

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).

## U

**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

(connected with holiness) and death (connected with sin) is marked. By slaughtering in a prescribed manner, pointing to the antitypical Deliverer from sin and death, animals became exempted from the uncleanness attached to death. The blood in which is "the life of the flesh" being drawn off from the meat, the latter by being presented before Jehovah became clean as food for Jehovah's people by His gift. The ruminating quadrupeds, fishes with fins and scales, gallinaceous birds and such as feed on vegetables, and not the raptors and carnivorous; those not revolting to our instincts; those affording the most wholesome foods: all these were the foods chosen as typical symbols of Israel's separation, from moral uncleanness, to Jehovah. Unlike the Egyptian law intended for the priests alone, or the Hindoo law binding only on the twice born Brahmin, or the Parsee law for those alone disciplined in spiritual matters, the Mosaic law was for all, Israel being "a kingdom of priests, an holy nation" (Exod. xix. 6), forbidding our Christian high calling, ministers and laymen alike (1 Pet. ii. 9, Isa. lxi. 6).

The animal kingdom teaches ethical lessons. The cloven hoof, standing firmly on the ground yet adapted for locomotion, figures the believer's standing and walk in the world. Rumination symbolises due meditation on and digestion of God's law (Josh. i. 8, Ps. i. 2). The fish's fins raise it out of the mud where the eel dwells; so do prayer and faith raise the soul out of darkness and uncleanness.

The decree of the Jerusalem council (Acts xv. 20, 21) rested simply on the desire to avoid offending needlessly the prejudices of Jews and Jewish Christians, "for Moses of old time hath in every city them that preach him." Mercy to the beasts pervades the law. Though it could not injure the mother to boil the dead kid in the mother's milk, yet it was forbidden, as the milk was the kid's "life" and had a relative sanctity resembling that of forbidden blood (Juv. xi. 68); the delicate feeling of the sentiment would suggest general humanity towards brutes. Swine are liable to disease from foul feeding, and in Palestine are not very wholesome food; so also fat and blood; but the spiritual reason of prohibition was the main one, the swine's uncleanness of feeding typifying moral impurity, and the fat and the blood being God's exclusive perquisite for sacrifice on the altar.

Uncleanness cut one off for a time from his social and religious standing among God's people. The O. T. Divine law invested the human body with a sanctity which shadowed forth the holiness required of the whole man, "spirit, soul, and body" (1 Thess. v. 23); hence flows the frequent addition to the several ceremonial precepts, "I am the Lord your God," "ye shall be holy, for I am holy" (Lev. xi. 44, 45). The Lord's mark of ownership, circumcision, was on them; and that ownership appeared in every ordinary act

of life, the antitype to which is our N. T. rule (1 Cor. x. 31; 1 Pet. iv. 11; Col. iii. 17).

Three degrees of uncleanness may be distinguished. (1) That lasting until even, removable by bathing and washing the clothes; as contact with dead animals. (2) That lasting seven days, removable by the "water of separation," as defilement from a human corpse. (3) From the diseased, puerperal, or menstrual state; lasting as long as this continued; in the leper's case, for life. As blood shedding typified the deadliest sin, so washing typified cleansing from this (Deut. xxi. 6-8; Ps. xxvii. 6, lxxiii. 13; Isa. i. 15). Man's passage into, and out of, his mortal state was connected with ceremonial pollution, marking his inherent corruption; the mother of a male continued unclean 40 days, of a female 80 days (Lev. xii. 2-5): the difference representing woman's being first in the sin and curse (Gen. iii. 16, 1 Tim. ii. 14). For the cases of male, female, and intersexual defilement, all handled in holy writ with reverend decorous purity, comp. Lev. xii. xv., xx. 18. All these detailed rules, by a broad margin, separated purity from impurity. The touch of those unclean by contact with a dead body imparted defilement (Num. xix. 22; Hag. ii. 12, 13). "Holy flesh" (that of a sacrifice) makes holy the skirt in which it is carried; but that "skirt" cannot impart its sanctity to anything beyond, as bread (Lev. vi. 27), implying a sacrifice cannot make holy the disobedient. An unclean thing imparts its uncleanness to anything, whereas a holy thing cannot confer its sanctity on the unclean (Num. xix. 11, 13, 22). The law of uncleanness till even, after the conjugal act, would discourage polygamy and tend toward the health of parent and child. So as to involuntary self pollution the restraint would be medically and morally salutary.

All animals that were unclean to touch when dead were unclean to eat, but not conversely; all unclean to eat were unclean to sacrifice, but not conversely. A garment or vessel became unclean by touch of a carcass of an animal unclean for food; it must be purified by washing. So the ashes of the red heifer, the remedy for uncleanness, themselves defiled the clean (Num. xix. 7, etc.); Deut. xxiii. 10-13 directs as to impurities of a host encamped before "enemies" (ver. 14); God's presence in the host is made the ground of avoiding every such pollution. How different from worldly camps, where the ordinary rules of morality and religion are so often relaxed! The defilement by touch of a leper or person with an issue shows the inherent holiness of Jesus, who, so far from being defiled by the leper or the woman with the blood issue, removed their defilement.

**Unicorn:** *re-erm.* In Deut. xxxiii. 17, "his (Joseph's) horns are like the horns of an unicorn" (so marginally, not "unicorns"); "the ten thousands of Ephraim and the thousands of Manasseh," two tribes

sprung from the one Joseph, are the two horns from one head. Therefore the unicorn was not as is represented a one-horned animal, but some species of urus or wild ox. The rhinoceros does not "skip" as



the young unicorn is represented to do (Ps. xxix. 6). The unicorn's characteristics are: (1) great strength, Num. xxiii. 22, Job xxxix. 11; (2) two horns, Deut. xxxiii. 17; (3) fierceness, Ps. xxii. 21; (4) untameableness, Job xxxix. 9-11, where the unicorn, probably the wild bison, buffalo, ox, or urus (now only found in Lithuania, but then spread over northern temperate climes, Bashan, etc., and in the Hercynian forest, described by Cæsar as almost the size of an elephant, fierce, sparing neither man nor beast) stands in contrast to the tame ox used in ploughing, ver. 11, 12; (5) playfulness of its young, Ps. xxxix. 6; (6) association with "bullocks and bulls" for sacrifice, Isa. xxxiv. 6, 7; (7) lifting up the horn, Ps. xcii. 10, as bovine animals lower the head and toss up the horn.

**Unlearned.** Acts iv. 13, Peter and John; John vii. 15, "how knoweth this man letters, having never learned?" The Jewish literati did not mean without common education, reading and writing, etc., and general acquaintance with the O. T. Scriptures, but that Christ and His disciples were not rabbinically learned, never had sat at the feet of the great doctors of the law, they were but laics.

**Unni.** 1. A Levite doorkeeper; played the psaltery on ALAMOTH [see] in the Zion tabernacle erected by David (1 Chron. xv. 18, 20). 2. A Levite who returned with Zerubbabel (Neh. xii. 9).

**Uphas.** Jer. x. 9, Dan. x. 5. [See OPHIR, of which Uphas is a corruption.]

**Ur.** Of the Chaldees (Gen. xi. 28, 31, xv. 7; Neh. ix. 7), from which Terah, Abraham, and Lot were called. In Mesopotamia (Acts vii. 2). Now *Mugheir* (a ruined temple



УРОКНИ: УР.

of large bituminous bricks, which also "mugheir" means, viz. Um Mugheir "mother of bitumen"), on the right bank of the Euphrates, near its junction with the *Shat el Hie* from the Tigris; in Chaldeæ proper. Called Hur by the natives, and on monuments Ur. The most ancient city of the older Chaldeæ.



bear the name of the earliest monumental kings, "Uruk king of Ur"; his kingdom extended as far N. as Niffer. The royal lists on the monuments enumerate Babylonian kings from Uruk (2330 B.C., possibly the Orchanus of Ovid, Met. iv. 212) down to Nabonid (540 B.C.) the last. The temple was sacred to 'Urki, the moon goddess; Igi son of Uruk completed it. For two centuries it was the capital, and always was held sacred. One district was "Ibra," perhaps akin to "Hebrew," Abraham's designation. Ur was also a cemetery and city of tombs, doubtless because of its sacred character, whence the dead were brought to it from vast distances for 1800 years. Eupolemos (in Euseb. Præp. Ev. ix. 17) refers to Uras "the moon worshipping (*kamarine*; *kunar* being Arabic for moon) city." The derivation from Ur, "fire," led to the Koran and Talmud legends that Abraham miraculously escaped out of the flames into which Nimrod or other idolatrous persecutors threw him. Ur lies six miles distant from the present course of the Euphrates, and 125 from the sea; though it is thought it was anciently a maritime town, and that its present inland site is due to the accumulation of alluvium [?]. The buildings are of the most archaic kind, consisting of low mounds enclosed within an *enceinte*, on most sides perfect, an oval space 1000 yards long by 800 broad. The temple is thoroughly Chaldean in type, in stages of which



ASSYRIAN HIGHPRIEST.

two remain, of brick partly sunburnt, partly baked, cemented with bitumen.

**Urbane.** Rather Urban or Urbanus; a man, not a woman (Rom. xvi. 9); a Christian fellow labourer whom Paul salutes.

**Uri.** 1. Of Judah (Exod. xxvi. 2, xxv. 30; 2 Chron. i. 5). Son of Hur, and father of Bezaleel. 2. Father of Geber, Solomon's commissariat officer in Gilead (1 Kings iv. 19). 3. A temple gatekeeper; married a foreign wife (Ezra x. 24).

**Uriah, URIAHAH**=*light of Jehovah*. [See DAVID, NATHAN, and BATHSHEBA.] 1. One of the 30 commanders of the 30 bands of David's army (1 Chron. xi. 41; 2 Sam. xxiii. 19). A foreigner (as other of David's officers, Ittai of Gath, Ishbosheth the Canaanite, Zelek the Ammonite, 2 Sam. xxiii. 37); a Hittite. Eliahu son of Abithophel being one of his fellow officers (ver. 34, 39), U. naturally became acquainted with Bathsheba (an undesigned coincidence in Scripture confirming its truth) and married her. His tender devotion to her is implied in Nathan's comparison of her (2 Sam. xii. 3) to the poor man's "one little ewe lamb . . . which lay in his bosom as a daughter" (his all in all). David's attempt to hide his sin by bringing U. home to his wife from the war with Ammon was foiled by U.'s right sentiment as

a soldier and chivalrous devotion to Israel and to God: "the ark and Israel and Judah abide in tents, and my lord Joab and the servants of my lord are encamped in the open fields; shall I then go into mine house to eat, drink, and lie with my wife?" This answer was well fitted to pierce David's conscience, but desire of concealment at all costs urged David on. The greatest saint will fall into the deadliest sin, once that he ceases to lean on God and God withdraws His grace. Though entrapped into intoxication by David U. still retained sense of duty enough to keep his word and not go home. On the third day David, by a letter which he consigned to U.'s charge, bade his ready tool Joab set this brave soldier in the forefront of the fight. So he fell the victim of adulterous passion which was reckless of all honour, gratitude, and the fear of God; the once faithful man of God had now fallen so low as treacherously to murder his true hearted and loyal soldier and servant, whose high sense of honour so contrasts with David's baseness. Happily U. fell unconscious of his wife's dishonour; she "mourned" his death with the usual tokens of grief, but apparently with no sense of shame or remorse; her child's death probably first awakened her conscience. Keil thinks U.'s answer implies some suspicion of the real state of the case, which was perhaps whispered to him on reaching Jerusalem; but the narrative rather leaves the impression of U. answering with guileless, unsuspecting frankness. 2. High-priest under AHAZ [see] (Isa. viii. 2, 2 Kings xvi. 10-16). As high priest, made witness to Isaiah's prophecy concerning Maher-shalal-hash-baz. An accomplice in Ahaz's idolatry, therefore not likely to assist God's prophet in getting up a prophecy *after the event*. He fashioned in unscrupulous subserviency an altar like the idolatrous pattern from Damascus furnished to him; this altar he put in the temple court E. of the place where God's altar had stood, and let Ahaz offer thereon his burnt offering, meat offering, drink offering, and blood of his peace offering; it was probably Ahaz's pledge of submission to Assyria and its gods. God's brazen altar U. put on the N. side of the Damascus altar, and Ahaz used it for his own private divinations. U. probably succeeded Azariah, high priest under Uzziash, and preceded the Azariah under Hezekiah. He is not named in the sacerdotal genealogy, 1 Chron. vi. 4-15; where a gap occurs between Amariah (ver. 11) and Shallum, father of Hilkiah (ver. 13). U.'s line ended probably in Azariah his successor, and Hilkiah was descended through another branch from Amariah in Jehoshaphat's reign. 3. A priest of Hakkoz family (A.V. Koz), head of the seventh course (1 Chron. xxiv. 10); ancestor of Meremoth (Ezra viii. 33; Neh. iii. 4, 21).

4. Priest at Ezra's right when he read the law (Neh. viii. 4). 5. Son of Shemaiah of Kirjath Jearim. Prophesied, as Jeremiah did, against

the land and Jerusalem, so that the king sought to kill him; he escaped to Egypt; thence Elnathan brought him, and Jehoiakim slew him with the sword and cast his body among the graves of the common people (Jer. xxvi. 20-23). His case was made a plea for not killing Jeremiah, as the notorious condition of the state showed that his murder did no good to Jehoiakim, but only added sin to sin and provoked God's vengeance. U. was faithful in delivering his message, faulty in leaving his work; so God permitted him to lose his life, whereas Jeremiah was saved. The path of duty is often the path of safety.

**Uriel.** 1. A Kohathite Levite, son of Tahath (1 Chron. vi. 24); if the lists proceeded from father to son, without omission of intermediate links in the genealogy, U. would answer to Zephaniah son of Tahath (ver. 36). 2. Chief of the Kohathites under David (1 Chron. xv. 5, 11), with 120 brethren brought up the ark from Obed Edom's house (ver. 12). 3. Of Gibeah; father of Maachab or Michaiah, Rehobeam's favourite wife (2 Chron. xiii. 2); in xi. 20 she is called Absalom's daughter, i.e. granddaughter, Tamar, Absalom's daughter, being her mother.

**Urim and Thummim.** [See HIGH-PRIEST and EPHOD.] Meaning *lights* and *perfections*. The article "the" before each shows their distinctness. In Deut. xxxiii. 8 the order is reversed "thy Thummim and thy Urim." Urim is alone in Num. xxvii. 21; 1 Sam. xxviii. 6 Saul is answered neither by dreams nor by Urim. Thummim is never by itself. Inside the high priest's breastplate were placed the Urim and Thummim when he went in before the Lord (Exod. xxviii. 15-30, Lev. viii. 8). Mentioned as already familiar to Moses and the people. Joshua, when desiring counsel to guide Israel, was to "stand before Eleazar the priest, who should ask it for him after the judgment of Urim before Jehovah" (Num. xxvii. 21). Levi's glory was "thy Thummim and thy Urim are with thy Holy One," i.e. with Levi as representing the whole priestly and Levitical stock sprung from him (Deut. xxxiii. 8, 9). In Ezra ii. 63 finally those who could not prove their priestly descent were excluded from the priesthood "till there should stand up a priest with Urim and Thummim." The teraphim apparently were in Hos. iii. 4, Jud. xvii. 5, xviii. 14, 20, 30, the unlawful substitute for Urim (comp. 1 Sam. xv. 23 "idolatry," Heb. *teraphim*; and 2 Kings xxiii. 24 marg.).

Speaker's Comm. thinks that lots were the mode of consultation, as in Acts i. 26, Prov. xvi. 33. More probably stones with Jehovah's name and attributes, "lights" and "perfections," engraven on them were folded within the ephod. By gazing at them the high priest with ephod on, before the Lord, was absorbed in heavenly ecstatic contemplation and by God was enabled to declare the Divine will. The Urim and Thummim were distinct from the 12 stones, and were placed within the folds of the double *choshen*. Philo says that the high-

priest's breastplate was made strong in order that he might wear as an image the two virtues which his office needed. So the Egyptian judge used to wear the two figures of *Thmes* (answering to Thummim), truth and justice; over the heart of mummies of priests too was a symbol of light (answering to Urim). No image was tolerated on the Hebrew highpriest; but in his chosen the white diamond or rock crystal engraved with "Jehovah," to which in Rev. ii. 17 the "white stone" with the "new name written" corresponds, belonging to all believers, the N. T. king-priests. Comp. Gen. xlv. 5, 15; Ps. xliii. 5, "send out Thy light and Thy truth, let them lead me." Also 1 Sam. xiv. 19. Never after David are the ephod and its Urim and Thummim and breastplate used in consulting Jehovah. Abiathar is the last priest who uses it (1 Sam. xxiii. 6, 9, xxviii. 6; 3 Sam. xxi. 1). The higher revelation by prophets superseded the Urim and Thummim. Music then, instead of visions, became the help to the state of prayer and praise in which prophets revealed God's will (1 Sam. ix. 9).

**Usury:** *neshek*, from a ~~root~~ "to devour." [See LOAN.] Any interest was forbidden to be exacted from an Israelite brother, but was permitted from a foreigner (Exod. xxii. 25; Lev. xxv. 35-38; Deut. xxiii. 19, 20). Israel was originally not a mercantile people, and the law aimed at an equal diffusion of wealth, not at enriching some whilst others were poor. Help was to be given by the rich to his embarrassed brother to raise him out of difficulties, without making a gain of his poverty (Ps. xv. 5; Prov. xxviii. 8; Jer. xv. 10; Ezek. xviii. 8, 17). Nehemiah (v. 3-13) denounces the usurious exactions of some after the return from Babylon; he put a stop to the practice. They took one per cent per month, i.e. 12 per cent per annum (the Roman *centesima usura*). The spirit of the law still is obligatory, that we should give timely help in need and not take advantage of our brother's distress to lend at interest ruinous to him; but the letter is abrogated, as commerce requires the accommodation of loans at interest, and a loan at moderate interest is often of great service to the poor. Hence it is referred to by our Lord in parables, apparently as a lawful as well as recognised usage (Matt. xxv. 27, Luke xix. 23).

**Uthai.** 1. Son of Ammihud, of the children of Phares of Judah (1 Chron. ix. 4), called Athaiah son of Uziah, Neh. xi. 4; dwelt in Jerusalem on the return from Babylon. 2. Son of Bigvai; returned in the second caravan with Ezra (viii. 14).

**Us:** more correctly Huz (Gen. xxii. 21). A country and a people near the Sabaeans and the Chaldees (Job i. 1, 15, 17); accessible to the Temanites, the Shuhites (ii. 11), and the Busites (xxxii. 2). The Edomites once possessed it (Jer. xxv. 20, Lam. iv. 21). Suited for sheep, oxen, asses, and camels (Job i. 8). From an inscription of Esarhaddon it appears

there were in central Arabia, beyond the jebel Shomer, about the modern countries of upper and lower Kaseem, two regions, Basu and Khasu, answering to Busand Hus. Us therefore was in the middle of northern Arabia, not far from the famous district of the Nejd. Ptolemy mentions the *Esites* (akin to "Us") as in the northern part of Arabia Deserta, near Babylon and the Euphrates. The name occurs (1) in Gen. x. 23 as son of Aram and grandson (as "son" means in 1 Chron. i. 17) of Shem; (2) as son of Nahor by Milcah (Gen. xxii. 21); (3) as son of Dishan and grandson of Seir (xxvi. 28). Evidently the more ancient and northerly members of the Aramaic family coalesced with some of the later Abrahamids holding a central position in Mesopotamia, and subsequently with those still later, the Edomites of the S.

**Usai.** Father of Palal (Neh. iii. 25). **Usal.** Joktan's sixth son (Gen. x. 27, 1 Chron. i. 21). The capital of the Yemen (Arabia Felix) was originally Awsal (now San'a), anciently the most flourishing of Arab communities, its rivals being Sheba and Sefhar. The Greek and Roman writers (Pliny, N. H. xii. 16) call it Ausara, a city of the Gebanites. U. is situated on an elevation, with a stream running through it from mount Sawafee; it has a citadel. Transl. for "going to and fro," Ezek. xxvii. 19, "from Usal." This is added to "Javan" to mark which Javan is meant, Gen. x. 27.

