

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 490 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 TIBERIAJ [see]. Their date is between A. D. 150 and 300 (Pal. Expl. Qy. Stat., July 1873, p. 123).

Syntychy. [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 *Tsyrja*; 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*, *Chedorlomer*, *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 *Hadadzer* 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

assigned to Manasseh (1 Chron. vii. 29), and became a Levitical city (xvii. 11, 12, xxi. 25). Israel failed to drive out its aboriginal occupants (Jud. i. 27). The scene of Barak's victory was not Taanach or Megiddo, but mount Tabor, near the sources of the Kishon, three miles W. of mount Tabor (*el Mujahiyeh*, "the spring head"): Jud. iv. 7-14. Barak had all the advantage of a rush down the hill upon the foe in the plain, as Napoleon had in his battle of mount Tabor; had the battle been in T. he would have had to come the whole width of the plain to attack from low ground the foe on the spurs of the hills far away from the main bed of the Kishon. "In T." (v. 19) must be a general name for the district of which T. is the capital; or else must be transl. "sandy soil," which abounds all over the plain. "The waters of Megiddo" in Jud. v. 19 are those of the stream Jalud, supplied from springs round *Mejedda*, a ruin near *Beisan* (Bethshean). (Pal. Expl. Qy. Stat., Jan. 1877, p. 13-20.) T. and Megiddo (1 Kings iv. 12) were the chief towns of the fertile tract which forms the western part of the great Esdraelon valley. Now Ta'annuk, a small village with ruins on a flat tell, an hour and a quarter S.E. of Megiddo.

Taanath Shiloh. On the border of Ephraim (Josh. xvi. 6); = *theap- proach of Shiloh* (Gesenius), *the futurity of Shiloh* (Kurtz). Hengstenberg also identifies it with Shiloh (=rest after Canaan was subdued; the Jerusalem Talmud, Megillah i., identifies Taanath Shiloh with Shiloh), making Taanath the old Canaanite name and Shiloh the new Heb. name. But Eusebius (Onom., *Thenath*) makes it ten Roman miles from Neapolis (Sichem) on the way to Jordan, probably the Thena of Ptolemy v. 16, § 5, named with Neapolis as the two chief towns of Samaria; now *Tana*, *Ain Tana*, ruins S.E. of Nablus where are large cisterns (Robinson, Bibl. Res. 295; Ritter xv. 871).

Tabbaoth, children of. Ezra ii. 43, Neh. vii. 46.

Tabbath. S. of Abel Meholah. Conjectured (Smith's Bible Diet.) to be *Tabukhat Fahil*, or terrace of Fahil, a natural bank 600 ft. high, with a long flat top, embanked over against the western face of the mountains E. of the Jordan (Jud. vii. 22).

Tabael: *Tabael*, Heb. A Syrian-like name. The scheme of Rezin of Syria and Pekah of Israel was to set up Tabael's son as a vassal king instead of Ahaz, in Judah. A party in Jerusalem (Isa. vii. 5, 6; viii. 6, 9, 12) favoured the project.

Tabael. A Syrian officer under the Persian government, who joined in writing from Samaria against Jerusalem to Artaxerxes or Pseudo Smerdis (Ezra iv. 7).

Taberah = *burning*. A place in the wilderness of Paran where a fire from Jehovah consumed many Israelites at the outer edge of the camp, for their murmurings (Num. xi. 3, Dent. ix. 22). It was close by Kibroth Hattavaah, and not a separate

encampment; it therefore is not enumerated in Num. xxxiii. 16.

Tabering. Nah. ii. 7: Nineveh's maids "tabering upon their breasts," i.e. beating on them as on a tambourine. The tabor, tabret, or timbrel is the tambourine, a musical instrument beaten as a drum.

Tabernacle. Heb. *mishkan*, *ohel*; Gr. *skēnē*. A miniature model of the earth, as Israel was a pattern to all nations. The earth shall at last be the tabernacle of God's glory, when He will tabernacle with men (Rev. xxi. 3). *Mishkan* is from *shakan* "to dwell," a poetical word, whence comes *shekinah*. As *ohel* represents the outward tent of black goats' hair curtains, so *mishkan* is the inner covering, the curtain immediately on the boards; the two are combined, "the tabernacle of the tent" (Exod. xxxix. 32, xl. 2, 6, 29). "House" (*beth*) applies to the tabernacle when fixed in Canaan, Israel's inheritance; originally appearing in Beth-el; finally designating the church of the N. T. (1 Tim. iii. 15.) *Quodesh* and *miqudash*, "sanctuary," are applied to (1) the whole tabernacle (Exod. xxv. 8), (2) the court of the priests (Num. iv. 12), and (3) in the narrowest sense to the holy of holies (Lev. iv. 6).

The same tabernacle was in the wilderness and in Shiloh; the external surroundings alone were changed (Ps. lxxviii. 60, Josh. xviii. 1, 1 Sam. iii. 15). The inner *mishkan* (Gr. *naos*) was the same, surrounded by an outer covered space into which "doors" led. Samuel slept, not in the inner *mishkan*, but in one of the outer chambers. The whole, including the outer chambers, was called *heekhal* (Gr. *hieron*), "palace." The predominating colour was sky blue (Exod. xxv. 4, xxvi. 4, xxviii. 28, 31, 37); the curtain, loops, veil, high-priest's lace of the breastplate, ephod robe, mitre lace. The three colours employed, blue, scarlet, and purple, were the royal colours and so best suited to the tabernacle, the earthly palace of Jehovah.

The three principal parts of the tabernacle were the *mishkan*, "the DWELLING PLACE"; the tent, *ohel*; the covering, *mikseh*. The materials for the *mishkan* were a great cloth of woven work figured with cherubim, measuring 40 cubits by 28, and a quadrangular enclosure of wood, open at one end, 10 cubits high, 16 wide, and 30 long. The size of the cloth appears from the number and dimensions of the ten breadths ("curtains") of which it consisted (Exod. xxvi. 1-6, 26-28, xxxvi. 31-33). The VEIL [see] was 10 cubits from the back, according to Philo and Josephus. THE TENT was the great cloth of goats' hair, 44 cubits by 30, and five pillars overlaid with gold, and furnished with golden hooks (*zav*, used as to the veil and the tent curtains; *taches*, "quires," belong to the tabernacle cloth and the tent cloth of the sanctuary, Exod. xxvi. 6, 33), from which hung the curtain that closed the entrance. The covering was of rams' and tachash [skins of marine animals, as seals; see BADGER] skins.

Fergusson ably shows that an ordinary tent sheltered the inner *mishkan*. The common arrangement makes (1) the fabric unsightly in form and the beauty of its materials mainly concealed; also (2) drapery could not be strained over a space of 15 feet without heavily sagging, and a flat roof could not keep out rain; also (3) the pins and cords essential to a tent would hardly have place if the curtains were merely thrown over the woodwork and hung down on each side; also (4) the name "tent" implies a structure in *that shape*, not flat roofed; also (5) the five pillars in front of the *mishkan* would be out of symmetry with the four pillars of the veil, and the middle of the five pillars would stand needlessly and inconveniently in the way of the entrance. The five are quite appropriate to the entrance to a tent;



the middle one, the tallest, supporting one end of a ridge pole, 60 ft. long. The heads of the pillars were joined by connecting rods (A.V. "fillets") overlaid with gold (Exod. xxxvi. 38). There were five bars for each side of the structure, and five for the back, the middle bar alone of the five on each wall reached from end to end (xxvi. 28), as here shown.



The red rams' skins covering was over the goats' hair, and the tachash skins above this (ver. 14). The tent cloth was laid over the tabernacle cloth so as to allow a cubit of tent cloth extending on each side in excess of the tabernacle cloth; it extended two cubits at the back and front (ver. 13, xxxvi. 9, 13). The roof angle was probably a right angle; then every measurement is a multiple of five cubits, except the width of the tabernacle cloth, 21 cubits, and the length of the tent cloth, 44. Each



side of the slope would be about 14, half the width of the tabernacle cloth. The slope extends five feet beyond the wooden walls, and five

from the ground. The tent cloth would hang down one cubit on each side. The tent area (judging from the tabernacle cloth) thus is 40 ft. by 20 ft.; the tent cloth overhanging at the back and front by two cubits, i.e. half a breadth. The wooden structure within the tent would have a space all around it of five cubits in width; here probably were eaten the sacrificial portions of meat not to be taken outside, here too were spaces for the priests, like the small apartments round three sides of the temple. The five pillars must have stood five cubits apart.

Each chief measurement of the temple was just twice that of the tabernacle. The holiest place, a square of ten cubits in the tabernacle (according to inference), was 20 in the temple; the holy place in each case was a corresponding double square. The porch, five cubits deep in the tabernacle, was ten in the temple; the side spaces, taking account of the thickness of the temple walls, were five and ten wide respectively; the tabernacle ridge pole was 15 high, that of the temple roof (the holy place) 30 (1 Kings vi. 2). In Ezek. xli. 1 *ohel* is "the tent." Josephus (Ant. iii. 6, § 4) confirms the view, making the tabernacle consist of three parts: the holiest, the holy place, the entrance with its five pillars, the front being "like a gable and a porch." Ferguson observes, "the description (Exod. xxvi. and xxvii.) must have been written by one who had seen the tabernacle standing; no one would have worked it out in such detail without ocular demonstration of the way in which the parts would fit together."

The brazen altar and the tabernacle were the two grand objects within the court. The tabernacle was Jehovah's "dwelling place" where He was to "meet." His people or their representatives (Exod. xxv. 8; xxix. 42, 43; xxvii. 21; xxviii. 12). "The tabernacle (tent of the congregation)" (rather "of meeting" without the article) is in the full designation "the tabernacle of the tent of meeting" (Exod. xl. 2, 29), i.e. not of the people meeting one another, but of Jehovah meeting with Moses, the priest, or the people: "*ohel mo'esi*" (Num. x. 3). "The tabernacle (tent of the testimony)" (i.e. having within it the tables of the law) is another name (Acts vii. 44. Rev. xv. 5), Heb. *eduth* (Exod. xxviii. 21, where it ought to be "the testimony"). The ark contained it; and the lid of the ark, the mercy seat, was the place where Jehovah met or communed with Israel. As the Israelite theocracy was God's kingdom, so the tabernacle was His palace, where the people had audience of God and whence He issued His commands, embodied in the testimony within the ark. The altar of burnt offering outside marks that only through shedding of blood can sinful man be admitted within His courts; and the mercy seat within the veil, sprinkled with blood of the victim slain outside, typifies Christ, our propitiation or propitiatory within the heavenly holy of holies (Rom. iii. 25), who is

the sinner's only meeting place with God. Once admitted within the courts by the propitiation of Christ, we as king priests can offer incense of prayer and praise, as the priests burnt incense with holy fire on the altar of incense within (Ps. cxli. 2, Mat. i. 11). The separation of the church from the world is marked by the exclusion of any but priests from the holy place, and of the people from the congregation whilst unclean; the need of holiness by the various purifications (comp. Ps. xxiv.). The king-priestly functions belonging to Israel in relation to the world, but declined through slowness of faith (Exod. xix. 6, xx. 19; Dent. v. 27, 28), Jehovah keeps for them against Israel's restoration (Isa. lxi. 6, lxvi. 21). The tabernacle represents God dwelling in the midst of Israel, and Israel drawing nigh to God through atonement and with offerings, prayers, and praises. Christ's body is "the antitypical tabernacle which the Lord pitched, not man" (Heb. viii. 2). Through His glorified body as the tabernacle Christ passes into the heavenly holy of holies, God's immediate presence, where He intercedes for us. His manhood is the "tabernacle of meeting" between us and God, for we are members of His body (Eph. v. 30). John i. 14, "the Word was made flesh and tabernacled among us." The "veil's" antitype is His rent flesh, or suffering humanity, through which He passed in entering the heavenly holiest for us (Heb. v. 7, x. 19, 20). His body is the temple (John ii. 19). The tabernacle or temple is also a type of the church founded on Christ, the meeting place between God and man (Eph. ii. 18-22). As 10 (=1+2+3+4) the number for completeness predominates in the tabernacle itself, so five the half of ten, and the number for imperfection, predominates in the courts; four appearing in the perfect cube of the holiest expressed worldwide extension and Divine order. The shittim or acacia wood implied incorruption and imperishableness of Divine truth. As the court represents the Jewish dispensation, so the holy place the Christian and the holiest place the glorified church. The church having passed through the outer court, where atonement has been once for all made, ministers in the holy place, as consisting of king priests (1 Pet. ii. 5, 9; Rev. i. 6, v. 10) without earthly mediator, with prayer, praise, and the light of good works; and has access in spirit already (Heb. x. 19), and in body finally, into the heavenly holiest. In another point of view the court is the body, the holy place the soul, the holiest the spirit.

The tabernacle was fixed at Shiloh (Josh. xviii. 1). Then the ark was taken by the Philistines, and returned to Beale or Kirjath Jearim; then the tabernacle was at Nob and Gibeon until the temple was built (1 Sam. iv., vi., xxi. 1; 1 Chron. xiii. 5, xvi. 39; 2 Sam. vi. 2, 17).

The tabernacle was made in strict accordance with the pattern God revealed to Moses' mind; nothing was left to the taste and judgment of

artificers (Exod. xxv. 9, 40). It answered to the archetype in heaven, of which the type was showed by God to Moses (mentally it is probable) in the mount (Heb. viii. 5). BESALEL [see] of Judah and AHOIAB [see] of Dan were divinely qualified for the work (Exod. xxxi. 3) by being "filled with the Spirit of God in wisdom, understanding, knowledge, and all workmanship." The sin as to the golden calf delayed the execution of the design of the tabernacle. Moses' own "tent" (not *nishkan*, "tabernacle") in this transition stage was pitched far off from the camp (to mark God's withdrawal from apostate Israel) as "the tent of meeting" provisionally, to which only Moses the mediator and his faithful minister Joshua were admitted (Exod. xxxiii. 3-11). Another outline law was given, another withdrawal of Moses to an interview alone with God followed. The people gave more than enough materials (xxvi. 2, 5, 6), and their services as workmen and work-women (xxv. 25). The tabernacle was now erected on the first day of the second year from the exodus, no longer "far off," but in the midst of the camp. Israel was grouped round the royal tabernacle of the unseen Captain of the host, in definite order, His body guards immediately around, the priests on the eastern side, the other three Levite families on the other three sides; Judah, Zebulun, Issachar, outside on the E.; Ephraim, Manasseh, Benjamin on the W.; Dan, Asher, Naphtali on the N.; Reuben, Simeon, Gad on the S. The cloud, dark by day, fiery red by night, rested on the tabernacle so long as Israel was to stay in the same encampment; it moved when Israel must move (xl. 36-38; Num. ix. 15-23). Jehovah's name, the I AM, distinguishing the personal Creator from the creature, excludes pantheism and idolatry, as conversely the seemingly sublime inscription on Isis' shrine at Sais, identifying the world and God, involves both: "I am all that has been, and is, and shall be, and my veil no mortal has withdrawn" (Clemens Alex. de Is. et Osir., 394).

Moses' authorship of the pentateuch is marked by the fact that all his directions concerning impurity through a dead body relate to a tent such as was in the wilderness, nothing is said of a house; but in the case of leprosy a house is referred to (Num. xix. 11, 14, 21; Lev. xiii. 47-69). As to the Levites' service (Num. iii., iv.) of the tabernacle, exact details as to the parts each family should carry on march are given, such as none but an eyewitness would detail. The tabernacle with the camp of the Levites was to set forward between the second and third camps (Num. ii. 17); but chap. x. says after the first camp had set forward the tabernacle was taken down, and the sons of Gershon and Merari set forward bearing the tabernacle, and afterwards the second camp or standard of Reuben. This seeming discrepancy is reconciled a few verses after: the tabernacle's less sacred parts, the outside tent, etc., set out between the first and

second camp; but the holy of holies, the ark and altar, did not set out till after the second camp. The reason was that those who bore the outside tabernacle might set it up ready for receiving the sanctuary against its coming (ver. 14-21). No forger in an age long before modern criticism was thought of would invent such a coincidence under seeming discrepancy.

Tabernacles, Feast of. [See FEASTS.] *Ha succoth*, "feast of ingathering"; *hu asiph* (Exod. xxiii. 16); *Gr. scenopegia* (John vii. 2). Third of the three great feasts; from Tishri 15 to 22 (Lev. xxiii. 34-43); commemorating Israel's passage through the desert. Thanksgiving for harvest (Deut. xvi. 13-15). The rites and sacrifices are specified, Num. xxix. 12-38. The law was read thereat publicly on the sabbatical year (Deut. xxxi. 10-13). Kept with joy on the return from Babylon (Neh. viii.); comp. the contemporary Ps. cxviii. 14, 15, 19, 20, 22-27, in undesignated coincidence, alluding to the feast, the joy, the building of the walls, and setting up of the gates; Zech. iv. 7-10, iii. 9, xiv. 16, 17. The earlier celebration under Zerubbabel was less formal and full according to the law (Ezra iii. 4); therefore it is unnoticed in the statement (Neh. viii. 17) that since Joshua's days till then (when the later celebration under Nehemiah, which was fuller and more exact, took place) it had not been so kept. The people in the wilderness dwelt in tents, not booths (succoth). The primary design was a harvest feast kept in autumn bowers, possibly first in Goshen. The booth, like



MODERN JEWISH TABERNAULEN

the tent, was a temporary dwelling, and so suited fairly to represent camp life in the desert. So Hosea (xii. 9) uses "tabernacles" or "tents" for "booths," when speaking of the feast; the booth was probably used at times in the desert when at certain places they made a more permanent stay during the forty years. It commemorated, with thanksgiving for the harvest which was the seal of their settlement in a permanent inheritance, their transition from nomadic to agricultural life. Its popularity induced Jeroboam to inaugurate his Bethel calf worship with an imitation feast of tabernacles on the 15th day of the eighth month, "which he devised of his own heart" (1 Kings xii. 32, 33), possibly because the northern harvest was a little later, and he wished to break off

Israel from the association with Judah by having a different month from the seventh, which was the legal month. In Jerusalem the booths were built on the roofs, in house courts, in the temple court, and in the street of the water gate and of the Ephraim gate. They were made of boughs of olive, palm, pine, myrtle, and other trees of thick foliage. From the first day of the feast to the seventh the Israelites carried in their hands "the fruit (marg.) of goodly trees, branches of palm, thick trees, and willows" (Lev. xxiii. 40). In one hand each carried a bundle of branches (called *lulab* or "palm" in rabbinical Heb.) and in the other a citron (*hadar*, "goodly trees"). The feast of tabernacles, like passover, began at full moon on the 15th day of the month; the first day was a day of holy convocation; the seven days of the feast were followed by an eighth day, forming no part of it (Lev. xxiii. 34-36; Num. xxix. 35), a day of holy convocation, "a solemn assembly" (*atzereth*), or, as the Heb. denotes, "a closing festival" (2 Chron. vii. 9). On each of the seven days the offering consisted of two rams, 14 lambs a year old, with 13 bulls on the first day, 12 on the second, and so on till on the seventh there were only seven, the whole amounting to 70 bulls; but on the *atzereth* only one bull, one ram, and seven lambs. The booths or, according to Jewish tradition, *huts of boards on the sides covered with boughs on the top*, were occupied only the seven days, not on the *atzereth*.

The feast of tabernacles is referred to in John vii. 2, 37, viii. 12. Jesus alludes to the custom of drawing water from Siloam in a golden goblet and pouring it into one of the two silver basins adjoining the western side of the altar, and wine into the other, whilst the words of Isa. xii. 3 were repeated, in commemoration of the water drawn from the rock in the desert; the choir sang the great hallel, and waved palms at different parts of Ps. cxviii., viz. ver. 1, 25, 29. Virtually Jesus said, I am the living Rock of the living water. Coming next day at daybreak to the temple court as they were extinguishing the artificial lights, two colossal golden candlesticks in the centre of the temple court, recalling the pillar of fire in the wilderness, Jesus said, "I am the Light of the world" (John viii. 1, 2, 12). As the sun by natural light was eclipsing the artificial lights, so Jesus implies, I, the Sun of righteousness, am superseding your typical light. "The last great day of the feast" is the *atzereth*, though the drawing of water was on previous days not omitted. Joy was the prominent feature, whence the proverb, "he who has never seen the rejoicing at the pouring out of the water of Siloam has never seen joy in his life" (Succah v. 1). The



OLIVE BRANCH.

feast was called Hosanna, "save we beseech Thee." Isa. xi. refers to the future restoration of Israel; the feast of tabernacles connected with chap. xii. doubtless will have its antitype in their restored possession of and rest in Canaan, after their long dispersion; just as the other two great feasts, passover and pentecost, have their antitype respectively in Christ's sacrifice for us, and in His writing His new law on our hearts at pentecost. Jewish tradition makes Gog and Magog about to be defeated on the feast of tabernacles, or that the seven months' cleansing shall end at that feast (Ezek. xxxix. 12). Rest after wanderings, lasting habitations after the life of wanderers, is the prominent thought of joy in the feast, alike in its former and in its future celebration.

Tabitha. Aramaic, answering to Heb. *tzebiath*, "a female gazelle," Dorcas (Acts ix. 36), the emblem of beauty. The Christian woman at Joppa, "full of good works and alms deeds" (as making coats and garments for poor widows, comp. Job xxxi. 19, 20), who was raised from the dead by Peter's prayer and words under the Spirit, "T., arise." Many in consequence believed in the Lord. Peter's miraculous cure of Æneas at Lydda was what led T.'s believing friends to send so far, that he should come to them, with the hope of God's power working by him even on the dead. After Christ's example in the case of Jairus' daughter, "Peter put them all forth," and prayed (comp. John xi. 41, 42), and then when he felt he had obtained his request spake the word of power, and gave her his hand to lift her up (Matt. ix. 25; Mark v. 40, 41).

Tablets. [See AMULET.] **Tabar**=height, mound (*tabar* akin to *tzabar*). 1. Ps. lxxxix. 12, "the N. and S. Tabor (i.e. the W.) and Hermon (E. of Jordan) shall rejoice," etc. Their existence and majestic appearance are a silent hymn to their Creator's



praise; the view from T. comprises as much of natural beauty and sacred interest as any in the Holy Land. Accurately answering to its name; a large isolated moundlike mountain, 1865 ft. high, N.E. of Esdraelon plain. On the W. however a narrow ridge connects it with the hills of Nazareth, which lies six or eight miles off due W. The southern end



WOLF.

of the lake of Galilee lies 12 miles off to the E. It consists of limestone; thick forests of oak, etc., cover the sides, affording covert to wolves, boars, lynxes, and reptiles.

The summit is a mile and a half in circuit, surmounted with a four-gated fortress's ruins, with an Arabic inscription on one of the gateways recording its building or rebuilding by the sultan Abu Bekr. Named among Issachar's boundaries (Josh. xix. 33), but the fortified city at mount T.'s base may be meant there. [See CHISLOTH TABOR.] From T. Barak descended with his 10,000 men into the plain, at Deborah's command, and conquered Sisera at the Kishon (Jud. iv. 6-15). [See KEDESH.] Here Zebah and Zalmunna slew Gideon's brothers (viii. 18, 19). Herder makes T. to be meant when Moses says of Issachar and Zebulun (Deut. xxxiii. 19), "they shall call the people unto the mountain, there they shall offer sacrifices of righteousness." The open glades on the summit would form a suitable sanctuary, and were among "the high places" which ensnared Israel in idolatry; so Hos. v. 1, "a net spread upon T.;" Jewish tradition states that here in wait in T. and Misphah intercepted and murdered Israelites going from the northern kingdom up to Jerusalem to worship in Jehovah's temple (comp. ver. 2). Jer. xvi. 18, "as T. is among the mountains," i.e. as it towers high and unique by itself, so Nebuchadnezzar is one not to be matched as a foe. The large bevelled stones among the ruins at the top belong to Roman times.

The Lord's transfiguration Jerome and others assigned to T. But the buildings on T. (see Josephus, B. J. iv. 1, § 8, and 1 Chron. vi. 77) are inconsistent with the solitude "apart" of which the narrative (Matt. xvii. 1, 2) speaks. Moreover the transfiguration took place near Casarea Philippi; this fact, and the reference to the "snow," accord best with mount Hermon being the scene (Mark viii. 27, ix. 1-3). 2. The city of the Merarite Levites (1 Chron. vi. 77). [See CHISLOTH TABOR, Josh. xix. 12.] 3. "The plain of T." *Eelon*, rather "the oak of T." (1 Sam. x. 3.) Identified by Ewald with the oak of Deborah (= *Tabor* differently pronounced), Bebekah's nurse (Gen. xxxv. 8), and the palm of Deborah the prophetess (Jud. iv. 5; the distance from Rachel's sepulchre at Bethlehem is an objection), and the oak of the prophet of Bethel (1 Kings xiii. 14).

Tabrets. Tambourines. "The workmanship of thy tabrets was prepared in thee, in the day that thou wast created," i.e. no sooner wast thou created than, like Adam, thou wast surrounded with tabrets, the emblem of Eden-like joys (Ezek. xxviii. 13).

Tabrimon = good RIMMON [see]. A Syrian god. Father of Benhadad I. (1 Kings xv. 18.)

Tache = clasp, to unite two opposite loops. Exod. xxvi. 6, 83, *queses*, used only as to the tabernacle cloth and the tent cloth; but "hook," *vav*, is used only of the veil and of the tent curtain.

Tachmonite. [See JASHOBEAM.]
Tadmor. 2 Chron. viii. 4. Built by Solomon in the wilderness. Tamar, Heb. (1 Kings ix. 18), meaning "the city of palms," answering to Palmyra from *palma* "a palm." Solomon

fixed on the site, an oasis in the desert which lies between Palestine and Babylonia, as the commercial



RUINS OF PALMYRA.

entrepot between Jerusalem and Babylon. Subsequently it linked Rome and Parthia by the mutual advantages of trade. In Trajan's time it fell under Rome. Called by Hadrian, who rebuilt it, Hadriano-polis. Under the emperor Gallienus the Roman senate made Odenathus, a senator of Palmyra, its king for having defeated Sapor of Persia. On Odenathus' assassination his widow Zenobia assumed the title Queen of the East, but was conquered and made captive (A.D. 273) by the emperor Aurelian. Merchants from the English factory at Aleppo, at the close of the 17th century, visited it, and reported their discoveries (Philos. Transact., A.D. 1696, vol. xix., 88). Aglibelus and Melachbelus, i.e. the summer and the winter sun, are named in one inscription (Bochart, Geogr. Sacr., ii. 8, § 811). Long lines of Corinthian columns still remain, producing a striking effect; probably of the second and third centuries A.D. A fragment of a building bears Diocletian's name. There are remains of walls of Justinian's time. Robt. Wood's "The Ruins of Palmyra," a folio with splendid engravings (A.D. 1753), is the best work on T.; see also chap. xi. of Gibbon's "Decline and Fall of the Roman Empire."

Tahan. Num. xxvi. 35, 1 Chron. vii. 25.

Tahath. 1. 1 Chron. vi. 24, 28, 33. 2. 1 Chron. vii. 20. 3. Grandson of 2; but Burrington makes him son of Ephraim, and slain by the men of Gath in a raid on cattle (1 Chron. vii. 20, 21). Also T. 2 is Tahan.

Tahath. A stage in Israel's desert march between Makheloth (*Nakhel*) and Tarah (*Tawarah*) (Num. xxxiii. 26). Meaning *lower* or *below*. If a district it is probably the mountain region of the *Tyahah* Arabs, the *jebel et Tyh*.

Tahpanhes. A city on the Tanitic branch of the Nile, in Lower Egypt, called by the Greeks *Daphne*. On the N.E. border, near Pelusium, of which it was the outpost; therefore soon reached from Palestine by Johanan (Jer. xliii. 7, 9). Pharaoh had there a "palace" being built or repaired in the prophet's time, with



SYRIAN BRICK MAKERS.

bricks made of clay in a "brick kiln" at the entry. Of the same materials, Jeremiah foretells, should the substructure of Nebuchadnezzar's throne be built, implying that Nebuchadnezzar's throne should be raised

on the downfall of Pharaoh's throne: xvi. 14, "publish in Migdol (E.) . . . Noph (S.) . . . T." (W.); here Jews were dwelling (xlv. 1). In Isa. xxx. 4 it is "Hanes" by contraction. In Jer. ii. 16 "the children of Noph (Memphis, the capital) and Tahapanes" (with which the Jews came most in contact) represent the Egyptians generally, who under Pharaoh Necho slew the king of Judah, Josiah, at Megiddo, and deposed Jehohas for Eliakim or Jehoiakim (2 Kings xxiii. 29, 30, 33-35). Called from the goddess Tphnet. Now *Tel Defenneh*.

Tahpenes. Wife of the Pharaoh (conjectured to be Pausennes of the Tanitic line) who received Hadad the Edomite, when fleeing from David (1 Kings xi. 19). Her sister married Hadad.

Tahrea. 1 Chron. ix. 41. TAREH in viii. 35.

Tahitim-Hodshi, land of. A corrupt text, 2 Sam. xxiv. 6, which not even the LXX. or Syriac help towards understanding. Visited by Job in taking the census, between Gilead and Dan Jaan; therefore is E. of Jordan.

Talent. [See MONEY.] Attic talent = £193 lbs. The Hebrew talent was 3000 shekels; if the shekel be 2s. 6d., = £375. Heb. *kibbar*, "a globe."

Talitha cumi. Aramaic, "damsel, arise"; Christ's words to Jairus' daughter (Mark v. 41). From *talah* "a lamb."

Talmal = furrows. 1. One of the three giant sons of Anak slain at Hebron or Kirjath Arba (their dwelling place at the time of the spies, Num. xiii. 22) by the men of Judah under Caleb (Jud. i. 10, Josh. xv. 14). 2. Of the Geshur royal family, son of king Ammiud; father of David's wife Maacah (2 Sam. xiii. 37); grandfather of Absalom. David formed the unfortunate connection doubtless in his invasion of the Geshurites (1 Sam. xxvii. 8, 2 Sam. iii. 3). His passion for *beauty* at all costs bore its bitter fruits. T. harboured Absalom, the beautiful son of a beautiful mother, when fleeing after murdering his brother Amnon.

Talmon. Neh. xi. 19; 1 Chron. ix. 17; Esra ii. 42, "the children of T.;" Neh. vii. 45, xi. 19.

Tamah, the children of. Neh. vii. 55, Esra ii. 53.

Tamar = a palm. 1. [See JUDAH.] Her importance in the narrative (Gen. xxxviii. 6-30) lies in her being the instrument (though in an incestuous way) of saving from extinction the family and tribe from which Messiah was to spring. Er and Onan were dead; and Judah's wife Bath-sheba, Shelah alone remained; and Judah's parental fears for him, lest if joined to T. he too like his brothers should die, were preventing Judah from giving him as the tribe law required (Deut. xxv. 5, Matt. xxii. 24) to T. She took the desperate measure of helping herself by incest. Phares and Zarah were her sons by Judah; and a fruitful race followed, God not sanctioning but overruling evil to His own good purpose (Rom. iii. 5-8; Ruth iv. 12, 22; Matt. i. 3). 2. Daughter of David and Maacah;

the handsome ABSALOM's [see] beautiful sister; forced by AMNON [see] at his bad friend JONADAB'S [see] abominable suggestion (2 Sam. xiii. 1 Chron. iii. 9). Beauty is a snare unless grace accompany and guard it (Prov. xxxi. 30). T. excelled in baking palatable cakes (*lebibah*, "heart-cakes," with spices as "cordials"). Amnon availed himself of this to effect his design, as if he wished to see the exquisite grace with which she baked before his eyes. She remonstrated at his force, dwelling twice on such baseness being wrought "in Israel," where a higher law existed than in heathendom. Yet such was the low opinion she, in common with the rest of David's children, formed of the king's foolish fondness for his offspring that she believed it would outweigh his regard for the law of God against incest (Lev. xviii. 9, 11). Amnon was his eldest son, from whom he would not withhold even a half sister! Each prince, it appears, had his own establishment, and princesses were not above baking; the king's daughters in their virginity were distinguished by "garments of divers colours." 3. Absalom's sole surviving child, beautiful as her aunt and father; married Uriel of Gibeah, and bore Maachah, wife of Rehoboam king of Judah (1 Kings xv. 2; 2 Chron. xi. 20-22, xiii. 2), and mother of Abijah (2 Sam. xiv. 7).

Tamar. A spot S.E. of Judah (Ezek. xlvii. 12, xlviii. 28). A day's journey S. of Hebron towards Elam (Elath on the Red Sea), according to the Onomasticon.

Tammuz. From *tamsus*, "melted down," referring to the river Adonis fed by the melted snows of Lebanon, also to the sun's decreasing heat in winter, and to Venus' melting lamentations for Adonis. T. was the Syrian Adonis (Jerome), Venus' paramour, killed by a wild boar, and according to mythology permitted to spend half the year on earth and obliged to spend the other half in the lower world. An annual feast was kept to him in June (T. in the Jewish calendar) at Byblos, when the Syrian women tore off their hair in wild grief, and yielded their persons to prostitution, consecrating the hire of their infamy to Venus; next followed days of rejoicing for his return to the earth. The idea fabled was spring's beauties and the river's waters destroyed by summer heat (the river Adonis or nahr Ibrahim in spring becomes discoloured with the heavy rains swelling the streams from Lebanon, which discolouration superstition attributed to T.'s blood); or else the earth clothed with beauty in the half year whilst the sun is in the upper hemisphere, and losing it when he descends to the lower (Ezek. viii. 14). Instead of "weeping for T.," the idol of beauty and licentiousness, the women ought to have wept for the national sins. Christian women, instead of weeping over fictitious tales of morbid love and carnal sorrows, ought to consecrate their fine sensibilities to the active promotion of the glory of Him who is altogether lovely, and whose bitter

and unmerited sufferings should call forth our tears of grateful and glowing love. Imitate Mary who, when all others were gone, stood at the crucified Lord's sepulchre weeping, and so had her tears dried up by the risen Saviour Himself (John xx. 11-16). Isis' relation to Osiris in Egypt was the same as that of Venus to Adonis. *Adoni* means *my lord*, like Baali. Constantine suppressed the worship for its profligacy.

Tanach. Josh. xxi. 25. [See TAANACH.]

Tanhumeth. Jer. xl. 8, 2 Kings xxv. 23.

Tanis. See ZOAN.

Taphath = a *drop*. Solomon's daughter, wife of the son of Abinadab, Solomon's commissariat officer in Dor (1 Kings iv. 11).

Tappuah = *apple*. 1. A city of Judah in the shephelah or low hilly region (Josh. xv. 34); on the lower slopes of the hills, 12 miles W. of Jerusalem. 2. On Ephraim's border, not far from the Mediterranean, "THE LAND OF T.," in the territory of Ephraim but belonging to Manasseh (Josh. xvi. 8, xvii. 8). Having a good spring it is called En Tappuah (xvii. 7). Near the torrent Kanah.

Tappuah. A son of Hebron (1 Chron. ii. 43); perhaps the meaning is a *place* near Hebron where one of Hebron's sons settled, whence the family took its name. Smith's Bible Dict. makes T. colonised by the men of Hebron, the same place as BETH TAPPUAH [see]. But the continuation of the genealogy, and Korah being never mentioned as a *place*, requires Hebron to be a *person*.

Tarah. A stage in Israel's march between Tabath (jebel et Tih) and Mithcah (Num. xxxiii. 27). The region possibly of the *Tawarah* Arabs.

Tarah. In Benjamin. Josh. xviii. 27.

Tares. Matt. xiii. 24-30. *Zizanion*, Arab *zowan*, Heb. *zonin*; *zan* means *nausea*. Not our vetch, but *darnel*; at first impossible to distinguish from wheat or barley, until the wheat's ear is developed, when the thin fruitless ear of the darnel is detected. Its root too so intertwines with that of the wheat that the farmer cannot separate them, without plucking up both, "till the time of harvest." The seed is like wheat, but smaller and black, and when mixed with wheat flour causes dizziness, intoxication, and paralysis; *Lolium temulentum*, bearded darnel, the only deleterious grain among all the numerous grasses. French *ivraie*, "tipsy grass," whence our harmless "rye grass" is named. Hollow professors, having the form without the reality of godliness, nay, even hurtful and bad (Isa. xxix. 13, Matt. xv. 8, Mark vii. 6, Ezek. xxxiii. 31). None but the Lord of the harvest can distinguish the seeming from the real. The attempt to forestall His judgment for the sake of securing a pure church has always failed, and has only



tended to foster spiritual pride and hypocrisy. Trench makes the "tares" *degenerate wheat* (Parables, 91); sin is not a generation but a degeneracy. **Tarpelites.** Ezra iv. 9. Colonists planted in Samaria after Israel's deportation by Assyria. Conjectured to be the Tapyri, a Median tribe E. of Elymais (Ptolemy, vi. 2, § 6), or the Tarpetes, a Mæotic race (Strabo, xi. 495).

