buildings were the famous TADMOR [see] or Palmyra in the wilderness, to carry on commerce with inland Asia, and store cities in Hamath; Bethhoron, the Upper and the Nether, on the border towards Philistia and Egypt; Hasor and Megiddo, guarding the plain of Esdraelon; Balaath or Baalbek, etc. (On 1 Kings x. 28 see LINEN, and on ver. 29 see HORSE.) Tiphshah (Thapsacus) on the Euphrates (1 Kings iv. 24) was his limit in that direction. On Lebanon he built lofty towers (2 Chron. viii. 6; S. of Sol. vii. 4) "looking toward Damascus" (1 Kings ix. 19). The Hittite and Syrian kings, vassals of S., were supplied from Egypt with chariots and horses through the king's merchants. Hiram was his ally, and supplied him with timber in return for 20,000 measures (core) of wheat and 20 measures of pure oil (1 Kings v.). S. gave him at the end of his great buildings 20 cities in Galilee, with which Hiram was dissatisfied [see CABUL]. S. had his navy at Esion Geber, near Eloth on the Red Sea, which went to Ophir and brought back 420 talents of gold; and a navy of TARSHISH [see] which sailed with Hiram's navy in the Mediterranean, bringing every three years "gold, silver, ivory, apes, and peacocks." For the first time Israel began to be a commercial nation, and S.'s occupation of Edom enabled him to open to Hiram his ally a new field of commerce. His own interest in it is evidenced by his going in person to Elath and Esion Geber to view the preparations for expeditions (2 Chron. viii. 17; comp. his allusions to seafaring life, Prov. xxiii. 34, 35). Silver flowed in so plentifully that it was "nothing accounted of"; of gold yearly came in 666 (the number of the beast, Rev. xiii. 18) talents; a snare to him and his people, seducing the heart from God to luxurious self-indulgence (1 Kings iv. 20, 25). Heretofore "dwelling alone, and not reckoned among the nations," Israel now was in danger of conformity to them in their idolatries (x. 14).

The TEMPLE [see] and his palace were his great buildings. Hiram, a widow's son of Naphtali by a Tyrian father, was his chief artificer in brass. S.'s men, 30,000, i.e. 10,000 a month, the other 20,000 having two months' relief, cut timber in Lebanon; 70,000 bore loads; 80,000 hewed stone in the mountains and under the rock, where the mason's Phœnician marks have been found; chiefly Canaanites, spared on conforming to Judaism; 3300 officers were over these workmen. The preparation of stones took three years (LXX. 1 Kings v. 18). The building of the temple began in Zif, the second month of his fourth

trospert of old age. "S. in all his glory" was not arrayed as one of the "lilies of the field": a reproof of our pride (Matt. vi. 29).

The sudden rise of the empire under David and S., extending 460 miles from Egypt to the Euphrates, and its sudden collapse under Behoboam, is a feature not uncommon in the East. Before Darius Hystaspes' time, when the satrapial system was introduced of governing the provinces on a common plan by officers of the crown, the universal system of great empires was an empire consisting of separate *kingdoms*, each under its own king, but paying tribute or presents to the one suzerain, as S. The Tyrian historians on whom Dios and Menander base their histories (Josephus, Apion i. 17) confirm Hiram's connection with S., and state that letters between them were preserved in the Tyrian archives and fix the date as at the close of the 11th century B.C., and the building of the temple 1007 B.C. Menander (in Clem. Alex., Strom. i. 386) states that S. took one of Hiram's daughters to wife, so "Zidonians" are mentioned among his wives (1 Kings xi. 1). At first sight it seems unlikely Israel could be so great under David and S. for half a century in the face of two mighty empires, Egypt and Assyria. But independent history confirms Scripture by showing that exactly at this time, from the beginning of the 11th to the close of the 10th century B.C., Assyria was under a cloud, and Egypt from 1200 B.C. to Shishak's accession 990 B.C. S. was prematurely "old" (1 Kings xi. 4), for he was only about 60 at death.

Solomon's porch. John x. 23. A portion of the temple which according to Josephus (B. J. v. 5, § 1; Ant. xx. 9, § 7) remained from Solomon's time. It rose from a great depth, occupying part of the valley, and supported by a wall 400 cubits high, formed of immense stones, some 20 cubits long. The Chaldeans spared it, perhaps for its strength and beauty. Our Lord walked in its shelter in winter.

Solomon's servants, i.e. slaves. [See SOLOMON.] Canaanites, living till Solomon's time in comparative freedom, were forced to slaves' work in the stone quarries, and degraded below the Netbaim ("given" or dedicated to the Lord, as the Gibeonites were; hewers of wood and drawers of water for the sanctuary, Josh. ix. 23; 1 Kings v. 13-18, ix. 20, 21; 2 Chron. viii. 7, 8; 1 Chron. xxii. 2. Their "children" or descendants discharged menial offices in the temple on the return from Babylon (Ezra ii. 55-58, Neh. vii. 57-60). Their names betray their Canaanite origin: only 392, in contrast with Solomon's 150,000.

Son. Used also for *descendant*. Figuratively too to express the characteristic; Barnabas means *son of consolation*; "sons of Belial," i.e. of worthlessness, children generally having their father's characteristic; "son of oil," *abounding in oil or fruitfulness* (Isa. v. 1 marg.).

Son of God. Applied in the plural to the godly SETA's [see] descend-

ants (not angels, who "neither marry nor are given in marriage," Luke xx. 35, 36), "the salt of the earth" heretofore, amidst its growing corruption by the Cainites. When it lost its savour ("for that he also [even the godly seed] is become flesh" or fleshly) by contracting marriages with the beautiful but ungodly, God's Spirit ceased to strive with man, and judgment fell (Gen. vi. 2-4). In Job i. 6, ii. 4, angels. In Ps. lxxxii. 6 "sons of the Highest," i.e. His representatives, exercising, as *judges and rulers*, His delegated authority. *A fortiori*, the term applies in a higher sense to "Him whom the Father sanctified and sent into the world" (John x. 35). Israel the type was Son of God (Exod. iv. 22, 23; Hos. xi. 1). Faith obeying from the motive of love constitutes men "sons of God" (Jer. iii. 4, Hos. i. 10). Unbelief and disobedience exclude from sonship those who are sons only as to spiritual privileges (Deut. xxxii. 5, Heb.). "It (the perverse and crooked generation) hath corrupted itself before Him (Isa. i. 4), they are not His children but their blemish," i.e. "they cannot be called God's children but the disgrace of God's children" (Rom. ix. 8, Gal. iii. 26). The doctrine of regeneration or newborn sonship to God by the Spirit is fully developed in the N. T. (John i. 12, 13; iii. 3, 5; 1 John iii. 1-8; Rom. viii. 15; Gal. iv. 5, 6.)

The Son of God, Antitype to Israel, is coequal, coeternal, coessential (consubstantial) with the Father; by eternal generation (Col. i. 15), "begotten far before every creature" (Gr.), therefore *not a creature*. So Prov. viii. 22 (Heb.), "Jehovah begat (*quam* akin to Gr. *gennao*) Me in the beginning of His way (rather omit 'in'; the Son Himself was 'the Beginning of His way,' 'the Beginning of the creation of God,' Rev. iii. 14) from everlasting . . . or ever the earth was . . . I was by Him as One brought up with Him (*amon*). I was daily His delight, rejoicing always before Him" (Prov. viii. 22-31, John i. 1-3). The Son was the Archetype from everlasting of that creation which was in due time to be created by Him. His distinct Personality appears in His being "by God . . . brought up with God," not a mere attribute; *amon*, "nursed at His side"; "the only begotten Son who is in the bosom of the Father"; to be "honoured as the Father" (John i. 18, v. 20). Raised infinitely above angels; "for to which of them saith God, Thou art My Son, this day (there is no yesterday or to-morrow with God, His 'to-day' is eternity from and to everlasting) have I begotten Thee?" and "Thy throne, O God, is for ever and ever" (Heb. i.; Ps. ii. 7, xlv. 6, 7). His Divine Sonship from everlasting was openly manifested by the Father's raising Him from the dead (Acts xiii. 33, Rom. i. 4, Rev. i. 5). Nebuchadnezzar called Him "the Son of God," unconsciously expressing a truth the significance of which he imperfectly comprehended (Dan. iii. 25). The Jews might have known

Messiah's Godhead from Ps. xlv. 6, 7, and Isa. ix. 6, "a Son . . . the mighty God, the Everlasting Father"; (vii. 4) Immanuel "God with us"; (Mic. v. 2) "whose goings forth have been from of old, from everlasting." The Scripture-asserted *unity of God* was their difficulty (Deut. vi. 4), and also the palpable woman-sprung *humanity of Jesus*. Their supposing John the Baptist to be Messiah (Luke iii. 15) shows they did not expect Messiah or Christ to be more than *man* (Matt. xxii. 42-45). To Jesus' question, "what think ye of Christ, whose Son is He?" the Pharisees answered not the Son of God, but "the Son of David," and could not solve the difficulty, "how then doth David in the Spirit call Him Lord?" in the 110th Psalm, "Jehovah said unto my Lord" (Adonai), etc., i.e. the Lord of David, not in his merely personal capacity, but as *Israel's Representative, literal and spiritual*. Jesus quotes it "Lord," not "my Lord," because Jehovah addresses Him as *Israel's and the church's Lord*, not merely *David's*. Had the Pharisees believed in Messiah's *Godhead* they could have answered: As man Messiah was David's son, as God He was David's and the church's Lord. The sanhedrim *unanimously* (Mark xiv. 64) condemned Him to death, not for His claim to Messiahship but to *Godhead* (John xix. 7; Luke xxii. 70, 71, "art Thou the Son of God?" etc., xxiii. 1; Matt. xxvi. 63-66). So contrary to man's thoughts was this truth that Jesus says, not flesh and blood, but the Father revealed it to Peter (Matt. xvi. 17). The Jews thrice took up stones to kill Him for blasphemy (1) in unequivocally claiming God to be peculiarly "His own Father" (*idion patera*): John v. 15. Again, (2) in claiming Divine preexistence, "before Abraham was created (began to be, *genesethai*), I am" (*emi*): viii. 58, 59. And (3) in saying, "I and the Father are one" (*hen, one essence, not person*): x. 30, 31, 33. The apostles preached His Divine *Lordship* as well as *Messiahship* (Acts ii. 36). His acknowledged purity of character forbids the possibility of His claiming this, as He certainly did and as the Jews understood Him, if the claim were untrue; He never would have left them under the delusion that He claimed it if delusion it were. But the Jews from Deut. xiii. 1-11 (some thought Jesus specially meant, "if the *son of thy mother* entice thee," for He had a human *mother*, He said, but not a human father) inferred that His miracles, which they could not deny, did not substantiate His claim, and that their duty was to kill with holy zeal One who sought to draw them to worship as Divine another beside God. They knew not that He claimed not to be distinct God, but One with the Father, One God; they shut their eyes to Deut. xviii. 15, etc., and so incurred the there foretold penalty of rejecting Him. His miracles they attributed to Satan's help (Matt. xii. 24, 27; Mark iii. 22; Luke xi. 15; John vii. 20, viii. 48; Matt. x. 25). Men may commit awful sins in faith-

