

of Babylon (Jer. xxxiv. 7). Ganneau fixes it at Ellar, half way between Jerusalem and Beit Jibrin; Conder at Deir el Aashek (the monastery of the lover), S. of Sorek valley, eight miles N. of Shochoh (Shuweikeh). A road leads to it from Elah valley.

**Azel.** 1 Chron. viii. 37, 38; ix. 43, 44.

**Azem:** **Ezem.** A city S. of Judah; afterwards allotted to Simeon (Josh. xv. 29, xix. 3).

**Azzad.** Ezra ii. 12, viii. 12; Neh. vii. 17, x. 15.

**Aziel.** Contracted from Jaazel (1 Chron. xv. 18, 20).

**Aziza.** Ezra x. 27.

**Azmaveth.** 1. 2 Sam. xxiii. 31, 1 Chron. xi. 83. 2. 1 Chron. viii. 36, ix. 42, xii. 3. 3. 1 Chron. xii. 3. 4. 1 Chron. xxvii. 25. 5. A place in Benjamin (Ezra ii. 24). Beth-Azmaveth (Neh. vii. 28, xii. 29). The singers from it built villages round Jerusalem.

**Azmon.** On the S. border of Palestine, near the torrent of Egypt, *wady el Arish* (Num. xxxiv. 4, 5; Josh. xv. 4).

**Aznoth-Tabor**=*the ears* (earlike summits) of *Tabor*. Marking the boundary of Naphtali (Josh. xix. 24).

**Azor.** Matt. i. 13; 14.

**Azriel**=*God my help*. Like the Carthaginian Hasdrubal=Baal his help. 1. 1 Chron. v. 24. 2. 1 Chron. xxvii. 19. 3. Jer. xxxvi. 26.

**Azrikam.** 1. 1 Chron. iii. 23. 2. 1 Chron. viii. 88. 3. 1 Chron. ix. 14. 4. Governor of Ahaz's house; slain by Zichri, a mighty man of Ephraim (2 Chron. xxviii. 7).

**Azubah.** 1. 1 Chron. ii. 18, 19. 2. 1 Kings xxii. 42.

**Azur:** **Azzur.** 1. Jer. xviii. 1. 2. Ezek. xi. 1. 3. Neh. x. 17.

**Azzah.** The right designation of the Philistine city (Deut. ii. 23, 1 Kings iv. 24, Jer. xxv. 20). Elsewhere less accurately read Gaza.

**Azzan.** Num. xxxiv. 26.

**B**

**Baal.** The chief male deity, as Ash-toreth is the chief goddess, of the Canaanites and Phœnicians. Baalim, the plural form, expresses the various aspects of B., as different localities



BAAL.

viewed him. B. is also associated with ASHERAH [see], inaccurately translated "THE GROVE" or "groves" (Jud. iii. 7; 2 Chron. xxxiii. 3, xxxiv. 4; 2 Kings xxii. 5, 6). B. means *lord*, in the sense *owner, possessor*; but Adon means *lord, master*. The Heb. article distinguishes the proper name B. from the common noun; *Bel*, the Babylonian idol (Isa. xvi. 1), is akin. Midian and Moab, as early as Moses' time, tempted Israel, by Balaam's devilish counsel (Rev. ii. 14, Josh. xiii. 22, Num. xxv. 15), to worship

the phase of the deity called Baal-peor (Num. xxv.), from *pe'or*, "*aperire hymenem virginium*," answering to the Latin Priapus. Fearful licentiousness not only was sanctioned, but *formed part of the worship*. A plague from Jehovah destroyed 24,000 Israelites in consequence, and was only stayed by the zeal of Phinehas. Moses subsequently, when warning the people from this example, notices no circumstance of it but one, which, though in the original narrative not stated, was infinitely the most important to advert to, but which none but spectators of the fact, perfectly acquainted with every individual concerned in it, could possibly feel the truth of. "Your eyes have seen what Jehovah did because of Baal-peor, for all the men that followed Baal-peor the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day" (Deut. iv. 3). For Moses to have used this argument was extremely natural; but if a forger had asserted this at hazard, and put it in Moses' mouth, it seems very strange that it is the only circumstance he should forget to notice in the direct narrative, and the only one he should notice in his reference to it (Graves, Pentateuch, i. 4). B. worship prevailed much in Israel, except during Gideon's judgeship (hence called Jerubbaal, "let B. plead"), up to Samuel's time (Jud. ii. 10-13, vi. 26-32, viii. 33, x. 6-10). At Samuel's reproof they put away this worship (1 Sam. vii. 4). Solomon brought back Ashtoreth worship to please his foreign wives. Ahab, king of Israel, under Jezebel's influence (daughter of Ethbaal, priest of B. and king of Zidon), established the worship of B. and Asherah ("the groves"); 1 Kings xvi. 31-33, xviii. 19-22. Elijah successfully for a time resisted it. His influence and that of king Jehoshaphat produced its effect in the following reign and that of Jehu. It was laid aside for Jeroboam's calves, under Jehoram, Ahab's son (2 Kings iii. 2), and under Jehu (x. 28); but for the most part prevailed until the Lord in vengeance removed the ten tribes from their land (2 Kings xvii. 16). B. worship also in Judah found entrance under Ahaz (2 Chron. xxviii. 2, 3), but was suppressed by Hezekiah (2 Kings xviii. 4). Manasseh sought to bring Judah to the same state of B. worship as Israel had been under Ahab (2 Kings xxi. 3; comp. Mic. vi. 16). Josiah made a thorough eradication of it (2 Kings xxiii. 4-14). A remnant of it and an effort to combine idolatry with Jehovah worship still in part survived till the final purgation of all tendency to idols was effected by the severe discipline of the Babylonian captivity (Zeph. i. 4-6). The Heb. for "Sodomites" (1 Kings xiv. 24, xv. 12, xxii. 46; 2 Kings xxiii. 7) is *qudeeshim*, "those consecrated" to the vilest filthiness, which constituted part of the sacred worship! Flat roofs at Jerusalem were often used as altars (Jer. xxxii. 29). "Standing images," or possibly *pillars* or *obelisks* (*mat-*

*zebah*) were his symbols (1 Kings xiv. 23; 2 Kings xviii. 4, xxiii. 14; Mic. i. 13). "Sun images" (*hammanim*, Isa. xvii. 8, xviii. 9; 2 Chron. xxxiv. 4) "were on high above the altars" of B. (Jer. xliii. 13); "the images of Bethshemesh," literally "the pillars (obelisks) of the house of the sun." At Tyre one title was *Malquereth* "King of the city." In a Maltese inscription, *Melkart*, lord of Tyre, is identified with "Hercules, the prince leader" of the Greeks; from *melek* "king," and *quereth* "of the city." Tyre's colonies (Carthage, etc.) honoured Melkart, the god of the mother city; the name appears in *Hamilcar*. An inscription at Palmyra names him B. Shemesh, owner of the sun. Philo says his title among the Phœnicians was *Beel-samen* (*shamain*), "owner of the heavens." Plautus also in his *Pœnulus* calls him *Bal-samen*. Contrast Melchizedek's title for Jehovah, "Possessor [Quonch: not B.] of heaven and earth" (Gen. xiv. 19). High places were chosen for B. worship, and human victims were sometimes offered as burnt offerings (Jer. xix. 5). The worshippers wore peculiar vestments (2 Kings x. 22). They gashed themselves with knives at times to move his pity (1 Kings xviii. 26-28). The name appears in *Asdrubal* (*help of B.*), Hannibal (*grace of B.*), Adherbaal, Ethbaal. His generating, vivifying power is symbolised by the sun (2 Kings xxiii. 5), as Ashtoreth is by the moon, Venus, and the heavenly hosts.

**BAAL-BERITH.** Worshipped at Shechem by Israel after Gideon's death (Jud. viii. 33, ix. 4) = *B. in covenant*, viz. with his worshippers; or perhaps a compromise, to combine B. with the "covenant" of *Jehovah*.

**BAAL-GAD**=*B. the fortune bringer*, the planet Jupiter (Isa. lxxv. 11 marg.). "Gad" is the Babylonian god of fortune, Bel. The Arabs called it "the greater good fortune"; and "Meni," the planet Venus, answers to "the lesser good fortune." The city (Josh. xi. 17) bears the same name.

**BAAL-HAMON**=*the owner of a multitude*, the sun god, and a city where Solomon had a vineyard with a multitude of vines. In mount Ephraim, not far N. of Samaria (comp. Isa. xxviii. 1, S. of Sol. viii. 11).

**BAALHANAN**=*"B. is gracious"*. Contrast *Johannes*, "Jehovah is gracious." 1. An early king of Edom (Gen. xxxvi. 38, 39), son of Aehbor. 2. David's officer over his olive and sycamores in the shephelah (low plain). Of Gederah (Josh. xv. 46), or Bethgader (1 Chron. ii. 51).

**BAALZEBUB; BEEZLEBUB.** Worshipped at Ekron; consulted by Ahaziah as to his recovery, for which Jehovah by Elijah declared he should die (2 Kings i. 2, 3, 10). "Lord of flies," i.e., *avertor of the plague of flies*, which often caused such ravages. A seal found near Gaza by De Hase represents a human figure with four wings like those of a fly, in low relief, probably the god of Ekron. BEEZLEBUB [see] was the Jewish contemptuous term, by a slight alter-

ation, for Beelzebub; i.e., *god of dung*.

**BAAL**: as applied to places. It sometimes refers to B.'s worship there; sometimes it means that the place possesses some attribute denoted by the other part of the compound. It is a Canaanite not Heb. term: applied to the men of Jericho whilst Canaanites (Josh. xxiv. 11), "the men [*baali*, possessors, occupants] of Jericho." Also "the men [*baali*, occupants] of Shechem," the ancient city of the *Hivite* Hamor (Jud. ix. 2-51); the occupants of Keilah, bordering on heathendom (1 Sam. xxiii. 11, 12); Uriah the *Hittite*; "lords of the heathen" (Isa. xvi. 8). So strong was Israelite orthodox feeling against the name, that they altered names in which it occurred: Jerubbaal into Jerubbesheth, Meribbaal into Mephibosheth: comp. Hos. i. 16. "At that day, saith Jehovah, thou shalt call Me Ishi, and shalt call Me no more Baali." Though both express "my husband," yet *Baali* by being used for the images of B. whose name ought not to be taken up into the lips (Ps. xvi. 4), was to be renounced for the unambiguous *Ishi*.

**BAAL**. A town of Simeon (1 Chron. iv. 33), identical with BAALATH BEER (Josh. xix. 8), i.e. B. of the well, holy well. Also called RAMATH NEGBE, "the heights (Ramath) of the S." (Negbe), a parched region (Josh. xix. 8).

**BAALAH** (the Canaanite designation) = KIRJATH JEKIM, or KIRJATH BAAL, now *Kariat el Enab* (Josh. xv. 9, 10, 11 ("Mount B."), 60); supposed by many to be Emmaus. In 2 Sam. vi. 2 called BAAL of Judah; Josh. xix. 3 Balah; 1 Chron. iv. 29 BILHAR.

**BAALATH**. A town of Dan, enlarged by Solomon (1 Kings ix. 18, 2 Chron. viii. 6).

**BAAL GAD**. A Canaanite sanctuary of Baal, as "the lord of fortune." The N.W. limit of Josue's victories, as Hamath was the N.E. limit (Josh. xi. 17, xii. 7, xiii. 5). "Under mount Hermon, in the valley of Lebanon," still retaining the Heb. name for "the valley," *el buka'a*, between Lebanon and Antilebanon. Probably now *Banias*, at the fountain which is one of the Jordan's sources, formerly a sanctuary of Pan. Baalbek (=the city of the sun) is situated too far N. at the lowest declivity of Antilibanus to be identified with B.

**BAAL HAZOR** = *Baal's village*. A Canaanite idol sanctuary on the borders of Ephraim and Benjamin. There Absalom had his sheep farm, and invited all David's sons to feast at his sheepshearing, and killed Amnon (2 Sam. xiii. 23).

**BAAL HERMON**: Jud. iii. 3, 1 Chron. v. 23 (translate "B. Hermon, even Senir, even mount Hermon"). The mountain had three names (Deut. iii. 9); B. H. was probably one used among the Phœnician worshippers of Baal, whose sanctuary BAAL GAD [see] was at the base of the mountain.

**BAAL MEON** = *owner of an habitation*. Reuben in occupying it along with Nebo (Num. xxxii. 38) changed the names, probably for the idol

name *Baal* substituting *Beth Meon*. Ezekiel (xxv. 9) calls it a city on Moab's frontiers, and with Beth-jeshimoth and Kirjathaim, "the glory of the country." The reputed birth-place of Elisha. Jerome describes it as a very large village, nine miles from Heshbon. The famous Moabite stone of Dibon mentions that as Omri made Medeba a military centre for opposing Moab, so Mesha occupied Baal Meon as his centre for assailing Israel; "I Mesha, son of Kamos (Chemosh), fortified Baal Meon, and I besieged and took Kirjathaim and Nebo," etc.

**BAAL PERAZIM** = *lord of breaches*, where Jehovah broke forth on David's enemies, the Philistines, as a breach (bursting forth) of waters (2 Sam. v. 20, 1 Chron. xiv. 11). Comp. Isa. xxviii. 21, "mount Perazim"; once the idol *Baal's* high place, henceforth it was to be noted for Jehovah's bursting forth on David's idolatrous foes.

**BAAL SHALISHA** = *lord of Shalisha* (2 Kings iv. 42, 1 Sam. ix. 4). Not far from Gilgal, Baith Sarisa in the LXX. The Onomasticon makes it about 15 Roman miles N. of Lydda (Diospolis). The ruin Sirisia exactly corresponds to this; the fellahin interchange *l* and *r* often. It lies in the low district, where, as the Talmud says, the fruits ripen early.

**BAAL TAMAR** = *lord of a palm tree* (Jud. xx. 83), near Gibeah of Benjamin. Deborah's palm tree (Jud. iv. 4) was between Ramah and Bethel, in this neighbourhood. The battle at Baal Tamar was prior to her time, 1406 B.C.

**BAAL ZEPHON**. In Egypt, where Israel encamped before Pharaoh overtook them at the Red Sea (Ezek. xiv. 2, 9; Num. xxxiii. 7), W. of the gulf of Suez, below its head. Migdol and Baal Zephon were opposite one another, Baal Zephon being behind Pihahiroh in relation to the Israelites. Gesenius explains the name = *sacred to Typhon*; others from the root *tzaphah*, "to watch" = "watchtower," as Migdol also means "tower."

**Baalis**. King of the children of Ammon, at the time of Nebuchadnezzar's destruction of Jerusalem. He hired Ishmael to slay Gedaliah, who was appointed by the king of Babylon governor over the cities of Judah (Jer. xl. 14).

**Baana**. 1. 1 Kings iv. 12. 2. Neh. iii. 4.

**Baanah**. 1. Son of Rimmon, a Benjamite. With his brother Rechab, he murdered Ishbosheth; they were slain in turn by David, their hands and feet cut off, and their bodies hung over the pool at Hebron (2 Sam. iv. 2-9). 2. 2 Sam. xxiii. 29, 1 Chron. xi. 30. 3. 1 Kings iv. 16. 4. Ezra ii. 2; Neh. vii. 7, x. 27.

**Baara**. 1 Chron. viii. 8.

**Baaseiah**. 1 Chron. vi. 40.

**Baasha**. Son of Ahijah, of Issachar, first of the second dynasty of kings of the ten tribes' northern kingdom, which supplanted Jeroboam's dynasty (1 Kings xv. 27). Gesenius explains the name = *wicked*: others from *ba'ah*, "he who seeks"; *sha'ah*, "he who lays waste." Though the instru-

ment of God's vengeance on the seed of Jeroboam who both "sinned and made Israel to sin," "leaving not to Jeroboam any that breathed," he walked in the same sinful way. Therefore the word of Jehovah came to Jehu son of Hanani: "Forasmuch as I exalted thee out of the dust [which implies that he was of low origin], and made thee prince over My people Israel; and thou hast walked in the way of Jeroboam, and hast made My people Israel to sin . . . Behold, I will take away the posterity of B. and his house . . . him that dieth of B. in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat" (1 Kings xvi. 1-4, 7, 8-14). As he conspired against king Nadab, son of Jeroboam, who was besieging the Philistine town of Gibeon, and slew all Jeroboam's seed, so Zimri, a servant, conspired against B.'s son, Elah, and slew all B.'s house, "leaving him not one of his kinsfolk or of his friends." Retribution in kind. God did not the less punish B. "because he killed Nadab," though in his killing Nadab he was unconsciously fulfilling God's purpose; the motive is what God looks to, and B.'s motive was cruel selfish ambition, reckless of bloodshed if only it furthered his end. His chief act in his reign was "he built Ramah, that he might not suffer any to go out or come in to Assa, king of Judah" (1 Kings xv. 17). It might seem strange that Judah, so much weaker numerically, should not have kept Ramah, as a fortress to guard against invasion by Israel, numerically the stronger state. Instead, the people of Judah took away the stones and timber of Ramah to build Geba of Benjamin and Mizpah. An incidental notice explains it (1 Kings xii. 26): "Jeroboam said in his heart, Now shall the kingdom return to the house of David if this people go up to do sacrifice in the house of Jehovah at Jerusalem." Further, in 2 Chron. xi. 18-17 we read, "the priests and Levites in all Israel resorted to Rehobam out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord . . . And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehobam the son of Solomon strong." Israel's king B. was naturally anxious to stop this continuous drain of the best out of the northern kingdom, and reared Ramah, which commanded the N. road from Jerusalem, into a fortress for the purpose. Judah's king was equally anxious to remove (his obstacle put to the influx from Israel of those God fearing men, who would so materially strengthen his kingdom. The happy dovetailing of the incidental Scripture notices just mentioned into this solution of the difficulty is a proof of the truth of the narrative. B.

reigned 24 years, and had the beautiful city Tizrah for his capital. (S. of Sol. vi. 4.)

**Babel, Babylon.** *Babel* (Heb.) means Babylon; so that "the tower" should be designated "the tower of B." Capital of the country *Shinar* (Genesis), Chaldaea (later Scriptures). The name as given by Nimrod (Gen. x. 10), the founder, means (*Bab-il*); "the gate of the god *Il*," or simply "of God." Afterwards the name was attached to it in another sense (Providence having ordered it so that a name should be given originally, susceptible of another sense, signifying the subsequent Divine judgment), Gen. xi. 9; *babel* from *balal*, "to confound;" "because the Lord did there confound the language of all the earth," in order to counteract their attempt by a central city and tower to defeat God's purpose of the several tribes of mankind being "scattered abroad upon the face of the whole earth," and to constrain them, as no longer "understanding one another's speech," to disperse. The Talmud says, the site of the tower of B. is Borsippa, the *Birs Nimrud*,  $7\frac{1}{2}$  miles from Hillah, and 11 from the northern ruins of Babylon. The French expedition found at Borsippa a clay cake, dated the 30th day of the 6th month of the 16th year of Nabonid. Borsippa (the Tongue Tower) was a suburb of Babylon, when the old B. was restricted to the northern ruins. Nebuchadnezzar included it in the great circumvallation of 480 stadia. When the outer wall



BIRS NIMROD.

was destroyed by Darius Borsippa became independent of Babylon. Nebuchadnezzar's temple or tower of Nebo stood on the basement of the old tower of B. He says in the inscription, "the house of the earth's base [the basement substructure], the most ancient monument of Babylon I built and finished; I exalted its head with bricks covered with copper . . . the house of the seven lights [the seven planets]; a former king 42 ages ago built, but did not complete its head. Since a remote time people had abandoned it, without order expressing their words; the earthquake and thunder had split and dispersed its sundried clay." The substructure had a temple sacred to Sin, god of the month (Oppert). The substructure is 600 Babylonian ft. broad, 75 high; on it Nebuchadnezzar built seven other stages. God had intimated His will that "the earth should be divided," the several tribes taking different routes, in the days of Peleg (= *division*), born 100 years after the flood (Gen. x. 25, 32; Deut. xxxii. 8). Another object the B. builders sought was to "make

themselves a name"; self relying pride setting up its own will against the will of God, and dreaming of ability to defeat God's purpose, was their snare. Also their "tower, whose top [pointed towards, or else reached] unto heaven," was designed as a self deifying, God defying boast. Comp. Isa. xiv. 13; God alone has the right to "make Himself a name" (Isa. lxiii. 12, 14; Jer. xxxii. 20). They desired to establish a grand central point of unity. They tacitly acknowledge they have lost the inward spiritual bond of unity, love to God uniting them in love to one another. They will make up for it by an outward forced unity; the true unity by loving obedience to God they might have had, though dispersed. Their tower towards heaven may have marked its religious dedication to the heavens (sabeanism, worship of the *saba*, the hosts of heaven), the first era in idolatry; as also the first effort after that universal united empire on earth which is to be realized not by man's ambition, but by the manifestation of Messiah, whose right the kingdom is (Ezek. xxi. 27). "The Lord came down to see the city and the tower, which the children of men builded," i.e. (in condescension to human language), Jehovah took judicial cognizance of their act: their "go to, let us," etc. (ver. 3, 4), Jehovah with stern irony meets with His "Go to, let us," etc.

The cause of the division of languages lies in an operation wrought upon the human mind, by which the original unity of feeling, thought, and will was broken up. The one primitive language is now lost, dispersed amidst the various tongues which have severally appropriated its fragments, about to rise again with reunited parts in a new and heavenly form when Jehovah will "turn to the people a pure language, that they may all call upon the name of Jehovah, to serve Him with one consent" (Zeph. iii. 9). "And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one" (Zech. xiv. 9). The fact that the Bible names in Gen. i.-x. are Heb. does not prove it the primitive tongue, for with the change of language the traditional names were adapted to the existing dialect, without any sacrifice of truth. The earnest of the coming restoration was given in the gift of tongues at pentecost, when the apostles spake with other tongues, so that "devout men out of every nation under heaven" heard them speak in their own tongues "the wonderful works of God." The confusion of tongues was not at random, but a systematic distribution of languages for the purpose of a systematic distribution of man in emigration. The dispersion was orderly, the differences of tongue corresponding to the differences of race: as Gen. x. 5, 20, 31, "By these were . . . the Gentiles divided in their lands, every one after his tongue, after their families in their nations."

ORIGIN. Genesis (x. 8-10) represents Nimrod as the son of Cush (Ethiopia),

and that "the beginning of his kingdom was B. (Babylon)" Bunsen held that there were no Cushites out of Africa, and that an "Asiatic Cush existed only in the imagination of biblical interpreters," and was "the child of their despair." But the earliest Babylonian monuments show that the primitive Babylonians whose structures by Nebuchadnezzar's time were in ruins, had a vocabulary undoubtedly Cushite or Ethiopian, analogous to the Galla tongue in Abyssinia. Sir H. Rawlinson was able to decipher the inscriptions chiefly by the help of the Galla (Abyssinian) and Mahra (S. Arabian) dialects. The system of writing resembled the Egyptian, being pictorial and symbolic, often both using the same symbols. Several words of the Babylonians and their kinsmen the Susianians are identical with ancient Egyptian or Ethiopic roots: thus, *hyk* or *hak*, found in the Egyptian name *hyksos* or shepherd kings, appears in Babylonian and Susianian names as *khak*. *Turkhak* is common to the royal lists of Susiana and Ethiopia, as Nimrod appears in those of both Babylon and Egypt. As Ra was the Egyptian sun-god, so was Ra the Cushite name of the supreme god of the Babylonians. Traces appear in the Babylonian inscriptions of all the four great dialects, Hamitic, Semitic, Aryan, and Turanian, which show that here the original one language existed before the confusion of tongues. The Babylonian and Assyrian traditions point to an early connection between Ethiopia, S. Arabia, and the cities on the lower Euphrates near its mouth. A first Cushite empire (Lenormant quoted by G. Rawlinson) ruled in Babylonia centuries before the earliest Semitic empire arose. Chedorlaomer (or Lagomer, an idol), king of Elam, is represented in Gen. xiv. as leader of the other kings including the king of Shinar (Babylonia). Now Assyrian cuneiform inscriptions show that Elam (Elymais or Susiana, between Babylonia and Persia) maintained its independence through the whole Assyrian period, and that at a date earlier than that commonly assigned to Abraham (2236 B.C.) an Elamite king plundered Babylonia. About this date a Babylonian king is designated in the inscriptions "ravager of Syria." Originally "the gate of the god's" temple, whereat justice used to be ministered, B. or Babylon was secondary in importance at first to the other cities, Erech, Ur, and Ellasar. The earliest seat of the Chaldeans' power was close on the Persian gulf; as Berosus, their historian, intimates by attributing their civilization to Oannes the fish god, "who brought it out of the sea." Naturally the rich alluvial soil near the mouth of great rivers would be the first occupied. Thence they went higher up the river, and finally fixed at Babylon, 300 miles above the Persian gulf, and 200 above the junction of the Tigris with the Euphrates.

SIZE AND GENERAL FEATURES. So extensive was it that those in the centre knew not when the extremities were

captured (Jer. li. 31). Herodotus gives the circumference as 60 miles, the whole forming a quadrangle, of which each side was 15. M. Oppert confirms this by examinations on the spot, which show an area within the wall of 200 square miles. The arable and pasture land within was enough to supply all its inhabitants' requirements. The population has been conjectured at 1,200,000. The wall was pierced with 100 gates of brass, 25 on each side (Isa. xlv. 2). The breadth and height of the walls (the latter almost as great as that of the dome of St. Paul's Cathedral; 350 ft. high, 87 broad) are alluded to in Jer. li. 53, 53. A deep wide moat of water surrounded the wall, the 30 lower courses of bricks were wattled with reeds, and the whole cemented with hot asphalt from Is (Hit). The streets crossed at right angles, the cross streets to the Euphrates being closed at the river end by brazen gates. The temple of Belus was a kind of pyramid, of eight square towers, one above the other, the basement tower being 200 yards each way, and a winding ascent round the tower leading to the summit, on which was a chapel sacred to the god but containing no statue. (Does not this favour the view that the words "whose top . . . unto heaven" mean that it was dedicated to the visible heavens, to which it pointed, and of which therefore it needed no symbol or image?) The "hanging gardens" were a square of 400 ft. each way, which rose in terraces, the topmost being planted with large trees. So the monuments of Nineveh speak of the mounds of the palaces being planted with rows of fir trees. Comp. Nah. ii. 3, "the fir trees shall be terribly shaken." Oppert thinks that the lesser measurement of the interior of Babylon given by Strabo, Ctesias, etc., is due to their giving the measurement of Herodotus' inner wall, which alone remained in their day; Herodotus speaks of the outer wall which could be traced in his time. Movable platforms of wood, stretching from stone pier to stone pier, formed a bridge uniting the two parts of the city. Ctesias says there were 250 towers on the walls to guard the weakest parts. In the midst of each half of the city were fortifications, in one the palace, in the other the temple, of Belus. On the W. of the city was an artificial lake, into which the river was turned during the erection of the bridge; when the river was brought back the lake as a marsh defended the city. Herodotus says the Greeks learned from B. the pole, the sundial, and the division of the day into twelve parts. The first eclipse on record, a lunar one, was accurately observed at B., March 19th, 721 a.c. Ptolemy has preserved an account of lunar eclipses as far back as this date. Numerous canals intersected the country for drainage and irrigation. Ps. cxxvii. 1, "By the waters of Babylon . . . we hanged our harps upon the willows in the midst thereof." The largest, the royal canal, navigable to merchant vessels, connected the Euphrates and Tigris.

**SITES AND PRESENT STATE.** Five miles above Hillah, on the left bank of the Euphrates, enormous mounds mark the site of the capital of S. Babylonia. The principal are three of unbaked brickwork; *Babil*, the *Kasar* or palace, and a high mound now surmounted by the tomb of *Amram ibn Alb*; two parallel lines of rampart, on the E. and parallel to the river, and enclosing between them and it the chief ruins; lower lines immediately on the river (which runs from N. to S.) and W. of the ruins, also a line on the N.; a separate heap in a long valley (perhaps the river's ancient bed); two lines of rampart meeting at a right angle, and forming with the river a triangle enclosing all the ruins except *Babil*. On the W. or right bank of the river the remains are few. Opposite the Amram mound there is a kind of enclosed building. Scattered mounds of the same date with the general mass upon the river exist throughout the region. The *Birs Nimrud* (by G. Smith regarded as the tower of B.) six miles S.W. of Hillah, and six from the Euphrates, is the most remarkable, 153½ ft. high and 2000 round the base; surmounted by a tower. It is rent in two nearly the whole way down, and bears traces of fire. G. Smith reads an Assyrian fragment of writing in columns to the effect that "wickedness of men caused the gods to overthrow B.; what they built in the day the god overthrew in the night; in his anger he scattered them abroad; their counsel was confused." Sir H. Rawlinson found by excavation the tower consisted of seven stages of brickwork on an earthen platform three feet high, each stage of a different colour. The temple was devoted to the seven planets: the first stage, an exact square, was 272 ft. each way, and 26 high, the bricks black with bitumen, probably devoted to Saturn; the second stage 230 square, 26 high, orange bricks, devoted probably to Jupiter; the third, 188 square by 26 high, red bricks, probably devoted to Mars; the fourth, 146 square by 15 high, probably plated with gold and devoted to the sun; the fifth, guessed to be 104 square; the sixth 62; the seventh 20; but these three, probably dedicated to Venus, Mercury, and the Moon, are too ruinous for measurement. The whole was probably 156 high. The slope with the grand entrance faced N.E.; the steeper was S.W. It was called "the temple of the seven spheres." It is thought from the inscriptions to mark the site of Borsippa, beyond the bounds of B. The palace of Nebuchadnezzar, E. of the river Sippara, the ancient course of the Euphrates, and that of Neriglissar on the W. of the river, are still distinguishable. The Shebil canal anciently interposed between the *Kasar* and *Babil*. *Babil* is probably the ancient temple of Belus; 140 feet high, flat at the top, 200 yards long, 140 broad (the temple towers of lower Babylonia had all this oblong shape). It was originally coated with fine burnt brick; all the inscribed bricks bear the name of Nebuchadnezzar, who rebuilt it. The

shrine, altars, and priests' houses were at the foot within a sacred enclosure. *Kasar* is Nebuchadnezzar's great palace, a square of 700 yards each way. The pale yellow burnt bricks are stamped with Nebuchadnezzar's name and titles; "Nebuchadnezzar, son of Nabopolassar, king of B." The enamelled bricks found bear traces of figures, confirming Ctesias' statement that the walls represented hunting scenes in bright colours. The *Amram* mound is the ancient palace, as old as B. itself; its bricks containing the names of kings before Nebuchadnezzar; that king mentions it in his inscriptions. The separate heaps close upon and W. of the river's ancient bed answer to the lesser palace, connected with the greater by a bridge across and a tunnel beneath the river (Ctesias). A mound in the middle of the ancient channel marks the site of the piers of the bridge. The inscription of the bricks with Neriglissar's name marks him as the founder of the lesser palace. The two lines of rampart parallel to the river are probably embankments of the great reservoir mentioned by Nebuchadnezzar in the monuments, and lying E. of his palace. With only "brick for stone," and at first only "slime for mortar," the Babylonians by the forced labour of multitudes erected monuments of genius so vast as to be still among the wonders of the world.

**HISTORY.** For the last 3000 years the world has owed its progress mainly to the Semitic and the Indo-European races. But originally the Hamitic races (Egypt and B.), now so depressed, took the lead in arts, sciences, and power. The first steps in alphabetical writing, sculpture, painting, astronomy, history, navigation, agriculture, weaving, were taken by them. Berosus, their historian's account of their traditions of the flood, and of the confusion of tongues at B., accords with Scripture in most points. Nimrod the son of Cush came over in ships to lower Mesopotamia, and built Ur on the right of the Euphrates near the mouth. Its inhabitants were Chaldi, i.e. moon worshippers. Hur means the moon goddess. Its vocabulary is Cushite or Ethiopian. A dynasty of 11 monarchs followed. One Orchamar Urkhur, in the inscriptions, was the builder of gigantic works. Chedorlaomer of Elam established a short lived empire, extending to the mountains of Elam and to Palestine and Syria. This early Babylonian empire, which subsequently to Chedorlaomer's reign in Elam lasted 468 years, fell by the invasion of barbarous hordes, probably Arabs. For seven and a half centuries it was depressed, during which time it became gradually assimilated to the Semitic stock. Nimrod is not mentioned in the Babylonian remains; he probably answers to their god Bel. He united tribes previously independent. The cuneiform inscriptions often designate the people of the lower Euphrates region *Kiriath Arbol*, "the four nations;" such a confederacy appears in Gen. xiv., of which the king of Shinar was one.

The southern tetrarchy (*arba lisun*, "the four tongues," or *kiprat arbat*, "the four nations") consisted of Ur, Huruk, Nipur, and Larasa or Laruncha, answering to the scriptural Ur of the Chaldees, Erech, Calneh, and Ellasar. The northern tetrarchy consisted of B., Borsippa, and Sippara (Sefharvaim): Gen. x. 10-12. The Assyrians adopted the Babylonian number on their emigration to the N.: The "four tongues" and the fourfold league of Chedorlaomer answer to the fourfold ethnic division, Cushite, Turanian, Semitic, and Aryan. Erech (*Warka*) and Ur (*Mugheir*) were then the capitals; the land was *Shinar*, and the people (according to the monuments) *Akkadim* (*Accad*, Gen. x. 10). The remains from these two cities date about 2000 B.C. Writing had begun, for the bricks are stamped with their kings' names. The bricks, rudely moulded and of various sizes, are some kilnburned, others sundried; buttresses support their buildings; mortar is unknown, clay and bitumen being substituted. Reed matting compacts the mass, that it may not crumble away. The first dynasty of 11 kings probably lasted from 2234 B.C. to 1976; the dynasty succeeding Chedorlaomer's short lived Elamitic empire from 1976 to 1518 B.C., 458 years. Then it fell under Semitic influence, Arabia for two and a half centuries, and then (about 1270 B.C.) under Assyria for five. At the close of the earlier and the beginning of the later Assyrian dynasties it again rose to the importance which it had when it colonised and gave letters and the arts to Assyria, and had the supremacy during the second or great Chaldean dynasty. Rawlinson completes Berosus' chronological scheme.

DYNASTY.	YEARS OF CONTINUANCE.	B.C.
I. of Chaldean Kings		2234
II. of 8 Median	234	2052
III. of 11 "	48	2004
IV. of 40 Chaldean	469	1646
V. of 9 Arabian	245	1901
VI. of 45 "	628	775
Pul a Chaldean	29	747
VII. of 13 Kings	123	625
VIII. of 6 Babylonian Kings	87	538

Uruk is mentioned earliest on the monuments after Nimrod; his bricks are the lowest down and the rudest in make. Next comes Elgi, "king of Ur." Kudur Nakhunta of Elam, whose court was at Susa, in 2286 invaded Chaldaea and carried off the Babylonian images. He is identified with Zoroaster (*Ziru-Ishhtar*). Kudur Lagomer (Chedorlaomer, the Cushite) is next in the dynasty, having as vassals Amraphel (Semitic), Arioch (Aryan), Tidal (Turanian or Scythic, or Turgal, "the great chief") reigning over nomadic races (*goin*, "nations"). Kudur Mabuk enlarged the dominions of Ur, and was, according to the monuments, *Apda Martu*, "conqueror of the west." The early monarchs reign at Ur, and leave traces no farther N. than Niffer. Sin-shada holds court at Erech 25 miles to the N. of Ur; Naram-sin, farther N., at B. Kara-Indas was contemporary with Ashur-bel-nisi-su, 1440 B.C. Purna-priyus with Buzur-Ashur, 1420-1400. Uruk was the Chaldean

builder to whom belongs the credit of designing the Babylonian temple, with its rectangular base facing the four cardinal points, its receding stages, buttresses, drains, and sloped walls, external staircases, and ornamental shrine crowning the whole. No trace of the original B. exists in our day. The oldest structures are Uruk's. Kudur Lagomer was the great conqueror, subduing distant Palestine and Syria, a feat not again achieved till Nebuchadnezzar, 1600 years later. Tiglath-Nin (1300 B.C.) conquered Chaldaea. Thenceforward Semitic superseded Cushite influences and the Babylonian kings have Assyrian instead of Turanian or Cushite names.

The "canon of Ptolemy" gives the succession of Babylonian kings and their lengths of reign, from 747 B.C. (when Nabonassar began to reign) to 331 B.C. (when the last Darius was dethroned by Alexander). Twelve monarchs and two interregna interpose between Nabonassar and Nabopolassar; then come consecutively Nebuchadnezzar, Illoarudamus, Nerigassolassar, Nabonadius, Cyrus. Nabonassar destroyed all his predecessors' annals, that the Babylonians might date from himself. There was a Semiramis at this time, a Babylonian queen (Herodotus says) five generations before Nitocris, mother of the last king. Assyrian monuments also place her at this date, but do not expressly connect her with B. Some hence guess that Nabonassar was her son or husband. Mardocempalus, the fourth king after him, is the Merodach or Berodach Baladan of Scripture; he reigned twice, first for 12 years, contemporaneously with the Assyrian Sargon, and the second time for six months only. During the first year of Sennacherib his sons and grandsons were at war with Esarhaddon and his successor. He shows his independence of Assyria in his embassy to Hezekiah; and his inquiry as to the astronomical wonder done in the land of Judah, the sun's shadow having gone back on Abaz' dial, is characteristic of a prince of the Chaldees whose devotion to astronomy is well known. Sargon, according to the inscriptions, deprived him of his throne after his first reign of 12 years. Arceanus was made viceroy, and held the post five years. Two years of anarchy followed. Then one Acises reigned a month, and Merodach Baladan held the throne six months, and was then supplanted by Belibus, whom Sennacherib made his viceroy for three years and then placed his eldest son Aparadius on the throne. Two followed, then a second interregnum of eight years, and Asaridanus or Esarhaddon followed, son and successor of Sennacherib. He held his court alternately in Nineveh and Babylon, which explains the difficulty and shows the accurate propriety of the Scripture statement that Manasseh, king of Judah, was carried by the captains of the king of Assyria to B. (2 Chron. xxxiii. 11).

A new era begins with Nabopolassar, appointed ruler of B. by the last Assyrian king just when the Medes

were making their final assault on Nineveh. Nabopolassar deserted to the enemy, arranged a marriage between his son NEBUCHADNEZZAR [see] and the Median leader's daughter, and joined in besieging the Assyrian capital. On the capture of the city (625 B.C.) the S. W. of Assyria was assigned to Nabopolassar in the division of the spoil. So the Babylonian empire was extended over the whole Euphrates valley to the Taurus range, over Syria, Phoenicia, Palestine, Idumea; and the Jews passed as tributaries under B., as they had been under Assyria. Pharaoh Necho, son of Psamatk I., 608 B.C., in the later years of Nabopolassar conquered the whole region between Egypt and the Euphrates. Josiah, as ally of B., met him in spite of warning and was slain at Megiddo (2 Chron. xxxv. 20-25, 2 Kings xxiii. 29). Nabopolassar sent Nebuchadnezzar; and the latter at the battle of Carchemish, on the Euphrates, regained all the lost territory for B. (2 Kings xxiv. 7, Jer. xli. 2-12). Nebuchadnezzar was already at Egypt when tidings of his father's death recalled him, and he ascended the throne 604 B.C. He reigned 43 years, during which he recovered Syria and Palestine, destroyed Jerusalem, and carried away the Jews to Babylon, reduced Phoenicia and Tyre, and ravaged Egypt; above all he was the great builder of the most beautiful monuments of his country and city. His palace with threefold enclosure, plated pillars, enamelled brick, and hanging gardens, was celebrated throughout the civilized world. The ruins of ancient temples repaired by him, and cities restored and adorned, still attest his



BABYLONIAN BRICK.

genius, with their bricks inscribed with his name. How appropriate the language assigned to him in Dan. iv. 29, 30, as he walked in the palace of the kingdom of B., possibly on the highest terrace of the hanging gardens: "Is not this great B. that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?"

Evil Merodach, his son, succeeded in 561 B.C., who in the beginning of his reign "did lift up the head of Jehoiachin, king of Judah, out of prison" (2 Kings xxv. 27, Jer. lii. 31). After a two years' reign, in consequence of bad government he was murdered by Neriglissar, his brother in law, the Nergal Sharezer, Rabmag (chief of the magi, or priests, a title assigned to Neriglissar in the inscriptions) of Jer. xxxix. 3, 13, 14. He calls himself in the inscriptions "son," i.e. son in law of the "king of B." He built the palace on the right bank of the ancient bed of the Euphrates. Nabonidus the last king was an usurper who seized Laborosarchod, Neriglissar's son, after a nine months' reign, and tortured him to death. He only claims for his father the rank of *Rabmag*. Herodotus makes him son of a queen Nitocris and Labynetus; but the in-

scriptions do not directly support his having any connection with Nebuchadnessar. Probably Belshazzar was grandson of Nebuchadnessar, as indeed is asserted by Scripture (Jer. xvii. 7; Dan. v. 2, 11, 13), and was suffered by the usurper Nabonahit (as Nabonidus is called in the inscriptions), who adopted him as son, to be subordinate king and his acknowledged successor, in order to occultate the legitimate party; perhaps Nabonahit married Nebuchadnessar's daughter or granddaughter (Nitocris) to strengthen his throne, and by her was father to Belshazzar. Nabonahit (as Berosus records) having allied himself to Croesus, king of Lydia, Cyrus' enemy, brought on himself Cyrus' assault of Babylon in 539 B.C. He headed the forces in the field, whilst Belshazzar commanded in the city. Shut up in Borsippa (Birs-i-Nimrud, the sacred city of the Babylonians, containing their most revered objects of religion and science) he surrendered and was spared, and Cyrus gave him an estate in Carmania. Belshazzar (from *Bel* the idol, and *shar*, a prince), by a self confident careless watch and unseasonable and profane revelry (Dan. v.), allowed Cyrus' forces on a great Babylonian festival to enter by the bed of the river which the invader had drained into another channel, and was slain. B.'s capture by surprise during a festival was foretold in Jer. li. 31, 39, and that the capture should be by the Medes and Persians, 170 years earlier in Isa. xxi. 1-9. Thus Berosus' account of the king not being slain, and Daniel's account of his being slain, supposed once to be an insurmountable difficulty, is fully cleared up by the monuments. Rawlinson found clay cylinders in Ur-queer (Ur of the Chaldees), two of which mention Belshazzar as eldest son of Nabonahit. Berosus gives the Chaldean account, which suppresses all about Belshazzar, as being to the national dishonour. Had the book of Daniel been the work of a late forger, he would have followed Berosus' account which was the later one. If he gave a history different from that current in Babylonia, the Jews of that region would not have received it as true.