Tarshish. Tartessus (as *Asshur* became *Athur*, *Bashan* *Batanæa*), a Phœnician city S. of Spain; the portion of Spain known to the Hebrews (Ps. lxxiii. 10). "The kings of T. . . kings of Sheba," i.e. the wealthy T. in the far W. and Sheba in the S.E. T. was a dependency of Phœnician Tyre. Isa. xxiii. 6, 10 ("pass through thy land as a river, O daughter of T.," i.e. Tartessus and its inhabitants would now that Tyre's strength was disabled pour forth as waters, no longer kept working mines for the parent city), 14, 18; Ezek. xxvi. 15, 18, xxvii. 12. "T. was thy (Tyre's) merchant . . . with silver, iron, tin, and lead, they traded in thy fairs." T. was famed for various metals exported to Tyre; most of them were drawn from Spain and Portugal, tin possibly from Cornwall or from Lusitania or Portugal. "Ships of T." are mentioned often: Ps. xlvi. 7, "Thou brakest the ships of T. with an east wind," alluding with undesigned coincidence to the event recorded 2 Chron. xx. 36, 37; "Jehoshaphat joined himself with Ahaziah king of Israel to make ships to go to T. . . in Ezion Gaber . . . because . . . the Lord hath broken thy works," i.e. wrecked thy ships. The ships of T. built at Ezion Geber on the Elymanic gulf of the Red Sea (1 Kings xxii. 48) were intended by Jehoshaphat to trade with Africa and India; but a copyist in 2 Chron. xx. 36 makes them go to T. It is possible they were carried across the land to the Mediterranean, but more likely that "ships of T." mean large vessels, as our phrase "East Indiamen" does not imply the destination but the *size*; the copyist mistook the phrase for the *destination*. So in 1 Kings ix. 26, x. 22; 2 Chron. ix. 21: the "peacocks" point to India, for southern Asia and the isles of the eastern archipelago are their native home. The names too are of Sanskrit etymology, *tukki*, akin to Tamil *toka*, "the tailed bird," i.e. peacock. So "apes," *kaph*, akin to Sanskrit *kapti*. The Greeks received the peacock from Persia, as the Gr. *taōs* is the Persian *taus*. Strabo makes the Bœtis or Guadalquivir (great stream) be called Tartessus. An island, a town, and a region bore the name. [On Gen. x. 4, which Rawlinson refers to TARSUS, see, at the close.]

Tarsus. Acts ix. 11, xxii. 3, xxi. 39. Paul's birthplace and early residence. Capital of Cilicia, in a plain on the river Cydnus at the foot of the passes northward over mount Taurus into Cappadocia and Lyconia. Through these passes a road led to Lystra and Iconium (Acts xiv.), another road by the Amanian and Syrian gates eastwards to Antioch.

Founded by Sennacherib of Assyria; the Greeks too took part in its colonisation (Strabo xiv. 673), Xenophon



TARBUS.

mentions it (*Tarsoi* in the *Anabasis*). Julius Caesar rewarded T. for fidelity, and Augustus made it a free city, i.e. governed by its own laws and magistrates and free from tribute, but without Roman citizenship, which Paul must have acquired in some



COIN OF TARBUS.

other way. Ranked by Strabo above Athens and Alexandria for its school of literature and philosophy; Athenodorus, Augustus' tutor, the grammarians Artemidorus and Diodorus, and the tragedian Dionysides belonged to T. Here Paul received providentially that training which adapted him for dealing with the polished Greeks on their own ground, quoting Aratus a Cilician poet, Epimenides a Cretan, and Menander the Athenian comedian. He resided in T. at intervals after his conversion (Acts ix. 30, xi. 25); after his first visit to Jerusalem and before his ministry with Barnabas at Antioch, and doubtless at the commencement of his second and third missionary journeys (xv. 41, xviii. 23).

G. Rawlinson thinks Tarshish in Gen. x. 4 can scarcely designate Tartesus, founded not till after Moses, but T. in Cilicia; though said to be founded by Sennacherib, an old settlement doubtless preceded his colony. Thus Tarshish in Gen. x. 4 will represent the Cilicians or the Greeks in Cilicia; it is associated with Kittim or Cyprus, which was near.

Tartak. Idol of the Arvite colonists planted by Esarhaddon in Samaria (2 Kings xvii. 31). Worshipped under the form of an ass (Talmud Bab. Sanhedrin, 63 b.). In Egyptian hieroglyphics the ass symbolises T. (Plutarch Is. and Os. 14.) T. may be of Persian origin, meaning the *prince of darkness*, belonging to the under world or some planet of ill fortune. The Carmanians worshipped Mars with an ass (2 Kings xviii. 31). In Pehlevi *tar thakh* means *deep darkness, hero of darkness*.

Tartan. Next to the Assyrian king in apparent rank. The commander in chief, who commanded his armies in his absence (Isa. xx. 1). One sent against Ashdod by Sargon, distinct from Sennacherib's tartan (2 Kings xviii. 17.) After the tartan came the *rabsharis*, "chief eunuch," who had

right of near approach to the king's person, and introduced strangers and attended to his comforts; then the *rabshakeb*, "chief cupbearer," representing his master in embassies.

Tatnai. A Persian satrap "on this side," i.e. the Jewish side, of the Euphrates (Ezra iii. 5, 6, vi. 6, 13). [See SHETHAR BOZNAI.]

Taxes. [See PUBLICAN.] Each Israelite paid a half shekel as "atonement money" for the service of the tabernacle, the morning and evening sacrifice, the incense, wood, shewbread, red heifers, scapegoat, etc. (Exod. xxx. 13.) This became an annual payment on the return from Babylon: at first only a third of a shekel (Neh. x. 32); afterwards a half, the *didrachma* (Matt. xvii. 24); paid by every Jew wherever in the world he might be (Josephus Ant. xviii. 9, § 1). Under kings the taxes were much increased: a tithe of the soil's produce and of cattle (1 Sam. viii. 15, 17); forced military service, a month every year (ver. 12, 1 Kings ix. 22, 1 Chron. xxvii. 1); gifts, nominally voluntary but really imperative (like the old English "benevolences"), and expected, as at the beginning of a reign or in war (1 Sam. x. 27, xvi. 20, xvii. 18). Import duties on foreign articles (1 Kings x. 15); monopolies of commerce; gold, linen from Egypt (1 Kings ix. 28, x. 28); the first outtings of hay, "the king's mowings" (Amos vii. 1). Exemption from taxes was deemed an ample reward for military service (1 Sam. xvii. 25). The taxes, not the idolatry, of Solomon caused the revolt under his son; and Adoram, as over the tribute, was the chief object of hatred (1 Kings xii. 4, 18). The Assyrian and Egyptian conquerors imposed heavy taxes on the Israelite and Jewish kings, Menahem, Hoshea, Hezekiah, Josiah (2 Kings xv. 20, xvii. 4, xviii. 14, xxiii. 85). Under the Persian Darius Hytaspes each satrap had to pay a fixed sum which he levied from the people with extortion. Judaea had to provide for the governor's household daily maintenance, besides 40 shekels a day (Neh. v. 14, 15). The three sources of revenue were: (1) the *mindah* or "measured payment" or "toll," i.e. direct taxes; (2) the excise on articles of consumption, "tribute," *belo*; (3) "custom" (*halak*), payable at bridges, fords, and stations on the road (Ezra iv. 13, 20). The priests, Levites, singers, porters, and Nethinim were exempted by Artaxerxes (vii. 24). The distress of the people by taxes and forced service is pathetically described (Neh. ix. 37). They mortgaged their lands to buy corn, and borrowed money at one per cent per month, i.e. 12 per cent per year, to pay the king's tribute; failing payment they became slaves to their creditors.

When Judaea fell under Rome, the taxes were farmed, viz. the dues (*telos*) at harbours and city gates, and the poll tax (*census* or *epikephalasion*); the lawfulness of the latter alone the rabbins questioned (Matt. xxii. 17). Judas of Galilee raised a revolt against it (Josephus Ant. xviii. 1, § 6; R. J. ii. 8, § 1). Besides

there was a property tax, the registry and valuation for which took place at Christ's birth and was completed by Quirinus [see CYRENIUS] after Archelaus' deposition (Luke ii. 1, 2). The Christian's rule is Matt. xxiii. 21, Rom. xiii. 7.

Taxing. Luke ii. 1, 2. [See JESUS CHRIST, CYRENIUS, CENSUS.]

Tebah. Gen. xxiii. 24.

Tebaliah. 1 Chron. xxvii. 11.

Tebeth. See MONTH.

Tehinnah. Father or founder of Ir Nahash (city of Nahash, probably father of Abigail, and step sister of David; 2 Sam. xvii. 25, 1 Chron. ii. 16); Eshton's son; of Judah, of the men of Rechab (1 Chron. iv. 12).

Teil: *eelah*. [See OAK.] Royle makes it the terebinth *pistacia*.



TEREBINTH PISTACIA.

whence comes the pistachio nut and Chio turpentine.

Tekoa. 2 Sam. xiv. 2. A town of Judah (2 Chron. xi. 6). Six Roman miles from Bethlehem, (to the S.E.) which was six miles S. of Jerusalem. T. was thus 12 from Jerusalem (Eusebius), but only nine by a shorter route (Jerome). The wise woman whom Joab suborned to persuade David to restore Absalom belonged to T. (2 Sam. xiv.) Rehoboam fortified it (2 Chron. xi. 6). It was Amos' birthplace. Jeremiah, warning Judah to flee southward from the enemy advancing from the N. (Jer. vi. 1), plays upon the sound *tikehu Tekoa*, "blow the trumpet in T." The derivation *taqna*' "to strike" alludes to the stakes struck into the ground to secure the tents of the shepherds who roamed in "the wilderness of T.," which was E. of the town or cluster of pastoral tents.



TEKOA.

Ira, one of David's thirty mighty, was a Tekoite (2 Sam. xxiii. 26). The Tekoites repaired the wall under Nehemiah (iii. 5, 27); but "their nobles put not their necks to the work of their Lord." Contrast iv. 6, "the people had a mind to work" (Jud. v. 23, Col. iii. 23). Amos' [see] familiarity with the T. desert and the danger of a shepherd's life affected his style.

In the lists of Judah (1 Chron. ii. 24, iv. 5) Ashur, Hesron's posthumous son and Caleb's brother is mentioned as father, i.e. founder or prince, of T. Now *Teku'a*; within sight of

"the Frank mountain," the site of Herod's castle, formerly BETHHAC-CEREM [see]; broken columns, heaps of bevelled stones, cisterns, and square foundations of houses, mark the site which is on a broad topped hill, with the remains of a square tower at the N.E.; it commands the view of the level range of the Moabite mountains, affording frequent glimpses of the Dead Sea.

Tel-abib. The hill or mound Abib. The place of Ezekiel's residence among the Jewish captives in Babylonia, on the Che-bar, a branch of the Euphrates (iii. 15); the *nahr Malcha*, Nebuchadnezzar's royal canal.

Tel-harsa, TEL-HARESHA. A Babylonian town from which certain Jews who "could not show . . . whether they were of Israel" returned to Judaea with Zerubbabel (Ezra ii. 59, Neh. vii. 61). Meaning "hill of the wood" (Gesenius).

Tel-melah. Connected with Tel-harsa and Cherub (Chiripha, in Ptolemy). Thelme (Ptolemy v. 20) or "hill of salt," a city of the low salt district near the Persian gulf (Gesenius).

Telah. 1 Chron. vii. 25.

Telaim. Where Saul numbered his host before attacking Amalek (1 Sam. xv. 4). Same as Telem probably. LXX. and Josephus read Gilgal; but no Heb. MS. sanctions this.

Telassar. Isa. xxxvii. 12. **THEL-ASAR**, 2 Kings xix. 12. "Hill (or sanctuary) of Asshur"; a place wrested from the children of Eden by Assyria. Somewhere in western Mesopotamia; associated with Gozan, Haran, and Rezepth, in the hill country above the upper Mesopotamian plain, from which rises the river *Khabour*. The targum on Gen. x. 12 understands T. to be Resen.

Telem. A city in the extreme S. of Judah (Josh. xv. 24). [See **TELAIM**.] Conjectured to be *Kubbet el Baul*, bordering on the *Dhullam* Arabs.

Telen. Ezra x. 24. **TALMON**, Neh. xii. 25.

Tema=desert land. Ishmael's ninth son (Gen. xxv. 15). Founder of an Arab tribe in the northern Arabia Deserta, on the border of the Syrian desert (Job vi. 19); "the troops of T." are the *caravans* on the direct road anxiously "looking for" the return of their companions gone to look for water; the failure of it in the wady and the disappointment depict Job's disappointment at not finding comfort from his friends whose professions promised so much (Isa. xxi. 14, Jer. xxv. 23). *Teyma*, a small town, preserves the name (*Themme* in Ptolemy v. 19, § 6); commanded by the castle El Ablak of a Jew Samuel (A.D. 550), attributed by tradition to Solomon, now in ruins; originally meant to protect the caravan route on the N. of Arabia. Comp. Gen. xxv. 15, "sons of Ishmael, by their towns and castles." The Heb. however for "castles" may mean "hamlets"; see Speaker's Comm., Num. xxxi. 10; for *tor* "a row," viz. of rude dwellings, of stones piled one on another and covered with tent cloths, like the *dovars* in Algeria.

Teman=on the right. So south to

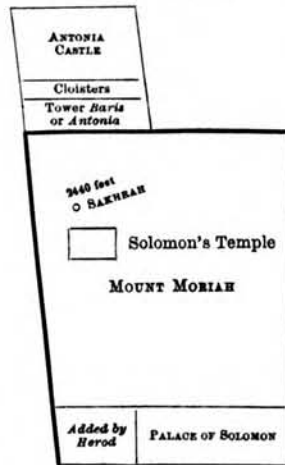
one facing east. Son of Eliphaz, Esau's son (Gen. xxxvi. 11); a duke of Edom. The southern part of Idumea. Habakkuk (iii. 3) confirms this southern position, from which as the starting point in the region of mount Paran the Holy One's coming is northwards. Ezek. xxv. 13 transl. "I will make it desolate from Teman (in the S.) even to Dedan (in the N.W.); they shall fall by the sword," i.e. the whole land of Edom. Famed for wisdom: Jer. xlix. 8, "is wisdom no more in T.?" etc.; comp. 1 Kings iv. 30, and for "mighty men" Obad. 8, 9. Eliphaz the Temanite is mentioned as a wise man in Job ii. 11, xxii. 1. Eusebius and Jerome mention T. as a town 15 miles from Petra, and a Roman post.

Temeni. 1 Chron. iv. 6.

Temple. [See JERUSALEM and TABERNACLE.] David cherished the design of superseding the tent and curtains by a permanent building of stone (2 Sam. vii. 1, 2); God praised him for having the design "in his heart" (1 Kings viii. 18); but as he had been so continually in wars (v. 3, 5), and had "shed blood abundantly" (1 Chron. xxii. 8, 9, xxviii. 2, 3-10), the realization was reserved for SOLOMON [see] his son. The building of the temple marks an era in Israel's history, the nation's first permanent settlement in peace and rest, as also the name "Solomon," man of peace, implied. The

David had prepared in the threshing floor of Ornan the Jebusite." Warren identifies the "dome of the rock" with Ornan's threshing floor and the temple altar. Solomon's temple was there in the Haram area, but his palace in the S.E. of it, 300 ft. from N. to S., and 600 from E. to W., and Solomon's porch ran along the E. side of the Haram area. The temple was on the boundary line between Judah and Benjamin, and so formed a connecting link between the northern and the southern tribes; almost in the centre of the nation. The top of the hill having been levelled, walls of great stones (some 30 ft. long) were built on the sloping sides, and the interval between was occupied by vaults or filled up with earth. The lower, bevelled stones of the wall still remain; the relics of the eastern wall alone being Solomon's, the southern and western added later, but still belonging to the first temple; the area of the first temple was ultimately a square, 200 yards, a stadium on each side, but in Solomon's time a little less. Warren makes it a rectangle, 900 ft. from E. to W., and 600 from N. to S. "The Lord gave the pattern in writing by His hand upon David," and "by His Spirit," i.e. David wrote the directions under Divine inspiration and gave them to Solomon (1 Chron. xxviii. 11-19). The temple retained the general proportions of the tabernacle doubled; the length 60 cubits (90 ft.), the breadth 20 cubits (30 ft.); 1 Kings vi. 2, 2 Chron. iii. 3. The height 30 cubits, twice the whole height of the tabernacle (15) measuring from its roof, but the oracle 20 cubits (double the height of the tabernacle walls, 10), making a perfect cube like that of the tabernacle, which was half, i.e. ten each way; the difference between the height of the oracle and that of the temple, viz. ten cubits, was occupied by the upper rooms mentioned in 2 Chron. iii. 9, overlaid with pure gold. The temple looked toward the E., having the most holy place in the extreme W. In front was a porch as broad as the temple, 20 cubits, and ten deep; whereas the tabernacle porch was but five deep and ten broad. Thus the ground plan of the temple was 70 cubits, i.e. 105 ft., or, adding the porch, 80 cubits, by 40, whereas that of the tabernacle was 40 by 20, i.e. just half. In 2 Chron. iii. 4 the 120 cubits for the height of the porch is out of all proportion to the height of the temple; either 20 (with Syriac, Arabic and LXX.) or 30 ought to be read; the omission of mention of the height in 1 Kings vi. 3 favours the idea that the porch was of the same height as the temple, i.e. 30. Two brazen pillars (*Boaz*=strength is in *Him*, and *Jachin*=He will establish), 18 cubits high, with a chapter of five cubits, in all 23, stood, not supporting the temple roof, but as monuments before the porch (1 Kings vii. 15-22). The 35 instead of 18, in 2 Chron. iii. 15, arose from a copyist's error (confounding *yah*=18 with *lah*=35). The circumference of the pillars was 12 cubits or 18 ft.; the significance

HARAM AREA.



site was the threshing floor of Araunah the Jebusite, whereon David by Jehovah's command erected an altar and offered burnt offerings and peace offerings (2 Sam. xxiv. 18-25; 1 Chron. xxi. 18-30, xxii. 1); Jehovah's signifying by fire His regard as the sacrifice David perceived as the Divine designation of the area for the temple. "This is the house of the Lord God, and this is the altar . . . for Israel" (2 Chron. iii. 1). "Solomon began to build the house of Jehovah at Jerusalem in mount Moriah (Heb. in the mount of the vision of Jehovah) where He appeared unto David in the place that

of the two pillars was *eternal stability and the strength of Jehovah in Israel*, as representing the kingdom of God on earth, of which the temple was the visible pledge, Jehovah dwelling there in the midst of His people.

Solomon (1 Kings vi. 5, 6) built against the wall of the house storeys, or an outwork consisting of three storeys, round about, i.e. against the longer sides and the hinder wall, and not against the front also, where was the porch. Rebates (three for the three floors of the side storeys and one for the roof) or projecting ledges were attached against the temple wall at the point where the lower beams of the different side storeys were placed, so that the heads of the beams rested on the rebates and were not inserted in the actual temple wall. As the exterior of the temple wall contracted at each rebate, while the exterior wall of the side chamber was straight, the breadth of the chambers increased each storey upwards. The lowest was only five broad, the second six, and the third seven; in height they were each five cubits. Winding stairs led from chamber to chamber upwards (vi. 8). The windows (vi. 4) were made "with closed beams" Heb., i.e. the lattice work of which could not be opened and closed at will, as in dwelling houses (2 Kings xiii. 17). The Chaldee and rabbinical tradition that they were narrower without than within is probable; this would adapt them to admit light and air and let out smoke.

They were on the temple side walls in the ten cubits' space whereby the temple walls, being 30 cubits high, outtopped the side storeys, 20 high. The tabernacle walls were ten high, and the whole height 15, i.e. the roof rising five above the internal walls, just half the temple proportions: 20, 30, 10 respectively.

The stone was made ready in the quarry before it was brought, so that there was neither hammer nor axe nor any tool heard in the house while it was building (1 Kings vi. 7). In the Bezetha vast cavern, accidentally discovered by tapping the ground with a stick outside the Damascus gate at Jerusalem, evidences still remain of the marvellous energy with which they executed the work; the galleries, the pillars supporting the roof, and the niches from which the huge blocks were taken, of the same form, size, and material as the stones S.E. of the Haram area. The stone,

soft in its native state, becomes hard as marble when exposed to the air. The quarry is 600 ft. long and runs S.E. At the end are blocks half quarried, the marks of the chisel as fresh as on the day the mason ceased; but the temple was completed without them, still they remain attached to their native bed, a type of multitudes, impressed in part, bearing marks of the teacher's chisel, but never incorporated into the spiritual temple. The masons' Phœnician marks still remain on the stones in this quarry, and the peculiar bevelling of the stones in the temple wall overhanging the ravine corresponds to that in the cave quarry. Compare 1 Pet. ii. 5;

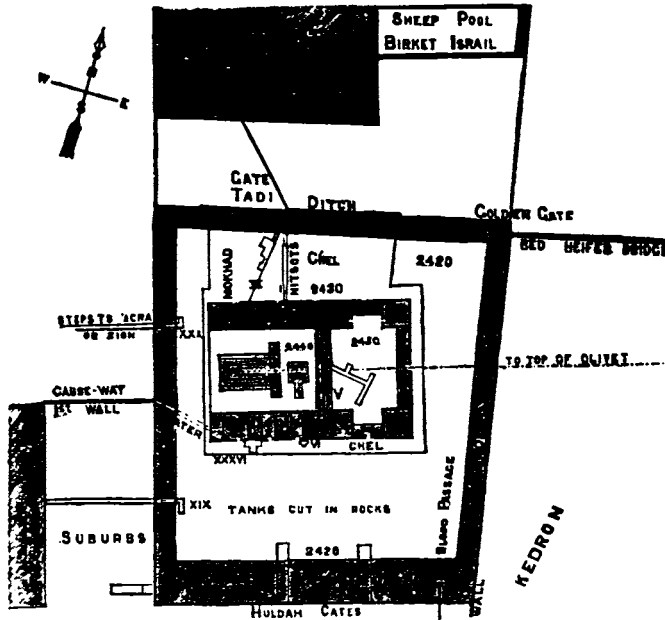


INCISED CHARACTERS

marks cut into or painted on the bottom rows of the wall at the S.E. corner of the Haram, at a depth of 90 ft. where the foundations rest on the rock itself, are pronounced by Deutsch to have been cut or painted when the stones were first laid in their present places, and to be Phœnician letters, numerals, and masons' quarry signs; some are well known Phœnician characters, others such as occur in the primitive substructions of the Sidon harbour.

The interior was lined with cedar of Lebanon, and the floors and ceiling with cypress (*berosh*; A. V. "fir" not so well). There must have been pillars to support the roof, which was a clear space of 30 ft., probably four in the sanctuary and ten in the hall, at six cubits from the walls, leaving a centre aisle of eight cubits (Fergusson in Smith's Bible Dict.).

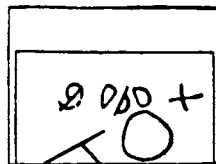
Cherubim, palms, and flowers (1 Kings vi. 29) symbolised the pure and blessed life of which the temple, where God manifested His presence, was the pledge. The costly wood, least liable to corruption, and the precious stones set in particular places, suited best abuilding designed to be "the palace of the Lord God" (1 Chron. xxix. 1). The furniture of the temple was the same mainly as that of the tabernacle. Two cherubim were placed over the ark, much larger than those in the tabernacle; they were ten cubits high, with wings fivecubits long, the tips of which outstretched met over the ark, and in the other direction



PLAN OF TEMPLE AND SURROUNDINGS.

the election of the church, the spiritual temple, in God's eternal predestination, before the actual rearing of that temple (Eph. i. 4, 5; Rom. viii. 29, 30), and the peace that reigns within and above, in contrast to the toil and noise outside in the world below wherein the materials of the spiritual temple are being prepared (John xvi. 33), are the truths symbolised by the mode of rearing Solomon's temple. On the eastern wall at the S.E. angle are the Phœ-

reached to the N. and S. sides of the house. Their faces turned toward the house (2 Chron. iii. 13), not as in the tabernacle (Exod. xxv. 20) toward the mercy seat. Instead of the one seven-branched candlestick ten new ones were made of pure gold, five for the right or N. side and five for the left side of the temple. So there were ten tables of shewbread (2 Chron. iv. 8, 19). Still the candlestick and the shewbread table were each spoken of as one, and probably but one table at a time was served with shewbread. The ten (the world number) times seven (the Divine number) of the golden candlestick=70; and the ten times twelve (the church number) of the shewbread=120, implying the union of the world and the Deity and of the world and the church respectively [see NUMBER]. The snuffers, tongs, basins, etc., were of pure gold. The brazen altar of burnt offering was four times



PHœNICIAN MARKS ON STONES IN TEMPLE WALL.

nician red paint marks. These

TEMPLE

as large as that of the tabernacle; 30 cubits on each side and in height, instead of five (2 Chron. iv. 1). Between this and the temple door was the molten sea of ten cubits from brim to brim, 45 ft. round, holding 2000 baths, i.e. 15,000 or 16,000 gallons of water (3000 in 2 Chron. iv. 5 probably a copyist's error), supported by 12 oxen, three on each side (representing the 12 tribes). It was for the priests' washing, as the laver of the tabernacle. There were besides ten lavors, five on each side of the altar, for washing the outtrails; these were in the inner (1 Kings vii. 36) or higher (Jer. xxxvi. 10) or priests' court, raised above the farther off one by three rows of hewed stone and one of cedar beams (1 Kings vi. 36, 2 Chron. iv. 9). The great court or that of the people, outside this, was surrounded by walls, and accessible by brass or bronze doors (2 Chron. iv. 9). The gates noticed are the chief or E. one (Ezek. xi. 1), one on the N. near the altar (Ezek. viii. 5), the higher gate of the house of Jehovah, built by Jotham (2 Kings xv. 35), the gate of the foundation (2 Chron. xxiii. 5), the foundation's ascent up to the house of Jehovah (1 Kings x. 5, 2 Chron. ix. 11, 2 Kings xvi. 18). Hiram, son of a Tyrian father and Hebrew mother, was the skilled artisan who manufactured the bronze articles in a district near Jordan between Succoth and Zarthan (1 Kings vii. 13, 14, 46; 2 Chron. iv. 16, 17).

SOLOMON [see] dedicated the temple with prayer and thank offerings of 20,000 oxen and 120,000 sheep (1 Kings viii. 1; 2 Chron. v.—vii.). The ritual of the temple was a national, not a personal, worship. It was fixed to one temple and altar, before the Shekinah. It was not sanctioned anywhere else. The Levites throughout the land were to teach Israel the law of their God; the particular mode was left to patriarchal usage and the rules of religious feeling and reason (Deut. xxxiii. 10, vi. 7). The stranger was not only permitted but encouraged to pray toward the temple at Jerusalem; and doubtless the thousands (153,600) of strangers, remnants of the Amorites, Hittites, Perizzites, and Jebusites, whom Solomon employed in building the temple, were proselytes to Jehovah (2 Chron. ii. 17, 1 Chron. xxii. 2). [On its history see JERUSALEM.] Shishak of Egypt, Asa of Judah, Joash of Israel, and finally Nebuchadnezzar despoiled it in succession (1 Kings xiv. 26, xv. 18; 2 Chron. xxv. 23, 24). After 416 years' duration the Babylonian king's captain of the guard, Nebuzaradan, destroyed it by fire (2 Kings xxv. 8, 9).

Temple of Zerubbabel. Erected by sanction of Cyrus, who in his decree alleged the command of the God of heaven (Ezra i. 12), on the same site ("the place where they offered sacrifices") and to reproduce Solomon's temple "with three rows (i.e. three storeys) of great stones, and a row of new timber" (a wooden storey, a fourth, called a talar: Josephus xi. 4, 6; xv. 11, § 1; Ezra vi. 3-12, comp. 1 Kings vi. 36). The golden and silver vessels taken by Nebu-

chadnezzar were restored; the altar was first set up by Jeshua and Zerubbabel, then the foundations were laid (Ezra iii.) amidst weeping in remembrance of the glorious former temple and joy at the restoration. Then after the interruption of the work under ARTAXERXES I. [see, work under ARTAXERXES I. or Pseudo JOSHUA, NEHEMIAH] or Smerdis, the temple was completed in the sixth year of DARIUS [see] (chap. vi.). The height, 60 cubits (vi. 3), was double that of Solomon's temple. Josephus confirms this height of 60 cubits, though he is misled by the copyist's error, 120, in 2 Chron. iii. 4. Zerubbabel's temple was 60 cubits broad (Ezra vi. 3) as was Herod's temple subsequently, 20 cubits in excess of the breadth of Solomon's temple; i.e., the chambers all round were 20 in width instead of the ten of Solomon's temple; probably, instead of as heretofore each room of the priests' lodgings being a thoroughfare, a passage was introduced between the temple and the rooms. Thus the dimensions were 100 cubits long, 60 broad, and 60 high, not larger than a good sized parish church. Not merely (Hag. ii. 3) was this temple inferior to Solomon's in splendour and costly metals, but especially it lacked five glories of the former temple: (1) the ark, for which a stone served to receive the sprinkling of blood by the high-priest on the day of atonement; (2) the sacred fire; (3) the Shekinah; (4) the spirit of prophecy; (5) the Urim and Thummim. Its altar was of stone, not brass (1 Macc. iv. 45), it had only one table of shewbread and one candlestick. Antiochus Epiphanes profaned this temple; afterwards it was cleansed or dedicated, a new altar of fresh stones made, and the feast of dedication thenceforward kept yearly (John x. 22). But "the glory of this latter house was greater than of the former" (Hag. ii. 9) because of the presence of Messiah, in whose face is given the light of the knowledge of the glory of God (2 Cor. iv. 6, Heb. i. 2) as Himself said, "in this place is one (Gr. 'a something greater,' the indefiniteness marking the infinite vastness whereby He is greater than the temple" (Matt. xii. 6), and who "sat daily teaching in it" (xxvi. 55).

The Millennial Temple at Jerusalem. (See Ezek. xl.—xlviii.) The dimensions are those of Solomon's temple; an inner shrine 20 cubits square (Ezek. xli. 4); the nave 20 by 40; the chambers round ten wide, including the thickness of the walls; the whole, with the porch, 40 by 80; but the outer court 500 reeds on each of its sides (xlii. 16), i.e. a square of one mile and one seventh, considerably more than the area of the old Jerusalem, temple included. The spiritual lesson is, the church of God, the temple of the Holy Ghost, hereafter to be manifested on earth, shall be on a scale far surpassing its present dimensions; then first shall Jehovah be worshipped by the whole congregation of the earth, led by Israel the leader of the grand choir.

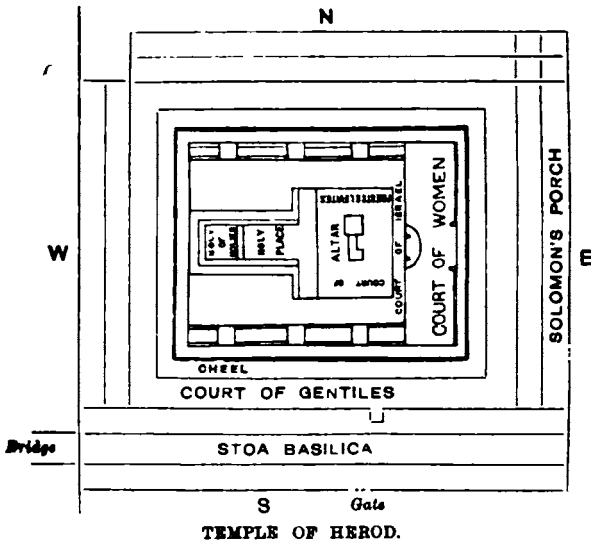
The temple of Herod had an outer court which with porticoes, measuring 400 cubits every way, was a counterpart on a smaller scale to the outer court of Ezekiel's temple and had nothing corresponding in Solomon's temple or Zerubbabel's. No ark is in it, for Jehovah the ark's Antitype shall supersede it (Jer. iii. 16, 17; Mal. iii. 1). The temple interior waits for His entrance to fill it with His glory (Ezek. xliii. 1-12). No space shall be within its precincts which is not consecrated; whereas in the old temple there was a greater latitude as to the exterior precincts or suburbs (2 Kings xxiii. 11). "A separation" shall exist "between the sanctuary and the profane place"; but no longer the partition wall between Jew and Gentile (Eph. ii. 14, Ezek. xlii. 20). The square symbolises the kingdom that cannot be moved (Dan. ii. 44, Heb. xii. 28, Rev. xxi. 16). The full significance of the language shall not be exhausted in the millennial temple wherein still secular things shall be distinguished from things consecrated, but shall be fully realized in the post-millennial city, wherein no part shall be separated from the rest as "temple," for all shall be holy (Rev. xxi. 10-12). *The fact that the Shekinah glory was not in the second temple whereas it is to return to the future temple proves that Zerubbabel's temple cannot be the temple meant in Ezekiel* (comp. xliii. 2-4). Christ shall return in the same manner as He went up, and to the same place, mount Olivet on the E. of Jerusalem (Ezek. xi. 23, Zech. xiv. 4, Acts i. 9-12). The Jews then will welcome Him with blessings (Luke xiii. 35); His triumphal entry on the colt was the type (xix. 38). As the sacrificial service at the tabernacle at Gibeon and the ark service of sacred song for the 30 years of David's reign, before separate (2 Sam. vi. 17; 2 Chron. i. 3, 4; called "the tabernacle of David" Amos ix. 11, 12; Acts xv. 16; 1 Chron. xiii. 3, xvi. 37, 39), were combined in Solomon's temple, so the priestly intercessory functions of our High-priest in heaven and our service of prayer and praise carried on separately on earth, during our Judaic-catholic dispensation, shall in the millennial temple at Jerusalem be combined in perfection, viz. Christ's priesthood manifested among men and our service of outward and inward liturgy. In the final new and heavenly Jerusalem on the regenerated earth, after the millennium, Christ shall give up the mediatorial and sacerdotal kingdom to the Father, because its purpose shall have been fully completed (1 Cor. xv. 24, 28); so there shall be no temple, "the Lord God Almighty and the Lamb shall be the temple" (Rev. xxi. 22).