tical zeal for God, with the Scriptures in their hands, whilst following unenlightened conscience; conscience needs to be illuminated by the Spirit and guided by prayerful search of Scripture. The Jews ought to have searched the Scriptures and then they would have known. Ignorance does not excuse, however it may palliate, blind zeal; they might have known if they would. Yet Jesus interceded for their ignorance (Luke xxiii. 34; Acts iii. 17, xiii. 27). Deniers of Jesus' Godhead on the plea of God's unity copy the Jews, who crucified Him because of His claim to be God. The Ebionites, Cerinthians, and other heretics who denied His Godhead, arose from the ranks of Judaism. The arguments of the ancient Christian apologists, Justin Martyr, Tertullian, etc., against the Jews, afford admirable arguments against modern Socinians; the Jews sinned against the dimmer light of the O. T., Socinians against the broad light of both O. and N. T. The combination in One, the Son of God and the Son of man, was such as no human mind could have devised. The Jews could not ascend to the idea of Christ's *Divine Sonship*, nor descend to the depth of Christ's sufferings as the *Son of man*; so they invented the figment of two Messiahs to reconcile the seemingly opposite prophecies, those of His transcendent glory and those of His exceeding sufferings. The gospel at once opposes the Jews' false monotheism by declaring Christ to be the co-equal Son of God, and the pagan polytheism by declaring the unity of God.

Son of man. Others are "sons of men" (Job xxv. 6; Ps. cxliv. 3, cxlv. 3; Isa. li. 12, lvi. 2). God addresses Daniel (viii. 17) once, Ezekiel so about 80 times, to remind him of his *human lowliness and frailty*, as "man lower than the angels," though privileged to enjoy visions of the cherubim and of God Himself, "lest he should be exalted through the abundance of the revelations" (2 Cor. xii. 7). The Divine Son appeared to him "as the appearance of a man above upon the throne" (Ezek. i. 26). As others are "sons of God," but He "the Son of God," so others are "sons of man" (ii. 1, 3) but He "the Son of man" (Matt. xvi. 13), being the embodied representative of humanity and the whole human race; as on the other hand He is the bodily representative of "all the fulness of the Godhead" (Col. ii. 9). Ezekiel, as type of "the Son of man" whose manifestation he records, is appropriately designated "son of man." The title "the Son of man" implies at once Messiah's *lowliness* and His *exaltation* in His manifestations as THE REPRESENTATIVE MAN respectively at His first and second comings; His humiliation on the one hand (Pa. viii. 4-8; Matt. xvi. 13, xx. 18, 23) and His exaltation on the other hand, just "because He is the Son of man": Dan. vii. 13, 14, Heb. not Ben ish or Adam, son of a hero or of man generically viewed, but Ben enosh, "Son of man," frail and abject, marking the connection

of His humiliation and exaltation as man (Phil. ii. 5-11, Matt. xxvi. 64, John v. 27). He comes again as man to reinstate man in his original glory, never to be dispossessed of it. He is now set down on the throne of God as the Son of God. That is a throne which His saints cannot share; therefore He shall assume another throne, made "His" in order that they may sit down on it with Him (Rev. iii. 21). The kingdom shall be "under the whole heaven," on earth (Dan. vii. 18, 27); He shall reign with them as the Son of man, Head of the new creation, and Restorer of man's lost inheritance. Because as man He established His and the saints' title to the kingdom at the cost of His own blood, as man He shall judge and reign. It is fit that He who as the Son of man was judged by the world should judge the world. Rev. v. 9, 10; Pa. viii. 4-8; Heb. ii. 6-8; 1 Cor. xv. 21, 22-28, 45, 47. The title "the Son of man" in the N.T. Jesus alone uses, and of Himself, except Stephen in dying, "I see the Son of man standing on the right hand of God," referring not to His humiliation on earth but to His heavenly exaltation (comp. John xii. 23, 84, vi. 62, iii. 13; Acts vi. 56); standing to assist, plead for (Pa. cix. 31), and receive the dying martyr. Stephen speaking "full of the Holy Ghost" repeats Jesus' prophecy before the council, foretelling His exaltation as the *Son of man*; only there it is "sitting on the right hand of power," because there majestic repose, here rising to His servant's help, is the thought. Stephen's assertion stirred their rage, that Jesus who had been crucified for claiming to be "the Son of God" stands at God's right hand as being "the Son of man." Another exception is John so calls Him in apocalyptic vision (Rev. i. 13, xiv. 14), corresponding to the O. T. apocalypse (Dan. vii. 13). The Son of God in eternity became the Son of man in time, whose manhood shall be glorified with His Godhead to eternity. The two titles together declare the whole truth as to His one Person, "whom do men say that I, the Son of man, am? . . . Thou art the Christ, the Son of God. . . Blessed art thou, Bar-Jona" (son of Jonah), etc. As truly as thou art son of Jonah I am at once "the Son of man" and "the Son of God" (Matt. xvi. 13). The two are again combined in Caiaphas' question as to His being the Son of God, and His affirmative answer and further revelation, "nevertheless, besides . . . ye shall see the Son of man sitting on the right hand of power," etc. (Matt. xxvi. 63, 64, xxiv. 30, xxv. 31, 32; Mark xiv. 61, 62.) As the Son of man He was Lord of the sabbath, "for the sabbath was made for man" whose Representative Head He is (Mark ii. 28). As the Son of man He suffered for sin (Matt. xvii. 13), and as the Son of man He hath power on earth to forgive sins (ix. 6). As the Son of man He had not where to lay His head (viii. 20); as the Son of man "He hath on His head a golden crown" (Rev. xiv. 14). Every eye shall see Him (Rev. i. 7),

but only "the pure in heart shall see God" (Matt. v. 8). "The Son of God became the Son of man that you who were sons of men might be made sons of God" (Augustine, Serm. 121). Jesus is one of our race, yet above the whole race, the One Man in whom mankind finds its unity, the turning point of history at the close of the old and the beginning of the new era. His absolute relation to mankind requires an absolute relation to God. He could be the Son of man only because He is the Son of God. He alone fully realizes the ideal of man, as well as that of God, combining too in His manhood all the exquisite graces of woman with the powers of man.

Soothsayers. [See DIVINATION.] Old Saxon for "sayers of the truth."
Sopater. "Son of Pyrrhus" (in Sin., Vat., Alex. MSS.), of Beren, was one of Paul's companions on his return from Greece to Asia, after his third missionary journey (Acts xx. 4).

Sophereth, children of. Ezra ii. 55, Neh. vii. 57.

Sorcerers. [See DIVINATION.] From *sortarii*, divining by lots.

Sorek. A wady (Heb. *nachal*) where dwelt Delilah (Jud. xvi. 4). Near Gaza probably (ver. 21). S. with a choice kind of vine with dusky coloured grapes. The Arabic now expresses a purple grape of Syria, noted for small raisins, soft minute pipe, and red wine. Named from plantations of this vine; so *Masrekah* (Gen. xxxvi. 36). Porter identifies S. with wady *Sura* (Heb. "pebbles"), the drain of the western Judæan hills, running as a broad flat valley through the lower hills and reaching the sea at Yebneh. The valley separates the rugged mountains of the Arkub from the low rolling hills of the shephelah, beyond which is the Philistine plain. The valley of S. joins the great gorge which bounded Judah on the N.; at the junction lie the ruins of Bethshemesh on a knoll. On the south is TIMNATH [see], where Samson slew the lion; on the north are Sir'a and Esh'd'a, the ancient Zoreah and Eshtaol. Beit Atab (rock Etam) is two miles westward; on the N. side of the valley is a chapel dedicated to neby Samit, a name akin to Samson.

Sospater. Rom. xvi. 21. Possibly the full form of Sopater (Acts xx. 4).

Sosthenes. A Jew, "ruler of the synagogue," after Crispus on conversion had ceased to be so. Probably ringleader of the spiteful Jews who with one accord made insurrection against Paul, and brought him to Gallio's judgment seat. When Gallio would not be made the tool of their spite, but drove them from his judgment seat, the Greeks or Gentiles, seeing the deputy's feeling which they sympathised with, against the Jewish bigots, seized S. and beat him before Gallio's judgment seat; and Gallio cared for none of these things, i.e. refused to interfere, being secretly pleased that the mob should second his own contempt for the fanatical Jews. But in 1 Cor. i. 1 we find S. under very different cir-

cumstances, no longer against Paul, but associated with him in saluting the Corinthian Christians. Whence arose the change? Paul probably showed Christian sympathy for an adversary in distress; the issue was the conversion of S. Saul the persecutor turned into Paul the apostle, and S. the ringleader of persecution against the apostle, were two trophies of grace that, side by side, would appeal with double power to the church at Corinth. Paul designates "our brother" in a way implying that S. was well known to the Corinthians, though at the time of writing he must have been with Paul at Ephesus.

Sotal, children of. Ezra ii. 55, Neh. vii. 57.

South. The designation of a large district of JUDAH [see, and PALESTINE]; the *Negeb*. Palmer (Desert of Exodus) notices how accurately Jer. xiii. 19 has been fulfilled, "the cities of the S. shall be shut up, and none shall open them." Walls of solid masonry remain; fields and gardens surrounded with goodly walls, every sign of human industry, remains of wells, aqueducts, reservoirs; mountain forts to resist forays of the sons of the desert; desolated gardens, terraced hill sides, and wadies dammed to resist the torrent; ancient towns still called by their names, but no living being, except the lizard and screech owl, amidst the crumbling walls. In Jud. i. 16 it is called "the wilderness of Judah S. of Arad"; a strip of hilly country, running from the Dead Sea westward across Palestine, obliquely to the S.W. This tract is separated from the hills of Judaea or the mountains of Hebron by the broad plain of Beersheba (*wady el Malik*, "the valley of Salt") extending from the Dead Sea westward or S.W. to the land of Gerar. The cities were 29 (Josh. xv. 21-32); some of the names are not of distinct cities, but compound names. The land is now at rest, enjoying its sabbath, because it did not rest in the Jews' sabbaths (Lev. xxvi. 34, 35, 43). Besides the application of "the Negeb" to the whole district there are ethnological and geographical subdivisions; the Negeb of the Cherethites, the Negeb of the Kenites, the Negeb of Judah, the Negeb of Arad, the Negeb of Jerahmeel. The Negeb of Caleb was a subdivision of, or identical with, the Negeb of Judah, as appears from 1 Sam. xxx. 14, 16, xxv. 2, 3; comp. with Josh. xxi. 11, 12). The low country N. and W. of Beersheba was the Negeb of the Cherethites. The Negeb of Judah was S. of Hebron in the outposts of Judah's hills; Tel Zif, Main, and Karmul (Carmel), ruined cities, mark the Negeb of Caleb. Tel Arad marks the Negeb of the Kenites reaching to the S.W. of the Dead Sea. The Negeb of Jerahmeel lay between wady Rukhmeel (corruption of Jerahmeel) in the N., and wadies el Abaydh, Marreh, and Madarah, in the S. The Amalekites (in Num. xiv. 25) dwelt in the valley and yet "in the hill," for their land was a plateau, the sense of *sadeh* "country" in Gen. xiv. 7; comp. 1

Sam. xvii. 8. Some lived in the hills, others in the fertile lower level to which the wadies debouch; so now the Asasimeh.