Darius the Mede took the kingdom at the age of 62, upon Belshazzar's death. Rawlinson thinks that he was set up by Cyrus, the captor of B., as viceroy there, and that he is identical with the Median king Astyages, son of Ahasuerus (Cyaxares), whom Cyrus, the Persian king, deposed but treated kindly. The phrase (Dan. ix. 1), "Darius, son of Ahasuerus (Cyaxares), of the seed of the Medes, which was made king over the realm of the Chaldeans," implies that Darius owed the kingdom to another, i.e. Cyrus. Herodotus makes Astyages the last king of the Medes, and that he was conquered by Cyrus and left no issue. Josephus, on the contrary (Ant. x. 11, §4), makes Darius = Cyaxares II., son of Astyages (Ahasuerus). Able critics (Hengstenberg, etc.) think his reign was ignored by Herodotus, etc., because through indolence he yielded

the real power to his nephew Cyrus, who married his daughter and received the crown at his death. Xenophon, in his romantic story (Cyræpædia), mentions Cyaxares II. Cyrus thus in assaulting Babylon acted in his name, which accounts for the prominence given to Darius the Median, and for the Medes being put before the Persians in the capture of Babylon (Isa. xlii. 17, xli. 2; Dan. v. 31, vi. 28). Future discoveries may decide which is the right view.

**DECLINE.** The Persian kings held their court at B. a large part of each year. In Alexander's time it was the second city of the empire. Twice in Darius' reign (*Behistun inscriptions*), and once under Xerxes, B. rebelled and suffered severely for it. Alexander's designs for restoring its architectural beauties were frustrated by his death. The seat of empire under his Syrian successors, the Seleucids, was removed to Antioch. Seleucia rose subsequently near it and carried away both its population and much of its materials. Ctesiphon, Bagdad, Kufa, Hillah, etc., are mainly built of its old bricks. Thus "the beauty of the Chaldees' excellency" has "become heaps" "without an inhabitant" (Jer. li. 37, l. 39). "A drought is upon her waters," the irrigation which caused Babylonia's fertility having long ceased. "Wild beasts of the desert," "doleful creatures," and "owls [or ostriches] dwell there" (Isa. xlii. 20-22). The "wild beasts of the islands" (rather "of the howlings," i.e. jackals) and "dragons" (serpents) abound; so that "neither the Arabian pitches his tent, nor the shepherd folds his sheep there," as believing the whole region haunted.

**Babel, Tower of.** [See BABEL, BABYLON.] Bochart (Phaleg, i. 9) records the Jews' tradition that fire from heaven split it through to its foundation. It is curious that the Birs is so rent; hence perhaps arose the Jews' tradition. Alexander Polyhistor said that the four winds blew it down. The *Birs Nimrud* was probably its site, and gives an idea of its construction, being the best specimen of a Babylonian temple tower. It is an oblong pyramid, in seven receding and successively lessening stages. Lowest is a platform of crude brick, three feet high. The angles face the cardinal points, N. S. E. W. This implies that the temple towers were used as astronomical observatories; which Diodorus expressly states of the temple of Belus. In the third were found two terra cotta cylinders, now in the British Museum, stating that having fallen into decay since it was erected it was repaired by Nebuchadnessar. The great pyramid was much higher, being 480 ft. The temple at Warka is of ruder style than the tower of B. (Gen. xi.) The bricks are sundried, and of different sizes and shapes. The



BABEL.

cement is mud; whereas in the tower of B. they "burnt them thoroughly," and had bitumen ("slime") "for mortar." The Mugheir temple is exactly such in materials. The writing found in it is assigned to 2300 B.C. The tower of B. was probably synchronous with Peleg (Gen. x. 25) when the earth was divided, somewhat earlier than 2300 B.C. The phrase "whose top (may reach) unto heaven" is a figure for great height (comp. Deut. i. 28). Abydenus in Euseb. Præp. Evau., ix. 14, 15, preserves the Babylonian tradition. "Not long after the flood men were so puffed up with their strength and stature that they began to despise the gods, and laboured to erect the tower now called Babylon, intending thereby to scale heaven. But when the winds approached the sky, lo, the gods called in the aid of the winds and overturned the tower. The ruin is still called B., because until this time all men had used the same speech, but now there was sent on them a confusion of diverse tongues." The Greek myth of the giants' war with the gods, and attempt to scale heaven by piling one mountain upon another, is another corrupted form of the same truth. The character of the language in the earliest Babylonian monuments, as far back as 2300 B.C., is remarkably mixed: Turanian in structure, Ethiopian (Cushite) mainly in vocabulary, with Semitic and Aryan elements,—conformably with the Bible account that B. was the scene of the confusion of tongues. Turano Cushite themselves, they adopted several terms from the Aryan and Semitic races, of whom some must have remained at B. after the migration of the majority. This mixed character is not so observable in other early languages.

**Babylon, Mystical** (Rev. xvi. 19, xvii. xviii., xix. 2, 3). Not 1 Pet. v. 13, where "B." can only mean the literal B.: "the (church) at B. . . saluteth you." A friendly salutation is hardly the place wherein to find mystical phraseology. The whole epistle, moreover, is remarkably plain, and contains none of the imagery of prophecy. Moreover the literal B. was the centre from which the Asiatic "dispersion" (dispersed Jews), whom Peter addresses, was derived. B. contained many Jews in the apostolic age ("one of the greatest knots of Jews in the world." Lightfoot, quoted in Smith's Dict.), and doubtless "the apostle of the circumcision," Peter, who had among his hearers on pentecost (Acts ii.) "the dwellers of Mesopotamia," would visit the Jews there. "Bosor," which Peter uses for Pethor (Num. xxii. 5, 1 Pet. v. 15), is the Chaldee pronunciation moreover; Josephus c. Apion, i. 7, Ant. xv. 3, § 1, also favours Chaldee B. The "woman arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead having a name written, MYSTERY, B. THE GREAT, THE MOTHER OF HARLOTS

and had bitumen ("slime") "for mortar." The Mugheir temple is exactly such in materials. The writing found in it is assigned to 2300 B.C. The tower of B. was probably synchronous with Peleg (Gen. x. 25) when the earth was divided, somewhat earlier than 2300 B.C. The phrase "whose top (may reach) unto heaven" is a figure for great height (comp. Deut. i. 28). Abydenus in Euseb. Præp. Evau., ix. 14, 15, preserves the Babylonian tradition. "Not long after the flood men were so puffed up with their strength and stature that they began to despise the gods, and laboured to erect the tower now called Babylon, intending thereby to scale heaven. But when the winds approached the sky, lo, the gods called in the aid of the winds and overturned the tower. The ruin is still called B., because until this time all men had used the same speech, but now there was sent on them a confusion of diverse tongues." The Greek myth of the giants' war with the gods, and attempt to scale heaven by piling one mountain upon another, is another corrupted form of the same truth. The character of the language in the earliest Babylonian monuments, as far back as 2300 B.C., is remarkably mixed: Turanian in structure, Ethiopian (Cushite) mainly in vocabulary, with Semitic and Aryan elements,—conformably with the Bible account that B. was the scene of the confusion of tongues. Turano Cushite themselves, they adopted several terms from the Aryan and Semitic races, of whom some must have remained at B. after the migration of the majority. This mixed character is not so observable in other early languages.

AND ABOMINATIONS OF THE EARTH" (Rev. xvii. 4, 5), is *avowedly* mystical. The later Jews regarded Rome in the same light as their fathers regarded B. (Jer. li. 7, comp. Rev. xiv. 8.) John had seen the woman "clothed with the sun, and the moon (the earth's satellite) under her feet, and upon her head a crown of twelve stars"; i.e. God's pure church of the O. T. and of the N. T. clothed with the Sun of righteousness, and having the twelve patriarchs and the twelve apostles as her coronet (Rev. xiii.). Then she was "persecuted" by "the dragon, Satan," but nourished by Divine Providence for "three and a half times" "in the wilderness" of the Gentile world. But now he prophetically sees her sadly and awfully changed. So he "wondered with great admiration." The spiritual Jerusalem has become mystical B.; the church has become the harlot! The same truth under the same imagery appears in Isa. i. 21, "How is the faithful city become an harlot!" That the world should be *beastly* (Dan. vii.) is natural, but that she whose calling was to be the faithful bride should become the Babylonish whore is monstrous (Jer. ii. 12, 13, 20). Not that the elect apostatize; but Christendom, as a whole, and as the visible "woman," has apostatized from its first faith and love. The elect invisible church, the true "woman" and "bride," remains hidden in the visible that has become the harlot, and shall only be manifested when Christ our Life is manifested (Col. iii. 1). External prevalence over the world, and internal corruption by the world, (the spirit of the world ruling the church) is symbolised by the world-city's name B.; the contrast to "Jerusalem above, the mother of all" believers (Gal. iv. 26), the "holy Jerusalem, that great city," which shall hereafter on the "new earth" "descend out of heaven from God, having the glory of God" (Rev. xxi. 10). The Romish church is the prominent type of B., resting on the world power, and arrayed like it in its "scarlet" gauds, and ruling it by its claim of supremacy, whilst the beast or secular power on which it rests is "full of names of blasphemy," which after the harlot's overthrow shall be more glaringly displayed. It and the Greek apostasy are whorish in principle, by external and internal idolatry and systematized worldliness. The evangelical Protestant church is pure in theory, and eschews image and host-mass worship; but in so far as it yields to "covetousness which is idolatry," and conforms to the world, it partakes of the harlot and ceases to be the bride. Comp. Achan's "Babylonish garment," Josh. vii. 21: Heb. "a robe of Shinar." Whilst the Syrians were noted for dyeing, and the Phrygians for patchwork, the Babylonians inwove their garments (Tertullian De Habitu Mul., i.), i.e. tapestry work with coloured figures inwoven or wrought with the needle: Pliny H.N., vii. 48. LXX. has *psile poikile*, "a smooth, pictured coat." Such garments passed through Jericho in the

trade between the Phoenicians and B. (Ezek. xxvii. 24.) In the case of both the Catholic churches and the Protestant churches God's retributive law holds good. When the church forsakes her true Husband for the love of the world (contrast Ps. xiv. 10, 11), the world, the instrument of her sin, becomes the instrument of her punishment. Already this is taking place in Spain, Italy, Austria, and France (Rev. xvii. 16). Our turn shall come next; as in the case of Israel first, then Judah (Ezek. xxiii.), then the restored Jews at the destruction of Jerusalem by Rome, for whom Jerusalem gave up the true "King of the Jews" (John xi. 48, 50; xix. 15). Then "iniquity" shall be no longer as now in "mystery," but openly developed in the last awful Antichrist who shall combine the world against Christ in a system of superstitious credulity and infidelity together (2 Thess. ii.; Rev. xvi. 13-16, xvii. 17, xix. 19). The final judgment on B. the whore (Rev. xvii.), after the elect shall have been translated out of it and transfigured, seems to be just before the judgment on Antichrist. B., the spiritual whore, is succeeded by "the false prophet," who ministers to Antichrist and *perishes* with him (Rev. xix. 20). Rome's forced outward unity, of which its one official language, Latin, is the symbol, whilst inwardly there is spiritual confusion, answers to Babel, the scene of the forced attempt at concentration of power and peoples, issuing in utter confusion of tongues; so too, in a wider sense, does all Christendom in its apostasy from apostolical unworldly purity, faith, and love. The harlot retains human shape as woman, does not become a beast; i.e., has "the form of godliness whilst denying the power." (*Manliness is godliness*, because man was made in the image of God.) The worldliness of the church is therefore the most worldly of all worldliness, and shall be terribly judged by God. But the whore or B. is not to be confounded with the beast. She, however degraded, has borne the Divine image; the beast never has. She must fall before the beast develops all his hostility to God.

**Baca** (Ps. lxxiv. 6). "Valley of B.," i.e. the vale of tears (comp. *Bochim*, Jud. ii. 5, "the place of weepers"). The Heb. form in Pa. lxxiv. 6 means "mulberry trees." The Heb. poet, by a play on the name, refers to the similarly sounding word for "tears." The B. (*mulberry*) trees delight in a dry valley; such as the ravine of Hinnom below mount Zion, where the *bacaim* (*mulberry trees*) are expressly mentioned on the ridge separating the valley of Rephaim from that of Hinnom (2 Sam. v. 23). Abulfadl says B. is the Arabic for a balsam-like shrub with round large fruit, from which if a leaf be plucked a tearlike drop exudes. As the valley of B. represents a valley of *drought* spiritually and dejection, where the only water is that of "tears," so the pilgrim's "making it a well" (by having "his strength in Jehovah") symbolises *ever flowing comfort and salvation* (John iv. 14, Isa. xii. 3; comp.

Ps. xxiii. 4). David, to whom this 84th Psalm refers, passed through such a valley of drought and tears when, fleeing from Absalom, he went up mount Olivet weeping as he went.

**Bachrites**. The family of Becher (Num. xvi. 35), called Bered 1 Chron. vii. 20. [See BECHER.]

**Badger** (Exod. xxvi. 14). Badger skins were the outer covering of the tabernacle, in the wilderness; and of the ark, the table, the candlestick, the golden altar, and altar of burnt offering (Num. ir. 6-14). In Ezek. xvi. 10 Jehovah alludes to this, under the image of the shoes made of badger skins for delicate and beautiful women; "I shod thee with badger skin." This was the material of the shoes worn by Hebrews on festival days. Weighty authorities render Heb. *tachash* a "seal," not a "badger"; seals were numerous on the shores of the Sinaite peninsula. Others the *halicore*, a Red Sea fish, which still is used by the



THE HALICORE.

Arabs to make soles for shoes and like purposes; called *dahash*, like *tachash*. Others the *stag goat*, of the antelope kind, called *thacasse*, akin perhaps to *tachash*, to be seen on Egyptian monuments. A great objection to the *badger* is, it is not found in Bible lands, Syria, Arabia, or Egypt, and certainly not in sufficient quantities for the Israelites' purpose. The objection to the *halicore* is Lev. xi. 10: "all that have not fins and scales in the seas." But that prohibition refers only to using them as food; moreover the *tachash* probably includes marine animals in general, their skins made into "leather" were well fitted to protect against the weather. Josephus makes the colour sky blue (Ant. iii. 6, § 4).

**Bags**. The currency in the East being mainly in silver, large sums ready counted, and sealed with a known seal in a bag, passed current (comp. 2 Kings v. 23, xii. 10; Luke xii. 33; Job xiv. 17, "my transgression is sealed up in a bag"; Deut. xxxii. 34; Hos. xiii. 12, *sealed securely* for punishment). *Charitum*, cone shaped bags (2 Kings v. 23); trans. for "crisping pins," Isa. iii. 22, "reticules." *Asis*, bags for carrying weights (Deut. xxv. 13) or money (Prov. i. 14). *Keti*, the "shepherd's bag," for carrying materials for healing or binding up lame sheep (Ezek. xxxiv. 4, 16). *Glossokomon*, used for the mouth-pieces of musical instruments (John xii. 6, xiii. 29). Judas carried in it the common property of the Twelve.

**Bahurim** = *youths*. E. of Jerusalem, the abode of Shimei, son of Gera (2 Sam. xvi. 5, xvii. 18; 1 Kings i. 8). When David left the summit of Olivet behind and was descending the eastern slopes to the Jordan valley below, in his flight from Absalom, Shimei came forth from B. and ran along the side ("rib") of the hill, abusing David and flinging stones and dust, in a manner common in the East in the case of fallen great-

ness. B. was evidently off the main road. Here, in the court of a house, Jonathan and Ahimaas lay hid under the well's covering upon which corn was spread. Here Phaltiel parted with his wife Michal, when she was claimed by David (2 Sam. iii. 16). Asmaveth, one of David's valiant men, was a Baharumite (1 Chron. xi. 33), or Barhumite (2 Sam. xxiii. 31). Ganneau identifies with *Fakhoury*, a locality between Olivet, Siloam, Bethany, and Abou Dis.

**Bajith.** Isa. xv. 2: "he is gone up to B." rather, "to the temple," answering to "the sanctuary" (xvi. 12) in a similar context. With the definite article "the," the "high places" (Bamoth) follow in the context. In the Moabite stone of Dibon there is inscribed: "I Meshah, son of Chemosh god, built *Beth Bamoth*, for it was destroyed, and Beth Dib-lathaim, and Beth Baal Meon." The *Bajith*, followed by Dibon, and *Bamoth* in Isa. xv. 2 correspond. B., like Dibon, was a "high place." The peculiarity of B. was it had a sacred "house" or sanctuary, on the high place, to the national god Chemosh. In the same high places where they had exulted in their idol they shall weep, to find it unable to save them from destruction.

**Bakbakkar.** 1 Chron. ix. 15.

**Bakbuk, children of.** Ezra ii. 51, Neh. vii. 63.

**Bakbukiah.** 1. Neh. xi. 17, xii. 9. 2. Neh. xii. 25.

**Balaam**—(Heb. *bal'am*) not of the people (Israel), a foreigner; else *beta'am*, "the destroyer of the people," answering to the Gr. *Nicolas*, "conqueror of the people" (Rev. ii. 14, 15), viz. by having seduced them to fornication with the Moabite women (Num. xxv.), just as the Nicolaitanes sanctioned the eating of things sacrificed to idols and fornication. The *am*, however, may be only a formative syllable. He belonged to Pethor, a city of Aram Naharaim, i.e. Mesopotamia (Dent. xxiii. 4). "Balak, the king of Moab" (he says, Num. xxiii. 7), "hath brought me from Aram, out of the mountains of the E." a region famous for soothsayers (Isa. ii. 6). Pethor, from *pat'har*, "to reveal," was the head quarters of oriental magi, who used to congregate in particular spots (Dan. ii. 2, Matt. ii. 1), Phathussa, S. of Circesium. It is an undesignated propriety, which marks the truth of Scripture, that it represents Balak of Moab, the descendant of Lot, as having recourse to a diviner of the land from which Lot came when he accompanied Abraham to Canaan. It was a practice of ancient nations to devote their enemies to destruction at the beginning of their wars; the form of execution is preserved in Macrobius, Saturnalia, iii. 9. The traditional knowledge of the true God lingered among the descendants of Laban and Bethuel. Abimelech of Gerar, Melchizedek, Job, Jethro, are all instances of the truth that knowledge of the one true God was not restricted to Abraham's descendants. B. was son of Beor. The same name (omitting the last part, *am*, of *Balaam*), *Bela*, (and he also "son of

Beor," from *ba'ar*, to "burn up,) occurs among the Edomites connected with Midian by a victory recorded in Gen. xxxvi. 32-37; also with the "river" Euphrates through Saul of Rehoboth which was on it, king of Edom. Now B. is mentioned in conjunction with the five kings of Midian (Num. xxxi. 8, 16). A dynasty of B.'s ancestors from near the great river probably reigned once over Edom.

Moab in his application to him was not alone. "Moab was sore afraid . . . because of the children of Israel, and Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field" (how natural the image in the mouth of a shepherd king, as "the king of Moab was a sheep master," 2 Kings iii. 4). So "the elders of Moab and the elders of Midian departed with the rewards of divination in their hand." It is natural that Balaam, living amidst idolaters, should, like Laban of old in the same region (Gen. xxxi. 20), have been somewhat tainted. Hence, whilst owing Jehovah for his God and following patriarchal tradition (Job xlii. 8, who is thought by the decipherers of the Assyrian and Babylonian monuments to have lived in the region about the mouth of the *Euphrates*, Uz, the early seat of the first Babylonian empire) in offering victims by *sevens*, B. had recourse to "enchancements" also, so that he is called "the soothsayer" (Josh. xiii. 22) (*ha-kosem*, distinguished from the true prophet, Isa. i. 2), a practice denounced as "an abomination to the Lord" (Dent. xviii. 10, 12). In the portion that follows (Num. xxii. 7-xxiv.) no further mention of *Midian* occurs, but only of Moab. But after B.'s vain effort to curse, and God's constraining him to bless, Israel, "he went and returned to his place" (Num. xxiv. 14, 25). He had said: "Behold, I go unto my people." But then follows (Num. xxv.) Israel's whoredom, not only with Moabite women but also with Midianite women, of whom Cozbi, daughter of Zur (slain by Phinehas, with Zimri her paramour), was principal; and in Num. xxxi. 8, 16, Israel's slaughter of the Midianites with their five kings (Zur was one), and also of B., son of Beor, because of his "counsel." Beside those kings that fell in battle, Israel slew five Midianite kings and executed B. *judicially* after the battle (Num. xxxi. 8). So after all B. did not return as he had said, to his own place, Mesopotamia. Dismissed by the Moabites in dissatisfaction, he suffered his mind to dwell on the honours and riches which he had lost by blessing Israel, and so instead of going home he turned to the Midianites, who were joined with Moab in the original application to him. Availing himself of his head knowledge of Divine truth, he, like Satan in Eden, used it with fiendish wisdom to break the union between God and Israel by tempting the latter to sin by lust. They fell into his trap; but staying among the Midianites, who doubtless

rewarded with mammon his hellish counsel which succeeded so fatally against Israel, he in turn fell into the righteous judgment executed by Moses and Israel on his guilty patrons, Israel's seducers. The undesignated dovetailing together of these scattered incidents into such a harmonious whole is a strong confirmation of the truth of the Scripture history.

In Num. xxii. 12, at the first inquiry of Balaam, God said, "Thou shalt not go with them, thou shalt not curse the people." B. acquiesced, although in language betraying the revolt of his covetous will against God's will he told Balak's princes, "Jehovah *refuseth to give me leave to go with you.*" Hence, instead of going back to Pethor, he begs them to tarry another night to see "what Jehovah will say unto him more." In the very moment of saying "I cannot go beyond the word of the Lord my God," he tempts the Lord as if He might change His purpose, and allow him to earn "the wages of iniquity"; yet himself, with strange inconsistency, such as marks those who "hold the truth in unrighteousness" (Rom. i. 18), declares what condemns his perverse thought, "God is not a man that He should lie, nor the Son of man that He should repent: hath He said, and shall He not do it, or hath He spoken, and shall He not make it good?" (Num. xxiii. 19.) God *did* come that night, and seems to contradict His former command, "If the men come to call thee, rise up and go with them." But God's unchangeable principle is, with the pure to show Himself pure (Ps. xviii. 26), with the froward to show Himself froward. He at first speaks plainly to the conscience His will; if the sinner resists the voice of His Spirit and His word He "answers the fool according to his folly," and "gives him up to his own desire" (Ps. lxxviii. 29, 30; comp. Rom. i. 25, 26, 28; Prov. i. 31) ; after long resistance by man, God's Spirit ceases to strive with him (Gen. vi. 3). Balaam rose up in the morning, and it is not written he waited for the "men to come and call" him. Certainly "God's anger was kindled because he went"; for his going was in spite of the former plain prohibition; and the second voice was a permission giving him up in judicial anger to his own perversity (comp. 1 Kings xxii. 15), a permission too resting on the condition, which B. did not wait for, "if the men come to call thee."

Jude (11) saith the "error of Balaam" was his "running greedily for reward." The apostle Peter (2 Pet. ii. 15) says, "Balaam the son of Bosor" (the same as Beor; Bosor is akin to *basar*, "flesh," and B. showed himself the "son of carnality." Bosor is probably the Aramaic or Chaldean equivalent of Beor, & being submitted for y. Peter residing at Babylon would naturally adopt the name usual in the Aramaic tradition) "loved the wages of unrighteousness: but was rebuked for his iniquity, the dumb (*voiceless*) ass, speaking with man's voice, forbade the madness of the

prophet": an awful contrast, a dumb beast forbidding an inspired prophet! The ass turned aside at the sight of the angel; but B., after God had said "thou shalt not go," persevered in wishing to go for gain. Not what the ass said, but its speaking at all, withstood his perversity. The ass indirectly, the angel directly, rebuked his worse than asinine obstinacy. The miracle, the object of the infidel's scoff, has a moral fitness which stamps its truth. He who made the cursing prophet bless could make an ass. His own creature, speak (Neh. xiii. 2; Josh. xxiv. 9, 10). The "seer" lacks the spiritual eye to discern the angel of the Lord, because it was blinded by lust of riches and honour. God opens the mouth of the irrational brute to show the seer his blindness in not seeing what even the brute could see. Even a beast can discern the spiritual world better than a man blinded by lust. B.'s worse than brutish mind must be taught by the brute, in order to chastise his vanity. Not till after the Lord opened the ass's mouth is it written that "his eyes were opened" (Num. xxiv. 3, 4), whereas they had been "shut" (marg.): "falling" refers to his falling with his ass (not as A. V., "into a trance") and then having his eyes "opened."

No more efficient agent than B. could have been chosen to testify to his friends, Israel's enemies, the hopelessness of their conflict with the people whom Jehovah marks as His own. This famed diviner, brought to curse, blesses; lured by love of gain which depended on his cursing, he contradicts his own nature by forfeiting the promised gain, to bless a people from whom he expected no gain. A master of enchantments, he confesses "there is no enchantment (which can avail) against Jacob, neither any divination against Israel" (Num. xxiii. 23). The miracle wrought on him, whereby he belied his whole nature, is greater than that wrought on the ass. This truth moreover came with more weight from him than from any other, and this publicly before a king and a whole people, the most esteemed soothsayer in spite of himself proclaiming Israel's blessedness.

Balah first feasted B. at Kirjath Huzoth, a place of reputed sanctity on the borders. Thence B. was taken to "the high places (*bamoth*) of Baal," called Beth Bamoth in the Moabite stone. Thence to Pisgah's top by the field of Zophan. Thence to Peor's top looking towards Jeshimon. Then B., seeing God's determinate counsel, forbore seeking further enchantments, but looking at Israel in their beautiful order by tribes, he compares them to the rows of lign aloes and cedars by the waters, and foretells the advent of a Hebrew prince who should smite Moab and Edom (David, 2 Sam. viii., the type), and of the Messiah, the "Star out of Jacob" (comp. Rev. xxii. 16, Matt. ii., announced to the Gentile wise men from the E., B.'s country, by the star in the sky) whose "sceptre shall have dominion"

(Rev. ii. 27, 28; Ps. cx. 2; He shall restore "the sceptre departed from Judah," Gen. xlix. 10). B. foretold also AMALEK's [see] utter ruin; the Kenites' being carried captive by Assyria; and Assyria in its turn being afflicted by the Greeks and Romans from Chittim (Cyprus, put for all western lands whence the approach to Palestine was *by sea*); and these, the last destroying power, in turn, "shall perish for ever" before Messiah's kingdom. "Eber," who was to be "afflicted" by Assyria, includes Eber's descendants through Peleg, and also through Joktan; the western Semites, sprung from Arphaxad, Lud, and Aram (Gen. x. 21). B.'s prophecy is a comprehensive germ, which Isaiah and the prophets, especially Daniel, develop, concerning the four successive world empires which, after their successive rise and fall, shall be superseded by the universal and everlasting kingdom of Messiah (Dan. ii., vii.). Jacob saw the dominion of the victorious Lion out of Judah attaining its perfection in Shiloh's (*the Prince of peace*) peaceful reign. B., in the face of Israel's foes seeking to destroy her, declares that it is *they* who shall be destroyed. Appropriately the seer that God appoints to announce this belonged to Mesopotamia, the centre of the great world powers whose doom he foretells, as rebels against Jehovah's purpose concerning Israel and Israel's Messianic king (Ps. ii.).

As a Judas was among the apostles, so B. among the prophets, a true seer but a bad man; at the transition to the Mosaic from the patriarchal age witnessing to the truth in spite of himself, as Caiaphas did at the transition from the legal to the Christian dispensation. Head knowledge without heart sanctification increases one's condemnation. Making "godliness a source of gain" is the damning sin of all such as B. and Simon Magus: 1 Tim. vi. 5 (Gr.). In Mic. vi. 5 ("O My people, remember now what Balak king of Moab consulted, and what B. the son of Beor answered him from Shittim"), the sense is, Remember the fatal effects at Shittim of Israel's joining Baal Peor and committing whoredom with the daughters of Moab, and how but for God's sparing mercy Israel would have been given to utter destruction. Like Judas and Ahithophel, B. set in motion the train of events which entailed his own destruction. Balak's summons was the crisis in his history, bringing him into contact with God's people and so giving him the possibility of nearer communion with God than before. Trying to combine prophecy and soothsaying, the service of God and the wages of iniquity, he made the choice that ruined him for ever! He wanted to do opposite things at once, to curse and to bless (Jas. iii. 10-12), to earn at once the wages of righteousness and unrighteousness, if possible not to offend God, yet not to lose Balak's reward.

**Balah.** Josh. xix. 3: a town of Simeon.

**Balak** = vain, empty, son of Zippor. Not hereditary king, but imposed on

Moab by Sihon [see BALAM and HUR(2)]. His employment of Balaam to curse Israel was near the close of Israel's journeyings. His *knowing* as to the seer in Mesopotamia would imply a circulation of intelligence, great considering the times. Moab's descent from Lot, originally of Mesopotamia; also the merchant caravans passing across the deserts; also the advanced civilization of Moab in letters, proved by the Moabite stone some centuries later: all make it intelligible. Finding Israel "too mighty" for him (Num. xxii. 6), and his hope of prevailing by Balaam's enchantments being disappointed, he let them alone thenceforth. His "warring against Israel" (Josh. xxiv. 9, 10) consisted not in "fighting," which is denied in Jud. xi. 25, but in hiring B. against them.

**Balance:** emblem of justice (Job xxii. 6, Ps. lxxi. 9, Prov. xi. 1), the test of truth and honesty. The emblem of scarcity, food being weighed out with scrupulous care (Rev. vi. 5). *Mocenasm*, double scales (Gen. xxi. 16). *Quaneh*, the beam of a balance (Isa. xlvi. 6). *Peles*, "scales" (Isa. xl. 12): lit. the *beam*, or else the aperture in which the tongue or beam moves.



**Baldness.** Rare among Israelites; so an object of derision, as Elisha's was to the children: 2 Kings ii. 23, "Go up thou baldhead," i.e., thou art old enough to leave this world and "go up" to heaven after thy master. A humiliation to captives (Deut. xxi. 12, Isa. iii. 24). A mark of mourning (Jer. xvi. 6, xlvii. 5; Ezek. vii. 18; Isa. xv. 2). It was sometimes a mark of leprosy: Lev. xiii. 40-43. Priests were forbidden to make baldness on their heads, or to shave off the corners of their beards (Lev. xxi. 5, Ezek. xiv. 20); as mourners and idol priests did (Jer. ix. 26 n. arg., Lev. xix. 27). The reason Israel was forbidden to do so was, "for thou art an holy people unto the Lord" (Deut. xiv. 1, 2). Nebuchadnezzar's army grew bald in besieging Tyre with the hardships of their work (Ezek. xxix. 18). The Egyptians, contrary to oriental custom, shaved on joyous occasions and only let the hair grow in mourning; the mention of Joseph's "shaving" when summoned before Pharaoh is therefore an undesigned coincidence in Gen. xli. 14, and mark of the truth of the Scripture record. Artificial baldness marked the ending of a Nazarite's vow (Num. vi. 9; Acts xviii. 18, xxi. 24).

**Balm.** Contracted from *balsam*, a word formed by the Greeks from Heb. *Bal shemen*, "lord of oil." That of Gilead was famed as among Canaan's best fruits as early as Jacob's time, and was exported by Ishmaelite caravans to Egypt (Gen. xxvii. 25, xliiii. 11), also to Tyre (Ezek. xxvii. 17). Used to heal wounds (Jer. viii. 22, xlv. 11, li. 8). It was cultivated near Jericho and the Dead Sea, in Josephus' time. Burckhardt says: "it still

grows in gardens near Tiberias." Heb. *tsori*, from *tsarah*, "to split." A balsamic oil, the modern "balsam of Jericho," is extracted from the kernels of the *suckum* thorn bush, a kind of *elaeagnus*, in the region about the Dead Sea; but this cannot be the tree. The queen of Sheba, according to Josephus, brought "the root of the balsam" as a present to Solomon (Ant. viii. 6, § 6); but it was in Gilead ages before her. The fragrant resin known as "the balsam of Mecca" is from the *Amyris Gileadensis*, or *opobalsamum*. The height is about 14 ft., the trunk 9 in. in diameter. Incisions in the bark yield three or four drops a day from each, and left to stand the balsam becomes of a golden colour and pellucid as a gem. The balm was so scarce, the Jericho gardens yielding but six or seven gallons yearly, that it was worth twice its weight in silver. Pompey exhibited it in Rome as one of the spoils of the newly conquered province, 65 B.C. One of the far famed trees graced Vespasian's triumph, A.D. 79. Titus had to fight two battles near the Jericho balsam groves, to prevent the Jews in despair destroying them. Then they were put under the care of an imperial guard. The *Pistacia lentiscus* (mastic) has its Arabic name *dsari* answering to the Heb. *tsori*, which seems to favour its claim to being the balm of Gilead.

**Bamah.** Ezek. xx. 29: "What is the high place whereunto ye his [*habaim*, alliteration to *Bamah*]? And the name thereof is called *Bamah* [i.e. *high place*, akin to the Gr. *heathen bomos*] unto this day." The very name implies the place is not sanctioned by Me (God); it implies its own heathenishness: *My* place is called *misbeach*, "altar." Your sacrifices even to Me on a "high place" instead of *My* "altar" in the temple, were therefore a "provocation," ver. 28 (Dent. xii. 1-5). Ewald makes the clause in Ezekiel a quotation from an older prophet.

**Bamoth-Baal** = *high places of Baal*. (Josh. xiii. 17, called *Bamoth in the valley* Num. xxi. 20, xxii. 41.) *Baal Meon* or *Beth Baal Meon* was near, sacred to the same idol. [See *Baitha*, "the temple," in close proximity to *Bamoth*, "high places:" Isa. xv. 3.] *Beth Bamoth* occurs on the Moabite stone. *Mesha* says, on the stone, he rebuilt *Beth Bamoth*, it having been probably destroyed in the struggles between *Moab* and *Benben* or *Gad*. *Israel's* halt at *Bamoth* is identical with that in Num. xxxiii. 45, connected with *Dibon Gad*, for *Dibon* and *Bamoth Baal* were near (Josh. xiii. 17). *Bamoth* was "in the valley" or *rvine* (Num. xxi. 20). In the wady *Waleh*, two miles N. of *Dibon*, a detached knoll on the right bank of the rivulet contains a quadrangle of rude stones put together without cement; this was one of the *Bamoth* or *high places*; others, whence *Balsam* could have been seen *Israel*, were probably to the W., where are the ruins *Keraum*, *Abu el Hosein*, or on *jebel Attarus*.

**Bands.** (I.) Of love (Hca. xi. 4), parallel to "cords of a man," not such as

oxen are led by, but humane methods, as a father draws his child by leading strings, "teaching him to go" (ver. 1). (II.) Christ's "bands" (Ps. ii. 3), an "easy yoke" to the regenerate, seem galling chains to the natural man, and he strives to "break them asunder." (III.) Christ's body, the church, "by bands," i.e. sinews and nerves binding limb to limb, "having nourishment ministered, and knit together, increaseth with the increase of God" (Col. ii. 19). Faith, love, and peace are the spiritual "bands" (Col. ii. 2, iii. 14; Eph. iv. 3). (IV.) The bands tying the yoke to the neck of a beast of burden is the image of the captivity in which Jerusalem and Israel have been held, and from which Christ shall free them at His glorious coming (Ezek. xxxiv. 27; Isa. xxviii. 22, lii. 2); also the captivity to Satan of the spiritual Israel, from which Christ releases us. (V.) "Bands" means, in Zech. xi. 7, the bond of brotherhood which originally bound together Judah and Jerusalem, severed because of their unfaithfulness to the covenant, but to be restored everlastingly when they shall turn to Messiah (Ezek. xxxvii. 15-23), and when Messiah "shall make them one nation upon the mountains of Israel." (VI.) "There are no bands in their death" (Ps. lxxiii. 4); i.e., the prosperous wicked, thought the psalmist in a desponding fit of unbelief for a time, have no pains enchainning them in their dying hour; passion and impatience here lost sight of the real death-bringing pains hanging over the wicked (Job xxi. 17, Ps. xi. 6).

**Bani.** 1. 2 Sam. xxiii. 36. 2. 1 Chron. vi. 46. 3. 1 Chron. ix. 4. 4. Ezra ii. 10; x. 29, 34. 5. Neh. iii. 17, viii. 7, ix. 4, x. 13, xi. 22.

**Banner.** Heb. *nees*, not, in the English sense of the term, an arbitrary token to distinguish one band or regiment of Israel from another, but a common object of regard, a signal of observation, a rallying point to awaken men's hopes and efforts (Exod. xvii. 15). *Moses* called the altar of thanksgiving, after *Amalek's* defeat, *JEHOVAH NISSI*, "Jehovah my banner." The altar is the pledge that *Jehovah*, in covenant with *Israel*, shall enable His people to defeat utterly *Amalek* and all his foes. (Comp. Num. xxi. 8, "a pole"; Isa. v. 26, xi. 10, "a root of Jesse shall stand for an ensign of the people," xiii. 2, xxx. 17, xlix. 22, Ps. lx. 4.) *Messiah* set forth manifestly as the crucified Saviour (Gal. iii. 1) is the rallying point for the gathering together in one unto Him of all the redeemed in spirit, in the glorified body also hereafter (Gen. xlix. 10, Matt. xxiv. 31, 2 Thess. ii. 1). His love displayed is the "banner" under which His people rally for almighty protection and unspeakeable comfort (S. of Sol. ii. 4). As *nees* is a "signal," raised on some special occasion, always on an elevation and conspicuous, so *degel* is a military standard for a large division of an army; *oth*, for a small one. [See *ENCAMPMENT*.]

**Banquets.** Both social and religious.

At the three great religious feasts, when all the males appeared before *Jehovah*, the family had its feast, of which the stranger, the fatherless, and the widow had their share (Deut. xvi. 11). Sacrifices were accompanied by a feast (Exod. xxiii. 15, Jud. xvi. 23-25). The "lovefeasts" of the early Christians sprang from these sacrificial feasts; as the Lord's supper came from the passover. The tithes and firstlings were to be eaten at the sanctuary, if not too far off (Deut. xii. 17, 18; xiv. 22, 23). Males and females met together at feasts of old (John ii. 1). *Vashti's* separate women's banquet was a Persian, not Jewish, custom (Esth. i. 9). In magnificent feasts, as at royal weddings, a general invitation was given; the accepters were summoned by a second message at the time of the feast (Prov. ix. 1-3, Luke xiv. 17, Matt. xxii.). The entertainer provided robes for the guests, to be worn in his honour and as a token of his regard. In O. T. times the Israelites sat at table (1 Sam. xvi. 11); and in the order of their dignity or seniority (Gen. xliii. 33); which explains the point of *Jesus's* exhortation to take the lowest place (Luke xiv. 7-10, Matt. xxiii. 6). The Persians reclined on couches



ORIENTAL COUCH.

(Esth. vii. 8). So the *Romans* from these the Jews adopted reclining. Thus the sinful woman could come behind the couch where *Jesus* lay, and anoint His feet (Luke vii. 37, 38); and *Mary*, sister of *Lazarus* (John xii. 2, 3); and "John leaned on the Lord's bosom" at the last supper (John xiii. 23, 25). *Amos* reprobates the luxury (*Amos* vi. 4-6). Perfumes were freely used at rich feasts (Ps. xxiii. 5, Eccles. ix. 7, 8). A "governor of the feast" was appointed (John ii. 8, 9). The usual time was evening, to begin earlier was a mark of excess (Isa. v. 11, Eccles. x. 16). "Spiced wine" was often used (S. of Sol. viii. 2). *Garlands* or crowns of flowers on the head (Isa. xxvii. 1). Music, vocal and instrumental (Isa. v. 12), and dancing (Luke xv. 25). Wedding feasts often lasted seven days (Jud. xiv. 12). Portions were sent from the entertainer to each guest, and a double or fivefold portion, or special part, to a distinguished guest (1 Sam. i. 5; ix. 23, 24; comp. 2 Sam. xi. 8, Gen. xliii. 34). Portions direct from table were sent to poorer friends (Neh. viii. 10; comp. Luke xiv. 13, Esth. ix. 19, 22). A kiss was the proper courtesy wherewith the host received each guest; to omit it was to be wanting in kindness (Luke vii. 4, 5). In the absence of modern knives, forks and spoons, they dipped their hands together in the same dish (Mark xiv. 20; Prov. xix. 24, xxvi.

15, for "bosom" translate *dish*). After dinner the hands were wiped in a cloth, after a servant had poured water on them (comp. Elisha's office for Elijah, 2 Kings iii. 11), or were wiped on pieces of bread, which were then thrown to the household dogs (which illustrates Matt. xv. 27). A banquet is a frequent emblem of heavenly happiness (Isa. xxv. 6, Luke xiv. 15, Rev. xix. 9). "To eat bread" includes *drinking*. So in the case of the Lord's supper (Acts xx. 7). So the cup is not expressly mentioned in the pasover supper in the O. T.; but Deut. xiv. 26, Isa. xxv. 6 imply the use of *wine* at it. In Eli's days drinking to excess even at the Lord's feasts was not uncommon (1 Sam. i. 14, 15). Four cups of wine were mixed with water, blessed and passed round by the master of the feast at the pasover. In S. of Sol. ii. 4 the heavenly Bridegroom's "banqueting house" (*house of wine*) is the church in its public ordinances for refreshing the soul, the ministry of the word, joint prayer, and the Lord's supper (comp. Ps. xxxvi. 8).

**Baptism.** Baptisms in the sense of purifications were common in the O. T. The "divers washings" (Gr. "baptisms") are mentioned in Heb. ix. 10, and "the doctrine of baptisms," chap. vi. 2. The plural "baptisms" is used in the wider sense, all purifications by water; as of the priest's hands and feet in the laver outside before entering the tabernacle, in the daily service (Exod. xxx. 17-21); of the highpriest's flesh in the holy place on the day of atonement (Lev. xvi. 23); of persons ceremonially unclean (Lev. xiv., xv., xvi. 26-23, xvii. 15, xxii. 4-6), a leper, one with an issue, one who ate that which died of itself, one who touched a dead body, the one who let go the scapegoat or buried the ashes of the red heifer, of the people before a religious festival (Exod. xix. 10, John xi. 55). The highpriest's consecration was threefold: by baptism, unction, and sacrifice (Exod. xxix. 4, xi. 12-15; Lev. viii.). "Baptism" in the singular is used specially of the Christian rite. Jewish believers passed naturally from the O. T. baptismal purifications, through John's transitional baptism, to Christian baptism and the subsequent laying on of hands, accompanied with the Holy Ghost (Acts viii. 12, 14-17). The spiritual sense of ceremonial baptisms was recognised in the O. T. (Ps. xxvi. 6, li. 2, 7, lxxiii. 13; Isa. i. 16, iv. 4; Jer. iv. 14; Zech. xiii. 1.) Ceremonial washings had been multiplied by tradition, before the Lord's coming (Mark vii. 3, 4). Even the Gentile Pilate washed his hands to symbolise his innocence of Jesus' blood. The Targum of Jonathan on Exod. xii. 41 is the earliest authority for the common notion that the Jews baptized male (besides circumcising them) and female proselytes. No notice of such a custom occurs in Philo, Josephus, or the Targum of Onkelos; the commonness of such ceremonial purifications makes it a probable one. In the 4th century A.D. it certainly prevailed. In the case of Jewish proselytes from Ishmaelites

and Egyptians, who were already circumcised, some such rite would be needed. Probably it was at first merely the customary purificatory washing before the sacrifice offered in admitting the proselyte, whence Philo and Josephus would omit mentioning it as being usual at all sacrifices. When sacrifices ceased, after the destruction of the temple, the washing would be retained as a baptism of initiation into Judaism.