**Usza.** 1. A Benjamite, of Ehud's sons (1 Chron. viii. 7). 2. Children of U.; Nethimim who returned with Zerubbabel (Ezra ii. 49, Neh. vii. 51). 3. A descendant of Merari (1 Chron. vi. 29).

**Uzza, the garden of.** Manasseh's and Amon's burial place, attached to Manasseh's palace (2 Kings xxi. 18, 26; 2 Chron. xxxiii. 20). By some placed at the threshing floor of Araunah the Jebusite; the scene of Uzzah's death was a threshing floor (2 Sam. vi. 6).

**Uzzah.** Son of Abinadab at whose house in Kirjath Jearim the ark stayed 20 years. Eleazar was his elder brother (1 Sam. vii. 1), Abio his younger brother. The latter and U. drove the new cart wherein the ark was carried from Abinadab's house for removal to Zion (1 Chron. xiii. 7). The oxen drawing it stumbled, slipping over the smooth rock at "the threshing floor of Chidon" (1 Chron. xiii. 9) or "Nachon" (2 Sam. vi. 6), or rather "of disaster" (*chidon* from *chid*) or "the stroke" (*nachen* from *nachah*). Perez Uzah—(the breach on U.) was eventually the name (contrast Jehovah's "breaking forth upon David's enemies as the breach of waters," Baal Perasim, 2 Sam. v. 20). U. tried with his hand to prevent the ark's shaking, but God smote him for the offence (fault: *shal*). David felt displeased or excited, not towards God, but at the calamity which he attributed to himself and his undertaking. U. though with good intentions had in his rash act forgotten the reverence due to the ark, the

earthly throne and visible pledge of the presence of the unseen G'd. The Lord's service is no excuse for self-willed service. We must not in presumptuous haste try to sustain God's cause, as if it must fall unless it have our support; God can guard His own ark. We are reverently, and in the way of God's call, to put forth our efforts, believing that His true church is safe, however threatened, because it is His. God's law (Num. iv., Ezek. xxv. 14) had ordained that the ark was to be carried on the Levites' shoulders, not in a carriage. Even the Levites (ver. 15) were not to touch it, on pain of death. Instead of this David and Israel had followed the Philistines' method (1 Sam. vi. 7, etc.). David's excitement changed into fear of Jehovah; not daring to bring the ark near him, since a touch proved so fatal, he removed it to the house of Obed Edom the Gathite. Contrast the blessed effect of the touch of faith towards the ark's Antitype, Jesus (Matt. ix. 20-22, Mark v. 25-34). U. was evidently a Levite, for otherwise the ark would not have been allowed to remain at his father Abinadab's house 20 years. Moreover if Abinadab had not been a Levite his son Eleazar would not have been consecrated to take charge of the ark (1 Sam. vii. 2). [For the site see PEREZ UZZAR.]

**Uzzan Sherah.** 1 Chron. vii. 24, mentioned along with the Bethhorons. There is a *Beit Sira* N. of wady Suleiman and three miles S.W. of *Beitúr et Tuhta* (upper Bethhoron). *Ozen* meaning "ear," the name may come from an earlike projection of the ground. Built, i.e. enlarged and fortified, by Sherah, daughter of Ephraim or of Beriah.

**Uzzi.** Contracted from Uziah. 1. Son of Bukki, father of Zeriah, in the highpriests' line (1 Chron. vi. 5, 51; Ezra vii. 4). Between Abishua and Zadok in the genealogy, yet never highpriest (Josephus Ant. viii. 1). Contemporary with, or earlier somewhat than, Eli. 2. Son of Tola of Issachar (1 Chron. vii. 2, 3). 3. Son of Bela of Benjamin (1 Chron. vii. 7). 4. Son of Michri of Benjamin, ancestor of settlers at Jerusalem after the captivity (1 Chron. ix. 8). 5. A Levite, son of Bani, overseer of the Levites at Jerusalem (Neh. xi. 22). 6. A priest, chief of the fathers' house of Jedaiah, in the highpriesthood of Joiakim (Neh. xii. 19). 7. A priest who assisted Nehemiah at the dedication of the wall (ver. 42).

**Uzzia.** Of David's valiant men of the guard; of Ashtaroth beyond Jordan (1 Chron. xii. 44).

**Uzziah** = *strength of Jehovah*; or **AZARIAH** [see] (2 Kings xv. 2, 22; xv. 1-7, 13), = *helped by Jehovah*. The two names, as nearly equivalent, were used promiscuously; so the Kohathite U. and Azariah (1 Chron. vi. 9, 24) king of Judah (2 Chron. xxvi.). 1. A Kohathite, ancestor of Samuel (1 Chron. vi. 24). 2. U., king of Judah. After the murder of his father Amaziah U. succeeded at the age of 16 by the people's



choice, 809 B.C. Energetic, wise, and pious for most part of his 53 years' reign. His mother was Jeholiah of Jerusalem. He did not remove the high places, whereas, besides the one only lawful place, the Jerusalem temple, the people worshipped Jehovah. He recovered Elath or Eloth from Edom, which had revolted from Joram (2 Kings viii. 20), and "built" i.e. enlarged and fortified it, at the head of the gulf of Akaba, a capital mart for his commerce. "ZECHARIAH [see], who had understanding in the visions of God," influenced U. for good so that in his days U. "sought God"; he must have died before U.'s fall, and so cannot be the Zechariah of Isa. viii. 2, a Levite (Gershonite of Hezekiah's reign (2 Chron. xxix. 13)). U. was the biting "serpent" (Isa. xiv. 28-31) to the Philistines, out of whose "root," after that "the rod of U. which smote them was broken" by their revolt under the feeble Ahaz (2 Chron. xxviii. 18), came forth a "cockatrice" and "fiery flying serpent," viz. Hesekiah (2 Kings xviii. 8). U. brake down the walls of Gath, Jabneh, and Ashdod; and built cities in the domain of Ashdod and in other domains of the Philistines; this avenged Judah's invasion by the Philistines under Jehoram (2 Kings xxi. 16, 17), when they carried away all the substance found in the king's house and his sons, all except the youngest Jehoahaz. U. also smote the Philistines' allies in that invasion, the Arabians of Gurbaal, and the Mehunim of Maan (in Arabia Petraea S. of the Dead Sea); Ammon became tributary (comp. Isa. xvi. 1-5, 2 Kings iii. 4), and U.'s fame as a conqueror reached to Egypt, to whose borders he carried his conquests. He built towers at the N.W. corner gate, the valley gate (on the W. side, the Jaffa gate, now opening to Hinnom), and the turning of the wall of Jerusalem, E. of Zion, so that the tower at this turning defended both Zion and the temple from attacks from the S.E. valley; and fortified them at the weakest points of the city's defences. His army was 307,500, under 2600 chiefs, heads of fathers' houses; and they were furnished with war engines for discharging arrows and great stones. The Assyrian Tiglath Pileser II. relates that in his fifth year (741 B.C.) he defeated a vast army under Azariah (U.) king of Judah. (Rawlinson Anc. Mon., ii. 131.) U. also built towers in the desert of Judah, in the steppe lands W. of the Dead Sea, to protect his herds, a main constituent of his wealth, against the predatory bands of Edom and Arabia. He dug many wells for cattle in the shephelah toward the Mediterranean (not "the low country," but the low hills between the mountain and the plain) and in the plain (the *mishor*) E. of the Dead Sea from the Arnon to Heshbon and Rabbath Ammon; this U. probably reconquered from Ammon (ver. 8) who had taken it from Israel (Keil). Husbandmen and vinedressers he had in the mountains and in Carmel, for he loved husbandry. Hosea

propheesied "in the days of U." a scarcity of food (i. 1, ii. 9, iv. 3, ix. 2). So Amos (i. 1, 2; iv. 6-9, v. 16, 17). The precarious state of the supply of food in Israel undesignedly harmonises with U.'s special attention to husbandry; as also the prophecy in the days of U.'s descendant, Ahaz, that "on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns," etc. (Isa. vi. 25.)



But "when he was strong his heart was lifted up to his destruction" (comp. Isa. xiv. 12-15), "pride going before destruction" as in Satan's, Babylon's, Tyre's, and antichrist's cases (Ezek. xxviii. 2, 17-23; Prov. xvi. 18, i. 32; 2 Thess. ii.). U. wished, like Egypt's kings, to make himself highpriest, and so combine in himself all civil and religious power. Azariah the highpriest, therefore, with 80 valiant priests, withstood his attempt to burn incense (Exod. xxx. 7, 8; Num. xvi. 40, xviii. 7) on the incense altar. In the very height of his wrath at their resistance a leprosy from God rose up in his forehead, so that they thrust him out, yea he hasted to go out of himself, feeling it vain to resist Jehovah's stroke. So Miriam was punished for trying to appropriate Moses' prerogative (Num. xii.). U., being thus severed from Jehovah's house, could no longer live in fellowship with Jehovah's people, but had to dwell in a separate house, counted virtually as dead (Lev. xiii. 46, Num. xii. 12) for the year or two before his death, during which Jotham conducted the government for him; "a several house" (2 Kings xv. 5), Beth ha-kophshi, "a house of manumission," i.e. release from the duties and privileges of social and religious intercourse with the people of God; Winer and Gesenius, from an Arabic cognate root "he was infirm," transl. it "infirmity or leper house," but the Heb. has only the sense "free," and the Mosaic law contemplated not the cure of the patient, which could only be by God's extraordinary interposition, but his separation from the Lord's people. Isaiah recorded the rest of his acts first and last in a history not extant; "write" marks it as a history, "vision" is the term for his prophecy (Isa. i. 1). Isaiah wrote his first five chapters under U., and had his vision in the year of U.'s death (vi. 1, etc.). "They buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper"; therefore not in the tombs of the kings, but near them in the burial field belonging to them, that his body might not defile the royal tombs, probably in the earth according to our mode. One great sin blots an otherwise spotless character (2 Chron. xxvii. 2; Eccles. x. 1). A mighty earthquake occurred in U.'s reign; Josephus (Ant. ix. 10, § 4) makes it at the time of U. being

smitten with leprosy; the objection is, AMOS [see] propheesied "in the days of Jeroboam of Israel, two years before the earthquake" (Amos i. 1), and Jeroboam II. died 26 years before U. died; but what is meant may be, Amos' prophesying continued all the Israelite Jeroboam's days, and so far in the partly contemporary reign of the Jewish king U. as "two years before the earthquake." Amos thus would speak his prophecies two years before the earthquake, but not write them out in order till after it. However, Josephus may be wrong, as but for his statement the likelihood is the earthquake was not later than the 17th year of U.'s reign. Zechariah (Zech. xiv. 5) alludes to the earthquake, the physical premonitor of convulsions in the social, political, and spiritual world; comp. Matt. xxiv. 7. In the century from Jehu of Israel till late in U.'s reign over Judah the Assyrian annals are silent as to Scripture persons and events. Assyria's weakness just then harmonises with the Scripture statement of the extension of Israel by Jeroboam II. and of Judah by U. Only in the time of Assyria's weakness could such small states have attempted conquests such as those of Menahem (2 Kings xv. 16). 3. Of the sons of Harim; took a foreign wife (Esa. x. 21). 4. Father of Athaiah or Uthai (Neh. xi. 4). 5. Father of Jehonathan, one of David's overseers (1 Chron. xxvii. 25). **Uzziel** = strength of God. L. Kohath's fourth son (Exod. vi. 18, 23; 1 Chron. vi. 2, 18). Head of one of the four great Kohathite families, UZZIELITES (Num. iii. 27, 1 Chron. xxvi. 23). 2. Son of Ishi, of Simeon; one of the four captains who led their 500 brethren to mount Seir, of which they dispossessed the Amalekites (1 Chron. iv. 42, 43). 3. A Benjamite, of Bela's sons (1 Chron. vii. 7). 4. A musician, of Heman's sons (1 Chron. xxv. 4; Asareel, i.e. helped of God, in ver. 18). 5. A Levite, of Jeduthun's sons; under Hesekiah took part in cleansing the temple from its pollution under Ahaz (2 Chron. xxix. 14, 19). 6. Son of Harhaiah, a priest who repaired the wall (Neh. iii. 8): "of the goldsmiths," i.e. those priests whose hereditary office it was to make or repair the sacred vessels.

V

**Vajesatha.** One of Haman's ten sons, slain by the Jews in Shushan (Esth. ix. 9); from Zend *vatiya* "better," and *zata* "born."  
**Vale, valley.** The abrupt rocky hills of Palestine admit of but few sweeps of valley between. There are valleys at Hebron, and S.E. of Gerizim, and between Gerizim and Ebal, and between Gilboa and Little Hermon the undulating and English like valley of Jesreel. Five Heb. terms are so translated. *Emeqs*, always rendered "valley," a long broad sweep between parallel ranges of hills, such as the valley of Jesreel. *Gai* or *gee*, the deep hollow S.W.

and S. of Jerusalem, *Ge-Hinnom*; implying an abrupt, steep, narrow ravine, from a root to burst a gorge formed by a burst of water. *Nachal*, a wady or wide stream bed in winter filled by a torrent, but in summer dry and strewn with water worn stones and shrubs; A. V. transl. it also "brook," "river," "stream"; *Big'ah*, a plain wider than a valley, the wide plain between Lebanon and Anti-Lebanon is still called *Bequa's* (Josh. xi. 17, xii. 7), and *Megiddo* (Zech. xii. 11). *Ha-shephelah*, wrongly translated "valley," a broad tract of low hills between the mountains of Judah and the coast plain (Deut. i. 7, Josh. x. 40). The *emeq*, "valley," of Elah in which Israel and the Philistines pitched is distinguished from the (*gai*) "ravine" which lay between the armies (1 Sam. xvii. 2, 3); *Sha'vah* in Gen. xiv. 5 is a dale or level spot. "Bottom," *metsullah* (Zech. i. 8), is a dell or shady bottom. The use of the words *emek* and *gai* assists in the identification of Ai with Khirbet Haiy, one mile E. of Mukhmas (Michmas), which the survey of the Palestine Exploration Fund favours. If Sennacherib invaded Judaea from the E. as did Joshua, he would naturally come to Khirbet Haiy. Thus all the places enumerated in his approach to Jerusalem (Isa. x. 28-33) are visible from Geba exactly in the geographical order given in Isaiah, "Aiath, Migron (i.e. 'the precipice'), Michmash." Khirbet Haiy also suits Josh. viii. 11-13, "the Israelites pitched on the N. side of Ai; now there was a valley (*gai*) between them and Ai. . . Joshua went that night into the midst of the valley" (*emek*). The "plain" N. of Khirbet Haiy suits the Heb. *emek*. The *gai* is either the ravine between the liers in wait and Ai, or else the bed of the watercourse in the *emek*. (Pal. Expl. Qy. Stat., July 1878, p. 132.)

**Vaniah.** One of the sons of Bani. Put away his foreign wife (Esa. x. 36).

**Vashni.** Samuel's elder son (1 Chron. vi. 23). JOEL in vi. 33 and 1 Sam. viii. 2. "Joel" may have dropped out from 1 Chron. vi. 23, and *vesheent* will mean "and the second."

**Vashti.** Queen of Ahasuerus or Xerxes (Esth. i. and ii.). Refused to appear at the king's command, to exhibit her beauty before the king's



RUINS OF PALACE OF XERXES.

guests at a banquet; was therefore deposed and repudiated lest a precedent should be given for insubordination of wives to husbands. V. may answer to Amestris the queen consort throughout Xerxes' reign, and queen mother under his son and successor Artaxerxes. But more pro-

bably she and Esther were only "secondary wives" with the title "queen." Plutarch (Conjug. Precept. c. 16, in agreement with Herodot. v. 18) says the Persian kings had their legitimate wives to sit at table, but when they chose to drink and revel they sent away their wives and called in the concubines. It was when his "heart was merry with wine" that he sent for V. as a concubine; but she, looking on herself as a legitimate wife, would not come. Esther v. 4, 8, 12, shows that it was no impropriety for wives to be at banquets before other men besides their husbands.

**Veil.** [See Dress.] The *mitpachath* (Ruth iii. 15), *tsapah* (Gen. xxiv. 65, xxxviii. 14, 19), and *radid* (S. of Sol. v. 7, Isa. iii. 23). Moses' veil was the *masaveh* (Exod. xxxiv. 33-35), akin to *suth* (Gen. xlix. 11). An ample outer robe, drawn over the face when required. *Mispachoth*, the false prophets' magical veils or "kerchiefs" (Ezek. xiii. 18, 21) which they put over the heads of those consulting them as if to fit them for receiving a response, that they might be rapt in spiritual trance above the world; placed "upon the head of every stature," i.e. upon persons of every age and height, young and old. *Re'aloth*, light veils worn by females, called "mufflers" (Isa. iii. 19), from *rahal* "to tremble," i.e. *tremulous*, referring to their rustling motion. *Tsamamah*, translated "locks" (S. of Sol. iv. 1, 3), the bride's veil, a mark of modesty and subjection to her lord. Isa. xlvii. 2, "take off thy veil," or "thy locks," nature's covering for a woman (1 Cor. xi. 15), a badge of female degradation. Anciently the veil was only exceptionally used for ornament or by women betrothed in meeting their future husbands, and at weddings (Gen. xxiv. 65). Ordinarily women among the Jews, Egyptians, and Assyrians, appeared in public with faces exposed (Gen. xii. 14, xxiv. 16, 65, xx. 16, xxix. 10; 1 Sam. i. 12). Assyrian and Egyptian sculptures similarly represent women without a veil. It was Mahometanism that introduced the present veiling closely and seclusion of women; the veil on them in worship was the sign of subjection to their husbands (1 Cor. xi. 4-15).

**VEIL OF THE TEMPLE.** Suspended between the holy place and the most holy (Exod. xxvi. 31-33); and rent immediately upon the crucifixion of the Saviour and the consummation of His great sacrifice. There were two veils or curtains in the tabernacle (of which the temple was the continuation), one before the tabernacle door (*kalumma*), the second veil before the holy of holies (*katapetasma*). Heb. ix. 3, 7, 8, 11, 12: "after (i.e. behind) the second veil, . . . the holiest of all." Into this second tabernacle within the veil "the highpriest alone went once every year, not without blood which he offered for himself and for the sins of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. . . But

Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands . . . by His own blood entered in once into the holy place, having obtained eternal redemption for us." Therefore significantly "the veil of the temple was rent in twain from the top to the bottom" when Jesus yielded up the ghost (Matt. xxvii. 50, 51).

"From the top," not "from the bottom"; for it is God who from above rends the veil of separation between us and Him, and opens heaven to man, as the hymn of St. Ambrose says, "when Thou hadst overcome the sharpness of death Thou didst open the kingdom of heaven to all believers"; therefore not only ministers but we all alike "have boldness (parrhesia, lit. freedom of speech, granted on the consciousness that our sins are forgiven) to enter the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh" (Heb. x. 19-21); rather, "which (entering) He has newly consecrated [*enektanssen*, 'inaugurated'; it is a new thing, unheard of before] for us as a new (recently opened) and living way" (not the lifeless way of dead sacrificial victims under the law, but the living and life-giving Saviour being the way). As the veil had to be passed through to enter the holiest, so the human suffering flesh (Heb. v. 7) of Christ's manhood which veiled His Godhead had to be passed through by Him in entering the heavenly holiest for us. When He put off His *rent flesh*, the temple veil, its type, was simultaneously rent. Not His body, but His suffering flesh, was the veil; His body was the "temple" (*naos*, "the inner shrine," not the temple building in general, *hieron*) which men destroyed and He reared up again in three days (John ii. 19, 21). No priestly caste therefore now mediates between the sinner and his Judge; the minister is no nearer God than the layman. Neither can serve God at a distance, nor by deputy, as the natural man would wish; each must come for himself, and by union with our one Royal High Priest who, as He never dies, has a priesthood which *passeth not from one to another* (marg. Heb. vii. 24), we become virtual "king priests unto (Him who is at once) God and His Father" (Rev. i. 6).