South Ramoth, or RAMATH OF THE SOUTH. Bordering on the desert S. of Judah; resorted to by David toward the close of his wanderings, and rewarded with a share of the Amalekite spoil (1 Sam. xxx. 27).

Sower. [See AGRICULTURE.] Pa. cxvi. 6. Heb. "he goeth, going and weeping, bearing the draught of seed (i.e. seed to be drawn out by him from the seed basket, Amos ix. 13 marg.); coming he shall come with rejoicing (joyous cry), bearing his sheaves"; the long continued sorrow and the consequent longer joy are happily expressed by the repetitions. The spiritual sowing is illustrated in Prov. xi. 18, Matt. xiii. 19, 24, 2 Cor. ix. 6, Gal. vi. 7. Heavenly reward and hell are not arbitrary, but the natural and necessary development of the seed of holiness and that of sin respectively.

Spain. Solomon's fleet visited Spain, then named Tarshish (the Gr. "Tartessus"). In classic times the name "Spain" came into use, traceable to the Basque *Ezpana*, i.e. on the edge of Europe. The Iberian language (whence the country derived one of its names and its river Iberus or Ebro was designated) was the original of the Basque. Rom. xv. 24, 28, Paul's intention to visit Spain may imply that a Christian church was already founded there. As to the early introduction of Christianity, comp. Irenæus i. 3 and Tertullian, Adv. Jud., 7.

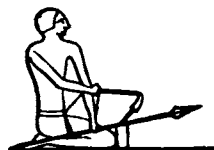
Sparrow. Akin to Heb. *tsippor*, imitation of the sound made by it, "tsip" (Pa. lxxxiv. 3 [see BIRD], Lev. xiv. 4-7 marg.). On the meaning of the rite in cleansing lepers, one *tsippor* killed, the other dipped in its blood and let loose alive, Cowper writes:

"Dipped in his fellow's blood,
The living bird went free;
The type, well understood,
Expressed the sinner's plea;
Described a guilty soul enlarged,
And by a Saviour's death discharged."

Its commonness gives point to Jesus' remark, "Are not two sparrows sold for a farthing . . . one of them shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows" (Matt. x. 29, 31; Luke xii. 6, 7). There are one hundred different species of the passerine order in Palestine.

Spearmen: dexiolaboi (Acts xiii. 23). Light armed troops, as distinguished from bowmen and targeteers; derived from their grasping the weapon with the right hand which the others could not. Alex. MS. reads *dexioboloi*, "hurlers with the right hand." So Syriac version. Escorted Paul to Cæsarea from Jerusalem by night. Distinguished from the heavy armed legionaries (*stratiotai*), who

only went as far as Antipatris, and from the cavalry who went forward to Cæsarea. They accompanied these latter, and were evidently so lightly



EGYPTIAN MAKING SPEARS.

armed as to be able to keep pace on the march with the mounted soldiers. **Spices: basam.** Not pungent, as pepper, ginger, etc., but aromatic woods, seeds, or gums (S. of Sol. vi. 2, v. 1). Balm or balm of Gilead, *Amyris opobalsamum*; a tropical plant that grew in the plains of Jericho and the hot valleys of southern Palestine. A. V. transl. not *basam*, but *tsari* or *tsori*, "BALM" [see]. The balm of Gilead tree is not more than 15 ft. high, with straggling branches and scanty foliage. The balsam is procured from the bark by incision, and from the green and ripe berries. The *nekoth*, "spicery" Gen. xxxvii. 25, is the *stora* or gum of the styrax tree (Speaker's Comm.). Arabic *nekaaf*, the gum exuding from the tragacanth (*astragalus*); when exposed to the air it hardens into lumps or worm-like spires (Smith's Bible Dict.). In 2 Kings xx. 13 marg., "house of spicery" expresses the original design of the house; but it was used ultimately for storing Hezekiah's other "precious things." *Sammin*, a general term for aromatics used in preparing the holy anointing oil. Certain Levites specially "oversaw the frankincense and spices" (1 Chron. ix. 29, 30). Myrrh and aloes were among the spices wrapped with Jesus' body (John xix. 39, 40); comp. also 2 Chron. xvi. 4, Mark xvi. 1, Luke xxiii. 56, xxiv. 1).

Spider: akabdish. Job viii. 14, "the hypocrite's trust shall be a spider's web," viz. frail and transitory, notwithstanding its ingenuity; the spider's web sustains it, the hypocrite's trust will not sustain him. Hypocrisy is as easily swept away as the spider's web by the wind; it is as flimsy, and is woven out of its own inventions, as the spider's web out of its own bowels. Isa. lix. 5, "they weave the spider's web . . . their webs shall not become garments"; the point is the thinness of the garment, as contrasted with what is substantial (Prov. xi. 18). When a spider attacks a fly it plunges its two fangs into its victim, and through them (being tubular) injects poison. In Prov. xxx. 28 transl. *semamith*, "the gecko (lizard) taketh hold with



GECKO.



GECKO'S FOOT ENLARGED.

her hands, and is in kings' palaces." It can run over smooth surfaces

noiselessly in an inverted position, as flies on a ceiling. But the spider's characteristic is not this, but to weave a web; it is in cottages rather than "palaces." The gecko teaches, as much as the spider taught Robert Bruce, the irresistible power of perseverance. The spider's spinning organs serve as both hands and eyes (Kirby, *Bridgewater Treatise*, ii. 186).

Spies. According to Num. xiii. 2 Moses sent the spies into Canaan at the command of God; but according to Deut. i. 22 at the suggestion of the people. The seeming discrepancy disappears thus; the people begged that they should be sent; Moses laid their request before God, who thereupon gave the command. In the historical book, Numbers, God's command alone is mentioned; but in Deuteronomy, which treats of the people's conduct towards God, Moses reminds them that the request which eventuated in their fathers' rebellion and death in the wilderness, emanated from themselves. The generation whom Moses addressed in Deuteronomy needed to be warned by the fate of their fathers. Moses treats fathers and children as one people.

Spikenard: *sard*, meaning the stalk; so our *spika-nard*, Arabic *sambul*. S. of Sol. i. 13; iv. 13, 14. Of it the ointment with which Mary anointed Jesus was made; it was so costly that Judas and other disciples murmured at the waste (Mark xiv. 3-5, John xii. 3-5), its worth being 300 denarii, about



£9 7s. 6d. A *vetarian*, with roots of strong odour, acting on the nerves; *Nardostachys jatamansi* (Sanskrit, "locks of hair," from the shaggy hair on the stem). Brought from distant India it suggested our Lord's declaration, "whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." In lands distant as India, whence it came, shall her gift of it to her Lord be told.

Spirit. Heb. *ruach*, Gr. *pneuma*. Man in his normal integrity ("whole," *holokleron*, complete in all its parts, 1 Thess. v. 23) consists of "spirit, soul, and body." The *spirit* links man with higher intelligences, and is that highest part receptive of the quickening Holy Spirit (1 Cor. xv. 47). The *soul* (Heb. *nephesh*, Gr. *psuche*) is intermediate between body and spirit; it is the sphere of the will and affections. In the unspiritual the spirit is so sunk under the animal *soul* (which it ought to keep under) that such are "animal" ("sensual," having merely the body of organized matter and the *soul*, the immaterial animating essence), "having not the spirit" (Jude 19; Jas. iii. 15; 1 Cor. ii. 14, xv. 44-48; John iii. 6). The unbeliever shall rise with an animal (soul-animated) body, but not, like the believer, with a *spiritual* (spirit-endued) body like Christ's (Rom. viii. 11). The *soul* is the seat of the appetites, the desires, the will; hunger, thirst, sorrow, joy,

love, hope, fear, etc.; so that *nephesh* is the man himself, and is used for person, self, creature, any: a virtual contradiction of materialism, implying that the unseen soul rather than the seen body is the man. "Man was made" not a living body but "a living soul." "The blood, the life," links together body and soul (Lev. xvii. 11).

Spirit, the Holy. [See THE HOLY GHOST.]

Spirits in prison. 1 Pet. iii. 18, 19. The argument is, Be not afraid (ver. 14, 17) of suffering for well doing even unto death, for death in the flesh leads to life in the spirit as in Christ's case, who was put to death in the flesh but quickened in spirit (i.e. in virtue of His Divine nature: Rom. i. 3, 4, 1 Cor. xv. 45, 2 Cor. xiii. 4) in which (as distinguished from *in person*) He went in the person of Noah (comp. 1 Pet. i. 11) "a preacher of righteousness" (2 Pet. ii. 5; He went not locally but as Eph. ii. 17, "He came and preached peace" vis. by His ministers) and preached unto the spirits in prison, viz. the antediluvian unbelievers; their bodies seemed free, but their spirits were in prison (Ps. cxli. 9) and they like "prisoners shut up in the prison," just as the fallen are judicially regarded as in chains of darkness, though for a time at large on the earth (2 Pet. ii. 4; Isa. xxiv. 18, 22, 23, lxi. 1; Gen. vii. 11, referred to in Isa. xxiv. 18). "His Spirit" long "strove" with them, but ceased to do so because even the seed of the godly Seth proved "flesh" and quenched the Spirit (Gen. vi. 2).

Sponge. Matt. xxvii. 48, Mark xv. 36, John xix. 29, Ps. lxxix. 21. Found on rocks in deep water in the Levant and the parts of the Mediterranean which wash the Grecian isles.

Sprinkle. Viz. with blood to atone for guilt, as the highpriest did (Lev. iv. 6, xvi. 14, 19), or with water for purifying (Num. xix. 18-21, Acts ii. 38). So Messiah (Isa. liii. 15, Heb. ix. 13, 14, 1 Pet. i. 2). Many were astonished at Him; so shall He sprinkle many nations, even kings shall shut their mouths in dumb awe (comp. Rom. xvi. 25, 26, and xv. 21 with Isa. lii. 14, 15).