Herod's temple (which was essentially the continuation of Zerubbabel's temple; comp. Hag. ii. 9). [See JERUSALEM.] Josephus gives the ground plan accurately; but the height he exaggerates. As the temple was profaned by the Roman siege, there was no means of convicting him of error as to elevations. The nave was like

Solomon's and still more Zerubabel's; but surrounded by an inner enclosure, 180 by 240 cubits, with porches and ten magnificent gateways; there was a high wall round the vast square with a colonnade of two rows of marble pillars, forming a flat roofed cloister, and on the S. side three rows, 35 ft. high. Beyond this was an outer enclosure, 400 cubits or one stadium each way, with porticoes exceeding in splendour all the temples of the ancient world, supporting a carved cedar roof; the pavement was mosaic. Herod sought to rival Solomon, reconcile the Jews to his dynasty as fulfilling Hag. ii. 9 that the glory of the latter temple should be greater than that of the former, and so divert them from hopes of a temporal Messianic king (Josephus, Ant. xv. 11 § 1, 5; xx. 9, § 7; B. J. i. 21, § 1): he employed 10,000 skilled workmen, and 1000 priests acquainted with fine work in wood and stone; in one year and a

ft. distance from the S.W. angle. They consist of a massive double archway on the level of the ground, opening into a square vestibule 40 ft. each way. In the centre of this is a pillar crowned with a Corinthian capital, the acanthus and the water-leaf alternating as in the Athenian temple of the winds, an arrangement never found later than Augustus' time. From the pillar spring four flat segmental arches. From the vestibule a double tunnel 200 ft. long leads to a flight of steps which rise to the surface in the court of the temple just at the gateway of the inner temple which led to the altar; it is the one of the four gateways on the S. side by which any one arriving from Ophel would enter the inner enclosure. The gate of the inner temple to which this passage led was called "the water gate": Neh. xii. 37 (Talmud, Mid. ii. 6). Westward there were four gateways to the outer enclosure of

causeway still remaining, 600 ft. from the S.W. angle. Previously outward stairs (Neh. xii. 37, 1 Kings x. 5) led up from the western valley to the temple. Under Herod the causeway and bridge communicated with the upper city, and the two lower entrances led to the lower city, "the city of David." The stoa basilica or royal porch overhanging the S. wall was the grandest feature of all (Josephus, Ant. xv. 11, § 5), consisting of the three rows of Corinthian columns mentioned above, closed by a fourth row built into the wall on the S. side, but open to the temple inside; the breadth of the centre aisle 45 ft., the height 100; the side aisles 30 wide and 50 high; there were 40 pillars in each row, with two odd ones forming a screen at the end of the bridge leading to the palace. A marble screen three cubits high in front of the cloisters bore an inscription forbidding Gentiles to enter (comp. Acts xii. 28). Ganneau has found a stone near the temple site bearing a Greek inscription: "no stranger must enter within the balustrade round the temple and enclosure, whosoever is caught will be responsible for his own death." (So Josephus, B. J. v. 2, Ant. xv. 11, § 5.) Within this screen or enclosure was the flight of steps up to the platform on which the temple stood. The court of the women was eastward (Josephus, B. J. v. 5, § 3), with the magnificently gilt and carved eastern gate leading into it from the outer court, the same as "the Beautiful gate" (Acts iii. 2, 11). "Solomon's porch" was within the outer eastern wall of the temple, and is attributed by Josephus (Ant. xv. 11, § 3, xx. 9, § 7; B. J. v. 5, § 1, 3) to Solomon; the Beautiful gate being on the same side, the people flocking to see the cripple healed there naturally ran to "Solomon's porch." Within this gateway was the altar of burnt offering, 50 cubits square and 15 high, with an ascent to it by an inclined plane. On its south side an inclined plane led down to the water gate where was the great cistern in the rock (Barclay, City of the Great King, 526); supplying the temple at the S.W. angle of the altar was the opening through which the victims' blood flowed W. and S. to the king's garden at Siloam. A parapet one cubit high surrounding the temple and altar separated the people from the officiating priests (Josephus, B. J. v. 5, § 6). The temple, 20 cubits by 60 cubits, occupied the western part of this whole enclosure. The holiest place was a square cube, 20 cubits each way; the holy place two such cubes; the temple 60 cubits across and 100 E. and W.; the facade by adding its wings was 100, the same as its length E. and W. (Josephus, B. J., v. 5, § 4.) Warren (Athensum, No. 2469, p. 265) prefers the Mishna's measurements to Josephus' (Ant. xv. 11, § 3), and assumes that the 600 ft. a side assigned by Josephus to the courts refer to cubits not feet, Josephus applied the 600 (feet) of the inner court's length to the 600 (cubits) of the outer court. The E., W., and S. walls of the present



half the temple was ready for the priests and Levites; in eight the courts were complete; but for the 46 years up to Jesus' ministry (John ii. 20) various additions were being made, and only in the time of Agrippa II. the works ceased. The temple occupied the highest of terraces rising above one another; it occupied all the area of Solomon's temple with the addition of that of Solomon's palace, and a new part added on by Herod at the S.W. corner by artificial works; Solomon's porch lay along the whole E. side. Gentiles had access to the outer court. The gates were: on the W. side, one to Zion, two to the suburbs, and one by steps through the valley into the other city. Two subterranean passages on the S. led to the vaults and water reservoirs of the temple. On the N. side of the temple, the fortress commanding the temple. The only remains of Herod's temple *in situ* are the double gates on the S. side at 365

the temple (Josephus, Ant. xv. 11, § 5). The most southern (the remains of which Robinson discovered) led over the bridge which joined the



FOUNTOUR OF FALLEN ARCH DISCOVERED BY CAPTAIN WARREN.

stoa basilica of the temple to the royal palace. The second was discovered by Barclay 270 ft. from the S.W. angle, 17 ft. below the level of the S. gate. The third was about 225 ft. from the N.W. angle of the temple area. The fourth led over the

Moslem sanctuary, and a line drawn parallel to the northern edge of the raised platform, eight cubits N. of the Golden gate, measuring respectively 1090, 1138, 922, and 997 ft. (i.e. averaging 593 cubits), closely approach Josephus' 600. Allow eight cubits for the wall all round, 30 for width of cloisters N., E., and W. sides, and 105 ft. for the S. cloister, and we have 505 cubits for inner sides of the cloisters, closely approaching the talmudic 500 cubits. The Golden gate (its foundations are still existing) continues the double wall of the northern cloisters to the E., just as Robinson's arch led from the southern cloisters to the W.; on this gate "was portrayed the city Shushan; through it one could see the high-priest who burnt the heifer and his assistants going out to mount Olivet." On the E. wall stood Solomon's porch or cloister (Josephus, Ant. x. 9, §7). The temple's W. end coincides with the W. side of the raised platform, and its S. side was 11 ft. S. of the S. end of this same platform. Josephus states (Ant. xv. 11, §5; xx. 8, §11; B. J. ii. 16, §3) that king Agrippa built a dining room (overlooking the temple inner courts) in the palace of the Asmonæans, at the N. end of the upper city overlooking the *xystus* where the bridge (Wilson's arch) joined the temple to the *xystus*; it was the southern portion of the inner court that his dining room overlooked. The altar stood over the western end of the souterrain, which was probably connected with the water system needed for the temple, and with the blood passage discovered at the S.E. angle of the Moslem sanctuary, and with the gates Mokhad, Nitotz, and Nicanor (Ant. xv. 11, §6). Warren's plan of the temple is drawn from the Talmud. The Huldah gates answer to the double and triple gates on the S. side; the western gates are still *in situ*, that from the souterrain is the gate leading down many steps to the Acra. S. of this is the causeway still *in situ* (except at Wilson's arch) over the valley N. of the *xystus* to the upper city along the first wall. The cubit assumed is 21 inches.

The Jews' "house was left desolate," according to Christ's prophecy 37 years before the event; though Titus wished to spare it, the fury of his soldiers and the infatuation of the Jewish zealots thwarted his wish, and unconsciously fulfilled the decree of God; and fragments of old pottery and broken lamps now are found where the light of Jehovah's glory once shone. Hadrian, A.D. 130, erected on the site a temple to Jupiter Capitolinus. The apostate emperor Julian tried to rebuild the temple, but was thwarted by balls of fire which

interrupted the workmen. The mosque of Omar has long stood on the site of the temple in the S.W. of the Haram



ANCIENT MARKS ON HANDLES OF JARS.

area. But when "the times of the Gentiles shall be fulfilled," and when the Jews shall look to Jesus and say, "Blessed is He that cometh in the name of the Lord," the kingdom with its temple will come again to Israel (Luke xiii. 35; xxi. 24; Acts i. 6, 7). [See VEIL.]

Ten Commandments. [See LAW.]

Tent: *ohel*, "tabernacle"; *mishkan*, "dwelling"; *sukkah*, "booth"; *quubbah*, "recess" (Num. xxv. 8). The characteristic dwelling of the keepers of cattle, the nomad races, of whom Jabal was the father (Gen. iv. 20). The stay of Israel in Egypt weaned them from tent life and trained them for their fixed home in Canaan. The pastoral tribes Reuben, Gad, and half Manasseh, still in part retained the tent life E. of Jordan (Josh. xxii. 8). The phrase "to your tents, O Israel," remained as a trace of the former nomad state, when the nation was no longer so (1 Kings xii. 16). Agriculture was sometimes associated with tent life, as in Isaac's case (Gen. xxvi. 12), and probably in Heber's case (Jud. iv. 11-22). **Hazerim** (Deut. ii. 23) is not a proper name, but means nomad "villages" or "enclosures," a piece of ground surrounded with a rude fence, in which tents were pitched and cattle tethered at night for safety from marauders; or as the Yezidee tent in Syria, a stone wall five feet high, roofed with goats' hair cloth raised on long poles. So **Hazar-addar** in the S. and **Hazar-erran** in the N. (Num. xxxiv. 4, 9.) Some tents are circular, resting on one central pole; others square on several poles. The better kind are oblong, and divided by a curtain into an outer apartment for the males and an inner one for the females. Hooks are fixed in the poles to hang articles on (Isa. xxii. 23, 24). To the rain-proof goats' hair covering a cloth is sewn or twisted round a stick, to the ends of which are tied leathern loops. To these loops one end of the tent ropes is fastened, the other being tied to a hooked sharp pin of wood which they drive into the ground with a mallet; such a nail and mallet **Jael** used (Jud. iv. 21). The patriarchs' wives had separate tents (Gen. xxiv. 67, xxxi. 33). The beauty of Israel's orderly and wide encampment by the four parallel brooks running westward into Jordan is compared to trees in rows in beautiful gardens, such as Balaam had seen along his own river Euphrates (Num. xxiv. 5, 6). The quickness and ease with which tents can be struck, leaving their tenants without covering in the lonely desert, is Paul's image for the speedy dissolution of our mortal body, preparatory to our abiding resurrection home (2 Cor. v. 1).

Terah. Tenth from Noah through Shem; father of Abram, Nahor, and Haran (Gen. xi. 27). Accompanied Abram from Ur on the way to Canaan (an act of faith on the part of one so very old; persuaded by his godly son), but died at Haran when 205 years old. He was 70 when Haran his eldest son was born, 130 when **ABRAM** [see **ABRAHAM**] was born (Gen. xi. 26, 32, xii. 4; Acts vii. 2-4).

Teraphim. [See **IDOL**.] Sometimes left untranslated; elsewhere "images," "idolatry" (Gen. xxxi. 19, 30, 34, xxxv. 2, "strange gods"). Worshiped by Abram's kindred in Mesopotamia (Josh. xxiv. 14). Images in human form; Maurer thinks busts, cut off at the waist, from *teraph* "to cut off," tutelary household gods; small enough to be



BABYLONIAN IDOL.

hidden beneath the camel's furniture or palanquin on which Rachel sat. Michal put them in David's bed to look like him (1 Sam. xix. 13; Jud. xvii. 5, xviii. 14, 17, 18, 20). Condemned as idolatrous (1 Sam. xv. 23, 2 Kings xxiii. 24). Used for divination (Ezek. xxi. 21, Zech. x. 2), and to secure good fortune to a house, as the penates. From Arabic *tarafa*, "to enjoy the good things of life," according to Gesenius. The Syrian *teraph* means "to inquire" of an oracle, Heb. *to'reph* "an inquirer" (Hos. iii. 4, 5). The Israelites used the *teraphim* for magic purposes and divination, side by side with the worship of Jehovah. Akin perhaps to *seraphim*, the recognised symbol attending Jehovah; so perverted into a private idol meant to represent Him, a talisman whereby to obtain responses, instead of by the lawful priesthood through the Urim and Thummim. [See **GATE**.]

Teresh. One of the two eunuchs or chamberlains who kept the door of Ahasuerus' palace. Hanged on Mordecai's information for attempting to assassinate the king (Esth. ii. 21, vi. 2).

Tertius. Paul's amanuensis in writing the epistle to the Romans (xvi. 22) from Corinth. His greeting inserted in the middle of Paul's greetings to the Romans shows that he was well acquainted with the Roman Christians, "I Tertius, who wrote this epistle, salute you in the Lord"; his name too makes it likely he was a Roman.

Tertullus. A diminutive of Tertius. The Latin professional orator employed by the highpriest Ananias to prosecute Paul before Felix at Caesarea (Acts xxiv. 1). As the law proceedings were probably conducted in Latin, Roman or at least Italian advocates were commonly employed in the provinces. Greek may have been used in the Syrian law courts, as indeed the emperors permitted it even at Rome (Dio Cassius, lvii. 15). Still his address has a Latin tinge. It was a common rhetorical device to conciliate the judge by flattery. **FELIX** [see] by putting down some



LAMP, FOUND BY CAPT. WARREN.



POTTERY TRADE MARKS.

rebels gave just enough colour to T.'s eulogy to make its general falsehood the more glaring. [See PAUL.] Ver. 6-8, "who also hath gone about . . . wherof we accuse him," are omitted in the oldest MSS. Sin., Vat., Alex.

Testament. [See COVENANT, HEIR, WILLS.]

Tetrarch. Properly governor of the fourth part of a larger province and kingdom, i.e. a *tetrarchy*. The title "king" is applied by courtesy, not right, to HEROD [see] "the tetrarch" (Luke iii. 1, Mark vi. 14). As Archelaus was "ethnarch" over half of Herod the Great's whole kingdom, so Philip and Antipas had divided between them the remaining half, and were each "tetrarch" over the fourth; Herod over Galilee; Philip over Ituræa and Trachonitis; Lysanias over Abilene. Caligula annexed the three tetrarchies to the kingdom of Herod Agrippa I., whom he honoured with the title "king" (Acts xii.).

Thaddæus. Mark iii. 18. Same as Lebbaeus or Judas not Iscariot (John xiv. 22). [See JUDE.] Sin. and Vat. MSS. read in Matt. x. 3 only "Thaddæus," omitting "and Lebbaeus whose surname was."

Thahash. Gen. xxii. 24.

Thamah, the children of. Esra ii. 53.

Thamar, TAMAR. Matt. i. 3.

Thank offering, PEACE OFFERING. [See SACRIFICE.] Eucharistic, indicating that the offerer was already by the atonement at peace with God (Lev. iii., vii. 11-34, xxiii. 19-20). Spontaneous, "at your own will" (ix. 5); the only regularly recurring one was that of two firstling lambs at pentecost. The meat offering on the other hand was regularly ordained. Periods of extraordinary solemnity or joy were the times of peace offerings: as Exod. xxiv. 5; Lev. ix. 18; Josh. viii. 31; 1 Sam. xi. 15; 2 Sam. vi. 17; 1 Kings viii. 63, ix. 25; 2 Chron. xxx. 22; see also Jud. xx. 26, 2 Sam. xxiv. 25.

Thara. Luke iii. 34. TERAN [see].

Tharshish, TARSHISH [see]. 1. 1 Kings x. 22. 2. Son of Bilhan, a Benjamite (1 Chron. vii. 10).

Theatre. The theatre was anciently in the open air; semicircular; the seats in tiers above one another; the stage on a level with the lowest seats. Besides the performance of dramas, public meetings were often in the theatre, as being large enough almost to receive "the whole city" (Acts xix. 29); so at Ephesus the theatre was the scene of the tumultuous meeting excited by Demetrius. The remains of this theatre still attest its vast size and convenient position [see EPHESUS and DIANA].



AMPHITHEATRE, EPHESUS.

In 1 Cor. iv. 9 "spectacle" is lit. "theatrical spectacle," a spectacle in which the world above and below is the theatre, and angels and men

the spectators. Heb. x. 33, "made a grazing stock (*theatrizonomenoi*) by afflictions"; as criminals often were exhibited to amuse the populace in the amphitheatre, and "set forth last" in the show to fight with wild beasts (Tertullian, de Pudicitia, xiv.): Heb. xii. 1. In the theatre Herod Agrippa I. (Acts xii. 21-23; Josephus, Ant. xix. 8, § 2) gave audience to the Tyrian envoys, and was struck dead by God.

Thebes. See No.

Thebes. Heb. *teebetz*, "brightness." A town near Shechem. Besieged by ANIMFLECH [see]. A woman with a millstone, from the tower which was the last stronghold not yet taken, killed him (Jud. ix. 50-55, 2 Sam. xi. 21).

Thelassar. 2 Kings xix. 12. [See TELASSAR.]

Theophilus. Called "most excellent" or "noble" (*kratiste*), a magisterial designation (Luke i. 3, Acts i.; comp. xxiii. 26, xxiv. 3, xxvi. 25). Luke addressed both his works, forming one whole in two parts, to him, in order to give a more orderly written narrative, from the very beginning down to the journey of Paul to Rome, of those truths in which he had been "instructed" orally (*katechethês*). Tradition connects T. with Antioch. The special adaptation of Luke's Gospel to Gentiles implies T. was a Gentile. The epithet *kratiste* implies his rank, as also does the more elegant style of Luke's dedication (i. 1-4) as compared with that of the rest of the Gospel which is more derived from existing brief memoirs embodied by the evangelist. The idea of T. being an imaginary person (the name meaning *friend of God*) is at variance with the simplicity of the N. T. writers, and especially the evangelists.

Thessalonians, Epistles to. FIRST EPISTLE. *Authenticity.* Ignatius, ad Polyc. 1, Ephes. 10, says "pray without ceasing" (1 Thess. v. 17); so Polycarp, ad Philipp. 4. This epistle is in the Muratorian Canon, that of Marcion, and Laodicea, A.D. 364. Irenæus (adv. Hæc. v. 6, § 1) quotes v. 23; Clement of Alexandria (Pæd. i. 88) quotes ii. 7; Tertullian (de Resurr. Carnis 24) quotes i. 9, 10, v. 1; Caius in Euseb. (Ecl. Hist.) vi. 20, Origen (contra Cels. iii.), also confirm it. Tertullian quotes this epistle 20-times.

AIM. After imprisonment and scourging at Philippi, Paul (chap. ii. 2) passed on to THESSALONICA [see]. With Silas (Acts xvi. 3, xvii. 1-9, 14) and Timothy he founded the church there (chap. i. 1, iii. 1-6; 2 Thess. i. 1). The Jews rejected the gospel when preached for three successive sabbaths; a few however "believed, and consorted with Paul and Silas, and of the devout (i.e. proselytes to Judaism) Greeks a great multitude, and of the chief women not a few." Amidst trials (chap. i. 6, ii. 13) from their own countrymen and from the Jews (ver. 14-16) the converts "received the word with joy of the Holy Ghost." His stay at Thessalonica was probably longer than the three weeks recorded in Acts xvii. 2, for some time is implied in his labouring there for support (1 Thess. ii. 9; 2 Thess. iii.

8), in his receiving supplies there more than once from Philippi (1 Tim. iv. 16), in his receiving many converts from the Gentiles (chap. i. 9, and according to Alex. MS. of Acts xvii. 4, though not the Sin. and Vat. MSS., "of the devout [and] of the Greeks a great multitude"), and in his appointing ministers. He probably (comp. Acts xvii. 46, xviii. 6, 7, xix. 8, 9) preached first to the Jews; then, when they rejected the message, to the Gentiles. Thenceforth he held the church assemblies in the house of Jason (xvii. 5), his "kinsman" (Rom. xvi. 21). His tender love and gentleness, like that of "a nurse cherishing children," disinterestedness, devotion even unto death, and zeal for individual souls, beautifully appear in 1 Thess. i. 5, ii. 1-11. He laboured here with his own hands to further the gospel by giving an example to the idle. Contributions from Philippi also helped him at Thessalonica (Phil. iv. 15, 16).

Christ's coming and *kingdom* were his chief topic (chap. i. 10; ii. 12, 19; iii. 18; iv. 13-18; v. 1-11, 23, 24), that the Thessalonians should walk worthy of it (iv. 1). It is an undesigned coincidence confirming the authenticity of the history and of the epistles that the very charge which Jason's assailants brought against the brethren was "these do contrary to the decrees of Cæsar, saying that there is another king, one Jesus" (Acts xvii. 5-9). So in Jesus' own case they perverted His doctrine of His coming *kingdom* into a charge of treason against Cæsar. So also the doctrine of the resurrection is prominent both in Luke's history (Acts xvii. 8) and in Paul's independent epistle (1 Thess. i. 10, iv. 14-16).

Paul and Silas had to flee by night to Berea; but the church and ministers had been constituted, and the Thessalonians became missionaries virtually themselves (for which the city's commerce gave facilities) both by word and by example, the report of which had reached Macedonia where Paul had been, and Achaia where he now was, at Corinth (chap. i. 7, 8). From Berea Paul, after having planted a Scripture-loving church, was obliged to flee by the Thessalonian Jews who followed him thither Timothy (who apparently came to Berea separately from Paul and Silas; comp. Acts xvii. 10 with 14) and Silas remained there still, when Paul proceeded by sea to Athens. Whilst at Athens Paul longed to visit the Thessalonians again, and see their spiritual state, and "perfect that which was lacking in their faith" (1 Thess. iii. 10); but "Satan (through the instrumentality of the Thessalonian Jews probably, John xiii. 27) hindered" him (1 Thess. ii. 18; Acts xvii. 13). He therefore sent Timothy, who followed him apparently to Athens from Berea (Acts xvii. 15), and immediately on his arrival at Athens to Thessalonica (1 Thess. iii. 1). Much as he would have desired Timothy's help against his Athenian opponents, he determined to forego it for the sake of the Thessalonian church. Silas does not appear to have come to Paul at Athens at all, though Paul

had desired him and Timothy to "come to him with all speed" (Acts xvii. 16), but with Timothy (who from Thessalonica called for him at Berea) joined Paul at Corinth first (Acts xviii. 1, 5; "when Silas and Timothy were come from Macedonia"). The epistle mentions Timothy at Athens (chap. iii. 12), but not Silas.

Timothy "brought good tidings of the Thessalonian church's faith and love, and good remembrance of Paul, and desire to see him" as he desired to see them (chap. iii. 6-10). Their defect was the exclusive dwelling of some on Christ's kingdom to such a degree as to neglect present duties (chap. iv. 11, 12). Some who had lost relatives by death doubted whether they who died before Christ's coming would share with those found alive, in His kingdom then to be revealed. Some had been quarrelsome and revengeful (chap. v. 13, 15); others had even relapsed into heathenish lusts, fornication, and adultery (chap. iv. 3-10). Some were insubordinate towards ministers, and slighted the manifestations of the Spirit in those possessing His gifts as "prophesying" (v. 12, 13, 19, 20). To correct these defects, to praise their graces, and to testify his love, is Paul's aim in this epistle.

The place of writing was Corinth, where Timothy, with Silas, rejoined Paul (Acts xviii. 5).

The time of writing. Soon after Timothy's arrival with tidings of their state (1 Thess. ii. 17, iii. 6), in the autumn A.D. 52. Paul wrote in the winter of that year, or else early in A.D. 53 at the beginning of his stay of one year and a half at Corinth (Acts xviii. 11). [Timothy had been sent probably from Athens to inquire: 1 Thess. iii. 1, 2.] For it was written not long after the conversion of the Thessalonians (chap. i. 8, 9), while Paul could speak of himself as only "taken from them for a short season" (chap. ii. 17). Hence it was first in date of all Paul's extant epistles. Paul, Silas, and Timothy, the three founders of the Thessalonian church, stand at its head in the inscription. "We" is written everywhere except in chap. ii. 18, iii. 5, v. 27; "we" is the true reading in chap. iv. 13. The A.V. "I" in chap. iv. 9, v. 1, 23, is not in the original.

Style. Calm, practical, and uncontroversial, for he takes for granted the doctrinal truths, which were not yet controverted. Simple, less intense, and less marked by sudden turns of thought.

Grouping of Paul's epistles. Impassioned argument and vehement feeling were reserved for subsequent epistles, which had to deal with fundamental errors of doctrine, as Judaizing legalism. The second group of epistles, Corinthians, Romans, and Galatians, five years later, in opposition to the latter, unfold the cardinal doctrines of grace and justification by faith. Still later, the epistles from his Roman prison, Ephesians, Colossians, and Philippians confirm the same. Last of all, the pastoral epistles suit the church's developed ecclesiastical constitution, and direct us to bishops and deacons,

and correct abuses and errors of later growth. His opponents in 1 Thessalonians are Jews (chap. ii. 16); but in the second group Judaizing Christians. The gospel preached in the epistles to the Thessalonians is that of Christ's coming kingdom rather than the cross; for the former best met the Messianic hopes which won Jewish believers to the Christian faith; it also especially comforted the infant church under trials, and in the sacrifice of worldly pleasure and gain. The healthy condition of all the Macedonian churches accounts for the close resemblance between this epistle and the epistle to Philippians, written ten years subsequently. Hence in both he begins with warm commendations, and drops the official title of "apostle" in the salutation.

Division. The same prayer ("may God Himself," etc.) recurring at chap. iii. 11-13, and v. 24, (transl. "may the God of peace Himself," etc.) apparently marks the close of the two divisions.

Persons addressed. The prevalence of the Gentile element in them appears from the entire absence of quotations from the O. T. in these two epistles; also from the address being to persons who had turned "from idols" (chap. i. 9).

SECOND EPISTLE. *Genuineness.* Polycarp (Ep. ad Philipp. 11) alludes to chap. i. 4, iii. 15, and so attests it. Justin Martyr (Dial. Trypho, 193, § 32) alludes to chap. ii. 3. Irenæus (iii. 7, § 2) quotes chap. ii. 8. Clement of Alexandria quotes chap. iii. 2 as Paul's words (Strom. i. 5, § 554; Pædag. i. 17). Tertullian (de Resurr. Carnis, chap. xxiv.) quotes chap. ii. 1, 2 as part of Paul's epistles.

Design. The report from Thessalonica after the first epistle represented the faith and love of the church there as on the increase, and their constancy amidst persecutions unshaken. Their only error needing correction was that Paul's description of Christ's sudden second coming (1 Thess. iv. 13, v. 2), possibly at any moment, led them to believe it actually imminent. Some professed to know by "the Spirit" (2 Thess. ii. 2) it was so, others declared Paul when with them had said so; a letter purporting to be from him to that effect was circulated among them (chap. ii. 2, in iii. 17 he marks his autograph salutation as the test whereby to know his genuine letters). Hence some ceased to mind their daily work, and cast themselves on the charity of others as if their only duty was to look for Christ's immediate coming. Paul therefore tells them (chap. ii.) that before the Lord shall come there must first be a great apostasy, and the man of sin be revealed; and that to neglect daily business would only bring scandal on the church, and was contrary to his own practice among them (chap. iii. 7-9), and that believers must withdraw from such disorderly walkers (chap. iii. 6, 10-15).

Divisions. (1) Chap. i. 1-12; he commends the Thessalonians' faith, love, and patience, amidst persecutions. (2) Chap. ii. 1-17; corrects their error as to Christ's immediate

coming, and foretells that the man of sin [see ANTICHRIST] must first rise and perish. (3) Chap. iii. 1-16; exhorts to orderly conduct, prays the God of peace in their behalf, autograph salutation and blessing.

Date and place of writing. He must have written at Corinth during his one year and six months' stay (Acts xviii. 11, viz. beginning with the autumn A.D. 52, and ending with the spring A.D. 54), probably six months after his first epistle A.D. 53; for Timothy and Silas, whose names are joined with his own in the inscription were with him at Corinth, and not with him for a long time after he left that city (Acts xviii. 18, comp. xix. 22). Silas was probably never afterwards any length of time with Paul.

Style. It resembles that of Paul's other epistles, save in the prophetic part. In the latter (as in more solemn passages, e.g. Col. ii. 8, 16 with i. 3, 1 Cor. xv. 24-28 with ver. 8, 9, Rom. i. 18 with ver. 8, 10) his style is elevated, abrupt, and elliptical. As 1 Thess. (iv., v.) dwells on Christ's coming in its aspect of glory to the sleeping and living saints, so this epistle on its aspect of everlasting perdition to the wicked and to him who shall consummate all iniquity as the man of sin (chap. ii.). So far was Paul in writing 1 Thess. from being mistaken as to Christ's speedy coming that he had distinctly told them, when with them, the same truths as to the precursory apostasy which he now more emphatically repeats (chap. ii. 5).

Several coincidences between 1 Thess. and 2 Thess. confirm the genuineness of the latter. Thus comp. chap. iii. 2, "that we may be delivered from unreasonable and wicked men," with 1 Thess. ii. 15, 16; comp. Acts xvii. 6. Also chap. ii. 9, "the man of sin" coming after the working of "Satan," with 1 Thess. ii. 18, iii. 5, where Satan appears in his earlier phase as "hinderer" of the gospel and "tempter." Also instead of warning in 1 Thess. v. 14 stricter discipline is substituted, now that the evil has become worse (chap. iii. 6, 14, "withdraw from the company").

Paul probably visited Thessalonica subsequently (Acts xx. 4) on his way to Asia, and took with him thence the Thessalonians Aristarchus and Secundus. Aristarchus was his "companion in travel," and shared his perils at Ephesus and his shipwreck, and was his "fellow prisoner" and "fellow labourer" at Rome (Acts xvii. 2; Col. iv. 10; Philém. 24).

Thessalonica. A town of Macedonia on the Thermaic gulf, now the gulf of Saloniki. Therna was its original name, which Casander changed into T. in honor of his wife, Philip's daughter. It rises from the end of the basin at the head of the gulf up the declivity behind, presenting a striking appearance from the sea. After the battle of Pydna T. fell under Rome and was made capital of the second region of Macedonia. Afterwards, when the four regions or governments were united in one province, T. became virtually the metropolis. Situated on the Via Ignatia which traversed the S. coast of Macedonia and Thrace, connecting

thereby those regions with Rome, T. with its harbour on the other hand connecting it commercially with Asia Minor, naturally took the leading place among the cities in that quarter. Paul was on the Via Ignatia at Neapolis and Philippi, Amphipolis and Apollonia (Acts xvii. 11-40, xviii. 1), as well as at T. The population of Saloniki is even now 60,000, of whom 10,000 are Jews. Trade in all ages attracted the latter to T., and their synagogue here was the starting point of Paul's evangelising. Octavius Augustus rewarded its adhesion to his cause in the second civil war by mak-



ing it "a free city" with a popular assembly ("the people") and "rulers of the city" (*politarchs*: Acts xvii. 1, 5, 8); this political term is to be read still on an arch spanning the main street, from it we learn there were seven *politarchs*. Its commercial intercourse with the inland plains of Macedonia on the N., and on the S. with Greece by sea, adapted it admirably as a centre whence the gospel word "sounded out not only in Macedonia and Achaia, but in every place" (1 Thess. i. 8). Paul visited T. on his second missionary tour. [See PAUL and JASON on this visit.] Other Thessalonian Christians were Demas perhaps, Gaius (Acts xix. 29), Secundus, and Aristarchus (xx. 4, xviii. 2, xix. 29). On the same night that the Jewish assault on Jason's house in search of Paul and Silas his guests took place, the latter two set out for Berea. Again Paul visited T. (Acts xx. 1-3), probably also after his first imprisonment at Rome (1 Tim. i. 3, in accordance with his hope, Phil. i. 25, 26, ii. 24). T. was the mainstay of Eastern Christianity in the Gothic invasion in the third century. To T. the Slaves and the Bulgarians owed their conversion; whence it was called "the orthodox city." It was taken by the Saracens A.D. 904, by the Crusaders 1185, and by the Turks 1430; and the murder of the foreign consuls in 1876 had much to do with the last war of 1876-7, between Russia and Turkey. Eustathius, the critic of the 12th century, belonged to T. The main street still standing is the old Via Ignatia, running E. and W., as is shown by the two arches which span it, one at the E. the other at the W. end; and on that at the E. end are figures in low relief representing the triumphs of a Roman emperor.

Theudas. The insurgent mentioned by Gamaliel as having led 400 men, boasting himself to be somebody of importance. Slain at last. His followers were dispersed (Acts v. 36). Josephus describes such a T. A.D. 44, under Claudius, i.e. ten years later than Gamaliel's speech. As T. preceded Judas the Galilean according

to Luke, he must have revolted at the close of Herod's reign (for Judas appeared A.D. 6 after Archelaus' dethronement), a very turbulent period in which Josephus names three disturbers, leaving the rest unnamed; among the latter was probably T.; it is not strange that 50 years later another T., an insurgent in Clandius' time, should arise. Or Luke's T. may be Josephus's Simon, one of the three whom he names in the turbulent year of Herod's death (B. J. ii. 4, § 2; Ant. xvii. 10, § 6; 12, § 6; xx. 4, § 2), Herod's slave who tried to make himself king in the confusion consequent on the vacancy in the throne. He corresponds to Luke's description of T. in his lofty notion of himself, in his violent death which is not true of the other two insurgents, in the fawning of his followers. T. thus would be his name, long borne, and so best known to Gamaliel and the sanhedrim at Jerusalem; Simon the name wherewith he set up as king, and so given by Josephus writing for Romans. **Thieves.** Gr. *lestai*. Rather "robbers." Lawless banditti infested Palestine in our Lord's days (Josephus, Ant. xvii. 10, § 8; xx. 8, § 10), and gave trouble to each successive Roman governor (Josephus, B. J. ii. 13, § 2). Even on the high road between Jericho and Jerusalem they assailed travellers, as the parable of the good Samaritan shows (Luke x. 30). Armed bands were needed to encounter them (xxii. 52). Fanatical zeal for emancipating the Jewish nation often accompanied robbery, whence Barabbas and his companions in insurrection and murder enlisted popular sympathy (Mark xv. 7). Crucifixion was the Roman penalty for the robber and the rebel alike.

The two crucified with Jesus were probably such: the taunt of the one, "if Thou be Christ, save Thyself and us," implies sympathy with the Jews' fanatical zeal for national and individual deliverance from Roman rule: they probably were among Barabbas' fellow insurgents, and were doomed to die with him; but he was released, and they were left to their fate. At first both railed at Jesus (Matt. xxvii. 44, Mark xv. 32). [Though possibly the plural for the singular is a Heb. idiom when the writer expresses a fact generally, without specifying which of two the fact holds good of, as when Jonah "went down into the sides (i.e. one or other of the sides) of the ship": i. 5.] The mysterious darkness from noon; the meek, holy, and Divine bearing of Jesus amidst all taunts and agonies, and His prayer for His murderers, touched the heart of one of the two robbers with sympathy and awe (Luke xxiii. 39-43). When his fellow reviled Jesus he rebuked the reviler (which makes probable the explanation from Heb. idiom above, that he himself had not reviled Jesus), "dost thou not fear God, seeing thou art in the same condemnation (surely such a terrible penalty from God should lead thee to fear Him: see Isa. ix. 13; Rev. xvi. 10, 11; 2 Chron. xxviii. 22; Jer. v. 3); and we indeed justly (he justifies God in His dealings

however penal, the sure mark of repentance, accepting the punishment of iniquity: Ps. li. 4, Lev. xxvi. 41), for we receive the due reward of our deeds (confession of sin: 1 John i. 9); but this Man hath done nothing amiss" (acknowledgment of Jesus as the Holy One of God: Rom. x. 9, Heb. vii. 26, 1 Pet. ii. 22-24). Then he said to Jesus, "Lord remember me": he might have said, Lord save me from this agonising cross, as the other said in taunt; but recognising him as "Lord" by the Holy Ghost (1 Cor. xii. 3), he leaves the mode of blessing for the All-wise and Loving One to decide. "Remember me" includes all that is really good; he looks beyond the present dying state to the eternal future; when all others forget the executed outcast, do Thou remember me (Job xiv. 13). The chief butler when raised again forgot Joseph; Jesus, when glorified, then especially remembered the penitent companion of His sufferings (Gen. xl. 14, 23; Isa. xlix. 15, 16). "When Thou comest into Thy kingdom," which he heard that Jesus claimed before Pilate (John xviii. 37, xix. 14); whilst all others, even the disciples, expected a temporal kingdom he looked for a spiritual; he discerned the Divine King in the dying human sufferer. Marvellous faith! when the rest had given up all hopes of His Messiahship (Luke xxiv. 20, 21) he takes for granted the coming of Christ's kingdom, yet unlike the impatient disciples (Acts i. 6, 7) is content to wait Christ's own time. But Jesus will not let him wait, he shall share Christ's blessedness to-day; "and Jesus said, Verily I say unto thee, To-day shalt thou be with Me in PARADISE" [see, and EDEN]. "With Me" is the chief blessedness of the intermediate state (Phil. i. 23, 2 Cor. v. 8), as it shall be of the final; to him alone of all His hearers did Jesus speak of paradise. His acceptance is but a slight stay for procrastinators to rest on for the general acceptance of deathbed repentances. The one instance is recorded, that none may despair; but one, that none may presume. He was never called before; now, when called, he instantly obeys; but we are all called from childhood. His faith was exercised under circumstances most adverse to faith; we are called to faith under privileges most favourable to faith. Our case and his are very distinct. The place on Christ's right hand in the kingdom, desired by Zebedee's sons, was reserved for the penitent thief, first in the kingdom of suffering, then in the kingdom of glory. His case proves that a man is justified by faith without the deeds of the law, yet not by a dead faith, for his faith evidenced its vitality by confession of sin and of Christ crucified, by faithful reproof of the scorner if haply he too might be led to repent, by humility, and by hope in the Saviour looking beyond present pain to the eternal state; also that baptism is only "generally" necessary to salvation, a baptized man may be lost and an unbaptized man may be saved; the baptism of blood supplied the

place of the outward sign of regeneration (Hilary, de Trin. x.; Jerome Ep. xiii.; Matt. xx. 23, Luke xii. 50). **Thimnathah.** A town in Dan (Josh. xix. 43).