John's "baptism of repentance for the remission of sins" (Luke iii. 3) was the pledge his followers took of their determination to separate themselves from the prevalent pollutions, as the needful preparation for receiving the coming Messiah, who remits the sins of His believing people. The "remission" was not present but prospective, looked for through Messiah, not through John (Acts x. 43). John's baptism was accompanied with confession (Matt. iii. 6), and was an act of obedience to the call to renounce all sin and believe in the coming Redeemer from sin. The universal expectation of the Messianic king "in the whole East" (says Suetonius, a heathen writer, *Vespas. 4*) made all ready to flock to the forerunner. The Jews hoped to be delivered from Rome's supremacy (Mal. iii. 1, iv. 5, 6). The last of the prophets had foretold the coming of Elijah before the great day of the coming of the Lord, the Sun of righteousness, the messenger of the covenant. Elijah was to "turn the heart of the fathers to the children, and the heart of the children to their fathers," viz., the disobedient children to the faith and fellowship of their pious forefathers, Abraham, Jacob, Levi, Elijah (Luke i. 17), lest Messiah at His coming "should smite the earth with a curse." The scribes accordingly declared, "Elijah must first come." Jesus declared that John was this foretold Elias (Matt. xi. 13, 14, xvii. 10-12). John's preaching was "Repent, for the kingdom of the heavens is at hand," the latter phrase referring to Dan. ii. 44, vii. 14. The Jews, as a nation, brought the "curse" on their land ("earth") by not repenting, and by rejecting Messiah at His first advent. Their sin delayed the kingdom's manifestation, just as their unbelief in the wilderness caused the 40 years of delay in entering into their inheritance in Canaan. He brought blessing to those who accepted Him (John was the instrument in turning many to Him: John i. 11, 36), and shall bring blessing to the nation at His second advent, when they shall turn to the Lord (Rom. xi. 5, 26; Luke xiii. 35). John's baptism began and ended with himself; he alone, too, administered it. But Christ's baptism was performed by His disciples, not Himself, that He might mark His exclusive dignity as baptizer with the Holy Ghost (John iv. 2), and that the validity of baptism might not depend on the worth of the minister but on God's appointment. It continues to the end of this dispensation (Matt. xxviii. 19, 20). John's was with water only; Christ's with the Holy Ghost and with fire (Luke iii. 16). The

Holy Ghost in full measure was not given till Jesus' glorification at His ascension (John vii. 39). Apollos' and John's disciples at Ephesus knew not of the Holy Spirit's baptism, which is the distinctive feature of Christ's (Acts xviii. 25, xix. 2-6; comp. chaps. i. 5, xi. 16). The outward sign of an inward sorrow for sin was in John's baptism; but there was not the inward spiritual grace conferred as in Christian baptism. Those of the twelve who had been baptized by John probably received no further baptism till the extraordinary one by the Holy Spirit on pentecost. Christian baptism implies grafting into fellowship or union with the Father, the Son, and the Holy Ghost; for the Gr. expresses this (Matt. xxviii. 19): "Go ye, make disciples of all the nations, baptizing them into the name [the revealed person] of the Father," etc. John, being among the O. T. prophets, not in the kingdom of God or N. T. church, preached the law and baptism into legal repentance and reformation of morals, and Messiah's immediate advent. Christian baptism is the seal of gospel doctrine and spiritual renewal.

Jesus' own baptism by John was, Christ saith, in order "to fulfil all righteousness" (Matt. iii. 15). Others in being baptized confessed their sins; Jesus professed "all righteousness." He submitted, as part of the righteousness He undertook to fulfil, to be consecrated to His ministry in His 30th year, the age at which the Levites began their ministry (Luke iii. 23), by the last of the O. T. prophets and the harbinger of the N. T., His own forerunner. At the same time that the outward minister set Him apart, the Holy Spirit from heaven gave Him inwardly the unction of His fulness without measure; and the Father declared His acceptance of Him as the sinners' saviour, the anointed prophet, priest, and king (John iii. 34, i. 16): "This is My beloved Son, in whom I am well pleased." Since God, against whom we have sinned, is satisfied with Him (and God cannot but be so, seeing it was the Father's love and justice which provided Him), so also may we. As the highpriest's consecration was threefold, by baptism, unction, and sacrifice, so Jesus' (comp. Acts x. 38) baptism began His consecration, the Holy Spirit's unction was the complement of His baptism, and His sacrifice fully perfected His consecration as our priest for evermore (Heb. vii. 28 marg.). This is the sense of 1 John v. 6: "this is He that came by water and blood;" by water at His consecration by baptism to His mediatorial ministry for us, when He received the Father's testimony to His Messiahship and His Divine Sonship (John i. 33, 34).

Corresponding to His is our baptism of water and the Spirit, the seal of initiatory incorporation with Him (John iii. 5). Jesus came "by blood" also, viz., "the blood of His cross" (Heb. ix. 12). His coming "by water and blood," as vividly set forth in the issue of water and blood from His

pierced side, was seen and solemnly attested by John (John xix. 34, 35). John Baptist came only baptizing with water; therefore was not Messiah. Jesus came, undergoing Himself the double baptism of water and blood, then baptizing us with the Spirit cleansing, of which water is the sacramental seal, and with His atoning blood once for all shed and of perpetual efficacy; therefore He is Messiah. It is His shed blood which gives water baptism its spiritual significance. We are baptized into His death, the point of union between us and Him, and, through Him, between us and God, not into His birth or incarnation (Rom. vi. 3, 4; Col. ii. 12). "The Spirit, the water, and the blood agree in one" (Gr. "tend to the one result," "testify to the one truth"), i.e., agree in testifying to Jesus' Sonship and Messiahship by the sacramental grace in water baptism received by the penitent believer through His atoning blood and His inwardly witnessing Spirit (1 John v. 5, 6, 8, 10),



BATHING PLACE ON THE JORDAN.

answering to the testimony to Jesus' Sonship and Messiahship by His baptism, by His crucifixion, and by the Spirit's manifestation in Him. By Christ's baptism, by His blood shedding, and by the Spirit's past and present working in Him, the Spirit, the water, and the blood are the threefold witness to His Divine Messiahship. On and after the pentecostal outpouring of the Holy Spirit, the apostles preached, Repent (including faith in Christ), and be baptized, as the sacramental seal to yourselves inwardly of your faith, and the open confession outwardly of it before the world. Comp. Rom. x. 9, 10; Acts ii. 38, viii. 12, 36, x. 47, xvi. 15, 33. As circumcision was the painful entrance into the yoke of bondage, the law of Sinai, so baptism is the easy entrance into the light yoke of Christ, the law of liberty and love. Circumcision was the badge of Jewish exclusiveness in one aspect; baptism is the badge of God's world-wide mercy in Christ. As He was "the desire of all nations," consciously or unconsciously, so all nations are invited to Him. Any spiritualizing that denies outward baptism with water, in the face of Christ's command and the apostles' practice, must logically lead to rationalistic evasions of Scripture in general. Preaching, no doubt, takes the precedence of baptism with the apostles, whose office was evangelistic rather than pastoral (1 Cor. i. 14, 17). The teaching and acceptance of the truth stands first; the sealing of belief in it by baptism comes next, not vice versa. "Go ye, teach [or make disciples], baptizing," etc. "He that believeth and is baptized shall be saved, but he that believeth not [whether he be baptized or not] shall be damned." There might be salvation without baptism, as the penitent thief on the cross was saved; but not salvation with-

out believing, to those capable of it.

As circumcision bound the circumcised to obedience to the law, and also admitted him to the spiritual privileges of Judaism, so baptism binds the baptized to Christ's service, and gives him a share in all the privileges of the Christian covenant. But in stating these privileges Scripture presumes that the baptized person has come in penitence and faith. Thus 1 Pet. iii. 21, literally "which water, being antitype [to the water of the flood] is now saving [puts in a state of salvation] us also [as well as Noah], to wit, baptism." It saves us also, not of itself (any more than the water saved Noah of itself; the water saved him only by sustaining the ark, built in faith), but the spiritual thing conjoined with it, repentance and faith, of which it is the seal: as Peter proceeds to explain, "not the putting away of the filth of the flesh, but the answer of a good conscience towards God [the instrument whereby it so saves, being] by the resurrection of Jesus Christ" (Col. ii. 12; Eph. i. 19, 20); not the putting away of the filth of the flesh, but of the soul. Water baptism can put away that filth, but the Spirit's baptism alone can put away this (Eph. ii. 11). The ark (Christ) and His Spirit-filled true church saves, by living union with Him and it; not the water which only flowed round the ark and buoyed it up, and which so far from saving was the very instrument of destroying the ungodly. The "good conscience's" ability to give a satisfactory "answer" to the interrogation concerning faith and repentance ensures the really saving baptism of the Spirit into living fellowship with the Father, Son, and Holy Ghost. The same union of the sign and the grace signified, repentance and faith being presupposed, occurs (John iii. 5, Acts xxiii. 16): "Be baptized, washing away thy sins, calling upon the name of the Lord" (Eph. v. 26, Tit. iii. 5; comp. 1 Cor. x. 1, 2). The passage through the Red Sea delivered Israel completely from Egyptian bondage, and thenceforward they were, under God's protecting cloud, on their way to the promised land; hence it is written, "they were all baptized unto Moses in the cloud and in the sea" (the sea, according to some of the fathers, representing the water, the cloud the Spirit).

In Col. ii. 11, 12, baptism is represented as our Christian "circumcision made without hands," implying that not the minister, but God Himself, confers it; spiritual circumcision ("putting off the body of the sins of the flesh") is realized in union with Christ, whose "circumcision" implies His having undertaken for us to keep the whole law (Luke ii. 21). Baptism, coincident with this spiritual circumcision, is the burial of the old carnal life, to which immersion corresponds (or *affusion* in colder climates, and in cases where immersion would be inconvenient: as in the case of the 3000 on pentecost; the jailer's household at Philippi in the night; the sick: the water alone is essential to the sacrament, the

quantity used and the manner of use are of secondary importance). "Buried with Him in baptism, wherein also ye are risen with Him by faith in the operation of God who hath raised Him from the dead" (Col. ii. 12; Eph. i. 19, 20). Here, and in Rom. vi. 3, 4, 5, 6, baptism is viewed as identifying us with Christ, by our union to His once crucified and now risen body, and as entailing in us also a death unto sin and a new birth unto righteousness, and as involving as the final issue our bodily sharing in the likeness of His resurrection, at the coming first resurrection, that of the saints.

Figuratively, death is called a "baptism" (Matt. xx. 23, Mark x. 38, Luke xii. 50). The Gr. word does not necessarily mean immersion of the whole body: comp. Mark vii. 3, 4; Luke xi. 38; Heb. ix. 10). In some cases the palpable descent of the Spirit was before, in others after, the baptism, and in connection with the laying on of hands (Acts ii. 38, x. 47, xix. 5, 6); proving that the water sign and the Spirit are not inseparably connected. At the same time, there being but one preposition to govern both nouns, "born of water and the Spirit" implies the designed close connection of the two in the case of penitent believers (John iii. 5). In Eph. v. 26 "Christ gave Himself for the church, that He might sanctify and cleanse it with the laver (Gr.) of water by the word." The bride, the church, must pass through her purifying bath before being presented to the Bridegroom, Christ. The gospel word of faith, confessed in baptism, carries with it the real, cleansing, regenerating power (John xv. 3, xvii. 17; 1 Pet. i. 23, iii. 21). Baptism being regarded according to its high ideal, Scripture asserts of its efficacy all that is involved in a believing appropriation of the Divine truths it symbolises. In Tit. iii. 5, "He saved us by the laver (Gr.) of regeneration, and [by] the [subsequent, gradually progressive] renewal of the Holy Ghost," Paul in charity assumes that Christian professors are really penitent believers (though some were not so: 1 Cor. vi. 11), in which case baptism with water is the visible laver of regeneration by the Holy Spirit. Faith then is confirmed, and grace increased, by virtue of prayer to God" (Church of Eng. Art. xxvii.).

Infants are charitably presumed to have received a grace in connection with their Christian descent, in answer to the believing prayers of their parents or guardians presenting them for baptism (1 Cor. vii. 14), which grace is visibly sealed and increased by baptism. They are presumed to be regenerated, until years of developed consciousness prove whether they have been actually so or not. The tests whether it has or has not taken place in the baptized are 1 John iii. 9, 14, v. 1, 4. The infants of heathen parents are not admissible to baptism, because there is not faith in the parents. The faith of the heads consecrated the households (1 Cor. vii. 14), as in the case of Lydia and the jailer of

Philippi, so that even the young were fit recipients of baptism. Christ's power and willingness to bless infants is proved by Matt. xix. 13-15. So that infant unconsciousness is no valid objection to infant baptism. Since the believer's children are "holy" in the Lord's view, why refuse them the seal of consecration? (1 Cor. vii. 14; Acts xvi. 1, 15, 33.) Infant baptism tacitly superseded infant circumcision, just as the Lord's day superseded the Jewish sabbath, without our having express command for the transference. A child may be heir of an estate, though incapable of using or comprehending its advantage; he is not hereafter to acquire the title to it; he will hereafter understand his claim, take his wealth, and be responsible for the use. So the baptized infant. The words which follow Jesus' command, "baptizing them," etc., express the necessary complement of baptism for it to be availing, "teaching them to observe all things whatsoever I have commanded you."

"Illumination," in subsequent writers used for "baptism," is found connected with it in Heb. vi. 4, x. 32. The "baptizing with fire" (Matt. iii. 11), symbolised by the "tongues of fire" at pentecost (Acts ii. 3), expresses the purifying of the soul by the Spirit, as metal is by fire. In Gal. iii. 27, "as many of you as have been baptized into Christ [comp. Rom. vi. 3, Matt. xxviii. 19, Gr. 'into the name'] have put on Christ; ye did, in that act of being baptized into Christ, clothe yourselves in Christ. Christ is to you the man's robe (the toga virilis assumed by every Roman on reaching manhood). Christ being the Son of God by generation, and ye being one with Him, ye also become sons by adoption. Baptism, when it answers to its ideal, is a mean of spiritual transference from legal condemnation to living union with Christ, and sonship to God through Him (Rom. xiii. 14). Christ alone, by baptizing with the Spirit, can make the inward grace correspond to the outward sign. As He promises the blessing in the faithful use of the means, the church rightly presumes in charity that it is so, nothing appearing to the contrary (comp. on the other hand Acts viii. 13, 18-24). In 1 Cor. xii. 13, "by one Spirit we were all baptized into one body, . . . and were all made to drink into one Spirit" (all the oldest MSS. omit "into"), the two sacraments are alluded to. Where baptism answers to its ideal, by the Spirit the many members are baptized into the one body (Eph. iv. 4, 5), and are all made to drink the one Spirit (symbolised by the drinking of the wine in the Lord's supper). Jesus gives the Spirit to him only that is athirst (John vii. 37). God (1 John iii. 9, v. 1, 4, 18) gives us crucial tests of regeneration: *whoever lacks these, though baptized, is not*, in the Scripture view, "regenerate" or "born again." "Whoever is born of God doth not commit sin (habitually); for his seed remaineth in him, and he cannot sin (be sinning), because he is born of

God"; i.e., his higher nature doth not sin, his normal direction is against sin; the law of God after the inward man is the ruling principle of his true self (Rom. vi. 14, vii. 22), though the old nature, not yet fully deadened, rebels: "whosoever believeth that Jesus is the Christ is born of God"; "whatsoever is born of God overcometh the world"; "whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not." The Nicene Creed has no authority but so far as it can be proved from Scripture; the clause, "one baptism for the remission of sins" was the decision arrived at by its members as to the question, Were those baptized by heretics, or those who having been baptized had lapsed into heresy, to be rebaptized? Basil on the contrary thought they ought to be rebaptized.

A questioning at the time of baptism as to the candidate's repentance and faith seems implied as customary in 1 Pet. iii. 21. A profession of faith in a "form of sound words" is spoken of in 2 Tim. i. 13. Timothy "professed a good profession before many witnesses" (1 Tim. vi. 12). Christians derived "sponsors" from the Jewish usage in baptizing proselytes; mention of them occurs first in Tertullian in the 3rd century.

*The laying on of hands* after baptism is spoken of as among the first principles of the Christian teaching in Heb. vi. 1, 2. Though the miraculous gifts imparted thereby at first have long ceased, the permanent gifts and graces of the Spirit are in all ages needed. The sevenfold gift is described Isa. xi. 2, 3. Our dispensation is that of the Holy Ghost, who is Christ's second self, His only Vicar in His bodily absence (John xiv. 18-18). Besides the first sealing by the Spirit in baptism, a further confirmation, unction, or sealing by the Spirit is needed to establish us firmly in the faith, and to be an earnest, or instalment, of future blessedness (Acts viii. 12-14 [see PETER]; 2 Cor. i. 21, 22; Eph. i. 13, iv. 30; 1 John ii. 20). The laying on of hands, as a sign of spiritual blessing or strengthening, occurs in Jacob's blessing on Ephraim and Manasseh (Gen. xlviii. 14); Joshua's ordination in Moses' room (Num. xxvii. 18, Deut. xxxiv. 9); in Christ's blessing of children (Matt. xix. 13) and healing the blind man (Mark viii. 23); in the apostles' healing of the sick (Mark xvi. 18); in Saul's recovery of sight, and Publius' father's healing of fever (Acts ix. 17, xxviii. 8). The laying on of hands, originally following close on baptism as a corollary to it (Acts xix. 5, 6), became subsequently, and rightly in the case of infants, separated by a long time from it. The Latins made it then a sacrament, though wanting both the material element or sign and the institution of Christ.

*Baptism for the dead.* 1 Cor. xv. 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all?" What profit would they get who are baptized to take the place of the dead? (2 Tim. ii. 2.) Of

what use are fresh witnesses for Christianity, baptized to minister instead of those dead? "Why are they then baptized for?" (literally, in behalf of) "the dead? Why then (too) stand we in jeopardy every hour?" "Why are they baptized, filling up the place of the martyred dead, at the risk of sharing the same fate?" Possibly some symbolical rite of baptism or dedication of themselves to follow the martyred dead even to death, grounded on Matt. xx. 22, 23, is alluded to. Or, without such rite, "baptized" may be figuratively used, as in 1 Cor. x. 2 (where "baptized in the cloud," which became FIRE by night, typifies the baptism with water and the Holy Ghost). As the ranks of the faithful are thinned by death (natural or violent), others step forward to be baptized to take their place. This is in behalf of the dead saints, seeing that the consummated glory will not be till the full number of saints shall have been completed.

**Barabbas**=son of the father. A contrast to the true Son of the Father! The Jews asked the murderous taker of life to be given as a favour to them (it being customary to release one prisoner at the pass-over), and slew the Prince of life! (Acts iii. 14, 15.) A robber (John xviii. 40) who had committed murder in an insurrection (Mark xv. 7) and was cast into prison (comp. Matt. xxvii. 15-26). [See PILATE for the probable reason of the Jews' keenness for his release.]

**Barachel**=blessing of God: implying his separation from the surrounding idolatry (Job xxxi. 2-6).

**Barachias.** [See ZACHARIAS.]

**Barak**=lightning. So the family name of Hannibal was *Barcas*, "the thunderbolt of war"; also Boanerges, "sons of thunder," applied to James and John. Son of Abinoam, of Kedesh, a refuge city of Naphtali. Incited by Deborah the prophetess to deliver Israel from the yoke of Jabin II., king of northern Canaan, of which Hazor, on lake Merom (now Hulah), was the capital. Hazor had been destroyed with Jabin I., its king, more than a century before, under Joshua; but owing to Israel's unfaithfulness had been permitted to be rebuilt, and a succeeding Jabin regained the possessions taken from his forefather. But his general Sisera, of Harosheth, inhabited by a race half Israelite half Gentile, where he had systematically and "mightily oppressed Israel" for 20 years, was defeated by B. and Deborah at the head of 10,000 men of Naphtali and Zebulon (Ps. lxxxiii. 9, 10). This little army, aided by a providential storm in the enemy's face (according to Josephus), rushed down the hill of their encampment, Tabor, and routed Jabin's 900 iron chariots and unwieldy host in the plain of Jezreel (Esdraelon), "the battlefield of Palestine." The Kishon's impetuous current (especially that of Megiddo, its western branch), and the sandy soil (as Taanach means), contributed to the enemy's disaster, as their chariots were entangled, like Pharaoh's at the Red Sea. Harosheth was taken, Sisera slain by Heber's wife, Jabin's

country taken, and a peace of 40 years secured. The triumphal ode of Deborah and B. is very spirited (Jud. iv., v.). Lord Hervey makes the narrative a repetition of Josh. xi. 1-12, from the sameness of names, Jabin and Hazor; the subordinate kings (Jud. v. 19, Josh. xi. 2, etc.); the locality; the chariots; "Mizrephoth Maim," burning by the waters marg. But if fancied chronological difficulties [see JUDGES] be hereby removed, geographical difficulties are thus created; above all, the plain word of God, which "cannot be broken," makes Jabin's oppression of Israel in Hazor to be "when Ehud was dead"; it is impossible then it can be identical with the narrative in Joshua. The judges Othniel, Ehud, Shamgar, Deborah, and B., did not rule all their lives, but were raised up at intervals as need required. Jabin (= prudent) was probably a standing title of the kings of Hazor. Heretofore, foes without, Mesopotamia and Moab, had chastised Israel; but now their sin provokes God to raise an oppressor within their own borders, Canaan itself! Jabin seduced them into idolatry, besides oppressing them (Jud. v. 8). B. is made an example of faith (Heb. xi. 32), though it was weak; he was therefore deprived of the glory of stronger faith by a woman, Jael (comp. Jud. iv. 8).

**Barbarian.** All not Greek, in contrast to the Greeks (Rom. i. 14). Primitively all speaking an unknown tongue (1 Cor. xiv. 11); the Maltese, as speaking a Punic dialect (Acts xviii. 2, 4). Subsequently the word implied cruelty and savagery. Distinguished from Scythians, the wild races beyond the Roman empire; "barbarians" were within it (Col. iii. 11).

**Bariah.** 1 Chron. iii. 22.

**Barkos, children of.** Ezra ii. 53, Neh. vii. 55.

**Barley.** First mentioned in Exod. ix. 31, which shows the barley harvest was earlier than the wheat, a month earlier in Egypt. Neither is found wild. Cereals and the art of converting them into bread were probably God's direct gift to man from the first. The worship of Ceres was probably a corruption of this truth. Canaan was "a land of wheat and barley" (Deut. viii. 8). Barley was a food for horses (1 Kings iv. 28), but also for men. The *hordeum distichum*, or "two rowed barley" was that usual in Palestine (Jud. vii. 13, Ezek. iv. 12). Its inferiority to wheat is marked by the jealousy offering being of barley, whereas the ordinary (*mincha*) meat offering was of fine wheaten flour (Lev. ii. 1), and the purchase price of the adulteress (Hos. iii. 2). The scanty supply, marking the poverty of the disciples,



BARLEY.

but multiplied by Jesus, was five barley loaves (John vi. 9). The people in Palestine still complain that their oppressors leave them nothing but barley bread to eat (Thomson's Land and Book, p. 449). A measure of wheat is made equivalent to three of barley (Rev. vi. 6). Barley rapidly ripens. Some was sowed at the autumnal rains in October or November, other barley seed immediately after winter. Barley harvest was a note of time; as when it is said Rizpah, the afflicted widow of Saul, watched over her seven sons' bodies "from the beginning of barley harvest until water dropped upon them out of heaven" (2 Sam. xxi. 9, 10), i.e., from May till September. In the Midianite's dream Gideon was regarded as a mere vile barley cake, yet it is just such whom God chooses to overthrow the mighty (Jud. vii. 13, 1 Cor. i. 27).

**Barnabas = son of prophecy, or exhortation and consolation.** The surname given by the apostles to Joseph or Joseph (as the Sin., Vat., and Alex. MSS. read), a Levite, settled in Cyprus (Acts iv. 36). As a Christian, he brought the price of his field and laid it as a contribution at the apostles' feet. It was he who took Saul after his conversion, when the other disciples were afraid of him, and "brought him to the apostles, and declared unto them how he had seen the Lord in the way," etc., and had "preached boldly at Damascus in the name of Jesus" (Acts ix. 27). The book of Acts does not tell us why B. knew Saul better than the rest. But the heathen writer Cicero (Epist. Familiar., i. 7) informs us that Cyprus (B.'s country) was generally annexed so as to form one province with Cilicia (Paul's country, of which Tarsus, his native city, was capital). Possibly they were educated together in Tarsus, famed for its learning, and but 70 miles distant from Cyprus; still more probably at Jerusalem, where Paul was brought up at Gamaliel's feet. As fellow countrymen, they would have mutual friends. Moreover, when Paul had withdrawn from Grecian assailants at Jerusalem to Tarsus, and when subsequently it was thought safe for him to return in the direction of Syria, B. was the one who sought him and brought him from Tarsus to Antioch (Acts xi. 25, 26). All this bears that impress of unstudied coincidence which marks the truth of the Scripture record.

When men of Cyprus preached at Antioch [see] to Greeks (according to the Alex. MS. and Sin. corrected MS.; but "Grecians," i.e. Greek speaking Jews, according to the Vat. MS. The latter must be wrong; for there could be no difficulty about preaching to Greek speaking Jews), and the news reached Jerusalem, the church there sent B. to Antioch; "who when he came, and had seen the grace of God, was glad and exhorted [in consonance with his surname, "son of exhortation"] them all, that with purpose of heart they would cleave unto the Lord" (Acts xi. 22-24).

The book of Acts here assigns no reason for the choice of B.; but incidentally it comes out elsewhere that B. was of Cyprus, and so was the fit person to deal with men of Cyprus; besides, his spiritual gift of exhortation and consolation qualified him for the office (comp. xv. 31). His being "a good man," i.e. beneficent and kind (comp. Rom. v. 7), would make him gentle and sympathetic in dealing with the new class of converts, viz., those gathered not from proselytes, as the eunuch and Cornelius, but from idolaters (an additional argument for reading "Greeks"). Instead of narrow Jewish jealousy at "God's grace" being extended to non-Judaized Gentiles, being "full of the Holy Ghost," he was "glad," and sought Saul as one specially commissioned to evangelize the Gentiles (xxvi. 17, xxii. 17-21). The two together, ou Agabus' prophetic announcement of a coming famine, showed the Jewish brethren that they and the Gentile disciples were not forgetful of the love they owed the church in Jerusalem and Judaea, by being bearers of contributions for the relief of the brethren in Judaea (xi. 27-30). On their return to Antioch, they were marked by the Holy Ghost for missionary work, and were ordained by the church (xiii. 2), A.D. 45. With the title of APOSTLES [see], i.e. delegates of the church (xiv. 14), (Paul was also counted with the Lord's apostles by a special call: Gal. i. 1-17) they made their first missionary journey to Cyprus and Pamphylia, Pisidia, Lycaonia, and back to Antioch, A.D. 47 (xiii., xiv.). Next (A.D. 50), as apostles of the uncircumcision they were sent to Jerusalem, to the council concerning the question raised by Judaizing Christians whether Gentile converts must be circumcised (xv.). Judas and Silas were sent "with our beloved B. and Paul, men that have harassed their lives for the name of our Lord Jesus Christ," to bear back the epistle to Antioch, settling the question in the negative. After some stay in Antioch Paul proposed to revisit the brethren in the various cities where they had preached. But in consequence of B. desiring to take with them John Mark, his sister's son, and Paul opposing it because of Mark's desertion at Pamphylia in the previous journey, so sharp a contention arose that they separated; and whilst Paul, with Silas, "being recommended by the brethren unto the grace of God" (which marks their approval of Paul's course) "went through Syria and Cilicia confirming the churches," B. took Mark with him to Cyprus, his native island. His prominent usefulness ceases at this point; Scripture is henceforth silent about him. In Gal. ii. 1, 9, 13, B. suffers himself to be carried away by Peter's and the Jews' dissimulation, in declining to eat with Gentile Christians, contrary to his previous course. Softness of character, and undue regard for relations, were his weak points, as compared with Paul. He was evidently a man of strong attachments

to kindred and country; so that in both his missionary tours his native island and the Jewish synagogue took the first place. The so called "Epistle of Barnabas" was probably written early in the 2nd century. Its superficial views of the truth and blunders as to Jewish history and worship could never have emanated from the Levite B. The Clementine Homilies make him a disciple of our Lord, and to have preached in Rome and Alexandria, and converted Clement of Rome. Loving sympathy with others, freedom from narrowness and suspicion, and largeness of heart characterized him in his frank trustfulness towards the late persecutor but now converted Saul, and towards those converted from heathendom without any transitional stage of Judaism. His not claiming maintenance as a minister (1 Cor. ix. 6), but preferring to work for his livelihood, flowed from the same sincere disinterestedness as led him at the first to sell his land and give the price to the church. He was probably soon removed by death after parting with Paul; for Mark is mentioned subsequently as in Paul's favour and ministering to Paul (Col. iv. 10, 2 Tim. iv. 11), which he would not be likely to be, but rather with B. his uncle, if B. were alive. Chrysostom justly infers that B. was of a commonling and dignified appearance, as the people of Lystra, on the cure of the impotent man, supposed that he was their national god, Jupiter, king of the gods, come down from heaven (Acts xiv. 8-12).

**Bartholomew** = son of Tolmai or Tolmai, an O. T. name, Josh. xiv. 14. One of Christ's 12 apostles (Matt. x. 3, Mark iii. 18, Luke vi. 14, Acts i. 13). His own name probably was Nathanael (John i. 45-51), just as Joses or Joseph is called Bar-nabas. The three synoptical Gospels never mention Nathanael, John never mentions Bartholomew; the two names belong probably to the same person. Brought by Philip to Jesus. It is in undesigned accordance with this that Philip is coupled with Bartholomew in the first three lists, as Philip is coupled with Nathanael in John i. The place given him also in the fishing after the resurrection of the Lord (John xxi. 2) implies his being one of the twelve. Thomas is put before him and after Matthew in Acts i. 13 [see APOSTLE], perhaps because of his taking a more prominent position spiritually after his doubts were removed. Nathanael was of Cana in Galilee. India (i.e. Arabia Felix, as many think) is assigned to him as his subsequent sphere of missionary labours (Eusebius, H. E., v. 10).

His prominent characteristics: narrowness of prejudice in him ("Can there any good thing come out of Nazareth?") immediately gave place to conviction, when the Saviour revealed Himself. Like Jacob, he wrestled alone with God in prayer under the figtree. But, unlike that cunning supplanter, he was "an Israelite indeed in whom is no guile"; comp. Rev. xiv. 5. Adam and Eve vainly cloaked

their shame under figleaves. Nathanael bared his whole soul before God under the figtree in simplicity and sincerity. Fearless candour made him avow his convictions as promptly as he reached them, "Thou art the Son of God, Thou art the King of Israel." His reward was according to his faith: "Whosoever hath, to him shall be given." "Because I said unto thee, I saw thee under the figtree, believest thou? thou shalt see greater things than these: hereafter [from this time forth, Gr.] ye [not merely thou alone, but all My disciples] shall see heaven open, and the angels of God ascending and descending upon the Son of man," the true ladder between earth and heaven, of which that in Jacob's dream was the type (Gen. xxviii. 12), and upon which angels delight to minister. The "ascending" stands first, because the Lord was now below on earth, not above, as when Jacob saw Him; and from Him as their centre they go up, and to Him they return: the communication between earth and heaven, closed by sin, is opened by Christ's making earth His home. His miracles and His teaching and His Divine manifestation, of which B. had just a taste, were a sample and instalment of a continually progressing opening of heaven to earth and earth to heaven (Rev. iv. 1; Acts vii. 56; Heb. ix. 8, x. 19, 20) wherein angels minister to and for Him (Luke ii. 9, 13, xxii. 43; Acts i. 10); to be consummated when "the tabernacle of God shall be with men," and "the holy Jerusalem shall descend out of heaven from God" (Rev. xxi., 1 Cor. xiii. 12).

**Bartimæus** = son of Timæus or Timai. A blind beggar of Jericho, who had his sight restored by Christ as He was going out of the town (Mark x. 46); Luke (xviii. 35, xix. 1, 5) describes the cure as Christ was entering Jericho the day before. Probably the beggar, with the persevering faith which characterized him, applied to Jesus first as He was entering Jericho, and renewed his petition the next day, as Jesus was leaving Jericho. Eliciting, as He was wont, first of all from the blind man the expression of his want, "What wilt thou that I shall do unto thee?" Christ next grants his prayer, and praises his faith: "Receive thy sight; thy faith hath saved thee." Matthew (ix. 29-34) describes it, as Jesus was going from Jericho; and mentions two blind men. Probably B., after applying on the day of Jesus' entry into Jericho, was joined by the second blind man whilst Jesus was passing the night with Zacchæus; so both shared in the cure on Christ's leaving Jericho. B., being the more prominent, is alone mentioned by Mark and Luke; just as they mention only the colt, Matthew both the ass (the mother) and the colt; Luke (xxiv. 4) the two angels, Matthew and Mark the one alone who spoke. Seeming discrepancies establish the independence of the witnesses and the absence of collusion. Substantial agreement of many witnesses, amidst circumstantial variety, is the

strongest proof of truth. Modes of reconciling seeming discrepancies may not be the true ones, but they at least prove the discrepancies not to be irreconcilable and that they result only from our ignorance of all the facts of each case.

**Baruch** = blessed, Benedict. Neriah's son, Jeremiah's (xxii. 12, xxxvi. 4-32) steadfast attendant and amanuensis; brother to Seraiah, of princely family (li. 59) and position. He was the friend to whom Jeremiah in prison entrusted the papers of the purchase of his uncle's field at Anathoth, the year before Jerusalem's destruction, to assure the Jews of the certainty of their return from Babylon. He wrote out Jeremiah's prophecies against the Jews and other nations, and, whilst the prophet was shut up, &c. prevented coming forward, read them before the people; in consequence of which king Jehoiakim sought to kill him and Jeremiah, but the Lord hid them. Jehoiakim having destroyed the first roll, B. wrote again the same words with many additions. Azariah and Jehanan after the capture of the city, when Jeremiah warned them against going to Egypt, said: "B. setteth thee on against us for to deliver us into the hand of the Chaldeans." On the former occasion B. yielded to dependency; and as Paul subjoins epistles to individuals after epistles to churches, so Jeremiah subjoins a prophecy concerning B. after the prophecies and histories concerning the Jews and their kings: "Thus saith the Lord the God of Israel, unto thee, O Baruch. Thou didst say, Woe is me now, for the Lord hath added grief to my sorrow, I fainted in my sighing, and I find no rest." When a "whole land," the people of My "planting," are being plucked up, "seekest thou great things for thyself?" i.e., dost thou expect to be exempt from trial? A promise is added to the reproof: "thy life will I give unto thee for a prey." How striking, that Jeremiah (xii. 1-5, xv. 10-18, xlv.), who once was so depending himself, is enabled to minister counsel to B. falling into the same error. God allows His servants to be tempted, in order to fit them for succouring others who are tempted. B. was carried with Jeremiah by Johanan into Egypt (xliiii. 6). The apocryphal book of Baruch is evidently one of later composition. 2. Son of Zabbai (Neh. iii. 20). 3. Son of Colhozeh (Neh. xi. 5).

**Barzillai** = iron. A Gileadite chief, of Rogelim, whose friendship David probably made during his flight from Saul in that transjordanic region. He ministered disinterestedly, sympathisingly, and liberally, to David's wants during the whole time of his stay at Mahanaim in his flight from Absalom (2 Sam. xvii. 27-29, xix. 32-40). David in prosperity forgot not the friend of his adversity: "Come thou over with me, and I will feed thee with me in Jerusalem." But B. was unmercenary, and sought his reward simply in having done his duty. Instead of grasping at honours and favours at court, he

remembers his age, fourscore, "How long have I to live, that I should go?" and prefers to die among his own people, independent though in less grandour. In the father's stead Chimham and other sons of his shared David's favour, and were commended by him to Solomon (1 Kings ii. 7). Chimham's name appears ages subsequently in Jeremiah's time, "the habitation of Chimham by Bethlehem" being the gift of David to him out of his own patrimony, and bearing that name to late generations: an undesigned coincidence and mark of truth (Jer. xli. 17). [See BETHLEHEM.]

**Bashan** = rich soil. The tract beyond Jordan (Deut. iii. 3, 10, 14; Josh. xii. 5; 1 Chron. v. 23), between mount Hermon on the N., and Gilead on the S., the Arabah or Jordan valley on the W., and Salkah and the Geshurites and Maacathites on the E. Fitted for pasture; so assigned with half Gilead from Mahanaim to the half tribe of Manasseh, as the rest of Gilead was to Reuben and Gad, as those tribes abounded in flocks and herds (Josh. xiii. 29-32; Num. xxxii. 1-33). Famed for its forests of oaks (Isa. ii. 13). It was taken by Israel after conquering Sihon's land from Arnon to Jabbock. They "turned and went up by the way of Bashan," the route to Edrei on the W. border of the *Lejah*. Og, the giant king of B., "came out" from the rugged strongholds of Argob [see] to encounter them, and perished with all his people (Num. xxi. 33-35; Deut. iii. 1-5, 12, 13). Argob and its 60 "fenced cities" formed the principal part of B., which had "beside unwall'd towns a great many." Ashtaroth (Beesh-terah, Josh. xxi. 27, comp. 1 Chron. vi. 71), Golan (a city of refuge, assigned with Ashtaroth to the Geshomite Levites), Edrei, Salkah, were the chief cities. Argob in B. [see B.-HAVOTH-JAIR], with its 60 walled and barred cities still standing, was one of Solomon's commissariat districts (1 Kings iv. 13). Hazael devastated it subsequently (2 Kings x. 33). The wild cattle of its pastures, "strong bulls of B.," were proverbially famed (Ps. xxii. 12, Amos iv. 1); also its oaks (Ezek. xxvii. 6); and hills (Ps. lxxvii. 15); and pastures (Jer. l. 19, Mic. vii. 14). The name "Gilead," connected with the history of the patriarch Jacob (Gen. xxxi. 47, 48), supplanted "Bashan," including B. as well as the region originally called "Gilead." After the return from Babylon B. was divided into (1) Gaulanitis or *Jaulan*, the most western, on the sea of Galilee, and lake Merom, and rising to a table land 8000 ft. above the water, clothed still in the N.W. with oaks, and having the ruins of 127 villages. (2) Aranitis, the Hauran (Ezek. xlvii. 16), the most fertile region in Syria, S.E. of the last, and S. of the *Lejah*, abounding in ruins of towns, as Bosrah, and houses with stone roofs and doors and massive walls, and having also inhabited villages. (3) Trachonitis = rugged: ARGOB, [see] now the *Lejah*, rocky and intricate, in contrast to the rich level

of the Hauran and *Jaulan*. (4) Batsna (skin to *Bashan*), now *Ard el-Bathanyeh*, E. of the *Lejah*, N. of the *Jebel Hauran* range, of rich soil, abounding in evergreen oaks; with many towns deserted, but almost as



GLASS BUILDING OF BASHAN.

perfect as the day they were built. E. of *Jebel Hauran* lies the desert *El Harrah* covered with black volcanic stones. The Safah E. of this is a natural fortress thickly strewed with shattered basalt, through which tortuous fissures are the only paths. On the eastern side of volcanic hills lie ruined villages of a very archaic structure. Traces appear of an ancient road with stones placed at intervals and inscribed with characters like the Sinaitic. N. of Hauran and *Jaulan* lies *Jedur*, the Ituraea of the N. T.; the country of Jetur, son of Ishmael; possibly once part of Og's kingdom of Bashan.

Ps. lxxviii. 22. "I will bring again from Bashan, I will bring My people again from the depths of the sea," means, "I will restore Israel from all quarters, and from dangers as great as their conflict with Og of Bashan, and as the passage through the Red Sea." "Why leap ye, ye high hills" viz., with envy. Or translate, "Why do ye look with suspicion and envy?" viz., at God's hill, Zion, which He hath raised to so high a spiritual elevation above you.

**Bashan-Havoth-Jair.** A name given to Argob after Jair's conquest of it. Reuben's and Gad's request to have the eastern Jordanic region followed immediately after Israel's conquest of Og and Sihon, and Jair immediately occupied Bashan. The events in Num. xxiii., etc., occurred between the occupation of Bashan and Moses' parting address (Deut. iii. 4, 5, 13, 14). The name still adhering to it "unto this day," saith Moses, proves Jair's occupation of it in the face of so mighty a nation as Moab, and is a pledge of further conquests. *Havoth* means "dwelling places," from *havah* "life"; as the German *leben*, "life," is a termination of many towns, e.g. Eisleben. The "Jair's lives" or "dwellings" was the collective name given by Jair to all the 60 fortified towns of Argob (Num. xxii. 41, 42; Josh. xiii. 30; 1 Kings iv. 13). The statement in 1 Chron. ii. 22, 23, "Jair had 23 cities in Gilead [i.e. the whole eastern Jordanic region] with Kenath and the towns thereof, even threescore cities," is not at variance but in harmony with the preceding passages. The 23 Havoth Jair, with Kenath and its dependent towns, 37, conquered by Nobah (a family of sons of Machir related to Jair), amounted to "threescore in all." Bashan or Argob was divided between two chief families of Machir the Manassite, viz., that of Nobah

who conquered Kenath and her dependencies, and Jair who conquered and named the Havoth Jair. Jair being supreme, and Nobah a subordinate branch of the Jair family, Moses comprehends the whole 60 under the name Havoth Jair. The words "unto this day" do not imply a long interval between the naming and the time of Moses' address, but mark the wonderful change due to God's gift, that the giant Og's 60 fenced cities are now become Havoth Jair! In the time of the judges, 30 were in possession of the judge Jair (x. 4), so that the old name, Havoth Jair, was revived. In undesigned coincidence the name *Jair-us* recurs in the same quarter in the N. T., but W. of the sea of Galilee (Matt. ix. 18).

**Bashemath** = fragrant. 1. The Hittite Elon's daughter; wife of Esau (Gen. xxvi. 34). Called ADAM [see] in the genealogy of Edom (Gen. xxxvi. 2, 3). B. is doubtless a name of praise conferred on her at marriage. 2. Ishmael's daughter; the last of Esau's three wives according to the Edomite genealogy inserted by Moses (Gen. xxxvi. 3, 4, 13). From her son Reuel four Edomite tribes descended. Called MAHALATH in the narrative, Gen. xxvii. 9. Esau's Seirite wife, called Judith daughter of Beeri in the narrative (Gen. xxvi. 34), is called AHOLIBAMAH [see] (the name of a district in Idumaea) in the genealogy (Gen. xxxvi. 41). 3. Solomon's daughter, married to Abimeas, one of his commissariat officers (1 Kings iv. 15).