Stachys. A Christian at Rome, saluted by Paul in Rom. xvi. 9 with the epithet "my beloved."

Stacte. The LXX. Gr. term from *staso* "to drop." One ingredient in the holy perfume (Exod. xxx. 34), *nataf*; also in Job xxxvi. 27. Lit. anything that drops, as e.g. the purest myrrh, that drops as a tear spontaneously from the tree. *Storax* or *Styrax officinale* of Syria is probably meant. The leaves resemble those of the poplar, downy beneath, with sweet-scented snow-white flowers clustered on the ends of the branches. It grows about 20 ft. high; the reddish yellow gum resin which exudes from the bark contains benzoic acid; the Hindoos burn the bensoin in their temples.

Star gazers. Isa. xlvii. 13. [See DIVINATION, ASTROLOGERS.]

Star of the wise men. Matt. ii. [See MAGI.] Smith's Bible Dict. ably disproves the theory of its being

a conjunction of Jupiter and Saturn which took place thrice in 7 B.C. (i.e. three years before Jesus' birth, for the B.C. dates from the fourth year after His birth), May, September, and December, answering to the seven months which would intervene between the beginning and the end of the wise men's journey. Tacitus, Suetonius, and Josephus in their statements as to the universal expectation then prevalent of some great One about to appear in the East refer to *Vespasian* long after Christ. The



CONJ. OF VESPAIAN.

star was probably a meteoric body employed by the God of nature to be His instrument in the world of revelation, to guide the wise men to the Divine Messiah. Curiously a star appeared in September, 1604, between Mars and Saturn, after a conjunction of Saturn and Jupiter in Pisces, but at a shorter interval than the star of the Magi after the conjunction in 7 B.C.

Stater. [See MONEY.] Matt. xvii. 24-27, Gr.

Steel. Jer. xv. 12. Rather *copper*, which being mixed with "iron" by the Chalybes near the Buxine Pontus formed the hardest metal, "the northern iron and the steel." "Shall (ordinary) iron break" this? No more can the Jews break the hardier Chaldees of the N. So in Job xx. 24, Ps. xviii. 34, transl. "brass" or "copper." Bronze was anciently used for strengthening arms.

Stephanas. A Christian at Corinth whose household, "the firstfruits of Achaia," Paul baptized (1 Cor. i. 16, xvi. 15-17). In Rom. xvi. 5 oldest MSS. read "Asia" for Achaia. Fortunatus and Achaicus were probably of this household. By joining Paul at Ephesus they with Stephanas supplied means of communion between Paul and the Corinthians, taking his letter back with them. They refreshed his spirit as representatives of the absent Corinthians, they helped and laboured with him. So Paul urges the Corinthians, "acknowledge ye them," by a kindly welcome recognising their true worth. The partisans of Apollos, Cephas, and Christ, might possibly receive them coldly as having been baptized by Paul, hence he "beseeches" the Corinthians in their behalf. They had "addicted" themselves to the ministry of the saints "voluntarily" (3 Cor. viii. 4 ix. 1), viz. to their temporal relief (Rom. xv. 25, Heb. vi. 10).

Stephen. The first of the seven appointed to minister as a DEACON [see] in distributing alms, so that the Grecian widows should not be neglected whilst the Hebrew widows were served (Acts vi., vii.). His Grecian name (meaning *crown*); by a significant coincidence he was the first who received the *crown* of

martyrdom) and his anti-Judaistic speech indicate that he was a Hellenist [see GRECIAN] or Greek speaking foreign Jew as contrasted with a home born Hebrew speaking Jew. "He did great miracles and wonders among the people," in confirmation of the gospel. He was, like the rest of the seven, "of honest report, full of the Holy Ghost and wisdom"; also "full of faith and power," so that the disputants of the synagogue of the Libertines, Cyrenians, Alexandrians, Cilicians, all like himself Grecian Jews, "were not able to resist the wisdom and the spirit by which he spake." So they charged him before the sanhedrim by suborned witnesses with speaking against Moses and God, the temple and the law, and asserting that Jesus of Nazareth should destroy the temple and change the customs that Moses had delivered. Doubtless he showed that Jesus really "fulfilled" the law whilst setting aside that part of its letter which was designed to continue only till the gospel realized its types. His Hellenistic life away from the temple and its rites made him less dependent on them and readier to comprehend the gospel's freedom from legal bonds. The prophets similarly had foretold the superseding of the legal types and the temple by the Antitype (Jer. vii. 4, xxxi. 31-34). His judges looking steadfastly on him "saw his face as it had been the face of an angel," like that of Moses after talking with God on the mount (Exod. xxxiv. 20-35, 2 Cor. iii. 18, Eccles. viii. 1). They were at first awestruck, as the band that fell backward at Jesus' presence in Gethsemane. Then the highpriest appealed to S. himself as Caiaphas had to Jesus. His speech is not the unconnected narrative that many suppose, but a covert argument which carries his hearers unconsciously along with him until at the close he unveils the drift of the whole, viz. to show: (1) That in Israel's past history God's revelation of Himself was not confined to *the holy land* and *the temple*, that Abraham had enjoyed God's revelations in Mesopotamia, Haran, and Canaan before he possessed a foot of the promised land; so also Israel and Moses in the strange land of Egypt, and in Midian and Sinai, which was therefore "holy ground" (Acts vii. 33), and in the wilderness 40 years. (2) That in their past history from the first the same failure to recognise their true friends appeared as in their present rejection of the great Antitype Messiah and His ministers: "ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did so do ye"; so the brethren towards Joseph, the Israelites towards Moses (ver. 9, 35, 40), and worst of all towards God, whom they forsook for a calf and for Moloch. (3) That God nevertheless by ways seeming most unlikely to man ultimately exalted the exile Abraham, the outcast slave Joseph, and the despised Moses to honour and chiefship; so it will be in Messiah's case in spite of the humiliation which

makes the Jews reject Him. (4) That Solomon the builder of the temple recognised that which the Jews lose sight of, viz. that the Most High dwelleth not in temples made with hands, as though His presence was confined to a locality (1 Kings viii. 27; 2 Chron. ii. 6, vi. 18), and which Jehovah through Isaiah (lxvi. 1) insists on. Therefore spiritual worship is the true worship for which the temple was but a preparation. The alleged discrepancies between the O. T. and S.'s speech are only in appearance. He under the Holy Spirit supplements the statements in Exod. vii. 7, Moses "fourscore years old" at his call, 40 years in the wilderness, 120 at his death (Deut. xxix. 5, xxxi. 2, xxxiv. 7), by adding that he was 40 at his visiting his Israelite brethren and leaving Egypt for Midian, and stayed there 40 (Acts vii. 23-30). Also he combines, as substantially one for his immediate object, the two statements (Gen. xv. 16), "after that they shall come hither (to Canaan) again," and Exod. iii. 12, "ye shall serve God upon this mountain" (Horeb), by Acts vii. 7, "after that they shall come forth and serve Me in this place" (Canaan). Israel's being brought forth to worship Jehovah in Horeb, and subsequent worshipping Him in Canaan their inheritance, were but different stages in the same deliverance, not needing to be distinguished for Stephen's purpose. Moses' trembling (ver. 32) was a current belief which S. endorses under the Spirit. Again as to ver. 15, 16, "Jacob and our fathers were carried over into Sychem, and laid in the sepulchre that Abraham bought of Emmor," S. with elliptical brevity refers to six different chapters, summing up in one sentence, which none of his hearers could misunderstand from their familiarity as to the details, the double purchase (from Ephron the Hittite by Abraham, and from Hamor of Shechem by Jacob: Gen. xxiii. 16, xxxiii. 19), the double burial place (Machpelah's cave and the ground at Shechem), and the double burial (Jacob in Machpelah's cave: 1. 13, and Joseph in the Shechem ground of Jacob, ver. 25, Exod. xiii. 19, Josh. xxiv. 32). The burials and purchases were virtually one so far as his purpose was concerned, viz. to show the faith of the patriarchs and their interest in Canaan when to the eye of sense all seemed against the fulfilment of God's promise; S. hereby implying that, however visionary Jesus' and His people's prospects might seem, yet they are as certain as were the patriarchs' prospects when their only possession in Canaan was a tomb. These seeming discrepancies with the O. T. are just what a forger would avoid, they confirm the genuineness of S.'s speech as we have it. So as to other supplementary notices in it as compared with O. T. (Acts vii. 2 with Gen. xii. 1; Acts vii. 4 with Gen. xi. 32; Acts vii. 14 with Gen. xli. 27; Acts vii. 20 with Exod. ii. 2; Acts vii. 22 with Exod. iv. 10; Acts vii. 21 with Exod. ii. 10; Acts vii. 53 with Dent. xxxiii. 2; Acts vii. 42, 43 with Amos v. 26.)

The fascination with which at first S.'s beaming heavenly countenance had overawed his stern judges gave place to fury when they at last saw the drift of his covert argument. Perceiving their resistance to the truth he broke off with a direct charge: "ye stiffnecked (with unbending neck and head haughtily thrown back), and (with all your boast of circumcision) uncircumcised in heart and ears (which ye close against conviction!), ye do always resist the Holy Ghost" (comp. Neh. ix. 29, 30); with all your phylacteries "ye have not kept (*ephulazate*) the law," of which you boast. They were cut to the heart (Gr. *saun asunder*) and gnashed on him with set teeth. But S., full of the Holy Ghost, "strained his eyes with steadfast look into heaven" (*atenieas*, the same word as describes the disciples' look after the ascending Saviour: Acts i. 10). There he saw "standing (to help [Ps. cix. 31], plead for and receive him, not as elsewhere sitting in majestic repose) the Son of man" (a phrase used elsewhere in N. T. by Jesus Himself). The members of the council, remembering probably the use of similar language by Jesus when on trial before them (Matt. xxvi. 64), being at all events resolved to treat as blasphemy S.'s assertion of the Divine exaltation of Him whom they had crucified, cried aloud, stopped their ears (unconsciously realizing S.'s picture of them: Acts vii. 51, Ps. lvi. 4), ran upon him with one accord (contrast "with one accord," Acts iv. 24), and cast him out of the city (as was the custom in order to put out from the midst of them such a pollution: Kings xxi. 13, Luke iv. 29, Heb. xiii. 12) and stoned him, all sharing in the execution, the witnesses casting the first stones (Deut. xiii. 9, 10, xvii. 7; John vii. 7), after having stripped off the outer garments for greater ease in the bloody work, and laid them at the feet of Saul who thereby signified his consent to S.'s execution (Acts viii. 1, xxii. 20). The act was in violation of Roman authority, which alone had power of life or death, a sudden outbreak as in John viii. 59. Like Jesus in his recognition of the glory of "the Son of man," he also resembled his Lord in his last two cries, the second uttered on bended knee to mark the solemnity of his intercession, "Lord Jesus (as Jesus had invoked the Father), receive my spirit," "Lord lay not this sin to their charge" (Luke xxiii. 34, 46). Thus S. was laid "asleep" (the term for death after Jesus' pattern: John xi. 11, comp. Deut. xxxi. 16, Dan. xii. 2, 1 Cor. xv. 18, 51). Devout proselytes, a class akin to the Hellenists to whom S. belonged, carried him to his burial and made great lamentation over him. His holy day is put next after Christmas, the martyr having the nearest place to the great Sufferer. It is the Lord's becoming man to die for man that nerves man to be willing to die for the Lord. The gate opening on the descent to the valley of the Kedron is called St. S.'s gate. S. was first of the earliest Christian ministry, "the archdeacon," as the

Eastern church call him. To S. first the name "martyr" is applied (Acts xxii. 20). The forerunner of Paul, whose conversion was the first fruit of his prayer for his murderers; and the pricks of conscience which Saul vainly strove to resist (ix. 5) the foremost was; remorse at the remembrance of the part he took in the last touching scene of the holy martyr's execution. The first martyr foreran the first apostle of the Gentiles; S. anticipated that worldwide catholicity of spirit which Paul advocated everywhere in opposition to the narrow prejudices of Judaism.