Thomas. Heb. "twin," Gr. *Didymus*. Coupled with Matthew in Matt. x. 3, Mark iii. 18, Luke vi. 15; but with Philip in Acts i. 13. Matthew modestly puts himself after T. in the second quaternation of the twelve; Mark and Luke give him his rightful place before T. T., after his doubts were removed (John xx. 29), having attained eminent faith (for sometimes faith that has overcome doubt is harder than that of those who never doubt), is promoted above Bartholomew and Matthew in Acts. John records three incidents throwing strong light on his character: (1) (xi. 8, 15, 16) When Jesus, for Lazarus' sake, proposed to go into Judæa again the disciples remonstrated, "Master, the Jews of late have sought to stone Thee, and goest Thou thither again?" On Jesus' reply that His day was not yet closed, and that He was going to awake Lazarus out of the death sleep, and that He was glad of his death "to the intent that they might believe," T. evinced his devoted love on the one hand, ready to follow Jesus unto death (comp. Paul, Acts xxi. 13), on the other hand ignoring, with characteristic slowness to believe, Jesus' plain statement as to His going to raise Lazarus. He can see no hope of escape; his natural despondency anticipates death as the certain issue of the journey, still in self-devoting affection he will brave all. (2) (John xiv. 4-6) "Whither I go ye know, and the way ye know; T. saith, Lord, we know not whither Thou goest (yet Jesus had answered Peter's question, xiii. 36, 'Lord, whither goest Thou?' and plainly told the disciples He was going to 'His Father's house,' xiv. 2, ascending to where He had been before, vi. 62), and how can we know the way?" T. still cannot raise his mind to the unseen future home whither Jesus is going, or realize the way as through Jesus.

(3) (xx. 20, 24-20) T. with morbid brooding over doubts had absented himself from the disciples' assembly on the first Lord's day, when "He showed unto them His hands and His side"; so he missed the immediate blessing (comp. Heb. x. 25). The disciples did not stand aloof from T. though he had stood aloof from them; they told him, "we have seen the Lord." But he said, with an unreasonable demand for sense evidence which is alien to the very idea of faith, and at the same time with language that marks the vivid impression which his Lord's body nailed on the cross had made on his mind, "except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side (one sense, seeing, is not enough; not even feeling also will satisfy him unless he feels with both hand and finger the spear mark as well as the nail marks) I will not and cannot believe" (*on me pistaseo*). A week

of gloom to T. elapsed, the retribution in kind for his obstinate unbelief. Though Jesus might have cast him off yet He would not break the bruised reed; He condescends to T.'s culpable weakness. On the next Lord's day T., laying aside his morbid isolation, attended the weekly assembly of disciples; though the doors were shut Jesus came and stood in the midst with His wonted salutation, "Peace be unto you"; then saith He to T., with grave yet tender reproof (showing that He knew all that had passed in T.'s mind and all he had said to his fellow disciples), "reach hither thy finger, and behold My hands, and reach hither thy hand, and thrust it into My side; and be (*become, 'ginou'*) not faithless but believing. T. said unto Him, My Lord and my God!" A refutation of Socinianism, for T. addresses these words to Jesus. The highest confession of faith in Jesus' Godhead thus far made; see Peter's (John vi. 69, Matt. xvi. 16). As this forms the close of John's Gospel, before the supplementary chapter (xxi.) was added, this ending recurs to the doctrine alleged in the Gospel's beginning, "the Word was God." Like Mary Magdalene (xx. 13) T. appropriates Jesus to himself, "my Lord and my God." From the overwhelming proofs before him of Jesus' humanity T. believes in His Divinity. The resurrection of the Son of man proved that He was the Son of God (Rom. i. 4). All Christ's appearances in the 40 days were preparations for the believing without seeing (1 Pet. i. 8). Jesus spoke for all our dispensation what He said to T., "because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed" (2 Cor. v. 7). T. was permitted to doubt, that we might not doubt ("Ah eo dubitatum est, ne a nobis dubitaretur": Augustine). God's word, not demonstration, is the true ground of faith. T. is named next to Peter among the seven on the sea of Galilee, a proof that he was a fisherman like Peter (John xxi. 2). He appears for the last time among the disciples met after the ascension (Acts i. 13). The case of T. does not sanction but condemns scepticism, for if others were to demand the same tangible visible proofs as T. demanded miracles would have to be so continual as to cease to be miraculous, and sight would supersede faith. The unbelief of T. drew forth such an infallible proof of the identity between the crucified and the risen Lord that he who any longer disbelieves and is consequently condemned is left without excuse.

Thorn, THISTLE. [See BRAMBLE, BRIER.] (1) The Heb. *atad*, Gr. *rhamnos* (Jud. ix. 14, 15; Ps. lviii. 9); the *Lycium Europæum* or box-thorn, in southern Europe and northern Africa, common in hedges. (2) *Chedek*, Prov. xv. 19, "the way of the slothful is as an hedge of thorns," i.e. he sees difficulties where all is plain to the willing and resolute (xx. 4, xxii. 13); Mic. vii. 4, "the best of them is as a brier (thorn) . . . sharper than a thorn hedge," pricking all who come in

contact with them, a vivid image of the bad; a single thorn is sometimes two inches long, as sharp as a pin, and as hard as a bone (3 Sam. xxiii. 6, 7). Thorns were the curse on the ground (Gen. iii. 18). Jesus as "King of the curse" wore a crown of thorns (Gal. iii. 13). So the blessing shall come in the regenerated earth, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. lv. 18). Ezek. xxviii. 24, "there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all round about them"; none, first, to ensnare Israel into sin (as a brier catches one's garment), then as the thorn to be the instrument of punishing them. (3) *Choach*, "thistles" (Job xxxi. 40); some fast growing prickly weed. (4) *Dardar*: Gen. iii. 18, "thistles"; Gr. *tribolot*, Latin *tribuli* (Matt. vii. 16); the *Tribulus terrestris*, or else *Centaurea calcitrapa*, "star thistle." (5) *Shamir*, the Arabic *samur*, a kind of *sidra*.



The *Paliurus aculeatus* (Christ's thorn) and *Zizyphus spina Christi*, growing 20 or 30 ft. high, the Arab *nebk*, abound in Palestine; the *nebk* fringes the Jordan. The *na'atots* of Isa. vii. 19 was probably some *zizyphus*. Christ's crown of thorns was probably plaited of its flexible, round, thorny branches, so as to resemble in mockery the green garlands with which generals and emperors used to be crowned. The balm of Gilead is said to have been procured from the *Spina Christi*, by incision in the bark; antitypically, our healing comes from His wound. As King of the curse He wore the crown of thorns, to which the ground was doomed by man's sin; and from the thorns He extracts the medicine to heal our incurable wound (Jer. viii. 22). Six species of thistle (*carduus*) have been noticed between Rama and Jerusalem. The thorny ononis or "reat harrow" also abounds in Palestine. Thorns were often used for fuel (Eccles. vii. 6), their "crackling" answers to the fool's loud merriment which hurries on his doom; dried cow dung was the common fuel; its slowness of burning contrasts with the quickness with which the thorns blaze to their end (Nah. i. 10). As thorns "folden together" so that they cannot be disentangled and thrown into the fire in a mass, so the Assyrians shall be. Isa. xxvii. 4, xxxiii. 12; Heb. vi. 8; Ps. cxviii. 12, lviii. 9, "before your pots can feel the thorns Heshall take them away as with a whirlwind both living and in His wrath"; proverbial; explain rather before your pots' contents can feel the heat of the thorns burning beneath, He will with a whirlwind take the wicked away, whether the flesh in the pot (i.e. the plans of the wicked against the godly) be raw (lit. living) or sadden (lit. gloving); or else "He will take them (the wicked) away, whether green (not yet reached by the fire) or burning." Travellers

in the desert often have the just kindled fire and all their preparations swept away by a sudden wind. Science regards thorns as undeveloped branches (as in the hawthorn; but prickles as in the bramble and rose are only hardened hairs): a specimen of the arrest which the fall put on the development of what otherwise would have been good; powers for good turned to hurt through sin.

Thousand years. The millennium. The period of Christ's coming reign with His saints over this earth, delivered from Satan's presence. As Satan and His kingdom in successive stages sink, Christ and His kingdom rise (Rev. xix., xx.). Satan, having been foiled in his last desperate attempt to overthrow Christ's kingdom by ANTICHRIST [see] or the beast, shall by the just law of necessary retributive consequence be bound immediately afterwards and imprisoned in the bottomless pit a thousand years. On the same just principle they who have suffered for Christ, and not worshipped the God-opposed world power, shall come to life again and reign with Christ (2 Tim. ii. 12), at His coming, a thousand years. Their RESURRECTION [see] is "the first resurrection."

"The rest of the dead live not again until the thousand years are finished: blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Ten, the world number, raised to the third power, the Divine number, expresses the world pervaded by God. Possibly the "thousand" may extend much longer than the literal number. So also (Phil. iii. 10) Paul's ambition was to "attain the resurrection from out of the rest of the dead" (*exanastasis*). So our Lord declares (Luke xx. 35), "they who shall be accounted worthy to obtain the resurrection from the dead cannot die any more, for they are equal unto the angels, and are children of God, being children of the resurrection." Again, to the apostles (Luke xxii. 18), "ye are they who have continued with Me in My temptations, and I appoint unto you a kingdom as My Father hath appointed unto Me, that ye may eat and drink with Me at My table, and sit on thrones judging the twelve tribes of Israel." Again (Matt. xix. 28), "ye that have followed Me, in the regeneration when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

Those "beheaded (virtually or actually, lit. *hatched*) for Jesus and for the word of God" stand first; then they "who have not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands," i.e. did not treat the world's riches, ambitions, and pleasures as their portion. Jesus implies, in reply to the request of Zebedee's two sons, that there are places of peculiar honour reserved by the Father for those who

drink Christ's bitter cup (Matt. xx. 23, 25). Thus "whosoever shall lose his life for Christ's sake (in will or deed) shall save it" (Mark viii. 35). Satan thought to destroy God's people by persecutions (just as previously to destroy Christ, Rev. xii.); but the church is not destroyed from the earth, but raised to rule over it; Satan himself is shut up for a thousand years in the "abyss" ("bottomless pit"), preparatory to the "lake of fire," his final doom. As before, by Christ's ascension, he ceased to be accuser of the brethren in heaven, so during the millennium he ceases to be seducer and persecutor on earth. As long as he rules in the darkness of the world we live in an atmosphere tainted with evil physical and spiritual (Eph. ii. 2). Christ's coming will purify the world (Mal. iii. 3). Sin will not wholly cease, for men shall be still in the flesh, and therefore death will come, but at long intervals, life being vastly prolonged as in the days of the patriarchs (Isa. lxv. 20); but sin will not be that almost universal power that it is now. Satan will no longer seduce the flesh, nor be the "god" and "prince of this world" (John xiv. 30, 2 Cor. iv. 4), which now "lieth in the wicked one" (1 John v. 19). The flesh, untempted from without, shall become more and more subject to the spirit. Christ with His saints, in transfigured bodies, will reign over men in the flesh. The millennial nations will be prepared for a higher state, as Adam would have been in paradise, had he never fallen (Rev. xxi. 1, 24, 26). This will be the *manifestation* of "the world (age, *aión*) to come" already set up invisibly in the saints in "this world" (Heb. ii. 5, v. 5). As each seventh year was Israel's year of remission, so of the world's seven thousands the seventh shall be its sabbatism (Heb. iv. 9 marg.).

Papias, Justin Martyr, Irenæus, Cyprian, expected an earthly millennial kingdom; not till millennial views carnally confounded the state of the transfigured king-priests with that of the subject nations in the flesh, and the church itself sought a present visible kingdom with Rome as its centre, instead of *hoping* for it only when Christ shall come, was the doctrine abandoned by the church and apostasy set in.

Earth, not becoming transfigured till after the millennium, shall not be, during it, the meet home for the transfigured saints; but from heaven they with Christ rule the earth, the comparatively free communion between the heavenly and earthly churches being typified by Christ's communion at short intervals with His disciples during the 40 days between His resurrection and ascension.

O. T. prophecy everywhere anticipates Christ's kingdom at Jerusalem: Jer. iii. 17; Isa. iv. 3, xi. 9, xxxv. 8, lx., lxi., lxv., lxvi.; Es:ek. xxxvii.—xlvi., etc., etc. He confirms His disciples' expectation of it, but corrects their impatience to know the *time* (Acts i. 6-8). The kingdom begins, not as the carnal Jews thought, from without, but from within, spiritually;

then when Christ shall be manifested it shall be manifested outwardly (Col. iii. 4, 1 John iii. 8). The papacy blasphemously anticipates the visible headship which Christ shall then assume, "reigning as kings" without Christ (1 Cor. iv. 8). "When Christianity became a worldly power under Constantine, the future hope was weakened by joy over present success" (Bengel); the church becoming a harlot ceased to be the bride going to meet her Bridegroom. The saints' future priesthood unto God and Christ "in His temple" (Rev. i. 6, v. 10, vii. 15, xx. 6) is the ground of their kingship towards men. Men will be willing subjects of the transfigured priest-kings whose power is the attraction that wins the heart, not counteracted by devil or beast.

Church and state will be coextensive; and the church and the world no longer in mutual repulsion. The distinction between them shall cease, for the church will be coextensive with the world. The veil shall be taken off Israel first, then off all people, and the kingdoms of this world shall be the kingdoms of Christ (Rev. xi. 15, Isa. xxv. 7). Christ's glorious appearing, the church's transfiguration, antichrist's destruction, and Satan's binding, will dispose the nations to embrace the gospel. As a regeneration of elected individuals "taken out" from Jews and Gentiles (Acts xv. 14) goes on now, so a regeneration of nations then. As the church begins at Christ's ascension, so the visible kingdom at His second advent. What the transfigured priest-kings shall be in heaven, that the Israelite priest-kings shall be on earth. A blessed chain of giving and receiving: God, Christ, the transfigured bride, i.e. the translated church, Israel, the world of nations.

The outpouring of the Spirit on Israel (Zech. xii. 10) will usher in the new period of revelation, which has been silent so long as Israel, God's chosen mediator of revelations, and of establishing His manifested kingdom on earth, has been in the background. God from the first, in dividing to the nations their inheritance, when He separated the sons of Adam, set their bounds "according to the number of the children of Israel" (Deut. xxxii. 8). Now is the time of preaching; then shall be the time of liturgy of "the great congregation" (Ps. xxii. 25; Es:ek. xl.—xlvi.; Zech. xiv. 16-21; Isa. ii. 8). Art and music will be the handmaids to spiritual worship, instead of drawing off the soul to sensuousness. Society will be pervaded by the Spirit of Christ. Earthly and heavenly glories shall be united in the twofold election: elect Israel in the flesh shall stand at the head of the earthly nations; the elect spiritual church, in the heavenly kingdom, shall reign over both. These elections are for the good of those to whom they minister respectively; comp., as to Israel's mediating blessedness to the nations, Rom. xi. 12, 15, Mic. v. 7. The extent of rule (the "ten" or "five cities") is proportioned to the de-

gree of faithfulness, as the parable teaches (Luke xix. 13, 15, 17, 19); all vessels of glory are filled, but those of larger dimensions are of larger capacity for glory (2 Tim. ii. 20, 21; Isa. xxii. 24). Peter (2 Pet. i. 16-18) makes the transfiguration the earnest of Christ's coming in glory (Matt. xvii.); it is the miniature specimen of the millennial kingdom: first, Christ in glory, then Moses a specimen of those raised from the dead at Christ's coming, then Elijah a specimen of those who never taste death, but being found alive are transfigured in a moment (1 Cor. xv. 51, 52); finally Peter, James, and John, the specimen of Israel and the nations in the flesh who shall desire the tabernacling among them of Christ and the transfigured saints: "Lord, it is good to be here," etc. The privilege of our high calling in Christ is limited to the time of Satan's reign; when he is bound there will be no scope for suffering for, and so no longer the reward of reigning with Him (Rev. iii. 21, 1 Cor. vi. 2).

Even during the millennium there is a separation between heaven and earth, humanity transfigured and humanity in the flesh. Hence apostasy can take place at its close; out of the one element of evil in it, the flesh, man's birth-sin the only influence then preventing the saving of all souls. In the judgment on this, the world of nature is destroyed and renewed, as the world of history was before the millennium. Only then the new heaven and earth are perfected. The millennial heaven and earth, connected but separate, are but a foretaste of the everlasting state, when the upper and lower congregations shall be no longer separate and new Jerusalem shall descend from God out of heaven. The millennium shall be the last season of grace; for what can move him in whom the church's visible glory, evil being circumscribed on all sides, evokes no longing for communion with the church's King? As the history of nations ended with the church's millennial manifestation in glory, so that of mankind in general shall end with the separation of the just from the wicked. (Auberlen, Daniel and Revelation.) As "kings" the transfigured saints shall have subjects; as "priests" they shall have people to whom they shall mediatorially minister blessings from God, viz. the men on earth. The scene of the kingdom is not in, but "under, heaven"; on or over the earth (Rev. v. 10, Dan. vii. 27). The kingdom shall be where the tares once were (Matt. xiii. 41), i.e. on earth. "The meek shall inherit the earth"; like Caleb, alone faithful among the faithless, inheriting the very mount Hebron on which his feet trod 40 years before (Matt. v. 5; Num. xiv. 23, 24; Josh. xiv. 9). It will be a time of sabbath peace, uninterrupted by war (Heb. iv. 9, Isa. ii. 4, Zech. ix. 10, Hos. ii. 18). Even the savage animals shall lose their ferocity (Isa. xi. 6-9, lxx. 25). Christ's kinship-priesthood (Zech. vi. 13) shall be explained in the services of the glorious temple at Jerusalem (Ezek. xl.—xlviii.). The marriage

of the Lamb and bride, then begun in heaven, shall unfold the mysteries of the now obscure S. of Sol. The theocracy, or rule of God in Christ, shall supersede the misuse of earthly potentates who ruled for self.

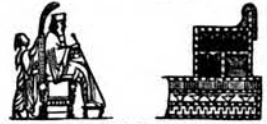
Finally, when the corrupt flesh and Satan shall have been cast out for ever after the millennium, the general resurrection, judgment, and REGENERATION [see] of our home shall follow. The same Spirit regenerates the believer's soul now (Rom. viii. 11), his body at Christ's coming, and his home (Ps. civ. 30, Rev. xxi. 1) after the millennium. The earth, once baptized with water, shall be baptized with fire (2 Pet. iii. 7, 10-13). Earth and nature shall be regenerated, as the nations were previously in the millennium. The saints not merely, as in it, reign from heaven over the earth; but the heavenly Jerusalem, having the glory of God, shall descend on earth, far eclipsing Israel's Jerusalem in the millennium. The saints shall be God's city and bride, God causing His glory to shine out through them, as the flame through a Jasper coloured lamp (Rev. xxi. 10, 11, 23). "The nations of them which are saved," viz. during the millennium (which will be the age of the regeneration of nations as this is the age of the regeneration of individual souls) "shall walk in the light of" the heavenly Jerusalem, i.e. the wife of the Lamb; for the elect church shall hold the primacy among the redeemed throughout eternity, because she alone shall have witnessed for Christ in the face of an opposing world and the prince of darkness (Rev. xxi. 24). In the primitive paradise there was but a garden with a solitary pair; but in the final paradise and the regenerated earth city and garden shall be combined, the perfect communion of saints with individual blessedness and perfection. Satan loosed no more; the saints under the blessed necessity of sinning no more; the groans of nature hushed (Rom. viii. 18-23); no more sea, literal or figurative (Dan. vii. 2, 3; Isa. lvii. 20; Rev. xxi. 1, 4); no more pain, crying, death. When Christ shall have accomplished the purpose of His mediatorial kingdom by bringing all things into subjection to the Father, God will be all in all. The unity of the Godhead will then be prominent, as His Trinity is now; "His name will be one," and He will come then first into direct communion with His redeemed. Lord, hasten it in Thine own time (Zech. xiv. 9, 1 Cor. xv. 24).

Three Taverns. A village or station where the brethren met Paul on his way to Rome (Acts xviii. 15); so called from there having been originally three three taverns; 33 miles from Rome according to the Antonine Itinerary. Near the present *Cisterna*. It must have cheered Paul to greet Christians who had come so far to meet him.

Thresholds. Neh. xii. 25. Rather ASUPPIM [see.]

Throne. (1) Of a king; (2) of a judge or a priest (Ps. cxxii. 5). Solomon's throne (1 Kings x. 19) was a chair of ivory with circular back and arms, overlaid with gold,

raised on six steps; on each side of each step was a lion of gold, and there was "a footstool of gold fastened to the throne" (2 Chron. ix. 18). Usually set on a dais and under a canopy (so the "rainbow about the throne" of the Almighty, Rev. iv. 3).



BABYLONIAN THRONE

For "seats" transl. *thrones* in ver. 4 and xi. 16. So in chap. ii. 13 Satan mimics Christ's "throne." "Thrones" in Col. i. 16 are a princely order of angels, higher than "dominions" or *lordships*. Reclining or sitting on the ground being the usual postures, a chair marked dignity (2 Kings iv. 10, Prov. ix. 14). To express royalty "throne of the kingdom" was the phrase (1 Kings i. 46). Elevation marked the king's throne, whence Jehovah's throne is "high and lifted up" (Isa. vi. 1). "The throne of the governor" in Neh. iii. 7 is his official house where his throne was, on or near the city wall.

Thunder. Rare in the clear air of Palestine in harvest time or summer, which shows how its coming at Samuel's call unto Jehovah was by Divine agency (1 Sam. xii. 17, 18). God so blessed the Holy Land that the ingathering of fruits and the threshing in the open air were unimpeded by rain. Its coming then would be as unseasonable and calamitous as "honour" conferred on a "fool" (Prov. xxvi. 1). Symbolising Divine wrath and judgment (Exod. xix. 16, Ps. xxix. 3-9, 1 Sam. ii. 10). Thunderings are figuratively spoken of as "voices of God" (Exod. ix. 28 marg., comp. John xii. 29, 30). Job xxvi. 14, transl. "and how faint is the word *whisper* that we hear of Him! but the thunder (i.e. the majestic fullness) of His power (in antithesis to 'the whisper') who can understand?" (1 Cor. xiii. 9-12.) Job xxxix. 19, "hast thou clothed his (the horse's) neck with thunder?" i.e. *majesty* (Umbreit): or his arched neck inspiring fear as the thunder does; but Maurer, "with his trembling, quivering mane."

Thyatira. [See LYDIA, the probable agent of carrying the gospel to her native town.] T. lay a little to the left of the road from Pergamos to Sardis (Strabo xiii. 4, who calls it "a Macedonian colony"); on the Lycus, a little to the S. of the Hyllus, at the N. end of the valley between mount Tmolus and the southern ridge of Temnus. Founded by Seleucus Nicator. On the confines of Mysia and Ionia. A corporate guild of dyers is mentioned in three inscriptions of the times of the Roman empire between Vespasian and Caracalla. To it probably belonged Lydia, the seller of purple (i.e. *scarlet*, for the ancients called many bright red colours "purple") stuffs (Acts xvi. 14). The waters are so suited for dyeing that nowhere is the scarlet of fozzes thought to be so

brilliant and permanent as that made here. Modern T. contains a population of 17,000. In Rev. ii. 18-25, "the Son of God who hath eyes like unto a flame of fire, and His feet like fine brass," stands in contrast to the



sun god Tyrinnas, the tutelary god of T., represented with flaming rays and feet of burnished brass. Christ commends T.'s works, charity, service, faith, and patience. T.'s "last works were more than the first," realizing 1 Thes. iv. 1, instead of retrograding from "first love and first works," as Ephesus (Rev. ii. 4, 5); the converse of Matt. xii. 45, 2 Pet. ii. 20. Yet T. "suffered that woman JEZEBEL [see], which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols." Some self-styled prophetesses, or collection of prophets (the feminine in Heb. idiom expressing a *multitude*), closely attached to and influencing the T. church and its presiding bishop or "angel" (Alex. and Vat. MSS. read "thy wife" for "that woman") as Jezebel did her weak husband Ahab. The presiding angel ought to have exercised his authority over the prophetesses or prophets so called, who seduced many into the libertinism of the Balaamites and Nicolaitans [see] of T.'s more powerful neighbour Pergamos (Rev. ii. 6, 14, 16). The Lord encourages the faithful section at T. "Unto you (omit 'and' with Alex. and Vat. MSS., Sin. MS. reads 'among') the rest in T. I say, . . . I will put upon you none other burden (save abstinence from and protestation against these abominations: this the seducers regarded as an intolerable burden, see Matt. xi. 30); but that which ye have hold fast till I come." A shrine outside T. walls was sacred to the sibyl *Sambatha*, a Jewess or Chaldean, in an enclosure called "the Chaldean court."

Thyine wood. Rev. xviii. 12, *Calathris quadrivalvis* of mount Atlas in N. Africa, allied to the "arbor vite," *Thuja occidentalis* or *articulata*. The Romans prized it highly, and called it *citrum*; when Roman husbands upbraided ladies with extravagance in pearls, they retorted the men's fondness for thyine tables (Pliny, H. N. xiii. 15).

Tiberias. John vi. 1, 23; xxi. 1. Josephus (Ant. xviii., B. J. ii. 9, § 1) says it was built by Herod Antipas, and named in honour of the emperor Tiberius. Capital of Galilee till the time of Herod Agrippa II., who transferred the seat of power again to Sepphoris. Antipas built in T. a Roman stadium and palace adorned with images of animals which offended the Jews, as did also its site on an ancient burial ground.

Now *Tubarieh*, a filthy wretched place. On the western shore towards the southern end of the sea of Galilee or Tiberias, as John alone calls the sea. John is the only N. T. writer who mentions T. His notice of its many "boats" (vi. 23) accords with Josephus' account of its traffic.

T. stood on the strip of land, two miles long and a quarter of a mile broad, between the water and the steep hills which elsewhere come down to the water's edge. It occupied all the ground of the parallelogram, including *Tubarieh* at the northern end, and reaching towards the warm baths at the southern end (reckoned by Roman naturalists as one of the wonders of the world: Pliny, H. N. v. 15). A few palms still are to be seen, but the oleander abounds. The people, numbering 3000 or 4000, mostly live by fishing as



BOAT OF GALILEE.

of old. A strong wall guards the land side, but it is open towards the sea. The Jews, constituting one-fourth of the population, have their quarter in the middle of the town near the lake. Our Lord avoided T. on account of the cunning and unscrupulous character of Herod Antipas whose head quarters were there (Luke xiii. 32); Herod never saw Him till just before the crucifixion (xxiii. 8). Christ chose the plain of Genesaret at the head of the lake, where the population was at once dense and Jewish; and, as being sent to the lost sheep of the house of Israel, kept away from T. After Jerusalem's overthrow T. was spared by the Romans because the people favoured rather than opposed the conquerors' arms. The sanhedrim, after temporarily sojourning at Jamnia and Sepphoris, fixed its seat there in the second century. The Mishna was compiled in T. by Rabbi Judah Hakkodesh, A. D. 190. The Masorah body of traditions, which transmitted the O. T. text readings and preserved the Heb. pronunciation and interpretation, originated there. Jerusalem, Hebron, Safed, and T. are the four holy places in which the Jews say if prayer without ceasing were not offered the world would fall into chaos. The Romans recognised the patriarch of T. and empowered him to appoint his subordinate ministers who should visit all the distant colonies of Jews, and to receive contributions from the Jews of the whole Roman empire. The colony round T. flourished under the emperors Antoninus Pius, Alexander Severus, and Julian, in the second and third centuries. The patriarchate of T. finally ceased in A. D. 414. [See SYNAGOGUE on the Roman character of the existing remains of synagogues in Palestine, due no doubt to the patronage of

Antoninus Pius and Alexander Severus, the great builders and restorers of temples in Syria.] The eminent Maimonides laboured and was buried at T. A. D. 1204. The earthquake of 1837 much shook the town. A Jewish idea is that Messiah will emerge from the lake, proceed to T. and Safed, then set His throne on the highest peak in Galilee.

Tiberias, sea of. John's (vi. 1, xxi. 1) designation is better understood by the Gentile Romans, etc., whom he addressed. [See GALILEE, SEA OF, the local designation.] Lieut. Kitchener makes the depth 683/554 ft. The neighbouring Kurn Hattin is an extinct volcano, and the plain is strewn with basalt and debris. He thinks Khirbet Minyeh the site of Capernaum. Josephus says the fountain Capernaum waters the plain. This may answer to the modern Ain et Tabighah, the water of which being brought past Khirbet Minyeh waters the plain, and would naturally take its name Capernaum from that place (presuming that it was Capernaum). The source is only three quarters of a mile away, whereas it is one mile and three quarters from Tel Ham and all the water was carried in an opposite direction, so that it could hardly have taken its name from Tel Ham.

In John vi. 16, etc., we read "the disciples went by ship over the sea toward Capernaum (the same side as T.), and the sea arose by reason of a great wind that blew"; then Jesus walked on the sea to them, and "immediately the ship was at the land whither they went." The day following, when the people on the other side of the sea (the eastern side) saw that there was none other boat there save the one wherewith His disciples were entered, . . . howbeit there came other boats from T., nigh unto the place where they did eat bread, . . . they also took shipping, and came to Capernaum seeking for Jesus; and when they had found Him on the other side . . . they said, . . . When camest Thou hither?" In Matt. xiv. 22 "Jesus constrained His disciples to get into a ship and go unto the other side. And He went up into a mountain apart to pray. . . . But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary." It might seem strange that the people did not suppose Jesus had used one of the return boats which had come from T., to cross back to that side in the night. Matthew undesignedly shows why they could not suppose so, viz. because "the wind was contrary," i.e. blowing from T. and Capernaum; owing to this the ships, probably fishing vessels, were driven to the opposite side for shelter for the night, for what else could have taken to the desert eastern side so many boats as sufficed to convey the people across (ver. 24) back again? Their question, "Rabbi, when camest Thou hither?" implies plainly that under the circumstances they considered that His crossing in the night could only have been by some extraordinary means. The mention of many

ships coming from T. explains also how the people could take shipping to Capernaum after it had been stated there was no other boat there save that which took the disciples. The undesigned harmony of details, incidentally and separately noticed by the two evangelists, confirms their truthfulness, and therefore the miracle of Jesus' walking on the sea.

The Gospels according to Matthew, Mark, and Luke never use the designation "sea of T." (still *bahr Tubariyeh*), but the local name, "sea" or "lake of Galilee," which shows they must have written before that became the universal designation, as it had in the time of John's writing.

Tiberius. T. Claudius Nero, Augustus' stepson and successor as emperor. Reigned A.D. 14 to 37. Son of Tib. Claud. Nero and Livia. Born at Rome, Nov. 16, 46 B.C. Fifty-five years old at his accession, having already shown ability as a commander, an orator, and an administrator. Horace celebrates his and his brother Drusus' exploits (Odes, iv. 4, 14). Henceforth slothful, self-indulgent, cruel, and despotic. Died at 78 after a 23 years' reign.

Tacitus (Annals, i.—vi.) describes vividly his dissimulation and vindictiveness. In speaking of Nero he says: "in order to remove the rumour of his having set fire to Rome, Nero shifted the charge on others, and inflicted the most refined punishments on those whom the populace called Christians, and who were hated for their scandalous doings. The author of the name, Christ, in the reign of T. was visited with capital punishment by the governor Pontius Pilate." In Luke iii. 1 John the Baptist's (six months senior to our Lord) ministry is set down in the



TIBERIUS CAESAR.

15th year of T.'s principate (*hegemonia*). Augustus admitted T. to share the empire two or three years before his own death, so that "the 15th year" is to be dated from the copartnership at the end of A.U.C. 764. The 15th year will thus be the end of 779, and our Lord's birth 749 or 750, which agrees with Herod's death some time after Christ's birth. The Christian era fixed by Dionysius Exiguus in the sixth century places Christ's birth in the year 754.

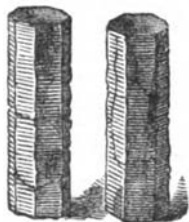
Tibhath. City of Hadadzer, king of Zobah (1 Chron. xviii. 8). Bethah in 2 Sam. viii. 8. Probably on the eastern slopes of the Antilibanus.

Tibni. Son of Ginath. After Zimri had burned himself to death half the people followed T., half Omri. The contest lasted four years (1 Kings xvi. 18, 21, 22), and issued in the death of T. and in Omri's accession. The men of Tirzah which Omri besieged probably promoted the cause

of T. The LXX. say Joram his brother helped his cause.

Tidal. From a Samaritan root "reverence" (Gesenius: Gen. xiv. 1, 9). Chedorlaomer's ally, "king of nations," in the invasion of Syria and Palestine. Probably chief of several nomad tribes who occupied different tracts of Lower Mesopotamia at different times, as the Arabs do there to this day. His name Thurgah (in the LXX. Thargal), "the great chief" or "king of nations," is Turanian or Hamitic, the original element of Babylonia's early population.

Tiglath Pileser. Akin to Atargatis (Syr.), Dargeto, "great fish," tutelary god of the first Assyrian dynasty. 2 Kings xvi. 7; less correctly in 1 Chron. v. 26, and 2 Chron. xxviii. 20, Tilgath Pileser. G. Rawlinson identifies T. with Tiglath-nin, "be worship given to Nin" or Hercules (the same as Pal-sira, i.e. son of Zira, from whom Calah is called Bitairah, because he had a temple at Zira or Calah). Oppert explains it, "let there be adoration to the son of the zodiac," i.e. to Nin or Hercules. The earlier T. reigned about 1130 B.C.



CLAY CYLINDERS.

Two cylinders in the British Museum mention him. T. the second (745-728 B.C.) founded a new dynasty; succeeded Pul and preceded Shalmaneser; six years before T.'s accession (751 B.C.) we find him exacting tribute from a Merodach Baladan who ruled in southern Babylonia on the shores of the Persian gulf, a district of marsh lands for many centuries a refuge for Assyrian rebels. (Trans. of Soc. of Bib. Archæol., vi. 16.)

Probably an usurper, for he makes no mention of his father or ancestors; and Berosus (Euseb. Chron. Can. i. 4) and Herodotus (i. 95) state that in the latter half of the eighth century B.C. there was a change of dynasty from that which ruled for 520 years to the dynasty which came in not long before Shalmaneser, probably at the time of the era of Nabonassar, 747 B.C. Sylla's friend, Alex. Polyhistor, who had access to Berosus' writings makes Beletaras (another form of *Pal-sira* or *Pileser*) a gardener of the royal palace originally. Afterwards he gained the sovereignty in an extraordinary way and fixed it in his own family. Conquered BEZIN [see] of Damascus and PERSA [see] of Israel at Ahaz' solid citation. The Assyrian inscriptions mention that Menahem of Samaria (probably about 743 B.C.) paid him tribute, Jahuhasi (Ahaz) also, and that he set Hoshea on the Israelite throne at Pekah's death. He relates that about the fifth year of his

reign (741 B.C.) he warred in southern Syria and defeated a large army under Azariah (Uzziah) king of Judah, whose army Scripture states to be 307,500 (2 Chron. xxvi. 6-15). Again, that from his 12th to his 14th year (734 to 732 B.C.) he warred with Pekah and Rezin confederated, and that he besieged Rezin's capital for two years, at the end of which he took and slew him and punished Pekah by depriving him of a large portion of his dominions, and carrying off vast numbers into captivity. Accurately agreeing with 2 Kings xv. 29, xvi. 9-16, 1 Chron. v. 6, 26: "in the days of Pekah . . . came T. . . and took Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, Galilee, all the land of Naphtali (comp. Isa. vii., viii., ix. 1, this stroke fell at first 'lightly,' 'afterward more grievously'), and carried them captive to Assyria. The king of Assyria hearkened unto Ahaz; went up against Damascus and took it, carried the people captive to Kir, and slew Rezin." "T. carried away the Reubenites, the Gadites, and half of Manasseh, and brought them unto Halah and Habor and Harar, and to the river Gozan." Probably it was an Assyrian altar which Ahaz copied, as a formal recognition of the gods of the sovereign nation (which required subject kings to set up in their capital "the laws of Asehur"), and a token of submission: the vint



BABYLONIAN LAND-MARK.

of Ahaz to Damascus (where "he saw the altar") "to meet king T." accords with T.'s inscription that before quitting Syria he held his court at Damascus, and there received submission and tribute from the neighbouring sovereigns, among whom he mentions Pekah and Jahuhasi (Ahaz) of Judah.