**Basket.** Gen. xl. 16: "I had three white [marg. 'full of holes,' i.e. of open work, or rather 'baskets of white bread'] baskets on my head." The Bible accurately represents Egyptian custom (Herodotus, ii. 35), whereby men carried burdens on the head, women on the shoulders. In the distinct miracles of feeding the 5000 and the 4000 the A. V. uses the same term "baskets" for distinct Gr. words. In Matt. xiv. 20. Mark vi. 43, Luke ix. 17, John vi. 13, the disciples took up twelve *kophinoi* of fragments at the feeding of the 5000. In feeding the 4000 with seven loaves recorded by two evangelists, the disciples took up seven *spurides* (Matt. xv. 37, Mark viii. 8). Now *kophinoi* is always used by the evangelists when the miracle of the 5000 is spoken of, *spurides* when that of the 4000 is spoken of. Thus also in referring back to the miracle (Matt. xvi. 9, 10) Jesus says: "Do ye not. . . remember the five loaves of the 5000, and how many *kophinoi* ye took up? Neither the seven loaves of the 4000, and how many *spurides* ye took up?" That the *spurides* were of large size appears from Paul's having been let down in one from the wall (Acts ix. 25). The *kophinoi* being twelve probably answers to the twelve disciples, a provision basket for each, and so are likely to have been smaller. The accurate distinction in the use of the terms so invariably made in the record of the miracles marks both events as real and distinct, not, as rationalists have guessed, different versions of

one miracle. The coincidence is so undesigned that it escaped our translators altogether; it therefore can only be the result of genuineness and truth in the different evangelists' accounts. In travelling through Samaria or Gentile regions the Jews used *kophinot*, not to be defiled by eating Gentile unclean foods. Smith's Bible Dict. wrongly makes the *kophinos* larger than the *spuris*.

**Bastards:** *mamsseer*. Forbidden to enter the Lord's congregation to the tenth generation, i.e. for ever (Deut. xxiii. 2, 3). Yet Jephthah, son of a strange woman, and therefore driven out by the legitimate children, was called to be a judge to Israel (Jud. xi. 1, 2). The Talmud and the rabbins are probably therefore right in explaining *mamsseer*, not illegitimate children in general, but those *begotten in incest or adultery*; from *masar*, "to be corrupt." The only other occurrence of *mamsseer* is Zech. ix. 6: "a bastard (a vile alien) shall dwell in Ashdod." Arabs about that time occupied much of S. Palestine, and the prophet foretells Ashdod will be ruled by them. Bastards were not excluded from public worship ordinarily. They had no claim to the paternal inheritance, or to the standing privileges and filial discipline of children (Heb. xii. 7).

**Bat** (*hatalloeph* = the darkness bird). Delighting in dark holes and caverns. This is the point of Isa. ii. 20, "a man shall cast his idols to the bats," whilst the idolaters themselves shall vainly hide in the rook from the wrath of the Lamb (Rev. vi. 16). Unclean in the eye of the law (Deut. xiv. 18, 19; Lev. xi. 19, 20). Ranked among "all fowls that creep, going upon all four;" it has claws on its pinions, by which it attaches itself to a surface, and creeps along it. It is connected with quadrupeds: the bones of the arm (answering to a bird's wing) and fingers being elongated, and a membrane extended over them to the hind limbs.

**Bath.** *Washing* was required by the law for purification of uncleanness of any kind, as leprosy, etc. (Lev. xv. xvi. 23, xxii. 6; Num. xix. 7, 19; 2 Sam. xi. 2, 4; 2 Kings v. 10); mourning (Ruth iii. 3, 2 Sam. xii. 20). The highpriest on the day of atonement, before each act of expiation (Lev. xvi. 4, 24); also at his own consecration (viii. 6). Anointing with perfumes was joined to the washing (Ezth. ii. 12). The laver at the door of the tabernacle was for the priests to wash in before entering (Exod. xxx. 18-20). The legal ritual prescribed *washing*, not *bathing*; also *sprinkling*. Baptism by *immersion* is not confirmed by legal types.

**Bath.** A measure for liquids, about seven gallons.

**Bathrabbim gate.** Belonging to Heshbon, close to which were two pools, which the bridegroom makes the image of his beloved's eyes (S. of Sol. vii. 4). = *Daughter of a multitude*; a crowded thoroughfare of Heshbon. Her eyes are placid as a pool, even amidst the crowd (John xvi. 33).

**Bathsheba,** or Bath Shua (a Ca-

naanite name, Gen. xxxviii. 2, 12; 1 Chron. ii. 3) [see ARITHOPHEL, her grandfather]. Eliam or Ammiel (1 Chron. iii. 5), one of David's officers, was her father. Uriah, being a brother officer, formed an intimacy which ended in his marrying Eliam's daughter. David committed adultery with her, and caused her husband's murder (2 Sam. xi., xxiii. 34, 39). Mother of Solomon, whose mind she helped much to mould; also of Shimea (or Shammua), Shobab, and Nathan (1 Chron. iii. 5). Nathan and Solomon were both ancestors of the Lord Jesus (Luke iii. 31, Matt. i. 6). Her strength of intellect, kindness and influence over David and her son, appear in 1 Kings i. 11-31, ii. 13-21. She is said by tradition to have composed Prov. xxxi. as an admonition to Solomon on his marriage to Pharaoh's daughter.

**Battle.** "Them that turn the battle to the gate" (Isa. xxviii. 6), "those defenders of their country who not only repel the foe, but drive him to the gate of his own city." "In battles of shaking" (xxx. 32), i.e. in shock of battles; xix. 16, "because of the shaking of the hand of the Lord of hosts"; a mere waive of His hand, the slightest display of His power, shall be enough to discomfit (xxvii. 36).

**Baval.** Neh. iii. 18.

**Baytree.** Ps. xxxvii. 35: *Ezrach*. Rather "an indigenous tree," not transplanted yet, "flourishing" with the vigour of its native soil. An Israelite, with all the privileges temporal and spiritual of his birth, his possessions therefore inalienable; yet a "wicked" man. Farthest removed from hurt as he and his seemed, "yet he passed away, and lo! he was not," etc.

**Bazilth.** Children of E. Neh. vii. 54.

**Bazluth.** Ezra ii. 52.

**Bedellium.** *Bedolach* (Gen. ii. 12), a production of Havilah. Num. xi. 7: "The colour of the manna was as the colour of B." A gum exuding from a tree (the *Borassus flabelliformis*) in Arabia, India, and Babylonia, white and transparent, according to some; but this is hardly precious enough to be ranked with the gold and precious stones of Havilah. Others, a precious stone, crystal or beryl. This hardly suits Gen. ii. 12, where "stone" is added to onyx, but not to it. Gesenius therefore takes it *pearls*, found abundant at the Persian gulf. This answers to the parallel comparison of manna to the white *hoar frost* on the ground (Exod. xvi. 14). Smith's Dict. Append. adheres to its being a gum.

**Bealiah.** Combining *Baal* and *Jah* (1 Chron. xii. 5).

**Bealoth.** A town on the extreme S. of Judah (Josh. xv. 24). Feminine plural of *Baal*.

**Beans.** Among the supplies brought to David at Mahanaim (2 Sam. xvii. 28). An ingredient in Ezekiel's (iv. 9) bread for 390 days, during his representative siege of Jerusalem. The food of the poor, and of horses. Our pulse is akin to the Heb. pul.

**Bear.** The *Ursus Syriacus* is the particular species meant in Scripture. Akin to the polar bear. As large as

the European brown bear, but lower on the legs. It has a high mane of bristling hair between the shoulders. Of a buff or yellow white colour. One is represented in an Egyptian picture of tribute brought to Thothmes III. by Phœnicians. The crusader Godfrey of Bouillon rescued a man from its attack, at the imminent risk of his own life, being unhorsed and severely wounded by it. The she bear is peculiarly fierce when she has lost or is defending her cubs (2



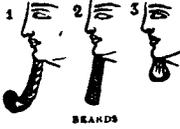
SYRIAN BEAR.

Sam. xvii. 8, Prov. xvii. 12, Hos. xiii. 8). Almost as formidable as the lion (Amos v. 19). The instrument of punishing the 42 youths who mocked Elisha, in a wood between Jericho and Bethel, probably in winter when bears descend from the mountains to the lowlands (2 Kings ii. 24). It attacks flocks and cattle (1 Sam. xvii. 34-37, Isa. xi. 7). Its roaring, ranging widely for food, and lying in wait for its prey, are alluded to in Isa. lix. 11, where however translate, "We moan like (hungry) bears," growling for food (Prov. xxviii. 15, Lam. iii. 10). It was carnivorous. Dan. vii. 5: "it raised up itself on one side," lying on one of its fore feet and standing on the other; a figure still to be seen in Babylonian monuments, but see marg. Persia is meant. Media was the lower and passive side; Persia, the upper and active. It had three ribs in its mouth, viz., it seized on Babylon, Lydia, and Egypt. From a Heb. root, "to move by creeping": *dob, dadab*. Bochart, fr. Arabic, "hairy."

**Beard.** With Asiatics a badge of manly dignity. The Egyptians mostly shaved the hair of the face and head, except in mourning. In consonance with this Egyptian usage, Scripture, with the undesigned propriety of truth, represents Joseph as having "shaved his beard," which he had allowed to grow in prison, before entering Pharaoh's presence (Gen. xli. 14). Many Egyptians wore a false beard of plaited hair, private individuals small ones, kings long ones square below, the gods one turning at the end. Their enemies are represented bearded on the monuments. The Jews were forbidden to "round the corners of their heads or mar [i.e. shave off] the corners of their beards" (Lev. xix. 27, xxi. 5). Baal worshippers rounded the beard and hair to make their faces round, like the sun. The Arabs trimmed their beard round in sign of dedication to some idol. Possibly the Israelites retained the hair between the ear and eye, which the Arabs shaved away (Jer. ix. 26 marg., xxv. 23, xlix. 32; comp. Herodotus, iii. 8). The beard is sworn by in the E. as an object of veneration. Not to trim it marked affliction, as in Mephibosheth's case during Absalom's occupation of Jerusalem (2 Sam. xix. 24). An insult to it was resented as a gross outrage, as David did when Hannu

shaved off half the beards of his ambassadors (2 Sam. x. 4). Comp. God's threat of "shaving" away His people as "hair" with the Assyrian king as His "razor" (Isa. vii. 20). This was one gross indignity to which Jesus was subjected: "I gave My cheeks to them that plucked off the hair" (Isa. l. 6). It was shaved in mourning (Isa. xv. 2; Jer. xii. 5, xliii. 37).

Only the nearest friends were permitted to touch the beard, which marks the foul treachery of Job in taking his cousin Amasa's beard to kiss him, or rather it (2 Sam. xx. 9). The precious ointment flowed from Aaron's head at his consecration, upon his beard (Ps. cxxxiii. 2). The leper, at purification, had to shave his head and beard and eyebrows (Lev. xiv. 9).



**Beast.** Representing two distinct Heb. words, *beheemah* and *chai*, "cattle" and "living creature," or "animal." *Be'ir* means either collectively all *cattle* (Exod. xxii. 4, Ps. lxxviii. 48) or specially *beasts of burden* (Gen. xiv. 17). The "*beheemah*" answer to the *hoofed* animals. In Lev. xi. and Deut. xiv. some principal divisions of the animal kingdom are given; the cloven footed, chewing the cud, ruminantia. The aim of Scripture is not natural science, but religion. Where system is needful for this, it is given simple and effective for the purposes of religion. If Scripture had given scientific definitions, they would have been irrelevant and even marred to the effect designed. The language is therefore *phenomenal*, i. e. according to appearances. Thus the hare and hyrax have not the four stomachs common to ruminant animals, but they move the jaw in nibbling like the ruminants. The hare chews over again undigested food brought up from the oesophagus though not a genuine ruminant. The teeth of the rodentia grow during life, so that they necessarily have to be kept down by frequent grinding with the jaws; this looks like rumination. The hare and the coney represent really the rodentia; (the *CONEY* [see], or *HYRAX*, though a pachyderm, is linked with the hare, because externally resembling the rodentia;) swine, pachydermata; "whatsoever goeth upon his paws," "all manner of beasts that go on all four," carnivora: only those of a limited district, and those at all possible to be used as food, are noticed. It is noteworthy that it is only "every animal of the field" that Jehovah brought to Adam to name, viz., animals in any way useful to man (Gen. ii. 19), mainly the herbivora. Dominion is not specified as given over the (wild, savage) "beasts of the earth" (mainly carnivora), but only "over all the earth." So in Ps. vii. 7 man's dominion is over "the beasts of the field." Noah is not said to take into the ark *beasts of the earth*; but in Gen. ix. 9, 10, "beasts of the earth" are distinguished from

"all that go out of the ark." Next to fear of a deluge was their fear of the beasts of the earth; but God assures men "the fear of you and the dread of you shall be upon every *beast of the earth*" (ix. 2).

Symbolically, man severed from God and resting on his own physical or intellectual strength, or material resources, is beastly and brutish. He is only manly when Godly, for man was made in the image of God. So Asaph describes himself, when envying the prosperous wicked, "I was as a beast before Thee" (Ps. lxxiii. 22). "Man in honour [apart from God] abideth not, he is like the beasts that perish" (Ps. xlii. 12). The multitude opposing Messiah are but so many "bulls" and "calves" to be stilled by His "rebuke" (Ps. lxxviii. 30). Those "that walk after the flesh in the lust of uncleanness, as natural brute beasts, are made only to be taken and destroyed" (2 Pet. ii. 12). So persecutors of Christians, as Paul's opponents at Ephesus (1 Cor. xv. 32). The "beast" (Rev. xiii. xv., xvii., xix.) is the combination of all these sensual, lawless, God opposing features. The four successive world empires are represented as beasts coming up out of the sea whereon the winds of heaven strove (Dan. vii.). The kingdom of Messiah, on the contrary, is that of "the Son of MAN," supplanting utterly the former, and alone everlasting and world wide. In Rev. iv., v., the four cherubic forms are not "beasts" (as A. V.), but "living creatures" (*zoa*). The "beast" (*therion*) is literally the *wild* beast, untamed to the obedience of Christ and God (Rom. viii. 7). The "harlot" or apostate church (comp. Rev. xii. 1, etc., with xvii. 1, etc., Isa. i. 21) sits first on the beast, which again is explained as "seven mountains upon which she sitteth"; probably seven universal God-opposed empires (contrast Jer. li. 25 with Isa. ii. 2) of which the seven-hilled Rome is the prominent embodiment, viz., Egypt, Assyria, Babylon, Medo Persia, Greece, Rome (including the modern Latin kingdoms), and the Germano-Slavonic empire. The woman sitting on them is the church conformed to the world; therefore the instrument of her sin is retributively made the instrument of her punishment (Ezek. xliii., Jer. ii. 19, Rev. xvii. 16).

"The spirit of man," even as it normally ascends to God, whose image he bore, so at death "goeth upward"; and the spirit of the beast, even as its desires tend downward to merely temporal wants, "goeth downward" (Eccles. iii. 21). God warns against cruelty to the brute (Deut. xxii. 6, 7). He regarded the "much cattle" of Nineveh (Jonah iv. 11). He commanded that they should be given the sabbath rest. As to the creature's final deliverance, see Rom. viii. 20-23.

**Bebal.** Sons of (Ezra ii. 11, viii. 11, x. 23; Neh. vii. 16, x. 15).

**Becher** = *first-born*; Gesenius, *young camel*: BECHORATH. 1. Benjamin's second son (Gen. xli. 21, 1 Chron. vii. 6). In 1 Chron. viii.

1 the reading possibly ought to be "Bela, *Becher*, and [instead of 'his firstborn,' only one Hebrew letter is thus omitted] Ashbel." Then "the second," "the third," etc., were probably added, after the change in the original. Or *vice versa*, Becher in Gen. xli. 21 and 1 Chron. vii. 6 may be a corruption for [Bela] "his firstborn." In Num. xxvi. 38 *Becher* is not mentioned in enumerating the Benjamite families, but *Bela's* and *Ashbel's* sons. However, among the Ephraimites occur "the Bacrites of Becher" (Num. xxvi. 35). In a border raid on cattle (1 Chron. vii. 21) the Ephraimites had been slain by the men of Gath who invaded Goshen; thus Ephraimite heiresses, for lack of Ephraimite husbands, would marry into other tribes. Becher, or his heir, would marry one, and so be reckoned among the Ephraimites instead of in Benjamin. Abiah (Aphiah, 1 Sam. ix. 1), Becher's younger son, would remain in Benjamin. From him descended Bechorath, then Zeror, Abiel (Jehiel, 1 Chron. ix. 35), Ner, Kish, Saul. Abiel settled in Gibeon or Gibeath, afterwards described as "of Saul" (1 Sam. xi. 4, Isa. x. 29). From Becher came also Sheba, son of Bichri, the rebel against David (2 Sam. xx.); also Shimei, son of Gera of Bahurim (2 Sam. xvii. 5), "of the house of Saul." The non-appearance of Becher in 1 Chron. viii. 1 and Num. xxvi. 38 may be due to the difference of the principle of the genealogy and the tailure of the lines of the older heads of houses, as compared with Gen. xli. 21, 1 Chron. vii. 6. Thus no change of reading may be needed. 2. Son of Ephraim (Num. xvi. 35). **Bered**, in 1 Chron. vii. 20, same as **BECHER** above.

**Bed.** The outer garment worn by day sufficed the poor for bedstead, bed beneath, and covering above, whence it was forbidden to keep it in pledge after sunset, lest the poor man should be without covering (Deut. xxiv. 13). The bolster was often of plaited goat's hair (1 Sam. xix. 13). A quilt to wrap one's self in is the bed meant in the miracle of Jesus when He said "Take up thy bed and walk" (John v. 8-11). The cushion or seat at the stern was our Lord's "pillow" on the lake of Galilee (Mark iv. 38). Stones served as Jacob's "pillows" (Heb.) and afterwards as the consecrated pillar to commemorate the Divine vision granted him (Gen. xxviii. 11). The divan or platform at the end or sides of a room often served as bedstead. In such a room the master of the house and his family lay, according to the parable (Luke xi. 7), "My children are with me in bed." The little chamber, bed, stool, table, and candlestick of Elijah (2 Kings iv. 10) were and are the usual furniture of a sleeping room. Some bed frame is implied in Esth. i. 6, 2 Sam. iii. 31, "bier," marg. *bed*. The giant Og had one of iron, a marvel in those days (one made of palm sticks is common in the present day), and required by his enormous weight and size (Deut. iii. 11). Og in some ex-

pedition of his against Ammon may have left behind him his gigantic bed, to impress his enemy with his superhuman greatness, and the Ammonites may have preserved it in Rabbath, their capital; or Israel may have sent it to Ammon as a pledge of their friendly intentions (Jehovah having charged them not to disturb Ammon), and also a visible proof of their power in having conquered so mighty a prince as Og. Royal beds (S. of Sol. iii. 9, 10 marg.) had pillars of marble or silver, the bottom gold, the covering of purple and divers colours, hangings fastened to the pillar-supported canopy, the beds of gold upon a tessellated pavement (Esth. i. 6); comp. Amos vi. 4, "beds of ivory." Often used as couches in the day (Ezek. xxiii. 41, Eath. vii. 8). Watchers of vineyards had hammocks slung from trees (Isa. i. 8, xxiv. 20): Heb. *meluah*, "a lodge for the night." Arab watchers sleep in them to be secure from wild beasts; translate "the earth shall wave to and fro like a hammock," swung about by the wind. The "bedchamber" where Josiah was hidden was a storeroom for beds, and so well fitted for concealment (2 Kings xi. 2, 2 Chron. xxiii. 11), not the usual reclining chamber. The bedroom was usually in the most retired part of the house (1 Kings xxii. 25, Exod. viii. 3, Eccles. x. 20). In Ezek. xiii. 18, "Woe to the women that sew pillows to all armholes" ("elbows") the allusion is to false prophetesses making their dupes rest on elbow cushions in fancied ecstasy, a symbol of the "peace" they falsely promised (ver. 16). Beds were placed at the end of the chamber, on an ascent approached by steps: hence "I will not go up into my bed" (Ps. cxxiii. 3).

**Bedad.** Gen. xxxvi. 35, 1 Chron. i. 46.  
**Bedan.** A judge of Israel between Jerubbaal and Jephthah, in 1 Sam. xii. 11. Seemingly not mentioned in Judges, but the name is probably identical with Abdon, which has the same radical consonants (Jud. xii. 13-15). No achievement of his for Israel's deliverance is recorded, but may it not be inferred from the record "he was buried . . . in the mount of the Amalekites," that he probably smote them, and took the land which they had robbed Israel of? Comp. Jud. iii. 13, 27, v. 14. A Bedan is mentioned among Manasseh's descendants (1 Chron. vii. 17), whence some identify him with the Jair (Jud. x. 3), and suppose the surname B. was added to distinguish him from the elder Jair (Num. xxxii. 41). The Chaldee paraphrase reads "Samson" for "B." in 1 Sam. xii. 11. Whence some guess Bedan = Ben-Dan, or Be (Heb. *in*) Dan, to be an epithet of Samson, viz. the Danite; comp. Jud. xiii. 25. But the order of the names forbids it. The LXX., Syriac, and Arabic versions read "Barak," which also the order forbids; however, see Heb. xi. 32. Other and spiritual considerations, besides chronology, often rule the order.

**Bedajah.** Ezra x. 35.

**Bee** = *Deborah*. Whence Rebekah's nurse (Gen. xxxv. 8) and the judge (Jud. iv.) were named; the bee's industry, fruitfulness, and sweetness suggesting the similitude. In Deut. i. 41 "the Amorites chased you as bees do"; Ps. cxviii. 12, Isa. vii. 18: the bold pertinacity with which bees in swarming hosts assail the object of their wrath is the point of comparison. "The Lord shall hiss for the bee that is in the land of Assyria"; i.e., He will call for the enemy to invade the Holy Land. Bees were drawn out of their hives by *hissing* or whistling. They were as numerous in Assyria as "the fly" in marshy Egypt. "They shall come and rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes"; the foes, like bees, swarming and settling on all places. Hereafter He will "hiss for" His people, to "gather them, for He hath redeemed them" (Zech. x. 8). Wild honey, such as John Baptist ate (Matt. iii. 4), abounded in Palestine, often *liquid*, whence the land is described as "flowing with milk and honey" (Exod. iii. 8). Often found in the rocks (Ps. lxxxi. 16, Deut. xxxii. 13), or in a hollow tree (1 Sam. xiv. 25). Samson, having slain a young lion, found on his return within the dried carcass a swarm of bees and honeycomb, with which he refreshed himself and his father and mother, without telling them whence it came. (The heat in 24 hours often so dries up the moisture that, without decomposition, the bodies remain like mummies, free from odour.) Hence he made a riddle: "out of the eater came forth meat, and out of the strong came forth sweetness" (Jud. xiv. 14). A type of the antitypical Samson, the stronger One, spoiling the strong and roaring lion, "dividing the spoils" among His friends, and bringing forth life and Divine nourishment out of death, and sweetness out of misery (Luke xi. 21, 22; Heb. ii. 14, 15). Samson's history, of which this incident is the epitome, sets forth Satan's lionlike violence and harlot-like subtlety, overruled by Divine might to his own destruction and fallen man's redemption.

The scarcity of honey (*debash*) in Egypt is implied in Jacob's thinking "a little honey" worth including in the present sent to conciliate the Egyptian viceroy (Gen. xliii. 11); but it was the boiled down, thickened juice of grapes, dates, etc., still called *dibs*, an article of commerce in *E.*, which Jacob sent Joseph, and which the Tyrians brought from Palestine (Ezek. xxvii. 17). The decoction of the grape, or must boiled down, is mixed with wine or milk, and looks like coarse honey. In Isa. vii. 15, 16, of Immanuel it is written, "butter and honey shall He eat," i.e. curdled milk (the acid of which is grateful in the hot East) and honey mixed together shall He eat, as the ordinary food of infants, marking His real humanity (Luke ii. 52). In the type, the prophetess's child, a state of distress is also implied; when, owing to invaders, milk and honey, things produced spontaneously,

should be the only abundant articles of food. That distress and the invasion should cease before the child reached the age of consciousness to distinguish good and evil. The commonness of honey in Palestine as an article of diet appears in 2 Sam. xvii. 29, 2 Kings xiv. 3, Jer. xli. 8, Ezek. xvi. 13, 19.

**Beeliada.** 1 Chron. xiv. 7. *El-ia*da (2 Sam. v. 16), with *El* (God) substituted for *Baal*.

**Beelzebub.** So it ought to be read in Matt. xii. 24, Mark iii. 22, Luke xi. 15, etc. The Jews, in ridicule, changed Baal-sebub, the Ekronite god of flies, into Beelzebub, "god of dung" (which however is *zebel*), as they changed Beth-el (house of God) into Beth-aren (house of vanity), when the golden calf was set up there. *Zebul* means "dwelling," lord of this lower world, "prince of the power of the air" (Eph. ii. 2), and taking up his "dwelling" in human bodies (Matt. xii. 45). Thus "master of the house" and "master of the dwelling" (Beelzebub) stand in happy contrast (Matt. x. 25). As the Ekronite god was applied to by Ahasiah to cast out his disease, so the Jews taunted Jesus as using the same idol power to cast out demons. Idols and demons, moreover, had a close connection (1 Cor. x. 20, 21). Beelzebub was thought to be the foul prince of both.

**Beer.** 1. A dug well, whereas *EM* or *AIN* is a fountain or spring. Israel's last halting place was so called, from the well dug there, beyond the Arnon, by the princes and nobles. A poetical fragment celebrates the fact (Num. xxi. 16-18): "Spring up, O well; sing ye unto it. The princes digged the well; the nobles of the people digged it, by the direction of the lawgiver, with their staves." What a contrast was this Beer, digged amidst the people's joyous songs in honour of their princes, to the miraculous smiting of the rock amidst their murmurings against God and their leaders (Num. xx. 2). Perhaps the BEER-ELIM, "well of the princes," of Isa. xv. 8, on the border of Moab southwards. The howling (*yillelathah*: Beer-elim is chosen as similar in sound) shall reach even that remote point. Tradition made this the last appearance of the water that "followed" the people before their entrance into Canaan; comp. 1 Cor. x. 4. 2. A place whither Jotham, Gideon's son, fled from Abimelech (Jud. ix. 21).

**Beera.** 1 Chron. vii. 37.

**Beerah.** 1 Chron. v. 6.

**Beeri.** 1. The Hittite = ANAH. (See THE HORITE.) Father of Judith, Esau's wife = AHOLIBAMAH [see]. In the narrative where stress is laid on Esau's wife being a Canaanite, her father is called a Hittite; in the genealogy, where the stress is on Esau's marriage connection with the former holders of mount Seir, he is properly termed a Horite. [See BASHMATH.] 2. Hosea's father.

**Beer-la-hai-roi** = the well of Him that liveth and seeth. Named by Hagar, because God looked after her with loving providence even in the wilderness (Gen. xvi. 14, xxii. 14;

comp. 2 Chron. xvi. 9, Ps. cxxxix.). Between Kadesh and Bered, in the S. country. Here Isaac lived before and after his father's death (Gen. xxiv. 62, xxv. 11). Identified with a well at Mollahi, a station on the road to Beersheba; near it is the cavern Beit-Hagar. N. it to be confounded with the well whereby Ishmael was saved, in Gen. xxi. 19, subsequently.

**Beerth** = wells. One of the four Hivite cities (the others being Gibeon, Chephirah, and Kirjath Jearim: Josh. ix. 17), which obtained peace with Joshua by false pretences. Allotted to Benjamin (Josh. xviii. 25). Ishbo-sheth's murderers Baanah and Rechab, and their father Rimmon, belonged to it. Its original occupants repaired to the Philistine Gittaim (Neh. xi. 33, 2 Sam. iv. 2, 3, 7). The men of B. were among those who returned from Babylon (Ezra ii. 25). Now *El-bireh*, on the road to *Nablús*, ten miles N. of Jerusalem, below a ridge bounding the northward view. The traditional site of Jesus' parents not finding Him in their company (Luke ii. 43-45). The usual halt at the first day's close for caravans going N. from Jerusalem. Nabarai, one of David's mighty men, was a Beerthite (1 Chron. xi. 39).

**Beerth of the children of Jaakan.** (Deut. x. 6, Num. xxxiii. 31.) Israel's halting place next before Mosera, where Aaron died. The tribe took its name from Jaakan, son of Ezer, son of Seir the Horite (1 Chron. i. 43 = Akan, Gen. xxvi. 27).

**Beersheba** = well of the oath. The southern limit of the Holy Land, as Dan in the N.: "from Dan to B." (comp. in David's census, 1 Chron. xxi. 2, 2 Sam. xxiv. 2-7) comprehends the whole. Called so from the oath of peace between Abraham and Abimelech, king of the Philistines (Gen. xxi. 31), else from the seven (*sheba*) ewe lambs slain there: indeed *sheba*, an oath, is from the custom of binding one's self by seven things, as Abraham made the seven ewe lambs a pledge of his covenant with Abimelech. Again, from the like oath between Abimelech (with Pichol, his captain) and Isaac, it being not uncommon for an event to be recorded as occurring apparently for the first time, which has been recorded as occurring earlier before: so Bethel (Gen. xxi. 31-33). The well dug by Abraham and secured to him by oath had been covered and lost. It is found by Isaac's servants just after the covenant made between him and Abimelech. The series of events recalls to Isaac's mind the original name and that which gave rise to the name; so he restores both the well itself and the name. Seven (*sheba*: which also may explain the name) wells are at the place, so that a different one may have been named by Isaac from that named by Abraham. They all pour their streams into the *wadyes Seba*, and are called *Bir es seba*, the largest 12 ft. diameter; and masonry round reaching 28 ft. down, and 44 from bottom to surface of the water. The second, at a hundred yards distance, 5 in diameter, 42 in depth. The other five farther off.

The kerb stones round the mouth are worn into grooves by the action of ropes for so many ages. Around the large are nine stone troughs; around the smaller, five. The water is excellent, and grass with crocuses and lilies abounds. Abraham planted here a "grove" (*eshel*) (distinct from the idol grove, *Asheerah*, or *Asartate* [see BAAL]), or tree, the *tamarisk*, long living, of hard wood, with long, clustering, evergreen leaves, as a type of the ever enduring grace of the faithful, covenant keeping God (Gen. xxi. 33), "and called on the name (the self manifested character and person) of Jehovah, the everlasting God." Here it was that Isaac lived when Jacob stole from his father the blessing already forfeited by Esau's profane sale of his birthright (Gen. xxvi. 33, xxvii. xxviii. 10). Long afterwards, on Jacob's descent to Egypt, he halted there, sacrificed unto the God of Isaac, and had a vision of God encouraging him to go down. The dispensation of the promise, which began with Abraham's call from Ur to Canaan, ended on the last night of the sojourn of his grandson Israel in Canaan. So God's promise was repeated for the last time (Gen. xli. 1-5). Possibly the 430 years (Gal. iii. 17) dates from this, the end, not from the beginning, of the dispensation of the promise.

B. was given to Simeon, in the extreme S. of Judah (Josh. xv. 23, xix. 1, 2, 1 Chron. iv. 28). Samuel's sons, Joel and Abiah, were judges there (1 Sam. viii. 2), its distance preventing his going in circuit to it, as he did to others yearly (1 Sam. vii. 16, 17). Here Elijah left his confidential servant (*na'aro*) on his way to Horeb (1 Kings ix. 3, 4).

"From *Geba* to B." or "from B. to mount Ephraim" was the formula comprehending the southern kingdom of Judah after the severance of Israel's ten tribes (2 Kings xxiii. 8, 2 Chron. xix. 4), and on the return from Babylon still narrower, "from B. to the valley of Hinnom" (Neh. xi. 30). Ahaziah's wife, Zibah, mother of Joash, was of B. (2 Kings xii. 1.) It became seat of an idolatry akin to that of Bethel or Gilgal, so that it was a formula of superstition, "the manner [cultus, or religion, as in Acts ix. 2] the new religion of Christ is designated "this way" of B. liveth" (Amos v. 5, viii. 14). It became in Christian times an episcopal city under the Bishop of Jerusalem.

**Beeshtera.** *Bosra*. [See ASHTAROTH.]

**Beetle** = *chargol*, only in Lev. xi. 21, 22; mentioned between the locust and grasshopper, and among "flying creeping things that go upon all four, which have legs above their feet, to leap withal upon the earth." From an Arabic root, to leap. The LXX. translates it the "serpent killer," a kind of locust not having wings. A species of truxalis, some think, one of the orthoptera, like the locust, but with elongated, projecting, conical forehead; carnivorous. It keeps down the multiplication of noisome insects. The beetle was not an article of food, the

Locust [see] was. A beetle cannot therefore be meant.

**Behemoth.** (Job xl. 15-24.) The Egyptian, Coptic, *pehemoul*, "the water ox," Hebraised; our river horse, hippopotamus. "Behold I made him with thee." Yet how great the difference! "He eateth grass as an ox;" a marvel in an animal so much in the water, and that such a monster is not carnivorous.



HIPPOPOTAMUS.

"His force is in the navel (*rather muscles*) of his belly"; the elephant's skin there is thin, but the hippopotamus' thick. "He moveth his tail like a cedar," short indeed, but straight and rigid as the cedar. "The sinews of his thighs are twisted together," like a thick rope. "His bones are as strong tubes of copper, . . . his spine like bars of iron." He that made him hath furnished him with his sword" (his sickle-like teeth). Though so armed, he lets "all the beasts of the field play" near him, for he is herbivorous. "He lieth under the lotus bushes," in the covert of the reed and fens (being amphibious). "The lotus bushes cover him with their shadow." "Behold (*though*) a river be overwhelming, he is not in hasty panic (for he can live in water as well as land); he is secure, though a Jordan swell up to his mouth." Job cannot have been a Hebrew, or he would not adduce Jordan, where there were no river horses. He alludes to it as a name known only by hearsay, and representing any river. "Before his eyes (*i.e.* openly) will any take him, or pierce his nose with cords?" Nay, he can only be taken by guile. Jehovah's first discourse (xxxviii. xxxix.) was limited to land animals and birds; this second discourse requires therefore the animal classed with the crocodile to be amphibious, as the river horse.

**Bela** = a swallowing up, called so from earthquakes having affected it. 1. One of the five cities of the plain, spared at Lot's intercession, and named Zoar, "a little one" (Gen. xiv. 2, xix. 22). S.E. of the Dead Sea, on the route to Egypt, not far from where Sodom and Gomorrah stood, according to Holland, arguing from the smoke of the burning cities having been seen by Abraham from the neighbourhood of Hebron, and also because if Sodom had been N. of the Dead Sea Lot would not have had time to escape to Zoar on the S.E. of the sea. But Grove places the cities of the plain N.W. of the Dead Sea, between Jericho and the sea, as the plain was seen by Lot from the neighbourhood of Bethel. From the hills between Bethel and Hai (Gen. xiii. 3, 10) it is impossible to see the S. of the Dead Sea. Bela is joined with Sodom, Gomorrah, Admah, and Zeboim, in Gen. xiv. 2, 8, forming a

confederacy against the invading kings of Elam, Shinar, etc. Bela was probably the name of the king of Zoar, as his name alone of the five would otherwise not be given. Bela is also the name of an Edomite king (Gen. xxvi. 32). Robinson perhaps rightly identifies B. with a ruin on the N. side of Lisan, "the tongue" of land jutting out into the Dead Sea at the S. E., between the wady Beni Hamid and the wady el Dera'ah. It was a Moabite city (Isa. xv. 5, Jer. xlviii. 34); Deut. xxiv. 3 does not prove that its site was farther S., but only that Moses' eye caught no more southward town than Zoar. 2. A king of Edom, son of Beor, a Chaldean probably by birth (like Balaam also descended from Beor, and originally residing in Pethor of Aram by the Euphrates: Num. xxii. 5, xxiii. 7), and reigning in Edom by conquest (Gen. xxvi. 31-39, 1 Chron. i. 43-51). 3. Benjamin's eldest son (Gen. xvi. 21; Num. xvi. 38; 1 Chron. vii. 6, viii. 1). From Gera (one house of his family) came Ehud, Israel's judge and deliverer from Eglon of Moab (Jud. iii. 14-30). As Husham is like B. a king of Edom, so with B. son of Benjamin is connected a Benjamite family of Hushim, sprung from a foreign woman of Moab (1 Chron. vii. 12, viii. 8-11). 4. Azaz's son, a Reubenite (1 Chron. v. 8). He too was "in Aroer, even unto Nebo and Baal Meon, eastward unto the entering in of the wilderness from the river Euphrates" (1 Chron. v. 8, 9).

**Belial** = *worthlessness*: recklessness, lawlessness. Not strictly a proper name, but used so by *personification*. *Beli* = "without" and *ya'al* "usefulness," i.e. good for nothing. "A man of B." is a worthless, lawless fellow (Deut. xiii. 13, Jud. xix. 22, 1 Sam. ii. 12). Latterly "Raka," ("vain fellows" (2 Sam. vi. 20, *hakeekin*), and Fool were used instead: Matt. v. 22. Nabal (= fool) is called "man of B." (1 Sam. xxv. 25.) In the N. T. "*Belial*" is the form in some oldest MSS. (2 Cor. v. 15.) As Satan is opposed to God, Antichrist to Christ, so Belial standing here in contrast to Christ must denote *all antichristian pollutions* personified.

**Bellows**. Jer. vi. 29: "the bellows are burned," so intense a heat is made that the very bellows are almost set on fire; "the lead is consumed of the fire." Used in heating a furnace for smelting metals,



BELLOWS.

not required for the wood fires which were the ancient fuel, and were commonly blown with a fan. The Egyptian bellows, as represented in paintings of the time of Thothmes III., contemporary with Moses, were worked by the feet after-

nately pressing upon two inflated skins sending the air through reed tubes tipped with iron into the furnace; as each skin became exhausted the blower raised it by a cord in the hand to admit a fresh supply of air.

**Bells**. No large ones like ours, for assembling congregations to worship, were anciently known. In Exod. xxviii. 33, 34, small golden bells are mentioned (72 according to the rabbins) as alternating with blue, purple, and scarlet pomegranates, on the hem of the highpriest's ephod. The object was "his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." The pomegranates with pleasant odour, and refreshing juice, and delicious kernel, symbolised the word of God, the spiritual food refreshing the soul (Ps. xix. 8-11, Deut. viii. 3, Prov. xxv. 11). The bells symbolise the sounding forth of the word (Rom. x. 18). Through the robe, with this pendant attached, Aaron was represented as the receiver and transmitter of the word from heaven. No ordinary priest could enter Jehovah's immediate presence. The highpriest alone was admitted, as wearing the robe of God's word and bearing the Divine testimony, upon which the covenant fellowship was founded which ensured his not dying. The sounding bells also assured the people waiting outside that their interceding representative priest was not dead, though in God's immediate presence. So the sounding word assures Christ's waiting people here below that, though withdrawn from their eyes within the heavenly veil, "He ever liveth to make intercession for them" (Heb. vii. 25).

The *pa-amonee* are strictly bells (Exod. xxviii. 33), from *pa'am*, "to strike." But in Zech. xiv. 20 *metzilloth*, from *tzalal* "to strike," means *flat pieces or plates of brass*, like cymbals, attached as ornaments to the horses' necks. By their tinkling they enliven the animal, and keep the party from wandering far from one another. Bells are represented attached to horses on the walls of Sennacherib's palace at Koyunjik. "Holiness unto the Lord," inscribed on even the horse bells, whereas formerly it was only on the plate of the highpriest's mitre (Exod. xxviii. 36), marks that sanctity shall, in the coming day of the Lord, invest even the common occupations and things of life.

In Isa. iii. 16, 18, 20, women are represented as wearing "tinkling ornaments" (probably with bells attached) about their feet, to attract admiration; ankle rings were worn on both feet joined by a chain, and the tinkling ornaments hanging therefrom.

**Belshazzar**. Contracted from Belsharezar: from *Bel*, the Babylonian idol, and *shar*, a king; *zar* is a common Babylonian termination, as in Nebuchadnezzar. His solemnly instructive history is graphically told in Dan. v. See BABEL, BABYLON, for the remarkable confirmation of the Scripture account of his death on the night of revelry in the siege of Babylon; which is also stated by

Xenophon; whereas Derosus in Josephus calls the last king Nabonedus (*Nabonahit*, i.e. *Nebo makes prosperous*) and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to Borsippa (the Chaldean sacred city of religion and science); and that having surrendered there, he had a principality assigned to him in Carmania by Cyrus. The inscription at Unquener (Ur of the Chaldees), read by Sir H. Rawlinson, shows that Nabonedus admitted his son B. into a share of the kingdom, just as Nabopolassar admitted Nebuchadnezzar his son to share in the government, Xerxes admitted his son Artaxerxes, and Augustus his successor Tiberius; so that the discrepancy is cleared. Nabonedus, defeated by Cyrus in the field, fled to Borsippa, and survived. B. fell in the last assault of Babylon.

Xenophon calls the last king of Babylon "impious," and illustrates his cruelty by the fact that he killed a courtier for having struck down the game in hunting before him, and unmanned Gadates a courtier at a banquet, because one of the king's courtiers praised him as handsome. His reckless infatuation is marked by his making a feast when the enemy was thundering at his gates; comp. 1 Thess. v. 3-7 for the lesson to us. He set at nought eastern propriety by introducing women and even concubines at the feast. His crowning guilt, which made the cup overflow in vengeance, was his profaning the vessels of Jehovah's temple to be the instrument of revelry to himself, his princes, wives, and concubines, drinking out of them in honour of his idols. Security, sensuality, and profanity are the sure forerunners of the sinner's doom. Intoxicating drinks tempt men to daring profanity, which even they would shrink from when sober. To mark the inseparable connection of sin and punishment, "the same hour" that witnessed his impious insult to Jehovah witnessed the mysterious hand of the unseen One writing his doom in full view of his fellow transgressors on the same palace wall which had been covered with cuneiform inscriptions glorifying those Babylonian kings. Comp. Prov. xvi. 18. His daring bravado was in an instant changed into abject fear; conscience can turn the most foolhardy into a coward.