Stocks. (1) *Mahpeketh*, Jer. xx. 2, xxix. 23, from *happak* "rack"; our "pillory"; the word implies the body was bent, the arms and neck as well as the leg being confined. Prisons had usually a chamber for the purpose called "the house of the pillory" (2 Chron. xvi. 10, A. V. "prison house"). The other Heb. term, (2), *sad*, is our "stocks" (Job xiii. 27, xxxiii. 11; Acts xxi. 24), in which the feet alone are confined; the Roman *nervus*, which could be made at the jailer's will an instrument of torture by drawing asunder the feet; (3) Prov. vii. 22, rather "a fetter"; *akasin*, used for "the tinkling ornaments on women's feet" in Isa. iii. 16-18. The harlot's tinkling foot ornaments excite the youth's passions, all the while he knows not that her foot ornaments will prove his feet fetters; "to love one's fetters, though of gold, is the part of a fool" (Seneca). He sports with and is proud of his fetters as if they were an ornament, or put on him in play.

Stoics. Acts xvii. 18, 29. The pantheists of antiquity, as the Epicureans were the atheists. Zeno of Citium founded the Stoic school, 290 a.c. The painted *stoa* or portico where he taught originated the name. Cleanthes and Chrysippus succeeded; Seneca popularized their tenets; Epictetus (A. D. 115), as a Stoic, gives their purest specimens of heathen morality; and the emperor Marcus Aurelius tried to realize them in his public conduct. But egotism and pride are at the root, whereas humility is at the foundation of Christianity. Individual autonomy is their aim, faith in the unseen God is the Christian's principle. The Stoic bows to fate, the Christian rests on the personal providence of the loving Father. The Stoics had no notion of bodily resurrection, it is the Christian's grand hope. In common with the Stoics Paul denied the Epicurean notion of the world's resulting from chance, and a God far off and indifferent to human acts and sorrows; for, as the poet Aratus says, "in God we live, and move, and have our being"; but he agreed with the Epicureans, God "needs" nothing from us; but he rejects both Stoic and Epicurean doctrines in proclaiming God as the personal Giver to all of all they have, and the Creator of all, of one blood, and the providential Determiner of their times and places, and their final Judge; inferring the sinful absurdity of idolatry from the spiritual nature

of God, which is that wherein man reflects His likeness as His child (not in visible body), and which cannot be represented by any outward image.

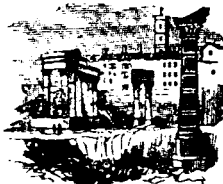
Stomacher: *phigil*. Isa. iii. 24. A broad plaited girdle; LXX. "a tunic inwoven with purple stripes."

Stones, large and long, but not high, are the characteristic of Jewish architecture (Mark xiii. 1). Robinson mentions one 24 ft. long by six broad, and only three high (Res. i. 233, note 284). Flint stones were used as knives for circumcising (Exod. iv. 25; Josh. v. 2, 3 marg.). Stones were consecrated as memorials to God by anointing, as that at Bethel (Gen. xxviii. 18). The Phœnicians similarly called meteoric stones *betylia*, and worshipped them. Isa. lvii. 6, "among the smooth stones of the stream is thy portion" (i.e. thy gods, Ps. xvi. 4, 5). Gesenius transl. "in the bare places of the valley," but what follows confirms A. V., "even to them hast thou poured a drink offering"; comp. Lev. xxvi. 1, "image of stone," marg. *figured stone*.

The "white stone" in Rev. ii. 17 is a glistening diamond, the Urim (*light* answering to "white") borne by the high priest within the breastplate (*choshen*) of judgment, with the twelve tribes' names on the twelve precious stones, next the heart. None but the high priest knew the name written upon it, perhaps "Jehovah." He consulted it in some Divinely appointed way. In our Christian dispensation the high priest's peculiar treasure, consultation of God's light and truth, belongs to all believers as spiritual priests. If the reference be to Greek ideas, the *white* conveys the idea of acquittal, the *stone* that of election.

In Zech. xii. 3 "I will make Jerusalem a burdensome stone . . . all that burden themselves with it shall be cut to pieces," alluding to the custom of testing youths' strength by lifting a massive stone (Matt. xxi. 44). The Jews "fell" on Messiah "the rock of offence and were broken"; the rock shall fall on antichrist who "burdens himself with it" by his assault on the restored Jews, and "grind him to powder" (Zech. xiii. xiv.). Christians are "living stones" built up as a spiritual temple on Christ "the chief corner stone" (Eph. ii. 20-22; 1 Pet. ii. 4-8).

Stones, precious. [See AGATE, CARBUNCLE, etc.] Josephus' nomenclature for the stones in the high priest's breastplate is confirmed by the Vulgate of Jerome, at a time when the breastplate was still open



RUINS IN FORUM ROMANUM.

for inspection in the Temple of Concord, situated in the Forum.

Stools: *abnaim*. Exod. i. 16 (Jer.

xviii. 3, where a potter's wheel is meant); lit. *two stones*. A peculiar seat such as is represented on monuments of the 18th Egyptian dynasty, and is still used (Lane) by Egyptian midwives. Gesenius however refers it to the laver in which the newborn child was washed, and in which Persian kings used to cause sons of female relatives to be drowned immediately after birth (Thevenot, ltin. ii. 98).

Stork. Four feet high, with jet black wings and bright red beak and legs (Zech. v. 9). *Chasidah*, the white stork, *Ciconia alba*, unclean because of its unclean feeding (Lev. xi. 19). From Heb. *chasid*, "dutiful," "piously affectionate." The black stork is more common in the East (but LXX. transl. "heron"). Its confiding nature towards man, its utility in clearing away offal and reptiles, its attachment to its young, and kindness to the old and feeble, its grave contemplative look, and its predilection for pinnacles of temples, mosques, and churches, have made it in all ages an object of man's special regard and protection; so that in Thessaly it was a capital crime to kill a stork (Pliny, H. N. x. 21). In the burning of Delft formerly, and more lately in the



battle of Friedland, a mother stork, having vainly tried to extricate her young, perished in the flames herself. The stork punctually observes "her appointed times" of migration at the end of March and beginning of April; in Holland she remains till October. Storks' nests, unless disturbed, are rebuilt for generations on the same site (Jer. viii. 7). Regularly they return every spring from their winter abodes in sunnier climes, but God's people will not return to Him even when "the winter" of His wrath is past and He invites them back to "the spring" of His favour. They build their large nests in lofty trees, in the absence of lofty towers and ruins, to which their liking for man's society attracts them (Pa. civ. 17). [On Job xxxix. 13 see OSTRICH.]

Strain. Matt. xxiii. 24. Rather (from a misprint) "strain out a gnat," as in Tyndale's, Cranmer's, the Bishops', and the Geneva Bible. An image from minute care in straining wines to clear them; ye are punctilious about trifles, but reckless about enormities.

Stranger. A foreigner settled among the covenant people, without Israelite citizenship, but subject to Israel's laws, and having a claim to kindness and justice (Exod. xii. 49; Lev. xxiv. 22, xix. 34, xv. 6; Deut. i. 16, xviii. 17, 18, 19; x. 18, 19; xvi. 11, 14, xvi. 11). [See PROSELYTES.] In contrast to one "born in the land," not transplanted, "erack," *Geer*,

toshab; *geer* implies the stranger viewed in respect to his foreign origin, lit. one turned aside to another people; *toshab* implies his permanent residence in the land of his adoption. Distinguished from the "foreigner," *nakri*, who made no stay in Israel. The stranger included the "mixed multitude" from Egypt (Exod. xii. 38); the Canaanites still remaining in Palestine and their descendants, as Uriah the Hittite and Arannah the Jebusite, Doeg the Edomite, Ittai the Gittite; captives in war, fugitives, and merchants, amounting under Solomon to 153,600 males (2 Chron. ii. 17), one tenth of the population. Strictly the stranger had no share in the land. It is to be a peculiarity of restored Israel that the stranger shall inherit along with the native born (Ezek. xlvii. 23). Still anomalies may have been tolerated of necessity, as that of Canaanites (on conversion to the law) retaining land from which Israel had been unable to eject their forefathers. Strangers were excluded from kingship. Though tolerated they must not violate the fundamental laws by blaspheming Jehovah, breaking the sabbath by work, eating leavened bread at the passover, infringing the marriage laws, worshipping Moloch, or eating blood (Lev. xxiv. 16, xviii. 26, xx. 2, xvii. 10, 15; Exod. xx. 10, xii. 19). If the stranger were a bondservant he had to be circumcised (Exod. xii. 44). If free he was exempt, but if not circumcised was excluded from the passover (ver. 48); he might eat foods (Deut. xiv. 21) which the circumcised stranger might not eat (Lev. xvii. 10, 15). The liberal spirit of the law contrasts with the exclusiveness of Judaism after the return from Babylon. This narrowness was at first needed, in order to keep the holy seed separate from foreign admixture (Neh. ix. x. xiii.; Ezra x.). But its degeneracy into proud, morose isolation and misanthropy our Lord rebukes in His large definition of "neighbour" in the parable of the good Samaritan (Luke x. 36).

The law kept Israel a people separate from the nations, yet exercising a benignant influence on them. It secured a body of 600,000 yeomen ready to defend their own land, but unfit for invading other lands, as their force was ordained to be of infantry alone. Interest from a fellow citizen was forbidden, but from a stranger was allowed, subject to strict regard to equity. The hiring was generally taken from strangers, the law guarded his rights with tender consideration (Deut. xxiv. 14, 15). [See NETRINIM and SOLOMON'S SERVANTS.]