C. C. Ganneau, tracing a curious similarity between some customs of ancient Elis in the Peloponnesus and those of the Hebrews, shows that in the Olympian sanctuary there was a great woollen veil of Assyrian workmanship, dyed with Phœnician purple, given by Antiochus; so Josephus (B. J. v. 5, § 4) describes a Babylonian curtain, embroidered with blue and fine linen and scarlet and purple, and of wonderful texture, as hanging before the golden doors, which were 55 cubits high and 16 broad, and which led into the holy of holies. It symbolised the universe, the scarlet signifying fire, the flax-linen earth,

the blue the air, the purple the sea. This veil given to Olympian Zeus at Elis may have been the very veil taken by Antiochus IV. (Epiphanes) from the temple of Jehovah (1 Macc. i. 22-24; Josephus, Ant. xii. 5, § 4). The curtain or veil at the Olympian temple did not rise up but was dropped to the ground, according to Pausanias. So Josephus and the Book of Maccabees call the Jewish veil a drop curtain (*katapetasma*). Again, as the spoils of conquered cities were consecrated to the victorious ones, Antiochus naturally hung up Jehovah's veil in the temple of Olympian Zeus; for this was the very god to whom he dedicated the temple at Jerusalem, after despoiling and plundering it (3 Macc. vi. 2). Curiously illustrating the similarity above referred to, he notices that the Eleians alone of the Greeks cultivated the byssus or fine flax plant. They bred no mules (comp. Lev. xix. 19). They had a river Jordan near *Lepreos*, a city implying the leprosy prevalent among its people. Ashes of victims were suffered to accumulate (*bōmoi*), and were held sacred (Lev. i. 16, iv. 12; 1 Kings xiii. 3). The women of Elis were forbidden to penetrate the sanctuary of Olympian Zeus; so the Hebrew women could not pass *his court of women*. They used to mourn round the empty tomb of Achilles (comp. Ezek. viii. 14). They used to weave a *peplos* for Hera (comp. Ezek. xvi. 16, 2 Kings xxiii. 7). Their Zeus Apomius answers to Bealzebul, "god of flies" (2 Kings i. 3, 16). (Pal. Expl. Qy. Stat., April 1878, p. 79.)

**Versions.** [See OLD TESTAMENT, NEW TESTAMENT, SAMARITAN PENTATEUCH, SEPTUAGINT.] TARGUM is the general term for the Aramaic or Chaldee versions of the O. T. Ezra established the usage of regular readings of the law (Neh. viii. 2, 8), already ordained in Deut. xxxi. 10-13 for the feast of tabernacles, and recognised as the custom "every sabbath" (Acts xv. 21). The portion read from the pentateuch was called *parasha*; that from the prophets, subsequently introduced, the *hapharah*. The disuse of Hebrew and the use of Chaldee Aramaic by the mass of Jews, during the Babylonian captivity, created the need for explaining "distinctly" (*mephorash*), as did Ezra and his helpers, the Hebrew by an Aramaic paraphrase. Such a combined translation and explanation was called a targum, from *targem* "to translate" or "explain." Originally it was oral lest it might acquire undue authority; at the end of the second century it was generally read. *Midrash* first used in 2 Chron. xiii. 22, xxiv. 37, "story," "commentary," was the body of expositions of Scripture from the return out of Babylon to a thousand years after the destruction of the second temple. The two chief branches are the *halakah*, from *halak* to go, "the rule by which to walk," and the *haggadah*, from *hagad* "to say," *legend*. The targums are part of the midrash. Those extant are the Targum of Onkelos (= AQUILA, Smith's Bible Dict.) on the

pentateuch (so named not because written by Aquila but because in Aramaic it did what Aquila aimed at in his Gr. version, viz. to counteract the arbitrary corruptions of the LXX. and to produce a translation scrupulously literal, for the benefit of those not knowing the original language); the Targum of Jonathan ben Uzziel on the first and last prophets, more probably of Rabbi Joseph the blind, in the middle of the fourth century, full of invectives against Rome (Isa. xxiv. 9 mentioning Arnillus [Antichrist], Isa. x. 4; Germany, Ezek. xxxviii. 6); also his targum on the pentateuch; the Targum of Jerusalem on parts of the pentateuch. The Targum of Jonathan ben Uzziel and the Targum of Jerusalem are twin brothers, really but one work; these were written in Palestine much later and less accurately than that of Onkelos, which belongs to the Babylonian school; Jonathan ben Uzziel, in the fourth century, cannot have been the author, for this targum speaks of Constantinople (Num. xxiv. 19-24), the Turks (Gen. x. 2), and even Mahomet's two wives (Gen. xxi. 21). The targum on the hagiographa (ascribed to Joseph the blind), viz. on Psalms, Job, and Proverbs; remarkably resembling the Syriac version; the targum on Job and Psalms is paraphrastic, but that on Proverbs most literal. Targum on the five megilloth, Song of Solomon, Ruth, Lamentations, Esther, Ecclesiastes. Two other targums on Esther; targum on Chronicles; targum on Daniel.

**EARLY ENGLISH VERSIONS.** Among the pioneers of the A. V. were Caedmon who embodied the Bible history in alliterative Anglo-Saxon poetry (Bede H. E. iv. 24); Aldhelm, bishop of Sherborne in the seventh century, who translated the Psalms; Bede the Gospel according to John in his last hours (Ep. Cuthberti). Alfred translated Exod. xx.—xxiii. as the groundwork of legislation, also translated some of the Psalms and parts of the other books, and "wished all the freeborn youth of his kingdom to be able to read the English Scriptures." The Durham Book, of the ninth century (in British Museum, Cottonian MSS.), has the Anglo-Saxon interlinear with the Latin Vulg. The Rushworth Gloss of the same century is in the Bodleian Library, Oxford. Ælfric epitomised Scripture history and translated part of the historical books. The Ormulum of the 12th century is a Gospel paraphrase in alliterative English verse. Schorham, A. D. 1320, translated the Psalms; Richard Rolle, of Hampole, A. D. 1349, the Psalms and other canticles of the O. T. and N. T. with a devotional exposition. In the library of Ch. Ch. Coll., Cambridge, is an English version of Mark's and Luke's Gospels and Paul's epistles. Abp. Arundel in his funeral sermon on Anne of Bohemia, wife of Richard II., says she habitually read the Gospels in English.

WICKLIFFE, A. D. 1324-1384, began with translating the Apocalypse; in "The Last Age of the Church," 1356, he translates and expounds Revelation,

applying it to his own times and anti-christ's overthrow. Next the Gospels, "so that pore Christen men may some dele know the text of the Gospel, with the comyn sentence of olde holie doctores" (Preface). Many MSS. of this age are extant, containing the English harmony of the Gospels and portions of the epistles by others. Wickliffe next brought out the complete English N. T. Nicholas de Hereford proceeded with the O. T. and Apocrypha as far as the middle of Baruch, then was interrupted by Arundel. Richard Purvey probably revised Wickliffe's and Hereford's joint work and prefixed the prologue. All the foregoing are translated from the Lat. Vulg. The prologue says: "a translator hath grete nede to studie well the sentence both before and after. He hath nede to lyve a clene life and be ful devout in preiers, and have not his wit occupied about worldli things, that the Holie Spirit, author of all wisdom, cunningge and truthe, dresse him in his work and suffer him not for to err" (Forshall and Madden, Prolog. 60). In spite of Arundel's opposition the circulation was so wide that 150 copies are extant, and Chaucer (Person's Tale) quotes Scripture in English, agreeing with Wickliffe's translation. Its characteristics are a homely style, plain English for less intelligible words, as "fy" for *Raca* (Matt. v. 22), "richesse" for *Mammon* (Luke xvi. 9, 11, 13), and literalness even to a fault.

TYNDALE begins the succession which eventuated in our authorised version. By his time Wickliffe's English had become obsolete, and his translation being from the Latin Vulg. could not satisfy Grecian scholars of Henry VIII.'s reign. At the age of 36 (A. D. 1520) Tyndale said, "ere many years I will cause the boy that driveth the plough to know more of Scripture than the great body of the clergy now know." Erasmus in 1516 published the first edition of the Greek Testament; Tyndale knew him at Cambridge. In 1522 Tyndale in vain tried to persuade Tonstal, bishop of London, to sanction his translating the N. T. into English. The "Trojans" of Oxford (i.e. the friars) declared that to study Greek would make men pagans, to study Hebrew would make them Jews. Tyndale had sufficient knowledge of Hebrew to qualify him for translating Genesis, Deuteronomy, and Jonah in 1530 and 1531. But the N. T. was his chief care, and in 1525 he published it all in 4to at Cologne, and in 8vo at Worms. Tonstal ordered all copies to be bought up and burnt. Tyndale's last edition was published in 1535; his martyrdom followed in 1536, his dying prayer being, "Lord, open the king of England's eyes." The merit of his translation is its noble simplicity and truthfulness: thus "favour" for "grace," "love" for "charity," "acknowledge" for "confess," "repentance" for "penance," "elders" for "priests," "congregation" for "church." Tyndale was herein in advance of his own and the following age; the versions of the latter relapsed into the theological and eccle-

astical terms less suited to the people. His desire to make the Bible a people's book has acted on succeeding versions, so that our English Bible has ever been popular rather than a holistic. "I call God to record (says he) against the day we shall appear before the Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the world, whether pleasure, honour, or riches, might be given me."

**MILES COVERDALE** published his Bible in 1535, probably at Zurich, and at Cromwell's request, who saw that "not till the day after doomsday" (Cromwell's words) were the English people likely to get their promised Bible from the bishops if he waited for them. Coverdale's version was much inferior to Tyndale's, who made it his one object in life, whereas Coverdale "sought it not neither desired it," but undertook it as a task given him. Coverdale followed "the Douche (Luther's German version) and the Latine," but Tyndale laboured for years at Greek and Hebrew. Coverdale returned from Tyndale's faithful plainness to waver between equivocal and plain terms, as "penance" and "repentance," "priests" and "elders." Mary is from the Vulg. hailed (Luke i. 28) "full of grace." David's sons are "priests" (3 Sam. viii. 18). "Chief butler" replaces *Rabshakeh* as in Luther. He includes Baruch in the canonical books, and is undecided as to the authority of the Apocrypha. Fresh editions were printed in 1537, 1539, 1550, 1553. Later he assisted in the Geneva edition.

**THOMAS MATTHEW'S** folio Bible, dedicated to the king, appeared in 1537; printed to the end of Isaiah abroad, thenceforward by the London printers Grafton and Whitechurch. This was the assumed name of **JOHN ROGERS**, the first martyr of the Marian persecution, who became acquainted with Tyndale at Antwerp two years before his death. It is a reproduction of Tyndale's N. T. and of the parts of the O. T. by Tyndale, the rest being taken with modifications from Coverdale. He and Tyndale just before the latter's imprisonment had determined to edit the complete Bible and Apocrypha, based on the original not on the Vulgate, etc., as Coverdale's, which was the only existing whole Bible in English. Rogers, by aid probably of Poynts, the Antwerp merchant who had helped Tyndale, got as far as Isaiah; Grafton and Whitechurch took up the speculation then, suppressing the name of Rogers known as Tyndale's friend, and substituting Thomas Matthew. Cramer approved of the Bible, saying "he would rather than a thousand pounds it should be licensed." Cromwell obtained the king's licence. A copy was ordered by royal proclamation to be set up in every church, the cost being divided between the clergy and the parishioners. Henry VIII. thus, unwittingly perhaps, sanctioned a Bible identical with Tyndale's which his acts of parliament had stigma-

tized. This was the first authorised version. The Heb. terms *Neginoth*, *Shiggaion*, *Sheminith*, are explained. The sabbath is "to minister the fodder of the word to simple souls" and to be "pitiful over the weariness of such neighbours as laboured sore all the week." "To the man of faith Peter's fishing after the resurrection and all deeds of matrimony are pure spiritual"; to those not so, "learning, contemplation of high things, preaching, study of Scripture, founding of churches, are works of the flesh." Purgatory "is not in the Bible, but the purgation and remission of our sins is made us by the abundant mercy of God." The introduction of "the table of principal matters" entitles Rogers to be accounted "father" of concordance and Bible dictionary writers. Coverdale and Grafton in a Paris edition afterwards dimitted the note and suppressed the prologue and prefaces which were too truthful for the age.

Taverner's Bible in 1539 was an expurgated edition of Matthew's.

**CRANMER** in the same year 1539 issued his folio Bible with engraving on the title page by Holbein, the king on his throne represented giving the word of God to the bishops and doctors to distribute to the people who shout, *Vivat rex!* A preface in 1540 bears his initials T. C. In November of the same year, in a later edition, his name and the names of his coadjutors, Cuthbert (Tunstal) bishop of Durham, and Nicholas (Heath) bishop of Rochester, appear on the title page. Words not in the original are printed in different type; an asterisk marks diversity in the Chaldee and Hebrew; marginal references are given, but no notes; shrinking from so depreciatory an epithet as the Apocrypha, the editors substitute "Hagiographa," giving Matthew's preface to these disputed books otherwise unaltered; whence arises the amusing blunder that they were called "Hagiographa," because "they were read in secret and apart" (which was the derivation, rightly given in Matthew's preface, for Apocrypha). In 1541 an edition states it was "authorized" to be "used and frequented in every church in the kingdom." Cranmer in the preface adopts the via media tone, which secured its retention as A. V. till 1568 (Mary's reign excepted), blaming those who "refuse to read" and on the other hand blaming "inordinate reading." The Psalms, the Scripture quotations in the homilies, the sentences in the Communion, and occasional phrases in the liturgy (as "worthy fruits of penance"), are drawn from Cranmer's Bible. "Love" for "charity" appears in 1 Cor. xiii. and "congregation" for "church"; yet, with characteristic vacillation between Tyndale and the sacerdotalists, he has in 1 Tim. iv. 14 "with authority of priesthood."

**GENEVA BIBLE.** The exiles from England at Geneva in Mary's reign, dissatisfied with Cranmer's version as retrograde, laboured two years day and night on the "great and wonderful work with fear and trembling."

The N. T. translated by Whittingham was printed by Conrad Badius in 1557, the whole Bible in 1560; Goodman, Pullain, Sampson, and Coverdale laboured with him. Printed in England in 1561, James Bodleigh having the monopoly; afterwards in 1576 Barker had it, and in his family the monopoly continued for a century; 80 editions appeared between 1558 and 1611. Its cheapness and greater portableness (a small 4to, instead of Cranmer's folio), its division into verses, the Roman type then first introduced into Bibles instead of the black letter, its helpful notes, and the accompanying Bible dictionary of editions after 1578, all recommended it. Tyndale's version is its basis. It is the first Bible that omits the Apocrypha. The calendar prefixed commemorates Scripture facts and the great reformers' deaths, but ignores saints' days. The notes were Swiss in politics, allegiance to monarchs being made dependent on their soundness in the faith; James I. was startled at the note applicable to his mother queen Mary (2 Chron. xv. 10), "herein he showed that he lacked seal, for she ought to have died." This Geneva Bible, as published by Barker, was called "the Breeches Bible" from its transl. for "aprons" *breeches* (Gen. iii. 7), but Wickliffe had previously so translated. Brza's Latin version was the basis of its N. T. according to later prints, and the notes are said to be from Jean Camer, P. Leseler, Villerius, and Fr. Junius.

Abp. Parker consulted eight bishops and some deans and professors, and brought out "THE BISHOPS' BIBLE" in folio, 1568-1572. The preface vindicated the people's right to read the Scriptures. This version was based on Cranmer's; it reprinted his prologue; it adopted the Geneva division of verses; it grouped the books together in classes, the legal, historical, sapiential, and prophetic; the Gospels, catholic epistles, Titus, Philemon, and Hebrews as legal; Paul's other epistles as sapiential; Acts as historical; Revelation as prophetic. The translators attached their initials to the books which they severally translated. It never was popular owing to its size and cost, and scholars cared little for it. Its circulation extended little beyond the churches, which were ordered to be supplied with it. Guest, bishop of St. David's, translated the Psalms; Cox, bishop of Ely, Sandys of Worcester, and Bishop Alley, a good Hebraist, were among its writers; the genealogical tables were ostensibly by Speed, really by the great Hebrew scholar, Hugh Broughton.

**RHEIMS AND DOUAY.** Martin, Allen (afterwards cardinal), and Bristow, English refugees of the church of Rome, settled at Rheims, feeling the need of counteracting the Protestant versions, published a version of the N. T. at Rheims, based on the Vulgate, in 1582, with dogmatic and controversial notes. The O. T. translation was published later in Douay, 1609. The language was often very un-English, e.g. "the pasche and the asymes," Mark xvi. 1; "the arch-



synagogue," Mark v. 35; "in pre-  
pooe," Rom. iv. 9; "obdurate with  
the fallacie of sin," Heb. iii. 18;  
"a greater hoste," Heb. xi. 4; "this  
is the annuntiation," 1 John i. 5;  
"preordinate," Acts xiii. 48; "the  
justifications of our Lord," Luke i.  
6; "what is to me and thee?" John  
ii. 4; "longanimity," Rom. ii. 4;  
"purge the old leaven that ye may  
be a new paste, as you are azymes,"  
1 Cor. v. 7; "you are evacuated from  
Christ," Gal. v. 4.

**AUTHORIZED VERSION.** At the begin-  
ning of the reign of James I. the  
Bishops' Bible was the one author-  
ised, the Geneva Bible was the popu-  
lar one. The Puritans, through  
Reynolds, 1604, at the Hampton  
Court Conference, asked for a new  
or revised translation. The king in  
1606 entrusted 54 scholars with the  
duty, seven of whom are omitted in  
the king's list (Burnet, Reform.  
Records), whether having died or  
declined to act. Andrewes, Saravia,  
Overal, Montague, and Barlow re-  
presented the sacerdotal party;  
Reynolds, Chaderton, and Lively,  
the Puritans; Henry Savile and  
John Boys represented scholarship.  
Broughton, the greatest Hebrew  
scholar of the age, owing to his  
violent temper was excluded, though  
he had already translated Job, Eccle-  
siastes, Daniel, and Lamentations. A  
copy of 15 instructions was sent to  
each translator. The Bishops' Bible  
was to be as little altered as the  
original would permit. "Church"  
was to be transl. for "congregation,"  
and "charity" for "love." In the  
case of words with divers significa-  
tions, that was to be kept which was  
used by eminent fathers, being  
agreeable to the propriety of the  
place and the analogy of faith. No  
marginal notes, except for explain-  
ing Heb. and Gr. words, the  
principle being recognised that  
Scripture is its own best interpreter.  
Each company of translators was to  
take its own books, each person to  
bring his own corrections; the com-  
pany was to discuss them, and hav-  
ing finished their work was to send  
it on to another company. Differ-  
ences of opinion between two com-  
panies were to be referred to a  
general meeting. Scholars were to  
be consulted, suggestions to be in-  
vited. The directors were Andrewes  
dean of Westminster, Barlow dean  
of Chester, and the regius profes-  
sors of Hebrew and Greek at both  
universities. Other translations to  
be followed when more agreeing  
with the original than the Bishops'  
Bible, viz. Tyndale's, Coverdale's,  
Matthew's, Cramer's, and Geneva.  
Two from each of the three groups  
of translators were chosen towards  
the close, and the six met in London  
to superintend the publication. The  
only payment made was to these six  
editors, £30 each for their nine  
months' labour, from the Stationers'  
Company. Bilson, bishop of Win-  
chester, and Dr. Miles Smith under-  
took the final correction and the  
"arguments" of the several books.  
M. Smith wrote the fulsome dedi-  
cation to James I., "that sanctified  
person," "enriched with singular and

extraordinary graces" "as the sun  
in his strength." The version was  
published A.D. 1611. Calvinism ap-  
pears in the transl. "such as should  
be saved" (Acts ii. 47); "any man"  
is inserted instead of "he" in Heb.  
x. 38; "the just shall live by faith,  
but if (any man) draw back," to  
avoid what might oppose the doctrine  
of final perseverance. "Bishopric,"  
on the prelatical side, is used for  
"oversight" (Acts i. 20); contrast  
the transl. of the same Gr., 1 Pet.  
v. 2; "overseers" in Acts xx. 28 (to  
avoid identifying "bishops" and  
"elders"), but in 1 Tim. iii. 1  
"bishop" (same Gr.). This Author-  
ized Version did not at once super-  
sede the Bishops' Bible and Geneva  
Bible. Walton praises it as "eminent  
above all." Swift says that  
"the translators were masters of an  
English style far fitter for that work  
than any we see in our present  
writings." (Letter to Lord Oxford.)  
The revision now proceeding (A.D.  
1878) promises to be a great step in  
advance towards the attainment of  
an accurate version. The revisers  
have been selected from among the  
ablest scholars of our times, without  
distinction of denomination. The  
main difficulty is to decide what  
original text to adopt for translation.  
Tischendorf's Authorized English  
Version of the N. T. (Tauchnitz  
edition) with the various readings of  
the three most celebrated MSS. has  
done much to familiarise the ordinary  
English reader with the materials  
from which he must form his own  
opinion. The new revision it is to  
be hoped will do the same in both  
the O. T. and N. T. In this, as in  
many other questions, God leaves  
men to the exercise of their own  
judgment in prayerful dependence  
on His Holy Spirit.