His promise that whosoever should read the writing should be "third ruler in the kingdom" is probably an undesigned coincidence with the historic truth now known that Nabonedus was the chief king, B. secondary, and so the ruler advanced to the next place would be **THIRD** (Dan. v. 7). Daniel having been summoned at the suggestion of Nitocris, the queen mother, probably wife of Evil Merodach, Nebuchadnezzar's son, faithfully reproved him for that though knowing how God had humbled his forefather Nebuchadnezzar for God-despising, self-magnifying pride, he yet "lifted himself against the Lord of heaven"; therefore **MENE**, God has numbered thy years

of reign and the number is complete, comp. Ps. xc. 12. **TEKEL**, weighed in the balances of God's truth, thou art found wanting. **UPHARSIN**, or **PERES**, alluding to the similar word "Persians," thy kingdom is divided among the Medes and Persians. Cyrus diverted the Euphrates into a channel, and guided by Gobryas and Gadatas, deserters, marched by the dry channel into Babylon, whilst the citizens were carousing at an annual feast to the idols (Isa. xli. 5, xlv. 27; Jer. i. 29-35, 38, 39, li. 36, 57). B. was slain; comp. Isa. xiv. 18-20.

**Ben** = son. 1 Chron. xv. 18.

**Benaiah** = whom Jehovah builds up. Son of Jehoiada, the chief priest (1 Chron. xxvii. 5), so of the tribe of Levi, though of Kabezel in S. Judah (2 Sam. xxiii. 20; 1 Chron. xi. 22, 25, xviii. 17, xxvii. 6); set over David's body guard, the Cherethites and Pelethites (2 Sam. viii. 18, xx. 23, xxiii. 20, 22, 23; 1 Kings i. 38). Midway between the first three of "the mighty men" (*gibborim*), and the 30 "valiant men of the armies." "Mighty among the 30, and above the 30." He earned his position by slaying "two lion-like men of Moab," and "a lion in a pit in a snowy day," and "an Egyptian of great stature, a goodly man" (2 Sam. xxiii. 21), five cubits high, "out of whose hand he plucked the spear like a weaver's beam," and slew him with his own spear" (1 Chron. xi. 22, 23). Having remained faithful in Adonijah's rebellion (1 Kings i. 8, 10, 32, 38, 44), and having by Solomon's command slain him and Joab, he was promoted to the latter's post as commander in chief (ii. 25, 34, 35; iv. 4). Jehoiada, father of B., was next after Ahithophel in David's court (1 Chron. xxvii. 34).

Eight others of the name are mentioned. 1. One of David's 30 "valiant men of the armies," the Pirathonite, an Ephraimite, captain of the 11th monthly course (2 Sam. xxiii. 30; 1 Chron. xi. 31, xxvii. 14). 2. A Levite of David's time who "played with a psaltery on alamoth" (1 Chron. xv. 18-20, xvi. 5). 3. A priest in David's time who blew the trumpet before the ark (1 Chron. xv. 24, xvi. 6). 4. A Levite of the sons of Asaph (2 Chron. xx. 14). 5. A Levite overseer of offerings, under Hezekiah (2 Chron. xxxi. 13). 6. A prince in the family of Simeon (1 Chron. iv. 36). 7. Four who took strange wives (Ezra x. 25, 30, 35, 43). 8. Father of Pelatiah, a prince of the people, who gave presumptuous counsel against Ezekiel's inspired warnings, and was visited with death (Ezek. xi.).

**Ben-Ammi** = son of my people. Son of Lot's younger daughter; progenitor of Ammon (Gen. xix. 33).

**Bene-Berak**. A city of Dan (Josh. xix. 45). Now *Ibn Abrak*, an hour from Jehud.

**Ben-Hadad** = son, i.e. worshipper, of Hadad, the Syrian sun-god. A name common to three kings of Damascus. Hadad-ezer (*Hadad helps*) is a similar Syrian name. David, having conquered him, put garrisons in Syria of Damascus; Rezon retook Damascus, and reigned there "an adversary to Israel all the

days of Solomon" (1 Kings xi. 23). B. I., grandson of Rezon (probably), as king in Damascus, which had absorbed by that time the petty kingdoms around, helped Baasha against ASA [see] king of Judah. But the latter, by a present of "all the silver and gold left in the treasures of the Lord's house and of the king's house," tempted B. to "break his league with Baasha" (1 Kings xv. 18, 19). He therefore "smote Ijon, Dan, Abel-beth-Maachab, Cimmeroth, with all Naphtali" in the northern kingdom, viz., that of the ten tribes under Baasha, thus enabling Asa to take away the stones of Ramah, which Baasha had built to prevent any repairing from the northern to the southern kingdom, Judah.

B. II., son of B. I.; 32 vassal kings accompanied him in his first siege of Samaria (1 Kings xx. 1) [see AHAB]. After Ahab's death, Moab having revolted from Ahaziah and Jehoram, successive kings of Israel (2 Kings i. 1, vi., vii.), B. took advantage of Israel's consequent weakness, and after having been baffled several times by Elisha besieged Samaria a second time so straitly that mothers gave their own sons to be eaten, a horror similar to what occurred in later times in Titus' siege of Jerusalem. A sudden panic, owing to a divinely sent noise, caused the Syrians to flee from their camp, and leave its rich contents to be spoiled, under the impression that Israel had hired the Hittite and Egyptian kings. The consequent plenty had been foretold by Elisha. Shortly after B. fell sick, and sent Hazael with large presents to consult Elisha who was in Damascus (2 Kings viii. 7-15). The prophet replied, "Thou mayest certainly recover," i.e. the disease is not mortal; "howbeit the Lord hath showed me that he shall surely die." Hazael's latent cruelty and ambition were awakened by what ought to have awakened remorse, Elisha's tears at the horrors which the prophet foresaw he would perpetrate. His murder of B. with a wet cloth (the wetting solidifying the cloth, and making it impervious to air) was consonant to his subsequent bloodthirstiness. Hazael is evidently the subject of ver. 15; the introduction of his name at the end does not disprove this: it is introduced to emphasize Hazael's succession to the throne, in contrast to B.'s decease. Many fancy the wet cloth was put on to cool the fevered face, and by B. himself, and that death naturally resulted from the sudden chill. (?) So ended with B., after reigning about 30 years, the dynasty founded by Rezon.

B. III., Hazael's son and successor. Jehovah, moved by Jehoahaz' repentance of his previous wickedness, and by his beseeching prayers, and by the oppression suffered by his people from Hazael, "who had made them like the dust by threshing," gave Israel a saviour from B. in Joash his son's days. Joash, visiting Elisha on his death-bed, by his direction shot arrows eastwards, the pledge of the Lord's deliverance from Syria. But instead

of smiting the ground repeatedly he only smote thrice from want of faith; so, instead of destroying the Syrians as he might have done, he only was to smite them thrice, which he did in Aphek (2 Kings xiii. 14-19) in the Esdraelon plain, where Ahab had defeated B. I. (1 Kings xx. 26); comp. Amos i. 3, 4, which foretells B.'s overthrow. Jeroboam II. completed Israel's deliverance, according to Jonah's prophecy (2 Kings xiv. 25).

**Benhail**. 2 Chron. xvii. 7.

**Ben-hanan**. 1 Chron. iv. 20.

**Beninu**. Neh. x. 13.

**Benjamin** = son of my right hand, as Jacob named him; first called by his dying mother Rachel Benoni, son of my sorrow (comp. Jer. xxxi. 15, Matt. ii. 17, 18). Jesus the anti-type was first "a man of sorrows" (Isa. liii. 3), the mother's sorrows attending His birth also at Bethlehem; afterwards "the man of God's right hand," on whom God's hand was laid *strengthening Him* (Rev. i. 17; Ps. lxxx. 17, lxxxix. 21; Acts v. 31). I. Rachel's second son, the only son of Jacob born in Palestine (Gen. xxxv. 16-19), on the road between Bethel and Bethlehem Ephrath, near the latter (Gen. xlviii. 7) (probably = the *gentle*, from *parah*, answering to the town's other name, Bethlehem, "bread-house"). The Arabic *yanin* means *fortunate*. And in the expression "sons of B." or a "man of B." "land of B.," the first syllable is suppressed *Benee Ha-Jemini, Ish Jemini, Eretz Jemini*, comp. xlv. 10. B. was his father's favourite after Joseph's supposed death (xlv. 30); as the youngest, the child of his old age, and the child of his beloved Rachel. Joseph's gifts to him exceeded far those to each of his elder brethren (xlviii. 34, xlv. 22). B. was only 23 or 24 years old when Jacob went down to Egypt. He clearly could not then have had ten sons already (xvi. 6-21), or eight sons and two grandsons (Num. xxvi. 38-40). It is plain that the list in Gen. xlv. includes those grandsons and great grandsons of Jacob born afterwards in Egypt, and who in the Israelite mode of thought came into Egypt "in the loins" of their fathers (comp. Heb. vii. 9, 10). Hence arises the correspondence in the main between the list given in connection with Jacob's descent to Egypt in Gen. xlv., and the list taken by Moses ages afterwards in Num. xxvi. B.'s sons, Becher, Gera, Rosh, are missing in Moses' list, because they either died childless, or did not leave a sufficient number of children to form independent families.

After the exodus the tribe was the smallest but one (Num. i. 1, 36, 37; 1 Sam. ix. 21; Ps. lxxvii. 27). On march it held the post between Manasseh and Ephraim, its brother tribes, W. of the tabernacle, which it followed (Ps. lxxx. 2) under its captain Abidan, son of Gideoni (Num. ii. 18-24). Palti, son of Raphu, was the spy representing it (xiii. 9). In the division of the land Elidad, son of Chislon, represented it (xxiv. 21). Its predominant characteristic of warlike tastes is foretold by Jacob

(Gen. xlix. 27); "B. shall ravin as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil." How truly is attested by the war waged by them alone (and victoriously at first) against all the tribes, rather than give up the wicked men of Gibeath (Jud. xix., xx.; comp. Matt. xxvi. 62). Their number was reduced thereby to 600, who took refuge in the cliff Rimmon, and were provided with wives partly from Jabesh, partly from Shiloh (Jud. xxi.). The period of the judges must have been a long one to admit of the increase to B.'s subsequent large numbers (1 Chron. vii. 6-12, viii., xii. 1-8). The same determined spirit, but in a better cause, appears in their resisting Saul, their own kinsman's, appeal to them to betray David's movements (1 Sam. xxii. 7-18). Moreover Ehud, judge and deliverer of Israel from Eglon of Moab, was of B.; also Saul and Jonathan, whose prowess was famed (2 Sam. i. 18, 19, 23). Also Baanah and Rechab, captains of marauding bands and murderers of Ishbosheth (2 Sam. iv.). Archers and slingers, generally *left handed* (as also Ehud was), were the chief force of the "sons of Jacob's right hand" (Jud. iii. 15, etc., xx. 16; 1 Chron. xii. 2; 2 Chron. xiv. 8, xvii. 17). The "morning" and "night" in Jacob's prophecy mark that B., as he was in the beginning, so he should continue to the end of the Jewish state. Similarly in Moses' prophecy (Deut. xxxiii. 12), "B., the beloved of the Lord (attached to David=*beloved*, after Saul's dynasty fell), shall dwell in safety by Him; the Lord shall cover him *all the day long*;" implying a longer continuance to B. than to the other tribes. So B. alone survived with Judah, after the deportation of the ten tribes to Assyria, and accompanied Judah to and from the Babylonian captivity, and lasted till Shiloh came and till Jerusalem was destroyed.

As on the march, so in the promised land, B.'s position was near that of Ephraim, between it on the N. and Judah on the S., a small but rich territory, advantageously placed in commanding the approach to the valley of the Jordan, and having Dan between it and the Philistines (Josh. xviii. 11, etc.); a parallelogram, 26 miles long, 12 broad, extending from the Jordan to the region of Kirjath Jearim eight miles W. of Jerusalem, and from the valley of Hinnom S. to Bethel N. When the Lord rejected the tabernacle of Joseph at Shiloh, He chose mount Zion, Jerusalem, which chiefly belonged to B. (the city of the Jebusite, "Jebusi, which is Jerusalem" (Josh. xviii. 23), and all the land N. of the valley of Hinnom), and only in part to Judah, God's chosen tribe (Ps. lxxviii. 60, 67, 68). In this sense B. fulfilled Moses' prophecy in "dwelling between" Judah's (the Lord's representative) "shoulders," or ridges of the ravines which on the W., S., and E. environ the holy city. Primarily, however, the idea is, B. as "the beloved of Jehovah shall dwell in safety with

Him (lit. founded upon Him), and he (Benjamin) shall dwell between His (Jehovah's) shoulders," as a son borne upon his father's back (Deut. i. 31, xxxii. 11; Exod. xix. 4; Isa. xlvi. 3, 4, lxiii. 9). This choice of Jerusalem as the seat of the ark and David's place of residence formed a strong tie between Judah and B., though Saul's connection with the latter had previously made the Benjamites, as a tribe, slow to recognize David as king (1 Chron. xii. 29, 2 Sam. ii. 8, 9). Hence at the severance of the ten tribes B. remained with Judah (1 Kings xii. 23, 2 Chron. xi. 1). The two coalesced into one, under the common name Jews, whence they are called "one tribe" (1 Kings xi. 13, 32, xii. 20, 21). Moreover, a part of B. including Bethel, the seat of Jeroboam's calf worship, went with the ten tribes. Possibly Jeroboam's having appropriated it for the calf worship may have helped to alienate B. from him and attach B. to Judah. They two alone were the royal tribes. David was connected with Saul of B. by marriage with his daughter, and therefore, feeling the political importance of the connection, made it a preliminary of his league with Abner that Michal should be restored to him, though Phaltiel had her heart (2 Sam. iii. 13-16). Above all, what knit together B. and Judah most was the position fixed by God for the great national temple, which deprived Ephraim of its former glory (Ps. lxxviii. 60-68); not in Judah only, or in B. only, but on part of the confines of both, so that one text places it in Judah and the parallel text in B.; comp. Josh. xv. 63 with chap. xviii. 28. These elements of union between B. and Judah are not obviously put forward in the sacred writings, but are found in them on close observation, just such seeds as would produce the ultimate union which the history records. Such undesigned coincidences agree best with the belief that the narrative is minutely true, not forged.

B. occupied a plateau generally about 2000 feet above the Mediterranean plain, and 3000 above the valley of the Jordan. The hilly nature of the country is marked by the names Gibeon, Gibeah, Geba, Ramah, Mizpeh (*watchtower*), "the ascent of Bethoron," the cliff Rimmon, the pass of Michmash.



WATCHTOWER.

Torrent beds and ravines are the only avenues from the Philistian and Sharon plains on the W., and from the deep Jordan valley on the E. These ravines were frequented once by many wild beasts, as the names of places testify: Zeboim, "hyenas" (1 Sam. xiii. 17, 18); *Shual* and *Shaalbim* (Jud. i. 35), "foxes" or "jackals"; *Ajalon*, "gazelle." Up these western passes the Philistines advanced against Saul in the beginning of his reign, and drove him to Gilgal in the Arabah, occupying from Michmash to Ajalon. Down

them they were driven again by Saul and Jonathan. Joshua chased the Canaanites down the long slopes of Bethoron. The regular road between Jericho and Jerusalem was another of these passes, the scene of the parable of the good Samaritan. Lod, Ono, Ajalon were westward extensions of B.'s bounds beyond the original limit (Neh. xi. 35).

The presence of the ark at Kirjath Jearim in B., the prophet Samuel's residence in the sanctuary Ramah (1 Sam. vii. 17, ix. 12), the great assemblies of "all Israel" at Mizpeh (1 Sam. vii. 5), and the sanctity attached of old to Bethel, "the great high place" at Gibeon (1 Kings iii. 4, 2 Chron. i. 3), all tended to raise B. high in the nation, and to lead them to acquiesce in the choice of Saul as king, though belonging to "the smallest of the tribes of Israel" (1 Sam. ix. 21). After Saul's and then Ishbosheth's death, B. sent 3000 men to Hebron to confirm the kingdom to David (1 Chron. xii. 23, 29; 2 Sam. v. 3), Abner having declared for him. But the Benjamin's Shimei's curses and Sheba's rebellion indicate that Saul's party among the Benjamites, even after his dynasty had ceased, cherished the old grudge against David. Besides the causes mentioned before, which finally united B. and Judah, there was Jeroboam's setting up the calf worship in Bethel (a Benjamite city) in rivalry of the temple of Jehovah in the joint city of B. and Judah, Jerusalem (1 Kings xii. 29); also Rehoboam's wise policy in dispersing his children through all Judah and B., into every "fenced city" (2 Chron. xi. 12, 23); also Asa's covenant with Jehovah, in which B. took part (chap. xv.); also the advancement of Benjamites to high posts in the army (chap. xvii. 17). "The high gate of B." (Jer. xx. 2) marked the tribe's individuality even in the joint metropolis of B. and Judah; comp. Ezra ii., x. 9, Neh. vii., xi. 31-35 in proof of this individuality even after the return from Babylon. The genealogy of Kish and Saul, traced to a late date, brings us down to a Kish, father of Mordecai, the saviour of the Jewish nation from Haman's intended destruction (Esth. ii. 5). The royal name reappears in Saul of Tarsus, whose glory was that he belonged to "the tribe of B." (Rom. xi. 1, Phil. iii. 5.) His full sense of that honour appears in his reference to his forefather, "Saul the son of Cis, a man of the tribe of B." (Acts xiii. 21.) In his own person he realized some of the prominent characteristics of his tribe: fierce obstinacy when he was "exceedingly mad against Christians, and persecuted them even unto strange cities" (Acts xxvi. 11), equally persistent firmness when he declares, in spite of friends' entreaties, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts xxi. 13). Thus B. had the distinction of producing one of Israel's first judges, her first king, and the great apostle of the uncircumcision.

2. A Benjamite, head of a family of valiant men; son of Bilhan (1 Chron.

vii. 10). **3.** One who married a foreign wife (Ezra x. 32).

**Beno.** 1 Chron. xiv. 27, 27.

**Benzoheth.** 1 Chron. iv. 20.

**Beon.** Contracted from Baal Meon (Num. xxxii. 3, 38).

**Beor.** 1. Father of BELA [see].  
2. Father of BALAAM [see].

**Berachah.** One of Saul's brethren, yet attached himself to David at Ziklag (1 Chron. xii. 3).

**Berachah (blessing), Valley of.** Where Jehoshaphat and his people on the fourth day assembled to "bless" Jehovah for overthrowing the invading Ammonites, Moabites, Hagarenes, Edomites, and Amalekites who sought to "cut off Israel from being a nation" (Ps. lxxiii., 2 Chron. xx. 26). Now *Bereikât*, in a valley between Tekoa and the road from Bethlehem to Hebron. It is a broad, rich vale, watered with copious springs, affording space for a large multitude.

**Berachiah.** 1 Chron. vi. 39. **BERACHIAH** (xv. 17).

**Beraiah.** 1 Chron. viii. 21.

**Berea.** A city of Macedonia, whither Paul withdrew, with Silas and Timothy, at his first visit to Europe, from Jewish persecution at Thessalonica, whence also, when the persecutors followed him from Thessalonica, he retired seawards to proceed to Athens (Acts xvii. 10-15). The Berean Jews were "more noble than those in Thessalonica, in that they received the word (preached) with all readiness of mind (not in a cavilling, critical spirit), and (yet not in a credulous spirit, for they) searched the Scriptures daily whether those things were so." (See Isa. viii. 20, John v. 39, Gal. i. 8, 9). The result was necessarily, "many believed; also of honourable women, which were Greeks, and of men not a few." Sopater, or Sosipater, one of them, became Paul's missionary companion (Acts xx. 4, Rom. xvi. 21) in returning to Asia from his second visit to Europe, where he had been with him at Corinth. Now *Verria*, or *Kara-verria*, commanding a wide view of the plain of the Axios and Halismon; one of the most pleasant towns of Bounmelia, with 20,000 inhabitants. One of the two roads from Thessalonica to B. passed by Pella. A road led from B. to Dium, whence probably Paul sailed to Athens, leaving Silas and Timothy behind.

**Berechiah, Berechiahu** (Heb.). 1. 1 Chron. iii. 20. 2. Neh. iii. 4, 30; vi. 18. 3. 1 Chron. ix. 16. 4. 1 Chron. xv. 23. 5. 2 Chron. xxviii. 12. 6. 2 Chron. i. 1. 7. Zech. i. 1, 7.

**Bered.** 1. Near Beer-la-hai-roi (Gen. xvi. 14). Identified by some with Elusa. 2. Descendant of Ephraim, the same perhaps as BECHER [see] (Num. xxvi. 35, 1 Chron. vii. 20).

**Beri.** 1 Chron. vii. 36.

**Beriah** = *in evil*, or *a gift*. 1. Asher's son, from whom descended "the family of the Beerites" (Gen. xlv. 17, Num. xxvi. 44, 45).

2. A son of Ephraim, so called "because it went *evil* with Ephraim's house" at the time, the men of Gath "born in that land" (Goshen, or else the eastern part of Lower Egypt)

having slain his sons in a raid on cattle (1 Chron. vi. 20-23). If B. mean a "gift," he will be regarded as an extraordinary gift from God to Ephraim, now old, to stand "instead of" his sons whom he had lost; such was Seth (Gen. iv. 25 marg.). The incident perhaps belongs to the time, otherwise unnoticed, between Jacob's death and the Egyptian enslaving of his seed; for Ephraim's sons must, some of them, have been full grown and the Hebrews still free. The men of Gath were children of Philistine settlers in Goshen or the adjoining region. In Josh. xiii. 2, 3 the Sihor, or (Pelusiac branch of) the Nile, is the boundary between Egypt and Canaan; and in Gen. xlv. 34 the pastoral population in Goshen being an "abomination to the Egyptians," Goshen must have been regarded as non-Egyptian, but a kind of border land between the two countries, Egypt and Canaan. The men of Gath may have been mercenaries in the Egyptian army, with lands allotted them in that quarter. The bloody attack of Simeon and Levi on Shechem (Gen. xxiv. 25-29), and Pharaoh's fear lest in war the Israelites should join Egypt's foes and so get up out of the land (Exod. i.), show the possibility of their having been the aggressors, but as "come down" is more applicable to *coming into* than *going from* Egypt, probably the men of Gath were the aggressors. Translate therefore "when they came down." Keil thinks that "Ephraim" here is not the patriarch, but his descendant ages after bearing his name. Ezer and Elead his sons went down from mount Ephraim to Gath to carry off the Gittites' cattle and were slain in the attempt. Their father's sorrow for them was alleviated by the birth of B. This view is possible.

3. A Benjamite who, with Shema, his brother, were ancestors of the inhabitants of Aijalon, and "drove away the inhabitants of Gath" (1 Chron. vii. 13). 4. A Gershonite Levite (1 Chron. xxiii. 10, 11).

**Berites, Berim.** A clan mentioned with Abel and Beth-Maachah in N. Palestine, visited by Joab in pursuing Sheba, son of Bichri (2 Sam. xx. 14), "all the Berites." They followed him at his call.

**Bernice, Berenice.** Eldest daughter of Herod Agrippa I. (Acts xii. 1.) Married to her uncle Herod, king of Chalcis. Suspected after his death of intimacy with her own brother, Agrippa II., with whom she visited Festus, on his appointment as procurator of Judæa, and heard Paul's defence (Acts xxv. 13, 23; xxvi. 30). Next she was married to Polemon, king of Cilicia; but left him for her brother. Subsequently, she was mistress of Vespasian, then of Titus, who, when emperor, cast her off.

**Berothah, Berothai.** In Ezek. xlvii. 16 connected with Hamath and Damascus, as the northern boundary of the future inheritance of restored Israel. In 2 Sam. vii. 8 a city of Zobah, taken by David from Hadad-ezer. Possibly identical with Berytus, now the commercial mart *Beyrût*,

called from the *wells, Beeroth*, still seen, bored in the rocks at Beyrût. In the parallel (1 Chron. xviii. 8) "Chun" is substituted. Near Beyrût are Assyrian tablets of a king (Shalmaneser), who overran Phœnicia. It is the traditional scene of the combat of St. George and the dragon.

**Beryl.** The first in the fourth row of precious stones in the highpriest's breastplate (Exod. xxviii. 20, xxix. 13), Heb. *tarshish*, the tartessus stone, found in Spain. Sea green, pale blue, yellow, and almost white, are its various colours. The colour of the chericub wheels (Ezek. i. 16, x. 9). In Ezek. xxviii. 13 it is one of the Tyrian king's treasures, *marg-chrysolite*. Set in rings of gold (S. of Sol. v. 14); not as Smith's Bible Dictionary, "his wrists are circlets of gold full set with topazes," but the bands bent in are compared to beautiful rings in which beryl is set, as the nails are in the fingers. The body of the man seen in vision (Dan. x. 6) resembled it. In Rev. xxi. 19, 20, the city's eighth foundation, the chrysolite being the seventh. The aquamarine, according to Schlessner.

**Besal.** Ezra ii. 49, Neh. vii. 52.

**Besodeiah.** Neh. iii. 6.

**Besor.** The brook = *fresh, cool*; a wady or torrent bed, S. of Ziklag, where David left 200 men so faint as not to be able to accompany him in pursuing the Amalekites into the desert whither they had withdrawn after burning Ziklag (1 Sam. xxx. 9, 10, 21).

**Beth.** By inversion of letters, *Tib-hath* (1 Chron. xviii. 8). Belonging to Hadad-ezer, king of Zobah. Spoiled by David of its "exceeding much brass" (2 Sam. viii. 8).

**Beten.** Josh. xix. 25. A city on the borders of Asher.

**Beth:** a *fixed dwelling*; as in Gen. xxiii. 17, "Jacob built him an house," marking his settlement after wanderings (comp. 2 Sam. vii. 2-6). Then any *dwelling*, as a tent. Then a *family*. Also a *temple*.

"The garden house," *Beth-haggon* (2 Kings ix. 27), by way of which Ahasiah fled; now *Jenin*, formerly EN-GANNIN, on the way from Samaria northward, overlooking the great plain.

**Bethabara** = *house of a ford or passage* (see Jud. vii. 24), where John was when he baptized Jesus (John i. 28; comp. 29, 30-35). The same as ΒΕΤΗ-ΝΙΜΜΑΗ [see], "the house of leopards," now *Beyt-nemur*. Thence Elijah ascended. The leopards having come back after their temporary ejection, during which the name Bethabara prevailed, the place resumed its original name. But perhaps the name means rather, "house of pure water." The Sin., Vat., and Alex., the three oldest MSS., read "Bethany," which also may mean "house of a ferryboat," i.e. a passage. Yet Origen prefers the reading Bethabara. Some explain Bethany = *boathouse*, virtually = Bethabara. Lieut. Conder places the B. of Judges at the traditional site, the pilgrims' bathing place near Kasr el Yahud, E. of Jericô, with

easy reach of Jerusalem. But he shows there is an objection to placing B. so far S., for Christ's baptism. A site is required within 30 miles of Cana of Galilee; for (John i. 43) "the day following (the events at B., ver. 23-36) Jesus would go forth into Galilee," and on the third day (John ii.) was in Cana. Now just one mile N. of wady Jalud, two days journey from Nazareth and Cana (25 miles), is *Makhadhet Abara*, "the ford of crossing over." The great road on the N. side of wady Jalud to Gilead and S. Hauran passes over by it. The nearness to Galilee, and the openness of the sides of the river here, leaving a broader space for the crowd seeking baptism, favour the view. The name B. might probably belong to more points than one where Jordan is forded.

**Bethanath.** A fenced city of Naphtali (Josh. ix. 38), whence the Canaanites were not expelled (Jud. i. 33).  
**Beth-anoth.** J. sh. xv. 59. Now *Hanin* (Conder, Pal. Expl. Qy. Stat., April, 1876).

**Bethany** = *house of dates* [see BETH-ABARA], though *dates* have long disappeared from the locality, and only *olives* and *figs* remain (whence Olivet and Bethphaze are named).



BETHANY.

B. is not mentioned till the N. T. time, which agrees with the Chaldee *hinee* being the word used for "dates" in the composition of the name, Beth-any. Associated with the closing days of the Lord Jesus, the home of the family whom He loved, Mary, Martha, and Lazarus; where He raised Lazarus from the dead; whence He made His triumphal entry into Jerusalem; His night abode each of the six nights preceding His betrayal; where at the house of Simon the leper He was anointed by Mary (Mark xiv. 3); and where, most of all, we are introduced to the home circle of His private life. In John xi. 1 His arrival at B. is recorded, viz. in the evening. The sending of the two disciples for the colt was evidently on the following morning, to allow time for the many events of the day of His triumphal entry and visiting the temple, after which it was "eventide" (ver. 11), which coincides with J. hn's (xii. 12) direct assertion, "the next day"; at the eventide of the day of triumphal entry He "went out unto B. with the twelve," His *second* day of lodging there. On the morrow, in coming from B., He cursed the figtree (ver. 12, 13), cast out the money changers from the temple, and at "even" "went out of the city" (ver. 19), lodging at B. for the *third* time, according to Mark. "In the morning" they proceeded by the same route as before (as appears from their seeing the dried up fig-

tree), and therefore from B. to Jerusalem (ver. 27, xii. 41) and the temple, where He spoke parables and answered cavils, and then "went out of the temple" (xiii. 1), to return again to B., as appears from His speaking with Peter, James, John, and Andrew privately "upon the mount of Olives" (ver. 3), on the S.E. slope of which B. lies, 15 stadia or less than two miles from Jerusalem (John xi. 18), the fourth day, according to Mark, who adds, "after two days was the feast of the passover" (xiv. 1). Thus Mark completes the six days, coinciding (with that absence of design which establishes truth) exactly with John, "Jesus six days before the passover came to B." (xi. 1). Though John does not directly say that Jesus went in the evenings to B., yet he incidentally implies it, for he says, "they made Him a supper" at B., i.e. an evening meal (xii. 2).

The anointing by Mary, introduced by Mark, after mention of the chief priests' plot "two days" before the passover, is not in chronological order, for it was six days before the passover (John xii.), but stands here parenthetically, to account for Judas' spite against Jesus. Judas "promised and sought opportunity to betray Him unto them in the absence of the multitude" (Luke xxii. 6); Matthew (xxvi. 5) similarly represents the chief priests, in compassing His death, as saying, "Not on the feast day, lest there be an uproar among the people." Jesus therefore in the day could clear the temple of the money changers, but at night He was exposed to stratagem; so the very first night that He did not retire to B., but remained in Jerusalem, He was seized. It is striking how God's ordering brought about the oiling of the true Paschal Lamb on the feast day, though the opposite was intended by the Jewish rulers. From the vicinity of B., on the wooded slopes beyond the ridge of Olivet, He ascended to heaven, still seen to the moment of His being parted from His disciples, and carried up from their "steadfast gaze," blessing them with uplifted hands (Luke xxiv. 50, 51; Acts i. 9-12).

B. was "at" the mount of Olives (Mark xi. 1; Luke xix. 1, 29), near the usual road from Jericho to Jerusalem (Mark x. 46, xi. 1), close to Bethphaze = *the house of figs*, frequently named with it. Now *el-Azariyeh*, named so from Lazarus; on the E. of the mount of Olives, a mile beyond the summit, near the point at which the road to Jericho makes a sudden descent towards the Jordan valley; a hollow, wooded with olives, almonds, pomegranates, oaks, and carobs; lying below a secondary ridge which shuts out the view of the summit of Olivet. The village is a miserable one, of some 20 families of thriftless inhabitants. The house and tomb of Lazarus, and the house of Simon the leper, exhibited here, are of very doubtful genuineness.

**Beth-Arabah.** Josh. xv. 6, 61. One of the six cities of Judah, situated in

the Arabah or sunken valley of the Jordan and the Dead Sea; between Bethhoglah and the high land on the W. Included in Benjamin (Josh. xviii. 22).

**Betharam.** A town of Gad, E. of Jordan (Josh. xiii. 27). Same as Bethharan (Num. xxxiii. 36); ages later named Libias or Livias, from the emperor Augustus' wife, Livia. In the wady Seir, which falls into the Ghor, opposite Jericho.

**Betharbel** = *house of the snare* (or *ambush of God*). Scene of the sack and massacre by Shalmaneser at his first invasion (2 Kings xvii. 3, Hos. i. 14). "As Shalman spoiled B. in the day of battle: the mother was dashed in pieces upon her children." Perhaps identical with the stronghold Arbela in Galilee. Jerome curiously refers "Shalman" to "Zalmunna," and B. = *the house of him who judged Baal*, i.e. Jerubbaal (Jud. viii.). Now *Irbid*, a ruin S.W. of the sea of Galilee, N. of Tiberias, remarkable for its caves, hard to approach and still more to storm. Hence the resort of robbers. When they turned Bethel (*the house of God*) into Bethaven (*the house of vanity*), then it became Betharbel (*the house of ambush of God*), the scene and occasion of their desolation (Pusey).

**Bethaven** = *house of nothingness* or *vanity*. On the mountains of Benjamin, E. of Bethel (Josh. vii. 2, xiii. 12), between it and Michmash (1 Sam. xiii. 5, xiv. 23). Near it was the "wilderness," i.e. pasture land "of B." (Josh. xviii. 12). In Hos. iv. 15, v. 1, x. 5 *Bethel*, "house of God," is called *Bethaven*, "house of vanity," because of Jeroboam's golden calf.

**Bethazmaveth.** Neh. vii. 28. [See AZMAVEETH.] Possibly *Hazmeh*, S.E. of Jericho, on the Benjaminite hills.

**Beth Baal Meon.** [See BAALMEON.] On the downs or "plain" E. of Jordan (Josh. xiii. 17), in Reuben. Contracted into Beon (Num. xxxii. 3, 38), Bethmeon in Jer. xlviii. 23. Now the ruin called "the fortress of Meon," S.W. of *Hesban*, in the wady *Zorba Marva*.

**Bethbarah** = *house of the passage* (Jud. vii. 21). The point to which Ephraim took, before the Midianites, "the waters" (the streams *wady Match, Fyadh, Jamel, Tubas*, etc., descending from the E. side of the highlands of Ephraim towards the Jordan, and flowing through the Ghor to B.). Possibly, though not probably, identical with BETHABARA (see above), where John baptized. Ephraim's intercepting of Midian was probably not so far S. as Bethbarah, whether people flocked from Judaea, Jerusalem, and the "region round about." Grove supposes B. to be the ford Jacob crossed in returning from Mesopotamia, and at which Jephthah slew the Ephraimites.

**Beth-birei.** A town of Simeon (1 Chron. iv. 31), answering to *Bethlebaath* in Josh. ix. 6, xv. 32, in the extreme S. of Judah.

**Bethcar** = *house of lambs*. The point W. from Mizpeh to which Israel pursued the Philistines (1 Sam. vii. 11) "under B.," i.e. to the spot

beneath, B. being on a height. Here the stone Ebenezer was set up, to mark how far the rout of the Philistines extended.

**Beth Dagon.** 1. A town in the plain (*shephelah*) of Judah. 2. A town on the border of Asher (Josh. xix. 27). The name, implying the presence of a *house to Dagon*, the Philistine idol, shows how this worship extended itself beyond the Philistine territory, probably during the time of the Philistine overrunning of the Israelites' land W. of the Jordan from Michmash on the S. to Gilboa on the N., the latter retiring to Gad and Gilead (1 Sam. xiii. 5-7, 17, 18; xxix. 1; xxxi. 1).

**Beth-diblatthaim** = *house of double cake* of figs. Same as ALMON-DIBLATTHAIM [see] (Jer. xlviii. 22).

**Bethel** = *house of God*. 1. Abram pitched his tent on a mountain E. of B., abounding in pasture (Gen. xii. 8, xiii. 3). The city, near the place, then bore the Canaanite name Luz. B. is the name given by anticipation to the place; appropriately so, as Abram virtually made it the "house of God." It was expressly so named by Jacob, when he had the vision of the heavenly ladder, on his way from his father at Beersheba to Haran (Gen. xxviii. 19, xxxi. 13). He set up a pillar, and anointed it with oil, to mark the place where God spoke with him. B., the place, is expressly distinguished from Luz, the old Canaanite city. "Jacob" called the name of that place B., but the name of that city was called Luz at the first" (Josh. xvii. 1, 2). The naming of B. Jacob repeated more publicly on his return home, 20 years later, with his family purified of idols, when God again appeared to him, and confirmed his change of name to Israel (Gen. xxxv. 1-15, xxvii. 28). B. belonged by lot to Benjamin, but was taken by Ephraim (B. being on his southern border), through the treachery of an inhabitant (Jud. i. 22-26). It was about 12 miles N. of Jerusalem. In Jud. xx. 23 translate for "the house of God" B. During the civil war with Benjamin the tribes took the ark thither to consult God (comp. 1 Sam. x. 3). It was one of Samuel's towns of circuit for judging (1 Sam. vii. 16). One of Jeroboam's two sanctuaries for the calf worship, selected doubtless because of its religious associations (1 Kings xii. xiii.). There the prophet from Judah foretold the overthrow of the calf altar by Josiah. Abijah, king of Judah, took B. from Jeroboam (2 Chron. xiii. 19), but it was soon recovered by Israel. Under Ahab the Baal worship at Samaria and Jezreel drew off attention from the calf worship at B. This accounts for a school of prophets of Jehovah being there in Elijah's time (2 Kings ii. 2, 3). The existence of "bears," two, near the town, implies that B. was then less frequented (ii. 23-25). Under Jehu, who restored the calf worship, and Jeroboam II. his great grandson, B. comes again into prominence (2 Kings x. 29). B. became "the king's chapel" (sanctuary) "the king's court" (house of the

kingdom) (Amos vii. 13, iii. 14, 15). More altars, besides the original one, were erected. "Summer and winter houses" too, and "great houses" and "houses of ivory." After the overthrow of Israel, the king of Assyria sent one of the Israelite priests to settle at B., and teach the new settlers from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, "the manner of the god of the land," and "how they should fear Jehovah" (2 Kings xvii. 27, 28). Josiah, as foretold, defiled the altar with dead men's bones, but disturbed not the sepulchre of the prophet of Judah when he discerned its title. It was ordered by God that the votaries of the calf worship at B. never dared to violate the sepulchre and title of the prophet who denounced their idol. The worship of Jehovah and of the calves had been all along strangely blended [see BETHAVEN]. Among those returning from captivity were men of B. (Ezra ii. 28, Neh. vii. 32, xi. 31.) The ruins, covering three or four acres, still bear a like name, *Bethin*, on a low hill, between two wadies, which unite in the main valley of *es-Surenit*, toward the S.E. B. still abounds in stones such as Jacob used for his pillow, and afterwards for a sanctuary. On the round mount S.E. of B. Abram doubtless built the altar, and afterwards stood with Lot when giving him his choice of the land (Gen. xii. 7, xiii. 10). E. of this mount stands the ruin *Tel er Rijmah*, "the mound of the heap," answering to Ai or Hai. Ritter makes *Medinet Gai* answer to Ai. 2. A town in southern Judah (Josh. xii. 13, 1 Sam. xxv. 27). B. in Josh. xix. 4 answers to Chesi in xv. 30. Bethuel, 1 Chron. iv. 30. Hiel of B. rebuilt Jericho under the curse (1 Kings xvi. 34).

**Bethemek.** Josh. xix. 27. On the border of Asher, S. of the valley of Jiphthahel.

**Bether.** S. of Sol. ii. 17. Perhaps *Bithron*, separated from the main part of Palestine by Jordan (1 Sam. ii. 29), a *ravine district*, through "all" of which Abner passed, on the N. of the Jabkok, between the Jordan and Mahanaim. It means a *cutting*. Spiritually "the mountains of Bether" mean mountains of *division* (*marg.*), or mountains intersected with deep valleys, separating the bride from the heavenly Bridegroom.

**Bethesda** = *house of mercy*. A water reservoir, or *swimming pool* (as John v. 2, *kolumbethra*, means), with five porches, or colonnades, close to the *sheep gate* (Neh. iii. 1) in Jerusalem. The porches accommodated those waiting for the troubling of the waters. The 4th ver., as to the angel troubling the water, is omitted in the Vat. and Sin. MSS., but is found in the Alex., and ver. 7 favours it. The angels, in a way unknown to us, doubtless act as God's ministers in the world of nature. Many curative agencies are directed by them (Ps. civ. 4). God maketh His angelic messengers the directing powers, acting by the winds and flaming lightning. The angelic actings, limited and fitful,

attested at that time that God was visiting His people, throwing into the brighter prominence at the same time the actings of the Divine Son (comp. Heb. i.), who healed not merely one exceptionally but all who came to Him, whatever might be their disease, and instantaneously. Now *Birket Israil*, within the walls,



POOL OF BETHZATHA.

close by St. Stephen's gate, under the N.E. wall of the Haram area. Eusebius, in the 3rd century, describes it as consisting of two pools and named *Bezatha*, answering to the N.E. suburb *Bezetha* in the gospel times. Robinson suggested that "the pool of the Virgin" may answer to "the pool of B.," "the king's pool" in Nehemiah. Ganneau identifies with the church of St. Anne, mother of Mary, *Beit Hanna*, really = B., "house of grace."

**Bethzeel** = *house of firmness*. Situated probably in the *shephelah* or low hilly land of Judah, near Zaanan or Zenan (Josh. xv. 37). Though B. means the *house on the side*, i.e. near Zaanan, it got no comfort from Zaanan's inhabitants in its mourning (Mic. i. 11). There was an Azal near Jerusalem (Zech. xiv. 5) [see ZAAANAN].

**Bethgader.** A place (Josh. xii. 13, Geder), 1 Chron. ii. 51, occupied by Caleb's descendants.

**Bethgamul** = *house of the weaned*, else of the camel. A town of Maab, in the *nishor* or downs E. of Jordan (Jer. xlviii. 23, 21). Probably now *Um el Jemal*, "mother of a camel," one of the heretofore deserted cities of the Ilauran [see BASHAN]. A good example of an *unwalled town*, with large open spaces and broad streets, one 150 ft. wide, the houses of stone, the finest E. of Jordan.

**Bethhaccerem** = *house of the vineyard* (Jer. vi. 1). S. of Jerusalem, near Tekoa, on an eminence suitable for a fire signal. The ruler of the region round B. helped Nehemiah (iii. 14) in rebuilding the Jerusalem wall. The so called Frank mountain (Herodium) probably now corresponds to it. Herod's residence is supposed to have been here; its nearness to Bethlehem, the scene of his massacre of the innocents, well accords with this.

**Beth-haran.** A fenced city, E. of Jordan, built by the Gadites (Num. xxiii. 36). The same as Beth-aram (Josh. xiii. 27).

**Beth-hoglah** = *house of partridge* (Josh. xv. 6, xviii. 19, 21). In Benjamin, on the border of Judah. The Ain Hajla, "fount of Hoglah," on the road from Jericho, near the Jordan, marks the site.