Straw: *teben*. The Egyptians reaped corn close to the ear, afterwards they cut the straw close to the ground and laid the straw by. Pharaoh refused this straw to Israel, who therefore had to gather the short stubble left; transl. Exod. v. 12, "gather (*quash*) stubble for the straw," i.e. to be prepared as straw chopped small; so the old versions and Targum Onkelos.

Street: *rechob*. A broad open space, as the courtyard, the space near the gate devoted to public business (Deut. xiii. 16), or before the temple (Ezra x. 9, Esth. iv. 6). Particular trades gathered in certain quarters, as "the bakers' street" (Jer. xxvii. 21). *Chutz* is a narrow street (Prov. v. 16, Jer. v. 1) in contrast to the broad street, *rechob*. *Shuqu* like *chutz* is seemingly the narrow street distinguished from "the broad way," *rechob*, in S. of Sol. iii. 2. Luke xiv. 21 *plateia* and *rumē*, "the streets and lanes." But *shuqu* in etymology means a place of *concourse*, and *rumē* is applied to the "straight" street of Damascus (Acts ix. 11).

Suah. 1 Chron. vii. 36.

Succoth=*booths*, from *sakkak* "to entwine" or "shelter." L. Jerome places it "beyond Jordan" (Quest. Heb.). In Josh. xiii. 27, 28 it is assigned to Gad. The mention of the "house" and "booths" marks that Jacob stayed there for long, in contrast to his previous pilgrim life in tents. S. lay on the route between Peniel [see PENEEL] on the E. of Jordan and Shechem on the W. of Jordan (Gen. xxxii. 8, xxxiii. 17, 18) [see SHALEM]. Subsequently in Gideon's days S. had 77 chiefs and elders (*sequenim*, sheikhs, i.e. headmen, lit. old men). See also 1 Kings vii. 46, 2 Chron. iv. 17. The Talmud makes S. a district (so Ps. lx. 6, "the valley of S.") as well as a town, called Ter'alah; this corresponds to the tell or mound *Der'ala*, thickly strewed with pottery, in the great plain N. of the Jabbok, one mile from the river and three miles from where it leaves the hills. Close by is a smaller mound with ruins. The Bedouin say a city existed formerly on the large mound. E. of tell Der'ala is the ford of the Jabbok, "Masbra's Canaan," i.e. *Canaan's crossing*. The route into Canaan which the nomad tribes, as Midian, always took ("the way of them that dwell in tents," Jud. viii. 11) was along the course of the Jabbok and so across Jordan opposite Bethshean, thence spreading over the Esdraelon plain. Gideon (Jud. viii. 4-17) in pursuing Midian took the same course in reverse order till he reached S. The men of S., as living on this great army route between Canaan and the East, and having regard only to self and no concern for Israel's deliverance and no compassion for the sufferers of Gideon's gallant little band, would give no bread to their brethren lest they should incur the vengeance of Midian; nay more, they added insolence to unkindness. As then they classed themselves with the wicked, of whom thorus are the symbol, their retributive punishment was to be chastised with thorns of the wilderness (the strongest thorns: Isa. v. 6, xxvii. 4; Amos i. 3; 2 Sam. xxiii. 6, 7). See Pal. Expl. Qy. Stat., April 1878, p. 81.

2. Israel's first camping place after leaving Egypt, half way between Rameses and Etham, S. of the *Birket Timseh* (the lake of crocodiles) on the road which led by the shortest way to the edge of the wilderness. Possibly from Heb.

succoth "booths," but probably from the Egyptian *sechet* or *sochet*, the domain of an officer of state in Lower Egypt not far from Memphis, in the time of Chufu (Exod. xii. 37, xiii. 20; Num. xxxiii. 5, 6).

Succoth Benoth. 2 Kings xvii. 30. Heb. "the tents of daughters," i.e. in which they prostituted themselves to the Babylonian goddess of love (Herodot. i. 109), or else "small shrines containing images of female deities." But, as the parallelism to *Nergal* and *Ashima* require a *deity*, Succoth Benoth is probably Zir-



SEL HERODOTUS.

banit, called wife of the Babylonian idol Merodach, and "queen" of Babylon. Thus Succoth "tents" would be a Heb. mistranslation of Zir as if akin to *Zarat*, whereas it means "supreme"; or Succoth is the Hamitic for Zir (Sir H. Rawlinson.) The people of Hani (2000 B.C.), according to G. Smith's reading of an inscription, defeated the Babylonians, and carried away the image of Zirat Banit=Succoth Benoth.

Suchathites. A family of scribes at Jabez (1 Chron. ii. 55).

Sukkims. Part of Shishak's army in invading Judah (2 Chron. xii. 8). "Dwellers in tents" (Gesenius); possibly an Arab tribe S. of Palestine, subdued by Shishak. However, their mention along with the Lubim and Cushim may suggest that they were rather Africans.

Sun. Gen. i. 14 transl. "let there be *luminaries*," lit. *light bearers*. Genesis only tells what the sun, moon, and stars are in relation to the earth. When the mists were dispelled, and the seas confined within bounds, the heavenly bodies assumed their natural functions, marking days and nights, seasons and years, and God appoints the sun to rule the day and the moon the night. "Let them be for signs," as eclipses, portents of extraordinary events (Matt. ii. 2, Luke xxi. 25) and Divine judgments (Joel ii. 30, Jer. x. 2, Matt. xxiv. 29), and indicating the four quarters of the heavens (Ps. l. 1) and also the changes in the weather; "and for seasons, days, and years." The sun regulated the length of the Israelite year by the recurrence of pentecost at a fixed agricultural season, viz. when the corn was ripe. The person facing the rising sun faced the E.; so "before," "forward," meant the E.; "behind," "backward," meant the W.; "on the left hand" meant the N.; "on the right" the S. (Job xxxiii. 8, 9). *Shemesh*, "sun," expresses the *stupor* produced on the beholder by his overwhelming brilliancy; *chammah* and *cheres* are poetical names implying his heat. Sun worship was the earliest idolatry (Job xxxi. 26, 27); Ba was the sun god in Egypt; On was the city of the sun worship (Jer. xliiii. 13 Heb.); Bethshemesh "house of the sun," Gr. Heliopolis. Joshua's causing the sun to stand still phenomenally virtually proclaimed his God Jehovah

to be Lord of the sun and all creation, in the face of heathendom. The valley of Ajalon is still called *wady el Mikteleh*, "the valley of slaughter." The Phœnician Baal; the Ammonite Moloch and Milcom; the Syrian Hadad; latterly the Persian Mithras (Zoroaster previously had reformed the worship). The sun images were called in Heb. *chamendaim* (Lev. xxvi. 30; marg. 2 Chron. xiv. 5, xxvii. 4), stone statues to solar Baal or *Baal Haman* in Carthaginian inscriptions. The



BATH AT BAALEBK.

temple at Baalbek was dedicated to the worship of the sun. Manasseh introduced direct sun worship (2 Kings xxi. 3, 5). Josiah destroyed by fire (the very element which was worshipped) the chariots, and removed the horses consecrated to the sun (xxiii. 5, 11, 12). The house-top was the place of sun altars and incense burning (Zeph. i. 5). Worship was directed to the rising sun (Ezek. viii. 16, 17); they used to hold a bunch of tamarisk branches (*barsom*) to their nose at daybreak, whilst singing hymns to the rising sun (Strabo, i. 15, §733). The horses sacred to the sun, and used in processions to meet the rising sun, were kept at the entering in of the house of Jehovah in the portico (as Gesenius explains *parvarum* in 2 Kings xxiii. 11, not "suburbs") at the western side of the outer temple court. An insult to the only true God, in His own house!

Spiritually, God's law is the sun (Ps. xix. 7). He is a Sun to cheer; and "the Sun of righteousness," from whom we receive all righteousness, by imputation for justification, and by impartation for sanctification (Mal. iv. 2, Rev. i. 16).

Supper. [See MEALS.]

Suretiship. Person for person (Gen. xliii. 9). The *hand* was given in token of undertaking the office or becoming responsible for a debt (Job xvii. 13, Prov. vi. 1, Ps. cxix. 123, Isa. xxxviii. 14): "undertake (*harbeeni*) for me," Heb. "be surety for me." Christ is the "surety (*enguos*) of a better testament" (Heb. vii. 22, ix. 11-15); Jer. xxx. 21, "who is this that engaged his heart to approach unto Me?" lit. *pledged his life*, a thing unique: Messiah alone made His life responsible for ours. "Heart" implies the *courage* it needed to undertake such a tremendous suretiship; the question implies admiration at His union of Godhead and manhood qualifying Him for the work.

Susanchites. Ezra iv. 9, 10. Descendants of some of the nations planted by Assapper in Samaria. Inhabitants of Susiana or Susa.

Susanna—*lily*. One of the women who ministered to the Lord Jesus (Luke viii. 3).

Susil. Num. xiii. 11.
Swallow: *deror*, from *daror*, free, spontaneous motion (Ps. lxxxiv. 3). [See BIRD.] 'Agur is probably the



SWIFT.

crane, from *gar* to chatter, as Latin *grus* is akin to *garrulo*, in Isa. xxviii. 14, and *sus* (the Italian *sistilla*) the swallow: "like a swallow or a crane." In Prov. xxvi. 2 the sense is "as the bird (sparrow) by wandering, as the swallow (*deror*) by flying, never lights upon us, but flies to the winds, so the curse for which we have given no just cause shall not come" to hurt us; contradicting the common superstition that a curse brings its fulfilment, however undesired; nay Providence shields His people from Satan's and his agents' malice. Balaam could not curse Israel whom God had blessed (Deut. xxiii. 5), nor Shimei David, nay God required David good instead (3 Sam. xvi. 8-12, Ps. cix. 28).

Swan: *tinshemeth*. Lev. xi. 18, Deut. xiv. 16. [See LXX.] Unclean as food. Probably an unclean feeder



(which the swan is not, feeding on vegetable foods) is meant; either the ibis, or else the *Porphyrio hyacinthinus*, the purple gallinule or sultana waterhen, with rich dark blue plumage, and brilliant red beak and legs, and extraordinarily long toes, with which it grasps its food and carries it to its mouth.

Sweat, bloody. [See AGONY.]

Swim. The orientals swam anciently in the manner their descendants swim, *hand over hand*. So the Assyrian sculptures represent swimmers. This illustrates Isa. xxv. 11, "He shall spread forth His hands in the midst of them (the foes), as he that swimmeth spreadeth forth . . . to swim" (comp. Zech. v. 3); the swimmer beating down with his hands, i.e. bringing down each hand forcibly.



SWIMMING ON BELLY.