**Villages:** *chater*, an enclosure of  
huts; *chateroth*; from a root "to  
enclose"; unwalled suburbs outside  
of walled towns (Josh. xiii. 23, 28,  
xv. 22; Lev. xxv. 31, 34). The  
Jehalin Arabs arrange their tents in  
a circle for security against attack;  
the village huts were often perhaps  
similarly arranged. Cities are often  
mentioned in the O. T. with their  
dependent villages. So in the N. T.,  
Mark viii. 27, "villages of Cæsarea  
Philippi." In Mark i. 38 "village  
towns" (*kômopolis*) of Galilee.  
*Caphar* designates a regular village,  
and appears in "Caper-naum," which  
subsequently became a town; from  
*caphar* "to cover" or "protect"  
(Neh. vi. 2, 1 Chron. xxvii. 25).

**Vine.** Noah appears as its first culti-  
vator (Gen. ix. 20, 21); he probably  
preserved the knowledge of its culti-  
vation from the antediluvian world.  
Pharaoh's dream (Gen. xl. 9-11,  
see Speaker's Comm.) implies its  
prevalence in Egypt; this is con-  
firmed by the oldest Egyptian monu-  
ments. So also Ps. lxxviii. 47. Osiris  
the Egyptian god is represented as  
first introducing the vine. Wine in  
Egypt was the beverage of the rich,  
beer that of the poor. The very  
early monuments represent the pro-  
cess of fermenting wine. The spies  
bare a branch with one cluster of  
grapes between two on a staff from

the brook Eschol. Bunches are  
found in Palestine of ten pounds  
weight (Reland Palest., 361). Kitto  
(Phys. Hist. Palest., p. 330) says a  
bunch from a Syrian vine was sent  
as a present from the Duke of Port-  
land to the Marquis of Rocking-  
ham, weighing 19 pounds, and was  
carried on a staff by four, two bear-  
ing it in rotation. Sibmah, Heeh-  
bon, and Elealeh (Isa. xvi. 8-10,  
Jer. xlvi. 31) and Engedi (S. of Sol.  
i. 14) were famous for their vines.  
Judah with its hills and table lands  
was especially suited for vine culti-  
vation; "binding his foal unto the  
vine and his ass' colt unto the choice  
vine he washed his garments in wine  
and his clothes in the blood of  
grapes, his eyes shall be red with  
wine" (Gen. xlix. 11, 12). Both  
Isaiah (chap. v.) and the Lord Jesus  
makes vineyard with fence and tower,  
the stones being gathered out, the  
image of Judah (Matt. xxi. 33).  
Israel is the vine brought out of  
Egypt, and planted by Jehovah in  
the land of promise (Ps. lxxx. 8;  
comp. Isa. xxvii. 2, 3). The "gather-  
ing out of the stones" answers to  
God's dislodging the original in-  
habitants before Israel, and the  
"fencing" to God's protection of  
Israel from surrounding enemies.  
"The choicest vine" (*sorek*, still in  
Morocco called *serk*), the grapes  
have scarcely perceptible stones;  
Jud. xvi. 4 mentions a town called  
from this choice vine *Sorek* is the  
line of holy patriarchs, Abraham,  
Isaac, Jacob, Joshua, etc. The  
square "tower" was to watch  
against depredations, and for the  
owner's use; the "fence" to keep  
out wild boars, foxes, jackals, etc.  
(Ps. lxxx. 13, S. of Sol. ii. 15.) The  
"fence" may represent the law, the  
"stones" gathered out Jerome  
thinks are the idols; the "tower"  
the temple "in the midst" of Judæa;  
the "winepress" generally hewn  
out of the rocky soil, the altar.  
The vine stem is sometimes more  
than a foot in diameter, and 30 ft.  
in height. "To dwell under the vine  
and figtree" symbolises peace and  
prosperity (1 Kings iv. 25). When  
apostate, Israel was "an empty  
vine," "the degenerate plant of a  
strange vine," "bringing forth fruit  
unto himself" not unto God (Jer.  
ii. 21, Hos. x. 1). In Ezek. xv. 2-4  
God asks "what is the vine wood  
more than any tree?" i.e., what is  
its preeminence? None. Nay the  
reverse. Other trees yield good  
timber; but vine wood is soft, brittle,  
crooked, and seldom large; "will  
men take a pin of it, to hang any  
vessel thereon?" not even a "pin"  
or wooden peg can be made of it.  
Its sole excellence above all trees is  
its fruit; when not fruit bearing  
it is inferior to other trees. So, if  
God's people lose their distinctive  
excellency by not bearing fruits of  
righteousness, they are more unpro-  
fitable than the worldly, for they  
are the vine, the sole end of their  
being is to bear fruit to His glory.  
In all respects, except in bearing  
fruit unto God, Israel was inferior  
to other nations, as Egypt, Nineveh,  
Babylon, in antiquity, extent, re-

sources, military power, arts and sciences. Its only use when fruitless is to be "cast into the fire for fuel."

**Gophna** is a general term for the vine, whence the town Gophna, now *Jifna*, is named. *Nasir* is "the undressed vine," one every seventh and 50th year left unpruned. The vine is usually planted on the side of a terraced hill, the old branches trailing along the ground and the fruit bearing shoots being raised on forked sticks. Robinson saw the vine trained near Hebron in rows eight or ten feet apart; when the stock is six or eight feet high, it is fastened in a sloping direction to a stake, and the shoots extend from one plant to another, forming a line of festoons; sometimes two rows slant towards each other and form an arch. Sometimes the vine is trained over a rough wall three feet high, sometimes over a wooden framework so that the foliage affords a pleasant shade (1 King. iv. 25). The vintage is in September. The people leave the towns and live in lodges and tents among the vineyards (Jud. ix. 27); sometimes even before the vintage (S. of Sol. vii. 11, 12). The grape-gatherers plied their work with shouts of joy (Jer. xiv. 30). The finest grapes in Palestine are now dried as raisins, *tanmuqa*. The juice of the rest is boiled down to a syrup, called *dibs*, much used as an accompaniment of foods.

The vine was Judaea's emblem on Maccabean coins, and in the golden cluster over the porch of the second temple. It is still to be seen on their oldest tombstones in Europe. The Lord Jesus is the antitypical vine (John xv.). Every branch in Jesus He "pruneth," with afflictions, that it may bring forth more fruit. So each believer becomes "pure" ("pruned," *katharoi*, answering to *kathairei*, "He purgeth" or *pruneth*). The pruning is first in March, when the clusters begin to form. The twig formed subsequently has time to shoot by April, when, if giving no promise, it is again lopped off; so again in May, if fruitless; at last it is thrown into the fire. On the road from Akka to Jerusalem, Robinson saw an upper ledge of rock scooped into a shallow trough, in which the grapes were trodden, and by a hole in the bottom the juice passed into a lower vat three feet deep, four square (Bib. Rea. iii. 137). Other winepresses were of wood; thus the stone ones became permanent landmarks (Jud. vii. 26). The vine is the emblem, as of Christ, so of the church and each believer.

**Vine of Sodom.** Deut. xxiii. 32; Isa. i. 10; Jer. xxiii. 14. [See **APPLES OF SODOM.**] J. D. Hooper objects to the *Calotropis* or *Asclepias procera*, the *osher* of the Arabs, that the term "vine" would scarcely be given to any but a trailing or other plant of the habit of a vine, and that its beautiful silky cotton within would never suggest the idea of anything

but what is exquisitely lovely. He therefore prefers the *Cucumis colocythis*. Tacitus writes, "all herbs growing along the Dead Sea are blackened by its exhalations, and so blasted as to vanish into ashes" (Hist. v. 7). Josephus (B. J. iv. 8, § 4) says "the ashes of the five cities still grow in their fruits, which have a colour as if they were fit to be eaten, but if you pluck them they dissolve into smoke and ashes."

The *Asclepias procera* or *Calotropis* has a trunk six or eight inches in diameter, and from ten to 15 ft. high, the bark cork-like and grey. The yellow apple-like fruit is yellow and soft and tempting to the eye, but when pressed explodes with a puff, leaving in the hand only shreds and fibres. The acrid juice suggests the gall in Deut. xxiii. 32, "their grapes are grapes of gall, their clusters are bitter."

**Vinegar.** Heb. *chomets*, Gr. *osos*. Wine soured. Acid and unpalatable (Prov. x. 26), yet to thirsty labourers the acid relieved thirst (Ruth ii. 14). So it was used by Roman soldiers, pure, or mixed with water and called *posca*. Poured on nitre or potash it causes effervescence (Prov. xxv. 20). Instead of cordials, Christ's enemies gave Him on the cross first vinegar mixed with gall (Matt. xxvii. 34), and myrrh (Mark xv. 23); which after tasting He declined, for He would not encounter sufferings in a state of stupefaction by the myrrh; to criminals it would have been a kindness, to the Sinner it was meant as an insult (Luke xxiii. 36). Towards the close of His crucifixion, to fulfil Scripture He cried "I thirst," and vinegar was brought which He received (John ix. 28, Matt. xvii. 48).

**Vineyards, plain of.** [See **ABEL CERAMIM.**] Jud. xi. 33.

**VIOL.** A six stringed guitar, in old English (Isa. v. 12, xiv. 11; Amos v. 23, vi. 5). Heb. *nebel*. Elsewhere transl. **PSALTERY** [see].

**Viper.** [See **ADDER** and **SERPENT.**] *Epheh* (Isa. lix. 5); viviparous, as the derivation of *viper* implies. Symbol of hypocrisy and malignity (Matt. iii. 7, xii. 34, xxiii. 33).

**Vophsi.** Father of Nahbi, the spy from Naphtali (Num. xiii. 14).

**Vow.** To be taken voluntarily; but when taken to be conscientiously fulfilled (Deut. xxiii. 21-23, Eccles. v. 5, Neh. i. 15, Ps. l. 14, Prov. xx. 25). The **NAZARITE** [see] however was often dedicated from infancy by the parent. For instances see **JACOB** (Gen. xxviii. 20-22 with xxxi. 13, xxiv. 1-4). Vows were of three kinds: (1) vow of devotion, *neder*; (2) of abstinence, *esar* [see **CORBAN**]; (3) of destruction, *cherem* (Ezra x. 8, Mic. iv. 13) [see **ANATHHEMA**]. A man could not devote to sacred uses the firstborn of man or beast, as being devoted already (Lev. xvii. 26). The law of redeeming vowed land is given (ver. 15, 24; xv.

27). An animal fit for sacrifice could not be redeemed; any attempting it had to bring both the animal and its changeling (xvii. 9, 10, 33). An animal unfit for sacrifice, adding a fifth (ver. 12, 13). A devoted person became a servant of the sanctuary (3 Sam. xv. 8). The vow of a daughter or a wife was void if disallowed by the father or husband, otherwise it was binding (Num. xxx. 3-16). The wages of impurity was excluded from vows (Deut. xxiii. 17, 18); "dog" means "Sodomite" (Mic. i. 7). In Ashtoreth's and the Babylonian Mylitta's worship prostitution for hire devoted to the idol was usual (Lev. xix. 29, 3 Kings xxiii. 7). The head was shaven after a vow (Acts xviii. 18, xxi. 24).

**Vulgata.** See **NEW TESTAMENT.**

**Vulture:** *ayyah* (the red kite famed for sharp sight: Job xxviii. 7); *daah* (GLEBE or black kite: Lev. xi. 14, Deut. xiv. 13 *raah*); *dayyah*, the



*Vulturidae*; the words "after his kind" mark more than one species. Vultures differ from eagles and falcons by having the head and neck bared of feathers, the eyes not so sunk, the beak longer, curved only at the end. Cowardly; preferring carrion to other food; rarely killing their prey, unless it be feeble. The griffon of the *Vulturidae* is noted for seeing its prey from the greatest height. Though previously scarcely known in the Crimea, during the Anglo-Russian war they remained near the camp throughout the campaign; "whosoever the carcase is, there will the eagles be gathered together" (Matt. xxiv. 28, Job xxxix. 30). Besides the griffon, the lammergeyer and the Egyptian vulture, "Pharaoh's hens," are found in Palestine.

W

**Wages.** Paid by Laban to Jacob in kind (Gen. xxxi. 15, 20, xxx. 25, xxxi. 7, 8, 41; "I served 14 years for thy two daughters, and six years for thy cattle"). The labourer's daily wages (*misthos* in Matt. xx. are set at one denarius ("penny") a day, *7id.* of our money; comp. Tobit v. 14, "a drachm." The term *opsonia* for "wages" (Luke iii. 14) and Paul's words, 2 Cor. xi. 8 (*oposionon*), "charges," 1 Cor. ix. 7, imply that provisions were part of a soldier's wages. They should be paid every night (Lev. xix. 13; Deut. xxiv. 14, 15; comp. Job xxiv. 11, Jas. v. 4, Jer. xxii. 13, Mal. iii. 5); spiritually, John iv. 36, Rom. vi. 23.

**Wagon.** [See **CART.**] Two or



three planks form the floor, attached to solid wooden wheels. The covered

wagons for carrying the tabernacle were probably of Egyptian build (Num. vii. 3, 8).

**Walls.** [See HOUSE.] Foundations were often carried down to the solid rock, as in the case of the temple. The foundation stones are often of enormous size, 20 to 30 ft. long, by three to 6 ft. 6 in. broad, and five to 7 ft. 6 in. thick; three at Baalbek are each 63 ft. long, and one in the quarry 68 ft. 4 in. long, 17 ft. 2 in. broad, and 14 ft. 7 in. thick. Slabs of marble or alabaster line the walls of Solomon's buildings, as those of Nineveh.



CAPITAL IN WALL.

**War.** Israel at its exodus from Egypt went up "according to their armies," "harnessed," lit. "arranged in five divisions," van, centre, two wings, and rearguard (Ewald: Exod. vi. 26, xii. 37, 41, xiii. 18). Pharaoh's despotism had supplied them with native officers whom they obeyed (Exod. v. 14-21). Moses had in youth all the training which a warlike nation like Egypt could give him, and which would enable him to organise Israel as an army not a mob. Jehovah as "a man of war" was at their head (xv. 1, 3, xiii. 20-22); under Him they won their first victory, that over Amalek (xvii. 8-16). The 68th Psalm of David takes its starting point from Israel's military watchword under Jehovah in marching against the enemy (Num. x. 35, 36). In Josh. v. 13-vi. 5 Jehovah manifests Himself in human form as "the Captain of the host of the Lord." Antitypically the spiritual Israel under Jehovah battle against Satan with spiritual arms (2 Cor. x. 4, 5; Eph. vi. 10-17; 1 Thess. v. 8, vi. 12; 2 Tim. ii. 3, iv. 7; Rev. vi. 2). By the word of His mouth shall He in person at the head of the armies of heaven alay antichrist and his hosts in the last days (Rev. xvii. 14, xix. 11-21).

The Mosaic code fostered a self defensive, not an aggressive, spirit in Israel. All Israelites (with some merciful exemptions, Deut. xx. 5-8) were liable to serve from 20 years and upwards, thus forming a national yeomanry (Num. i. 3, xxvi. 1; 2 Chron. xxv. 5). The landowners and warriors being the same opposed a powerful barrier to assaults from without and disruption from within. The divisions for civil purposes were the same as for military (Exod. xviii. 21, comp. Num. xxxi. 14); in both cases divided into thousands, hundreds, fifties, and tens, and the chiefs bearing the same designation (*sari*). In Deut. xx. 9 Vulg., Syr., etc., transl. "the captains at the head of the people shall array them." But if "captains" were subject to the verb and not, as A. V. object, the article might be expected. In A. V. the *captains* meant are subordinate leader of smaller divisions. National landholders led by men already revered for civil authority and noble family descent, so long as they remained faithful to God, formed an army ensuring alike national security

and a free constitution in a free country. Employed in husbandry, and attached to home, they had no temptation to war for conquest. The law forbidding cavalry, and enjoining upon all males attendance yearly at the three great feasts at Jerusalem, made war outside Palestine almost impossible. Religion too treated them as polluted temporarily by any bloodshed however justifiable (Num. xix. 13-16, xxxi. 19; 1 Kings v. 3; 1 Chron. xxviii. 3). A standing army was introduced under Saul (1 Sam. xiii. 2, xiv. 47-52, xviii. 5). [See ARMY.] Personal prowess of individual soldiers determined the issue, as they fought hand to hand (2 Sam. i. 23, ii. 18; 1 Chron. xii. 8; Amos ii. 14-16), and sometimes in single combat (1 Sam. xvii., 2 Sam. ii. 14-17). The trumpet by varied notes sounded for battle or for retreat (2 Sam. ii. 28, xviii. 16, xx. 22; 1 Cor. xiv. 8). The priests blew the silver trumpets (Num. x. 9, xxxi. 6). In sieges, a line of circumvallation was



drawn round the city, and mounds were thrown out from this, on which towers were erected whence slingers and archers could assail the defenders (Ezek. iv. 2; 2 Sam. xx. 15; 2 Kings xix. 32, xxv. 1).

The Mosaic law mitigated the severities of ancient warfare. Only males in arms were slain; women and children were spared, except the Canaanites who were doomed by God (Deut. xx. 13, 14; xxi. 10-14). Israel's mercy was noted among neighbouring nations (1 Kings xx. 31, 2 Kings vi. 20-23, Isa. xvi. 5; contrast Jud. xvi. 21, 1 Sam. xi. 2, 2 Kings xxv. 7). Abimelech and Menahem acted with the cruelty of usurpers (Jud. ix. 45, 2 Kings xv. 16). Amariah acted with exceptional cruelty (2 Chron. xxv. 12). Gideon's severity to the oppressor Midian (Jud. vii., viii.), also Israel's treatment of the same after suffering by Midian's licentious and idolatrous wives, and David's treatment of Moab and Ammon (probably for some extraordinary treachery towards his father and mother), are not incompatible with Israel's general mercy comparatively speaking.

**Washing.** The high priest's whole body was washed at his consecration (Exod. xxix. 4, Lev. xvi. 4); also on the day of atonement. The priests' hands and feet alone were washed in the daily tabernacle ministrations (Exod. xxx. 18-20). So Christians are once for all wholly "bathed" (*teloumenoi*) in regeneration which

is their consecration; and daily wash away their soils of hand and foot contracted in walking through this defiling world (John xiii. 10, Gr. "he that has been bathed needs not save to wash (*mysasthai*) his feet, but is clean all over": 2 Cor. vii. 1; Heb. x. 22, 23; Eph. v. 26). The clothes of him who led away the scapegoat, and of the priest who offered the red heifer, were washed (Lev. xvi. 26, Nnm. xix. 7). The pharisaic washings of hands before eating, and of the whole body after



WASHING UTENSILS.

being in the market (Mark vii. 2-4), turned attention off from the spirit of the law, which aimed at teaching inward purity, to a mere outward purification. In the sultry and dusty East water for the feet was provided for the guests (Luke vii. 44, Gen. xviii. 4). The Lord Jesus by washing His disciples' feet taught our need of His cleansing, and His great humility whereby that cleansing was effected (comp. 1 Sam. xxv. 41, 1 Tim. v. 10). The sandals, without stockings, could not keep out dust from the feet; hence washing them was usual before either dining or sleeping (S. of Sol. v. 3). Again, the usage of thrusting the hand into a common dish rendered cleansing of the hand indispensable before eating. It was only when perverted into a self righteous ritual that our Lord protested against it (Matt. xv. 2, Luke xi. 38).