**Bethhoron** = *house of caverns*. Two towns, the upper and the nether, separated half an hour's journey; now *Beit'er el tabla* and *Beit'er el foka*. On the road from Gibeon (now *el Jib*) to Azkubah and the Philistine

plain (Josh. x. 10, 11; xvi. 3, 5; xviii. 13, 14), on the boundary between Benjamin and Ephraim, but counted to the latter and given to the Kohathites (xii. 22). Sherah, a granddaughter or descendant of Ephraim, built (i.e. enlarged and fortified) both the upper and nether B., and was of the family whence sprang Joshua (1 Chron. vii. 24, 27). [See SHERAH and UZZEN-SHERAH.] Here Joshua conquered the five kings of the Amorites. On the mountain S. of the nether village (Ajalon) over which the sun stood still there remains still the name Yalo. From Gibson to upper B. is a distance of four miles, partly descent, but mainly ascent; hence it is called the "going up" to B. (Josh. x. 10, 11), but in the second stage of Joshua's pursuit it is the "going down to B.," the descent beginning from the upper village toward the lower one. This has been for ages the road of communication for heavy baggage between Jerusalem and the Philistine sea coast; it goes W. to Gimzo (*Jimzi*) and Lydda (*Ludd*), where it parts into three, the N. to Capharsaba (Antipatris), the S. to Gaza, and the W. to Joppa (*Jaffa*). Hence, as the route is key to a large part of the country, Solomon fortified both villages (2 Chron. viii. 5). Still great foundation stones are visible.

**Beth-jeshimoth** = *house of the wastes*. A town E. of Jordan in the "deserts" of Moab; last but one of the stations in Israel's journeys in the wilderness (Num. xxiii. 49). Originally belonging to Sihon's kingdom; assigned to Reuben (Josh. xii. 3, xiii. 20); afterwards it became "the glory" of Moab (Ezek. xxv. 9). According to Eusebius, ten miles S. from opposite Jericho, on the Dead Sea.

**Bethlebaath** = *house of linesses*. A town in Simeon's lot (Josh. xix. 6, xv. 23) in the far S. of Judah. In 1 Chron. iv. 31 BETH-BIRSI.

**Bethlehem** = *house of bread*, i.e. in a fertile region. Two hours' journey, in a southward or rather south-westerly direction from Jerusalem, by the Jaffa gate. Existing at the time of Jacob's return to Palestine; originally called Ephrath or Ephratah, i.e. *fruitful* (Gen. xxxv. 16, 19, xlviii. 7; Ps. cxxxii. 6). Hur and Salma, Hur's son, both have the title "father of Bethlehem" (1 Chron. ii. 51, iv. 4). Hur is the father of Uri, father of Bezael (ii. 20, Exod. xxxi. 2-11). Tradition made Jesse "a weaver of the veils of the sanctuary"; and as trades are hereditary in the E. he may have inherited the embroidering skill of his forefather whom Moses employed for the tabernacle as being "filled with the spirit of God" (Exod. xxv. 35). Hence appears the appropriateness of the allusions to the "weaver's beam" in representing the spears of giants slain by David and his heroes. After the conquest of Canaan it bears the name Bethlehem Judah; distinguishing it from B. in Zebulun (Josh. xix. 15, 16; now *Beth-lahm*, six miles W. of Nazareth). It was occupied once by a Philistine garrison, when David desired a draught from the well by the gate,

so familiar to his childhood (2 Sam. xxiii. 14, 15; 1 Chron. xi. 15-19). The Levite Jonathan, son of Gershom, who became the Danites' priest at their northern settlement, and the Levite's concubine whose cruel death at Gibeah caused the destruction of Benjamin, came from B. (Jud. xvii. 7, xviii. 30, xix. 9.) The connection of B. with Moab appears in the book of Ruth. Hence the undesigned propriety appears of David, Ruth's descendant, choosing the king of Moab's house at Mispeh as the safest retreat for his parents, when he was outlawed by Saul (1 Sam. xxii. 3, 4). B. was fortified by Rehoboam (2 Chron. xi. 6). In Jeremiah's time (xli. 17) the caravanserai of Chimham near B. (see 2 Sam. xix. 37-40) was the usual starting place for Egypt. The inn (*kataluma*) mentioned in Luke ii. was a similar one, and possibly the same. At the return from Babylon, 123 "children of B." accompanied Zerubbabel (Ezra ii. 21, Neh. vii. 26).

B. is called the "city of David" (Luke ii. 4), but the "town (Gr. *village*) where David was" in John vii. 42. Now *Beitlahm*, "the house of flesh." Solomon's pools and "gardens" (Eccles. ii. 5) lay S. of B. Thekoa, built (fortified) by Rehoboam, lay S.E., the place of Amos' (i. 1) birth (vii. 10-15). S.W. is the valley of Sennacherib's overthrow. N.E. is the traditional scene of the angels' vision to the shepherds; but the hills were more likely to have been the scene of the flocks being kept than the corn abounding valley. Dr. Clarke identified a well of pure water here with that which David thirsted for; but the traditional site is a group of three cisterns half a mile away on the other side of the wady on the N., and Robinson denies the existence of any well of living water in or near the town (2 Sam. xxiii. 15-18). B. is now a village with one chief street, and population (wholly Christian) of 3000.



The slopes outside abound in figs, vines, almonds and olives. The Church of the Nativity at the N. side was originally built by the empress Helena over the Lord's presumed birthplace; Justin Martyr in the 2nd century said that our Lord's birth took place in a cave close to the village. Justinian erected a more sumptuous church, with grey limestone columns and a lofty roof of cedar wood; but the present roof is of English oak, presented by Edward IV. The grotto of the nativity is beneath a crypt, 39 feet long, 11 broad, 9 high, hewn out of the rock and lined with marble. A rich altar is over the supposed site of the Saviour's birth, and a star of silver laid in white marble, with the in-

scription "Hic de virgine Maria Jesus Christus natus est." A manger too is there of white marble (Luke ii. 12). Jerome's sepulchre is near; B. being where he lived for 30 years, and diligently studied the Hebrew Scriptures, to prepare the Vulgate translation. In Mic. v. 2, "Thou B. Ephratah, (though) thou be little among the thousands of Judah, (yet) out of thee shall He come forth unto Me (that is) to be ruler in Israel" seems to contradict Matt. ii. 6, "Thou art not the least among the princes of Juda." Really, Matthew by independent inspiration unfolds further Micah's prophecy. For "Ephratah," now become obsolete, he substitutes "in the land of Juda"; furthermore he implies, "though thou art little in a worldly point of view, thou art the reverse of least among Juda's princes, in the spiritual glory of being Messiah's birthplace" (1 Cor. i. 27, 28). The low state of David's line when Messiah was born is also implied in Micah (Isa. liii. 2).

**Beth-Maachah**. 2 Sam. xx. 14, 15. [See MAACHAH and MAACHA.] **Bethmarcaboath** = *house of the chariots*. A town of Simeon, in the extreme S. of Judah (Josh. xix. 5, 1 Chron. iv. 31). Depots or stations of chariots were required in Solomon's reign, when a regular trade in them was carried on with Egypt (1 Kings ix. 19). As Madmannah appears instead of B. in the list Josh. xv. 30, 31, possibly B. was substituted for Madmannah in xix. 5, in Solomon's times.

**Bethnimrah** = *house of sweet water, or of leopards* [see BETHABARA]. A Gadite "fenced city" E. of Jordan, "in the valley" beside Betharan (Num. xxiii. 3, 26; Josh. xiii. 27). The Arabs call the lower end of the wady Shoab *Nahr nimrin*. The wady Shoab (possibly the modern form of Hobab) discharges its waters into the Jordan near a ford above Jericho. By tradition makes Israel to have descended to the Jordan. The LXX. reads *Beth-anabra*, almost identical with *Bethabara*. That this is the scene of John i. 28, Mark i. 5, Matt. iii. 5, appears from there being abundant water, and its being near "the region round about Jordan," the CICCAB of the O. T. the oasis of Jericho, accessible to "Jerusalem and all Judaea." But see for Conder's view BETHABARA.

**Bethpalet** = *house of flight*. A town in the extreme S. of Judah (Josh. xv. 27, Neh. xi. 26).

**Bethpasses**. A town of Issachar (Josh. xix. 21).

**Bethpeor**. A sanctuary of Baal Peor, E. of Jordan, over against Jericho; in Reuben's possession, Josh. xiii. 20. One of Israel's last halting places is called "the valley over against Baal-peor" (Deut. iii. 29, iv. 46). Here Moses was buried (xxxiv. 6).

**Bethphage** = *house of unwraps figs*: testifying the former fertility which no longer remains; a village on the mount of Olives, on the road between Jericho and Jerusalem. Close to Bethany, E. of it, since B. stands first in describing a journey from E. to W. The traditional site

is above Bethany, between it and the mountain's top. Schwarz places it W. of Bethany, on the S. shoulder of the mount, above Siloam. Here the colt for Jesus' triumphal entry was found (Matt. xxi. 1, etc.). The Talmud made B. a district extending from Olivet to the Jerusalem walls. Others allege the sacrificial victims were kept there; this would give significance to its being the point whence the antitypical sacrifice proceeded to Jerusalem.

**Bethrapha.** (1 Chron. iv. 12.) Son of Eshton in the genealogy of Judah.

**Bethrehob**=*house of Rehob*, or *room*. A place near the valley containing the town Laish or Dan (Jud. xviii. 28). The modern *Hunin*, a fortress commanding the plain Huleh in which the city of Dan (Tell el Kady) was. One of Aram's (Syria's) little kingdoms, like Zobah, Maacah, Ishob; hired by Ammon against David (2 Sam. x. 6, 8). Shortened into Rehob (Num. xiii. 21). Being "far from Zidon," it is distinct from the Rehob in Asher, which is not very far from Zidon. Hadadazer king of Zobah was son of Rehob (2 Sam. viii.).

**Bethsaida**=*house of fish*. A city of Galilee, W. of and close to the sea of Tiberias, in the land of Gennesareth (Mark vi. 45-53; John vi. 16, 17, i. 44, xii. 21). Andrew, Peter, and Philip belonged to it. Near Capernaum and Chorazin (Matt. xi. 21, Luke x. 13). When Jesus fed the 5000 on the N.E. of the lake, they entered into a boat to cross to B. (Mark vi. 45), while John says "they went over the sea toward Capernaum." Being driven out of their course, Jesus came to them walking on the sea; they landed in Gennesaret and went to Capernaum; so that B. must have been near Capernaum. In Luke ix. 10-17 another Bethsaida, at the scene of feeding the 5000, is mentioned (though the Curetonian Syriac and later Sinaitic omit it), which must have been therefore N.E. of the lake; the same as Julius, called from the emperor's daughter Julia. The miracle was wrought in a lonely "desert place," on a rising ground at the back of the town, covered with much "green grass" (Mark vi. 39). In Mark viii. 10-22 a B. on the E. side of the lake in Gaulonitis (now *Jaulan*) is alluded to; for Jesus passed by ship from Dalmanutha on the W. side "to the other side," i.e. to the E. side. Thus *Cæsarea Philippi* is mentioned presently after, B. being on the road to it; and the mount of the transfiguration, part of the Hermon range, above the source of the Jordan (chap. ix. 2, 3); the snow of Hermon suggested the image, "His raiment became white as snow."

**Bethshean, Bethshan**=*house of quiet*, now *Betsan*. A city of Manasseh (1 Chron. vii. 29), though within Issachar's boundary; 14 miles S. of the sea of Galilee, 4 miles W. of and on the height over the Ghor or valley of the Jordan, connected with the great plain of Jezreel, Eadraelon (Josh. xvii. 11). The Canaanites were not driven out thence (Jud. i. 27). One of Solomon's commissariat districts was named from it,

extending thence to Abel-meholah (1 Kings iv. 12). Except its temporary subjection in his reign, it kept a kind of independence of Israel, holding close relations with the Phœnicians on the N. and the Philistines on the S. Hence the latter fastened Saul's body to the wall of B., and put his armour in the house of Asharoah (1 Sam. xxxi. 10, 12). The men of Jabesh Gilead stole the bones of Saul and Jonathan and Saul's other two sons from the wall in "the street" or open space before the gate of B. (2 Sam. xxi. 12.) In 1 Sam. xxix. 1 translate "the Israelites pitched [before the fatal battle at Gilboa], by



BETHSHEAN.

THE fountain in Jezreel." Close to B. is the water of *Ain Jalut*, of which "the fountain is in Jezreel." The abundant supply of water, and the level country favouring the use of chariots, were the secondary causes which enabled the Canaanites to keep hold of B. against Israel. Robiusion places Jabesh Gilead at *Ed Devr*; so the distance to B. which "the valiant men of Jabesh Gilead" took "all night" to traverse was 20 miles. The ruins are of a heathen character, and occupy a space three miles in circumference.

**Bethshemesh**=*house of the sun*.

1. A town on the N. boundary of Judah (Josh. xv. 10), itself low in situation. A "valley" of wheat fields is mentioned accordingly as nigh (1 Sam. vi. 13). Now *Ain Shems*, on the N.W. slopes of the mountains of Judah, "a low plateau at the junction of two fine plains" (Robinson), two miles from the Philistian plain, and seven from Ekron. From the latter was the road to B., on which the Philistines sent back the ark to Israel after its fatal stay among them. In the field of Joshna the Bethshemite was "the great Abel" (the LXX. reads *Aben* "stone"; others retaining Abel explain it "the stone of mourning," comp. ver. 19) whereon the ark was set (1 Sam. vi. 18). Providence fitly arranged that B. being a priests' city (Josh. xxi. 16, 1 Chron. vi. 59) had Levites and priests ready on the spot duly to receive the ark and sacrifice before it. Curiosity tempted many to stare at (not necessarily "into") the ark beneath the cover; comp. Num. iv. 20, 2 Sam. vi. 6, 7. So God smote in the proportion of 50 out of the 1000, i.e. one twentieth instead of one tenth of the population, as sometimes; seventy men in all, out of the population of B., which amounted to 1400 in this view. The numbers in the English Bible are evidently a mistake (1 Sam. vi. 19). Josephus (Ant. vi. 4) makes it only 70. It was one of Solomon's commissariat districts under Bendekar (marg. 1 Kings iv. 9). Here Joash king of Israel encountered and made prisoner of Amasiah of Judah (2 Kings xiv. 11-13, 2 Chron. xxv. 21-23). In Ahaz's reign the Philistines occupied B. (2 Chron. xxviii. 18.) Ir-shemesh was

the older name (comp. Josh. xv. 10, xix. 41, 43; 1 Kings iv. 9). Harchere, "mount of the sun," was another name for B. (Jud. i. 35.)

2. A city on Issachar's border (Josh. xix. 22). 3. A fenced city of Naphthali (Josh. xix. 38, Jud. i. 33). The inhabitants were not expelled, but became Israel's tributaries. 4. An idol sanctuary in Egypt (Jer. xliii. 13), the Greek *Heliopolis*, Egyptian *On*, E. of the Nile, a few miles N. of Memphis (Gen. xli. 45). The statue in honour of the sun rose to 60 cubits, the base was 10, above there was a mitre a thousand pounds weight. These many towns of this name show how widespread the worship of the sun had been.

**Bethshitta**=*house of the acacia*: whether the Midianites fled after their overthrow by Gideon (Jud. vii. 22). Near to the Jordan in Zererath, probably Zercedath or Zartan.

**Bethtappua**=*house of the citron or apple*. A town in the hilly part of Judah (Josh. xv. 46, 53; 1 Chron. ii. 43, where Tappuah is the son of Hebron). Now *Tefuh*, five miles W. of Hebron. The terraces still are there, and olives, vines, and grain, but no apples or citrons.

**Bethuel**. "The Syrian" (Aramite).

1. Nahor's son by Milcah, nephew of Abraham, father of Rebekah (Gen. xxii. 22, 23; xxiv. 15, 24, 47; xviii. 2). B. appears personally only in Gen. xxiv. 50, and then after his son. Blunt (Undesigned Coincidences) notices B.'s *consistent insignificance* in the whole affair of his daughter's marriage. When Abraham's servant at the well asks Rebekah, "Is there room in thy father's house for us?" she "ran and told them of her mother's house" (not of her father's, as Rachel did when Jacob introduced himself: Gen. xxix. 12). Laban her brother ran out and invited him in, not B., the natural person to do it. The servant makes presents of jewels and precious things to Rebekah, "and to her brother, and to her mother," but not to B. The brother and mother propose her abiding a few days before going. Finally, in the next generation, Rebekah's son, in inquiring after his kindred, asks, "Know ye Laban, the son of Nahor?" the father's name being omitted and the grandfather's substituted (Gen. xxix. 5). The consistency of omission is too marked to be accidental, and yet such as a forger would never have devised. B. was probably incapable, from age or imbecility, of managing his own affairs; but see LABAN. 2. A place [see BETHUEL] (1 Chron. iv. 30).

**Bethul**. A town of Simeon in the S. (Josh. xix. 4) answering to *CHIZIL* in xv. 30; also the southern Bethel (xii. 16), not the northern Bethel.

**Bethzur**=*house of rock*. One of Judah's strongest fortresses in the mountains of Judah, between Halhul and Gedor (Josh. xv. 58). Maon, sprung from Hebron, was the father, i.e. founder, of B. It was fortified by Rehoboam as a stronghold of his new kingdom (2 Chron. xi. 7). The people of B. helped Nehemiah (iii. 16) to rebuild the wall of Jeru-

salem. A district was attached to it, half of which Nehemiah, son of Azbuk, was ruler over. Now *Beit-sur*, commanding the road from Beer-sheba and Hebron, the main way to Jerusalem from the S. The adjoining spring traditions made the scene of the eunuch's baptism by Philip. The fact of its not being near the road to Gaza makes this doubtful (Acts viii. 26, 36).

**Betonim** = *pistachio nuts*. A town on the N. boundary of Gad (Josh. xiii. 26).

**Beulah** = *married*. Israel's future name when restored to her Divine husband, Protector, and Lord (Isa. lxii. 4, comp. liv. 4-6).

**Bezai**. Ezra ii. 17; Neh. vii. 23, x. 18.

**Bezaleel** = *under the shadow* (i.e. protection) of God. 1. Son of Uri, son of Hur, of the tribe of Judah, filled with the Spirit of God to work all manner of workmanship in metal, wood, and stone for the tabernacle (Exod. xxxi. 1-6), as Abolab wrought in textile fabrics. B. was the principal, Abolab the subordinate (xxxvii. 1, 2, xxxviii. 22, xxxvii., xxxviii.). Hur was the offspring of Caleb and Ephrath, and one of his descendants was Salmon, or Salmah, figuratively "father of Bethlehem," actually father of Bezai, and progenitor of the royal house of David of Bethlehem (1 Chron. ii. 19, 50, 51, 54; Ruth iv. 23, 21). 2. Son of Pahath Mesh, who took a foreign wife (Ezra x. 30).

**Bezlek**. 1. ADONI-BEZEK'S (see) residence, in Judah's lot (Jud. i. 3, 5). Now *Beit-zeta*, S. of Jerusalem, or else *Bezik* on the road from Nablus to Beisan. 2. Where Saul numbered the national forces before his ruin: Jabesh Gilead from Ammon (1 Sam. xi. 8); somewhere near the Jordan valley, within marching distance from Jabesh, 17 miles from Shechem, on the road to Bethshan.

**Bozer** in *the wilderness*. 1. A Benjamite city with suburbs, in the *wishah* or downs. One of the three cities of refuge E. of Jordan, allotted to the family of Manasse (Deut. iv. 43; Josh. xx. 8, xxi. 34). 2. 1 Chron. vii. 37.

**Bible**. THE *Book* by pre-eminence. "Next to God the Word," says Fuller (Pisgah Sight), "I love the word of God. I profess myself a pure Jeweller, desiring that all human conceits, though built on specious bottoms, may be laid flat, if opposing the written word." The term "Bible," though dating only from the 5th century in its sacred and exclusive use, is virtually expressed in the designations occurring in itself: "The Scriptures" (John x. 35, xx. 9; Rom. iv. 3; 2 Pet. i. 20); "the Book" (Ps. xl. 7, *sepher*); "the Scripture" (*Scriptura*) of truth" (Dan. x. 21). The books composing it are not isolated, but form a together an organic unity, one whole made up of mutually related parts, progressively advancing to the one grand end, the restoration of the fallen creature through the love and righteousness of our God. The Lord comprehends and stamps with Divine sanction the whole O. T., under the threefold division recognised by the Jews, "the law, the prophets, and the psalms" (including all the holy writings not included in the other

two, viz. the Hagiographa) (Luke xxiv. 44).

The *Torah*, or law, is mentioned as a book (including the five books of the Pentateuch) (Josh. i. 8, viii. 31-35, xxiv. 26). The Heb. names of the five books of the Pentateuch are taken from the initial words of the several books. The names we use are from the Gr. LXX: "Genesis" (*creation*) answering to *bereshith* ("in the beginning"). And so the rest: Exodus (Israel's departure from Egypt) answering to *veeleh shemoth* ("and these are the names"), etc. "The prophets" comprise the former (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings), and the latter, comprising the greater (Isaiah, Jeremiah, Ezekiel) and the less (the twelve minor prophets). The including of histories among the prophets arose from the fact that they were the inspired productions of such prophetic men as Samuel, Gad the seer of David (1 Chron. xxix. 29), Nathan, Abijah, and Iddo (2 Chron. ix. 29). The schools of the prophets trained such men as Isaiah for the office of historian (2 Chron. xxvi. 22, xxxii. 32). Daniel is not included among the prophets, because he did not hold the prophet's office among the chosen people. The Hagi-grapha, or "sacred writings" (*kethubim*, from *kathab*, to write), include (1) Psalms, Proverbs, Job; (2) The Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; (3) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. The first three, from their initial letters, were called *Ezra*, "truth." The second five were called "the five rolls" (*chumash megilloth*), written for use in the synagogue on special feasts. Ecclesiastes (*kobeth*) means "The Preacher." Chronicles bear the Hebrew name meaning "words of days," i.e. records, the Greek *paralipomena*, "things omitted" in Kings and here supplied as a supplement. The apocryphal books are never found in the Hebrew canon, and exist only in the Gr. LXX.

The Second Epistle of Peter (iii. 15) shows that the epistles of Paul were recognised as part of "Scripture" at the time when Peter wrote: "in all his epistles are a same thing hard to be understood, which they that are unlearned . . . wrest, as they do also the other Scriptures;" comp. ver. 2: "be mindful of the words . . . spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." Justin Martyr (Apol. i. 66) states that "the memoirs of the apostles" were read side by side with the scriptures of the prophets. Clement of Alexandria speaks of the N. T. making up with the O. T. "one knowledge." Tertullian terms them together "the whole instrument of both Testaments," "the complete-together Scripture." The Syrian version (Peshito) at the close of the 2nd century contains the N. T. with the O. T.

The eastern churches set the catholic epistles before the Pauline. The quotations, Luke xx. 37, "at the bush," i.e. the section concerning the flaming bush; Rom. xi. 2 marg.,

"in Elias," i.e. in the passage concerning Elias; Acts viii. 32, "the place of the Scripture"; show that some divisions of the O. T. existed, with titles from their subjects. A cycle of lessons is implied in Luke iv. 17, Acts xiii. 15, xv. 21, 2 Cor. iii. 14. The law was divided into 54 Parshioth or sections; a section for each sabbath in the year. Shorter Parshioth also existed, subdivided into open sections (Petuchoth) like our paragraphs, marking a change of subjects; and shut ones (Satumoth) or less divisions. The divisions of the prophets were called Haphtaroth, from *patar*, to "dismiss"; as *Missa* or "Mass" comes from the dismissal of the congregation on its completion. Verses (Peukim) were marked by the Masoretic editors of the text in the 9th century A.D. Stephens adopted them in his Vulgate, 1555; the English translation in the Geneva Bible of 1560. Our arrangement has adopted Cardinal Hugo's chapters and the Masoretic verses. Tatian, in the 2nd century, formed the first harmony of the four Gospels, called the Diatessaron. The elder Stephens, in a riding journey from Paris to Lyons, subdivided the N. T. chapters into verses, and the first edition with this division appeared in 1531. In reading the Bible we should remember these divisions have no authority; and where they break the sense, or mar the flow of thought, they are to be disregarded.

The four Gospels stand first in the N. T., setting forth the Lord Jesus' ministry in the flesh; the Acts, His ministry in the Spirit. His church's (the temple of the Holy Ghost) foundation and extension, internally and externally. To the histories succeed the epistles of Paul the apostle of *faith*, Peter of *hope*, and John of *love*, unfolding the gospel facts and truths more in detail; just as in the O. T. the histories come first, then the inspired teachings based on and intimately connected with them, in Psalms, Proverbs, the Song of Solomon, and the Prophets. Finally comes Revelation, answering to Daniel, the prophetic Apocalypse of the O. T. The first three Gospels are called "the synoptical Gospels," giving a synopsis of Christ's ministry in Galilee; John's gives His ministry in Judaea. They dwell more on Christ's Spirit-filled humanity; He on His Divinity, from everlasting one with God.

The N. T. 27 books, emanating from nine different persons, and the O. T. 39 books, separated from each other by distances of time, space, and character, yet form a marvellously intertwined unity, tending all to the one end. Internal and external evidence disprove the possibility of their being written by several authors combining to palm an imposture on the world. How are we to account for the mutual connection and profound unity? The only answer that meets the exigencies of the case is, the word of God "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). Rationalists try to disintegrate the parts of

the sacred volume, but the more they do so the greater is the need for believing in one Divine superintending Mind to account for a unity which palpably exists, though the writers themselves did not design it (see 1 Pet. i. 10-12). If the parts of a watch be disconnected, it needs only for the maker to put them together again, to show their unity of design. However widely apart the makers of the several parts may live, the master mind used the makers as his workmen, and contrived and combined the parts into one. Infinite intelligence alone could combine into one the works of men of so various minds and of ages so wide apart as the sacred writers, beginning with Moses the legislator and ending with John the divine. Moreover, any one book cannot be taken from the canon without breaking a link in the complete chain. Inspiration was needed alike in producing each sacred book, and in guiding the church (whilst it was still possessing the extraordinary gifts of the Spirit) which to omit even inspired books. Whatever was not necessary for all ages, though needed for the church's good for a time, were omitted (see Col. iv. 16).

The credibility of the O. T. is established by establishing that of the N. T., for the Lord quotes the O. T. in its threefold parts, "the law, the prophets, and the psalms," as the word of God. The sacred CANON [see] of the O. T. was completed under Ezra. We find Daniel shortly before having in his hands the book of Jeremiah (ix. 2). Paul says that one grand preeminence of the Jews was that unto them were committed the oracles of God (Rom. iii. 2), and they are never accused of unfaithfulness in their trust. The monotheism of the O. T. is the very opposite to the tendencies of Gentile and Israelite alike to idolatry. Again the B. inverts the relative importance of events as men commonly regard them. Its sole aim is the honour of God, contrary to man's inclination. The great events of ordinary history are untouched, except in so far as they bear upon the kingdom of God. Yet God is throughout represented as ruling in the kingdoms of men, Gentiles as well as Jews. (Dan. iv. 17.) Pharaoh, Sennacherib, Nebuchadnezzar, Cyrus, whilst doing their own will, appear in the Bible as God's instruments, overruled to carry out His purposes. It is no Jewish vanity which causes the B. to be silent about most of the great political events of the world and to dwell so much on Israel; for what the B. records redounds to Israel's shame as an apostate people, and its allusions to surrounding nations are often to record their being made God's instruments to chastise themselves. Yet it is to the B. alone we have owed for ages almost all that is most certain of the history of Moab (since confirmed by the Moabite stone), of the Amorites, and even of Nineveh and Babylon. The two latter were entombed for thousands of years until lately, and the discovery of their monuments has remarkably confirmed holy writ.

The analogies of nature and of history to B. truths powerfully confirm its emanation from the same God. The gradual development of the Divine plan of redemption answers to the gradual development of God's design in the formation and in the moral government of the world. The historic development of the B. scheme corresponds to God's working out His plans in the world by moral agents. And His revealing His will "in many portions" (*polu-merôs*, Heb. i. 1, one prophet or inspired person or writer receiving one portion of revelation, another another: to Noah the quarter of the world where Messiah should appear, to Abraham the nation, to Jacob the tribe, to David and Isaiah the family, to Micah the town, to Daniel the time), and "in divers manners," corresponds to His sending from time to time Bacon, Newton, Shakspeare, etc., into the social world for the advancement of mankind in science and civilization.

As to natural science, the B. is so framed in language as to adapt itself (on being closely examined) to advancing intelligence, according as the ruder theories are superseded by the more accurate. The language being for all classes, not merely the so called scientific, is *phenomenal*; it speaks by appearances, which even philosophers must often do, as in the phrase "sunrise," "sunset." The tongue through which the O. T. revelation of God speaks is the Hebrew, that of the chosen nation, except parts of Ezra and Daniel and Jeremiah. The tongue of the N. T. is the Greek, that best adapted of all languages for expressing most accurately the nicest and most delicate shades of thought and doctrine.

A very remarkable proof of the Divinity of the N. T. is the marked difference between it and the writings of even the apostolical fathers that immediately succeeded: Clement of Rome, Ignatius, and Polycarp. Daillé remarked, "God has allowed a fosse to be drawn by human weakness round the sacred canon, to keep it from invasion."

How remarkably too God kept the Jews, our librarians of the O. T., from altering, to meet their prejudices, the sacred books that record their sins and national disgrace. Though they hated and killed the prophets, they never mutilated their prophecies. King Jehoiakim alone cut a roll of Jeremiah (xxxvi. 23, 24), and burnt it in the fire. But the act is recorded as one of exceptional profanity; and immediately the same words were written again, with added woes, to show man's impotence against the word of God. Also for 14 centuries the church, though in various sections of it falling into various unscriptural heresies, has never added to, nor taken from, the N. T. canon. How natural it would have been for the church of Rome to have added something favourable to her pretensions. She has burnt saints, with their writings hung round their neck. She has shown her will to add to Scripture itself by adding the Apocrypha to the O. T.

just where her addition cannot prejudice the cause of truth fatally, for the Jews witness against her in this. But in the N. T., where she might have done mischief, she has been Divinely constrained to maintain, without addition or subtraction, the canon which testifies against herself. The exact adaptation of the B. to man's complex being, body, soul, and spirit—reason, emotion, conscience—and to outward nature in its varied aspects, confirms its Divine authorship. It stands in marked contrast to all Gentile cosmogonies, in its majestic simplicity and evidently un-mythical character. Of all other nations the *oldest* writings are poems, and they abound in poetic inventions. In the B., on the contrary, poetry is least found in the earliest books. Not until the broad midday light of David's reign does the first collection of poems, viz. his psalms, appear. The heathen ancient sacred stories, as those of the Hindoos, Egyptians, Greeks, and Romans, present scenes of the unseen world merely gratifying idle curiosity and a prurient imagination. The same is true of the Koran. The B., with its old law of the Ten Commandments, gives the most perfect manifestation of the Divine character and requirements from man, and this at a time when the human legislator, Moses, had just come from a nation sunk in the most debasing pollution and superstition.

Another striking fact is, Israel has left scarcely any remains of art, and certainly nothing comparable to the masterpieces of the heathen; but it has handed down the Book which infinitely excels all that the genius of the whole world beside has produced. Pantheism, and the worship of nature as an abstract entity, lay at the root of all heathen idolatries. The B. alone reveals the holy, just, loving, omnipotent, omniscient, personal, one and only God. Whenever their gods became personal, they ceased to be ONE; they were mere personifications of various powers of nature; fate, not the will of God, ruled all. But the word reflects the moral character of the perfectly holy God, and requires His worshippers to be what He is, holy. That such a book should originate among a small and rather perverse people, surrounded by idolatrous nations, and that it should receive additions in successive ages of the same people, harmonizing marvellously with the earliest books, in spite of frequent apostasy in the nation, can only be accounted for by believing its authorship to be Divine. The Koran's moral precepts are at variance with its picture of the sensual heaven which awaits its votaries. The heathen mythologies in their indecent histories of gods counteracted their moral precepts. The morality of the B. rests on the infinitely pure attributes of the God of the B. The B. faithfully portrays man's universal corruption, its origin, and at the same time the sure hope of redemption, thus meeting fully man's profoundest wants. It gives peace to the conscience, without lowering

the holy strictness of God's justice, but, on the contrary, in Christ "magnifying the law and making it honourable." There is an entire correspondence between the gospel way of salvation and the soul's deep conviction of the need of atonement for guilt. The lovely character of Christ in the B., the perfect manhood and Godhead combined, above whatever uninspired man conceived, not to say attained, the adaptation of the B. to man's varied distresses (which occupy the larger part of it), and to his circumstances in all times and places, the completeness where-with the end corresponds to the beginning, the close presenting before us man enjoying God's presence and marriage-like union with Him, no curse, no sin, no pain, no death, and the tree of life and waters of life which the beginning represented him as possessing before the fall, all assure us that "the words of the Lord are pure, as silver tried in a furnace of earth, purified seven times" (Ps. xii. 6).

There is a break in revelation now, just as there was for 400 years between the O. T. and the N. T., after the outburst of them in connection with the rearing of the second temple. John the Baptist, at the close of the 400 years, ushered in the brightest light yet manifested. This period of N. T. revelations lasted for one century. Then have followed the 18 centuries which walk in the light of that last manifestation. The silence has been longer than before, but it will be succeeded by a more glorious revelation than all the past. The former 400 years' break directed the world's undivided attention to Messiah, so that His identity could not be mistaken. The Jews scattered providentially over the world by the captivity, and everywhere bearing the O. T., matured the universal expectancy during the silent centuries. Their present longer dispersion, and the diffusion of the whole B. in all lands, are preparing for Messiah's manifestation in glory.

Finally, the miracles wrought in connection with the B., and attested on infallible proofs, and the prophecies of the O. T. (proved to have been given when they profess to be, by the fact that the Jews who oppose Christianity attest their age, and fulfilled minutely in the N. T.) establish the inspired truth of the Bible. Bad men could never have written so holy a book, and good men would never have written it if it were an imposture. Its sobriety and freedom from fanaticism and mysticism preclude the idea of its being the production of self-deceiving fanatics. The national prejudices of all the N. T. writers, as Jews, were in behalf of an immediate temporal kingdom and an outwardly reigning Messiah, and the very reverse of what His actual manifestation was. Nothing but superhuman inspiration could have turned them to write so spiritually and so at variance with all their early prejudices.

Reader, if thou wouldst know the Divinity of the Bible, experimentally taste and feed upon it. The best defence of the Bible is the Bible itself.

The best commentary on the Bible is the Bible itself. "Diamonds alone cut diamonds" (Fuller). "Have thou the palate of faith, that thou mayest taste the honey of God" (Augustine).

**Bichri.** *Youthful; else firstborn; else son of Becher.* (Sheba: 2 Sam. xx. 1.)

**Bidkar.** Jehu's captain, and formerly his fellow officer (2 Kings ix. 25). He executed the concluding doom pronounced by Jehovah on Ahab's son's son (1 Kings xxi. 29), Jehoram, by casting his body into Naboth's plot, after Jehu had pierced him with an arrow.

**Bigtha.** Esth. i. 10.

**Bigthan.** Persian and Sanskrit. *Bagadana*, "gift of fortune" (Esth. ii. 21, vi. 2). "Wroth," because degraded at the same time as queen Vashti, and a keeper of the door, B. with Teresh "sought to lay hands on Abasnerus." Detected by Mordecai, he was hanged. The LXX. states that the conspirators' cause of wrath was Mordecai's advancement; but Mordecai was not advanced till subsequently, in reward for detecting the conspiracy (Esth. vi.).

**Bigvai.** 1. 2056 (Ezra ii. 14), 2067 (Neh. vii. 19), children of B. returned from Babylon with Zerubbabel; 72 subsequently with Ezra (viii. 14). The different circumstances under which the two registers were made account for the variation of numbers: Ezra's in Babylon, Nehemiah's in Judaea, after the walls had been built. Many, who intended to return and were so put down in the former list, were prevented by death, or changed their minds and stayed. Many, not entered in it afterwards joined the caravan when starting. The variation is a plain proof of the absence of collusion between the two writers. 2. A chief of Zerubbabel's expedition, who subsequently signed the covenant (Ezra ii. 2, Neh. vii. 7).

**Bildad:** *Benedad* = son of contention, disputant. Second of Job's (ii. 11, viii., xviii., xxv.) three friends. The Shuhite, i.e. sprung from *Shuah*, Abraham's son by Keturah, who was sent eastward by Abraham and founded an Arab tribe (Gen. xxv. 2). *Sycca*, in Arabia Deserta, E. of Batanea, mentioned by Ptolemy, is identified by Gesenius with the Shuhite country. B. is less violent than Zophar, though more so than Eliphaz.

**Bileam.** A town in the western half of Manasseh, given to the Kohathites (1 Chron. vi. 70). *BLEAM* is the same name by transposition of letters (Josh. xvii. 11); *GATH-RIMMON* in xxi. 24.

**Bilgah.** 1. 1 Chron. xxiv. 14. 2. Neh. xii. 6, 18; x. 8.

**Bilhah.** 1. Rachel's handmaid (Gen. xxix. 29). Rachel having no children gave B. to her husband Jacob, who by the latter had two sons, Dan and Naphtali (Gen. xxx. 1-8, xxxv. 25, xvi. 25; 1 Chron. vii. 13). Reuben, Jacob's firstborn, defiled her, and was therefore deprived of the birthright, which was given to the sons of Joseph (Gen. xxxv. 22, xlix. 4; 1 Chron. v. 1). Blunt says, so vivid was the desire for the promised Redeemer, that "the wife

provoked, instead of resenting, the faithlessness of her husband, the mother taught her own child deceit, daughters deliberately worked their own and their fathers' shame, and the daughter in law courted the incestuous bed, and to be childless was a byword" (Gen. xvi. 2; xxx. 3, 9; xxv. 23; xxvii. 13; xix. 31; xxxviii. 14). 2. A Simeonite town (1 Chron. iv. 29), named also Baalah or Balah (Josh. xix. 3).

**Bilhan.** 1. Akin in etymology to Bilhah (Gen. xxxvi. 27, 1 Chron. i. 42). 2. 1 Chron. vii. 10. Sprung from Benjamin's son Bela; for Ehud, Bilhan's son, was sprung from Bela (viii. 3, 6).

**Bilshan.** Ezra ii. 2, Neh. vii. 7.

**Bimhal.** 1 Chron. vii. 33.

**Binea.** 1 Chron. viii. 37, ix. 43.

**Binnui.** 1. Ezra viii. 33. 2. Ezra x. 30. 3. Ezra x. 38. 4. Neh. iii. 24, x. 9, xii. 8.

**Bird.** Heb. *'oph*, "a flying thing," in general; including even winged insects, though mostly used of birds. *Ravenous birds* are expressed by the Heb. *at*; Gr. *etos*, one that pounces on prey; smaller birds, as the sparrow, are called in Heb. *tsipor*, the "tsip" imitating its note.



Snaring of birds by net and gin is the image used for the plots of bad men and Satan, to catch souls to their ruin (Ps. xci. 3, cxvii. 7; Jer. v. 26, 27). The "cage full of birds" is the trap with decoy birds to lure others, upon whom then the trap door was dropped. It is also the image for the awfully sudden and unexpected surprise with which Christ's second coming shall overtake the worldly in the midst of carnal security (Luke xxi. 35).

The lake of Galilee still abounds in wild duck. The swan and geese (supposed to be meant in 1 Kings iv. 23) also are found. Snaring and shooting with arrows were the usual modes of taking them. The youth seduced by the strange woman's fair speech, "till a dart strike through his liver," is like such a bird "hasting to the snare and not knowing that it is for his life" (Prov. vii. 23). The Lord commanded Israel (Deut. xxii. 6), "If a bird's nest chance to be before thee, . . . whether they be young ones or eggs, . . . thou shalt not take the dam with the young." By this the extirpation of the species was prevented. God cares for even sparrows (Matt. x. 29), much more for His children. He would have us imitate His tenderness even towards the inarticulate brutes beneath us. Birds kept in cages for pleasure are not mentioned in Scripture; except there be an allusion to them in Job xli. 6, "Wilt thou play with him as with a bird?" Singing birds were rarer in Palestine than with us, still there were some (Ps. civ. 12, Eccles. xii. 4). Birds, as the turtle dove

and pigeon, were allowed to be substituted in sacrifices for more costly animals by the poor (Lev. i. 14-17; xii. 2, 6, 8), but they were not to be divided as other victims (Gen. xv. 10). The Virgin Mary's poverty appears from her presenting the offering of the poor (Luke ii. 24). The abundance of birds in Palestine appears from their devouring the seed sown by the wayside in the parable of the sower (Matt. xiii. 4).

Ps. lxxxiv. 3 is understood as if sparrows and swallows made their nests in the two "altars" (observe the plural) of the tabernacle. But such a position for a birds' nest would be neither enviable nor safe, indeed scarcely possible in the altar of incense in the holy place before the veil. Rather there is an abbreviated comparison: what the house is to the sparrow, and what her nest is to the swallow, that Thine altars are to my soul, and therefore my soul longs for them. Like a little bird, which after a long defenceless wandering has found a house (comp. Matt. viii. 20) in which it may dwell securely, a nest to which it may entrust confidently its dearest possession, its young, thus have I a homeless wanderer found in Thy house the true nest for my soul; otherwise I should have been like the lonely bird on the housetop (comp. Ps. cii. 6, lxxiv. 19). Our two great needs are: (I.) atonement for guilt, so as to be at peace with God; (II.) access to God, and acceptance for our imperfect prayers. The altar of burnt offering outside (I.) represented in type the former, viz. Christ's atonement for all guilt by His precious blood shedding; the altar of incense inside (II.) typified the latter, our prayers being perfumed by our great Intercessor's merits, and so becoming a sweet-smelling savour before God (comp. Ps. cxli. 2; Rev. viii. 3, 4).

The bird killed over running water, and the second bird dipped into the mixed water and blood and set free, for cleansing the leper, symbolic Christ slain to atone for our guilt, and living again and for ever by His resurrection for our justification (Lev. xiv.). As the "blood" represents our reconciliation to God by the atonement, so the "water" our cleansing (John xix. 34, 1 John v. 6).

In Isa. xxxi. 5 Jehovah's solicitous, affectionate care for His people is illustrated. "As birds flying (i.e. parent birds hovering over their young to defend them from the vulture), so will the Lord of hosts defend Jerusalem."

Comp. the beautiful image of the parent eagle teaching the young the first flight (Deut. xxxii. 1, Ps. lxxi. 4). Men, like birds, are weak, soon ensnared, prone to wander from their true rest (Prov. vii. 23, xxvii. 8; Lam. iii. 52). Under Christ, in the gospel church, they find their rest lodging under the overshadowing branches of the true Vine (Ezek. xvii. 23, Matt. xiii. 32) a better protection than that



EAGLE AND YOUNG.

of the world power (Ezek. xxxi. 6, Dan. ii. 38).

Jer. xii. 9: "Mine heritage is unto Me as a speckled bird," i.e., the Jewish nation had blended paganism with the altogether diverse Mosaic ritual; so the nations around, God's instruments of vengeance, as birds of prey like herself (through her assimilation to them) were ready to pounce upon her (comp. Rev. xviii. 2).

The birds' instinctive observance of their seasons of migration, returning every spring from their winter abodes (S. of Sol. ii. 12), is made a tacit proof of God's people not returning to Him now that the winter of His judicial wrath is past, and the spring of His gracious favour set in (Jer. vii. 7).