T. took Sippara (Sepharvaim) in Babylonia. He warred successfully in Media, Armenia, and upper Mesopotamia; but it was only on the western frontier that he made permanent additions to the empire, viz. Damascus, Syria, and Gilead. His numerous slabs indicate that he probably built



ASSYRIAN SCULPTURE.

a palace at the S.E. corner of Calah (Nimrud). They bear traces of intentional defacement, and Esarhadon used them as building materials in his palace at Calah. Sargon supplanted T.'s dynasty, which accounts for the hostility evinced in the injury done to the palace of T.

Tigris. [See HIDEKEL.] Gen. ii. 14, "running eastward to Assyria." Dan. x. 4, "the great river." Rising in the Armenian mountains, not far from the sources of Euphrates, it flows N.E. of the latter for 1100 miles, when at last they join and flow as one river into the Persian gulf. Its greatest breadth is more than



SCHEMATIC THE TIGRIS ON A FLATLAND MOUNTAIN

200 yards. For the last two hundred miles before its confluence with the Euphrates the country was intersected with artificial watercourses and adapted river beds, such as the *Shat-el-Hie*, or river of Hie; and in this district are the ruins of old towns; some scarcely known, as *Zirgul*, "the city of the brilliant light"; others better known, as *Ur* [see] (*Mugheir*). It ran through Armenia and Assyria, and then separated Babylonia from Susiana. Subsequently it was the boundary between the Roman and Parthian empires.

Tikvah. 1. Husband of the prophetess Huldah (2 Kings xxii. 14); **TEKVATH** in 2 Chron. xxiv. 22. 2. Ezra x. 15.

Tile. Ezek. iv. 1, a sundried "brick"; the same as transl. "brick" in Gen. xi. 3. For "pourtray" transl. "engrave." Bricks with designs engraven on them are found still in ancient Mesopotamian cities. Akin to these are the tablets, of which many have been found in the Assyrian and Babylonian ruins and mounds. Some of these bear historical inscriptions and narrate the annals of the various reigns; others are known as report tablets, and are of the character of letters or despatches on various military, political, and social subjects; again a third class are such as the *Egibi* tablets, a series of financial and contract records belonging to a family of that name, the particular attestations to which for a period of nearly 200 years, from 677 B.C. to 435 B.C., reflect as in a mirror the principal changes in dynastic and imperial affairs. It is greatly owing to the light derived from these various classes of tablets that the chronology and events of history in Western Asiatic and biblical countries have within the last few years been so greatly elucidated; and further revelations are continually being obtained.

Tilon. 1 Chron. iv. 20.

Timonius. Mark x. 46.

Timbrel. [See Music.] Heb. *toph*, "tambourine," akin to the old English "*tabor*," i.e. a drum. In Ezek. xxviii. 13.

Timna. 1. Eliphaz' concubine, mother of Amalek (Gen. xxxvi. 13, 22); in 1 Chron. i. 36 T. is not, as apparently, a son of Eliphaz. Probably sister of Lotan, daughter of the Horite Seir. The feminine form of T. shows that it is introduced in Chronicles as an abbreviation for what the chronicler knew his readers

understood from Genesis, viz. that T. was mother of "Amalek," which follows. 2. A duke or phylarch of Edom (Gen. xxxvi. 40-48), so that T. was probably the name of a district.

Timnah, TIMNATH—a divided or assigned part. 1. Judah went to shear his sheep in T. (Gen. xxxviii. 13, 14.) 2. A boundary town in Judah on the N. side (Josh. xv. 10). Near the western extremity, farther than Bethshemesh, towards Ekron; in the shephelah or low hills between the mountains and the plain (2 Chron. xxviii. 18). Probably the same as **TIMNATHAH** of Dan (Josh. xix. 43), and as the T. of Samson (Jud. xiv. 1, 19); haunted by lions, etc., therefore thinly peopled; higher than Askalon, lower than Zorah (xiii. 25). Now *Tibneh*, a deserted site S.W. of Zorah, and two miles W. of Ain Shema. T. when deserted by the Danite emigrants to Laish fell by turns to Judah and the Philistines. *Tibneh* is 740 ft. above the sea, not in the plain. Samson in going down to it would descend first 700 ft. into the valley, then ascend again 350 ft. to T. The corn which he fired grew in the valley, whereas the vineyards and olives lined the hills. With appropriate accuracy Judges (xv. 4-6) says "the Philistines came up" to T. The substitution of *b* for *m*, which we see in *Tibneh* for *Timnah*, occurs also in *Atab* for *Etam* (Jud. xv. 8, 11, where instead of A.V. "top" transl. "he went down and dwelt in the cleft" [*se'iph*] of the rock *Etam*). These clefts were the natural hiding places of the Israelites from their oppressors; and the term *se'iph* is only used of the kind of rock to which the term *selah* is applied, *nikrah* of the "cavities" of the rock called *tsur*. *Etam* answers to *Beit Atab*, which has a cavern called "the place of refuge," 250 ft. long, and from 5 to 8 ft. high, 18 ft. wide. The natural cleft has been artificially but rudely hewn in the rock. As *Beit Atab*, into which Samson went down for refuge (now called *Hasuta*), answers to the rock *Etam* ("eagle's nest"), so seven miles off is a low hill, and close by is a chapel sacred to sheikh *Nedhir*, "the nazareite chief," and higher up is the ruin "*Ism-Allah*," i.e. *God heard*, evidently pointing to the battle of *Ramath Lehi*. Moreover the springs were sometimes called *Ayün Kara*, answering to *En-Hak-Kore*, "fountain of the crier"; Jud. xv. 19. (Pal. Expl. Qy. Stat., July 1878, pp. 116-118.) 3. A town in the mountain district of Judah, enumerated with *Maon*, *Ziph*, and *Carmel S.* of *Hebron*.

Timnath Heres—"portion of the



TOMB OF JOSHUA.

sun." Joshua's city and burial place, previously *Timnath Berah*, "portion

of abundance" (Jud. ii. 9), the consonants being transposed subsequently, to refer to Joshua's miracle when the sun stood (Josh. xix. 50). In mount *Ephraim* on the N. side of mount *Gaash* [see]. Jerome draws our admiration to the fact that "the distributor of possessions chose for himself a mountainous and rugged portion," noble disinterestedness. Christian tradition identifies *Timnath Heres* with *Tibneh* on the Roman road from *Antipatris* to *Jerusalem*. But *Kefr Hâris* is the more probable site, nine miles S. of *Nablûs*. The Samaritans make it the burial place of Joshua and of Caleb; there are two sacred spots E. of it: namely *neby Kîf*, "prophet of the division by lot," i.e. Joshua; and *neby Cuda*, possibly a corruption of Caleb. The fact that the Jews venerate a place in Samaria as Joshua's tomb is a presumption in favor of this site.

Timon. Fifth of the seven deacons (Acts vi. 1-6). His name indicates he was a Hellenist. Grecians were the fittest to secure the Grecian widows from neglect in the distribution of alms.

Timothy. First mentioned (Acts xvi. 1) as dwelling in *Lystra* (not *Derbe*, xx. 4; comp. 2 Tim. iii. 11). His mother was *Eunice*, a Jewess (2 Tim. i. 5); his father a Greek, i.e. a Gentile; he died probably in T.'s early years, as he is not mentioned later. T. is called "a disciple," so that his conversion must have been before the time of Acts xvi. 1, through Paul (1 Tim. i. 2, "my own son in the faith") probably at the apostle's former visit to *Lystra* (Acts xiv. 6), when also we may conjecture his Scripture-loving mother *Eunice* and grandmother *Lois* were converted from Judaism to Christianity (2 Tim. iii. 14, 15; i. 5): "faith made its dwelling (*enokésen*, John xiv. 23) first in *Lois* and *Eunice*," then in T. also through their influence. The elders ordained in *Lystra* and *Iconium* (Acts xiv. 21-23, xvi. 3) thenceforth superintended him (1 Tim. iv. 14); their good report and that of the brethren, as also his origin, partly Jewish partly Gentile, marked him out as specially suited to assist Paul in missionary work, labouring as the apostle did in each place, firstly among the Jews then among the Gentiles. The joint testimony to his character of the brethren of *Lystra* and *Iconium* implies that already he was employed as "messenger of the churches," an office which constituted his subsequent life work (2 Cor. viii. 23). To obviate Jewish prejudices (1 Cor. ix. 20) in regard to one of half Israelite parentage, Paul first circumcised him, "for they knew all that his father was a Greek." This was not inconsistent with the Jerusalem decree which was the Gentiles' charter of liberty in Christ (Acts xv.); contrast the case of *Titus*, a Gentile on both sides, and therefore not circumcised (Gal. ii. 3). T. accompanied Paul in his Macedonian tour; but he and *Silas* stayed behind in *Berea*, when the apostle went forward to *Athens*. Afterwards he went on to *Athens* and was immediately sent back (Acts xvii. 15, 1 Thess. iii. 1) [see THESS.

Y

SALONIANS, FIRST EPISTLE] by Paul to visit the Thessalonian church; he brought his report to Paul at Corinth (iii. 2, 6; Acts xviii. 1, 5). Hence both the epistles to the Thessalonians written at Corinth contain his name with that of Paul in the address. During Paul's long stay at Ephesus T. "ministered to him" (ix. 22), and was sent before him to Macedonia and to Corinth "to bring the Corinthians into remembrance of the apostle's ways in Christ" (1 Cor. iv. 17, xvi. 10). His name accompanies Paul's in the heading of 2 Cor. i. 1, showing that he was with the apostle when he wrote it from Macedonia (comp. 1 Cor. xvi. 11); he was also with Paul the following winter at Corinth, when Paul wrote from thence his epistle to the Romans, and sends greetings with the apostle's to them (xvi. 21). On Paul's return to Asia through Macedonia he went forward and waited for the apostle at Troas (Acts xx. 3-5). At Rome T. was with Paul during his imprisonment, when the apostle wrote his epistles to the Colossians (i. 1), Philemon (i.), and Philippians (i. 1). He was imprisoned with Paul (as was Aristarchus: Col. iv. 10) and set free, probably soon after Paul's liberation (Heb. xiii. 23). Paul was then still in Italy (ver. 24) waiting for T. to join him so as to start for Jerusalem. They were together at Ephesus, after his departing eastward from Italy (1 Tim. i. 3). Paul left T. there to superintend the church temporarily as the apostle's *locum tenens* or vicar apostolic (1 Tim. i. 3), whilst he himself went to Macedonia and Philippi, instead of sending T. as he had intended (Phil. ii. 19, 23, 24). The office at Ephesus and Crete (Tit. i. 5) became permanent on the removal of the apostles by death; "angel" (Rev. i. 20) was the transition stage between "apostle" and our "bishop." The last notice of T. is Paul's request (2 Tim. iv. 13, 21) that he should "do his diligence to come before winter" and should "bring the cloak" left with Carpus at Troas, which in the winter Paul would so much need in his dungeon: about A. D. 67 (Alford). Eusebius (Eocl. Hist. iii. 43) makes him first bishop of Ephesus, if so John's residence and death must have been later. Nicephorus (Eocl. Hist. iii. 11) reports that he was clubbed to death at Diana's feast, for having denounced its licentiousness. Possibly (Calmet) T. was "the angel of the church at Ephesus" (Rev. ii.). The praise and the censure agree with T.'s character, as it appears in Acts and the epistles. The temptation of such an ardent yet soft temperament would be to "leave his first love." Christ's promise of the tree of life to him that overcometh (Rev. ii. 5, 7) accords with 2 Tim. ii. 4-6. Paul, influenced by his own inclination (Acts xvi. 3) and the prophets' intimations respecting him (1 Tim. i. 18, iv. 14; 2 Tim. i. 6: comp. Paul's own case, Acts xiii. 1), with his own hands, accompanied with the presbytery's laying on of hands, ordained Tim "evangelist" (2 Tim. iv. 5). His self-

denying character is shown by his leaving home at once to accompany Paul, and his submitting to circumcision for the gospel's sake; also by his abstemiousness (1 Tim. v. 23) notwithstanding bodily "infirmities," so that Paul had to urge him to "use a little wine for his stomach's sake." T. betrayed undue diffidence and want of boldness in his delicate position as a "youth" having to deal with seniors (iv. 12), with transgressors (v. 20, 21) of whom some were persons to whom he might be tempted to show "partiality." Therefore he needed Paul's monition that "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. i. 7). His timidity is glanced at in Paul's charge to the Corinthians (1 Cor. xvi. 10, 11), "if I come, see that he may be with you without fear, let no man despise him." His training under females, his constitutional infirmity, susceptible soft temperament, amateness, and sensitiveness even to "tears" (2 Tim. i. 4, probably at parting from Paul at Ephesus, where Paul had to "beseech" him to stay: 1 Tim. i. 3), required such charges as "endure hardness (bardship) as a good soldier of Jesus Christ" (2 Tim. ii. 3-13, 23), "flee youthful lusts," (1 Tim. v. 2) "the younger entreat as sisters, with all purity." Paul bears testimony to his disinterested and sympathising affection for both his spiritual father, the apostle, and those to whom he was sent to minister; with him Christian love was become "natural" not forced, nor "with dissimulation" (Phil. ii. 19-23): "I trust to send T. shortly . . . for I have no man likeminded who will naturally care for your state, for all seek their own not the things which are Jesus Christ's; but ye know the proof of him, that as a son with the father he hath served with me in the gospel." Among his friends who send greetings to him were the Roman noble, PUDENS [see], the British princess CLAUDIA [see], and the bishop of Rome, LINUS [see]. T. "professed a good profession before many witnesses" at his baptism and his ordination, whether generally or as overseer at Ephesus (1 Tim. i. 18, iv. 14, vi. 12; 2 Tim. i. 6). Less probably, Smith's Bible Dict. states that it was at the time of his Roman imprisonment with Paul, just before Paul's liberation (Heb. xiii. 23), on the ground that T.'s "profession" is put into juxtaposition with Christ Jesus' "good confession before Pilate." But the argument is "fight the good fight of faith," seeing that "thou art called" to it, "and hast professed a good profession" (the same Gr., "confession," *homologia*) at thy baptism and ordination; carry out thy profession, as in the sight of Christ who attested the truth at the cost of His life before or under (epi) Pilate. Christ's part was with His vicarious sacrifice to attest the good confession, i.e. Christianity; T.'s to "confess" it and "fight the good fight of faith," and "keep the (gospel) commandment" (John xiii. 34;

1 Tim. i. 5; Tit. ii. 12; 2 Pet. ii. 21, ii. 2).

Timothy, Epistles to. FIRST EPISTLE. Its authenticity as Paul's writing, and its canonical authority as inspired, were universally recognised by the early church with the solitary exception of the gnostic Marcion. It and 2 Tim. are in the Peshito Syriac of the second century. The Muratorian Fragment on the canon in the same century acknowledges them.

The Pastoral Epistles, 1 Tim., 2 Tim., and Titus, have a mutual resemblance. Irenæus (adv. Hæres. i. and iii. 3, § 3, 4; iv. 16, § 3; ii. 14, § 8; iii. 11, § 1; i. 16, § 3) quotes 1 Tim. i. 4, 9; vi. 20; 2 Tim. iv. 9-11, 21; Tit. iii. 10. Clement of Alex. (Strom. ii. 383, 457; iii. 534, 536; i. 350) quotes 1 Tim. iv. 1, 20, vi. 20, 21; 2 Tim. as to *deaconesses*; Tit. i. 12. Tertullian (de præscriptione Hæreticoorum, xxv. and vi.) quotes 1 Tim. i. 18, vi. 13, 20; 2 Tim. i. 14, ii. 2; Tit. iii. 10, 11; and adv. Marcion, Scorp. 13, comp. 2 Tim. iv. 6. Eusebius includes the two epistles to Timothy and Titus in "the universally acknowledged Scriptures." Theophilus of Antioch (ad Autolycom iii. 14) quotes 1 Tim. ii. 1, 2; Tit. iii. 1. Caius (in Eusebius' Eocl. Hist. vi. 20) recognises their authenticity. Clement of Rome (1 Ep. to Cor. xxix.) quotes 1 Tim. ii. 8. Ignatius in the second century (epistle to Polycarp 6) alludes to 2 Tim. ii. 4. Polycarp in the same century (epistle to Philipp. iv., v.) alludes to 1 Tim. vi. 7, 10; 2 Tim. ii. 4, 11, 12; and (in chap. ix.) to 2 Tim. iv. 10. Hegesippus in the end of second century (in Euseb. Ecc. Hist. iii. 32), alludes to 1 Tim. vi. 3, 20. Athenagoras at the same period alludes to chap. vi. 16.

Heresies opposed in the Pastoral Epistles. Ascetic Judaism and legalism (1 Tim. i. 7; Tit. i. 10, 14; iii. 9) on the one hand, and incipient gnosticism on the other (1 Tim. i. 4), of which the theory that a twofold principle existed from the beginning, evil as well as good, appears in germ, chap. iv. 3, etc. In chap. vi. 20 the term *gnosis*, "science," itself occurs. Another gnostic error, "that the resurrection is past," is noticed (2 Tim. ii. 17, 18; comp. 1 Cor. xv. 12, 32, 33). The Judaism herein refuted is not that controverted in the earlier epistles, viz. that which joined the law with faith in Christ for justification. The intermediate phase appears in epistle to Colossians (ii.), viz. that which superadded ascetical will worship and angel worship to Judaism. In epistle to Philippians (iii. 2, 18, 19) the further stage appears, immoral practice accompanying false doctrine as to the resurrection. The pastoral epistles 1 and 2 Tim. and Titus exhibit the matured godlessness which followed superstition as superstition had followed legalism. Not knowing the true use of "the law" (i Tim. i. 7, 8) the false teachers "put away good conscience," as well as "the faith" (chap. i. 19, iv. 2), "spoke lies in hypocrisy, corrupt in mind," regarded "piety as a means of gain," (chap. vi. 5, Tit. i. 11); "overthrew

the faith" by heresies "eating as a canker, saying the resurrection is past, leading captive silly women, ever learning yet never knowing the truth, reprobate as Jannes and Jambres (2 Tim. iii. 6-8), defiled, unbelieving, professing to know God but in works denying Him, abominable, disobedient, reprobate" (Tit. i. 15, 16). The catholic epistles of John (1 John ii. 18-23, iv. 1, 3; 2 John 7, 11; 3 John 9, 10), Jude, and Peter (2 Pet. ii. 1-23), and to the Hebrews (vi. 4-8) present the same features. This proves the later date of Paul's pastoral epistles. The gnosticism opposed is not the anti-judaic later gnosticism which followed the overthrow of the Jerusalem temple worship, but the earlier phase which amalgamated with Judaism oriental and Greek elements.

Directions in the Pastoral Epistles as to church ministers and officers. The apostle naturally directs Timothy, the church president for the time being at Ephesus, and Titus at Crete, concerning "bishop-elders and deacons," in order to secure due administration of the church at a time when heresies were springing up and when he must soon depart this life. He shows the same anxiety in his address to the elders of the same city Ephesus earlier (Acts xx. 21-30). The presbyterate and diaconate existed long before (vi. 3, xi. 30, xiv. 23). Paul's directions are not as to their appointment *then first*, but as to the due ordination and moral qualifications of elders and deacons thenceforth, according as vacancies might occur. Timothy and Titus exercised the same power in ordaining elders in Ephesus and Crete as Paul had in the Gentile churches in general (2 Cor. xi. 23).

Peculiar phrases and modes of thought in the Pastoral Epistles. The difference of subject and of circumstances of those addressed, and those spoken of, as compared with Paul's other epistles, accounts for these. They partly occur in Galatians also, where as here he with characteristic warmth controverts the perverters of the truth: 1 Tim. ii. 6, Tit. ii. 4, "gave Himself for us," with Gal. i. 4; 1 Tim. i. 17, 2 Tim. iv. 18, "for ever and ever," with Gal. i. 5; 1 Tim. v. 21, vi. 13, 2 Tim. ii. 14, vi. 1 with Gal. i. 20; "a pillar," 1 Tim. iii. 15, with Gal. ii. 9; "mediator," 1 Tim. ii. 5, with Gal. iii. 20; 1 Tim. ii. 6, vi. 15, Tit. i. 3, with Gal. vi. 9, "in due season." Fifty peculiar phrases occur, e.g. "the faithful saying" (1 Tim. i. 15), "sound," "seared" (chap. iv. 2, 7), "old wives' fables," "slow bellies" (Tit. i. 12). Paul's writing with his own hand, instead of by an amanuensis, as he did to Galatians and Philemon, accounts for the more concise, abrupt, and forcible style and phraseology.

Time of writing First Epistle to Timothy. Soon after Paul's leaving Ephesus for Macedonia (1 Tim. i. 3). The object of leaving Timothy at Ephesus was primarily to restrain the false teachers (chap. i. 3), not to organize the church for the first time.

The institution for church widows implies a settled organization. Scandals occurring after the original institution rendered directions as to the existing ministry needful. The similarity in style, subject, and state of the church, of the second epistle to Timothy (written certainly just before Paul's death) with the first epistle, implies that the date of the latter is not much prior to that of the second. The mention of Timothy's "youth" (1 Tim. iv. 12) is not inconsistent with a late date; he was "young" not absolutely but as compared with "Paul the aged" (Philem. 9), and with some of the elders whom he had to superintend; probably 34 or 35, comp. 1 Tim. v. 1. As to Acts xx. 25, "all" the Ephesian elders called to Miletus "never saw Paul's face" afterwards; Paul "knew" this by inspiration; but this assertion of his is compatible with his visiting Ephesus again (1 Tim. i. 3; 2 Tim. i. 18, iv. 20). Being at Miletum, so near Ephesus, after his first Roman imprisonment, he would be sure to visit Ephesus. In 1 Tim. iii. 14 Paul says "I write, hoping to come unto thee shortly"; but on the earlier occasion of his passing from Ephesus to Macedonia he had planned to spend the summer in Macedonia and the winter in Corinth (1 Cor. xvi. 6). Nor did Paul leave Timothy then as now (1 Tim. i. 3) at Ephesus, but sent him to Macedonia (Acts xix. 23). Paul in his address to the Ephesian elders (xx. 29, 30) prophesies the rise of false teachers; in his epistle to the Ephesians from Rome at his first imprisonment he does not notice the Judæo-gnostic errors as yet; but in 1 Tim. he notices them as then actually prevailing.

Place of writing First Epistle to Timothy. Paul's using "went" not came, "when I went (*poruomenos*) into Macedonia" (chap. i. 3), implies he was not there when he wrote the first epistle to Timothy. Wherever he was he was uncertain how long he might be detained from coming to Ephesus to Timothy (chap. iii. 14, 15). Corinth may have been the place. Between it and Ephesus communication was easy; his course on former occasions was from Macedonia to Corinth (Acts xvii., xviii.). Coincidences occur between chap. ii. 11-14 and 1 Cor. xiv. 34 as to women being silent in church; chap. v. 17, 18 and 1 Cor. ix. 8-10 as to ministers' maintenance, on the law's maxim not to muzzle the ox treading the corn; and chap. v. 19, 20 and 2 Cor. xiii. 1-4 as to charges against elders before witnesses. In the very place where these directions had been already enforced Paul naturally reproduces them in his first epistle to Timothy.

Design. (1) To direct Timothy to restrain false teachers from teaching aught different from the gospel (chap. i. 3, 20; Rev. ii. 1-6). (2) To give instructions as to orderly conducting of worship, the qualifications of bishops and deacons, and the selection of widows who in return for church allowance should do appointed service (chap. ii.—vi. 2). (3)

To warn against covetousness, a sin prevalent at Ephesus, and to stimulate to good works (vi. 3-19).

SECOND EPISTLE. [See TIMOTHY, FIRST EPISTLE.] *Time and place of writing.* In Paul's prison at Rome, just before his martyrdom. Timothy was possibly still at Ephesus, for Priscilla and Aquila whom Paul salutes generally resided there (chap. iv. 19); also Onesiphorus, who ministered to Paul at Ephesus and therefore it is presumable resided there (chap. i. 16-18). The Hymeneus of chap. ii. 17 is probably the Hymeneus at Ephesus (1 Tim. i. 20); also "Alexander the copper-smith" (2 Tim. iv. 14) seems to be the Alexander put forward by the Jews to clear themselves, not to befriend Paul, in the riot at Ephesus (Acts xix. 33, 34). Still, if Timothy was at Ephesus, why did he need to be told that Paul had sent Tychicus to Ephesus, or that Paul had left Trophimus, himself an Ephesian (Acts xxi. 29), sick at Miletus which was only 30 miles from Ephesus? Probably Timothy's overseership extended beyond Ephesus to all the Pauline churches in Asia Minor; he combined with it the office of "evangelist," or *itinerant missionary*. Ephesus was only his head quarters; and chap. iv. 13 will accord with the theory of Ephesus or any other place in the N.W. of Asia Minor being Timothy's place of sojourn at the time. Paul at his first imprisonment lodged in his own hired house, guarded by a single soldier, and having liberty to receive all comers; but now he was so closely confined that Onesiphorus with difficulty found him; he was chained, forsaken by friends, and had narrowly escaped execution by the Roman emperor. The access however of Onesiphorus, Linus, Pudens, and Claudia to him proves he was not in the Mamertine or Tullianum prison, with PETER [see], as tradition represents; but under military custody, of a severer kind than at his first imprisonment (chap. i. 16-18, ii. 9, iv. 6-8, 16, 17). He was probably arraigned before the "rulers" (Clemens Rom., 1 Ep. Corinth. 5, *epi ton heegoumenon*), i.e. Helius the city prefect [see PAUL], on a double charge: (1) of having conspired with the Christians, as Nero's partisans alleged, to set fire to Rome, A.D. 64; that event took place the year after his liberation from the first imprisonment, A.D. 63; some Christians were crucified, some arrayed in wild beasts' skins, and hunted to death by dogs, wrapped in pitch robes some were set on fire by night to illuminate the Vatican circus and Nero's gardens while that monster played the charioteer. But now three years had elapsed; and Paul as a Roman citizen was treated with greater respect for legal forms, and was acquitted on the "first" charge (chap. iv. 17) of instigating the Christians to incendiarism before his last departure from Rome; it was then that Alexander the copper-smith witnessed against him (chap. iv. 14); no patron dared to advocate his cause, though being probably

a client of the Æmilian clan, whence he derived his name Paul, he might naturally have looked for advocacy (chap. iv. 16, 17). The place of trial was possibly one of the two Pauline basilicæ, called from L. Æmil. Paulus, who built one and restored the other in the Forum. (2) The second charge, of introducing a novel unlawful religion, he expected to be tried upon the following winter (chap. iv. 21); but if in Nero's reign his second trial cannot have taken place later than June. Luke alone stayed by him. Onesiphorus, undeterred by danger, sought out and visited him; LINUS [see] also, the future bishop of Rome, PUDENS [see] a senator's son, and CLAUDIA [see] the British princess, and Tychicus before he was sent to Ephesus. Possibly Tychicus was bearer of the epistle as of epistles to Ephesians (vi. 21, 22) and Colossians (iv. 7, 8), since "to thee" in chap. iv. 12 is not needed for this view if Timothy was at the time not at Ephesus itself.

Paul's leaving of his cloak and parchments at Troas (2 Tim. iv. 13) cannot have been at his visit in Acts xx. 5-7, for seven years elapsed between this visit and his first imprisonment. Again, when he wrote to the Colossians (iv. 14) during his first imprisonment (Philem. 24) Demas was with him; but when he is writing 2 Tim. (iv. 10) Demas had forsaken him and gone to Thessalonica, all have deserted him (i. 15). Not so in his first imprisonment (Acts xviii. 30), nor in writing from it epistles to Ephesians, Colossians, Philippians, Philemon; in these he anticipates liberation, but in 2 Tim. iv. 6-8, 16, immediate death, having been once already tried. He is more closely confined than when writing even Philippians, which represents him, whilst more uncertain of life, yet cherishing hope of speedy deliverance (Phil. ii. 24; contrast 2 Tim. i. 16-18, ii. 9, iv. 6-8, 18). His leaving Trophimus sick at Miletum (iv. 20) could not have been on the occasion of Acts xx. 15, for he was with Paul at Jerusalem soon after (xxi. 29). Besides, Paul would not mention as a recent occurrence one that took place six or seven years before. Timothy was with Paul then at Miletum, and needed not to be informed of Trophimus' sickness there (Acts xx. 4, 17), if the occasion were the same. Paul now had shortly before been at Corinth and left Erastus there (2 Tim. iv. 20), but Paul had not been at Corinth for several years before his first imprisonment, and in the interval Timothy had been with him; so Paul did not need to write to Timothy about that visit. The writer of Heb. xiii. 23, 24, doubtless Paul, was at liberty and in Italy; liberated from his first imprisonment at Rome, Paul must have resumed his apostolic journeyings, then was imprisoned at Rome again; thence just before his death he wrote 2 Tim. [See PAUL.]

Shortly before his second imprisonment Paul visited Ephesus, where new elders governed the church (Acts xx. 25, most of the old ones had passed

away), say in the latter end of A.D. 66 or 67.

Object. To beg Timothy to come and bring Mark with him (2 Tim. i. 4, iv. 9, 11, 21). But, uncertain whether Timothy would arrive in time, he desired to give a last warning as to the heresies of which the germs were then being scattered. He exhorts him to faithful zeal for sound doctrine, patience under trials, and boldness in Christ's cause, a charge which Timothy's constitutional timidity needed (1 Tim. v. 22, 23, ii. 2-8, iv. 1-5). [On PAUL'S and PETER'S martyrdom, as to place and time, see both.]

Style and characteristics. Paul shows an ever deepening sense of God's "mercy," as the end approaches. Hence "mercy" is inserted between "grace" and "peace" in the pastoral epistles for the first time; in the former epistles he has "grace and peace" only. Comp. 1 Tim. i. 13, "I obtained mercy," especially needed by ministers, whose office is the leading topic in them (comp. 1 Cor. vii. 25). The second epistle is abrupt, without plan, or methodical handling of subjects. Strong emotion, vivid remembrances of the past, and anxious thoughts for the future, characterize it, as was to be expected from one on the verge of eternity. The O. T. is not quoted, as in his other epistles; still its inspiration and wisdom-giving, saving power is strongly alleged (2 Tim. iii. 15-17). "Faithful sayings," probably inspired utterances of church prophets, take the place of O. T. quotations (comp. 1 Tim. iv. 1, 1 Cor. xiv.). Other characteristics of the pastoral epistles are solicitude for "sound" teaching, as opposed to the morbid subtleties of theosophists; the importance attached to church administration and organization; doxologies, as from one continually realizing God's presence, now especially when earthly things were about to pass from him so soon (1 Tim. i. 17, vi. 15, 16; 2 Tim. iv. 18). As 1 Tim. iv. 1-5 points to the mediæval apostasy, "in the latter times some shall depart from the faith . . . speaking lies in hypocrisy, forbidding to marry . . . commanding to abstain from meats which God hath created to be received," so 2 Tim. iii. 1-9 to the age out of which shall spring the last antichrist. No longer is it "the latter times," but "the last days," characterized by self love, covetousness, boasting, pride, disobedience to parents, love of pleasure, formality without the power of godliness.

Tin: *bedil*; Gr. *kassiteres*, whence comes *Cassiterides*, the name given to the Scilly isles by the Greeks and Romans, who did not know that the tin came from the mainland of Cornwall. Arabic *kasdeer*, Sanskrit *kastira*, Egyptian *khasit*. The Heb. *bedil* means "substitute" or alloy, its principal use being then to make bronze. In Egypt and Assyria 10 or 20 parts of tin went to 80 or 90 of copper to make bronze. Found among Midian's spoils (Num. xxxi. 22). Centuries before Israel's exodus bronze was made by the mixture of tin and copper in Egypt, which

proves the very ancient use of tin. Isaiah (i. 25) alludes to it as an alloy separated, by smelting, from the silver. Bishop Bedell took his motto from Isa. i. 25. In Ezek. xxii. 18, 20, "Israel is to me become brass . . . tin . . . therefore I will gather you into the furnace," i.e., as Israel has degenerated from pure silver into a deteriorated compound, I must throw them into the furnace to sever the good from the bad (Jer. vi. 29, 30). The Phœnicians conveyed much tin probably to Tartessus or Tarshish in Spain, thence to Tyre; xvii. 12, "Tarshish was thy (Tyre's) merchant with tin." Zechariah (iv. 10 marg.) mentions tin as used for plummet. Spain and Portugal, Cornwall and Devonshire, and the islands Junk, Ceylon, and Banca in the straits of Malacca (Kenrick, Phœnicia, 212), were the only three countries known to possess tin in quantities.

Tiphshah. A town on the western bank of the Euphrates, the limit of Solomon's empire in that direction (1 Kings iv. 24). Heb. *Tiphshach*. Menahem king of Israel smote it and all its coasts (2 Kings xv. 16). Thapsacus, in northern Syria, where the Euphrates was usually crossed (Strabo xvi. 1, § 21). From *pasach*, "to pass over," i.e. the ford. Solomon's aim (1 Kings iv. 24) was to have a line of trade with central Asia across the continent. Tadmor was the halting place on the way to T. It was "great and prosperous" (Xenophon, Anab. i. 4, § 11) as the emporium between E. and W., owing to its ford and its bridge of boats (Strabo xvi. 1, § 23; 3, § 4). Here goods were embarked for transport down the river, and disembarked for land transport from boats which came up it (Q. Curt. x. 1). *Suriyeh* now marks the ford, four stadia or 800 yards across, as Xenophon accurately states, and at times having but 20 inches of water. The ten thousand here first learned Cyrus the younger's real intentions (Xen. Anab. i. 4 § 11). A paved causeway on either side of the river and a parallelogram line of mounds still mark the site.

Tirathites. Gen. x. 2. Josephus (Ant. i. 6, § 1) identifies his descendants with the Thracians, including the Getæ (whence came the Goths) and Dacians. Tuch derives the Tyrsenians from T. [see ROSH.] Thracian tribes occupied most of northern and central Asia Minor originally. The Bithynians were Thracians. So also the Mariandynians, Paphlagonians, Phrygians (another form of the Thracian *Briges*), and Mysians (answering to the Mossi). T. follows Meshech in the genealogy, just as the Thracian tribes of Asia Minor adjoined the Moschi towards the W. Thus Gen. x. includes among Japhet's descendants the vast nation of the Thracians, extending from the Halys in Asia Minor to the Drave and Save in Europe. *Bria* (perhaps = town), in Mesembria, Selymbria, is a solitary relic of the Thracian tongue. The name has been identified as appearing in Aga-thyras, Taur-us, and Tyras (the river Dniester).

Tirathites. Descendants from Tira,

one of the three scribe families residing at Jabes (1 Chron. ii. 56). The other two were sprung from Shimeah and Suchah. The Vulg. translation is not tenable, T.=the singers, Shimeathites=those repeating in song what they have heard, and the Suchathites=dwellers in tents.

Tire: *pe-er*. Ezek. xxiv. 17, 23. The ornamental headdress or "cap" worn by priests on festive occasions. Isa. lxi. 10, "as a bridegroom decketh himself with a priestly headdress" (*pe-er*); same word as in ver. 3, "beauty (*pe-er*) for ashes" (*opher*, play upon like sounds); to give the ornamental head tiara for a headdress of ashes (2 Sam. xiii. 19). Appropriate to the kingdom of priests consecrated to offer spiritual sacrifices to God continually (Exod. xix. 6; Rev. v. 10, xx. 6).