**Watches of the night.** The Jews reckoned three military watches: the "first" or beginning of the watches (Lam. ii. 19), from sunset to ten o'clock; the second or "middle watch" was from ten till two o'clock (Jud. vii. 19); the third, "the morning watch," from two to sunrise (Exod. xiv. 24, 1 Sam. xi. 11). Afterwards under the Romans they had four watches (Matt. xiv. 25); Luke xii. 38, "even, midnight, cockcrow, and morning" (Mark xiii. 35); ending respectively at 9 p.m., midnight, 3 a.m., and 6 a.m. (comp. Acts xii. 4). Watchmen patrolled the streets (S. of Sol. iii. 3, v. 7; Ps. cxvii. 1).

**Water.** The heat of summer and many months of drought necessitated also appliances for storing and conveying water; and remains still exist of the Pools [see] of Solomon situated near Bethlehem, and of the aqueduct near



SHADOOF



AQUEDUCT NEAR JERICO.

Jericho which was constructed by the Romans.

**Water of jealousy.** Num. v. 11-31. The appointed test of a wife's infidelity; an instance of the special providence which ruled the Israelite theocracy (Num. v.). An ordeal which could not injure the innocent at all (for the ingredients were in themselves harmless), or punish the guilty except by miracle; whereas in the ordeals by fire in the dark ages the innocent could scarcely escape except by miracle. The husband brought the woman before the priest, bearing the tenth of an ephah of barley meal, which was thrown on the blazing altar. As she stood holding the offering, so the priest held an earthen vessel of holy water mixed with the dust of the floor of the sanctuary, and declared her freedom from hurt if innocent, but cursed her if guilty; he then wrote the curses in a book and washed them INTO (so transl. ver. 23) the bitter water, which the woman had then to drink, answering "amen" to the curse. If innocent she obtained conception (ver. 28). Thus the law provided a legal vent for jealousy, mitigating its violent outbursts, so terrible in orientals, protecting the woman if innocent, and punishing her by Divine interposition if guilty. Dust is the emblem of condemnation (Gen. iii. 14, Mic. vii. 17; comp. John viii. 6, 8). Her drinking the water symbolised her full acceptance of the conditional curse (Ezek. iii. 1-3, Jer. xv. 16, Rev. x. 9) and its actual operation on her if guilty (Ps. cix. 18). The oath and the solemn ritual accompanying would deter a guilty woman from facing it. No instance is recorded of the use of this ordeal, as probably the husband of an adulteress generally preferred the easier method, viz. to divorce the guilty wife. The Talmud says the trial lapsed into disuse 40 years before the destruction of Jerusalem, and that because adultery was so common God would no longer inflict upon women the curses (comp. Hos. iv. 14). The Egyptian romance of Setnau (the third century B.C.) illustrates it; Ptahneferka takes a leaf of papyrus and on it copies a magical formula, then dissolves the writing in water, drinks the decoction, and knows in consequence all it contains. Moses probably, as in other cases, under God's direction modified existing usages. A trial by red water among W. Africans somewhat accords with the Mosaic institution.

**Wave offering.** [See SACRIFICE.] Accompanied "peace offerings"; the right shoulder, the choicest part of the victim, was "heaved" or raised, and waved, and eaten by the worshipper. On the second day of the passover a sheaf of green corn was waved, with the sacrifice of a first year lamb; from this began the reckoning to pentecost. Abib, the passover month, means the month of the green ear; the birth of Israel into national life, and the birth of the earth's fruits on which man depends into natural life, are appropriately combined in the passover. The firstborn of men and the first produce of the earth were at once consecrated to the Lord in acknowledgment of His ownership of all. So

at harvest in pentecost the firstfruits of the ripened whole produce were waved to Him, in token of His gracious and almighty operation all around us.

**Way.** Used in the sense "religious system," course of life (Ps. cxxxix. 24). Amos viii. 14, "the manner of Beersheba." The new religion of Christ (Acts ix. 2, xix. 9).

**Weasel.** So the Mishna interprets *choled* (Lev. xi. 29), meaning an animal that glides or slips away. So LXX. and Vulg. But Bochart takes it as akin to the Arabic *chuld*, "the mole"; *chephar* is the more usual Heb. for the mole (Isa. ii. 20). The *choled* was unclean.

**Weaving.** [See LINEN.] The "fine linen" of Joseph (Gen. xli. 42) accords with existing specimens of Egyptian weaving equal to the finest cambric. The Israelites learned from the Egyptians the art, and so could weave the tabernacle curtains (Exod. xxxv. 35). In Isa. xix. 9 Gesenius transl. *chorai* (from *chur*, "white") "they that weave white cloth," for "networks" (Esth. i. 6, viii. 15). The Tyrians got from Egypt their "fine linen with brodered work" for sails (Ezek. xxvii. 7). Men wove anciently (1 Chron. iv. 21); latterly females (1 Sam. ii. 19; Prov. xxxi. 13, 19, 24). The Egyptian loom was upright, and the weaver stood. Jesus' seamless coat was woven "from the top" (John xix. 23). In Lev. xiii. 48 the "warp" and "woof" are not parts of woven cloth, but *yarn prepared*



SPINNING YARN.

for warp and yarn prepared for wool. The speed of the shuttle, the decisive cutting of the web from the thrum when the web is complete, symbolise the rapid passing away of life and its being cut off at a stroke (Job vii. 6, Isa. xxxviii. 12); each day, like the weaver's shuttle, leaves a thread behind. Textures with gold thread interwoven (Ps. xlv. 13) were most valuable. The Babylonians wove men and animals on robes; Achan appropriated such a "goodly Babylonish garment" (Josh. vii. 21). Sacerdotal garments were woven without seam (Josephus, Ant. iii. 7, § 4); so Jesus "coat without seam" (John xix. 23) was appropriately sacerdotal, as He was at once the Priest and the sacrifice.

**Week.** Heb. *shabua'*, a period of sevens; Gr. *hebdomas*. Is astronomically an appropriate division, as being the fourth of the 28 days' lunar month (more exactly 27 days, 7 hours, and 43 minutes). In Gen. iv. 3 marg. "at the end of days" the reference may be to such a period; but Abenezra explains "at the end of the year," viz. after the fruits of the earth were gathered in, the usual time for sacrifice. Noah's waiting other "seven days" (viii. 10), and Laban's requiring Jacob to fulfil Leah's "week," i.e. celebrate

the marriage feast for a week with Leah (xxix. 27), are explicit allusions to this division of time (comp. Jud. xiv. 12); also Joseph's mourning for Jacob seven days (Gen. l. 10). The week of seven days was the basis of the sabbatical seven years, and of the jubilee year after seven sevens of years. Pentecost came a week of weeks after passover, and was therefore called the feast of weeks (Exod. xxxiv. 22). The passover and the tabernacles' feast was for seven days each. [See SABBATH, on the beginning of this division dating as far back as God's rest on the seventh day after creation.] It prevailed in many ancient nations; all the Semitic races, the Peruvians, Hindoos, and Chinese. The Mahratta week has *Aditwar* (from *aditya* the sun, and *war day*), *Somwar* (from *som* the moon) Monday, *Mungulwar* (from *Mungul Mars*) Tuesday, *Boodhwar* (from *Boodh Mercury*) Wednesday, *Bruhispitwar* (from *Bruhispiti Jupiter*), *Shookurwar* (from *Shookur Venus*), and *Shuniwar* (from *Shuni Saturn*). As Judah's captivity in Babylon was for 70 years, so its time of deliverance by Messiah was to be 70 sevens of years (Dan. ix. 24-27). [See DANIEL.] Seven was a predominant number in Persia; seven days of feasting, seven chamberlains, seven princes (Esth. i. 5, 10, 14). Rome adopted the division by weeks.

**Weights and Measures.**

**WEIGHTS:** *mishkol* from shekel (the weight in commonest use); *eben*, a stone, anciently used as a weight; *peles*, scales. Of all Jewish weights the shekel was the most accurate, as a half shekel was ordered by God to be paid by every Israelite as a ransom. From the



SCALES.

period of the exodus there were two shekels, one for ordinary business (Exod. xxxviii. 29, Josh. vii. 21, 2 Kings vii. 1, Amos viii. 5), the other, which was larger, for religious uses (Exod. xxx. 13, Lev. v. 15, Num. iii. 47). The silver in the half shekel was 1s. 3 $\frac{1}{4}$ d.; it contained 20 gerahs, lit. *beans*, a name of a weight, as our grain from corn. The Attic *tetradrachm*, or Gr. *stater*, was equivalent to the shekel. The didrachm of the LXX. at Alexandria was equivalent to the Attic tetradrachm. The shekel was about 220 grains weight. In 2 Sam. xiv. 26 "shekel after the king's weight" refers to the perfect standard kept by David. Michaelis makes five to three the proportion of the holy shekel to the commercial shekel; for in Ezek. xlv. 12 the maneh contains 60 of the holy shekels; in 1 Kings x. 17, 2 Chron. ix. 16, each maneh contained 100 commercial shekels, i.e. 100 to 60 or five to three. After the captivity the holy shekel alone was used. The half shekel (Exod. xxxvii. 26, Matt. xvii. 24) was the *beka* (meaning division): the quarter shekel, *reba*; the 20th of the shekel, *gerah*. Husey calculates the shekel at half ounce

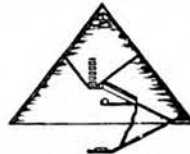


avoirdupois, and the maneh half pound, 14 oz.; 60 holy shekels were in the maneh, 3000 in the silver talent, so 60 maneh in the talent: 660,000 grains, or 94 lbs. 5 oz. The gold talent is made by Smith's Bible Dict. 100 manehs, double the silver talent (50 manehs); by the Imperial Bible Dict. identical with it. [See SHEKEL, MONEY, TALENT.] A gold maneh contained 100 shekels of gold. The Hebrew talents of silver and copper were exchangeable in the proportion of about one to 80; 50 shekels of silver are thought equal to a talent of copper. "Talent" means a circle or aggregate sum. One talent of gold corresponded to 24 talents of silver.

**MEASURES.** Those of length are derived from the human body. The Hebrews used the forearm as the "cubit," but not the "foot." The Egyptian terms *hin*, *ephah*, and *amah* (cubit) favour the view that the Hebrews derived their measures from Egypt. The similarity of the Hebrew to the Athenian scales for liquids makes it likely that both came from the one origin, viz. Egypt.

Piazzi Smyth observes the sacred cubit of the Jews, 25 inches (to which Sir Isaac Newton's calculation closely approximates), is represented in the great pyramid, 2500 B.C.; in contrast to the ordinary standard cubits, from 18 to 21 inches, the Egyptian one which Israel had to use in Egypt. The 25-inch cubit measure is better than any other in its superior earth-axis commensurability. The inch is the real unit of British linear measure: 25 such inches (increased on the present parliamentary inch by one thousandth) was Israel's sacred cubit; 1.00099 of an English inch makes one pyramid inch; the earlier English inch was still closer to the pyramid inch. Smyth remarks that no heathen device of idolatry, not even the sun and moon, is portrayed in the great pyramid, though there are such hieroglyphics in two older pyramids. He says the British corn measure "quarter" is just one fourth of the coffer in the king's chamber, which is the same capacity as the Saxon chaldron or four quarters. The small passage of the pyramid represents a unit day; the grand gallery, seven unit days or a week. The grand gallery is seven times as high as one of the small and similarly inclined passages=350 inches, i.e. seven times 50 inches. The names Shofa and Noushafa (Cheops and Chephren of Herodotus) are marked in the chambers of construction by the stonemasons at the quarry. The Egyptian dislike to those two kings was not because of forced labour, for other pyramids were built so by native princes, but because they overthrew the idolatrous temples. The year is marked by the entrance step into the great gallery, 905 inches, going 366 times into the circumference of the pyramid. The seven overlappings of the courses of polished stones on the eastern and the western sides of the gallery represent two weeks of months of 26 days each; so there are 26 holes in the western ramp; on the other ramp 28, in the

antechamber two day holes over and above the 26. Four grooves represent four years, three of them hollow and one full, i.e. three years in which only one day is to be added to the 14×26 for the year; the fourth full from W. to E., i.e. two days to be added on leap year, 366 days. The full groove not equal in breadth to the hollow one implies that the true length of the year is not quite 365½ days. Job (xxxviii. 6) speaks of the earth's "sockets" with imagery from the pyramid, which was built by careful measurement on a prepared platform of rock. French savants A.D. 1800 described sockets in the levelled rock fitted to receive the four corner stones. The fifth corner stone was the topstone completing the whole; the morning stars singing together at the topstone being put to creation answers to the shoutings, Grace unto it, at the topstone being put to redemption (Job xxxviii. 7, Zech. iv. 7); Eph. ii. 19, "the chief corner stone in which all the building fitly framed together groweth into an holy temple." The topstone was "disallowed by the builders" as "a stone of stumbling and a rock of offence" to them; for the pyramids previously constructed were terrace topped, not topped with the finished pointed cornerstone. Pyramid is derived from *peram* "lofty" (Ewald), from *puros* "wheat" (P. Smyth). The mean density of the earth (5.672) is introduced into the capacity and weight measures of the pyramid (Isa. xl. 12). The Egyptians disliked the number five, the characteristic of the great pyramid, which has five sides, five



SECTION OF GREAT PYRAMID.

angles, five corner stones, and the five sided coffer. Israel's predilection for it appears in their marching five in a rank (Heb. for "harnessed"), Exod. xiii. 18; according to Manetho, 250,000, i.e. 5 × 50,000; so the shepherd kings at Avaris are described as 250,000; 50 inches is the grand standard of length in the pyramid, five is the number of books in the pentateuch, 50 is the number of the jubilee year, 25 inches (5×5) the cubit, an integral fraction of the earth's axis of rotation, 50 the number of pentecost. [See NUMBER.] The cow sacrifice of Israel was an "abomination to the Egyptians"; and the divinely taught builders of the great pyramid were probably of the chosen race, in the line of, though preceding, Abraham and closer to Noah, introducers into Egypt of the pure worship of Jehovah (such as Melchizedek held) after its apostasy to idols, maintaining the animal sacrifices originally ordained by God (Gen. iii. 21, iv. 4, 7; Heb. xi. 4), but rejected in Egypt; forerunners of the hyksos or shepherd kings who from the Canaan quarter made themselves masters of Egypt. The enormous mass of unoccupied

masonry would have been useless as a tomb, but necessary if the pyramid was designed to preserve an equal temperature for unexceptionable scientific observations; 100 ft. deep inside the pyramid would prevent a variation of heat beyond '01 degree of Fahrenheit, but the king's chamber is 180 ft. deep to compensate for the altering of air currents through the passages.

The Hebrew *finger*, about seven tenths of an inch, was the smaller measure. The *palm* or handbreadth was four fingers, three or four inches; illustrates the shortness of time (Ps. xxxix. 5). The *span*, the space between the extended extremities of the thumb and little finger, three palms, about seven and a half inches. The old Mosaic or sacred *cubit* (the length from the elbow to the end of the middle finger, 25 inches) was a handbreadth longer than the civil cubit of the time of the captivity (from the elbow to the wrist, 21 inches): Ezek. xl. 5, xliii. 13; 2 Chron. iii. 3, "cubits after the first (according to the earlier) measure." The Mosaic cubit (Thenius in Keil on 1 Kings vi. 2) was two spans, 20½ Dresden inches, 214.512 Parisian lines long. Og's bedstead, nine cubits long (Deut. iii. 11) "after the cubit of a man," i.e. according to the ordinary cubit (comp. Rev. xxi. 17) as contrasted with any smaller cubit, was of course much larger than the giant himself. In Ezek. xli. 8 (*atzilah*) Henderson transl. for "great" cubits, lit. "to the extremity" of the hand; Fairbairn, "to the joining" between one chamber and another below; Buxtorf, "to the wing" of the house. The measuring reed of Ezek. xl. 5 was six cubits long. Furlong (*stadium*), one eighth of a Roman mile, or 606½ ft. (Luke xxiv. 13), 53½ ft. less than our furlong. The mile was eight furlongs or 1618 English yards, i.e. 142 yards less than the English statute mile; the mile-stones still remain in some places. Matt. v. 41, "compel," *angareusei*, means lit. *impress you as a post courier*, originally a Persian custom, but adopted by the Romans. *Sabbath day's journey* [see **SABBATH**]. A little way (Gen. xxxv. 16, *kibrah*) is a definite length: Onkelos, an acre; Syriac, a parasang (30 furlongs). The Jews take it to be a mile, which tradition makes the interval between Rachel's tomb and Ephrath, or Bethlehem (xlvi. 7); Gesenius, a French league. A day's journey was about 20 to 22 miles (Num. xi. 31, 1 Kings xix. 4). Dry measures. A *cab* (2 Kings vi. 26), a sixth of a *seah*; four *sextaries* or two quarts. *Omer*, an Egyptian word, only in Exodus and Leviticus (Exod. xvi. 16, Lev. xxiii. 10); the tenth of an ephah; Josephus makes it seven Attic cotylæ or three and a half pints (Ant. iii. 6, § 6), but its proportion to the *bath* (Ezek. xlv. 11; Josephus, Ant. viii. 2, § 9) would make the *omer* seven and a half pints; *tsaron* or a *tenh* was its later name; an *omer* of manna was each Israelite's daily allowance; one was kept in the holiest place as a memorial (Exod. xvi. 33, 34), but had disappeared before Solomon's reign (1 Kings viii.

9). A *seah* (Gen. xviii. 6), the third of an ephah, and containing six ephahs (rabbinic), three gallons (Josephus, Ant. ix. 4, § 5); the Greek *seton* (Matt. xiii. 53). *Ephah*, from *iph* to measure, ten omers, equal to the bath (Ezek. xlv. 11); Josephus (Ant. viii. 2, § 9) makes it nine gallons; the rabbins make it only half. The half homer was called *lethek* (II. iii. 2). The *homer* or *cor* was originally an *ass load*; Gesenius, an *heap*. A measure for liquids or dry goods; ten ephahs (Ezek. xlv. 14), i. e. 90 gallons, if Josephus' (Ant. viii. 2, § 9) computation of the bath or ephah as nine gallons be right. The rabbins make it 45 gallons.

**Liquid measures.** The *log*, a cotyle or half pint; akin to our *lake*, a hollow; twelfth of the *hin*, which was sixth of a bath or 12 pints. The bath was an ephah, the largest Hebrew liquid measure, nine gallons (Josephus), but four and a half (rabbinic). The *sextary* contained nearly a pint, translated "pots" in Mark vii. 4-8. The *charats* (Rev. vi. 6) one quart, or else one pint and a half; in *scoroty* a penny or denarius only bought a *chaonix*, but ordinarily a bushel of wheat. The *modius*, "bushel," two gallons, found in every household, therefore proceeded by the Greek "the" (Matt. v. 15). *Metrates*, "firkin" (John ii. 6), nearly nine gallons; answering to the Hebrew bath. The *coros* or *cor*, "measure" (Luke xvi. 7) of corn; bath (xvi. 6), "measure" of oil. Twelve logs one hin; six hins one bath. One cab and four fifths one omer. Three omers and one third, one seah. Three seahs one ephah. Ten ephahs one homer.