Sycamine tree. Luke xvii. 6; distinct from the SYCAMORE (xix. 4; LXX. in O. T. transl. the latter however *sycamine*, meaning the *Egyptian sycamine*). The sycamine is the mulberry tree (*morus*) cultivated for supplying food for the silkworm caterpillars. Slow growing; but attaining large size, and stretching deep roots, so that it would require strong force to "pluck it up by the root."

Sycamore. Luke xix. 4. Often planted by the wayside for shade. Tristram (Land of Israel) found an old sycamore at the broken aqueduct of

Herod's Jericho. The fig mulberry or sycamore fig (Amos vii. 14).



[See SYCAMORE.] The size of a walnut tree; the leaves heart shaped, downy under-

neath and fragrant; the fruit growing in clusters on little sprigs from the trunk. Amos was a gatherer employed about sycamore fruit (Heb.); but LXX. makes him a "puncturer (*knison*) of sycamore fruit." Pliny says they made an incision in the fruit when of a certain size, and on the fourth day it ripened. The A. V. is compatible with the Heb. If not gathered, it spoils by gnats. It is inferior to the fig. The tree is always green, and bears fruit often throughout the year, so that it is of much value to the poor. The wood, though porous, is durable, and suffers neither from moisture nor heat; Egyptian mummy coffins of it are sound after entombment for thousands of years. The destruction of sycamore trees by hailstones was among Egypt's heavy losses (marg. Ps. lxxviii. 47). David had an overseer over his sycamore-trees (1 Chron. xvi. 28; comp. also 1 Kings x. 27).

Sychar. John iv. 5. Shechem or Nablis (Jerome Quæst. Gen. xlviii. 22) corrupted into Sichein, Sychar. Some think it an *intentional* corruption, as if from *sheker* "falsehood," or *shikor* "drunkard" (Isa. xxviii. 1, 7), due to Jewish bigotry against the Samaritans. It is objected that Jacob's well at the entrance into the valley is a mile and a half from Shechem, and that it is unlikely the woman, if belonging to Shechem, would go so far for water when plenty was nearer at hand; but Robinson conjectures the town had extensive suburbs anciently which reached to near Jacob's well. The woman probably went to this well, irrespectively of distance, just because it was Jacob's; her looking for "Messiah" is in consonance with this, besides the well was deep and the water therefore specially good. However S. may have been close to the well; and (Thomson, Land and Book, xxxi.) the present village, *Aschar*, just above Jacob's well, on the side of Ebal and on the road by which caravans pass from Jerusalem to Damascus, and by which doubtless Jesus passed between Judæa and Galilee, may answer to S. So Jerome and Eusebius (Onomasticon) make S. "before," i.e. E. of, Neapolis (Shechem) by the field of Joseph with Jacob's well. The Bordeaux pilgrim (A.D. 333) puts Sechar or S. a Roman mile from Sychem, which he makes a suburb of Neapolis. "A city of Samaria called S." is language not likely to be used of the metropolis Shechem; moreover the name Sychem occurs Acts vii. 16. On the other hand "called" suits the idea that S. is a Jewish nickname for Shechem. Lieut. Conder favours 'Aschar, which is the translation of the Samaritan *Iskar*, not from the Heb. "drunkard," but from a Heb. Aramaic root meaning "to be shut up." This derivation and the de-

scription in John iv. 5, 6 answer accurately to *Aschar*. Jacob's well is at the point where the narrow vale of Shechem broadens into the great plain; it is 2000 yards E. of *Nablûs* (Shechem), which is hidden from it. The tomb of Joseph is a third of a mile northeastward, thence a path ascends to *Aschar* which is visible from Jacob's well. (Pal. Expl. Qy. Stat., July 1877, p. 149.)

Sychem. In STEPHEN'S [see] speech, Acts vii. 16. He tells us that the other patriarchs as well as Joseph were buried there (Josh. xxiv. 32).

Syene. Properly *Seveneh* or *Sebennytas* in the eastern delta (the Heracleopolis of Manetho, called from Hercules the local god), meaning a *key* or *opening*, a S. Egyptian town. "From Migdol to S.," i.e. from the fortress near Pelusium on the N. of Sues to Syene in the far S. towards Ethiopia (Ezek. xxix. 10, xxx. 6); not as A. V. "from the tower of S." The shephord kings had S. for their chief city, whence they are called *Sebennyte* Pharaohs.

Synagogue = Heb. *eedah*, "a congregation" or "appointed solemn meeting," in the pentateuch; *quahal*, a meeting called, represents *ecclesia* "Съездъ" [see]. In the N. T. *synagogue* (Gr.) is used of the Christian assembly only by the most Judaic apostle (Jas. ii. 2). The Jews' malice against Christianity caused Christians to leave the term "synagogue" to the Jews (Rev. ii. 9). The first hints of religious meetings appear in the phrases "before the Lord," "the calling of assemblies" (Isa. i. 13). The sabbaths were observed from an early time by gatherings for prayer, whether at or apart from the tabernacle or temple (1 Sam. xx. 5, 2 Kings iv. 23). Jehoshaphat's mission of priests and Levites (2 Chron. xvii. 7-9) implies there was no provision for regular instruction except the septennial reading of the law at the feast of tabernacles (Deut. xxxi. 10-13). In Ps. lxxiv. 4, 8 (comp. Jer. lii. 13, 17, which shows that the psalm refers to the Chaldean destruction of the sanctuary) the "congregations" and "synagogues" refer to the *tabernacle* or *temple meeting place between God and His people*; "mo'ed mo'ades" in the psalm is the same word as expresses "the tabernacle of congregation," or *meeting between God and His people*, in Exod. xxxiii. 7, comp. xxix. 42, 43. So in Lam. ii. 6, "He (the Lord) hath destroyed His places of assembly." But the other places of devotional meetings of the people besides the temple are probably included. So Ps. cvii. 32, "the congregation of the people . . . the assembly of the elders" (Ezra iii. 1).

The prophets' assemblies for psalmody and worship led the way (1 Sam. ix. 12, x. 5, xix. 20-24). Synagogues in the strict and later sense are not mentioned till after the desecration of the temple by Antiochus Epiphanes. The want of the temple in the Babylonian captivity familiarized the exiles with the idea of spiritual worship independent of locality. The elders often met and sat before the prophet Ezekiel to hear Jehovah's word (Ezek. viii. 1, xi. 15, 16, xiv. 1.

xx. 1); in chap. xxxiii. 31 *the people* also sit before him to hear. Periodic meetings for hearing the law and the prophets read were customary thenceforth on the return (Ezra viii. 15; Neh. viii. 2, ix. 1; Zech. vii. 5; Acts xv. 21). When the Jews could not afford to build a synagogue they built an oratory (*proseuche*) by a running stream or the seashore (Acts xvi. 13). The synagogue was the means of rekindling the Jewish devotion and patriotism which shone so brightly in the Maccabean struggle with Antiochus. The synagogue required no priest to minister; this and the reading of the O. T. prepared the way for the gospel.

Sometimes a wealthy Jew or a proselyte built the synagogue (Luke vii. 5). The kibleh or direction was towards Jerusalem. The structure, though essentially different from the temple (for it had neither altar nor sacrifice), resembled in some degree that of the temple: the ark at the far end contained the law in both; the lid was called the kophereth or mercy seat; a veil hung before it. Here were "the chief seats" sought by the Pharisees and the rich (Matt. xxiii. 6; Jas. ii. 2, 3). In the middle was a raised platform on which several could be together, with a pulpit in the middle for the reader to stand in when reading and to sit when teaching. A low partition separated men on one side from women on the other. Besides the ark for the law (torah) there was a chest for the haphtharoth or roll of the prophets.

In the synagogue a college of elders was presided over by the chief or ruler of the synagogue (Luke vii. 3; viii. 41, 49). The elders were called *parnasim*, "pastors," "shepherds" (Eph. iv. 11, 1 Pet. v. 1), ruling over the flock (1 Tim. v. 17, Heb. xiii. 7); they with the ruler managed the affairs of the synagogue and had the power of excommunication. The officiating minister was delegate (*sheliach*, answering to the term *apostle*, "sent") of the congregation, the forerunner of "the angel (messenger sent) of the church" (Rev. i. 20, ii. 1). The qualifications required were similar to those of a bishop or presbyter; he must be of full age, father of a family, apt to teach (1 Tim. iii. 1-7; Tit. i. 6-9). The *chazzan* or "minister" (Luke iv. 16-20, where Christ by rising indicated that as a member of the synagogue at Nazareth He desired to undertake the office of *naphthir* or reader of the lesson from the prophets, and was at once permitted owing to His fame) answered to our deacon or subdeacon; besides getting the building ready for service he acted as schoolmaster during the week. There were also the ten *batlanim* or *men of leisure*, permanently making up a congregation (ten being the minimum to constitute a congregation), that no single worshipper might be disappointed; also acting as alms collectors. Three were *archisynagogoi*, "chiefs of the synagogue"; then also the "angel" or "bishop" who prayed publicly and caused the law to be read and sometimes preached; and three deacons for alms; the interpreter of the

old Heb. Testament, who paraphrased it; also the theological schoolmaster and his interpreter (Lightfoot, *Hore* iv. 70).

The government of the church evidently came from the synagogue not from the Aaronic priesthood. So also did the worship; with the addition of the new doctrines, the gifts of the Spirit, and the supper of the Lord; fixed liturgical forms, creeds, as the *shema*, "Hear O Israel," etc. (Deut. vi. 4), and prayers, the *kaddish*, *shemoneh esreh*, *berachoth*; [comp. brief creeds, 1 Tim. iii. 16, 2 Tim. i. 13, the Lord's prayer (Luke xi.), the "order" (1 Cor. xiv. 40);] the teaching out of the law, which was read in a cycle, once through in three years. The prophets were similarly read as second lessons; the exposition (*derash*) or "word of exhortation" followed (Acts xiii. 15, xv. 21). The psalms were selected to suit the special times; the times of prayer (*shacharith*, *mincha*, *arabith*) were the third, sixth, and ninth hours (Acts iii. 1, x. 3, 9); so in O. T., Ps. lv. 17, Dan. vi. 10. Clemens Alex. (Strom.) and Tertullian (Orat. xxv.) state the same in the church of the second century. Sunday, Wednesday, and Friday were the devotional days of the synagogue as of the church. The custom of ending the Saturday sabbath with a feast formed the connecting link between the seventh day Jewish sabbath and the first day, Christian Lord's day and Lord's supper (1 Cor. xi. 20, Rev. i. 10). Preparatory abutions (Heb. x. 22; John xiii. 1-15; Tertullian, Orat. xi.), standing in prayer, not kneeling (Luke xviii. 11; Tertullian xxiii.), the arms stretched out (Tertullian xiii.), the face toward the E. (Clemens Alex., Strom.), the Amen in responses (1 Cor. xiv. 16), the leaping as if they would rise towards heaven in the Alexandrian church (Clemens Alex., Strom. vii. 40) as the Jews at the teracent of Isa. vi. (Vitringa 1100, Buxtorf x.), are all reproductions of synagogue customs. However the Hebrew in prayer wears the *tallith* drawn over his ears to the shoulders (a custom probably later than apostolic times), whereas the Christian *man* is bare-headed (1 Cor. xi. 4).