Tirhakah. Isa. xxxvii. 9. [See HEZEKIAH, So. ESARHADDON.] The *Tehrak* of the Egyptian monuments, who reigned over Egypt from 690 or 693 B.C. to 667 B.C.; probably king of Ethiopia before he took the title "king of Egypt." Third king of Manetho's 25th or Ethiopian dynasty. Naturally he helped Hezekiah of Judah against their common enemy Sennacherib, who threatened Egypt. Herodotus (ii. 141) and Josephus (Ant. x. 1-3) represent Sennacherib to have advanced to Pelusium; here T., the ally of Sethos, the king priest of Lower Egypt, and of Hezekiah, forced Sennacherib to retire. His acquisition of the throne of Egypt seems subsequent to his accession to the Ethiopian throne, and to the diversion which he made in favour of Hezekiah against Sennacherib. He extended his conquests to the pillars of Hercules (Strabo xv. 472), the temple at Medinet Haboo is inscribed with his deeds. But Memphite jealousy hid his share in Sennacherib's overthrow (at the time of his second invasion of Judah), and attributed Sethos's deliverance to divinely sent mice, which gnawed the enemy's bowstrings. The Ethiopian influence and authority over Egypt appear in the large proportion of Ethiopians in Shishak's and Zerah's armies (2 Chron. xii. 3, xvi. 8); also in Pharaoh Necho's (Jer. xvi. 9). Isaiah (xvii. 12-xviii. 7) announces Sennacherib's overthrow, and desires the Ethiopian ambassadors, now in Jerusalem, having arrived from Meroe, the island between "the river of Ethiopia," the Nile, and the Astaboras, in "vessels of bulrushes" or pitch-covered papyrus canoes, to bring word to their own nation (not "woe," but "ho!" calling the Ethiopians' attention to his prophetic announcement of the fall of Judah's and their common foe; Vulg. transl. "the land of the clanging sound of wings," i.e. the land of armies with clashing arms; Vitringa supports A. V. Ethiopia "shadowing," i.e. protecting the Hebrews "with wings"; *Kenaphaim*, akin to the name of the idol *Kneph*, represented with wings; Ps. xc. 4).

Tirhanah. 1 Chron. ii. 48.

Tiria. 1 Chron. iv. 16.

Tirshatha. The official title of the

Persian governor of Judaea (Ezra ii. 63; Neh. vii. 65, 70); applied to Nehemiah (viii. 9, x. 1); also to Zerubbabel (Ezra ii. 63). From a Persian root, "his severity." Like the German title of consuls of free and imperial cities, *gestrenger herr*. So "our most dread sovereign." *Pecheh* (our *pasha*) is the title of Nehemiah in Neh. xii. 26, Hag. i. 1, ii. 2, Ezra v. 3; implying governor of a province less than a satrapy.

Tirzah. Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3.

Tirzah. A Canaanite city whose king was one of the 31 subdued by Joshua (xiii. 24). The royal residence of the kings of Israel from Jeroboam to Omri, who removed the capital to Samaria (1 Kings xiv. 17, xv. 21, xvi. 6, 17, 18); Baasha was buried here. Zimri was besieged here by Omri, and perished in the flames of the palace. Menahem who smote Shal-lum "went up from T." (2 Kings xv. 14, 16), but when reigning made Samaria his capital. Celebrated for beauty (S. of Sol. vi. 4); some derive T. from *ra'zah*, "pleasant." Its mention is no ground for assigning the Song to a date later than Solomon, as it was in his time the chief city of northern Israel as Jerusalem of southern Israel. The church is "a city set on an hill" (Matt v. 14), "well pleasing" to God (Heb. xiii. 21). In the middle ages Brocardus mentions a Thersa on a height three leagues E. of Samaria; this is the exact position of *Telluzah*, in the mountains N. of Nablus, a large flourishing town, precipitous towards the E. and accessible from the W.; without remains of antiquity; a corruption probably of Tirzah.

Tishbite. Derived from Thisbe in upper Galilee to the S. of Kedesh in Naphtali; see the apocryphal Tobit i. 3. Elijah was born here, but settled in Gilead as a stranger. Transl. 1 Kings xvii. 1, "who was of the settlers (*mitoshabeey*) of Gilead." Kurts less probably (see Keil on 1 Kings xvii. 1) supposes T. to be the *Tisibe* mentioned by Robinson (Pal. iii. 153) in Gilead S. of Bostra. Paine identifies T. with Listib overhanging by the monastery Mar Ilyas (Elijah).

Tithes. [See DEUTERONOMY.] Tenths of produce, property, or spoils, dedicated to sacred use. So Abram (and Levi, as in Abram's loins) to Melchizedek the king priest who blessed him (Gen. xiv. 20, Heb. vii. 1-10). Jacob after his Bethel vision vowed a tenth of all that God gave him, should God be with and keep him, and give him bread and raiment, and bring him again to his father's house in peace (Gen. xxviii. 20-22). The usage of consecrated tithes existed among the Greeks, Romans, Carthaginians, and Arabians. See 1 Macc. xi. 35; Herodotus i. 89, iv. 152, v. 77, vii. 132, ix. 81; Diod. Sic. v. 42, xi. 33, xx. 44; Cicero, Verr. ii. 3, 6, 7; Xenoph. Anab. v. 3, § 9. The tithe (*terumoth*) of all produce as also of flocks and cattle belonged to Jehovah, and was paid in kind, or if redeemed one fifth of the value was added. Lev. xxvii. 30-33, "whatsoever passed under the rod":

the rabbins had the tradition that the animals to be tithed were enclosed in a pen, whence they passed one by one under the counter's rod, and every tenth was touched with a rod dipped in vermilion (Jer. xxxiii. 13, Ezek. xx. 37). The Levites received this *terumoth*; they in turn paid a tenth of this to the highpriest (Num. xviii. 21-23, 31). In Deut. x. 9, xii. 5-18, xiv. 22, 29, xviii. 1, 2, xxvi. 12-14, the general first tithe of all animal and vegetable increase for maintaining the priests and Levites is taken for granted; what is added in this later time is the second additional tithe of the *field produce alone*, and for celebrating the sacred feasts each first and second year in the Shiloh or Jerusalem sanctuary, and every third year at home with a feast to the Levites, the stranger, fatherless, and widow. The six years thus marked were followed by the jubilee year; on it the attendance was the larger because of the scant attendance on the sixth year when most stayed at home. In the jubilee year there was no tithe, as the land enjoyed its sabbath. Tobit (i. 7, 8) says he gave a *third* tithe to the poor; Josephus (Ant. iv. 8, 8, § 22) also mentions a *third* tithe; so Jerome too on Ezek. xiv. Maimonides denies a *third* tithe (which would be an excessive burden) and represents the *second* tithe of the third and sixth years as shared between the poor and the Levites. (See Selden on Tithes, ii. 13.) Ewald suggests that for two years the tithe was virtually voluntary, on the third year compulsory. Thus there was a yearly tithe for the Levites, a second yearly tithe for two years for the festivals; but this second tithe on every third year was shared by the Levites with the poor. The kings, Samuel foresaw, would appropriate the three years' poor man's tithe (1 Sam. viii. 15, 17). Hezekiah rectified the abuse (2 Chron. xxxi. 5, 12, 19); also Nehemiah after the return from Babylon (x. 38, 39, xiii. 5, 12, xii. 44). The Pharisees were punctilious in paying tithe for all even the smallest herbs (Matt. xxiii. 23, Luke xviii. 12). Amos (iv. 4) upbraids Israel with zeal for the letter of the tithe law whilst disregarding its spirit. Malachi (iii. 10) seconded Nehemiah's efforts. God promises to "open heaven's windows and pour out a blessing" so that there would be no "room to receive it," provided the people by bringing in all the tithes would put Him to the proof as to keeping His word. Christians, whose privileges are so much greater and to whom heaven is opened by Christ's death and ascension, should at least offer no less a proportion of all their income to the Lord's cause than did the Israelite; we should not lose but even in this world gain thereby (Prov. iii. 9, 10). Azariah the highpriest told Hezekiah: "since the people began to bring the offerings into the house of the Lord we have had enough to eat, and have left plenty, for the Lord hath blessed His people, and that which is left is this great store" (2 Chron. xxxi. 10). The N. T. plan of giving is 1 Cor.

xvi. 2, 2 Cor. ix. 7-9. Moral obligation, not force, was what constrained the Israelite to give tithes. He solemnly professed he had done so every third and sixth year (of the septennial cycle), when instead of taking the second or vegetable tithe to the sanctuary he used it at home in charity and hospitality (Deut. xxvi. 13, 14, xiv. 23, 29). Ananias' and Sapphira's declaration corresponds, but it was a lie against the Holy Ghost (Acts v.); Joseph's fifth of Egypt's increase to the sovereign who had saved the people's lives corresponds to, and was perhaps suggested by, the double tithe or fifth paid by Israel long before.

Titus. St. Paul's companion in missionary tours. Not mentioned in Acts. A Greek, and therefore a Gentile (Gal. ii. 1, 3); converted through Paul (Tit. i. 4), "mine own son after the common faith." Included in the "certain other of them" who accompanied the apostle and Barnabas when they were deputed from the church of Antioch to consult the church at Jerusalem concerning the circumcision of Gentile converts (Acts xv. 2), and agreeably to the decree of the council there was exempted from circumcision, Paul resisting the attempt to force T. to be so, for both his parents were Gentile, and T. represented at the council the church of the uncircumcision (contrast TIMOTHY who was on one side of Jewish parentage: xvi. 3). He was with Paul at Ephesus (Acts xix.), and was sent thence to Corinth to commence the collection for the Jerusalem saints, and to ascertain the effect of the first epistle on the Corinthians (2 Cor. vii. 6-9, viii. 6, xii. 18); and there showed an unmercenary spirit. Next T. went to Macedon, where he rejoined Paul who had been eagerly looking for him at Troas (Acts xx. 1, 6; 2 Cor. ii. 12, 13); "T. my brother" (vii. 6, viii. 23), also "my partner and fellow helper concerning you." The *history* (Acts xx.) does not record Paul's passing through Troas in going from Ephesus to Macedon, but it does in coming from that country; also that he had disciples there (ver. 6, 7) which accords with the epistle (2 Cor. ii. 12): an undesigned coincidence confirming genuineness. Paul had fixed a time with T. to meet him at Troas, and had desired him, if detained so as not to be able to be at Troas in time, to proceed at once to Macedon to Philippi, the next stage on his own journey. Hence, though a wide door of usefulness opened to Paul at Troas, his eagerness to hear from T. about the Corinthian church led him not to stay longer there, when the time fixed was past, but to hasten on to Macedon to meet T. there. T.'s favourable report comforted Paul. Then he was employed by Paul to get ready the collection for the poor saints in Judæa, and was bearer of the second epistle to the Corinthians (2 Cor. viii. 16, 17, 23). Macknight thinks T. was bearer of the first epistle also: 2 Cor. xii. 18, 1 Cor. xvi. 12, "the brethren" [but see CORINTHIANS, FIRST EPISTLE]. His location as president

for a time over the Cretan church (Tit. i. 5) was subsequent to Paul's first imprisonment and shortly before the second, about A.D. 67, ten years later than the previous notice of him in 2 Cor., A.D. 57. Probably he met Paul, as the apostle requested, at Nicopolis, for his journey into Dalmatia subsequently would be more probable from Nicopolis than from distant Crete (2 Tim. iv. 10, Tit. iii. 12). Artemas or Tychicus on arriving in Crete would set T. free from his episcopal commission to go to Nicopolis. T. seems to have been bolder and less timid than Timothy, whose going to Corinth was uncertain (1 Cor. xvi. 10, 11). Hence he was able so well to execute Paul's delicate commission, and see how the Corinthians were affected by Paul's reproof of their tolerating immorality in his first epistle. T. enforced his rebukes, and then was not less "comforted in respect to the Corinthians" than Paul himself; "his spirit was refreshed by them all"; "his inward affection" and "joy" were called into exercise, so that we see in T. much of the sympathising, and withal bold, disposition of the apostle himself. His energy appeared in his zeal at Paul's request to begin at his former visit to Corinth the collection about which the Corinthians were somewhat remiss (2 Cor. viii. 6, 16, 17, 18). Trustworthiness and integrity were conspicuous traits in him (xii. 18); readiness also to carry out heartily the apostle's wishes. "God put the same earnest care (for the flock) in his heart" as in Paul's. He needed no exhortation, such as Paul gave him, but "of his own accord," anticipating Paul's wishes, went whither the apostle desired. Luke was probably the "brother" sent with him, "whose praise is in the Gospel throughout all the churches."

Paul states his latest commission to T., Tit. i. 5, "for this cause left I thee in Crete, that thou shouldst set in order the things that are wanting (*epidiorthose*, 'follow up' the work begun by me, 'setting right the things' which I was unable to complete through the shortness of my stay in Crete) and ordain elders in every city as I had appointed thee" (he does not mention *deacons*). Paul began the due organization of the Cretan church; T. followed up the work in every city, as Gortyna, Lassæa, etc. Paul reminds T. by letter of the commission he had already given him orally. T. was to "bridle" the mouths of "deceivers" and Judaizing teachers (Tit. i. 11, comp. Ps. xxxii. 9), to urge a becoming Christian walk on all classes, the aged, the young, men, women, slaves, subjects, fulfilling relative duties, and to avoid unprofitable speculations. A firm and consistent ruler was needed for the lawless, self-indulgent, and immoral Cretans, as they are pictured by their own poet Epimenides (Tit. i. 12, 13) who sarcastically remarked that the absence of "wild beasts" from Crete was supplied by its human inhabitants. Livy, xlv. 45, brands their avarice; Polybius, vi. 46, § 9, their

ferocity and fraud; and vi. 47, § 5, their mendacity. To Cretanise was proverbial for to lie, as to "Corinthianise" for to be licentious. Hence flowed their love of "fables" (Tit. i. 14), which even heathen poets ridiculed, as for instance their assertion that they had in their land Jupiter's sepulchre. The one grand remedy which T. was to apply is (Tit. ii. 11-15) "the grace of God that bringeth salvation" in Christ, who "gave Himself for us, that He might redeem us from all iniquity." Paul tells T. to hospitably help forward Zenas the converted Jewish lawyer or scribe and Apollos, with the latter of whom T. had been already associated in connection with Corinth (1 Cor. xv. 12; 2 Cor. vii. 6, 9, viii. 6, xii. 18; Acts xix. 1). A ruined church on the site of Gortyna bears the name of T., whom tradition makes bishop of Gortyna. His name was the watchword of the Cretans when invaded by the Venetians.

Titus, Epistle to. [See TIMOTHY, EPISTLES TO.] *Genuineness.* Ignatius (Tralles, 3) uses "behaviour" (*katasteima*), in the N. T. found only in Tit. ii. 3. Clement of Rome quotes it, Ep. ad Cor. ii. Irenæus, i. 16, § 3, calls it Paul's epistle. Theophilus (ad Autol. iii. 14) quotes it as Scripture. Justin Martyr in the second century alludes to Tit. iii. 4 (Dial. c. Tryph. 47). Comp. Clem. Alex. Strom. i. 350, and Tertullian Præser. Hæc. vi.

Time and place of writing. Paul wrote this epistle on his way to Nicopolis, where he intended wintering, and where he was arrested shortly before his martyrdom A.D. 67. The tone so closely resembles 1 TIMOTHY [see] that if the latter, as appears probable, was written at Corinth the epistle to Titus must have been so too, the epistle to Timothy shortly after Paul's arrival at Corinth, the epistle to Titus afterwards when he resolved on going to Nicopolis. The bearers of his epistles to Ephesus and Crete respectively would have an easy route from Corinth; his own journey to Nicopolis too would be convenient from Corinth.

Seeds of Christianity may have been carried to Crete shortly after the first pentecost by Peter's hearers (Acts ii. 11). Paul doubtless furthered the gospel cause during his visit there on his way to the hearing of his appeal to Cæsar, before his first imprisonment at Rome (xxvii. 7), etc. He visited Crete again after his first imprisonment, probably on his way to Miletus, Colosse, and Ephesus, from which latter Alford thinks he wrote to Titus; thence by Troas to Macedon and Corinth (2 Tim. iv. 20), the more probable place of writing the epistle to Titus; thence to Nicopolis in Epirus. Titus in his missions for Paul to Corinth had probably thence visited Crete, which was within easy reach. He was thus suited to superintend the church there, and carry on Paul's work by completing the church's organization. Paul in this epistle follows up the instructions he had already given by word of mouth. Paul's visit to Crete may

possibly also have been from Corinth, to which he in that case would return.

Doctrine. The Pauline doctrines of the grace of God providing the atonement in Christ (Tit. ii. 10-13), free justification (iii. 5-7) producing holiness of life by the regenerating and renewing Spirit, and expectancy of Christ's coming in glory, are briefly but emphatically put forward. The abruptness and severity of tone, caused by the Cretan irregularities, are tempered by a loving and gracious recognition of our high privileges which flow from the grace of "God our Saviour." As the Father is nowhere said to "give Himself for us," and as ONE Gr. article binds together "the great God" and "our Saviour" (chap. ii. 13, "the glorious appearing of Him who is at once the great God and our Saviour") Jesus must be God.

Tizite. 1 Chron. xi. 45.

Toah. 1 Chron. vi. 34, ver. 26 "Nahath."

Tob=good. Whither Jephthah was expelled by his stepbrothers; here he gathered to him a band of freebooters; from Tob the elders of Gilead brought him to oppose Ammon. Toward the desert E. of Gilead. Ish-tob, i.e. the men of Tob, supported the Ammonites against David (2 Sam. x. 8, 8). Ptolemy (Geogr. v. 19) mentions a *Thaba S.W.* of Zobah, probably N.E. of Ammon. There is a *Tell Dibbe* or *Dibbe*, a ruined site S. of the Lejah.

Tob Adonijah. 2 Chron. xvii. 8.

Sobiah, Tobijah. **Tobijah=goodness of Jehovah.** 1. A Levite employed by Jehoshaphat to teach the law in the cities of Judah (2 Chron. xvii. 8). 2. "The slave, the Ammonite." With Sanballat and Geshem tried by fair means and foul to thwart Nehemiah (ii. 10, 19; vi. 17, 18; xiii. 1-8). He had the greater power of mischief, being married into a Jewish family (the daughter of Shechaniah), and having his son Jobanai married to the daughter of Meshullam, thus he had a Jewish party on his side. As Sanballat represented Moab's hereditary grudge against Israel, so T. represented Ammon's. Eliashib was allied to T.; possibly Sanballat, Eliashib's son in law, was related to T., and so T. was connected with Eliashib (Neh. xiii. 4). Hence it was deemed necessary to read before the people the law that "the Ammonites and the Moabites should not come into the congregation of God for ever" (xiii. 1). T. was notorious for contemptuous sarcasm (iv. 3-5), "even that which they build, if a fox go up, he shall even break down their stone wall." Nehemiah winced under his scorn and appealed to God for vindication: "hear, O God, for we are despised, and turn their reproach upon their own head." The psalmist of Ps. cxviii. (possibly Nehemiah) speaks in the person of Israel similarly of Moab's, Ammon's, and Samaria's contempt: "behold as the eyes of servants look unto the hand of their masters (glancing in contrast at 'T. the servant' or slave) so our eyes wait upon the

Lord our God . . . Have mercy upon us, for we are exceedingly filled with contempt; our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud." An undesigned coincidence between the psalm and the history. So also Ps. lxxix. 4, 12, written at the same date (see ver. 1) when the "holy temple" lay "defiled": "we are become a reproach to our neighbours, a scorn and derision to them that are round about us. . . . Render unto our neighbours sevenfold into their bosom their reproach wherewith they have reproached Thee." T. corresponded with the nobles of Judah of his party, many of whom were "sworn to him" because of affinity. These reported his good deeds before Nehemiah to win him over, and then reported Nehemiah's words to T., and wrote intimidating letters to Nehemiah (vi. 17-19). His crowning impudence was residing in a chamber of the temple, of which the proper use was to be a store for the vessels, the tithes, and offerings for the Levites, priests, etc., Eliashib having dared, in defiance of the law, to prepare it for him. Nehemiah was sorely grieved, and cast all T.'s stuff out, and commanded the cleansing of the chambers (xiii. 1-9).

Tobiah, children of. 1. Returned with Zerubbabel; could not prove their Israelite blood (Esra ii. 59, 60; Neh. vii. 62). 2. Of the children of the captivity; came with Haldai and Jedaiah to Jerusalem with presents of gold and silver for building the temple. Crowns were made of them by Zechariah (Zech. vi. 9-15), at Jehovah's direction, and set on the high-priest Joshua's head, as type of Messiah the King Priest who harmonizes in Himself the conflicting claims of justice as the King and love as the Father and Priest (Eph. ii. 13-17, i. 10). The crowns were deposited in the temple to the honour of the donors (comp. Acts x. 4), a memorial of Joshua's coronation. The making of the crowns of gold from afar, i.e. from the Jews from Babylon, typified the return of the dispersed Israelites from afar (Isa. lx. 9) to the King of the Jews at Jerusalem, and secondarily the conversion of the Gentiles "far off" (Acts ii. 39; Eph. ii. 12-17; Isa. lx. 10, lvii. 19; Zech. ii. 11, viii. 22, 23).

Tochen. A town of Simeon (1 Chron. iv. 32). The statement of Josh. xix. 7 and xv. 42 implies T. in Chronicles is another name for Ether, in the shephelah or low hills between the mountains of Judah and the maritime low plain.

Togarmah. Son of Gomer, brother of Ashkenaz and Riphath (Gen. x. 3). Answering to Armenia. From *toka*, Sanskrit for "tribe" or "race," and Armah (Armenia). The Armenians represent Haik to be their founder and son of Thorgn (Moses Choren. i. 4, 9-11). The Phrygians, the race that overspread Asia Minor, probably migrated from Armenia, their language resembled the Armenian (Eudoxus, in Steph. Byz. on Armenia). The Phrygian is Indo-Germanic, as inscriptions prove, and

resembled Greek (Plato, *Cratyl.*). In Esak. xxvii. 14 T. appears trading with Tyre for horses and mules; so Strabo (xi. 13, § 9) makes Armenia famous for breeding horses. In xxxviii. 6, T. comes with Gomer from the N. against Palestine; this and Gen. x. 3 imply T.'s connection with the Japhetic races, which modern research confirms as to Armenia. The Armenian connection with the Celts (*Gomer*, i.e. the Cimbric, Cimmerians, Crimea, Cymry), implied in T. being Gomer's son, is not unlikely. The Imperial Dictionary makes T. to mean the *Turkomans* who have always joined the Turks, i.e. Gog (Esak. xxxviii. 1-6) or the king of the N. (Dan. xi. 40); Bochart makes Goghasan the original form, among the Colchians, Armenians, and Chaldeans, for which the Greeks gave *Caucasus*.

Tohu. Samuel's ancestor (1 Sam. i. 1). Perhaps **TOAH** [see].

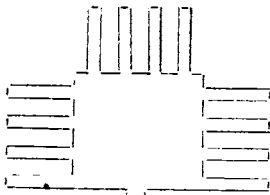
Tol. 2 Sam. viii. 9, 10; 1 Chron. xviii. 9, 10. King of Hamath on the Orontes; sent his son Hadad or Joram with presents of gold, silver, and brass, to congratulate David on his victory over Hadadeser, king of Zobah, whose kingdom bordered on Hamath and who probably had tried to reduce Toi to vassalage. Toi's aim was to secure the protection of so powerful an ally as David. David consecrated his presents to Jehovah.

Tola. 1. Issachar's firstborn (Gen. xvi. 13; Num. xxvi. 23; 1 Chron. vii. 1, 2). Ancestor of the Tolaites, 22,600 men of valour in David's time. 2. Next judge of Israel after Abimelech (Jud. x. 1). Son of Puah, of Issachar. Judged for 23 years at Shamir in mount Ephraim; here he died and was buried.

Tolad. A town of Simeon (1 Chron. iv. 29). El Tolad in Josh. xix. 4.

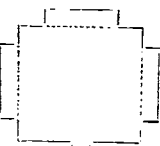
Tombs. Simplicity is the characteristic of Jewish sepulture. No sarcophagi or coffin or separate tomb structure for one individual; usually no pillar (but Jacob set one over Rachel, Gen. xxxv. 20) or mound, no inscription or painting. The coffining and embalming of Joseph as a naturalized Egyptian, and the embalming of Jacob his father in Egypt, are exceptional cases. So also the burning of Saul, when his body was hastily rescued from the Philistines. The body was usually washed, anointed, wrapped in linen, and borne without pageant or prayers to the grave. "Great burnings" of perfumes accompanied the sepulture of kings (Mark xiv. 8, xvi. 1; John xix. 39, etc.; 2 Chron. xvi. 14; Jer. xxxiv. 5). The Jewish rock tombs are of three classes: (1) *Kokim* tombs, which have parallel tunnels running in, three or four side by side, from the walls of a rectangular chamber; the bodies lay with their feet towards the chamber, and stone pillows for the heads at the farther end; the entrance door is in the face of the cliff; this is the most ancient form of tomb, for the *kokim* are found sometimes in part destroyed to enlarge the tomb on a different system. (2) *Loculus* tombs; these often have decorated facades, within the chamber has an arched

recess with rock-cut sarcophagus or loculus beneath, the body lying parallel to the side of the chamber; the rolling stone is found with the loculus, hardly ever with the koka tomb; our Lord's sepulchre was therefore a loculus. (8) Sunk tombs not of Jewish origin. The so called sepulchres of Joseph and Nicodemus are unmistakably Jewish kokim, rock hewn. The present chamber in the church of the Holy Sepulchre was formed when the church was built, by cutting away a portion of the original tomb chamber so as to leave a sort of cave, and the floor was levelled at the same time. The side of the kok was cut away, and a canopy of rock left over its bed. In course of time, by pilgrims carrying off relics of the kok became entirely isolated, the canopy disappeared, and the tomb assumed its present form (Major Wilson). The angel at the head and the angel at the foot could only have been in a loculus, not a koka tomb. The Mishna (Baba Bathra, ii. 9) says, "corpses and sepulchres are separated from the city 50 cubits." The fact that the loculus tomb was formed out of an original koka tomb, whereas our Lord's loculus tomb was a "new" one "wherein was man never yet laid" (John xix. 41), seems to be fatal to the claim of the so called Holy Sepulchre, independently of the argument of its having been probably inside the walls. The loculi or recesses are about two feet wide by three high. A stone closes the outer end of each loculus: thus



The shallow loculi were used only in the Greek-Roman period, when sarcophagi were introduced, and for embalmed bodies: thus

The deep loculus lengthwise from the cave best suited the un-embalmed body, for it whilst the body was decomposing could most easily be shut off with a small stone from the rest of the catacomb (comp. John xi. 38-40, "take away the stone," and "they took away the stone"). This, and the stone rolled away from our Lord's tomb (Mark xvi. 3, 4, "the stone was rolled away . . . very great"), was that at the mouth of the cave, not as Smith's Dict. supposes from the small mouth of the loculus inside. The stone, like a cheese or millstone, (generally three feet wide,) rolled right and left of the door (generally two feet wide) in a groove, so that it could be moved to one side when the tomb was opened and rolled back over the mouth in



shutting the tomb. [See BURIAL.] The slope was down towards the cave mouth, so that it would roll down thither by its own weight; but to roll it aside was to roll it upwards and created the difficulty to the women; it is noticeable also that the earthquake would not roll it up, nor if rolled up would it remain so. Such is the case in the "tombs of the kings," so called. The tomb of Helena, queen of Adiabene, is the only dated example of the loculus tomb with stone closed mouth; it was made in the first century (Josephus xx. 4, § 3). The language of John can only apply to the mouth of the cave, not that of the loculus. "It was a cave and a stone lay upon it"; so Mark xvi. 3, 4, "who shall roll us away the stone ('very great') from the door of the sepulchre?" The rock cut tombs are few, not 1000 in or near Jerusalem, so that the majority had to be content with graves dug in the earth. SHEBNA [see] "hewed out a sepulchre on high," viz. in the rocks, for himself and his family. Isaiah (xxii. 16) at the very spot accosts him, "what hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high and that graveth an habitation for himself in a rock?" His un-Hebrew name implies he was an alien, probably brought to court by Hezekiah's ungodly predecessor Ahaz. A stately tomb ill became such an upstart, who seems to have been of the ungodly faction who set at nought Isaiah's warnings (xxviii.—xxxiii.). Some of the kings were buried close to the temple; Ezek. xliii. 7-9 is thought to refer to this (Smith's Bible Dict.); rather "kings" mean the idols who had been their lords, but now that Jehovah is their Lord (Isa. xxvi. 18) the idols, once their "kings," seem but "carcasses," so these are associated with the "high places." This is confirmed by Lev. xvi. 30, Jer. xvi. 18, 2 Kings xxi. 5, xxiii. 6. Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah, have lain in the cave of Machpelah in the field so solemnly bought from Ephron the Hittite at Hebron, about 3700 years (Gen. xxiii. 4, etc., l. 31); but none is allowed to enter. A round hole in the mosque admits light and air to the cave below. There is a like opening into the tomb under the Dome of the Rock, if tomb it be. A Mahometan kubr now crowns the hill overlooking Petra, and is called Aaron's tomb; but whether this hill be mount Hor or the tomb Aaron's is most doubtful. Joshua was buried in his inheritance in TIMNATH SERAH [see] (Josh. xxiv. 30); Samuel in his own house at Ramah (1 Sam. xxv. 1); Joab in his house in the wilderness (1 Kings ii. 34), i.e. in a loculus closed with a stone, so as to prevent effluvia, in the garden or court attached to the dwelling.

Tombs of the kings. Of the 22 who reigned at Jerusalem from 1048 to 590 B.C., eleven (David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Jotham, Hezekiah, Josiah; also the good priest

Jehoiada) were buried in one common subterranean receptacle in "the city of David." Warren (Pal. Expl.) supposes David, having hewn stones from the quarries called the cotton grôtto (probably the same spot as "the royal caverns"), for the building of the temple, converted the subterranean recesses so made into his sepulchre. It seems (Josephus Ant. xvi. 7, § 1) Herod attempted to plunder David's tomb, but being strangely interrupted built a white stone monument in atonement at the mouth of the tomb. To this monument Titus advanced from Scopus, i.e. from the N.E. of the city (Josephus B.J., v. 3, § 2; v. 7, § 3; v. 13, § 3). According to this, David's tomb would be outside the N. wall of Jerusalem to the E. Asa was buried "in his own sepulchres which he had made for himself (a new chamber attached to the older sepulchre) in the city of David, and was laid in the bed (a loculus) filled with spices" etc. (2 Chron. xvi. 14.) Hezekiah was buried "in the obisefest (highest) of the sepulchres of the sons of David" (xxiii. 83), i.e. they excavated for him a chamber higher than the others. These instances prove the importance attached to an honourable burial among the Israelites. The rock-cut sepulchre under the wall of the present church of the Holy Sepulchre may be the site of the burial of the idolatrous kings. The site of the tomb of the kings was in (i.e. near, at, 3) the city of David (Neh. iii. 16). The phrases "house," "city," "in," need some explanation. Jehoram is said to have been "buried with his fathers in the city of David" (2 Kings viii. 24), yet "not in the sepulchres of the kings" (2 Chron. xxi. 20); Josephus (Ant. ix. 5, § 3) says "they neither buried him in the sepulchres of his fathers, nor vouchsafed him any honours, but buried him as a private man"; therefore the phrase "in the city of David" does not necessarily mean within the walls, but may mean at or near. The Heb. is translated "Joshua was by Jericho," as it must mean in Josh. v. 18; so "in" must mean in Gen. xiii. 18, xxxvii. 12, 13, Josh. xxiv. 32. Again the phrase "city of David" includes the immediate environs (Num. xxxv. 25-28; 1 Kings ii. 36, 37, where the suburbs up to Kedron are included); moreover, "house" is applied to the tomb (Job xxx. 23, Eccles. xii. 5, Isa. xiv. 18, 19). This explains the difficulty, "they buried Samuel in his house" (his tomb, not his dwelling: Isa. xxii. 16, where "habitation" is explained by "sepulchre"): 1 Sam. xxi. 1; 1 Kings ii. 34, "Joab was buried in his own house in the wilderness"; 2 Chron. xxxiii. 20, "they buried Manasseh in his own house," which is explained 2 Kings xxi. 18, "in the garden of his own house, in the garden of Uzza." (Pal. Expl. Qy. Stat., Oct. 1877, p. 195-197.) Uzziab, or Azariah, is said to have been buried "in the city of David," which is explained in 2 Chron. xxvi. 23, "in the field of the burial which belonged to the kings, for they said, He is a leper." This explains how Nehe-

miah's account of David's sepulchre as *outside* the then existing walls of Jerusalem is in harmony with the statement elsewhere that it was "in the city of David." David's sepulchres (Neh. iii. 15, 16, 26, xii. 37) were not far from "the gate of the fountain . . . the wall of the pool of Siloah by the king's garden, and the stairs that go down from the city of David. . . . Ophel, unto the place over against the water gate toward the East." "The house (not palace) of David" answers to the *sepulchres* of David (Neh. xii. 37, iii. 16). Nehemiah's procession (in chap. iii.) began at the N.E., went round by the W. and S., and returned to the starting point in the N.E. The procession (in chap. xii.) of the first company went from W. by S. to E. The fountain gate was near the pool of Siloam. The water gate led from Ophel to the Virgin fountain. "The pool that was made" (the lower pool of Siloam) was one lower down the Tyropœon valley. The stairs of the city of David led down Ophel to near the pool of Siloam; probably then David's tomb was either cut in the face of the rock or near to the top of the steep (40 or 50 feet high) with which Ophel ridge ends, just over Siloam. The field of the burial of the kings (2 Chron. xxvi. 23; 2 Kings xxi. 18, 26) was probably just below, at the S. end of Ophel in the Tyropœon valley, the site of the king's wineries, near the king's garden (Zech. xiv. 10). (W. F. Birch.)

The *tombs of the prophets*, on the W. side of mount Olivet, are decidedly Jewish. A natural cavern is improved by art, which has constructed an outer gallery into which 27 loculi placed lengthwise open. It has no architectural mouldings, and no shallow loculi breadthwise, to indicate anything unJewish.

In the valley of Hinnom and Jehoshaphat, and on the high land N. of Jerusalem, are rock-hewn tombs betraying by their ornamentation Greek and Roman times. The tomb of ZACHARIAS [see] so called is a square pyramid-topped building, with four Ionic columns and Assyrian cornice on each side; but in the form of the volutes, the egg and dart moulding, etc., beneath it is Roman.

The so called "tomb of Absalom" is larger and of the Roman Ionic order, with a frieze of the Roman Doric order. In the rear of the monolith is a sepulchral cavern called "the



TOMB IN VALLEY OF JEHOSHAPHAT.

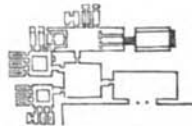
tomb of Jehoshaphat." It is now closed by the stones thrown by passers at the tomb of the unfruitful Absalom. Its pediment is identical

in style with the tombs of the judges, therefore of the same age.

"The tomb of St. James" is between the other two; a verandah with two Doric pillars of a late Greek order; behind is a rock-cut chamber with deep loculi, and in the rear is an apartment with three shallow loculi, which therefore are post-Judaic.

The "tomb of the judges" contains 60 deep loculi in three storeys with ledges in front to support the closing stones, the lowest level with the ground. The architecture is that of "the tomb of Jehoshaphat," and has a Greek pediment of an age later than the debased Roman of "the tomb of Absalom." The unnamed "Jewish tomb" adjoining, with bevelled facade but late Roman Doric details, betrays its late age.

Tomb of Herod. Josephus (B. J. v. 4, § 2; 3, § 2; 12, § 2) says the wall reached from the tower Psephinus (on the ridge above the pool *Birket Mamilla*) to the site opposite the monument of Helena; then it extended a long way till it passed *the sepulchral caverns of the kings.*



PLAN OF THE TOMBS OF THE KINGS.

They also are named "Herod's tombs" or "monuments," for here he was buried, the procession passing "eight stadia to the Herodium" (Josephus Ant. xvii. 8, § 3); this (eight stadia or one mile) is the exact distance between the palace and the tombs. The facade is Roman Doric, with bunches of grapes and local foliage, evidently of the same age as the "tomb of Jehoshaphat" and "of the judges." The entrance is concealed below the ground level, and closed by a rolling stone. The vestibule is 20 ft. square, from which three square apartments open, surrounded by deep loculi; a small square apartment again is at the head or side of the loculi, the use of which is unknown, but certainly it is not Jewish. There is an innermost sarcophagus chamber in which two sarcophagi were found, one of which is now in the Louvre, deposited by De Sauley. This and the "St. James's tomb" are the only sarcophagus chambers at Jerusalem; as then Herod, appointed king by Rome, affected Roman usages, he would be buried in the Roman mode, so that this was probably the sepulchre of Herod. Scarcely a tomb of Jerusalem could be pointed out, of any but the Roman age.

Tomb of Helena, queen of Adiabene. Though a convert to Judaism, she did not think it needful to be buried under ground. Josephus (Ant. xx. 4, § 3) says "she and her brother were buried in the *pyramids* she constructed three stadia from Jerusalem." Pausanias (viii. 16) too speaks of it as a *built up tomb*, (*taphos*) not a cave. Its site was between the tower Psephinus and the royal caverns (Josephus B. J.

v. 22; v. 4, § 2). This tomb was N.W. of Herod's, which was on the N. of the city.