Translate Prov. xxvi. 2, "as the sparrow [is prone to] wandering, as the swallow [is prone to] flying [yet never lights upon us], so the curse caseless shall not come" (Deut. xxxiii. 5, Balaam and Israel; 2 Sam. xvi. 5-12, Shimei and David; Ps. cix. 28).

Eccles. x. 20, "a bird of the air shall carry the matter." Proverbial: the fact will reach the king's knowledge in a marvellous way, as if a bird had carried it to him. The bird was regarded as the emblem of superhuman intelligence.

**Birsha.** King of Gomorrah, at Chedorlaomer's invasion (Gen. xiv. 2).

**Birth, Child.** Emblem of acute and sudden suffering, such as shall overtake those unprepared for the Lord's second coming (1 Thess. v. 3). The special suffering laid on woman as part of the curse from the fall is overruled to a blessing, if she shall faithfully do and suffer the part assigned by God to her, viz. child-bearing and home duties, *her* sphere as distinguished from public teaching, which is *man's* (1 Tim. ii. 11-15), "she shall be saved [though] with childbearing"; i.e., though suffering her part of the primeval curse, in childbearing, just as man shall be saved, though having to bear his part, the sweat of the brow. The passage may further imply: her childbearing, though in sorrow, being the function of her sex whereby the Saviour was born, shall be the mean of her salvation. Bishop Ellicott translates, "through *THE* childbearing," viz. that of Jesus (Gen. iii. 15, 16).

A special interposition mitigated the penalty to the Hebrew women, under the cruel edict of Pharaoh for the destruction of all Hebrew males born (Exod. i. 15-19). A woman was unclean under the Lord's law for 40 days after giving birth to a male, and 80 days in the case of a female. Then she offered a burnt offering and a sin offering for her cleansing; less costly victims were required for the poor, as the Virgin Mary [see BIRD]. A child when born was washed, rubbed with salt, and wrapped in swaddling bands, as appears in the Lord's touching picture of His adopting and ultimately marrying Israel (Ezek. xvi. 4), where for "to supple thee" (i.e. to make the skin soft), translate, "to the (or my) sight," i.e. in order to be

*sightly for me to look upon* [see marg.]. The salting was to make the skin dense and firm.

Natural birth unto life is the constant image in Scripture for spiritual quickening, the new birth of the soul by the Holy Spirit, who convicts of sin and also points the eye of faith to the Lamb of God who taketh away the sin of the world (John iii 3-8, i. 13; Gal. vi. 15, Tit. iii. 5, Jas. i. 18, 1 Pet. i. 23, 1 John iii. 9, 2 Cor. v. 17; comp. Job xxxiii 24-26).

Birthdays were generally observed with rejoicings. So Pharaoh's (Gen. xl. 20); Job's (i. 4, etc.); Herod's (Matt. xiv. 6), though his day was perhaps rather that of *his accession* to the throne, comp. Hos. vii. 5, "the day of our king." The Jews latterly viewed birthday celebrations unfavourably, on account of the idolatrous rites and revelry associated with them. Josephus (Ant. xiv. 7, §1) mentions that Herod, the brother of Herodias, who succeeded the Herod of Matt. xiv. 6, "made a feast on his birthday, when all under his command partook of his mirth." This is in coincidence with Matthew and Mark (i. 21), for it proves that birthday feasts were observed in Herod's family, and that officers of the government customarily shared in them.

**Birthright.** A double portion fell to the firstborn, comp. Deut. xxi. 15-17, whence Joseph's two sons, who received the birthright forfeited by Reuben the firstborn, were counted as heads of the tribes Ephraim and Manasseh (Gen. xlviii. 5, 6, 22; xlix. 4; 1 Chron. v. 1). The "princes" of the congregation were so probably by primogeniture (Num. vii. 2, xxi. 18). The rebellion of the Reubenite leaders, Dathan and Abiram, may have arisen through jealousy at the preeminence which others enjoyed above them, Reuben their first father having had originally the primogeniture; comp. Num. xvi. 1, 2, with xxvi. 5-9. Esau transferred his birthright to Jacob for a paltry mess of pottage, profanely setting at naught what was the spiritual privilege connected with it, the being progenitor of the promised Messiah (Gen. xxv. 33, Heb. xii. 16, 17).

It is striking how often God set aside the birthright, in order to show that the objects of His choice are "born not of bloods (Gr. *natural descents*), nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). Thus Isaac is preferred to Ishmael, Jacob to Esau, Joseph to Reuben, David to his elder brothers, Solomon to Adonijah the elder of the two (1 Kings ii. 15). Ordinarily the firstborn inherited the throne (2 Chron. xxi. 3), typifying Messiah the "first begotten" of the Father, "the Firstborn among many brethren," and Heir of all things (Rom. viii. 29, Heb. i. 6). All the firstborn of Israel were claimed by Jehovah as His, He having saved them when Egypt's firstborn were slain (Exod. xxii. 29). He allowed them to be redeemed, and the tribe of Levi to serve Him in their stead (Num. iii. 12, 18). The whole nation was God's firstborn among all the peoples (Exod.

v. 23). The spiritual Israel in a still higher sense is "the church of the firstborn written in heaven" (enrolled as its citizens in the book of life) (Heb. xii. 23, Jas. i. 13, Rev. xiv. 1-4).

**Birzavith.** In Asher's genealogies (1 Chron. vii. 31), a place. In the marginal or *keri* reading—"well of olives."

**Bishop.** Gr. *episcopos*, applied to the inspectors sent by Athens to her subject states, to inquire into their state, to rule and defend them. The Greek speaking Jews or Hellenists applied it in the LXX. to officers who had "the oversight of the tabernacle" (Num. iv. 16, xxxi. 14), "the officers overseeing the host" (Ps. cix. 8, "his charge of overseeing let another take," quoted in Acts i. 20 "his bishoprick"; Isa. lx. 17, "thine overseers righteousness." *Presbyter* or *elder* was the term in the Christian church at Jerusalem for the pastoral superintendent; *episcopos* or *bishop* was naturally adopted in Gentile Christian churches, the word being already in use among the Greeks. The terms were originally equivalent; *presbyter* (whence "priest" comes by contraction) marking the *age*, *rank*, and respect due to him, *episcopos* marking his *official duty*. *Bishops* and *deacons* are the two orders alone mentioned in Phil. i. 1. The plural shows there was more than one bishop and more than one deacon there. Those called "elders" (*presbyters*) are also termed "overseers" (*bishops*, Gr.) as if the terms were interchangeable (Acts xx. 17, 28; Tit. i. 5, 7). The *presbyters* discharged episcopal functions, i.e. overseeing the flock (1 Tim. v. 17; 1 Pet. v. 1, 2). So in the epistles of *Constantine of Rome* the two terms are interchangeable. But in *Ignatius' epistles* the bishop is regarded as superior to the *presbyter*. However, in the genuine epistles, in the Syriac version edited by Cureton, the bishop is much less exalted. "Elder" is the correlative term to "younger men" (Gr. *neoteroi*), Acts v. 6. "Elders" are first mentioned in the church in Judæa (xi. 30). Paul and Barnabas transplanted the same Jewish government to the Gentile churches (xiv. 23) by "ordaining elders in every church." "Bishops" are first mentioned in Paul's address at Miletus (xx. 28), describing the duty of the elders, viz. to be faithful "overseers." Then, during Paul's first imprisonment, in Phil. i. 1 "bishops" is the recognised term for "elders." Every Jewish synagogue had its council of "elders" (Luke vii. 3) presided over by one of themselves, "the chief ruler of the synagogue."

In their apostleship the apostles have no successors, for the signs of an apostle [see] have not been transmitted. But the presidents over the *presbyters* and *deacons*, whilst still continuing of the same order as the *presbyters*, have succeeded virtually, by whatever name designated, *angel*, *bishop*, *moderator*, to a superintendency analogous to that exercised by the apostles, and evidently derived from the synagogue; see *Vitrings, Synag.*

ii., chaps. 3, 7. The superintending pastor of each of the seven churches is in Revelation called its "angel," (the abuse of the term "apostle" by pretenders led to its restriction to the twelve and Paul, Rev. ii. 2) just as in O. T. the prophet Haggai (i. 13) is termed "the Lord's messenger (*angel*) in the Lord's message." In the larger churches, as Ephesus and Smyrna, there were many *presbyters*, but only *one* angel under the one "chief Shepherd and Bishop of Souls," the term "bishop" thus being applicable to the highest pastoral superintendency (1 Pet. ii. 25, v. 4). The enigmatic symbolism of Revelation transfers the term of office, *angel*, from Jehovah's heavenly to His earthly ministers; reminding them that, like angels above, they should do God's will lovingly and perfectly. The "legate (*angel*) of the church" (*scheliach tsibbur*) recited the prayers in the name of the assembled worshippers in the synagogue; the apostles, as Jews, naturally followed this pattern, under God's providential sanction: comp. Jas. ii. 2, "assembly," Gr. *synagogue*," 2 Cor. viii. 23.

Timothy either at his ordination as *presbyter*, or else consecration as temporary overseer or bishop over Ephesus, received a spiritual gift "by prophecy," i.e. by the Spirit speaking through the prophets (Acts xii. 1-3; 1 Tim. i. 18, iv. 14, 15), accompanied "with the laying on of the hands of the presbytery." The laying on of hands symbolised the impartation of spiritual strength; as in Joshua's case (Num. xvii. 18-20, Deut. xxxiv. 9). The "with" implies that the *presbyters' laying on of hands accompanied the conferring of the gift*. The "by" in 2 Tim. i. 6 implies that Paul was the more immediate instrument of conferring it: "stir up the gift of God which is in thee by the putting on of my hands." The Jewish council was composed of the elders (the *presbytery*, Luke xxii. 66, Acts xxii. 5), and a presiding rabbi; so the Christian church was composed of elders and a president (Acts xv. 19, 23). At the ordination of the president three *presbyters* were always present to lay on hands; so the early church canons required three bishops to be present at the consecration of a bishop. The president ordained in both cases as the representative, in the name of the presbytery. *Ordination* (comp. Acts vi. 6, xiii. 3) is meant in 1 Tim. v. 22, "lay hands suddenly (without careful inquiry into his character beforehand) on no man"; not, as Ellicott explains, "receive penitent backsliders into church fellowship by laying on hands."

The qualifications are stated in 1 Tim. iii. 1-7. "Husband of one wife" confutes the Romish celibacy. He who has a virtuous wife and family will more attractively teach those who have similar ties, not only by precept but by example. The Jews teach a priest should neither be unmarried nor childless, lest he be unmerciful. Yet as Jews and Gentiles regarded second marriages with prejudice (comp. Anna, Luke ii. 36,

37), and a bishop ought to stand well in the esteem of his flock, he should be married but *once*. That prohibition no longer holds good, now that no such prejudice exists, which might otherwise have required lawful liberty to yield to Christian expediency. The prohibition may also refer to a *second marriage after a divorce*. Of raising (*presiding*, Gr.) *presbyters* there were two kinds, those who "laboured in the word and teaching," and those who did not. The former were to receive "double honour" and remuneration. Both had "government" (1 Cor. xii. 28). The "apostle" and "evangelist" preached to the heathen, but the bishop-presbyter's office was pastoral (Tit. i. 9, 1 Thess. v. 12), including ministration to the sick (Jas. v. 14). Timothy as vicar apostolic heard accusations against elders, and deposed the guilty, and ordained *presbyters* and *deacons* (1 Tim. v. 19, Tit. iii. 10). The presiding bishops in the next age naturally succeeded in a permanent and settled sphere to these duties, which were previously discharged in a less settled charge by the apostles and their deputies, who moved from place to place.

The sum of the arguments amounts to this, that episcopacy in the sense of *superintendency*, not in that of succession to the apostleship, has the apostolic precedent to recommend it; but no directions for the form of church government so positive and explicit as those in the O. T. concerning the Aaronic priesthood and Levitical ministry are laid down in the N. T. as to the Christian ministry. Various other orders and gifts are mentioned besides bishop-presbyters and deacons, with superintending apostles and apostolic vicars (as Timothy and Titus). These have not been permanent in all times and places (1 Cor. xii. 28; Eph. iv. 11, 12). The absence of literal, positive directions as to church government, and the statement of the broad principle, "Let all things be done unto edifying" (1 Cor. xiv. 26), and the continual presence of the Holy Spirit in the church to raise up fresh agencies for fresh needs of the church, whilst justifying episcopacy in its general following of the apostolical order, show us that it is not exclusively the Divine platform, but that in all churches holding the essential truths of Scripture "we ought to judge those ministers lawfully called and sent, who be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." (Ch. of Eng. Art. xxiii.)

**Bithiah** = daughter, i.e. worshipper, of Jehovah. Pharaoh's daughter and wife of Mered, a descendant of Judah. Her name shows she was a convert from Egyptian idolatry to Jehovah's worship; and Mered's other wife is distinguished from her, as "Jebedijah" the Jewess. This princess evidently, like Ruth, renounced home, country, and a royal court to take an Israelite husband and to have Israel's God for her

God. The marriage probably took place in the wilderness shortly after the exodus. Perhaps the disaster of Egypt at the Red Sea led some Egyptians to become proselytes. In Lepsius' Kings' Book, Amenophis II., (in his view) father of the Pharaoh drowned at the Red Sea, has among his children one with the hieroglyphic *Amun P* or *B T H*, i.e. beloved of Amun (god of Thebes). On conversion the jah added to her name would mark her new religion. [See EGYPT, where is stated Canon Cook's view that Thothmes II., much earlier, was the Pharaoh drowned; Amenophis III. had a wife not Egyptian in creed, and not of royal birth, named Tei, and her parents Juua and Tuua, names not unlike Bithia.]

**Bithron:** properly "the Bithron," i.e. divided place; "all the B." a district in the Arabah or Jordan valley E. of the river (2 Sam. ii. 29). The whole country in the Ghor on the other side of the river is broken and intersected. [See BITHRON.]

**Bithynia.** Paul and Silas from Mysia "assayed to go into B., but the Spirit of Jesus (so the Sin., Vat., and Alex., the oldest MSS., read) suffered them not" (Acts xvi. 7). But afterwards the gospel reached B.; and Bithynians, both Jews and Gentiles [see PETER], became Christians; for Peter (1 Pet. i. 1) addresses them along with those of "Pontus, Galatia, Cappadocia, and Asia." Delay is not denial of believing prayer; God's time, God's place, and God's way are the best. B. is the nearest point to Europe; bounded by Paphlagonia on the E., by the Buxine on the N., by the Propontis on the W., by Mysia, Phrygia, and Galatia on the S. B. was originally bequeathed to Rome by Nicomedes III., 74 B.C., the last of the kings, one of whom invited the Gauls; whence the central province was called Gallo-Græcia or Galatia. On the death of Mithridates king of Pontus, 63 B.C., the W. of Pontus including Paphlagonia was joined to B. The Roman province is sometimes called "Pontus and B." In Acts ii. 9 Pontus alone is mentioned, in 1 Pet. i. 1 both are mentioned. It is hilly, well wooded, and productive. The river Bhyndacus, and the snowy range of mount Olympus of Mysia, are marked features on the W. At Nicæa in it met the famous council early in the 4th century. In the 2nd century Pliny the Younger, its governor, wrote the letter still extant to the emperor Trajan: "in the case of those Christians who were brought before me I adopted this method. I asked them, Were they Christians? On their confessing it, I asked them a second and third time, threatening punishment. When they persevered I ordered them to be led off for execution. For I did not doubt that inflexible obstinacy ought to be punished. Nothing can compel those who are real Christians to call on the gods, and supplicate thy image with frankincense and wine, and to curse Christ. Their error is this; they are wont to meet on a stated day before dawn and to repeat in turns among them-

PART III.]

selves a hymn to Christ as God; and to bind themselves by oath not to commit any wickedness, such as theft, robbery, or adultery, nor to break their word. When this is over, their custom is to depart and to meet again to take food, but ordinary and innocuous. Many of every age and rank, also of both sexes, are in question. For the contagion of that superstition has spread not only through cities, but even villages and the country. At least it is certain that our temples now are almost deserted, and the customary sacred rites for long omitted, and a purchaser of victims is very rarely found."

**Bittern**=quippod. The accompaniment of the desolation reigning in Babylon (Isa. xiv. 23), Idumea (xxxiv. 11), Nineveh (Zeph. ii. 14). An aquatic solitary bird, frequenting marshy pools, such as the plain of Babylonia abounded in: the *Alhoubara* of the Arabic version, the size of a large fowl. The *Botaurus stellaris*, of the heron kind. Gesenius translates "the hedgehog" (from its rolling itself together; quapad, "to contract oneself"), and Strabo says that enormous hedgehogs were found in the islands of the Euphrates. The Arabic *kunfud* resembles somewhat quippod. But the hedgehog or porcupine would never "lodge" or perch "on the chapters of columns," as Mary. Zeph. ii. 14 says of the quippod. Still the columns might be fallen on the ground within reach of the hedgehog, and Idumea is not a marshy region suited to an aquatic bird such as the bittern.



BITTERN.

**Bijothjah.** A town in southern Judah (Josh. xv. 28).

**Bistha.** Second of the seven eunuchs of king Ahasuerus' harem (Esth. i. 10). The Persian *Beste* means eunuch.

**Blains:** *aba' bu'oth*. The sixth Egyptian plague, which followed after Moses' sprinkling of the furnace ashes towards heaven; "the botch of Egypt" (Deut. xxviii. 27, 35), black leprosy, a kind of elephantiasis, producing burning ulcerous pustules on the skin. The magicians, whose scrupulous cleanliness is noticed by Herodotus, could not stand before Moses because of the boils (Exod. ix. 9-11).

**Blasphemy.** Literally a "railing accusation," against any one (Jude 9). "Evil speaking" is probably meant by it in Col. iii. 8. But it is more often used in the sense of any speech directly dishonouring God (1 Kings xxi. 10, 2 Sam. xii. 14, Ps. lxxiv. 18, Isa. lii. 5, Rom. ii. 24). Stoning was the penalty, as upon the son of Shelomith, a woman of Dan, and of an Egyptian father (Lev. xxiv. 11); Stephen was so treated by a sudden outbreak of Jewish zeal (Acts vii. 57-60). The Saviour would have been stoned for the blasphemy

alleged as the ground of His condemnation (Matt. xxvi. 65, Luke v. 21, John x. 38); but the Romans, to whom He was delivered, used crucifixion. So the fulfilment of the prophecy (contrary to what might have been expected, seeing that crucifixion was not a Jewish punishment) was brought about, "they pierced My hands and My feet" (Ps. xxii. 16; comp. John xviii. 31, 32, xix. 6, 7). The Jews, in spite of themselves, fulfilled the prophecies to the letter (John xi. 50-52). The hearer of the blasphemy rent his garment, which might never be mended, and laid his hand, putting the guilt wholly, on the offender's head.

The Jews, because of Lev. xxiv. 16, superstitiously shrank from even naming *Jehovah*. In Exod. xxii. 28, "thou shalt not curse the gods" (Elohim) refers to disrespectful language towards magistrates. From Exod. xxiii. 13, "make no mention of the name of other gods," they thought themselves bound to turn the idols' names into nicknames, as Baal into Bosheth, Beth-aven for Beth-el, Beel-sebul for Beel-sebub.

When the Jewish rulers, who had such numerous proofs of Jesus' Messiahship, shut their hearts against conviction, and at last stifled conscience and the light so utterly as to attribute His miracles of love, as the casting out of unclean spirits, to the help of the prince of demons, Christ pronounced that they were either committing or on the verge of committing the sin against the Holy Ghost which is forgiven neither in this world nor in the world to come, though all sin against the Son of man can be forgiven (Matt. xii. 31, etc.; Mark iii. 28, etc.). None can now commit formally the same sin of attributing Jesus' miracles against Satan's kingdom to Satan's help, so evident a self contradiction that nothing short of a seared conscience, and a hardened determination to resist every spiritual impression and even malign the Spirit's work before other men, could have given birth to such a sin. But a man may commit virtually the same sin by continued malignant resistance of the gracious Spirit in one's own heart, with, at the same time, blasphemous and Satanic misrepresentation of it to others. He who has committed it is so given over to a reprobate mind as to have no pang of conscience about it, and the very fear of any one that he has committed it is proof positive that he has not, for if he had he would have been "past feeling" (Heb. vi. 4-6, 1 John v. 16).

**Blastus.** Herod Agrippa I.'s chamberlain; mediator between him and the people of Tyre and Sidon, who made him their friend (Acts xii. 20).

**Blessing.** "The less is blessed of the better" (Heb. vii. 7). Aaron and the priests pronounced the benediction (Num. vi. 22-27, Deut. x. 8). Jacob and Moses gave dying blessings prophetic of the character and history of the several tribes (Gen. xlix., Deut. xxxiii.). The cup in the Lord's supper is called "the cup of blessing," from the passover cup of wine called so be-

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cause "blessing" was offered over it to God. 1 Cor. x. 15 Paul says, "the cup which we bless," viz. *the minister and the congregation*; not he alone by any priestly authority, but as representing the congregation who virtually through Him bless the cup. The celebrant is the church. The minister is the leader of the congregation. The consecration is the corporate act of the whole church. The *joint blessing* by him and them (not the cup itself, which in the Gr. is not nominative but accusative) and the consequent *drinking together* constitute the "communion," i.e. *joint participation* of the blood of Christ.

**Blindness.** Its cure is one of our Lord's most frequent miracles (Luke vii. 21, Matt. ix. 27, Mark viii. 23, John v. 3, ix. 1), as had been foretold (Isa. xxxix. 18, xxxv. 5). In coincidence with this is the commonness of it in the E. In *Ludd* (Lydda) the saying is, every one is either blind or has but one eye. Jaffa has 500 blind out of 5000 of a population. The dust and sand pulverised by the intense heat, the constant glare, and in the sandy districts the absence of the refreshing "green grass" (the presence of which Mark notices as noteworthy in the miracle of the feeding the multitudes,) the cold sea air on the coasts, the night dews affecting those sleeping on the roofs, all tend to produce blindness.

It is a constant image used of spiritual darkness, and Jesus' restoration of sight to the blind pointed to the analogous spiritual bestowal of sight on the soul. Paul, who had passed through both the physical and the spiritual transition from darkness to light (Acts ix. 8, 9), instinctively, by an obviously undesigned coincidence confirming authenticity, often uses the expressive image (Acts xxvi. 18; 2 Cor. iv. 4; Eph. i. 18, iv. 18; Col. i. 13). Elymas was smitten with blindness at Paul's word (Acts xiii. 11, comp. Gen. xix. 11, 2 Kings vi. 18).

The blind were to be treated kindly (Lev. xix. 14, Deut. xxvii. 18). The heathen conquerors sometimes blinded captives (2 Kings xxv. 7, 1 Sam. xi. 2).

**Blood.** Forbidden to be eaten (Gen. ix. 4) under the O. T., on the ground that "the life (soul) of the flesh (the soul which gives life to the flesh) is in the blood," and that "God gave it upon the altar to make atonement with for men's souls" (Lev. xvii. 11). Translate the next clause, "for the blood maketh atonement by virtue of the soul." The blood, not in itself, but as *the vehicle of the soul*, atones, because the animal soul was offered to God on the altar as a substitute for the human soul. Now that Christ's one, and only true, sacrifice has superseded animal sacrifices, the prohibition against eating blood ceases, the decree in Acts xv. being but temporary, not to offend existing Jewish prejudices needlessly. In Lev. iii. 17 the "fat" is forbidden as well as the blood. God reserved the blood to Himself, investing it with a

sacramental sanctity, when allowing man animal food. Besides the atoning virtue it typically had, it brought a curse when not duly expiated, as by burial (Gen. ix. 4, Lev. xvii. 13). The blood of victims was caught by the priest in a bason, and sprinkled seven times (that of birds was squeezed out at once) on the altar, its four corners or horns, on its side above and below the line running round it, or on the mercy seat, according to the nature of the offering; the blood of the passover lamb on the lintel and doorposts (Exod. xii.; Lev. iv. 5-7, xvi. 14-19). A drain from the temple carried the blood into the brook Kedron. A laud was regarded as polluted by blood shed on it, which was to be expiated only by the blood of the murderer, and not by any "satisfaction" (Gen. iv. 10, ix. 4-6; Heb. xii. 24; Num. xxxv. 31, 33; Ps. cvi. 38). The guilt of bloodshed, if the shedder was not known, fell on the city nearest by measurement, until it exculpated itself, its elders washing their hands over an expiatory sacrifice, viz. a beheaded heifer in a rough, unploughed, and unsown valley (Deut. xxi. 1-9).

The blood and water from Jesus' side, when pierced after death, was something extraordinary; for in other corpses the blood coagulates, and the water does not flow clear. The "loud voice" just before death (Luke xxiii. 46) shows that He did not die from mere exhaustion. The psalmist, His typical forerunner, says (lxix. 20), "reproach hath broken my heart." Crucifixion alone would not have killed Him in so short a time. Probably the truth is, if we may with reverence conjecture from hints in Scripture, that mental agony when He hung under the Father's displeasure at our sins which He bore, caused rupture of the pericardium, or sac wherein the heart throbs. The extravasated blood separated into the crassamentum and serum, the blood and the water, and flowed out when the soldier's spear pierced the side. Hence appears the propriety of Heb. x. 19, 20, "having boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil (which was 'rent' at His death), that is to say His flesh." Also, "this is My body which is broken for you" (1 Cor. xi. 24) is explained by the *breaking* of the heart, though it was true "a bone of Him shall not be broken" (John xix. 32-27); comp. also 1 John v. 6, "this is He that came by water (at His baptism by John in Jordan) and blood" (by His bloody baptism, at Calvary).

**THE AVENGING OF BLOOD** by the nearest kinsman of the deceased was a usage from the earliest historical times (Gen. ix. 5, 6, xxxiv. 30; 2 Sam. xiv. 7). Among the Bedouin Arabs the *thar*, or law of blood, comes into effect if the offer of money satisfaction be refused. So among the Anglo-Saxons the *wer-gild*, or money satisfaction for homicide, varying in amount according to the rank, was customary. The Mosaic law

mitigated the severity of the law of private revenge for blood, by providing six cities of refuge (among the 48 Levitical cities), three on one side of Jordan, three on the other, for the involuntary homicide to flee into. The avenger, or *goel* (derived from a Heb. root "pollution," implying that he was deemed *polluted* till the blood of his slain kinsman was expiated), was nearest of kin to the man slain, and was bound to take vengeance on the manslayer. If the latter reached one of the six cities, (Kedesh in Naphtali, Shechem in mount Ephraim, Hebron in the hill country of Judah, W. of Jordan; Bezor in Reuben, Ramoth in Gilead [Gad], Golan in Manasseh, E. of Jordan,) he was safe till the elders of the city, and then those of his own city, decided whether it was an involuntary act. In this case he was kept safe from the avenger in the city of refuge, so long as he did not go 2000 cubits beyond its precincts. After the highpriest's death he might return home in safety (Num. xxxv. 25, 28; Josh. xx. 4-6). The roads were to be kept clear, that nothing might retard the flight of the manslayer, to whom every moment was precious (Deut. xix. 3). Jewish tradition adds that posts inscribed "Refuge," "Refuge," were to be set up at the cross roads. All necessaries of water, etc., were in the cities. No implements of war were allowed there. The law of retaliation in blood affected only the manslayer, and not also (as among heathen nations) his relatives (Deut. xxiv. 16). Blood revenge still prevails in Corsica.

The law of blood avenging by the nearest kinsman, though incompatible with our ideas in a more civilized age and nation, is the means of preventing much bloodshed among the Arabs; and its introduction into the law of Israel, a kindred race, accords with the provisional character of the whole Mosaic system, which establishes not what is absolutely best, supposing a state of optimism, but what was *best under existing circumstances*. Moreover, it contained an important typical lesson, hinted at in Heb. vi. 18, ii. 14, 15. The Son of man, as He to whom the Father hath committed all judgment, is the goel or avenger of blood on guilty man, involved by Satan the "murderer from the beginning" in murderous rebellion against God. He, in another sense, is the goel or redeemer of man, as the highpriest whose death sets the shut up captive free; He is also the *priestly* city of refuge (His *priestly* office being the mean of our salvation), by fleeing into which man is safe; but in this latter sense, as our Highpriest "ever liveth," we must not only enter the city, and moreover abide in Him, but also abide in Him *for ever* for eternal safety (John xv. 1-11). "The way" to Him is clearly pointed out by God Himself (Isa. xxx. 21). "Turn you to the stronghold, ye prisoners of hope" (Zech. ix. 12). Once in Christ, He can defy avenging justice (Rom. viii. 33, 34).

**Boanerges.** "Sons of thunder."

The Aramaic name given to James and John by Jesus. Heb., *B'nee regesh*. Their fiery zeal appears in (Luke ix. 54) their desiring the Lord's permission that they should command fire from heaven (like Elias) to consume the Samaritans who would not receive Him, "because His face was as though He would go to Jerusalem." Also in (Mark ix. 38) their forbidding one casting out demons in Christ's name, because he followed not with them. Comp. also their ambition for the highest place in Christ's kingdom, next Himself (Mark ix. 35-41). Grace subsequently corrected this zeal without knowledge, making James the willing martyr (Acts xii.) and John the apostle of gentleness and love. Still the old zeal against perverters of the truth as it is in Jesus appears in 2 John 10, 11, 3 John 10.

**Boar.** The flesh of "swine" (domestic) was forbidden food to Israel. Eating it was the token of apostasy under Antiochus Epiphanes' persecution, and is mentioned among Judah's provocations of Jehovah (Isa. lrv. 4, lrv. 17). E. of the sea of Galilee, some Gadarenes are mentioned as having a herd of 2000. Probably they refrained themselves from the flesh, and compromised between conscience and covetousness by selling them to their neighbours the Gentiles. But they gained nothing by the compromise, for the whole herd perished in the waters, in judicial retribution. The Lord of the land, peculiarly set apart as the Holy Land, finds it defiled with demons and unclean beasts. The demons beg leave not to be sent to the abyss of torment, but into the swine. With His leave they do so, and the swine rush down the steep and perish in the waters. Instead of gratitude for the deliverance, the Gadarenes prefer their swine, though at the cost of the demons' presence, to the Saviour at the cost of sacrificing their swine; so they entreat Him to "depart out of their coasts," forgetting His word, "Woe to them when I depart from them" (Hos. ix. 12); a striking contrast to him who was delivered from the demons and who "prayed that he might be with Jesus" (Mark v. 15-18). The lowest point of the prodigal's degradation was when he was sent into the fields to feed swine (Luke xv. 15). The sensual professor's backsliding into "the pollutions of the world," after he has "escaped them through the knowledge of the Lord and Saviour," is fitly compared to "the sow that was washed returning to her wallowing in the mire" (2 Pet. ii. 20-22). "As a jewel of gold (worn often by women as 'nose jewels,' Isa. iii. 21) in a swine's snout, so is a fair woman which is without discretion" (1leb. taste, i.e. without moral perception of what is pure and impure) (Prov. xi. 23). The brutish stolidity of those who appreciate only what gratifies their own foul appetites disqualifies them for appreciating heavenly mysteries; to present these holy truths to them would be as unwise as to cast pearls before swine,

which would only trample them under foot (Matt. vii. 6).

The wild boar is mentioned once only (Ps. lxxx. 13). Its destroying a vineyard partly by eating the grapes, partly by trampling the vines under foot, is the image of the heathen world power's ravaging of Israel, Jehovah's choice vine, transplanted from Egypt into the Holy Land. Pococke saw large herds among the reeds of Jordan, where it flows into the sea of Galilee; and so it is sculptured on Assyrian monuments as among reeds. Its Heb. name, *chazir*, is from a root to roll in the mud.

**Boaz.** Explained in marg. 1 Kings vii. 15-21, "in it [is] strength." Others, *fleetness*. 1. Of Bethlehem: Elinolech's (Naomi's husband's) kinsman. When the next of kin to Ruth, Naomi's daughter in law, declined to do the part of redeemer (*goel*) [see BLOOD] of the inheritance of her deceased husband Mahlon (comp. Deut. xxv. 5-10), B. did so by marrying her, though much her senior (Ruth iii. 10). Their son Obed was grandfather of David. There being no objection to an Israelite's marriage with a Moabite: marks an early date (contrast Ezra ix.). David's descent from Ruth the Moabite accounts for the intimacy of David with the king of Moab, so that it was with him he left his father and mother in his flight from Saul (1 Sam. xxiii. 3-5); an undesigned coincidence between the books of Sammel and Ruth, a mark of genuineness (comp. Ps. xxvii. 10). In the genealogy (Ruth iv. 18-22) several, at least three, generations must be inserted, as the list there only allows ten generations for 850 years, and only four for the 450 years between Salmon and David.

2. The name of one of the two brazen pillars in Solomon's temple porch, on the left, as Jachin was on the right. The difference of the height as given in 1 Kings vii. 15, 21, 2 Chron. iii. 15, arises from the height in one place including, in the other place excluding, the ornament which united the shaft to the chapter (comp. Jer. lii. 17-21). The pillars, which were hollow, were broken up and carried to Babylon at the fall of Jerusalem before Nebuchadnezzar.

**Bocheru.** 1 Chron. viii. 38, ix. 44. Son of Azel. But the LXX. reads *Bekoru*, "his firstborn." [See BECHER].

**Bochim**—the weepers. A place W. of Jordan, above Gilgal (Jud. ii. 1, 5). "The [Heb.] angel of the Lord [the Second Person in the Trinity, "the Lord," Exod. xxiii. 20] came up from Gilgal to Bochim, and said, I made you go up out of Egypt," etc. He identifies Himself with Jehovah, as no created angel would do. Their sacrificing to the Lord at Bochim, where there was no sanctuary, implies that the angel was Jehovah Himself, whose appearing at any place justified the offering of sacrifices there (Jud. vi. 20, 26, 28; 2 Sam. xxiv. 25). The mention of His coming up "from Gilgal to Bochim" is not so much a geographical as a spiritual intimation. The Angel Prince of Jehovah's host announced

to Joshua at Gilgal the fall of Jericho, directly after their *rolling away* the reproach of Egypt by circumcision, whence the place got its name (Gilgal meaning "rolling") (Josh. v. 2-15). As there they entered into covenant with the Lord with the ritual act of self consecration, and so were assured of victory from the Lord, so here at B. (unknown geographically) the Divine Angel makes known to them that by their making peace with the Canaanites, instead of rooting them out, they have broken the covenant and so must pay the penalty. It is implied that the same Angel who was Israel's champion at Gilgal is now manifesting Himself as Israel's punisher, by means of those very Canaanites whose residence permitted among them was their sin. Shiloh, not Gilgal, was the place of meeting for the nation at the tabernacle set up there (Josh. xviii. 1-10). Comp. the phrase, "O My people, remember now from *Shittim unto Gilgal*" (Mic. vi. 5): not so much a geographical notice as a reference to the people's spiritual and national obligations to God in connection with those places.

**Bohan**—the thumb. A son of Reuben (not mentioned in Exod. vi. 14, Num. xxvi. 5, 1 Chron. v. 3), after whom a stone was named. Probably commemorating some achievement of his in the conquest of Palestine (Josh. xv. 6, xviii. 17). It was a boundary mark between Judah and Benjamin, the exact point where the mountains W. of the Dead Sea change their direction to the eye. Now called "the stone of the finger," *Hadjar el Asbah*. Ganneau observes that a rock on an isolated peak on the hill side resembles a fist closed with the thumb raised; the name of this peak probably was transferred to the fallen block close by, viz. *Hadjar el Asbah*.

**Bolster.** The pillow of goat's hair which Michal put for a bolster (1 Sam. xix. 13) was probably a curtain to protect the sleeper from mosquitoes, or a counterpane, with which sleepers in the East protect the head and face. *Kebir* means something woven, from *kabar* "to weave."

The indefinite article implies it was one of the articles of regular use, as a counterpane or veil woven of goat's hair to cover the head and face while sleeping.

**Bones.** The framework of the body; so the breaking of them expresses overwhelming sorrow, which prostrates body and mind (Isa. xxxviii. 13). As the surgeon must sometimes break a bone to save a patient lameness for life, so God breaks that He may heal. Self will and self righteousness must be broken, that we may run the way of God's commandments. When one has a "broken and contrite heart," "the bones which God has broken rejoice" (Ps. li. 8, 17). Not a bone of Jesus was broken, as antitype of the paschal lamb (Exod. xii. 46; John xix. 33, 36).

**Book.** "Eat . . . a roll of a book" (Ezek. ii. 8, 9), meaning, appropriate its contents in thy mind so entirely that it shall become part of thyself

(iii. 2). God's messenger must first inwardly possess as his own and himself digest the truth of God before he can speak it effectually to others, to their believing appropriation of it (Rev. x. 9). Jer. xv. 16 is the inspired explanation of the phrase: "Thy words



ANCIENT SCROLL.

were found, and I did eat them, and Thy word was unto me the joy and rejoicing of my heart."

A *seal* secured books anciently, when designed to be kept secret. A book was then a *roll* of paper, often written within and on the back (Rev. v. 1), so as not to be wholly readable till the seal was broken. The fragments readable outside would excite curiosity and the desire to read the whole. Precisely the nature of God's roll of inspired Scripture, the successive parts being unfolded as God's grand scheme of redemption develops itself; the parts revealed whetting the desire for more and more, until the whole stands forth in its finally consummated perfection. Unbelief seals up to many (however learned) even what is revealed. Docile, childlike receptivity is needed (Isa. xxix. 11; Matt. xiii. 10-17, xi. 25). Prophecy in the O. T. was comparatively a *sealed* volume till Jesus, who "alone is worthy," "opened the seals" (Dan. xii. 4-9). John reveals what Daniel veils; therefore Daniel is told to "seal the book," John "not to seal the book" (Rev. xii. 10). Daniel's book was *sealed* because referring to the then *distant* future; John's *unsealed* because the events foretold were *immediately* to begin their fulfilment.

"The book of the living" (Ps. lxxix. 28); Phil. iv. 3, "the book of life." All the Israelites who came up out of Egypt were entered in a muster roll of the living citizens, called "the writing of the house of Israel," "the book of life" (Ezek. xiii. 9). Those who died were erased each year. An image of God's book of *predestination to eternal life* (Ps. cxxxix. 16, lxxxvii. 6; Exod. xxxii. 32; Dan. xii. 1; Luke x. 20; Phil. iv. 3; Rev. xiii. 8, xvii. 8, xxi. 27). In *man's* point of view it has in it names of highly privileged professors who have but a name to live, but are dead spiritually, and therefore may be blotted out, as was Judas (Rev. iii. 5; Matt. xiii. 12, xv. 29); but in *God's* point of view it contains those only who are never blotted out, but elected finally to life (John x. 28, 29; Acts xiii. 48; Rev. xx. 12, 15), "written among the living in (the heavenly) Jerusalem" (Isa. iv. 3).

**Booths.** [See **SUCCOTH**, and **FEAST OF TABERNACLES**.]

**Booty.** Within Canaan no captives were to be made; all that breathed were to be destroyed (Deut. xx. 14, 16); but outside, if resistance were offered, the women and children were to be made captives, the men slain.

Pictures and images, as temptations to idolatry, were to be destroyed (Num. xxxiii. 52). In the case of Amalek the very cattle Saul was commanded to destroy (1 Sam. xv. 2, 3). So also in the case of Arad (Num. xxi. 1-3) and Jericho, where everything was put under the *cherem* or *curse* and became the Lord's (Josh. vi. 19-21). Abraham devoted one tenth of the spoil of Sodom, rescued from Chedorlaomer, to Jehovah through Melchisedek, the king-priest (Gen. xiv. 19-24). David "made a statute and an ordinance for Israel unto this day" that the part of the army which guarded the families and baggage should share equally in the spoil with the troops actually engaged. The occasion of its enactment was upon the capture of immense spoil from Amalek, a part of it recovered property of Ziklag (1 Sam. xxx. 25, etc.). He also sent presents of the spoil to those of the elders of Judah who were his friends. Indeed by the law (Num. xxxi. 26-47) booty was to be shared equally between the army engaged and Israel; only that of the former half only one 500th part was appropriated to the priests of God, of the latter one 50th to the Levites. The spoils dedicated by David and his chiefs to the temple were freewill offerings (2 Sam. viii. 11, 1 Chron. xvi. 27).

**Borrow.** In Exod. iii. 22, xii. 35, 36, not in the sense of taking on *loan*, which has given a handle for scoffers as if the Israelites *borrowed* what they did not return, and so purloined from the Egyptians. *Shaal* means only to *ask*: the Israelites *asked*, and "the Egyptians MADE THEM ASK," i.e. urged them to ask, so eager were they to get them away, through fear of the plagues, which Exod. xi. 8 confirms, also Ps. cv. 37, 38; they *allowed* them to ask (not "lent"), i.e. received favourably their asking, jewels of silver, gold, and raiment, yea, even urged them to ask for more than the Israelites at first asked. The Egyptians could not for a moment have expected the Israelites would return them; for Jehovah's demand, "Let My people go, that they may serve Me," enforced by the rapidly successive plagues, must have convinced the Egyptians that Israel had before them some far more momentous movement than a three days' march to a feast. The Egyptians' gifts, though outwardly seeming to flow from their goodwill, if viewed more deeply were the result of Jehovah's constraining power, which made them just and generous in spite of themselves. As they had spoiled Israel by the bondservice unremunerated, so Israel, Jehovah's host (Exod. xii. 41), marched forth "with an high hand" (xiv. 8), "by strength of Jehovah's hand" (xiii. 16), having "spoiled" their spoilers, an earnest of the saints' and Israel's final victory over the world powers and the price of this world (Zech. xiv. 14). In 1 Sam. i. 28 the same Heb. verb ought not to be translated "I lent him to the Lord . . . he shall be lent to the Lord," but "I also (on my part in return for His favour) make him one asked of the

Lord [and therefore returned to the Lord, see marg.]; . . . he shall be as one asked of (and therefore returned to) the Lord."

**Bosom.** The nearest friend reclining on a couch at a feast lay in the bosom of his friend, as John "on Jesus' bosom" (xiii. 23); Lazarus in Abraham's bosom, i.e. figuratively for a high place at the heavenly banquet (Luke xvi. 23). It implies closest and secret intimacy (2 Sam. xiii. 8): the Son in the bosom of the Father with whom He is One (John i. 18); the lambs carried in the bosom of the Good Shepherd (Isa. xl. 11).

**Bosses.** The projecting centre of a shield. Job xv. 26: "he (the rebel) runneth upon Him (God), even on (rather *with*) his neck (i.e. the rebel's haughtily uplifted neck, Ps. lxxv. 5); upon (rather *with*) the thick bosses of his (the rebel's, not God's) bucklers." The rebel and his fellows, as it were, join shield to shield as a compact covering against the Almighty's darts. What suicidal folly! for "the shields of the earth belong unto God" (Ps. xlvii. 9). The invading godless Gog and Magog's shields Israel shall "set on fire" (Ezek. xxxix. 9).