**Well.** [See FOUNTAIN.] As *een*, "fount," lit. eye, refers to the water springing up to us, so *beer*, "well," from a root "to bore," refers to our finding our way down to it. The *Bir-* and the *En-* are always distinct. The rarity of wells in the Sinaitic region explains the national rejoicings over Beer or the well, afterwards Beer-Elim, "well of heroes" (Num. xxi. 16, 17, 18, 22). God commanded Moses to cause the well to be dug; princes, nobles, and people, all heartily, believingly, and joyfully cooperated in the work. Naming a well marked right of property in it. To destroy it denoted conquest or denial of right of property (Gen. xxi. 30, 31, xxvi. 15-33; 2 Kings iii. 19; Deut. vi. 11; Num. xx. 17, 19; Prov. v. 15). "Drink waters out of thine own cistern, and running waters out of thine own well," i. e. enjoy the love of thine own wife alone. Wells and cisterns are the two sources of oriental supply, each house had its own cistern (2 Kings xviii. 31); to thirst for filthy waters is suicidal. S. of Sol. iv. 12: in Palestine wells are excavated in the limestone, with steps descending to them (Gen. xxiv. 16). A low stone wall for protection (Exod. xxi. 33) surrounds the brim; on it sat our Lord in conversing with the Samaritan woman (John iv. 6, 11). A stone cover was above; this the woman placed on the well at Bahurim (2 Sam. xvii. 19), transl. "the woman spread the covering over the well's mouth." A

rope and bucket or water skin raised the water; the marks of the rope are still visible in the furrows worn in the low wall. Transl. Num. xxiv. 7, "he shall stream with water out of his two buckets," viz. suspended from the two ends of a pole, the usual way of fetching water from the Euphrates in Balaam's neighbourhood. Wells



WATER CARRIERS

are often contended for and are places of Bedouin attacks on those drawing water (Exod. ii. 16, 17; Jnd. v. 11; 2 Sam. xxiii. 15, 16). Oboth (Num. xxi. 10, 11) means holes dug in the ground for water. Beer-lahairoi is the first well mentioned (Gen. xvi. 14). Beersheba, Rehoboth, and Jacob's well are leading instances of wells (xvi. 19, xxvi. 22). They are sunk much deeper than ours, to prevent drying up. Jacob's well is 75 ft. deep, seven feet six inches in diameter, and lined with rough masonry; a pitcher unbroken at the bottom evidenced that there was water at some seasons, otherwise the fall would have broken the pitcher.

**Whale:** Heb. *tannin*, Gr. *ketos*. Gen. i. 21, transl. "sea monsters." The crocodile in Ezek. xxix. 3, xxxii. 2; the "dragon" in Isa. xvii. 1; *tan* means the crocodile; also Job vii. 12. [See JONAH on the whale or sea monster in which he was miraculously preserved, type of Him over whose head for our sakes went all the waves and billows of God's wrath: Ps. xlii. 7, lxxix. 2, Gal. iii. 13.]

**Wheat.** The wheat harvest (usually in the end of May) in Palestine is mentioned as early as Reuben (Gen. xxx. 14), comp. Isaac's hundred fold increase (xxvi. 12). The crops are now thin and light, no manure being used and the same grain grown on the same soil year by year. Three varieties are grown, all bearded. The sickle was in use for cutting corn as well as sometimes for the vintage (Rev. xiv. 18, 19). Generally the ears only were cut off, the long straw being left in the ground.

**Whirlwind:** *supah*, from a root "sweeping away," and *se'arah* "tossed about." In Ps. lxxvii. 18 "Thy thunder was in the heaven," lit. "in the wheel," i. e. the rotation of the visible heavens phenomenally round the earth, but LXX., Chald., Vulg. "in a whirl," whirled about. Ezek. x. 13 transl. "it was cried unto them whirling"; they were called to put themselves into rapid

revolution. Jehovah speaks the word which sets the machine of providence in motion, "the wheel (cycle) of creation" or "nature"; Jas. iii. 6, *ton trochon geneseds*, one fourfold wheel, two circles cutting one another at right angles. A "whirlwind" moving on its own axis is not meant in 2 Kings ii. 11. In Job xxxvii. 9 "out of the south (lit. chamber, God's unseen regions in the southern hemisphere) cometh the whirlwind" (Isa. xxi. 1); the south wind driving before it burning sands come: from the Arabian deserts upon Babylon (Zech. ix. 14).

**Widow.** Cared for specially by the law, in the triennial tithes, etc. Deut. xix. 29, xxiv. 17, xxvii. 12, xxvii. 19; Exod. xxiii. 22; Job xxiv. 8, xxix. 13; Isa. i. 17; Matt. xxiii. 14. God is "judge of the widows" (Ps. lxxvii. 5, cxlvi. 9), therefore the judge or righteous vindicator of His church, and of Israel specially (Isa. liv.), widowed by His bodily absence, against her adversary Satan (Luke xviii. 1-7). For pious widows see ANNA, and the one who gave her all to the Lord's treasury (Luke ii. 36, 37, xx. 47, xxi. 1-4).

Three classes of widows are distinguished in 1 Tim. v. (1) The ordinary widow. (2) The widow indeed, i. e. destitute, and therefore to be relieved by the church, not having younger relatives, whose duty it is to relieve them (let them, the children or descendants, learn first, before calling the church to support them, to show reverent dutifulness towards their own older destitute female relatives). (3) The presbyteral widow (ver. 9-11). Let none be enrolled as a presbyteral widow who is less than 60 years old. Not *deaconesses*, who were chosen at a younger age (40 was fixed as the limit at the council of Chalcedon) and who had virgins (latterly called *widows*) as well as widows among them, comp. Dorcas (Acts ix. 41). As expediency required presbyters to be but once married (1 Tim. iii. 2, Tit. i. 6), so also presbyteresses. (The feeling among Jews and Gentiles being against second marriages, the desire for conciliation in matters indifferent, where no principle was compromised, accounts for this rule in the case of bishops, deacons, and presbyteresses, whose aim was to be all things to all men that by all means they might save some: 1 Cor. ix. 22, x. 33.) The reference in 1 Tim. v. 9 cannot, as in ver. 8, be to providing church maintenance, for then the restriction to widows above 60 would be harsh, as many might need help at an earlier age. So the rules that she should not have been twice married, and that she must have brought up children and lodged strangers, would be strange, if the reference were to eligibility for church aims. Tertullian ("De velandis Virginibus," 9), Hermas (Shep. i. 2), and Chrysostom (Hom. 31) mention an order of *ecclesiastical widows*, not less than 60 years old, who ministered to widows and orphans. Their experimental knowledge of the trials of the bereaved adapted them for such an office and for general



REAPING WITH SICKLE

supervision of their sex. Age was a requisite, as in presbyters, to adapt them for influencing younger women; they were supported by the church, but were not the only widows so supported (1 Tim. v. 8, 4).

#### Wilderness of the wanderings.

[On Israel's route from *Rameses* to *Sinai* see *EXODUS* and *EGYPT*.] *Kadesh* or *Kadesh Barnea* (=son of wandering = *Bedouin*, or "land of earthquake," as Ps. xxix. 8, "the Lord shaketh the wilderness of *Cades*") was the encampment from which the spies were sent and to which they returned (Num. xiii. 26, xxxii. 8), on the W. of the wilderness of *Zin*, which was N.E. of the wilderness of *Paran*; S. of the wilderness of *Sinai* between the gulfs of *Akabah* and *Suez*. Comparing Num. xii. 16 with xxxiii. 18, and xiii. 3, 21, 26, we see that the *Kadesh* of xiii. is the *Rithmah* of xxxiii. The stages catalogued in this last chapter are those visited during the years of penal wandering. *Rithmah* (from *retem* the "broom" abounding there) designates the encampment during the first march towards *Canaan* (ver. 18); *Kadesh* the second encampment, in the same district though not on the same spot, in the 40th year (ver. 36-38); N. of mount *Hor* where *Aaron* died, and to which *Israel* marched as the first stage in their journey when denied a passage through mount *Seir* (Num. xx. 21, 22). From the low ground of *Kadesh* the spies "went up" to search the land, which is called the *mountain* (xiii. 17, 21, 22). The early encampment at *Rithmah* (xxxiii. 18, 19) took place in mid-summer in the second year after the start of the *exodus* (for *Israel* quitted *Sinai* the 20th day of the second month, x. 11, i. e. the middle of *May*; next the month at *Kibroth Hattaavah* would bring them to *July*); the later at *Kadesh* the first month of the 40th year (xx. 1). At the first encampment they were at *Kadesh* for at least the 40 days of the spies' search (xiii. 25); here *Moses* and the tabernacle remained (xiv. 44) when the people presumptuously tried to occupy the land in spite of *Jehovah's* sentence dooming all above 20 to die in the wilderness (the name *Kadesh*, "holy," may be due to the long continuance of the holy tabernacle there). After their repulse they lingered for long ("many days," Deut. i. 45, 46) hoping for a reversal of their punishment. At last they broke up their prolonged encampment at *Kadesh* and compassed mount *Seir* many days (Deut. ii. 1), i. e. wandered in the wilderness of *Paran* until the whole generation of murmurers had died. The wilderness is called *Et Tih*, i. e. "of wandering" or "*Paran*," being surrounded W. and S. by the *Paran* mountains (Num. xiii. 26; the limestone of the pyramids is thought to have been brought from *Et Tih*). This period belong to the 17 stages of xxxiii. 19-36.

Early in the 40th year (xx. 1) *Israel* reassembled at *Kadesh* and stayed for three or four months (comp. xx.

1 with 22-28, xxxiii. 38). *Miriam* died here. Soon the people gathered here in full number, ex-



SCENE IN THE WILDERNESS OF SINAI.

hausted the water supply, and were given water miraculously from the rock. Thence proceeding, they were at mount *Hor* refused a passage through *Edom*; then by the marches of xxxiii. 41-49 they went round *Edom's* borders to *Moab's* plains. At mount *Hor* *Arad* attacked them and brought destruction on his cities (xxi. 3). In xx. 1 the words "Israel even the whole congregation" mark the reassembling of the people at the close of the 40 years, as the same words in xiii. 26, xiv. 1, mark the commencement of the penal wandering. The 38 intervening years are a blank, during which the covenant was in abeyance and the "congregation" broken up. The tabernacle and its attendant *Levites*, priests, and chiefs, formed the rallying point, moving from time to time to the different stations specified up and down the country as the people's head quarters. *Khelathah* and *Makheloth* ("assembling," "assemblies") were probably places of extraordinary gatherings. At other times the *Israelites* were scattered over the wilderness of *Paran* as nomads feeding their flocks wherever they found pasture. This dispersion for foraging meets the objections raised on the ground of subsistence for such a multitude for so long. The plain *er Rahah*, W. of *Sinai*, now bare, is described by a traveller in the 16th century as a "vast green plain." The forests then existing tended to produce a greater rainfall and therefore better pasture than at present, when scarcely any wood is left (the *Bedouins* burning the acacias for charcoal). Various events and enactments belonging to the 38 years' wandering (the law of the meat offering, the stoning of the sabbath breaker, etc., chap. xv.; *Korah's* rebellion, etc., xvi.; *Aaron's* rod budding, xvii.; the *Levites'* and priests' charge and portion, xviii.; the red heifer water of separation, xix.) are recorded in xv. 1--xix. 22. The last year in the wilderness, the 40th, is referred to in xx. 1--xxxvi. 13. During the 38 years *Israel* trafficked in provisions with surrounding tribes (Deut. ii. 28-29). The desert of wandering was the highway of caravans between *Egypt* and the *East*. Fish was obtainable from the *Red Sea*. They were encamped close to it at *Ezion Geber* (Num. xxxiii. 35). Traces of a population and resources are found in parts of the wilderness where now there are neither. The hardships alluded to (Deut. i. 19, ii. 3, viii. 15)

refer to the 40th year marches through the *Arabah*, which seemed the worse by contrast with the fertile plains of *Moab* which they next reached. Num. xxi. 4, "the soul of the people was much discouraged because of the way." Down the *Arabah* between the limestone cliffs of the *Tih* on the W. and the granite of mount *Seir* on the E. they were for some days in a mountain plain of loose sand, gravel, and granite detritus, with little food or water, and exposed to sandstorms from the shore of the gulf. This continued till a few hours N. of *Akaba* (*Ezion Geber*), where the wady *Ithm* opened to their left a passage in the mountains northward to fertile *Moab*. The manna, the quails, and the water, are but samples of God's continuous care (Deut. viii. 4, etc., xxix. 5). The non waxing old of their raiment means God so supplied their wants, partly by ordinary and occasionally by miraculous means, that they never lacked new and untattered garments and shoes to prevent the footswelling. Sheep, oxen, and traffic with tribes of the desert, ordinarily (under God's providence) supplied their need (Isa. lxiii. 11-14, Neh. ix. 21, Amos ii. 10). God often besides at *Rephidim* and *Kadesh* (Exod. xvii. 1, etc., Num. xx. xi.) interposed to supply water (Jud. v. 4; Ps. lxxviii. 7, etc.; Isa. xxxv. 1, etc., xli. 17, xlix. 9, 10; Hos. ii. 14), and the *Israelites* from their stay in *Egypt* knew how to turn to best account all such supplies. It was a period of apostasy (comp. Ezek. xx. 15, etc.; Amos v. 25, etc.; Hos. ix. 10). The *Israelites* probably made somewhat comfortable booths (as the booths erected in commemoration at the feast of tabernacles prove) and dwellings for themselves in their 38 years' stay (comp. Ps. cvii. 4, 35, 36). According to some they were the writers of the *Sinaitic* inscriptions in the wady *Mokatteb*, deciphered by *Forster* as recording events in their history at that time. Their stays in the several stations varied according to the guidance of the *Divine* cloud from two days to a month or a year (Num. ix. 22).



COIN WITH POT OF MANNA.

The date palm (generally dwarf but abounding in sustenance), acacia, and tamarisk are often found in the desert. From the acacia (*Mimosa Nilotica*) came the shittim wood of the tabernacle and gum arabic. The *retem* (A. V. "juniper") or broom yields excellent charcoal, which is the staple of the desert. *Ras Sufsafeh*, the scene of the giving of the law, means willow head, willows abounding there, also hollyhocks and hawthorns, hyssop and thyme. The *ghurkund* is thought to be the tree cast by *Moses* into the *Marah* bitter waters; growing in hot and salt regions, and bearing a red juicy acidulous berry, but the fruit ripens in *June*, later than *Israel's* arrival at *Marah*. Mount *Serbal* may be named from its abounding in myrrh (*ser*).

*Spiritually, Rameses (dissolution of evil), Israel's starting point, answers to the penitent soul's first conviction of sin, haste to flee from wrath, and renunciation of evil. Israel's course first was straight for Canaan; so the believer's, under first impressions, is direct towards heaven. Succoth next, the place of booths, answers to the believer's pilgrim spirit (Heb. xi. 13-16). Next Etham, their strength, the believer's confidence of never being moved (Pa. xiii. 6, 7). At Pihahiroth Israel, shut in between the wilderness, the mountains, and the sea, and pursued by Pharaoh's mighty hosts, answers to the believer's suddenly finding himself powerless, in great straits, and so driven to cry unto God. Man's extremity becomes God's opportunity. The month of destruction becomes "the month of deliverance" or else "wells," as Pihahiroth means; a glorious passage is opened to him through the Red Sea, i.e. a new and living way through the blood of Christ (Heb. x. 19, 20; 2 Tim. iv. 17). He is baptized unto Christ not Moses, giving him dominion over sin through Christ's resurrection, whereby he too is raised from the death of sin (1 Cor. x. 2, Rom. vi. 3-7); consequently he sings the song of Moses and of the Lamb (Exod. xv., Rev. xv. 3, Isa. xlii. 1-3, Pa. xl. 1-3). But he does not go far before he reaches Marah with its two bitter wells, afflictions seldom come single. He cries to Jehovah (Exod. xv. 25) who in answer shows him the tree of life, whose leaves are for the healing of the nations, the cross of Christ which through faith by the operation of the Holy Ghost sweetens every bitter (Ruth i. 30 marg., John xvi. 14, Rev. xxii. 3). The shortest distance between one encampment and another is that from Marah to Elim (a park or paradise of oaks) with its twelve pure springs and 70 palms; so happy communion with God follows close upon sanctified affliction. Next Israel goes to the Red Sea to the plain of Tuirybeh (good); so it is good for the believer to go back to the blood of sprinkling. Next in the wilderness of Sin (*dross*) Israel feeds on the heaven sent manna, their own resources failing; so the believer as he advances begins wholly to feed by faith on Christ the true Manna, counting all else but dross. Next Dophkah signifies the believer's knocking at the heavenly door. Next Alush (*the lion's den*) reminds us of the roaring lion Satan (1 Pet. v. 8). Here Amalek (*your vexation*), i.e. the believer's besetting sin, is rear, ready to "smite the hindmost" or laggers behind (Deut. xxv. 18). Rephidim (*places of refreshment*) with its water from the smitten rock typifies Christ, by being smitten yielding the living water (John vii. 37-39, iv. 14). After so drinking Israel smote Amalek (Exod. xvii. 8); so faith which appropriates Jesus by the Spirit is what overcometh the world (1 John v. 4). The giving of the law at Sinai, and its being written by the finger of God on stone tables, typify the writing of the gospel law on the heart by the Holy Spirit.*

PART XVI.

Israel's Sinaitic pentecost answers to the Christian church's one, 50 days after passover, our Good Friday and Easter (Acts ii., 2 Cor. iii. 2-7). Israel's material tabernacle of God typifies the spiritual tabernacle of God in the heart (John xiv. 23). Sinai with its fire marks that stage in the believer's life when, after having believed, he is brought nearer to God than before, being sealed with the Holy Spirit of promise, the earnest of his coming inheritance (Eph. i. 13, 14). Kibroth Hattavah ("the graves of lust") follows, the burial of remaining lusts with Christ by spiritual baptism. Then Hazeroth, "porch," the vestibule of heaven. Kadesh (*holiness*) is the last stage to heaven, were it not for backslidings. Then follows a miserable, irregular course, at one time towards Canaan, then back towards the Egypt of the world or to the Sinai of legalism; a spiritual blank, marked only by the sabbath breaking case and the Korah rebellion against spiritual authority. Still Jehovah withdraws not His pillar of cloud and fire. If the backslider return to Kadesh, weeping there for his provocations (Deut. i. 45), Jesus, the antitypical Joshua, will still bring him to the heavenly Canaan, though by a more trying way and with sore temptations, even at the hour of death, as Israel suffered from Baal-peor at the verge of Jordan (Num. xxv. 1).

A line drawn from Gasa to the S. of the Dead Sea bounds Palestine proper. S. of the line is the desert now, which once contained the negeb or "S. country," and the Gerar pastures (Gen. x. 19, xx. 1). S. of this lies the desert proper, a limestone plateau, projecting wedgelike into the Sinai peninsula, just as Sinai itself projects into the Red Sea. The cliff Jebel Magrah, 70 miles S. of Hebron, terminates the hill country; et Tih, the southern portion, ends in a long cliff. It is drained on the W. by wady el Arish, "the stream of Egypt" (Isa. xxvii. 12), the southern bound of Palestine, and on the E. by the wady el Deib going into the Dead Sea. The desert proper has only a few springs in the wadies, whence by scraping holes one can bale up a little yellowish muddy water. Flints and fine black detritus form the surface, with paroled brown herbage most of the year except for a brief season of verdure in spring. Stone circles and cairns attest the former existence of a primeval population. From this one ascends the plateau Jebel el Magrah, and then is in the hill country, "the South." Here are seen the stone remains of a prehistoric race and the haseroth or fenced enclosures of a pastoral people, probably the Amalekites whom Israel found here at the time of the exodus.

In a steep on the edge of the plateau is Ain Gadis (Kadesh according to Palmer, the starting point of the 40 years' wandering and again after it their starting point to mount Hor and Canaan). In Num. xiii. 17, 22, "they ascended by the S. (i.e. they ascended the plateau and

passed through the negeb or south country) to Hebron," which was N. In the district at the head of wady Gharundel and beyond Ain Howrah are found *naewoms*, which tradition makes into houses built by Israelites to shield from the mosquitoes (compare the fiery flying serpents): circular, ten feet diameter, of unburnt stone, covered with a dome shaped roof, the top closed by a stone slab, and the sides weighted to prevent their springing out, the entrance door only two feet high, the hearth marked by charred wood and bones. They resemble the Shetland shielings or *bothan*. A second kind consists of stone circles, some 100 ft. in diameter, a cist in the centre covered with large boulders and having human skeletons; evidently sepulchral. The homes of the living close by were a collection of circles enclosed with rudely heaped walls, the permanent camps of a pastoral people; they sacrificed at the tombs of their dead. Possibly it was here that the hungry Israelites "ate the sacrifices of the dead" (Ps. cvi. 28); but "the dead" may mean the *dead idols* as opposed to the *living God*. These camps are mostly below Jebel el Ejmeh, made of boulders packed together. At Erweis el Ebeirig there is elevated ground covered with stone enclosures *not like the former*. On a small hill is an erection of rough stones surmounted by a pyramidal white block; enclosures with stone hearths exhibiting the action of fire exist for miles around. Beneath the surface charcoal was found, and outside a number of stone heaps, evidently graves. Arab tradition makes these remains "the relics of a large hajj caravan, who on their way to Ain Hudherah lost their way in the desert Tih and never were heard of again." The Heb. *hagg* means a "feast" (Exod. x. 9), which was Israel's avowed object in going into the wilderness. No Moslem hajj ever could pass this way; the distance is just a day's journey from Ain Hudherah. All these marks identify this interesting site with the scene of Num. xi. 33-35; "there they buried the people that lusted, and the people journeyed from Kibroth Hattavah unto Hazeroth and abode at H."