Tombs used to be whitewashed yearly on the 15th of Adar, to warn off passers by, so as not to contract pollution. Jacob's pillar over Rachel was called *matzeveth*; the tomb is *keber*; the cave, *mearah*; the stone at the mouth, *golel*. Major Wilson divides tombs thus: (1) Rock hewn (the oldest) tombs; (2) Masonry tombs (as at Kedesh and Tel Hum); and (3) Sarcophagi. The simplest of (1) is a grave-shaped loculus sunk in the rock, with a covering slab; so at Kedesh; a second kind is an arched recess in the rock and a loculus sunk under it, as at Meiron; sometimes loculi are cut in the sides of a natural cavern.

Tongues, Confusion of. [See BABEL.] Gen. x. accords with the modern scientific principle of *ethnic subdivision*; as races increase they subdivide; thus as mankind spread there was a continual breaking up into a larger and larger number of nations. These were distinct linguistically, and also ethnically "by these (i.e. from the Japhetites just before named the tribes sprang by whom) were the isles (the maritime coasts) of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations" (ver. 5). The sacred writer at once states the fact of the great multiplicity of languages, and also the resemblance and connection between what at first sight seem distinct tongues. Ethnology speaks of "mother," "sister," and "daughter" dialects, just as Gen. x. mentions mother, sister, and daughter races. It is the only theory of ethnology which harmonizes with and accounts for the facts of language, as comparative philology reveals them to us. The general teaching of Gen. x. is that the nations N. and W. of Mesopotamia and Syria were Japhetic and, within the geographic limits alluded to, comprise seven chief races; ethnology does not contradict this. Moses does not contemplate a scientific scheme embracing all the tribes and nations existing in the world at the time, but a genealogical arrangement of those best known to Moses and his readers. Ethnologists divide the Shemites into five main branches, Aramaean, Hebrew, Phœnician, Assyrian or Babylonian, and Arabian; Moses recognises four of these, Asshur or Assyria, Aram or Syria, Eber or the Hebrews, Joktan the pure Arabs. Moses adds Elam and Lud, of which ethnology says nothing. He omits the Phœnicians who in his time had not yet acquired importance or moved from the shore of the Persian gulf to the Mediterranean. The Japhetic races spread over all the northern regions known to Moses: Greece, Thrace, Scythia, Asia Minor, Armenia, and Media. The Hamitic races over the S. and S.W.: N. Africa, Egypt, Nubia, Ethiopia, S. and S.E. Arabia, and Babylonia. The Semitic races in the region intermediate between the Japhetic and Hamitic: Syria, Palestine, northern and central Arabia, Assyria, Elymais,

from the Mediterranean to the mountains of Luristan. Thus by their intermediate position the Shemites were in contact with Japhetic races in Cappadocia, and with Hamites in Palestine, the Yemen, Babylonia, and Elymais.

The ethnological character of the genealogy (Gen. x.) appears in such gentile forms as Ludim, Jebusite, and geographical and local names as Mizraim, Sidon; as also from the formula "after their families, after their tongues, in their countries, and in their nations" (ver. 5, 20, 31). [See GENERATION; on the connection of Canaan with HEBREW, see.] This is a trace of the original unity of races so distinct, subsequently, as the Hamitic Canaanites and the Semitic Hebrews. The Hamites and Shemites again meet in BABYLON [see], which Scripture assigns to a Cushite founder, Nimrod, in accordance with recent discoveries of Hamitic inscriptions in the oldest Babylonian remains at Ur.

The unity of mankind St. Paul (Acts xvii. 26) asserts, "God hath made of one blood every nation of men to dwell on all the face of the earth." Moreover Christ is the Head of all mankind in redemption, as Adam in the fall of all (Rom. v. 15-19; 1 Cor. xv. 22, 45-49). Again Genesis (ix. 19) traces the whole postdiluvian population to Noah, "of the three sons of Noah was the whole earth overspread." Speech is inherent in man as being the outcome of reflection, the Greeks therefore rightly express by the same word *reason* and *speech*, "logos," for reason is inward speech and speech is outward reason. This is his superiority to brutes; hence to mature Adam's intellectual powers and to teach him the use of language God brought the animals to him to name (Gen. ii. 19, 20). Nouns are the simplest and earliest elements of language; and animals by their appearance, movements, and cries, suggest names for themselves.

Whatever differences of tongue arose before the flood, the original unity of speech was restored in Noah. This continued till the confusion of tongues at Babel. God defeated the attempt to counteract His will, that men should disperse systematically, by confounding the tongues of the builders of the intended central metropolis of the world. Oppert identifies Babel with the basement of the great mound



NIMROD'S TOWER.

of *Birs Nimrud*, the ancient Borsippa. The confusion consisted in a miraculous forestallment of the wide dialectical differences which ordinarily require time and difference of

place and habits to mature; the one common substratum remained. The tenth chapter of Genesis states summarily the dispersion according to race and tongue, the origin of which chap. xi. proceeds to detail; in chronological order of events chap. xi. was before chap. x. Ethnology and philology tend more and more towards recognising the unity of mankind; unity amidst variety is the general law.

A substratum of significant monosyllabic roots is at the base of all languages. Three classes of tongues exist: the isolating, the agglutinative, and the inflecting. In the isolating there are no inflections, no case or person terminations, no distinction of form between verb, noun, adjective, preposition, and conjunction; the bare root is the sole substance. In the other two the formal elements represent roots; both these and the radical elements are monosyllabic. There are two kinds of roots, predicable and pronominal; the predicable constituting the material element of verbs, nouns, and adjectives; the pronominal that of conjunctions, prepositions, and particles; the pronominal especially supplies the formal element, *i.e.* the terminations of verbs, substantives, and adjectives. Monosyllabic roots are the common feature of all of the Indo European family. Bisyllabism prevails in the Semitic family, especially in the verbs, but these also are reducible to monosyllabics, consisting of consonants at the beginning and at the end; the stem thus enclosed at both ends was precluded from external increment, but by internal modification of vowels produces economy of material, simplicity, and dignity. In the agglutinative family the relational elements are attached to the predicable theme by mechanical junction, the individuality of each remaining still. The inflecting languages must have been once agglutinative, and the agglutinative once isolating. If the relational and the predicable elements of the isolating be linked together, it becomes agglutinative. If the material and the formal parts are pronounced as one word, eliminating the sounds that resist incorporation, the tongue becomes inflecting. Moreover no sharp line of demarcation separates the three: the isolating are not wholly so, the agglutinative as the Finnish and Turkish are sometimes inflecting, the inflecting as Hebrew is often agglutinative and has separate particles to express relations; the Indo European (inflecting) appends to its substantival stems suffixes of case and number; the Ural Alutian (agglutinative) adds governing particles, rendering them post positional instead of prepositional; the Semitic expresses grammatical variations by vowel changes within the root, the Indo European by affixes without. The steppes of central Asia have always been the home of the agglutinative, the nomadic life expressing itself naturally in giving prominent distinctness to the leading idea in each word, thereby giving ready communication between fami-

lies which associate only at intervals; the inflecting tongues on the other hand express higher social cultivation. Outward circumstances, position, and disposition, all combined, have modified language. In *grammar* too correspondences occur between the three great classes. The isolating, in the absence of grammatical forms, collocate the words in a somewhat logical order. Herein our inflecting, highly cultivated, English tongue exhibits a resemblance; the subject preceding the verb, and the verb preceding the object; also subject, copula, and predicate. In the agglutinative the principal word comes last, every qualifying clause or word that precedes being sustained by it. Thus the syntactical arrangement is the opposite of the verbal, the principal idea taking precedence in the latter. In the Semitic tongues the reverse of this usage of the classical holds good; the verb stands first, and the adjective comes after its noun. In the agglutinative adjectives qualifying nouns remain undeclined, answering to compound words in the Indo European, where the final member alone is inflected; so the absence of the plural ending of nouns following a numeral answers to our usage of "pound" or "head" (not *pounds, heads*) after a plural numeral. The governing noun is altered in termination before the governed noun, in Hebrew, instead of the governed noun being put in the genitive. The genitive in Hebrew is also expressed by a relative and a preposition before the noun; really the prefixes or affixes in other tongues marking the genitive are more connected with the governing than with the governed word, and are resolvable into relative or personal pronouns which connect the two words. Rapid utterance of the first accounts for the excision of the final consonant of the Hebrew plural noun governing another. "The song which (belongs) to Solomon" answers to "Solomon's Song," the *s* combining the demonstrative *sa* and the relative *ya*. The isolating tongues, as the Chinese, instead of the Indo European verbal composition, employ manifold combinations of radical sounds with an elaborate method of accenting and intoning. The agglutinative, though deficient in compounds, build up words, suffix on suffix, to which their law of vowel harmony gives uniformity.

Amidst the varieties, traces of unity appear in the original material, in the stages of formation, and in the general grammatical expression. Every word is reducible to two elements, the predicable and the formal, *i.e.* the root and the grammatical termination. Both consist of independent roots. The formal, mostly pronominal, elements are more tenacious of life; therefore agreement in inflections, which consist of these, affords a strong presumption for radical identity also. Grimm discovered a regular system of changes undergone in the transition from Greek and Latin to Gothic and low German: aspirates for tenues, *h* for *k* or *c*, *th* for *t*, *f* for

p; *tenues* for medials, t for d, p for b, k for g; medials for aspirates, g for ch or h, d for th, b for f or ph: as *Acart* from *kardia*, cor; *thou* from *tu*; *five* from *pempe* (*pente*); *father* from *pater*, *two* from *duo*; *knee* from *gonu*; *goose* from *cheen*; *dare* from *tharreo*; *bear* from *fero*, *phero*.

Max Müller calls the agglutinative tongues of Europe and Asia by the common name "Turanian." This class includes the Ural Altaian, the Chinese, Burmese, and Thibetan. Some refer the American tongues to the Turanian. The essential identity of many words in Semitic and Indo European gives a strong presumption of their original unity; thus *queres*, corn, horn; *masak*, misgo, misceo, mix; *karak*, circle, circle; *erets*, terra, earth (Germanic); *chalaqu*, glass, *glisco*, glide (*glatt*); *kum*, gam, 'am, cum, sun, koinos, common; *malec*, pleas, plenus, full (voll); *bor*, purus, pure; *barah*, vorare, born, voracious; *parah*, phero, barns, fero, bear; *apha*, epco, epula; *mar*, amarus; *carath*, curtus; *sarah*, serere; *muth*, math (Sanskrit), mor(t), mortal; *atabh*, ta, su, thou; n in Hebrew stands for m in the Indo European, as representing the first personal pronoun; *sheah*, sex, hex, six; the other numerals in Hebrew and Indo European, one to five, are probably identical.

Indo European or Aryan is the term which science now employs, answering to the Scripture Japhetic. The N. African languages were sub-Semitic; the inelastic Semitic remained within the limits assigned in the Bible, owing to being hemmed in by the superior expansiveness of the Aryans and Turanians. Latham alleges traces of resemblance between the sub-Semitic of northern Africa, Negro in the centre, and Kaffir and Hottentot in the S.; the latter are more Turanian than the northern. Indo European comprises nine classes, Indian, Iranian, Celtic, Italian, Albanian, Greek, Teutonic, Lithuanian, and Slavonian. "The Slavonians and Teutons were the first to leave the common home of the Indo European race, and Slavo Teutonic was the earliest deviation from the common language. Then the Græco Italo Celtic. The Celts then separated" (Schleicher). But the Celts being found most westerly, in the extremities of Europe, Ireland, the Scotch highlands, Wales, and Brittany, were probably the earliest emigrants from the primal seat. Once they occupied Gaul, northern Italy, large parts of Spain, Germany, Switzerland, and poured along Greece into Asia Minor, giving their name to GALATIA [see]; but now they have been forced into the remote corners of Europe by successive races.

The plateau of central Asia was the original seat of the Indo European race. The Indian offshoot is traceable to the Himalaya slopes, from the geographic allusions in the Vedic hymns (Max Müller, Lectures). The Sanskrit names of articles imported by Solomon prove the advance of the Indian Aryans into Hindostan at least before 1000 B.C. (1 Kings x. 22.) Aryans appear on the Semitic

border as early as the composition of Gen. x. and xiv. The Aryan Medes appear in the Assyrian annals 900 B.C. The Greeks were settled in their land, and the Italians in theirs, at least as early as 1000 B.C. The latest of the Celtic migrations had reached Western Europe before the time of Hecataeus, 500 B.C. The Teutonic migration was much later; they were by the Baltic in the age of Alexander the Great (Plin. xxxvii. 11); *glesum*, the term for amber in that region, is Teutonic. Teutones accompanied the Cimbric in their southern expedition, 118-102 B.C.; Cæsar and Tacitus more explicitly mention them. The Slavonians migrated contemporaneously with the Teutones. They may be traced to the Veneti or Venedæ of northern Germany, whence comes "Wend"; Tacitus (Germ. 46) first mentions them. The languages of the aboriginal races who preceded the Aryans in India were Turanian. The Finns, who have been since Tacitus' time (Germ. 46) E. of the Baltic, originally were spread southward, but were thrust back by the Teutons and Slavonians. The Basque in Spain has a grammatical, though not a verbal, affinity to the Finnish. Thus the Finns in the N. and the Basques in the S. may be remnants of a Turanian migration preceding the Indo European.

In Asia there are two great classes of tongues: (1) the monosyllabic, represented by the Chinese in the E. and the S.E., probably the earliest migration from the common cradle of mankind; (2) the agglutinative, the Ural Altaian in the N. including the five, Tungusian, Mongolian, Turkish, Samoedic on the Arctic ocean coast, and Finnish of the Finns and Lapps, the Estonians, Livonians, and the Hungarian Magyars: in the S. four classes, Tamil in S. Hindostan, Blottiya of Thibet, the Tai of Siam and Pegu, the Malay originally in the isles, whence subsequently it passed to the mainland. The lake Baikal is the centre from which seemingly the Turanians passed in various directions. The languages of Oceania are thought to be Malay. The polysynthetic languages of N. America are akin to Mongolian; and there is an affinity of tongues between the Americans and the Asiatics on either side of the straits of Corea. Probably the population passed into N. America mainly by the Behring straits. Thus the tendency of science is to discover unity amidst the manifold varieties of mankind. (See Rev. R. Ellis' "Numerals as signs of primal Unity among Mankind.")

Tongues, Gift of. Mark xvi. 17; Acts ii. 1-13, x. 46, xix. 6; 1 Cor. xii. xiv. Alex. MS. confirms Mark xvi. 9-20; Sin., Vat. MSS. omit it; "they shall speak with new (not known before, *kainais*) tongues"; this promise is not restricted to apostles; "these signs shall follow them that believe," a proof to the unbelieving that believers were under a higher power than mere enthusiasm or imagination. The "rushing mighty wind" on pentecost is paral-

leled in Ezek. i. 24, xxxvii. 1-14, xliii. 2; Gen. i. 2; 1 Kings xix. 11; 2 Chron. v. 14; Ps. civ. 3, 4. The "tongues like as of fire" in the establishing of the N. T. church answer to Exod. xix. 18, at the giving of the O. T. law on Sinai, and Ezek. i. 4 "a fire unfolding itself"; comp. Jer. xxiii. 29, Luke xxiv. 32. They were "cloven" (*diemerisomenai*), rather distributed to them severally. The disciples were "filled with the Holy Ghost"; as John the Baptist and our Lord (Luke i. 15, iv. 1). "They began to speak with other (*heterais*, different from their ordinary) tongues as the Spirit gave them utterance." Then "the multitude were confounded, because that every man heard them speak in his own language; and they marvelled saying, Behold are not all these which speak Galileans? and how hear we every man in our own tongue wherein we were born, the wonderful works of God?" This proves that as Babel brought as its penalty the confusion of tongues, so the pentecostal gift of tongues symbolises the reunion of the scattered nations. Still praise, not teaching, was the invariable use made of the gift. The places where tongues were exercised were just where there was least need of preaching in foreign tongues (Acts ii. 1-4, x. 46, xix. 6; 1 Cor. xiv.). Tongues were not at their command whenever they pleased to teach those of different languages. The gift came, like prophesying, only in God's way and time (Acts ii. 1-18, x. 46, xix. 6). No express mention is made of any apostle or evangelist preaching in any tongue save Greek or Hebrew (Aramaic). Probably Paul did so in Lycæonia (xiv. 11, 15); he says (1 Cor. xiv. 18) "I speak with tongues (Vat. MS., but Sin. and Alex. MSS. 'with a tongue') more than ye all." Throughout his long notice of tongues in 1 Cor. xiv. he never alludes to their use for making one's self intelligible to foreigners. This would have been the natural use for him to have urged their possessors to put them to, instead of interrupting church worship at home by their unmeaning display. Papias (in Enseb. H. E., iii. 30) says Mark accompanied Peter as an "interpreter," i.e. to express in appropriate language Peter's thought, so that the gift of tongues cannot have been in Papias' view a *continuous* gift with that apostle. Aramaic Hebrew, Greek, and Latin (the three languages over the cross) were the general media of converse throughout the civilised world, owing to Alexander's empire first, then the Roman. The epistles are all in Greek, not only to Corinth, but to Thessalonica, Philippi, Rome, Ephesus, and Colosse. The term used of tongues (*apophthengesthai*, not only *lalein*) implies a solemn utterance as of prophets or inspired musicians (LXX. 1 Chron. xv. 1; Ezek. xliii. 9). In the first instance (Acts ii.) the tongues were used in *dosology*; but when teaching followed it was in ordinary language, understood by the Jews, that Peter spoke. Those

who spake with tongues seemed to beholders as if "full of new wine," viz. excited and enthusiastic (Acts ii. 13, 15-18), in a state raised out of themselves. Hence Paul contrasts the being "drunk with wine" with being "filled with the Spirit, speaking in psalms, hymns, and spiritual songs" (Eph. v. 18, 19). The ecstatic songs of praise in the O. T., poured out by the prophets and their disciples, and the inspired musicians of the sanctuary, correspond (1 Sam. x. 5-13, xix. 20-24; 1 Chron. xv. 3). In 1 Cor. xii. and xiv. tongues are placed lowest in the scale of gifts (xii. 31, xiv. 5). Their three characteristics were: (1) an ecstatic state of comparative rapt unconsciousness, the will being acted on by a power from above; (2) words uttered, often unintelligible; (3) languages spoken which ordinarily the speaker could not speak.

They, like prophesying, were under control of their possessors (1 Cor. xiv. 32), and needed to be kept in due order, else confusion in church meetings would ensue (ver. 23, 39). The tongues, as evidencing a Divine power raising them above themselves, were valued by Paul; but they suited the childhood (ver. 20, xiii. 11), as prophesying or inspired preaching the manhood, of the Christian life. The possessor of the tongue "spoke mysteries," praying, blessing, and giving thanks, but no one understood him; the spirit (*pneuma*) but not understanding (*nous*) was active (xiv. 14-19). Yet he might edify himself (ver. 4) with a tongue which to bystanders seemed a madman's ravings, but to himself was the expression of ecstatic adoration. "Five words" spoken "with the understanding" so as to "teach others" are preferable to "ten thousand in an unknown tongue." In Isa. xxviii. 9-13 God virtually says of Israel, "this people hear Me not though I speak to them in their familiar tongue, I will therefore speak to them in other tongues, viz. that of the foes whom I will send against them, yet even then they will not hearken to Me." Paul thus applies it: ye see it is a penalty to encounter men of a strange tongue, yet this you impose on the church by abusing instead of using the tongue intelligibly. Speakers in foreign tongues speak like "children weaned from the milk, with stammering lips," ridiculous because unintelligible to the hearers (Isa. xxviii. 14), or like babbling drunkards (Acts ii. 18), or madmen (1 Cor. xiv. 20-23). Thus Isaiah (xxviii. 9-14) shows that "tongues are for a sign, not to them that believe, but to them that believe not." Tongues either awaken to spiritual attention the unconverted, or, if despised, condemn (comp. "sign" in a condemnatory sense, Ezek. iv. 3, 4, Matt. xii. 39-42), those who, like Israel, reject the sign and the accompanying message; comp. Acts ii. 8, 13, 1 Cor. xiv. 22; "yet for all that will they not hear Me," even such miraculous signs fail to arouse them; therefore since they will not understand they shall not understand.

"Tongues of men" and "divers kinds of tongues" (1 Cor. xii. 10, 28; xiii. 1) imply *diversity*, which applies certainly to *languages*, and includes also the kind of tongues which was a spiritual language unknown to man, uttered in ecstasy (xiv. 2). It was only by "interpreting" that the "understanding" accompanied the tongues. He who spake (praying) in a tongue should pray that he might (be able to) interpret for edification of the church (ver. 13, 26, 27). Heb. and Aramaic words spoken in the spirit or quoted from the O. T. often produced a more solemn effect upon Greeks than the corresponding Gr. terms; comp. 1 Cor. xvi. 22, Maranatha, xii. 3; Lord of sabaoth, Jas. v. 4; Abba, the adoption cry, Rom. viii. 15, Gal. iv. 6; Alleluia, Rev. xix. 1, 6; Hosannah, Matt. xxi. 9, 15. "Tongues of angels" (1 Cor. xiii. 1) are such as Daniel and John in Revelation heard; and Paul, when caught up to paradise (2 Cor. xii. 4).

An intonation in speaking with tongues is implied in Paul's comparison to the tones of the harp and pipe, which however he insists have *distinction* of sounds, and therefore so ought possessors of tongues to speak intelligibly by interpreting their sense afterwards, or after awakening spiritual attention by the mysterious tongue they ought then to follow with "revelation, knowledge, prophesying or doctrine" (1 Cor. xiv. 6-11); otherwise the speaker with a tongue will be "a barbarian," i.e. a *foreigner in language* to the hearer. A musical tone would also be likely in uttering *hymns and doxologies*, which were the subject matter of the utterance by tongues (Acts ii. 11). The "groanings which cannot be uttered" (Rom. viii. 26) and the "melody in the heart" (Eph. v. 19) show us how even inarticulate speech like the tongues may edify, though less edifying than articulate and intelligible prophesying or preaching. Either the speaker with a tongue or a listener might have the gift of interpreting, so he might bring forth deep truths from the seemingly incoherent utterances of foreign, and Aramaic, and strange words (1 Cor. xiv. 7, 11, 13, 27). When the age of miracle passed (1 Cor. xiii. 8) the tongues ceased with it; the scaffolding was removed, when the building was complete as regards its first stage; hymns and spiritual songs took the place of tongues, as preaching took the place of prophesying.

Like all God's gifts, tongues had their counterfeit. The latter are morbid, the forerunners or results of disease. The true tongues were given to men in full vigour, preceded by no fanatic madness, and followed by no prostration as the reaction. Practical, healthy religion marked the daily walk of the churches in which the tongues were manifested. Not these, but the confession of Jesus as Lord with heart and tongue, was the declared test of real discipleship (1 Cor. xii. 3; 1 John iv. 2, 3).

Topaz. From *pitdah* (Heb.) by transposition. One of the hyaline

corundum stones, bright yellow. Second in the first row of the high-priest's breastplate (Exod. xxviii. 17, xxxix. 10), ninth foundation stone of the wall of New Jerusalem (Rev. xxi. 20). Job (xxviii. 19) represents it as from Ethiopia; so Strabo (xvi. 770), Diodorus (iii. 89), and Pliny (xxxvii. 82). The king of Tyre wore it; among the nine of the 12 jewels of the high-priest's breastplate; as type of antichrist who shall usurp Christ's king priesthood (Ezek. xxviii. 13). LXX., Vulg., and Josephus identify the Greek *topaz* with the Hebrew *pitdah*; and Smith (Bible Dict.) identifies the *topaz* as our chrysolite and the ancient chrysolite as our *topaz*. Pliny (H. N. 87, § 8) speaks of "the green tints of the *topaz*," meaning our chrysolite.

Tophel. *Tufleh* (Robinson, Bibl. Res. ii. 570), S.E. of the Dead Sea. Ninety-nine springs and rivulets flowing into the Ghor water the neighbourhood. It is surrounded by apple, apricot, fig, pomegranate, and olive trees. It is naturally chosen as a landmark (Deut. i. 1).

Topheth, **TOPHET.** A spot in the valley of the son of HINNOM [see]; S.E. and S.S.E. of Jerusalem; "by the entry of the E. gate" (Jer. xix. 2). Infamous by the immolation in it of children to Moloch (2 Kings xxiii. 10; Isa. xxx. 33; Jer. vii. 31, 32, xix. 2, 6, 11). [See HELL.] From *toph*, the "drums" beaten to drown the shrieks of the children made to pass through the fire to Moloch; rather *tophet* means *tabret*, so "tabret grove," i.e. *music grove*, as Chinneroth is "the harp sea"; or *tuph* "to spit," less probably; or from a root "burning" (Persian, Gesenius); or "filth" (Roediger). One of the chief groves in Hinnom; forming part of the king's gardens, and watered by Siloam; Hinnom is placed by old writers E. of Jerusalem, answering to the mouth of the Tyroposeon, along the southern banks of the Kedron (Jerome De Loc. Heb.). T. next was defiled by idols, Baal and Moloch, with their inhuman sacrifices. Josiah threw down its altars and heaped here the filth of the city, so that, with its carcasses preyed on by worms and its perpetual fires for consuming refuse, it became a type of hell (Isa. lxvi. 24). In Kings and Jeremiah the article precedes, "the T." In Isa. xxx. 33 it is *Topheth*, "tabret grove," as *tuppim* in ver. 32 is "tabrets." Jeremiah (vii. 32, xix. 6) makes it prophetically "the valley of slaughter," i.e. the scene, no longer of slaughter of innocents (ver. 4), but of the Jewish men who so richly deserved their fate. In Isa. xxx. 33 T. symbolises the funeral pyre of Sennacherib's army, not that it actually perished there, but that the Assyrian forerunner of antichrist is to be burnt in ignominy whereas the Hebrews buried their dead. Satan is the king finally doomed to the fire with the lost (Matt. v. 22, xxv. 41; Mark ix. 43, 44).

Tormah. Jud. ix. 31, marg. for "privily." LXX., Chaldee and Rashi transl. "secretly"; Heb. "in deceit," as he had listened to the speech

quietly with apparent assent. But Kimochi "in T." a mis-spelling for Aramah (ver. 41).

Tormentors: *basanistes*, "examiners by torture" (Matt. xviii. 24; comp. Acts xxii. 24).

Tortoise: *tsab*. From *tsabab* "to move slowly" (Lev. xi. 20); rather "the great lizard." LXX. transl. "the land crocodile"; mentioned by Herodotus, iv. 192; the *varan* of the desert; it subsists on beetles, etc.; of a dusky yellow colour, with dark green spots and yellow claws; the *varan* of hard; the *Psammোসaurus scincus* or *Monitor terrestris* of Cuvier. Arabic *daab*, a lizard often two feet long, abounding in Egypt and Syria. Tristram makes it the *Uromastix spinipes* (Nat. Hist., 255). Its flesh dried was used as a charm or medicine; the Arabs made broth of its flesh (Hasselquist, 230); the Syrians ate its flesh (Jerome adv. Jovin. ii. 7, 334). Several kinds of tortoise (marsh tortoises, etc.) abound in Palestine. Some have even conjectured that "the tortoise" is meant by the word transl. "bittern" in the prophecies of Isaiah



BITTERN

and Zephaniah. [See BITTERN.]
Towers. Used as parts of city walls,



TOWER OF CITY WALL

or separate, as EDAR, LEBANON, etc., to defend wells, flocks, or commerce (3 Chron. xxvi. 10, xxvii. 4; Gen. xxv. 21; Mic. iv. 8). Also attached to vineyards, as lodges for the keepers, wherein they could watch against the depredations of man or beast (Isa. v. 2; Matt. xxi. 33; Mark xii. 1).

Town Clerk: *grammateus*. An officer originally appointed to record the laws and decrees of the state, and to read them in public; but in Asia Minor, under the Roman empire, authorized to preside over popular assemblies and submit questions to their vote, as inscriptions on marbles testify; in short, governors of single cities and districts, and named as such on the coins; sometimes also entitled "chief priests"; a kind of *state secretary*. The town clerk at Ephesus appeared the mob gathered by Demetrius the silversmith against the gospel preachers (Acts xix. 35-41). His speech is a model of judiciousness, and perfectly carried his point. Such excitement, he reasons, is undignified in Ephesians, seeing that their

devotion to Diana of Ephesus is beyond question. It is unreasonable, since the men apprehended are neither church robbers nor blasphemers, so ye ought to do nothing rashly; if even there were grounds against them, there are legal means of redress open, without resorting to illegal; lastly, we are in danger of being called in question by Roman authority for this uproar (see Prov. xv. 23). Boeckh mentions an Ephesian inscription, No. 2990 C. and H. ii. 80, "Munatius the town clerk and ruler of Asia" (Asiarch).

Trachonitis. Luke iii. 1. The Trachonite region (the old Bashan) included parts of Auranitis, Galanitis, and Batanea besides T. proper, which lay S. of Damascus and E. of Galanitis. (Josephus Ant. xvii. 8, § 1; 11, § 4.) PHILIP [see] was tetrarch of T. and Iturea. T. is the Gr. for the Aramaic Angob ("heap of stones") [which see], "the rugged region," abounding in caves, some of vast extent. Jerome places T. rightly between Damascus and Bostra; having Kenath among its chief towns. T. included el Lejah and part of the western slopes of Jebel Hauran. On the northern border of T. are the large ruins of *Museith*, which an inscription on a temple door identifies with *Phocus* (Pheno) the old capital (Burckhardt, Trav. Syr. 117). The Lejah is bounded on the E. by the mountains of Batanea (*Jebel Hauran*) whereon lie the ruins of Kenath, on the S. by Auranitis (*Hauran*) whereon are the ruins of Bostra, on the N. by Iturea (*Jedur*) and Damascus. Josephus (Ant. xv. 10, § 1) says "the inhabitants dwelt in caves that served as a refuge for themselves and their flocks; they had cisterns of water, and stored granaries, and so were able to defy their enemies. The cave doors are so narrow that but one can enter at a time, while within they are incredibly large; the ground above abounds in rugged rocks with many windings, and difficult of access except with a guide." From Josephus' time till the present day it has been the haunt and asylum of robbers.

Tradition. Gr. *paradosis*, instructions "delivered" (1 Cor. xv. 3) as inspired, whether orally or in writing, by the apostles (2 Thess. ii. 15, iii. 6, 10). The only oral tradition designed by God to be obligatory on the church in all ages was soon committed to writing in the apostolic age, and recognised as inspired by the churches then having the gift of discerning spirits. Only in three passages (1 Cor. xi. 2 marg.; 2 Thess. ii. 15, iii. 6) has tradition a good sense; in ten a bad sense, *man's uninspired tradition* (Matt. xv. 2, 3, 6; Mark vii. 3, 5, 8, 9, 13; Gal. i. 14; Col. ii. 8). Jesus charges the Jews with "making the commandment of God of none effect through your tradition." Hilary the deacon says, "a surfeit to carnal sense is human tradition." Tradition clogs heavenly perceptions.

Paradosis is one of the only two nouns in 2000 in the Gr. Testament which numerically equals 666, the mark of

the beast (Rev. xiii. 18). Tradition is the grand corrupter of doctrine, as "wealth" (*suporia*, Acts xix. 25, the other equivalent of 666) is of practice. Only those words of the apostles for which they claim inspiration (their words afterwards embodied in canonical writing) are inspired, not their every spoken word, e.g. Peter's dissimulation (Gal. ii. 11-14). Oral inspiration was needed until the canon of the written word was completed. The apostles' and evangelists' inspiration is attested by their miracles; their N. T. Scriptures had the additional test *without which even miracles would be inconclusive* (Deut. xiii. 1-6), accordance with the existing O. T. revelation (Acts xvii. 11). When the canon was complete the infallibility was transferred from living men's inspired sayings to the written word, now the sole unerring guide, interpreted by the Holy Spirit; comparison of Scripture with Scripture being the best commentary (1 Cor. ii. 12-16; 1 John ii. 20, 27; John i. 23, iii. 34, xv. 26, xvi. 13, 14).

The most ancient and universal tradition is the all sufficiency of Scripture for salvation, "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 15-17). The apostles never appeal to human tradition, always to Scripture (Acts xv. 2, 15-17, xvii. 11, xxiv. 14; 1 Cor. xv. 3, 4). If tradition must be followed, then we ought to follow that oldest tradition which casts away all tradition not in, or proveable by, Scripture. We receive the Christian Lord's day and infant baptism not on the *inherent authority of the fathers*, but on their *testimony as witnesses of facts* which give force to the *entimologies of Scripture*. Tradition can authenticate a fact, but not establish a doctrine. Paul's tradition in 2 Thess. ii. 15 is inspired, and only continued oral in part until the Scripture canon was completed by John; altogether different from Rome's *supplementary oral tradition* professing to complete the word which is complete, and which we are forbidden to add to, on penalty of God's plagues written therein (Rev. xxiii. 18). By adding human tradition Rome becomes parent of antichrist. How remarkable it is that from this very chapter (2 Thess. ii. 15), denouncing antichrist, she draws her argument for tradition which fosters antichristianity. Because the apostles' oral word, *whenever they claim inspiration*, was as trustworthy as the written word, it does not follow that the oral word of those *neither apostles nor inspired* is as trustworthy as the written word of those who were apostles or inspired. No tradition of the apostles except their written word can be proved genuine on certain evidence.

The danger of even a genuine oral tradition (which scarcely any of the so called traditions are) is illustrated in the saying "that went abroad among the brethren that John should not die, though Jesus had not said this, but "if I will that he tarry till

I come, what is that to thee?" (John xxi. 22, 23) We are no more bound to accept the *father's* interpretation (which by the way is the reverse of *unanimous*; but even suppose it were so) of Scripture, because we accept the N. T. canon on their testimony, than to accept the Jews' interpretation of the O. T. because we accept the O. T. canon on their testimony; if we were, we should be as bound to reject Jesus, with the Jews, as to reject primitive Scripture Christianity with the apostate church. See the Church of Eng. Arts. vi., viii., xx., xxii., xxxiv., on the due and the undue place of tradition in the church. What were once universal traditions (e.g. the epistles for centuries ascribed to 11 popes, from Anacletus, A.D. 101, to Victor I., A.D. 192, now universally admitted to be spurious) are no longer so regarded. Abp. Whately likened tradition to the Russian game: a number sit in a circle, the first reads a short story in the ear of his next neighbour, he repeats it orally to the next, and so on; the last writes it as it reaches him; the amusement is, when read and compared with the original story it is found wholly metamorphosed, and hardly recognisable as the same story.

Trance. Gr. *ekstasis* (Num. xxiv. 4, 16). Balaam "fall" (into a trance is not in the Heb.) overpowered by the Divine inspiration, as Saul (1 Sam. xix. 24) "lay down naked (stripped of his outer royal robes) all that day and all that night." God's word in Balaam's and Saul's cases acted on an alien will and therefore overpowered the bodily energies by which that will ordinarily worked. Luke, the physician and therefore one likely to understand the phenomena, alone used the term. Acts x. 10, Peter in trance received the vision abolishing distinctions of clean and unclean, preparing him for the mission to the Gentile Cornelius (Acts xxii. 17-21). Paul in trance received his commission, "depart far hence unto the Gentiles." In the O. T. Abram's "deep sleep and horror of great darkness" (Gen. xv. 12) are similar. Also Ezekiel's sitting astonished seven days (iii. 15), then the hand of Jehovah coming upon him (ver. 22). As in many miracles, there is a natural form of trance analogous to the supernatural, viz. in ecstatic epilepsy the patient is lost to outward impressions and wrapt in a world of imagination; Frank, who studied catalepsy especially, stated he never knew the case of a Jew so affected. Mesmerism also throws nervously susceptible persons into such states. Concentration of mind, vision, and hearing on one object produces it. Intense feeling and long continued thought tend the same way. Mahomet's visions and journey through the heavens were perhaps of this kind; so devotees' "ecstasies of adoration." In the Bible trance God marks its supernatural character by its divinely ordered consequences. Peter's trance could not be accidental and imaginary, for whilst meditating on it he hears the Spirit's voice, "behold

three men seek thee, arise therefore, get thee down, go with them doubting nothing, for I have sent them." His finding exactly three men, and at that very time, waiting for him below to go to Cornelius who had also beheld a distinct vision, could only be by Divine interposition. The English "trance" comes through French from the Latin *transitus*, at first "passing away from life," then the dream vision state, in which the soul is temporarily transported out of the body and abstracted from present things into the unseen world.