**Bottle.** Of two kinds: (1) Of skin or leather, used for carrying water, wine, and milk.



SKIN BOTTLES.

A goatskin whole, the apertures at the feet and tail being bound up, and when filled tied at the neck. They are tanned with acacia bark and left hairy at the outside. The Gibeonites' bottles were rent, as they pretended, with their distant journey (Josh. ix. 4, 13). New wines by fermenting would rend "old bottles" of skin (Matt. ix. 17). It is therefore put in new goatskin bottles, and without a vent to work off the fermentation strains even them. So Elihu, the young friend of Job, after the *older* ones had failed to comfort him, compares himself, filled with the spirit which inspired him so as to be full of words seeking for utterance, to *new* bottles of wine: "my belly is as wine which hath no vent, it is ready to burst like new bottles" (Job xxxii. 19). Hung in the smoke to dry, the skin bottles become parched and shrivelled; whence the psalmist (cxix. 83) says, "I am become like a bottle in the smoke." Skins for wine are still used in Spain, called *borrachas*. (2) Bottles of glass or "potters'" earthenware, easily "dashed in pieces": a frequent image of sinners, God's creatures (Rom. ix. 21-23; 2 Tim. ii. 20, 21) dashed in pieces by God their Maker at His righteous pleasure when they do not answer His end, namely His glory (Jer. xiii. 12-14, xix. 1-10; Ps. ii. 9; Rev. ii. 27). The Egyptian monuments illustrate the pottery and glass work of that country fifteen hundred years B.C. The clouds pouring down water are figuratively "the bottles of heaven" (Job xxxviii. 37). "Who can stay (rather, *incline*, so as to empty out and *pour*) the bottles of heaven?" the rain filled clouds.

"Put Thou my tears (as a precious treasure in Thy sight) into Thy bottle" (the repository of precious objects, sealed up anciently), so as to reserve them for a manifold recompense of joy hereafter (Pa. cxvii. 5, Isa. lxi. 7).

**Bow:** rainbow. God, after the flood, took the rainbow, previously but a natural object of sight, shining beautifully in the sky, when the sun's rays are refracted through falling rain at different angles and so produce different prismatic colours, and elevated it to spiritual signification, to be to Noah and the world the sign of His love and pledge of His sparing mercy, that He would no more destroy the earth with waters. The language in Genesis gives no reason for supposing the writer ignorant of the natural cause of the rainbow, as if he made God then for the first time setting it in the sky. So *nathan*, "give," means appoint in Num. xiv. 4, 1 Sam. xii. 13, 1 Kings ii. 35. It is the pledge of "the world's covenant, not the church's, a charter of natural blessings." "Set" means simply, "I do appoint My bow in the cloud" (Gen. ix. 13-16). In Ezek. i. 28 and Rev. iv. 8 the rainbow round about the throne of Jehovah is the symbol of mercy to God's children amidst coming judgments on the wicked. Though the Divine righteousness requires a deluge of wrath on the faithless, God's faithfulness will only shine forth on the elect, remnant the brighter for the tribulation that necessarily precedes (comp. Isa. liv. 8-10). The complete circle typifies God's perfection and eternity, not broken into a half, as the earthly rainbow. As the various prismatic colours unite to form one pure ray, so God's various providences combine in one harmonious whole. As the rainbow was reflected on the waters of the world's ruin, and is seen only when a cloud is over the earth, so another deluge of fire shall precede the "new heavens and earth" granted to redeemed man, as the earth after the flood was restored to Noah. The cloud was the token of God's presence in Israel's wilderness journey and in the holiest place of the temple; and on mount Sinai at the giving of the law; and at the Lord's ascension (Acts i. 9), and at His coming again (Rev. i. 7). The bow represents calm sunshine after the world's shipwreck through sin. It is the emblem of God's loving faithfulness to His covenant with His people, and the pledge of sure hope to them.

**Bowels:** including the heart, the seat of the affections and emotions. "My bowels are troubled for him," viz. with tender yearnings of compassionate love (Jer. xxxi. 20, Isa. lxiii. 15, Hos. xi. 8, Phil. ii. 1).

**Bowls.** Round and hollow. Babylonian bowls are to be seen in the British Museum, with Chaldean inscriptions, probably designed as charms against evil and sickness (comp. Joseph's "divining cup," Gen. xlv. 5).



BABYLONIAN BOWLS.

The writing is

of a Heb. type, and may have belonged to the descendants of the Jewish captives in Babylon.

**Box.** Isa. xli. 19, lx. 13: rather the *scherbin*, a cedar remarkable for its small cones and upright branches; *teashur* from *ashur*, to be upright. Some read this in Ezek. xxvii. 6, instead of "the Ashurites." Maurer trans.: "they have made thy benches of ivory inlaid in the daughter of cedars," or the best *boxwood*. The box when not trimmed grows often 25 feet high. The wood, hard and firm, so as to be the only European wood that sinks in water, is used now especially for inlaying and wood engraving, and takes a fine polish.

**Boxes**—shining. The name of one of two "sharp rocks" (Heb. "tooth of the cliff"), on the N. side "over against Michmas," "between the passages" wherby Jonathan entered the Philistines' garrison (1 Sam. xiv. 4, 5).

**Boakath.** A city of the shephelah or low land of Judah (Josh. xv. 39, 2 Kings xxii. 1), to which Josiah's grandmother belonged.

**Boazrah:** from a root "restrain," a *sheepfold*, LXX. version of Jer. xlix. 23. Jobab is styled "of B." (Gen. xxxvi. 33) among the kings of Edom (1 Chron. i. 44). 1. Now *El-busaireh*, containing about 50 houses and a castle on a hill, in the mountain district S.E. of the Dead Sea, half way between Petra and the Dead Sea. Burckhardt saw goats in large numbers there, just as Isaiah (xxiv. 6) describes; comp. lxiii. 1, Amos i. 12, Mic. ii. 12.

2. Another B. in Moab, in "the plain country," i.e. the high level downs E. of the Dead Sea (Jer. xlviii. 21, 24), enumerated among the cities of Moab. The B. of Edom on the mountains (xlix. 18) and Edom's other cities are to be "perpetual wastes"; but the B. of Moab "in the plain" is to be restored "in the latter days" (Jer. xlviii. 47). Though not mentioned elsewhere, this B. of Moab, where kings were "sheepmasters" (2 Kings iii. 4), would be a name (meaning "sheepfold") of probable occurrence. Others identify this B. with the Roman *Bostra* in Bashan, 60 miles from Heshbon, containing magnificent remains; Jeremiah's including the cities "far and near" may favour this view; but ver. 21, "in the plain," seems to mark it among the other Moabite cities.

**Bracelet.** [See *ARMLET*, which encircled the arm, as BRACELETS the wrist.] In Gen. xxxviii. 18, 25, instead of "bracelets" translate (*pat-hib*) "the ribband" or *guard* by which Judah's signet was suspended to his neck. In Isa. iii. 19 *wreathed* chainwork bracelets are meant, as the root of *sheerah* implies. Bracelets of fine twisted gold are still common in Egypt. Men wore them as well as women. The Assyrian kings had "in the centre of their stars and rosettes, probably inlaid with precious stones" (Layard). In Exod. xxxv. 22, for "bracelets" (*chack*) translate *clasp* or *ring* (lit. "a hook"). The "bracelet on Saul's arm," i.e. *armlet*, was one of the insignia of royalty found after his death (2 Sam. i. 10).

**Bramble** (*atad*). Not our English trailing blackberries; but the *Paliurus rhamnus aculeatus*, a lowly stunted tree with drooping jagged branches, from which project sharp stiff thorns, affording no shade, but only scratching those who touched it; fit emblem of the self important, petty, but mischievous speaker (answering to Abimelech) in Jotham's parable (Jud. ix. 8-20), the oldest fable extant. The "bramble bush" (Luke vi. 44) is probably the same as *Christ's thorn* (*Zisypus spina Christi*) supposed to be the kind of which Christ's crown of thorns was platted; a shrub about six feet high, producing an acid fruit as large as the sloe; the prickles grow in pairs, the one straight, the other curved back. The *nek* of the Arabs, common everywhere, easily procurable, and pliable for plaiting, the leaves a deep green like the ivy; so suited to be a mock crown in imitation of the garlands or crowns with which emperors and generals used to be crowned.

**Branch.** "The branch of Jehovah" (Isa. iv. 2), the sprout of Jehovah, Messiah (Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8, vi. 12; Luke i. 78 marg.). Fruit bearing, so as to "fill the face of the world with fruit" (Isa. xxvii. 6). He is at once a "branch" and a "root" (Isa. xi. 1, liii. 2). "The root and offspring (offshoot) of David" (Rev. xxii. 16), the Brother of man and the Source of manhood. Luke ii. 7 shows the depressed state of David's royal line, represented by Joseph and Mary, at the time when Jesus was born "out of the stem of Jesse" (the stump cut close to the roots at that time); "a root out of a dry ground." Perfect purity and grace were wrapt up under the root's seemingly unattractive scales. Sin had dried up the life of the humanity out of which He sprang. Degenerate human nature, even Judaism, could never have produced Him. Though rooted in the dry ground of earth, He had a heavenly and self derived life. Believers being such "as He is in this world" (1 John iv. 17) are also "branches" in Him the living vine, yielding fruit instinctively, spontaneously, naturally, their love corresponding to His (John xv.), "the branch of My planting" (Isa. lx. 21). "An abominable branch," a *useless sucker* cut away by the husbandman; else the tree's branch on which a malefactor was hung, and which was buried with him. "They put the branch to their nose" (Ezek. viii. 17), expressing insolent security; they turn up their nose with scorn, or rather they held up a branch of tamarisk to their nose at daybreak, whilst singing hymns to the rising sun.

**Brass.** With us a mixed metal, consisting of copper and zinc; but the brass of the Bible is one dug simple out of the earth (Deut. viii. 9, Job xxviii. 2), probably *copper*. *Bronze*, a composition of copper and tin, extensively known in ancient times, may in some passages be meant. In Deut. xxxiii. 25, "thy shoes shall be iron and brass," it is implied Asher should

have a mine abounding territory. Keil and Delitzsch translate, "iron and brass shall be thy castle" (*min'al*); Asher's dwellings were to be impregnable as if of iron and brass. Copper was used earlier than iron, its ductility being its recommendation for general use. Tubalcain is termed "the instructor of every artificer in brass and iron" (Gen. iv. 22). "Brass" is used in a good sense for *strength* (Ps. cvii. 18, Jer. i. 18). In a bad sense, for *impudent stubbornness* (Isa. xlviii. 4, Jer. vi. 28). For *money*, Matt. x. 9. In Lev. xxvi. 19, "I will make your heaven as iron, and your earth as brass," i. e. *hard*, yielding no rain, and producing no fruit. "Flesh of brass," i. e. *invulnerable* (Job vi. 12). The *thighs of brass* in Nebuchadnezzar's image (Dan. ii. 32) represent the *brazen armed Greeks*. In Rev. i. 15, "His feet like unto *fine brass*," rather, "*glistening brass*, as if they had been made red hot in a furnace."

**Bread.** First undoubtedly mentioned in Gen. xviii. 6. The best being made of wheat; the inferior of barley, used by the poor, and in scarcity (John vi. 9, 13; Rev. iv. 6; 2 Kings iv. 38, 42). An ephah or "three measures" was the amount of meal required for a single baking, answering to the size of the oven (Matt. xiii. 33). The mistress of the house and even a king's daughter did not think baking beneath them (2 Sam. xiii. 8). Besides there were public bakers (Hos. vii. 4), and in Jerusalem a street tenanted by bakers (Jer. xxxvii. 21); Nehemiah mentions "the tower of the furnaces,"



KANTEN BREAD

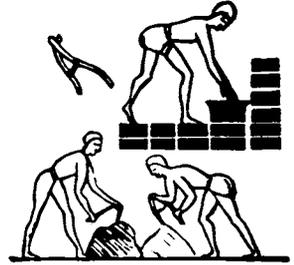
orovens (iii. 11, xii. 33). Their loaf was thinner in shape and crisper than ours, whence comes the phrase, not *cutting*, but *breaking* bread (Matt. xiv. 19; Acts xv. 7, 11). Exod. xii. 34 implies the small size of their kneading troughs, for they were "bound up in their clothes (the outer garment, a large square cloth) upon their shoulders." As bread was made in thin cakes it soon became dry, as the Gibeonites alleged as to their bread (Josh. ix. 12), and so fresh bread was usually baked *every day*, which usage gives point to "give us day by day our *daily bread*" (Luko xi. 3). When the kneading was completed leaven was added; but when time was short unleavened cakes were hastily baked, as is the present Bedouin usage; termed in Exod. xii. 8-20 *matzoth*, i. e. *pure loaves*, having no leaven, which ferments the dough and so produces corruption, and is therefore symbol of mortal corruption (1 Cor. v. 8); therefore excluded from the passover, as also to commemorate the haste of Israel's departure. Leaven was similarly excluded from sacrifices (Lev. ii. 11).

The leavened dough was sometimes exposed to a moderate heat all night whilst the baker slept: Hos. vii. 4-6; "as an oven heated by the baker who ceaseth from raising (rather, *heating*) after he hath kneaded the dough, until it be leavened; for they

have made ready their heart like an oven, whilst they lie in wait . . . their baker sleeth all the night; in the morning it burneth as a flaming fire." Their heart was like an oven first heated by Satan, then left to burn with the pent up fire of their corrupt passions. Like the baker sleeping at night, Satan rests secure that at the first opportunity the hidden fires will break forth, ready to execute whatever evil he suggests. The bread was divided into round cakes, or "loaves," three of which sufficed for one person's meal (Luko xi. 5). "Bread of affliction" or "adversity" would be a quantity less than this (1 Kings xxii. 27, Isa. xxx. 20). Oil was sometimes mixed with the flour. There were also cakes of finer flour, called "heart cakes" (as our "cordial" is derived from *cor*, "the heart"), a heart strengthening pastry (2 Sam. xiii. 8-10 marg.), a pancake, possibly with stimulant seeds in it, quickly made; such as Tamar prepared and *shook out* (not "poured" as a liquid) from the pan, for Amnon. The loaves used to be taken to the oven in a basket upon the head (Gen. xl. 16), which exactly accords with Egyptian usage, men carrying burdens on their heads, women on their shoulders. The variety of Egyptian confectionery is evident from the monuments still extant. The "white baskets" may mean "baskets of white bread." The oven of each house was a stone or metal jar, heated inwardly, often with dried "grass" (illustrating Matt. vi. 30). When the fire burned down the cakes were applied inwardly or outwardly. Cakes were sometimes baked on heated stones, or between layers of dung, the slow burning of which adapts it for baking (Ezek. iv. 15). They needed to be turned in baking, like Scotch oatcakes. Hos. vii. 8, "Ephraim is a cake not turned": burnt on one side, unbaked on the other, the fire spoiling, not penetrating it; so religious professors, outwardly warm, inwardly cold; on one side overdone, on the other not vitally influenced at all; Jesus professing great "zeal for the Lord," really zealous for themselves.

**Brick.** The earliest were those used in building Babel, of clay burned in the fire. Gen. xi. 3, "Let us make brick, and burn them thoroughly (marg. *burn them to a burning*). And they had brick for stone, and slime had they for mortar." So Herodotus states that in building Babylon's walls the clay dug out of the ditch was made into bricks, being burnt in kilns. The bricks were cemented with hot bitumen (asphalte), and at every thirtieth row reeds were stuffed in. The materials were ready to their hands, clay and bitumen bubbling up from the ground. But in Assyria and Egypt the bricks are *sundried*, not fireburnt, though in Jer. xliii. 9 a brickkiln is mentioned in Egypt. The Babylonian are larger than English bricks, being about 13 in. square, and 3½ in. thick; more like our *tiles*, and often enamelled with patterns (comp. Ezek. iv. 1); such have been found at Nimrud. The Babylonians used to record astro-

nomical observations on tiles. Nebuchadnezzar's buildings superseded those of his predecessors; hence most of the Babylonian bricks bear his name in cuneiform character. The Egyptian are from 15 to 20 in. long, 7 wide, 5 thick. Those of clay from the torrent beds near the desert need no straw, and are as solid now as when put up in the reigns of the Egyptian kings before the exodus. Those made of Nile mud need straw to prevent cracking; and frequently a layer of reeds at intervals acted as binders. In the paintings on the tomb of Reksara, an officer of Thothmes III. (1400 B.C.), captives, distinguished from the natives by colour, are represented as forced by



BRICK MAKING.

taskmasters to make brick; the latter armed with sticks are receiving "the tale of bricks." This may be a picture of the Israelites in their Egyptian bondage; at least it strikingly illustrates it.

In Assyria artificial mounds, encased with limestone blocks, raised the superstructure 30 or 40 feet above the level of the plain. The walls of crude brick were cased with gypsum slabs to the height of 10 feet; kiln-burned bricks cased the crude bricks from the slabs to the top of the wall. The brickkiln is mentioned in David's time as in use in Israel (2 Sam. xii. 31); they in Isaiah's time (lxv. 3) substituted altars of brick for the unbewn stone which God commanded.

**Bridge.** The only hint of bridges in Scripture is the proper name *Geshur*, in Bashan, N.E. of the sea of Galilee. The Israelites forded their rivers, but had no bridges to cross over them. A bridge of planks on stone piers was constructed by Nitocris, 600 B.C., to connect the parts of Babylon together (Jer. li. 31, 32; i. 36). The arch was known in Egypt 15 centuries B.C., yet the Romans were the first to construct arched bridges. Remains of their bridges over the Jordan and the Syrian rivers, notably at Beyrût, still exist. The most remarkable one is *Jacob's Bridge* over the upper Jordan near lake Hooleh.

**Bridle.** Isa. xxxvii. 29, "I will put My hook in thy nose and My bridle in thy lips," is illustrated in the Assyrian monuments, which represent captives with bridles attached to rings inserted in their under lip, and held in the hand of the king; some of the captives with short beards, tasselled caps, long tunics, and hose or boots (Dan. iii. 21), seem in physiognomy Jews, or Israelites of the ten tribes. The king in one representation is thrusting out the captive's eye with

a spear, as Zedekiah was treated by Nebuchadnezzar.

**Brier.** Jud. viii. 7, 16: "Gideon said, I will tear your flesh with the thorns of the wilderness and with briers." Gesenius for "briers" translates "with threshing machines with stones or flints underneath," *barquan* being iron pyrites. But the A. V. is supported by the old versions; prickly plants such as grow on strong ground. In Ezek. ii. 6 Gesenius translates as marg. "rebels"; "though rebellious men like thorns be with thee." But "briers" answers better to "thorns" which follows: *sarabim* from *saraph*, "to sting." The wicked are often so called (2 Sam. xxiii. 6, S. of Sol. ii. 2). In Isa. lv. 13 "instead of the brier (*sirpad*) shall come up the myrtle tree." The *sirpad*, from *saraph* "to sting," and *saphad* "to prick," is the nettle.

**Brigandine.** Jer. xli. 4, lv. 8: *sirion*, a coat of mail, or scale armour, worn by the light troops called *brigands*.

**Brimstone:** *gaphrith*, akin to *gopher* wood, and so expressing any inflammable substance, as *sulphur*, which burns with a suffocating smell. It is a mineral found in quantities on the shores of the Dead Sea. It was the instrument used in destroying Sodom and Gomorrah, the adjoining cities of the plain (Gen. xix. 24), for Divine miracle does not supersede the use of God's existing natural agents, but moves in connection with them. An image of every visitation of God's vengeance on the ungodly, especially of the final one (Deut. xix. 23; Job xviii. 15; Ps. xi. 6; Isa. xxxiv. 9; Ezek. xxxviii. 22; Rev. xii. 20, xx. 10, xxi. 8).

**Brook:** *aphiqu*. A torrent sweeping through a mountain gorge, in the poetical books alone. *Yeor*, the Nile canals, Isa. xix. 6-8, xxiii. 8, 10, but general in Dan. xii. 5-7. *Mical*, a rivulet (2 Sam. xvii. 20). *Nachal*, the torrent bed, and the torrent itself (Num. xxi. 12, 1 Kings xvii. 8); the Arabic *wady*; Indian *nuliah*; Greek *chaimarhos*.

**Brother.** Includes, besides sons of the same parents, *cousins* and near relatives, as a nephew (Gen. xiii. 8, xiv. 16; Deut. xxv. 5, 6 marg.). One of the same tribe (2 Sam. xix. 12). Of the same or a kindred people (Exod. ii. 11, Num. xx. 14). A friend (Job vi. 15). "A fellow man (Lev. xix. 17). "A brother to (i.e. a fellow on a level with) the dragons" or "jackals" (Job xxx. 29).

As the outer pagan world knew believers by the name "Christian," so they knew one another by the name "brethren" (Acts xi. 26, xxvi. 28; 1 Pet. iv. 16; comp. Matt. xxv. 40, Acts xi. 29). The Jews distinguished a "brother" as an Israelite by birth, and a "neighbour" a proselyte, and allowed neither title to the Gentiles. But Christ applied "brother" to all Christians, and "neighbour" to all the world (1 Cor. v. 11; Luke x. 29, 30).

The arguments for the "brethren" of Jesus (James, Joseph, Simon, and Judas) mentioned in Matt. xiii. 56 being literally His brothers, born of

Joseph and Mary, are: (1) their names are always connected with Mary, "His brethren" is the phrase found nine times in the Gospels, once in Acts (i. 14); (2) nothing is said to imply that the phrase is not to be taken literally. But: (1) "My brethren" is found in the wide sense (Matt. xxviii. 10, John xx. 17). (2) If Joseph had been their father, they would have been some one time at least designated in the usual mode "sons of Joseph." The statement that His "brethren did not believe in Him" (John vii. 5) may refer to His *near relations* generally, *excepting the two apostles James* (who is expressly called "the Lord's brother," Gal. i. 19) and *Jude* (Jude 1). In Acts i. 14 His "brethren," as distinct from the apostles, may refer to Simon and Joseph and other near relatives. It is not likely there would be two pairs of brothers named alike, of such eminence; James and Jude His brethren are, most probably, the writers of the epistles. (3) It is expressly stated that Mary, wife of Cleophas and sister of the Virgin Mary (John xix. 25), had sons, of whom James and Joseph are named (Matt. xxvii. 56, Mark xv. 40). How unlikely that two mothers of the same name, Mary the Virgin and her sister, should have sons also bearing the same names. (4) If the Virgin had had sons of her own, Jesus would not have given her in charge to John (xix. 26), who was not a relative. (5) It is a fitting thing that in Jesus the line of David should have its final consummation. The naming of Jesus' brethren with His virgin mother so often may be because Jesus and she took up their abode at the home of Mary, the Virgin's sister, after Joseph's death; for that he soon died appears from his name being never mentioned after Luke ii. Hence the cousins would grow up as *brothers*. The very difficulty implies the absence of collusion or mythical origin in the gospel narrative. "Firstborn son" (Matt. i. 25) does not imply that any sons were born of the Virgin *afterwards*, but that none were born *before* Him. Exod. xiii. 2 defines "the firstborn" "whosoever openeth the womb": whether other children followed or not. "Knew her not until" does not necessarily imply he even then knew her; comp. Gen. xxviii. 15, "I will not leave thee until I have done," not meaning He would leave Jacob *even then*. The main truth asserted is the virginity of Mary up to Jesus' birth. What was afterwards is not clearly revealed, being of less consequence to us.

**Bukki.** 1. Abishua's son; father of Uzai; fifth in the highpriestly line through Eleazar from Aaron (1 Chron. vi. 5, 51). Abishua seems to have had the highpriesthood; but B. not so, the office having passed to the house of Ithamar, until Zadok, of the family of Eleazar, was made highpriest in David's reign. 2. Son of Jogli, and prince of Dan, one of the ten chosen to divide Canaan among the tribes (Num. xxxiv. 22).

**Bukkiah** (1 Chron. xxv. 4, 13). Leader of the sixth course of musicians in the temple service; "of the sons of

Heman, the king's seer in the words of God."

**Bull.** Used as synonymous with ox in the A. V. *Baquar* is the Heb. for horned cattle *fit for the plough*. *Tor* is one head of horned cattle, akin to our *steer*. *Eegel*, a calf, properly of the first year; especially one offered in sacrifice. Hos. xiv. 2: "so shall we render the calves of our lips;" instead of sacrifices of calves, which we cannot offer to Thee in exile, we present the praises of our lips. The exile, by its enforced cessation of sacrifices during Israel's separation from the temple, the only lawful place of offering them, prepared the people for the superseding of all sacrifices by the one great antitypical sacrifice; henceforth "the sacrifice of praise continually, the fruit of our lips," is what God requires (Heb. xiii. 15). The *abrim* express "strong bulls" (Ps. xxii. 12, l. 13, lxxviii. 30). *Cæsar* describes wild bulls of the Hercynian forest, strong and swift, almost as large as elephants, and savage. The Assyrian remains depict similarly the wild urus. The ancient forest round London was infested with them. The wild bull (*toh*) in Isa. li. 20, "thy sons lie at the head of all the streets as a wild bull in a net," seems to be of the antelope kind, *Antilope bubalis*, the "wild ox" of the Arabs; often depicted in Egyptian remains as chased not for slaughter, but for capture, it being easily domesticated.

**Bulrush.** *Agmon*, from *agam*, a marsh. "The head or tail, branch or rush," i.e. high or low; the lofty palm branch, or the humble reed (Isa. ix. 14, 15; xix. 15). It used to be platted into rope; Job xli. 2, "canst thou put an hook (rather a rope of rushes) into his nose?" Moses' ark was woven of it (*gomeh*): Exod. ii. 3, Isa. xxvii. 2. "Vessels of bulrushes," light canoes of papyrus of the Nile, daubed over with pitch; derived from *gamah*, "to absorb." The Egyptians used it for making also garments, shoes, and baskets. In Exod. ii. 3, Isa. xxvii. 2, it means the papyrus of which the Egyptians made light boats for the Nile; the same Heb. (*gomeh*) is trans. *rush* (Job viii. 11, Isa. xxxv. 7). The Egyptian *kam* is akin. This papyrus is no longer found below Nubia. It is a strong bamboo-like rush, as thick as a finger, three cornered, from 10 to 15 feet high. It is represented on the tomb of Tei, of the sixth dynasty, and other oldest Egyptian monuments.

**Bunah.** 1 Chron. ii. 25.

**Bunni.** 1. Neh. ix. 4, x. 15. 2. Neh. xi. 15. 3. The alleged Jewish name of Nicodemus (John iii. 1).

**Burial.** The Jews entombed if possible, or else interred, their dead; the rabbins alleging as a reason "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). Even enemies received burial (1 Kings xi. 15). The law ordained the same treatment of the malefactor (Deut. xxi. 23). Nothing but extreme profanity on the part of the deceased during life was deemed a warrant for disturbing their remains (2 Kings xxiii. 16, 17; Jer.

viii. 1, 2). A cave was the usual tomb, as Palestine abounds in caves. The funeral rites were much less elaborate than those of the Egyptians. Jacob and Joseph dying in Egypt were embalmed; the Egyptians, through lack of a better hope, endeavouring to avert or delay corruption. Kings and prophets also were buried within the walls of towns. A strong family feeling led the Israelites to desire burial in the same tomb as their forefathers. So Jacob (Gen. xlix. 29-32). The burial place of Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob, in the field of Machpelah (Gen. xxiii.), bought by Abraham from Ephron the Hittite, and the field bought by Jacob from Shechem's father, Hamor, where Joseph's bones were buried (Josh. xxiv. 32) were the only fixed possessions the patriarchs had in Canaan, and the sole purchases they made there. They felt their bodies belonged to the Lord. To be excluded from the family burying place, as Ussiah and Manasseh were, was deemed an indignity. 2 Chron. xxvi. 23, xxxiii. 20; comp. 1 Kings xiii. 23, 31, which shows it was a mark of great respect to one not of one's family to desire burial with him (comp. Ruth i. 17). The greatest indignity was to be denied burial (2 Kings ix. 10; Isa. xiv. 20; Jer. xxii. 18, 19; 2 Sam. xxi. 12-14). David's magnanimity appears in his care to restore his enemy Saul's remains to the paternal tomb. To give a place in one's own sepulchre was a special honour; as the children of Heth offered Abraham, and as Jehoiada was buried among the kings (Gen. xxiii. 6, 2 Chron. xxiv. 16). So Joseph of Arimathea could not have done a greater honour to our crucified Lord's body than giving it a place in his own new tomb, fulfilling the prophecy Isa. liii. 9 (John xix. 31-42). A common tomb for all the kindred, with galleries, is not uncommon in the East.

Burning was only practised in peculiar circumstances, as in the case of Saul's and his sons' mutilated headless bodies, where regular burial was impossible and there was a possibility of the Philistines coming and mutilating them still more. However, the bones were not burned but buried (1 Sam. xxxi. 11-13). Also in a plague, to prevent contagion (Amos vi. 9, 10). Costly spices were wrapped up in the linen swathes round the corpse, and also were burnt at the funeral (2 Chron. xvi. 14); so Nicodemus honoured Jesus with 100 pounds weight of "myrrh and aloes." The rapidity of decomposition in the hot East, and the legal uncleanness of association with a dead body, caused immediate interment; as in the case of Ananias and Sapphira (Acts v. Num. xix. 11-14). Hired mourners with shrill pipes increased the sound of wailings for the dead (Matt. ix. 23, Jer. ix. 17, 2 Chron. xxxv. 25). The body without any coffin was carried to burial on a bier (Luke vii. 12). A napkin was bound round the head, and linen bandages wound round the body (John xi. 44, xix. 40). The whole of the preparations are in-

cluded in the Gr. word *entaphiasmos* which Jesus uses (Mark xiv. 8). After burial the funeral feast followed (Jer. xvi. 6-8). Esek. xxiv. 17, "Eat not the bread of men," i.e. the bread or viands, as well as "the cup of consolation," which men usually bring mourners in token of sympathy. The law (Lev. xix. 28) forbade cuttings in the flesh for the dead, usual among the heathen. Families often reduced their means by lavish expenditure in gifts at funerals, to which there may be reference in Deut. xxvi. 14. By the law also nothing ought to be carried into a mourning house (as being unclean) of that which was sanctified, as for instance *tithes*.

Samuel was buried in his own house at Ramah; and the sepulchres of Judah's kings were in the city of David (2 Chron. xvi. 14). Fine ranges of tombs, said to be of the kings, judges, and prophets, still remain near Jerusalem; but these, many think, are the tomb of Helena, the widow of the king of Adiabene, who settled at Jerusalem and relieved poor Jews in the famine foretold by Agabus under Claudius Cæsar. The "graves of the children of the people" were and are in the valley of Kedron or Jehoshaphat (2 Kings xxiii. 6); and on the graves of them that had sacrificed to the idols and groves Josiah strawed the dust of their idols (2 Chron. xxxiv. 4): "the graves of the common people" outside the city (Jer. xxvi. 23). Tophet, the valley E. of the city, was once the haunt of Moloch worship, but was doomed to defilement by burials there (Jer. vii. 32, xix. 11). "The potters' field," with its holes dug out for clay, afforded graves ready made "to bury strangers in." Tombs were often cut out of the living rock.

One of the kings' tombs near Jerusalem has a large circular stone set on its edge. A deep recess is cut in the solid rock at the left of the door, into which the stone might be rolled aside, when the tomb was opened; when closed, the stone would be rolled back to its proper place. The disk is large enough, not only to cover the entrance, but also to fit into another recess at the right of the door, and thus completely shut it in. There is an incline to its proper place, so that to roll it back is much harder than to roll it into it. The women going to Jesus' tomb might well say, "Who shall roll us away the stone from the door of the sepulchre?" (Mark xvi. 3.) Mary stooped to look in, because the door was low; the angel sat on the stone rolled aside into its recess, as the women drew near (Matt. xxviii. 2, John xx. 11; comp. Isa. xxii. 16, Luke xxiii. 53).



ROCK TOMB.

Demoniacs and outcasts would haunt such tombs for shelter, when open (Isa. lx. 4, Mark v. 5). Sepulchres used to be whitened, after the rains, before the passover, each year, to guard against any defiling himself by touching them. This explains Jesus' comparison of hypocrites to "whitened sepulchres" (Matt. xxiii. 27). To repair the prophets' tombs was re-

garded as an act of great piety (ver. 29).

**Burnt offering.** 'olah, "what ascends" in smoke to God, being wholly consumed to ashes. Also *kali*, "perfect." Part of every offering was burnt in the sacred fire, the symbol of God's presence; but this was wholly burnt, as a "whole burnt offering." In Gen. viii. 20 is the first mention of it. Throughout Genesis it is seemingly the only sacrifice (xv. 9, 17; xxii. 2, 7, 8, 13). It was the highest of gifts to God (eucharistic, *prosphoras*, "offerings," Heb. *minchah*), representing entire, unreserved dedication of the offerer, body, soul, spirit, will, to God (Ps. xl. 8, 9; Heb. x. 5, 6). The other kind of "sacrifices," viz. propitiatory (*thussias*) and sin offerings, are distinct (Heb. x. 8, 9; comp. Exod. x. 25, 1 Sam. xv. 22). Other "gifts" to God were of a lower kind, only a part being given; as the meat (not flesh, but flour, etc.) offering, which was unbloody, and the peace offering, a thank offering (1 Kings iii. 15, viii. 64; Ps. li. 17, 19).

The most perfect surrender of human will to God's is that of Jesus in the temptation, and agony, and on Calvary; the antitype to the whole burnt offering (Heb. v. 1-8). This could only be offered by one free from sin; therefore the sin offering always came first (Exod. xxix. 36-38; Lev. viii. 14, 18, ix. 8, 12, xvi. 3, 5). So, only when we are first reconciled by Christ's atonement for our sin to God, can we "present our bodies a living sacrifice, holy, acceptable unto God" (Rom. xii. 1). A "meat offering" (flour and oil, fruits of the earth) accompanied the burnt offering; for when men dedicated themselves wholly to God they also dedicated the earthly gifts which He had given them (Lev. ix. 16, 17). It was to be brought of the offerer's own free will, and slain by himself, after he had laid his hands on its head, to mark it as his representative; a young bullock, or he goat, or a turtle dove, or pigeon (if the person was poor), not to be divided in offering it. The skin alone was reserved. There was a daily burnt offering, a lamb of the first year, every morning and evening (Exod. xxix. 38-42); that for the sabbath double the daily one; the offering at the new moon of the three great feasts, passover, pentecost, and tabernacles; also on the great day of atonement and the feast of trumpets; private burnt offerings at the consecration of a priest, etc., etc. (Exod. xxix. 15). They were offered in vast numbers at Solomon's dedication of the temple; but ordinarily were restricted in extent by God, to preclude the idea of man's buying His favour by costly gifts. Jephthah's vow was without Divine warrant, and due to the half heathenism of his early life (Jud. xi. 4).

**Bush.** Exod. iii. 2: lit. "out of the midst of the bush," viz., that bush of which Moses often spoke to Israel, "the thorny acacia," a pure Egyptian term, *sen'eh*, Coptic *sheno*.

**Butter.** *chemah*, from an Arabic root meaning "coagulated." Curdled milk, curds, butter, and cheese

(Jud. v. 25, 2 Sam. xvii. 29). But the butter in the East is more fluid and less solid than ours. The milk is put in a whole goatskin bag, sewed up, and hung on a frame so as to swing to and fro. The fluidity explains Job xx. 17, "brooks of honey and butter"; xxix. 6, "I washed my steps with butter." Isa. vii. 15, 22, "butter and honey shall he eat": besides these being the usual food for children, and so in the case of the prophets' child typifying the reality of Christ's humanity, which stooped to the ordinary food of infants, a state of distress over the land is implied, when through the invaders milk and honey, things produced spontaneously, should be the only abundant food. In Ps. lv. 21 the present reading is properly "smooth are the butter-masses (i.e. sweetnesses) of his mouth." The Chaldee version trans. as A. V. Gesenius explains Prov. xxx. 33, "the pressurs (not 'churning') of milk bringeth forth cheese."

**Bus** = contempt. 1. Second son of Milcah and Nahor, Abraham's brother (Gen. xxiii. 21). Kemuel was the father of Aram, i.e. Syria. Elihu (Job xxxiii. 2) is called "the son of Barachai the Busite, of the kindred of Ram" (i.e. Aram); he therefore probably was descended from Bus. The family settled in Arabia Deserta, for Jeremiah (xxv. 23), in denouncing judgments against Bus, associates the tribe with Tema and Dedan. 2. The name also occurs in Gad's genealogy (1 Chron. v. 14).

## C

**Cabbon** (Josh. xv. 40). A town in the shephelah (low hilly region) of Judah.

**Cabul**. On the boundary of Asher (Josh. xix. 27). Solomon gave to Hiram a district containing 20 cities, Cabul included. Not liking the district, Hiram said, "What kind of cities are these?" and called the whole from the one city Cabul, which in Phœnician means *displeasing* (1 Kings ix. 13). From 2 Chron. viii. 2 it seems that Hiram restored the 20 cities. The district was "Galilee of the Gentiles" (Isa. ix. 1), i.e. the N. part of Galilee, only in part occupied by Israel, more completely so after Hiram restored the cities. Tiglath Pileser carried the inhabitants captive to Assyria (2 Kings xv. 29). The cities were occupied chiefly by Canaanite heathens (2 Sam. xxiv. 7), and were in a bad condition. Gesenius explains C. "the paved land." Solomon borrowed sixscore talents of gold from Hiram for his extensive buildings, and gave the 20 cities as an equivalent. But on Hiram expressing dissatisfaction with them, he took them back, and doubtless in course of time repaid the gold.

**Cæsar**. The common title of the successive Roman emperors, taken from Julius Cæsar. In the N. T. Augustus in Luke ii. 1, Tiberius in Luke iii. 1, Claudius in Acts xi. 28, Nero in Acts xxv. 11, etc. Roman citizens as Paul had the right of "appeal to C.," and in criminal cases were sent for judgment to Rome, where was the

emperor's court (Phil. iv. 22, comp. i. 13); Nero is the emperor meant. John's exile to Patmos (Rev. i. 9) was probably in Domitian's reign. The current coin bore C.'s image, the argument which Jesus used to show C. could claim tribute (Matt. xxiii. 17, etc.). Though C. did not call himself "king," the Jews did (John xix. 15), in which respect Josephus (B. J. v. 2, § 2) confirms the gospel undesignedly.

**Cæsarea**. 1. Named also *Sebaste* (i.e. of Augustus, in whose honour Herod the Great built it in ten years with a lavish expenditure, so that Tacitus calls it "the head of Judæa"). Also *Stratonis*, from Strato's tower, and *Palæstina*, and *Maritime*. The residence of Philip the deacon and his four prophesying daughters (Acts viii. 40; xxi. 8, 16). Also the scene of the Gentile centurion Cornelius' conversion (x. xi. 11). Herod Agrippa I. died there (xii. 19-23). Paul sailed thence to Tarsus (ix. 30); and arrived there from his second missionary journey (xviii. 23), also from his third (xxi. 8); and was a prisoner there for two years before his voyage to Italy (xxiv. 27; xxv. 1, 4, 6, 13). It was on the high road between Tyre and Egypt; a little more than a day's journey from Joppa on the S. (x. 24), less than a day from Ptolemais on the N. (xxi. 8). About 70 miles from Jerusalem, from which the soldiers brought Paul in two days (xxiii. 31, 32) by way of Antipatris. It had a harbour 300 yards across, and vast breakwater, (the mole still remains), and a temple with colossal statues sacred to Cæsar and to Rome. Joppa and Dora had been previously the only harbours of Palestine. It was the Roman procurators' (Felix, Festus, etc.) official residence; the Herodian kings also kept court there. The military head quarters of the province were fixed there. Gentiles outnumbered Jews in it; and in the synagogue accordingly the O. T. was read in Greek. An outbreak between Jews and Greeks was one of the first movements in the great Jewish war. Vespasian was declared emperor there; he made it a Roman colony, with the Italian rights. It was the home of Eusebius, the scene of some of Origen's labours, and the birth-place of Procopius. Now a desolate ruin, called *Kaisariyeh*; S. of the medieval town is the great earthwork with its surrounding ditch, and a stone theatre within, which Josephus alludes to as an amphitheatre.

2. **Cæsarea Philippi**. Anciently *Panæa* or *Panion* (from the sylvan god Pan, whose worship seemed appropriate to the verdant situation, with groves of olives and Hermon's lovely slopes near); the modern *Banias*. At the eastern of the two sources of the Jordan, the other being at *Tel-el-Kadi* (Dan or Laish, the most northerly city of Israel). The streams which flow from beneath a limestone rock unite in one stream near O. P. There was a deep cavity full of still water there. Identified



COIN OF AUGUSTUS CAESAR.

with the BAAL GAD [see] of O. T. Herod erected here a temple of white marble to Augustus. Herod's son Philip, tetrarch of Trachonitis, enlarged and called it from himself, as well as Cæsar, C. P. Agrippa II. called it *Neronias*; but the old name prevailed. It was the seat of a Greek and a Latin bishopric in succession. The great castle (Shubeibeh) built partly in the earliest ages still remains the most striking fortress in Palestine. The transfiguration probably took place on mount Hermon, which rears its majestic head 7000 feet above C. P. The allusion to "snow" agrees with this, and the mention of C. P. in the context (Matt. xvi. 13; Mark viii. 27, ix. 3). The remoteness and privacy of C. P. fitted it for being the place whither Jesus retired to prepare His disciples for His approaching death of shame and His subsequent resurrection; there it was that Peter received the Lord's praise, and afterwards censure. The transfiguration gave them a foretaste of the future glory, in order to prepare them for the intermediate shame and suffering.

**Cage** (Jer. v. 27), rather "a trap"



with decoy birds in it. In Rev. xviii. 2 a prison, guardhouse. [See BIRD.]

**Calaphas, Joseph**. Appointed highpriest (after Simon ben Camith) by the procurator Valerius Gratus, under Tiberius. He continued in office from A. D. 26 to 37, when the proconsul Vitellius deposed him. The president of the Jewish council (Sanhedrim) which condemned the Lord Jesus, C. declaring Him guilty of blasphemy. ANNAS [see], his father in law, and father of five highpriests, besides having been highpriest himself, wielded a power equal to that of C., whose deputy (agan) he probably was. Hence he and C. are named as highpriests together (Luke iii. 2); and the band led away the Lord to him first, then to C. (John xviii. 13-24). Annas is called the highpriest Acts iv. 6, perhaps because he presided over the council (Sanhedrim). The priesthood at the time no longer comprehended the end of their own calling. Providence therefore, whilst employing him as the last of the sacerdotal order (for it ceased before God at the death of Messiah, the true and everlasting Priest, whose typical forerunner it was) to prophesy Christ's death for the people, left him to judicial blindness as to the deep significance of his words: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not" (John xi. 50-52). A proof that the Holy Spirit, not merely man's spirit, is the inspirer of the sacred writers (1 Pet. i. 10-13). Balaam similarly was a bad man, yet uttered under the Spirit true and holy prophecies. Unscrupulous vigour, combined with political