**Willows.** Used in constructing booths at the feast of tabernacles (Lev. xxiii. 40). Spring up along watercourses. Spiritually it is thus made manifest to us that in using the means of grace the believer thrives (Isa. xlii. 4). The Jewish captives in Babylon hung their harps on the weeping willow along the Euphrates. The *Salix alba, viminalis* (osier), and *Egyptiaca* are all found in Bible lands. Before the date of the Babylonian captivity the willow was associated with joy, after it with sorrow, probably owing to Ps. cxxvii. Babylonia was a network of canals, and would therefore abound in willows. The Jews generally had their places of prayer by the river side (Acts xvi. 13) for the sake of ablution before prayer; the sad love streams, inasmuch as being by their murmuring

B A



congenial to melancholy and imaging floods of tears (Lam. ii. 18, iii. 48; Jer. ix. 1). Tear

bottles are often found in the ancient tombs, and referred to in old inscriptions. The willow of Babylon has long, pointed, lance-shaped leaves, and finely serrated, smooth, slender, drooping branches. Veron, a merchant at Aleppo, first introduced it in England at Twickenham park where P. Collinson saw it growing 1748. Another tradition makes Pope to have raised the first specimen from green twigs of a basket sent to Lady Suffolk from Spain (Linnæan Transactions, x. 275).



TEAR BOTTLES.

**Willows, Brook of the:** *nachal ha'arabim* (Isa. xv. 7). Southern boundary of Moab. In Amos vi. 14 *nachal ha'arabah* "the brook of the Arabah." Now called in its upper part *wady el Ahsa*, and then *wady es Safieh*, dividing Moab from Idumea. Flowing from E. to W. it forms the southern bound of Moab, turns to the N. in the Arabah, and flows into the southern end of the Dead Sea, so that in Amos' time Moab's southern bound was now become Israel's southern bound and Israel had no enemy W. of the Euphrates. *Wady Sufsaf*, "willow wady," is still the name of the main branch of the ravine which descends from Kerak to the N. end of the peninsula of the Dead Sea, so that Arabah in Amos vi. 14 may mean "willow brook" instead of *brook of the Arabah*, or Ghor, the southern continuation of the depressed valley of the Jordan and Dead Sea, towards the Red Sea.

**Wills.** [See COVENANT, HEIR.] Ahithophel's giving charge concerning his house (2 Sam. xvii. 23), and the recommendation to Hezekiah to "give charge concerning" his, are of the nature of a will (2 Kings xx. 1); the first distinctly recorded case is that of Herod.

**Wimple.** Old English for hood or veil (Isa. iii. 22), *mitpahath*. In Ruth iii. 15 a *shawl* or broad cloak thrown over head and body. Isaiah (iii. 22) introduces it among the concomitants of luxury with which the women of Israel had burdened them-



BRAIDED HAIR.

selves, so as to copy the Egyptian and other people's habits of braiding the hair, etc.

**Window.** [See HOUSE.] *Challon*, "aperture" with lattice work; this being opened, nothing prevented one from falling through the aperture to the ground (2 Kings i. 2, Acts xx. 9). Houses abutting on a town wall often

had projecting windows looking into the country. From them the spies at



LATTICE WINDOW.

Jericho were let down, and Paul at Damascus (Josh. ii. 15, 2 Cor. xi. 33).

**Winds.** The four represent the four quarters (Ezek. xxxvii. 9, Dan. viii. 8, Matt. xxiv. 31, Jer. xlix. 36). The N. wind was coldest (S. of Sol. iv. 16). The N. wind "awakes," i.e. arises strongly; the Holy Ghost as the *Reprover* of sin (John xvi. 8-11). The S. wind "comes" gently; the *Comforter* (xiv. 16). The W. wind brings rain from the sea (1 Kings xviii. 44, 45); its precursor is cloud (Luke xii. 54), prevailing in Palestine from November to February. The E. wind is tempestuous (Job xxvii. 21) and withering (Gen. xli. 23). The N. wind is first invoked (S. of Sol. iv. 16) to clear the air (Job xxxvii. 22); then the warm S. wind (ver. 17; Luke xii. 55); so the Holy Ghost first clears away mists of gloom, error, unbelief, and sin, which intercept the light of the Sun of righteousness, then infuses warmth (2 Cor. iv. 6), causing the graces to exhale their odour. In Prov. xxv. 23 "the N. wind driveth away (lit. *causeth to grieve*, so *puts to flight*) rain," so a frowning countenance drives away a backbiting tongue. So Vulg., Chald., and Syr. less appropriately "bringeth forth rain." The N. wind prevails from June to the equinox, the N.W. wind thence to November. The E. wind, "the wind of the wilderness" (Job i. 19, xvii. 21; Jer. xliii. 24). It is parching and penetrating, like the sirocco (Jonah iv. 8). The E. wind blowing from across the Red Sea, just at the *passover time of year*, was the natural agency employed by Divine interposition to part the waters of the Red Sea S. of Suez (Exod. xiv. 21). The E. wind meant in Gen. xli. 6, 23 is probably the S.E. wind blowing from the Arabian desert, called the *chamsin*, so parching as to wither up all grass; during it there is an entire absence of ozone in the air. The *samoom* blows from the S.S.E.; blowing over the Arabian peninsula, it is parching when it reaches Palestine. Lake squalls (*lailaps*) are noticed Mark iv. 37, Luke viii. 23. The Gr. (*lips*) name for S.W. wind, and the Latin (*coros*) N.W. wind, and the violent Euraquilon (not EUROCLYDON [see]), E.N.E. wind, are noticed Acts xxvii. 12, 14. The E. wind symbolises empty violence (Job xv. 2, Hos. xii. 1; Israel "followeth after" not only vain but pernicious things) and destruction (Jer. xviii. 17, Isa. xxvii. 8). Wind indicates speed (Pa. civ. 4, Heb. i. 7), transitoriness (Job vii. 7, Ps. lxxviii. 39), the Holy Spirit (John iii. 8, Acts ii. 2, Gen. iii. 8 marg.).

**Wine.** *Tirosh* is the most general term for "vintage fruit," put in connection with "corn and oil" necessaries (*dagan*, *yitzhar*, rather more generally the produce of the field and the orchard) and ordinary articles of diet in Palestine. It occurs 38 times, viz. six times by itself, eleven times with *dagan*, twice with *yitzhar*, nineteen times with both *dagan* and *yitzhar*. Besides, it is seven times with "firstfruits," ten times with "tithes" or "offerings" of fruits and grain; very rarely with terms expressing the process of preparing fruits or vegetable produce. *Yayin* is the proper term for "wine." In Mic. vi. 15, "thou shalt tread . . . sweet wine (*tirosh*, *vintage fruit*), but shalt not drink wine," the vintage fruit, that which is trodden, is distinguished from the manufactured "wine" which it yields. *Tirosh* is never combined with *shemen* "oil"; nor *yitzhar*, "orchard produce," with "wine" the manufactured article. In Deut. xi. 14, "gather in thy corn, wine" (*tirosh*), it is described as a solid thing, eaten in xii. 7; comp. 2 Chron. xxxi. 5, 6. In Isa. lxx. 8 "the *tirosh* (*vintage*) is found in the cluster"; lxii. 8, 9, "the stranger shall not drink thy *tirosh*, but they that have gathered it . . . and brought it together (verbs hardly applicable to a liquid) shall drink it." Prov. iii. 10, "presses . . . burst out with *tirosh*"; and Joel ii. 24, "fats shall overflow with *tirosh* (*vintage fruit*) and *yitzhar*." Deut. xiv. 22-26, "tithe of *tirosh*," not merely of wine but of the *vintage fruit*. Scripture denounces the abuse of *yayin*, "wine." Hos. iv. 11, "whoredom, wine, and *tirosh* take away the heart": the *tirosh* is denounced not as evil in itself, but as associated with whoredom to which wine and grape cakes were stimulants; comp. Hos. iii. 1, "love pressed cakes of dried grapes" (not "flagons of wine"); Ezek. xvi. 40.

*Yayin*, from a root "boil up," is the extract from the grape, whether simple grape juice unfermented, or intoxicating wine; akin to the Gr. *oinos*, Latin *vinum*. *Vinum*, *vitis*, are thought akin to Sanskrit *ve*, "weave," *viere*. *Chamar* is the Chaldee equivalent to Heb. *yayin*, the generic term for grape liquor. It lit. means to foam (Deut. xxxii. 14, "the blood of the grape, even wine," not "pure"); Ezra vi. 9, vii. 22; Dan. v. 1; Isa. xxvii. 2. *Asis*, from a root to "tread," the grape juice newly expressed (S. of Sol. viii. 2); "sweet wine" (Isa. xlix. 26, Amos ix. 13); "new wine" (Joel i. 5, iii. 18). *Mesek*, Ps. lxxv. 8, transl. "the wine is fermenting" ("foaming with wine," Hengstenberg), it is full of mixture, i.e. spiced wine, the more intoxicating, expressing the stupefying effect of God's judgments (Prov. ix. 2, xxiii. 30). *Mezog* (S. of Sol. viii. 2), "spiced . . . mixed wine," not as A. V. "liquor"; comp. Rev. xiv. 10. *Shekar* (*sikera* in Luke i. 15), "strong wine," "strong drink," (Num. xxviii. 7, Ps. lxxix. 12 "drinkers of *shekar*," including palm wine, pomegranate wine, apple wine, honey wine; our "sugar" may be a cognate word to

*shekar*, syrup. *Sobe*, akin to Latin *sapa*, "must boiled down" (Lees), rather from a root "soak" or "drink to excess." Isa. i. 22, "thy *sobe* is circumcised with water," i.e. diluted (implying that *strength* rather than *sweetness* characterized *sobe*); the prophet glances at their tendency to rely on the outward *circumcision* without the inward spirit, the true wine of the ordinance. The Latin *sapa* answers rather to Heb. *debash*, Arabic *dibs*, grape juice boiled down to the consistency of honey (Gen. xliii. 11, Ezek. xxvii. 17). Nah. i. 10, Heb. "soaked" or "drunken as with their own wine." Hos. iv. 13, *chomets*, "vinegar" or sour wine, such as the *posca* which the Roman soldiers drank, and such as was offered to Jesus on the cross (Ps. lxi. 22). Instead of "flagons," *ashishah* ought to be transl. "grape cakes" (2 Sam. vi. 19, Hos. iii. 1, etc.). In Hos. iv. 18 "their drink is sour," i.e. they are utterly degenerate (Isa. i. 22); else, they are as licentious as drunkards who smell *sour* with wine. But Maurer, "(no sooner) is their drinking *over* (than) they commit whoredoms." The effects of *yaivin*, "red eyes" (Gen. xlix. 12); producing "mockers" of God and man (Prov. xx. 1); causing error of judgment out of the way (Isa. xxviii. 7); but a restorative cordial where stimulants are needed (Prov. xxxi. 6). Jud. ix. 13, "wine . . . cheereth God and man"; the vine represents here the *nobler families* who promote the nation's prosperity in a way pleasing to God and man (Ps. ciii. 15). God is well pleased with the *sacrificial oblations of wine* (Lev. xv. 5, 7, 10) offered in faith. Externally applied to wounds (Luke x. 34). 1 Tim. v. 23, "use a little wine for thy stomach's sake." Bringing woe to followers of strong drink, which inflames them from early to late day (Isa. v. 12, Acts ii. 15, 1 Thess. v. 7). Noisy shouting (Zech. ix. 15, x. 7), rejoicing, taking away the understanding (Hos. iv. 11). Causing indecent exposure of the person, as Noah (Gen. ix. 22; Hab. ii. 15, 16). Therefore "woe unto him that giveth his neighbour drink, that putteth thy bottle to him." Producing sickness (Hos. vii. 5), "princes made him sick with bottles (else owing to the *heat*) of wine."

Scripture condemns the abuse, not the use, of wine. In condemnatory passages no hint is given of there being an unfermented wine to which the condemnation does not apply. The bursting of the leather bottles (Matt. ix. 17) implies fermentation of the wine; so also Job xxxii. 19. The wine was drawn off probably before fermentation was complete. In Prov. xxiii. 31 "when it giveth its eye (i.e. sparkle, Heb.) in the cup," the reference is to the gas bubble in fermentation. The "sweet wine" (Acts ii. 13, 15) was evidently intoxicating; not "new wine," for eight months had elapsed since the previous vintage; its sweet quality was due to its being made of the purest grape juice. In Gen. xl. 11 the pressing of the grape juice into Pharaoh's cup is no proof that fer-

mented wine was unknown then in Egypt; nay, the monuments represent the fermenting process in the



PERSIAN CUPBEARERS.

earliest times. Plutarch's statement (Isid. 6) only means that before Psammeticus the priests restricted themselves to the quantity of wine prescribed by their sacerdotal office (Diod. l. 70). Jonadab's prohibition of wine to the Rechabites was in order to keep them as nomads from a settled life such as vine cultivation needed (Jer. xxxv.). The wine at the drink offering of the daily sacrifice (Exod. xxix. 40), the firstfruits (Lev. xxiii. 13), and other offerings (Num. xv. 5), implies that its use is lawful. The prohibition of wine to officiating priests (Lev. x. 9) was to guard against such excess as probably caused Nadab to offer the strange fire (Ezek. xlv. 21). The nazirites' vow against wine was voluntary (Num. vi. 3); it justifies voluntary total abstinence, but does not enjoin it. Wine was used at the passover. The third cup was called because of the grace "the cup of blessing" (1 Cor. x. 16), "the fruit of the vine" (Matt. xxvi. 29). Moderation in wine is made a requisite in candidates for the ministry (1 Tim. iii. 3, 8; Tit. ii. 3). The vintage was in September and was celebrated with great joy (Isa. xvi. 9, 10; Jer. xlviii. 33). The ripe fruit was gathered in baskets, and



WINEPRESS.

was carried to the winepress, consisting of an upper (Heb. *gath*, Gr. *lenos*) and lower vat (*yekeb*, Gr. *hupolenion*); the juice flowed from the fruit placed in the upper to the lower. The two vats were usually hewn in the solid rock, the upper broad and shallow, the lower smaller and deeper. The first drops ("the tear," *dema*, marg. Exod. xxii. 29) were consecrated as firstfruits to Jehovah. Wine long settled formed lees at the bottom, which needed straining (Isa. xxv. 6). The wine of Helbon near Damascus was especially prized (Ezek. xxvii. 18), and that of Lebanon for its bouquet (Hos. xiv. 7). Jesus' miracle (John ii.) justifies the use; still love justifies abstinence for the sake of taking away any stumbling block from a brother; Rom. xiv. 21, "it is good neither to

drink wine . . . whereby thy brother stumbleth." W. Hepworth Dixon (Pal. Expl. Qv. Stat., May 1878, p. 67) shows that Kefr Kana, not



POURING WINE INTO JARS.

Kana el Jellil, answers to the Cana of Galilee (so called to distinguish it from the better known Cana of Judæa, John ii.), the scene of our Lord's first miracle at the marriage. It is five miles from Nazareth in a N.E. direction, on the main road to Tiberias. Khirbet Kana [see CANA] is not on the road from Nazareth to Capernaum; one coming up from Capernaum to Nazareth and Cana as in the Gospel could not have come near Khirbet Kana, which is on the road from Sepphoris to Ptolemais (Acre), not on the road from Sepphoris to Tiberias. Jesus came up from Capernaum and the lake district to Cana (John ii. 2, 12), then went "down" to Capernaum (so chap. iii. 46, 49). Cana evidently stood near the ledge of the hill country over the lake. Moreover at Kefr Kana there are remains of old edifices, but at Khirbet Kana nothing older than later Saracenic times.

"Wild grapes" (Isa. v. 2, *beushim*, from *baash* "to putrefy") express offensive putrefaction answering to the Jews' corruption; so Jerome. Not, as Rosenmuller, the aconite or nightshade, or as Hasselquist, "the wolf grape."

**Witch.** [See DIVINATION, MAGIC.]

**Witnesses.** Two at least were required to establish any charge (Num. xxxv. 30; Deut. xvii. 6, xix. 15; Heb. x. 28). So in the Christian church (1 Tim. v. 19). Written evidence in the case of divorce, not as among the Bedouins and Mussulmen a mere spoken sentence (Deut. xxiv. 1, 3). Also in civil contracts (Isa. viii. 16; Jer. xxxii. 10-16). The witnesses were the first to execute sentence (Deut. xiii. 9, Acts vii. 58). False witness was punished with the same penalty as the offence witnessed to. Withholding witness was penal (Lev. v. 1). The term martyr, "witness," came to mean in Christian times one who attests the truth by suffering (Acts xxii. 20; Rev. ii. 13; comp. i. 9, vi. 9, xi. 3, xx. 4; Heb. xi. xii. 1).

**Wolf:** *seeb*. The *Canis lupus*. Fierce (Gen. xlix. 27, Ezek. xxxii. 27, Hab. i. 8, Matt. vii. 15); prowling in the night (Jer. v. 6, Zeph. iii. 3);



devouring lambs and sheep (John x. 12); typifying persecutors and heretical leaders (Matt. x. 16, vii. 15; Acts xi. 29); hereafter about to associate peacefully with the lamb

under Messiah's reign (Isa. xi. 6, lxx. 25). Tawny in colour in Asia Minor.

**Women.** Enjoyed a status in Israel not assigned to them in the East now. Mahometanism especially has degraded women in Asia and Africa; anciently they had a liberty not now accorded them, veiling was not then required as now: e.g. Rebekah, Gen. xxiv. 64, 65; Rachel, xxix. 11; Sarah, xii. 14-19; Miriam led a band of women with triumphant song, Exod. xv. 20, 21; so Jephthah's daughter, Jud. xi. 34; the maidens of Shiloh, xxi. 21; the women meeting Saul and David after victory, 1 Sam. xviii. 6, 7; Hannah, ii. 1; Deborah, Jud. iv. and v.; Huldah, 2 Kings xxiii. 14; Noadiah, Neh. vi. 14; Anna, Luke ii. 36. The virtuous matron is admirably pictured Prov. xxxi. 10, etc. Polygamy transferred power from the wives to the queen mother (called therefore *gebirah* "powerful"), 1 Kings ii. 19, xv. 13; separate establishments were kept for the wives collectively or individually, "the house of the women" (Esth. ii. 3, 9; 1 Kings vii. 8); the wives had severally a separate tent (Gen. xxxi. 33); the women were present at table (John ii. 8, xii. 2; Job i. 4).

**Wool:** *tasmer* ("wool"), and *ges* ("fleece") meaning *shearing*. Meshah's tribute to Israel (2 Kings iii. 4). A firstfruit to the priests (Deut. xviii. 4). Symbolising purity and whiteness (Isa. i. 18, "shall be as wool" restored to its original undyed whiteness; Dan. vii. 9; Rev. i. 14). Snow is compared to it (Pa. cxlvii. 16).

**Woollen linen:** *sha'atnez*. Lev. xix. 19; Deut. xxii. 11, "of divers sort," akin to the Egyptian *shoutnes*. Such a wool-linen mixture prevailed among the Zabii, associated with idolatrous ceremonies; their priests wore it according to Maimonides. Hence its prohibition in Israel; comp. the chemarim (the black attired idolatrous priests' ministers) and those "clothed with strange apparel" (Zeph. i. 4, 8); contrast "the fine linen, clean and white, the righteousness of saints" (Rev. xix. 8).