The synagogue officers had judicial power to scourge, anathematize, and excommunicate (Matt. x. 17; Mark xiii. 9; Luke xii. 11, xxi. 12; John xii. 42, ix. 22); so the church (1 Cor. vi. 1-8, xvii. 22; Gal. i. 8, 9; 1 Cor. v. 5; 1 Tim. i. 20; Matt. xxiii. 15-18); also to seize and send for trial before the sanhedrim at Jerusalem (Acts ix. 2, xxii. 5).

The Great Synagogue (Mark vii. 8 "the elders"; Matt. v. 21, 27, 33, "they of old time") is represented in the rabbinical book, *Pirke Aboth*, of the second century A.D., to have succeeded the prophets, and to have been succeeded by the scribes, Ezra presiding; among the members Joshua, the highpriest Zerubbabel, Daniel, the three children, Haggai, Zechariah, Malachi, Nehemiah, Mordecai; their aim being to restore *the crown or glory of Israel*, the name of God as great, mighty, and terrible (Dan. ix. 4, Jer. xxxii. 18, Deut.

vii. 21); so they completed the O. T. canon, revising the text, introducing the vowel points which the Masorete editors have handed down to us, instituting the feast purim, organising the synagogue ritual. Their motto, preserved by Simon high-priest, was "set a hedge about the law." [See SCRIBES.] The only O. T. notice of anything like such a body is Neh. viii. 13, "chiefs of the fathers of all the people, the priests, and the Levites. . . . Ezra the scribe" presiding. The likelihood is that some council was framed at the return from Babylon to arrange religious matters, the forerunner of the sanhedrim. Vitrings's work on the synagogue, published in 1696, is the chief authority. In the last times of Jerusalem 480 synagogues were said to be there (see Acts vi. 9). Lieut. Conder found by measurement (taking the cubit at 16 in.) that a synagogue was 30 cubits by 40, and its pillars 10 ft. high exactly.

There are in Palestine eleven specimens of synagogues existing; two at Kefr Bir'im, one at Meiron, Irbid, Tell Hum, Kerazeh, Nebratein, two at El Jish, one at Umm el Amed, and Safsaf. In plan and ornamentation they are much alike. They are not on high ground, nor so built that the worshipper on entering faced Jerusalem, except that at Irbid. The carved figures of animals occur in six out of the eleven. In all these respects they betray their later origin, as vitally differing from the known form of synagogue and tenets of the earlier Jews. Their erection began probably at the close of the second century, the Jews employing Roman workmen, at the dictation of Roman rulers in the time of Antoninus Pius and Alexander Severus, during the spiritual supremacy of the Jewish patriarch of TIBERIA [see]. Their date is between A. D. 150 and 300 (Pal. Expl. Qy. Stat., July 1873, p. 123).

Syntyches. [See EUODIAS.]

Syracuse. A great city in the E. of Sicily. Paul arrived there from Melita (Malta) on his way to Rome (Acts xviii. 12). A convenient place for the Alexandrian corn ships to touch at, for the haven was good and the water from the fountain Arethusa excellent. The prevalent wind in this part of the Mediterranean, the W. N. W., would carry the vessel from Malta round the S. of Sicily to the eastern shore on which lay S. They waited three days there for the wind, then by a circuitous course, necessitated by the direction of the wind, reached Rhegium.

Syria. LXX. Gr. for Heb. *Aram*, fifth of Shem's sons. *Aram* means the high land N. E. of the Holy Land, extending from the Jordan and the sea of Galilee to the Euphrates; the term means *high*. In Genesis *Aram-Naharaim*, i. e. *Aram* between the two rivers, is Mesopotamia, part of which is *Padan Aram*; and *Laban* who lived there is called the *Aramean* or *Syrian*. *Syria* is by some derived from *Assyria*, by others from *Tyre*, as if *Tsyrta*; by Ritter from *Shur*, the wilderness into which Israel passed out of Egypt (Gen. xxv. 18, Exod. xv. 22, 1 Sam. xxvii. 8), whence the name

was extended over all Syria. The Heb. *Aram* begins on the northern border of Palestine, and thence goes northward to mount Taurus, westward to the Mediterranean, eastward to the Khabour river. Divided into *Aram* or *Syria* of Damascus, *Aram* or *Syria* of Zobah (the tract between Euphrates and Cosloxyria), *Aram* or *Syria* Naharaim (of the two rivers), i. e. *Padan Aram* or *Mesopotamia*, the N. W. part of the land between the Tigris and Euphrates. On the W. two mountain chains run parallel to one another and to the coast from the latitude of Tyre to that of Antioch, viz. *Lebanon* and *Antilebanon*; *Lebanon* the western chain at its southern end becomes *Bargylus*. Mount Amanus, an offshoot of Taurus, meets the two long chains at their northern extremity, and separates *Syria* from *Cilicia*. The valley between *Lebanon* and *Antilebanon* is the most fertile in Syria, extending 230 miles, and in width from 8 to 20 miles. The southern portion is *Cosloxyria* and *Hamath*. The *Litany* in this valley (el Bukaa) flows to the S. W.; the *Orontes* (*nahr el Asi*, i. e. the rebel stream) flows to the N. and N. E. for 200 miles; the *Barada* of Damascus is another river of Syria. The Syrian desert is E. of the inner chain of mountains, and S. of Aleppo; it contains the oasis of *Palmyra*, and towards its western side the productive plain of *Damascus*. The chief towns were *Antioch*, *Damascus*, *Tadmor* or *Palmyra*, *Laodicea*, *Hamath* (*Epiphaneia*), *Hierapolis*, *Heliopolis* or *Baalbek* in *Cosloxyria*, *Chalbyon* or *Aleppo*, *Apamea*, and *Emesa*.

Hamites, as the *Hittites* (the *Khatti* in the monuments), first occupied Syria. Then a *Shemite* element entered from the S. E., e. g. *Abraham*, *Chedor-Immer*, *Amraphel*. In early times *Syria* was divided among many petty "kings," as *Damascus*, *Rehob*, *Maacah*, *Zobah*, *Geshur*, etc. 1 Kings x. 29, "kings of Syria"; 2 Kings vii. 6, "kings of the Hittites." Joshua fought with the chiefs of the region of *Lebanon* and *Hermon* (Josh. xi. 2-18). David conquered *Hadad-zer* of *Zobah*, the *Syrians* of *Damascus*, *Bethrehab*. *Rezon* of *Zobah* set up an independent kingdom at *Damascus*, in *Solomon's* time. *Damascus* became soon the chief state, *Hamath* next, the *Hittites* with *Carchemish* their capital third. Scripture and the Assyrian records remarkably agree in the general picture of Syria. In both the country between the middle Euphrates and Egypt appears parcelled out among many tribes or nations; in the N. the *Hittites*, *Hamathites*, *Phoenicians*, and *Syrians* of *Damascus*; in the S. the *Philistines* and *Idumeans*. *Damascus* in both appears the strongest state, ruled by one monarch from one centre; *Hamath* with its single king is secondary (2 Kings xix. 13, 1 Chron. xviii. 9). In contrast with these two centralised monarchies stand the *Hittites* and the *Phoenicians*, with their several independent kings (1 Kings x. 29, xx. 1). Chariots and infantry, but not horsemen, are their strength. The kings combined their forces for joint expeditions against

foreign countries. *Egypt* and *Assyria* appear in both in the background, not yet able to subdue Syria, but feeling their way towards it, and tending towards the mutual struggle for supremacy in the coveted land between the Nile and the Euphrates (G. Rawlinson, Hist. Illustr. of O. T.). Syria passed under *Assyria* (*Tiglath Pileser* slaying *Resin* and carrying away the people of *Damascus* to *Kir*), *Babylon*, and *Græco Macedonia* successively. At *Alexander's* death *Selencus Nicator* made *Syria* head of a vast kingdom, with *Antioch* (300 B. C.) as the capital. Under *Nicator's* successors Syria gradually disintegrated. The most remarkable of them was *Antiochus IV.* (*Epiphanes*), who would have conquered Egypt but for the mediation of Rome (A. D. 168). Then he plundered the Jewish temple, desecrated the holy of holies, and so caused the revolt of the Jews which weakened the kingdom. The *Parthians* under *Mithridates I.* overran the eastern provinces, 164 B. C. Syria passed under *Tigranes* of *Armenia*, 83 B. C., and finally under *Rome* upon *Pompey's* defeat of *Mithridates* and *Tigranes* his ally, 64 B. C.

In 27 B. C. at the division of provinces between the emperor and the senate Syria was assigned to the emperor and ruled by legates of consular rank. *Jndæa*, being remote from the capital (*Antioch*) and having a restless people, was put under a special procurator, subordinate to the governor of Syria, but within his own province having the power of a legate. [See *BEN-HADAD*, *AHAB*, *HAZÆL* on the wars of the early kings of Syria.]

Abilene, so called from its capital *Abila*, was a *tetrarchy* E. of *Antilibanus*, between *Baalbek* and *Damascus*. *Lysanias* was over it when John began baptizing (Luke iii. 1), A. D. 26. *Pompey* left the principality of *Damascus* in the hands of *Aretas*, an Arabian prince, a tributary to *Rome*, and bound to allow if necessary a Roman garrison to hold it (*Josephus*, Ant. xiv. 4, § 5; 5, § 1; 11, § 7). Under *Augustus* *Damascus* was attached to Syria; *Caligula* severed it from Syria and gave it to another *Aretas*, king of *Petra*. At *Paul's* conversion an "ethnarch of king *Aretas*" held it (2 Cor. xi. 32).

Syrophenician. Mark vii. 26; the woman is a remarkable case of faith outside of Israel, and of Jesus' exceptional healing beyond the precincts of the elect nation, His special sphere; parallel to *Elijah's* ministrations to the widow of *Zarephath* (Luke iv. 26, 27). Mark terms her a "Greek," i. e. a *Gentile*; Matthew (xv. 22) "a woman of Canaan," i. e., like the *Phœnicians* her countrymen, she was a descendant of *Canaan* the accursed race, yet she became blessed by Jesus through faith. *Syrophenicia* is the northern end of the long strip, *Phœnicia*, and had *Tyre* for its capital.

T

Taanach=sandy soil. An old city of *Canaan*. *Joshua* conquered its king (Josh. xii. 21). It was afterwards