Trespass offering. [See SIN OFFERING and SACRIFICE.]

Trial. [See JUDGES, COUNCIL, LAW, PILATE.] In Acts xix. 38 marg., "the court days are now being kept," i.e. the court is now sitting, "and there are deputies." The assembly of citizens then sitting formed the conventus, out of which the "deputy" or proconsul (*anthupatos*) selected "judices" or assessors (*anthupatoi*); thus the court consisted of the proconsul and his assessors.

Tribute. [See TAX.] The use of the word in the O. T. is in reference to the almost universal custom whereby the conquering nation (whether Egyptian, Assyrian, or Roman)



BRINGING TRIBUTE.

levied large and in many cases recurring sums of money from the nations subjugated by them; and the monuments erected by the conquerors naturally present this subject very frequently. In Matt. xvii. 24-27, "the didrachma receivers said to Peter, Doth not your Master pay the didrachma? He saith, Yes?" Their question implies it was the religious impost; no civil tax would have been asked in such a tone, as if its payment dare be questioned. The half shekel or half stater or didrachm (fifteen pence) was the universally recognised due required from every Israelite grown male in support of the sanctuary services, in the benefits of which he had a share: according to Exod. xxx. 11-15. [See MONEY, JESUS CHRIST, and PETER.] Collected both before and after the Babylonian captivity (2 Kings xii. 4, 2 Chron. xxiv. 9) from all Jews wherever sojourning (Josephus xviii. 9, § 1; Philo Monarch. ii. 2, § 224). Hence Peter at once recognised the obligation. But Christ, whilst to avoid offence (wherein Paul imitated his Master in a different case, 1 Cor. ix. 4-19) He miraculously supplied the stater in the fish, for Himself and Peter, yet claimed freedom from the payment to the temple, seeing He was its Lord for whose service the tribute was collected. As Son of the heavenly King He was free from the legal exactions which bound all others, since the law finds its antitypical realization in Him the Son of God and "the end of the law" (Rom. x. 4). The temple offerings, for which the

half shekels were collected, through Him become needless to His people also; hence they, by virtue of union with Him in justification and sanctification, are secondarily included in His pregnant saying, "then are the children (not merely the SON) free" (John viii. 35, 36; Gal. iv. 3-7, v. 1). As children with Him, they are sons of the King and share the kingdom (Rom. viii. 15-17). The legal term "the didrachma" Matthew uses as one so familiar to his readers as to need no explanation; he must therefore have written about the time alleged, viz. some time before the destruction of Jerusalem and the temple, after which an explanatory comment would have been needed such as Josephus gives (Ant. xviii. 10, § 1). The undesigned omission in Matthew confirms the genuineness and truth of his Gospel.

Troas. Alexandria Troas, now Eshki Stamboul, "old Constantinople." A city of Mysia, S. of ancient Troy, opposite the island Tenedos. The country was called the Troad. Antigonus built and Lysimachus enlarged T. It was the chief port between Macedonia and Asia Minor. The roads to the interior were good. Suetonius says Julius Cæsar designed to establish there the seat of his empire (Cæsar, 79); Augustus and Constantine meditated the same project. Roman sentiment attracted them to T., the alleged seat whence Æneas, the fabled progenitor of Rome's founder, originally migrated. The ruins are large, and the harbour still traceable, a basin 400 ft. by 200 ft.

Here on his second missionary tour Paul saw the vision of the man of Macedon praying, "come over and help us" (Acts xvi. 8-12). During his next missionary tour Paul rested awhile in his northward journey from Ephesus, hoping to meet Titus (2 Cor. ii. 12, 13). On his return from this his first gospel preaching in Europe, he met at T. those who went before him from Philippi; he stayed at T. seven days, and here restored to life Eutychus who had fallen from the third loft, being overwhelmed with sleep during Paul's long sermon: a reproof of carelessness and drowsiness in church on the one hand, and of long and late preaching on the other (Acts xx. 5-13). Here after his first imprisonment he left his cloak, books, and parchments in Carpus' house (2 Tim. iv. 13).



COIN OF TROAS.

T. had then the *jus Italicum*. Beautiful coins of T. are extant, the oldest bearing the head of Apollo Sminthius. The walls enclose a rectangle, one mile from E. to W. and one mile from N. to S.

Trogyllium. A small town at the foot of Mycale promontory, opposite the island Samos. The strait between is scarcely one mile across, and the current is rapid. Paul stayed a night here, probably in the ship, at the close of his third missionary journey on his way to Jerusalem. From T. he sailed to Miletus. Close by is a roadstead still called St. Paul's

port. The darkness, owing to its being the time of dark moon, was the occasion of the ship's stay in this sheltered spot (Acts xi. 6, 15).

Troop. **BAND:** *gedud*, "marauding companies" (1 Chron. xii. 31; Hos. vi. 9, vii. 1).

Trophimus. Paul's companion, a Gentile of Ephesus (Acts xxi. 29). Accompanied him on his return from his third missionary journey through Asia to Jerusalem. Whilst Tychicus, his associate, a fellow Asiatic, was left behind on the route (Acts xx. 4) T. went forward with Paul. The Jews raised a tumult supposing Paul had introduced T. a Gentile convert into the temple. Paul left T. sick at Miletus just before his own second Roman imprisonment (2 Tim. iv. 12, 20). T. was probably one of the two brethren who with Titus carried the second epistle to the Corinthians (2 Cor. viii. 16-24, especially ver. 22, as ver. 18 refers to Luke). T. was probably the brother sent before with Titus (xii. 18), and therefore must have been sent from Ephesus; he was moreover an Ephesian. A Gentile like Titus. Connected with Paul in the mission of collecting for the poor in Judaea; he was moreover with Paul on his return from this very visit to Corinth. Tradition makes him beheaded by Nero.

Trumpets, Feast of. Num. xxix. 1-8, Lev. xxiii. 24, "a memorial of blowing of trumpets." [See CORNER.] Besides the daily sacrifices and the eleven victims of the new moon, the ordinary feast of the first day of the month, there were offered a young bullock, a ram, and seven first year lambs, with meat offerings and a kid for a sin offering. It was one of the seven days of holy convocation, *moadeem*; the other new moons were not, like it, days of sacred rest and convocation, though they were marked by a blowing of trumpets over the burnt offerings. Both kinds of trumpets, the straight trumpet (*chatzotzrah*) and the cornet (*shophar* and *queren*), were blown in the temple, and it was "a day of blowing of trumpets." Ps. lxxxi. 3 (which modern Jews use for the feast of trumpets) does not refer to "the new moon"; transl. as Hengstenberg "blow the horn in the month at the full moon" (*kesh*, A. V. less well "at the time appointed"); ver. 5, 6, 7, 10 show the *pasover* is referred to. This feast of trumpets prepared for the day of atonement on the tenth day; comp. Joel ii. 15, "blow the trumpet . . . sanctify a fast, call a solemn assembly." It was the new year day of the civil year, the first of Tisri (about October), commencing the sabbatical year and year of jubilee. The month being that for sowing, as well as ingathering of the last ripe fruits, its first day was appropriately made commemorative of creation completed, when "all the sons of God shouted for joy" (Job xxxviii. 7), the birthday of the world.



TRUMPETS.

Transl. Lev. xxv. 9, "cause the sound of the cornet (*shophar*) to go through" (the land). As the sound of the cornet signalized Jehovah's descent on Sinai to take Israel into covenant, so the same sound at the close of the day of atonement announced the year which restored Israel to the freedom and blessings of the covenant (Exod. xix. 16-19). The trumpets' sound imaged God's voice and word (Isa. lviii. 1; Hos. viii. 1; Zeph. i. 16; Rev. i. 10, iv. 1). So, at Christ's coming in glory (Matt. xxiv. 31, 1 Cor. xv. 52, 1 Thess. iv. 16). This feast of trumpets reminds the people of their covenant, and puts God in remembrance of His promises (Isa. xliiii. 26, Num. x. 9). No if we would have great measures of grace we must rouse all our energies and aspirations, and cry mightily with trumpet voice to God.

Tryphena and Tryphosa. Christian women at Rome, saluted by Paul as then "labouring in the Lord" (Rom. xvi. 12). Possibly they were deaconesses. The columbaria of Caesar's house in the *Vigna Codini* near *Porta S. Sebastiano* contain the names Tryphena, Philologus, Amphias, and Julia, mentioned in this chapter (Wordsworth, *Tour in Italy*, ii. 173).

Tubal. Gen. x. 2; 1 Chron. i. 5; Isa. lvi. 19. T., Javan, and Meshech are the associated sons of Japheth. They brought slaves (beautiful ones abounded in the Euxine coasts, and were traded in by the Cappadocians: Polyb. iv. 38, § 4) and copper vessels to the Phœnician markets (copper and metals of the neighbouring *Mosynæci* and *Chalybes* were famed, and copper mines were at Chalvar in Armenia): Esak. xxvii. 13; nations of the north (xxxii. 26, xxxviii. 2, 3, 15, xxxix. 1, 2). Gog is their chief prince. T. answers to the *Tibareni*, as *Meshech* to the *Moschi*; close to one another, on the northern coast of Asia Minor, about the river *Melanthius* (*Melet Irmak*), in *Herodotus* and *Xenophon's* days; previously among the most powerful races. The Assyrian monarchs from 1100 to 700 B.C. were often warring with the *Muskai* and *Tuplai*, E. of the *Taurus* range, and occupying the region afterwards called *Cappadocia*. *Rawlinson* (*Herodot.* i. 535) makes them *Turanians* (the scholiast on *Apollonius Rhodius*, ii. 1010, calls them *Scythians*) who spread over the entire region between the *Mediterranean* and *India*, the *Persian gulf* and *Caucasus*. In *Sargon's* time, according to inscriptions, *Ambris*, son of *Khaliya*, was their hereditary chief, and by alliance with the kings of *Musak* and *Vararat* (*Mesech* and *Ararat*) who were revolting from *Assyria* drew on himself the hostility of that monarch. *Xenophon* (*Anab.* vii. 8, § 25) says the *Tibareni* were then an independent tribe; 24 kings of the *Tuplai* in previous ages are mentioned in *Assyrian* inscriptions (*Hincks* in *Rawlinson's Herodot.* i. 390 note). Rich in flocks (*Apollon. Rhod.*, *Arg.* ii. 377).

Tubalcain. Son of the *Cainite* *Lamech* by *Zillah* (*Gen.* iv. 22), "a whetter of every cutting instrument in bronze and iron." Flint, wood, and bone were probably before this used for implements of husbandry, arts, and war; so uncivilized nations now [see *CIVILIZATION*]. Nations degenerating into barbarism fall back on a flint age, then progress to bronze (in *S. America* gold) and iron successively. The *Scythian* race, *TUBAL* [see], being copper-smiths (*Ezek.* xxvii. 13), seem akin to the name. "Vulcan" may come from it. The Arabic *kuz* is "a smith."

Turtle: *tor*; Latin *tur-tur*, from imitation of its cooing note. *Abraham's* offering (*Gen.* xv. 9) with a young pigeon (*gosal*). A pair was the poor man's substitute for the lamb or kid, as trespass, sin, or burnt offering (*Lev.* xii. 6); so the *Virgin* mother for her purification, through poverty (*Luke* ii. 24, 2 Cor. viii. 9). Also in the case of a *nasarite* accidentally defiled by a dead body (*Num.* vi. 10). Owing to its being migratory and timid, the turtle was never domesticated as the pigeon; but being numerous, and building its nest in gardens, it



TURTLE DOVE.

afforded its young as an easy prey to those who did not own even pigeons. The palm dove, *Turtur Egyptiacus*, probably supplied the sacrifices in *Israel's* desert journey, for its nests abound in palms on oases. Its habit of pairing for life, and its love to its mate, made it a symbol of purity and so a suitable offering. *Jeremiah* (viii. 7) makes its return at its proper time in spring a tacit reproof of *Israel* who know not the reasonable time of returning to Him when the "winter" of His wrath is past and He invites them back to the "spring" of His favour. *Christ* in inviting His people to gospel hopes from past legalism ("the winter is past": *Matt.* iv. 16, 1 *John* ii. 8; also past estrangement through sin, *Isa.* xlv. 22, *Jer.* i. 20, 2 *Cor.* v. 17) says "the voice of the turtle is heard in the land" (*S.* of *Sol.* ii. 11, 12), the emblem of love and so of the *Holy Ghost*. Love is the keynote of the new song of the redeemed (*Rev.* i. 5, xiv. 3, xix. 6; *Isa.* xxxv. 10). The turtle dove represents "the congregation of God's poor" which the psalmist (*Ps.* lxxiv. 19) prays God not to deliver "unto the wild beasts" (*LXX.*, *Vulg.*, *Arabic*), or "to the greedy host" (*Maurer*). The turtle marks the return of spring still more than other singing birds, for it alone unceasingly sings from morn till sunset. The *Turtur auritus* abounds in *Palestine*; plaintive tender melancholy characterises its note. The turtle is smaller, more slender and elegant, than the pigeon. It is also

distinguished by having the tail feathers graduated in length, and forming together a wedge in shape; the first quill feather of the wing is narrow and pointed. A black band passes nearly round the neck of the colored species, which is of a pale hue. From its prevalence in N. Africa it is called the Barbary dove.

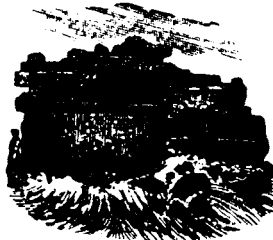
Tychicus. Acts xx. 4. Paul's companion and fellow labourer in the gospel (Acts xx. 4); accompanied him in part on his return journey from the third missionary circuit; "of Asia." Trophimus went forward with Paul to Jerusalem (xxi. 29), but T. stayed behind in Asia, perhaps at Miletus (xx. 15, 28). With Paul again in his first Roman imprisonment: Col. iv. 7, 8, "a (Gr. *the*, the article marks that T. was well known to them) beloved (in relation to the Christian community) brother and a faithful minister (in missionary services) and fellow servant in the Lord (in serving the same Master)." Paul marks his high sense of the faithful and sympathetic character of T. by his commission: "whom I have sent . . . that he might know your estate (rather as Sin., Vat., and Alex. MSS. 'that ye may know our estate,' comp. ver. 7, Eph. vi. 22) and comfort your hearts," distressed by my imprisonment as well as by your own trials. T., being an Asiatic himself, fitly carried both the epistles to the Asiatic Ephesians and Colossians, and Philemon; but was not a Colossian as Onesimus, for of the latter alone Paul says "who is one of you" (Col. iv. 9). If the epistle to the Ephesians be a circular letter T. (the only person alluded to throughout the epistle) would be a fit person to see it read. In Tit. iii. 12 Paul proposes to send Artemas or T. (from Corinth or else Ephesus, where T. was with Paul) to take Titus' place (which his past services to Paul in the neighbouring Asia qualified him for) at Crete, and so to set Titus free to join Paul at Nicopolis. In 2 Tim. iv. 13, in his second Roman imprisonment, Paul says "T. I have sent to Ephesus," implying "I need one profitable for the ministry; I had one in T., but he is gone" (Ellicott). Others make Paul send T. ("I am herewith sending T. to Ephesus") to take Timothy's place there as president of the church. Tradition made T. subsequently bishop of Chalcedon. Some make T. the first "brother" in 3 Cor. viii. 16-24, and Trophimus the other. Luke seems more probably the former, as "his praise in the Gospel" as Paul's companion was "throughout all the churches." If T. be meant, remarkable integrity will be among his prominent graces.

Tyrannus. Acts xix. 9. In whose school at Ephesus Paul discussed (*dislegeto*, "reasoned"; same Gr., xvii. 2) gospel truths with disciples and inquirers (having withdrawn from cavillers) daily for two years. A private synagogue (called beth midrach by the Jews), or rather the hall of a Gentile sophist or lecturer on rhetoric and philosophy; his name is Greek, and the "one" pre-

fixed implies that there was no definite leaning to Christianity in him. He probably hired out his school when not using it himself. Paul in leaving the synagogue would be likely to take a Gentile's hall to gain access to the Gentiles.

Tyre. Josh. xix. 29; 2 Sam. xxiv. 7; Isa. xxiii. 1; Esek. xxvi., xxvii., xxviii. In Phœnicia, E. of the Mediterranean, 20 miles S. of Sidon. Justin says the Sidonians founded Tyre after having been defeated by the king of Ascalon, 1209 B.C. according to the Parian marble. A double city, part on the mainland, part on an island nearly one mile long, and separated from the continent by a strait half a mile broad. Justin (xi. 10) records the tradition of the inhabitants that there was a city on the mainland before there was one on the island. Ezekiel represents the mainland city as besieged by Nebuchadnezzar's horses and chariots, and its walls assailed with "engines of war, forts, and mounts," and its towers broken down with axes; but the island city as sitting "in the heart of the seas" (xxviii. 2, marg.). The former, Old Tyre, stretched along the shore seven miles from the river Leontes on the N. to the fountain Ras el ain on the S., the water of which was brought into the city by aqueducts. Pliny (N. H., v. 17) says the circuit of both was 19 Roman miles, the island city being only 23 stadia. The difficulty is that the name "Tyre," meaning a "rock," belongs properly to the island city, there being no "rock" in the mainland city to originate the name; yet the mainland city is called "Old Tyre." Probably the Phœnician name of the mainland city resembled in sound but not sense the Gr. *Paleo-Tyros*, and the latter name was given from a misunderstanding.

Tyre is not mentioned in the pentateuch, but first in Josh. xix. 29 "the strong city Tyre." From *tzor* came its two names, Tyre, and Sara, now *Sur* (Arabic). Joshua implies it was on the shore, but the city and chief temple of Hercules (Melkarth, the tutelary god of Tyre) was probably on the island. Unlike other oriental cities, space being limited on the island, the houses were built in storeys. The majority of the population was on the mainland. Hiram by substructures enlarged the eastern and southern sides, so as to afford room for a public place,

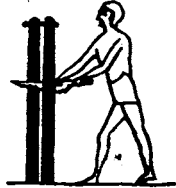


WALL AT TYRE

Eurychorus. The northern or Sidonian harbour was 900 ft. long, 700 broad, protected by walls. The

southern or Egyptian was formed by a great breakwater; the harbours could be closed by a boom; a canal through the city joined the harbours. "Tyre did build herself a strong hold" (Zech. ix. 3); so Diodorus Siculus (xvii. 40), "Tyre had the greatest confidence owing to her insular position, fortifications and abundant stores." A double wall, 150 ft. high, besides the sea, secured island Tyre. "Her merchants were princes, and her traffickers the honourable of the earth" (Isa. xxiii. 7, 8).

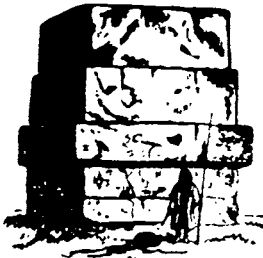
HIRAM [see], as friend and ally, supplied David with timber and workmen for his palace (2 Sam. v. 11),



EGYPTIAN CARPENTER.

and SOLOMON [see] with cedars of Lebanon conveyed by floats to Joppa, 74 geographical miles, after having been hewn by Hiram's Sidonian hewers unrivalled in skill (1 Kings v. 6). The Tyrian skill in copper work appears in the lilies, palms, oxen, lions, and cherubim which they executed for Solomon. Tyrian colonists founded Carthage 148 years and eight months after the founding of Solomon's temple. (Josephus, Apion i. 18.) Asher never possessed Tyre; though commanded to exterminate the Sidonians along with the other Canaanites, Israel never had war with them (Jud. i. 31, 32). The census takers in going to Tyre under David seem merely to have counted the *Israelites resident in Tyre* (2 Sam. xxiv. 7). Joshua (Josh. xi. 8, xix. 28) designates Sidon "great." In David's time Tyre assumes the greatness above Sidon. So secular history represents Sidon as mother city of PHœNICIA, which see (Justin Hist. xviii. 3; Strabo Geogr. i. 2, § 23). Old Egyptian inscriptions give Sidon the first place. Homer often mentions Sidon, never Tyre. The reason for his and the pentateuch's silence as to Tyre is, Tyre, though existing, was as yet subordinate. Secular history accords with the Bible in dating the accession of Tyre to greatness just before David's reign. Unlike other independent commercial cities Tyre was a monarchy, not a republic (Jer. xxv. 22, xxvii. 3). The friendly relations between Tyre and Israel (Solomon supplying corn and oil in return for Hiram's timber, metals, and workmen) were again renewed when Ahab married the Sidonian king Ethbaal's (=Ithobal) king of Tyre, according to Menander, in Josephus Ant. viii. 18, § 2) daughter. Joel (iii. 4-8) denounces Tyre for selling children of Judah and Jerusalem as slaves to the Greeks, Amos threatens Tyre with devouring fire for "delivering the whole

captivity (captive Israelites) to Edom, and remembering not the brotherly covenant" (Amos i. 9, 10), between David and Hiram which guaranteed



HIRAM'S TOMB

safety, religious privileges, and the undisturbed exercise of their faith to the Jews sojourning in Tyre.

Hiram's successors were Balesar, Abdrastatus (assassinated by his curse's four sons, the elder of whom usurped the throne; then Hiram's line after a servile revolt was restored in), Adrastus, Aserymus, Phales (who slew his brother Aserymus and was slain by), Ithobal, priest of Astarte and father of Jezabel, Ahab's unscrupulous, cruel, and idolatrous queen. Tyre's annals record the three years' drought of I Kings xvii., xviii. Then Badesor, Matgen, Pygmalion; he slew Acerbas, Heracles' highpriest, and the husband of Elissa or Dido. She fled with many of the aristocracy and founded Carthage. Her self immolation on a funeral pyre is essentially oriental. The next certain event after some interval is Elulcus's reign and Shalmaneser's invasion.

Shalmaneser, after taking Samaria, turned his arms against Tyre, then mistress of Sidon, and Cyprus with its copper mines ("copper" derives its name from Cyprus), 721 B.C. Menandor, the translator of the Tyrian archives into Greek (Josephus Ant. ix. 14, § 2), says Elulcus king of Tyre subdued a revolt in Cyprus. The Assyrian king then assailed Phœnicia; Sidon, Akko (Acre), and Palæo-Tyros submitted, and helped him with 60 ships and 800 rowers against 12 ships of Tyre. The Tyrians dispersed their opponent's fleet, but he besieged them for five years, apparently without success. Isaiah (Isa. xxiii.) refers to this siege; Sargon probably finished the siege. The reference to "the Chaldeans" (ver. 13) implies an ulterior prophetic reference also to its siege under Nebuchadnezzar which lasted 13 years. "Behold," says the prophet, calling Tyre's attention to the humiliating fact that upstart CHALDEES [see], subordinate then to Assyria and only in later times about to become supreme, should first as mercenaries under the Assyrian Shalmaneser, then as Nebuchadnezzar's army, besiege the ancient city Tyre. Alexander the Great destroyed new Tyre after a seven months' siege. Nebuchadnezzar, having no vessels to attack the island city, besieged the mainland city, but the heart of the city was on the island. To this latter God's threat applies, "I will scrape her

dust from her and make her like the top of a rock" (Ezek. xxvi. 2, 4, etc.); instead of her realising her exulting expectation on Jerusalem's downfall, "I shall be replenished now she is laid waste," the very soil which Tyre brought together on the rock on which she built I will scrape so clean away as to leave no dust, but only the bare rock as it was; "it (island Tyre) shall be a place for spreading of nets in the midst of the sea." Ezekiel (xxvii. 10, 11) informs us that, like her daughter Carthage, Tyre employed mercenaries, "of Persia (the first mention of Persia in ancient literature), Lud, Phut, and Arrad"; a frequent occurrence and weakness in commercial cities, where artisans' wages exceed a soldier's pay. Merchants of SHEBA and RAAMAH [see], i.e. Arabia and the Persian gulf, brought Tyre gold (Ezek. xxviii.). TARSISH [see] supplied Tyre with silver, iron, tin (from Cornwall), and lead; Palestine supplied Tyre with wheat, oil, and balm (I Kings v. 9, Acts xii. 20); whence the two nations were always at peace. Tyre got the wine of Helbon (Aleppo), not Judah's wines though excellent (Gen. xlix. 11). The nomadic Bedouin Kedar supplied lambs, rams, and goats; Egypt, linen; the isles of Elishah (Greece, the Peloponnese, and Elis especially), blue and purple dyes; (latterly Tyre extracted her famous purple from her own shell fish the *Murex trunculus* [see SCARLET]: Pliny ix. 60, 61, Pausanias iii. 21, § 6; the shell fish were crushed in round holes found still by travellers in the solid sandstone there: Wilde, Voyage along Mediterr.); and Dedan on the Persian gulf, ivory and ebony.

The exultation of Tyre at Jerusalem's overthrow by Nebuchadnezzar might seem strange; but Josiah's overthrow of Solomon's altars to Ashtoreth or Astarte, the Tyrian queen of heaven, which for 350 years had been a pledge of the goodwill between Jerusalem and Tyre (2 Kings xxiii. 13), had alienated the Tyrians; the selfishness of commercial rivalry further made them regard Jerusalem's fall as an opening for Tyre to turn to herself the inland traffic of which Jerusalem had hitherto been the "gate"; Tyre said against Jerusalem, "Aha, she is broken that was the gates (the commercial mart) of the people, she is turned unto me" (Ezek. xxvi. 2); the caravans from Petra, Palmyra and the East, instead of passing through Jerusalem, will be transferred to me. Tyre is thus the world's representative in its phase of intense self seeking, which not so much opposes directly God's people as exalts in their calamity when this subserves her schemes of gain, pride, and ambition, however ostensibly heretofore on friendly terms with them. But Tyre experienced the truth "he that is glad at calamities shall not be unpunished" (Prov. xvii. 5). Nebuchadnezzar's siege of 13 years followed; "every head was made bald, and every shoulder peeled, yet had he no wages nor his army, for Tyre, for the service that he had served

against it" (Ezek. xxix. 18, 19). Jerome states that Nebuchadnezzar took Tyre, but had no wages for his pains since the Tyrians had removed in ships from Tyre everything precious. So God gave him Egypt in compensation; his success is implied in Tyre receiving a king from Babylon, probably one of the Tyrian hostages detained there, Merbal (Josephus, Apion i. 21, on the authority of Phœnician annals). Tyre probably submitted on mild terms, for no other authors mention its capture. Josephus quotes Phœnician records as stating that "Nebuchadnezzar besieged Tyre 13 years under their king Ithobal." Its capture accords with Pharaoh Hophra's expedition against Tyre not long after, probably in self defence, to prevent Tyre's navy becoming Babylon's weapon against Egypt.

Under Persia Tyre supplied cedar wood to the Jews for building the second temple (Ezra iii. 7).

Alexander the Great, in order not to have his communications with Greece cut off, wished to have the Phœnician fleet at command; the other Phœnician cities submitted. Tyre stood a "seven months' siege, the Cyprians blockading the northern harbour, and the Phœnicians the southern harbour, so that Alexander was enabled to join the island to the mainland by a vast artificial mole constructed of the ruins of mainland Tyre remaining after Nebuchadnezzar's siege; while Carthage, through internal commotions, was unable to help the mother city. The conqueror slew 8000 of the brave defenders, crucified 2000 in revenge for the murder of some Macedonians, and sold into slavery 30,000 of the inhabitants.

Ezekiel (Ezek. xxvi. 11, 12) says: "Nebuchadnezzar shall slay, . . . They shall break down thy walls, and shall lay thy stones and timber and dust in the midst of the water." The overthrow of Tyre by Nebuchadnezzar was the first link in the long chain of evil, and the earnest of its final doom. The change from "he" to "they" marks that what he did was not the whole, but paved the way for others completing what he began. It was to be a progressive work till Tyre was utterly destroyed. Alexander did exactly as ver. 12 foretells, with the "stones, timber," and rubbish of mainland Tyre he made the causeway to island Tyre (Q. Curtius iv. 2), 322 B.C. "Thou shalt be built (reestablished as a commercial queen and fortress of the seas) no more." Nebuchadnezzar, Alexander, Antigonus, the crusaders in A.D. 1124, and the Saracens in the 13th century, A.D. 1291 (before whom the Tyrians vacated their city, fulfilling Isa. xxiii. 7), all contributed to make Tyre what she is, her harbours choked up, her palaces and fortresses in ruins and "built no more," only a few fishermen's humble abodes, Tyre only "a place to spread nets upon." In Hasselquist's day (Voyages in Levant, A.D. 1751) there were "about ten inhabitants, Turks and Christians, living by fishing." Its present

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population is 3000 or 4000. It was for long a Christian bishopric.

Ithobaal was king at the beginning of Nebuchadnezzar's siege, and Baal his son at its close. Then the form of government changed to that of judges (Suffetes, Heb. *shophetim*). Tyre is a vivid illustration of vicissitudes of fortune, so that Lucan calls her "unstable Tyre." During Tyre's existence Thebes, Nineveh, Babylon, and Jerusalem have fallen, and Carthage and Rome have risen and fallen; she "whose antiquity is of ancient days" (Isa. xxiii. 7), who "heaped up silver as dust and fine gold as the mire of the streets" (Zech. ix. 2), is now bare and poverty stricken. Greed of gain was her snare, to which she sacrificed every other consideration; this led her to join the wicked confederacy of seven nations constituting the main body, with three accessories, which sought to oust Jehoshaphat and God's people out of their inheritance (Ps. lxxxiii. 7).

Ps. lxxxvii. 4 foretells that Tyre personified as an ideal man shall be in Messianic days spiritually born in Jerusalem. Her help to Solomon's temple foretypified this, and the Syrophœnician woman's faith (Mark vii. 26) is the firstfruit and earnest. Isaiah's (xxiii. 18) prophecy that "her merchandise shall be holiness to the Lord . . . it shall be for them that dwell before the Lord to eat sufficiently and for durable clothing," was fulfilled in the consecration by the church at Tyre of much of its wealth to God and the support of Christ's ministry (Euseb. Hist. x. 4). Paul found disciples there (Acts xxi. 3-6), a lively instance of the immediate and instinctive communion of saints, though previously strangers to one another. What an affecting picture of brotherly love, all bringing Paul's company on their way "with wives and children till they were out of the city, then kneeling down on the shore" under the canopy of heaven and praying! Ps. xlv. 12, "the daughter of Tyre shall entreat thy favour (so supply the omission) with a gift, even the rich (which Tyre was preeminently) among the people shall entreat thy favour," begging admission into the kingdom of God from Israel (Isa. xlv. 5, lx. 6-14; Ps. lxxii. 10). When Israel "hearkens" to Messiah and "forgets her own people (Jewish ritualism) and her father's house (her boast of Abraham descent), the King shall greatly desire her beauty," and Messiah shall become "the desire of all nations," e.g. Tyre (Hag. ii. 7).

On the other hand Tyre is type of ANTI-CHRIST [see] (Ezek. xxviii.) in her self deifying pride. "I am a God, I sit in the seat of God, in the midst of the seas . . . yet thou art a man and not God. Though thou set thine heart as the heart of God, behold thou art wiser than Daniel . . . no secret can they hide from thee; with thy wisdom thou hast gotten riches" (comp. Dan. vii. 1-25, xi. 36, 37; 2 Thess. ii. 4; Rev. xiii. 1, 6; 2 Tim. iii. 1-9). The "seas" answer to the political disturbed sea of nations out of which antichrist emerges. Tyre's "holy island," sacred to Melkart

(Sanchoniathon) answers to antichrist's mimicry of God's throne in the temple of God. Her self vaunted wisdom (Zech. ix. 2) answers to the "eyes of a man" in the little horn (Dan. vii. 8, 1 Cor. i. 19-31) and the second beast's "great wonders." Man in our days by discoveries in science hopes to be so completely lord of the elements as to be independent of God, so that "no secret can be hidden from him" in the natural world, which is the only world that selfwilled fools recognise. When just at the summit of blasphemous self glorification, God shall bring these self deceivers with their masters, antichrist, the false prophet, and Satan, "down to the pit," as Tyre (Ezek. xxviii. 8; Rev. xvi. xvii. xix. 20, xx. 10). In Tyre's king another example was given of man being put on his trial under most favourable circumstances, with all that beauty, sagacity, and wealth could do for man, like Adam and Eve in Eden (Ezek. xxviii. 13, 14). No "precious stone" was withheld from Tyre; like the overshadowing cherubim, its king overshadowed Tyre; as the bean ideal of humanity he walked up and down "in the midst of the stones of fire" like "the paved work of sapphire" (Exod. xxiv. 10, 17) under the feet of the God of Israel. But, whereas Hiram feared the God of Israel and helped forward His temple, "iniquity" even pride was found in Tyre. Therefore God "cast her to the ground" (Ezek. xxviii. 17,



COIN OF TYRE.

Isa. xxiii. 9), "sacred and inviolate" (*hiera kai asulos*) though she calls herself on coins.

The Lord Jesus entered the coasts of Tyre, but it is uncertain whether He entered Tyre itself (Matt. xvi. 21; Mark vii. 24, 26).

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Ucal. Agur spake his words to ITHIEL [see] = *God with me*, and U. his disciples. From *yacool* "he was strong." Keil guesses that Ithiel, "God with me," denotes those glorying in intimate communion with God and a higher insight thereby. U., "I am strong," denotes those boasting of their might and denying God; frothinkers fancying themselves above the revealed law and in atheism indulging the lusts of the flesh (Prov. xxx. 1).

Uel. Of Bani's family. Married a foreign wife (Ezra x. 34).

Uknaz. Rather "and KENAZ" [see] (1 Chron. iv. 15 marg.). Some name has been omitted before the "and."

Ulai. A river near Shushan, by the banks of which Daniel saw the vision of the ram and the he goat (Dan.

viii. 2, 16). The ancient Eulæus or Choaspes, for these are two divisions of one river, bifurcating at Paipul, 20 miles N.W. of Shushan; the eastern branch Eulæus, the western branch Choaspes (now Kerkbah) flowing S.W. into the Tigris. The eastern branch passes E. of Shushan and at Ahwaz falls into the Kuran (Pasi-tigris) which flows on to the Persian gulf. The undivided stream was sometimes called Eulæus, but usually Choaspes. In *Pehlevi* Eulæus or Aw-Haleh means "pure water." Strabo (xv. 3, § 22) says the Persian kings drank only of this water at their table, and that it was lighter than ordinary water. The stream is now dry but the valley traceable, 900 ft. wide, 12 to 20 deep. A sculpture from Sennacherib's palace at Koyunjik represents Shushan in the time of his grandson Ashur-bani-pal, its conqueror, and the stream bifurcated. In chap. viii. 16 Daniel says, "I heard a man's voice between the banks of U.," referring either to the bifurcation or to the river and one of its chief channels, for Eulæus by artificial canals surrounded the Shushan citadel. The upper Kerkbah and the lower Kuran were anciently united and were viewed as one stream.

Ulam. 1. Descendant of Gillead, Manasseh's grandson, and Bedan's father (1 Chron. vii. 17). 2. Eshek's firstborn, brother of Azel, Saul's descendant. His sons were mighty archers (*treaders of the bow*), with grandsons, numbering 150.

Ulla. Of Asher (1 Chron. vii. 39, 40): head of a house and a mighty man of valour, a chief prince.

Ummah. A city of Asher's allotment (Josh. xix. 30). Now *Almu*, according to Thomson, in the highlands on the coast.

Unclean and Clean. [See LAW, LEPER, RED HEIFER.] See Lev. xi. xx. 25, 26, xvii. 3-11, vii. 27. The ground of the distinction was Israel's call to be Jehovah's peculiar people (Deut. xiv. 21). Their daily meals should remind them of the covenant which separated them from the whole Gentile world as holy unto the Lord. The clean animals answer typically to God's holy people, the unclean to the idolatrous Gentiles. So St. Peter's vision (Acts x. 11-15) of the "sheet bound by four (the number for world wide extension) rope ends (*archais*, Alford) containing all kinds of four footed beasts, creeping things and fowls" of all which he was commanded to eat, was the appropriate type of the abolition of distinction, not only between meats (comp. 1 Tim. iv. 4, Matt. xv. 11) but between Jew and Gentile. Henceforth "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost" (Rom. xiv. 17).

The distinction had regard, not to living, but to dead animals. The Israelite treated his unclean camel and ass as carefully, and came into contact with them as often, as his ox or sheep. Every dead body, whether of man or beast, dying or killed in an ordinary way, was unclean. Thus the grand opposition between life