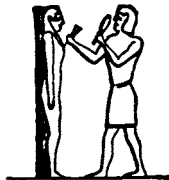
**Word, The.** [See JOHN and JESUS.] Christ's title, as the personal Revealer in Himself of the Godhead, even before His incarnation, involving personality (not merely the *Intelligence* of God) and Divinity. In the introduction of John's Gospel and that of his Epistle, and in his Rev. ix. 13, at one with God and Himself God, by whom God made all things. Philo's *Logos* (word) on the contrary excludes personality, and is identical at times with God, at other times with the world. By word man, who is in God's image, makes known his mind; so the Word is the outcome of God's essence (Heb. iv. 12, 13; 1 Pet. i. 25; Gen. i. 8); by the Word He made the universe (Ps. xxxiii. 6). The Medium of every external act of God (Heb. i. 1-3) in the physical and spiritual creations.

**Worm.** Not the earth worm (*Lumbricus terrestris*). Isa. li. 8: "the

moth ('ash) shall eat them up like a garment, and the worm (*sas*) shall eat them like wool." The *sas* is a species of MOTH [see]. *Rimmah* synonymous with *tolaah*; applied to the worm bred in the manna when kept more than a day (Exod. xvi. 20), *tola'im*, answering to *rimmah* (ver. 24); so in Job xxv. 6; maggots and larvae of insects which feed on putrefying matter (xvi. 26, xxiv. 20, vii. 5, xvii. 4); maggots were bred in Job's sores produced by elephantiasis. "Herod was eaten of worms" (Acts xii. 23). Josephus tells the same of Herod the Great (Acts ix. 8), and 2 Macc. ix. 9 of Antiochus Epiphanes. In Job xix. 26, Heb. "though after my skin (is destroyed) this (body) is destroyed," Job omits "body" because it was so wasted as not to deserve the name. The *tolaah* was to eat the grapes of apostate Israel (Deut. xxviii. 39); also Jonah's gourd (Jon. iv. 7). HELL [see] is associated with the "worm that dieth not," an image from maggots preying on putrid carcasses (Isa. lxvi. 24). Mark ix. 44, 46, 48, "THEIR worm" is the gnawing self reproach of conscience, ever continuing and unavailing remorse. The Lord Jesus represents here both the worm and those on whom it preys as never dying. Symbolising at once decay and loathsome humiliation, and this ever lasting.

**Wormwood:** *la'anan*, genus *Artemisia*. Four species in Palestine: *Nilotica*, *Judanca*, *Fruticosa*, and *Cinerea*. Metaphorical for bitter sorrow (Jer. ix. 15, fulfilled in Lam. iii. 15, 19); and evil with its bitter produce, or an apostate lurking in Israel and tainting others (Deut. xxix. 18; Prov. v. 4; Amos v. 7, rendered "hemlock"; Gr. *apsinthos*, Rev. viii. 11, the star which at the third trumpet fell upon the rivers and made them wormwood). Wormwood, though medicinal, if used as ordinary water would be fatal; heretical wormwood changes the sweet Silos of Scripture into deadly Marahs (Wordworth); contrast Exod. xv. 23, etc. *Abstinence* is literally embittering and destroying many hundreds of thousands in France and Switzerland.

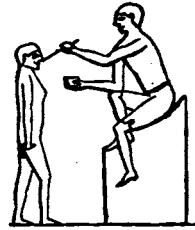
**Worshipper.** Gr. *neocoros*. "Temple keeper"; originally an attendant in charge of a temple. Then applied to cities devoted to the worship of some special idol, as Ephesus was to that of Diana (Acts xix. 35). In Nero's reign about the same date, A.D. 55 or 56, a coin is extant inscribed with *Neocoron Ephesion*, and on the reverse Diana's temple (Mionnet Inscr. iii. 93; Eckhel Doctr. Vet. Num. ii. 520). [See



SCULPTOR.

it out with a line . . . after the figure

of a man . . . he taketh the cypress and the oak, . . . he maketh a



PAINTING IDOL.

god and worshippeth it; he maketh it a graven image" (Isa. xlv. 10-15). **Wrestling.** [See GAMES.] "A wrestler with loins girt for the struggle" is the interpretation which



GREYHOUND.

Maurer puts upon the word transl. "greyhound" in Prov. xxx. 31. [See GREYHOUND.]

**Writing.** Egyptian HIEROGLYPHICS [see] are as old as the earliest monuments centuries before MOSES [see; and PENTATEUCH]. The Rosetta stone, containing a decree on Ptolemy Epiphanes in hieroglyphics, with a Greek translation alongside, furnished the key to their decipherment. Champollion further advanced the interpretation of hieroglyphics by means of the small obelisk found in the island of Philae by Belzoni, and brought to England by Banks. The inscription in Greek on the base is a supplication of the priests of Isis to king Ptolemy, to Cleopatra his sister, and Cleopatra his wife. The name *Ptolemy* in the hieroglyphic cartouche on the obelisk itself corresponds to the Greek *Ptolemy* on the base and also to the similar cartouche on the Rosetta stone. Comparison of this with the cartouche which was guessed from the corresponding Gr. on the base to be that for *Cleopatra* resulted in the discovery of several letters.

I  
PTOLEMEVS.  
1 2 3 4 5 6 7

II  
KLEOPATRA.  
1 2 3 4 5 6 7 8 9



The first letter in Ptolemus and the fifth in Cleopatra are P. So the first character in the cartouche I. and the fifth in II. are a square. This then represents P. The third letter in Ptolemus and the fourth in Cleopatra are O. The respective characters in the cartouches are the same;

a knotted cord therefore represents O. The fourth in Ptolemy and the second in Cleopatra are both L; so the characters in the cartouches, the lion therefore represents L.

The sixth and ninth letters in Cleopatra are both A, so the sixth and ninth characters in the cartouches are both a sparrowhawk; this then represents A.

The first letter in Cleopatra, C or K, is not in Ptolemy, so neither is the first character of the Cleopatra cartouche in the Ptolemy cartouche; the triangular block therefore is C or K.

The third character in the Cleopatra cartouche is a Nile reed blade, but the sixth in the Ptolemy cartouche is two such blades, therefore the single blade represents the short ē, third in Cleopatra; the two reeds represent the long ē, sixth in Ptolemæus, omitting s after L. Champollion therefore put down the fifth character in Ptolemæus a boat stand, and the seventh, a yoke, for S. Other names verified these two letters. Thus the whole name in hieroglyphics is Ptolémæus.

The eighth in Cleopatra is R, which does not occur in Ptolemy, so the character is not found in the Ptolemy cartouche; a human mouth therefore represents R.

The second letter in Ptolemy and the seventh in Cleopatra are both T, but the characters in the cartouches differ; a half sphere in Ptolemy, a hand in Cleopatra. Hence it results that the same sound has more than one representative; these are called homophones, and cause some confusion in reading. (See "Israel in Egypt": Seeley, 1854.)

The following shows the *Phonetic Letters of the Hieroglyphical Alphabet of Egypt*, with their equivalents, according to M. de Rongé, Lepsius, and Brugsch. (See Canon Cook's *Essay on Egyptian words in the Pentateuch*, vol. i. Specker's Comm.)

Egyptian.	Equivalent.	Heb.
	A . . . . .	X
	B . . . . .	U
	C . . . . .	J
	D . . . . .	T
	H . . . . .	T
	V . . . . .	J
	H, or CH hard	T
	T or TH . . . . .	D
	I or EE . . . . .	V
	K . . . . .	J
	L . . . . .	S
	X . . . . .	D

Egyptian.	Equivalent.	Heb.
	N . . . . .	J
	S . . . . .	D
	A, O, AO . . . . .	Y
	P, PH, or F . . . . .	D
	S or TS . . . . .	Z
	K . . . . .	P
	R . . . . .	T
	SH, S . . . . .	W
	TH or T . . . . .	T

Champollion was able to read upon the Zodiac of Denders the titles of Augustus Cæsar, confuting Dupuis' "demonstration" that its date was 4000 B.C.!

The traditions of Greece point to Phœnicia as its teacher of writing. The names and order of the Greek alphabetical letters are Semitic, and have a meaning in Semitic but none in Greek. Thus aleph (α, alpha) representing a means an ox. Beth, β, a house. Gimel, γ, a camel, etc. All indicate that a pastoral people were the originators of the alphabet. In an Egyptian monument a Hittite is named as a writer. Pentaour, a scribe of the reign of Rameses the Great soon after the exodus, composed a poem, engraved on the walls of the temple of Karnak. This mentions Chirapsar among the Kheta (i.e. the Hittites) as a writer of books. So Joshua took a Hittite city, Kirjath Sepher, "city of the book" (Josh. xv. 15); he changed the name to *Debir*, of similar meaning. The words for "write" (*kathab*), "book" (*sepher*), "ink" (*deyo*), belong to all Semitic dialects (except the Ethiopic and southern Arabic *tsachaqu* "write"); therefore writing in a book with ink must have been known to the earliest Semites before their separation into distinct clans and nations. Israel evidently knew it long before Moses. Writing is definitely mentioned first in Exod. xvii. 14; but in such a way as to imply it had been long in use for historic records, "write this for a memorial in the (Heb.) book." The account of the battle and of the command to destroy Amalek was recorded in the book of the history of God's dealings with Israel (comp. Num. xxi. 14, "the book of the wars of the Lord," xxxiii. 2. Also God's memorial book, Exod. xxxii. 32, 33). Writing was however for many centuries more used for preserving than circulating knowledge. The tables of stone written by the finger of God were laid up in the ark. The tables, as well as the writing, were God's work. The writing was engraved (*charuth*) upon them on both sides. The miracle was intended to indicate the imperishable duration of these words of God. Moses' song (Deut. xxxii.) was not circulated in writing, but "spoken in the ears

of the people" (xxii. 19, 22, 30); and by word of mouth they too were to transmit it to others. The high-priest's breastplate was engraved, and his mitre too, "holiness to the Lord" (Exod. xxxix. 14, 30). Under Joshua (xviii. 9) only one new document is mentioned, a geographical division of the land. In Jud. v. 14 Zebulun is described as having "marchers with the staff of the writer" (*sopher*) or *musterer of the troops*; such as are frequently portrayed on the Assyrian monuments (2 Kings xxv. 19; 2 Chron. xxvi. 11, "the scribe of the host"). The scribe and the recorder (*maskir*) were regular officers of the king (2 Sam. viii. 17, xx. 25). In Isa. xxix. 11, 12, the multitude have to go to one "knowing writing" (Heb. for "learned") in order to ascertain its contents; so by that time there were some at least learned in writing. By the time of Jeremiah letters are mentioned more frequently, and copies of Scripture had multiplied (Jer. viii. 8, xxix. 25, 29). The commercial and other tablets now discovered prove this.

Under the ancient empire of Egypt the governor of the palace and of the "house of manuscripts" was a very high official. The tutelary god of writing was Saph or Saphes (akin to Heb. *sepher*); a Pharaoh of the fifth dynasty is styled "beloved of Saph." [See ALPHABET on the Moabite stone, 896 B.C., bearing Heb. words and idiom in Phœnician letters.] Rawlinson fixes the invention 15 centuries B.C. The earliest monuments of Babylon reach back to 2300 B.C.; the language inscribed on them is Cushite or Ethiopian. [See BABYLON.] The Heb. alphabet consists of 22 letters; this was their number as early at least as David, who has acrostic psalms with all the 22; moreover the letters expressed numbers, as the Gr. letters did.

Besides alphabetic there is syllabic writing, as the Assyrian cuneiform, which has from 300 to 4000 letters. The process of growth and change is shown by recent studies of the Assyrian language. "The words by which these (Assyrian hieroglyphics) were denoted in the Turanian language of the Accadian inventors of the cuneiform system of writing became phonetic sounds when it was borrowed by the Semitic Assyrians, though the characters could still be used ideographically, as well as phonetically. When used ideographically, the pronunciation was of course that of the Assyrians." (Sayce's *Assyrian Grammar*.) Then to these original ideographs were added the formal parts expressive of case, pronominal, and other relations. The latest examples of cuneiform writing belong to the Arsacids, in the century before Christ ("Academy," Aug., 1878).

The square Hebrew characters now used came from Babylon probably after the Babylonian captivity, under Ezra. The Semitic alphabets have only consonants and three consonant-like vowels, aleph, vau, yod, and are written from right to left. There are two chief classes. (1)





of seasons in which the same recur yearly. The 360 day year, 12 months of 30 days each, is indicated in Dan. vii. 25, xii. 7, time (i. e. one year) times and dividing of a time, or 3½ years; the 48 months (Rev. xi. 2), 1360 days (chap. v. 8, xii. 6). The Egyptian vague year was the same, without the five intercalary days. So the year of Noah in Gen. vii. 11, 24, viii. 3, 4, 13; the interval between the 17th day of the second month and the 17th of the seventh month being stated as 150 days, i. e. 30 days in each of the five months. Also between the tenth month, first day, and the first day of the first month, the second year, at least 54 days, viz. 40 + 7 + 7 (Gen. viii. 5, 6, 10, 12, 13). Hence we infer a year of 12 months. The Hebrew month at the time of the exodus was lunar, but their year was solar. [See WRIGHTS AND MEASURES, on P. Smyth's view of the year marked in the great pyramid.] The Egyptian vague year is thought to be as old as the 12th dynasty [see EGYPT]. The Hebrew religious year began in spring, the natural beginning when all nature revives; and the season also of the beginning of Israel's national life, when the religious year's beginning was transferred from autumn to spring, the month Abib or Nisan (the name given by later Hebrews: Exod. xii. 2, xiii. 4, xiii. 15, 16, xxxiv. 18, 22). The civil year began at the close of autumn in the month Tisri, when, the fruits of the earth having been gathered in, the husbandman began his work again preparing for another year's harvest, analogous to the twofold beginning of day at sunrise and sunset. "The feast of ingathering in the end of the year" (xxiii. 16) must refer to the civil or agrarian year. The Egyptian year began in June at the rise of the Nile. Hebrew sabbatic years and jubilees were counted from the beginning of Tisri (Lev. xxv. 9-17). The Hebrew year was as nearly solar as was compatible with its commencement coinciding with the new moon or first day of the month. They began it with the new moon nearest to the equinox, yet late enough to allow of the firstfruits of barley harvest being offered about the middle of the first month. So Josephus (Ant. iii. 10, § 5) states that the passover was celebrated when the sun was in Aries. They may have determined their new year's day by observing the heliacal or other star risings or settings marking the right time of the solar year (comp. Jud. v. 20, 21, Job xxxviii. 31). They certainly after the captivity, and probably ages before, added a 13th month whenever the 12th ended too long before the equinox for the offering of the firstfruits to be made at the time fixed. [See JUBILEE.]

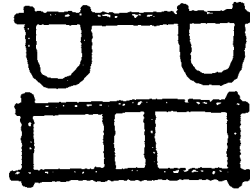
In Exod. xxiii. 10, Deut. xxxi. 10, xv. 1, the sabbatical year appears as a rest to the land (no sowing, reaping, planting, pruning, gathering) in which its ownership was in abeyance, and its chance produce at the service of all comers.

Debtors were released from obligations for the year, except when they could repay without impoverishment (Deut. xv. 2-4). Trade, handicrafts, the

chase, and the care of cattle occupied the people during the year. Education and the reading of the law at the feast of tabernacles characterized it (Deut. xxxi. 10-13). The soil lay fallow one year out of seven at a time when rotation of crops and manuring were unknown; the habit of economising corn was fostered by the institution (Gen. xli. 48-56). Israel learnt too that absolute ownership in the land was Jehovah's alone, and that the human owners held it in trust, to be made the most of for the good of every creature which dwelt upon it (Lev. xxv. 23, 1-7, 11-17, Exod. xxiii. 11, "that the poor may eat, and what they leave the beasts," etc.). The weekly sabbath witnessed the equality of the people as to the covenant with Jehovah. The jubilee year witnessed that every Israelite had an equal claim to the Lord's land, and that the hired servant, the foreigner, the cattle, and even wild beasts, had a claim. The whole thus indicates what a blessed state would have followed the sabbath of paradise, had not sin disturbed all. During 70 sabbath years, i. e. 490, the period of the monarchy, the sabbath year was mainly slighted, and so 70 years' captivity was the retributive punishment (2 Chron. xxxvi. 20, 21; Lev. xxvi. 34, 35, 43). Alexander the Great and Julius Cæsar exempted the Jews from tribute on the sabbatical year (Josephus Ant. xi. 8, § 6, xv. 10, § 6; comp. 16, § 2, xv. 1, § 2; comp. also under Antiochus Epiphanes, 1 Mac. iv. 49); the institution has no parallel in the world's history, and would have been submitted to by no people except under a Divine revelation. The day of atonement on which the sabbatical year was proclaimed stood in the same relation to the civil year that the passover did to the religious year. The new moon festival of Tisri is the only one distinguished by peculiar observance, which confirms the view that the civil year began then. The Hebrews divided the year into "summer and winter" (Gen. viii. 22, Ps. lxxiv. 17, Zech. xiv. 8), and designated the earth's produce as the fruits of summer (Jer. viii. 20, xl. 10-12; Mic. vii. 1). Abib "the month of green ears" commenced summer; and the seventh month, Ethanim, "the month of flowing streams," began winter. The *atze-reth* or "concluding festival" of the feast of tabernacles closed the year (Lev. xxiii. 34). Both the spring feast in Abib and the autumn feast in Ethanim began at the full moon in their respective months. [See MONTH, SABBATICAL YEAR, JUBILEE.] The observances at the beginning festival of the religious year resemble those at the beginning festival of the civil year. The passover lamb in the first month Abib corresponds to the atonement goats on the tenth of Tisri, the seventh month. The feast of unleavened bread from the 15th to the 21st of Abib answers to the feast of tabernacles from the 15th to 22nd of Tisri. As there is a sabbath attached to the first day as well as to the seventh, so the first and the seventh month

begin respectively the religious and the civil year.

**Yoke**—*mot*, the wooden bow (oi), bound to the ox's neck: the two are



OR YOKES

combined, "bands of the yoke" (Lev. xxvi. 13; Esak. xxxiv. 27; Jer. ii. 20, rather "thou hast broken the yoke and burst the bands which I laid on thee," i. e. My laws, setting them at defiance, chap. v. 5, Pa. ii. 3). Contrast the world's heavy yoke (1 Kings xii. 4, 9, 11; Isa. ix.



YOKES AND STRAP.

11) with Christ's "easy yoke" (Matt. xi. 29, 30). *Tæmed*, a pair of oxen (1 Sam. xi. 7), or asses (Jud. ix. 10); a couple of horsemen (Isa. xxi. 7); also what land a pair of oxen could plough in a day (Isa. v. 10, "ten acres," lit. ten yokes; Latin *jugum, jugerum*; 1 Sam. xiv. 14).

Z

**Zaanaim, plain of.** Rather "oak" or "terebinth of Z.," *ælon* (Jud. iv. 11). Zaanannim (Josh. xix. 33). Heber the Kenite pitched his tent unto it when Sisera took refuge with his wife Jael. Near Kedesh Naphtali; "the plain of the swamp" (Targum). The Talmud (Megillah Jerus. i.) identifies it with *Agniya* (*agnis* means swamp) *hak Kodesh*, the marsh on the northern border of lake *Huleh*; still the Bedouins' favourite camping ground. Stanley, however, conjectures the "green plain with massive terebinths," adjoining on the S. the plain containing the remains of Kedesh. Possibly from a Heb. root "to load beasts" as nomads do. But as the Kedesh meant in Jud. iv. is that on the shores of the sea of Galilee, only 16 miles from Tabor the scene of the battle, and within the bounds of Naphtali, the place called *Bessum* in the plain (between this Kedesh and Tabor (identical with *Bitzaanaim*, and near Adami [Josh. xix. 33], now *ed Dameh*, and Nekeb now *Nakib*) doubtless answers to Zaanaim. Thus Sisera's fight will be but for five or six miles from the scene of his defeat, not too far for one already fatigued, and in a line just opposite to that of the pursuit of his army towards Harosheth. [See KEDESH, KADESH.] (Pal. Expl. Qy. Stat., Oct. 1877, p. 191, 192.)

**Zaanan.** Zenan, in the low hill country (shephelah) of Judah (Josh.