

Concise Bible Dictionary

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By George Morrish

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Dabareh

See DABERATH.

Dabbasheth

Border city of Zebulun (Josh. 19:11). Identified with ruins at *ed Dabsheh*, 33° N, 35° 16' E.

Daberath

City of Issachar, given to the Levites (Josh. 19:12; 1 Chron. 6:72). In Joshua 21:28 it is called DABAREH in the AV, though the Hebrew is the same in both passages. Identified with *Deburieh*, 32° 42' N, 35° 22' E.

Dagon

The national god of the Philistines, whose principal temples were at Gaza and Ashdod. The name has been traced by some to *dag*, a fish; others however associate the fish-god with EA, the water-god; and trace Dagon to *dagan* “corn” as a god of agriculture. This was the idol that fell to pieces before the ark of Israel, and it was in its temple subsequently that the Philistines hung the head of Saul. A representation of a god found at Khorsabad has the head and hands of a man, and the body and tail of a fish (Judg. 16:23; 1 Sam. 5:2-7; 1 Chron. 10:10).

Dalaiah

Son of Elioenai, a descendant of David (1 Chron. 3:24).

Dalmanutha

District on the west of the Lake of Gennesaret (Mark 8:10). By comparing Matthew 15:39 it will be seen to be in the same neighborhood as Magdala or Magadan. Not identified.



Dalmatia

District in Illyricum, on the east of the Adriatic Sea, visited by Titus, and perhaps by Paul, in going “round about unto Illyricum” (Rom. 15:19; 2 Tim. 4:10).

Dalphon

One of the sons of Haman, slain and hanged (Esther 9:7,14).

Damaris

A woman at Athens who believed the gospel preached by Paul (Acts 17:34).

Damascenes

Inhabitants of Damascus (2 Cor. 11:32).

Damascus

One of the oldest cities in the world, being mentioned as a known city in the days of Abraham (Gen. 14:15; Gen. 15:2). Josephus says it was founded by Uz, grandson of Shem. It is not again mentioned in scripture until the time of David. It was the capital of Syria (Isa. 7:8). The Syrians of Damascus sided with Hadadezer, king of Zobah, against Israel, but David slew 22,000 of the Syrians (2 Sam. 8:5). David put garrisons in Syria, and they brought him gifts (1 Chron. 18:3-6). Rezon escaped and established himself at Damascus as king of Syria and was an adversary to Israel all the days of Solomon (1 Kings 11:23-25).

A few years later Ben-hadad was induced by Judah to attack Baasha king of Israel, when all the land of Naphtali

was smitten (1 Kings 15:16-20). About 30 years after this Ben-hadad II besieged Samaria; but God wrought for their deliverance, and Ben-hadad was taken prisoner; but Ahab called him “brother” and released him, for which he was rebuked by a prophet (1 Kings 20). About B.C. 890 Hazael murdered Ben-hadad and became king of Syria; and we read that Jehovah began to cut Israel short and He used Hazael as His instrument. He smote all the coasts of Israel, from Jordan eastward, in Gilead and the lands of Gad, Reuben, and Manasseh (2 Kings 10:32-33). He took also Gath, and was only diverted from Jerusalem by Jehoash giving up the royal and temple treasures (2 Kings 12:17-18). Ben-hadad III, his son, continued to exercise dominion over Israel, (2 Kings 13:3-7,22); but Jehovah had compassion on Israel, and Joash, according to the dying prophecy of Elisha, overcame the king of Syria three times and recovered the cities of Israel (2 Kings 13:14-19,23-25). Jeroboam also “restored” the coast of Israel, and recovered Damascus and Hamath, according to the prophecy of Jonah (2 Kings 14:23-28).

About a century later, Rezin king of Syria and Pekah king of Israel attacked Ahaz and besieged Jerusalem. Ahaz sent the royal and temple treasures to Tiglath-pileser king of Assyria to induce him to resist Rezin. He attacked Damascus, and took it, and carried away the inhabitants to Kir, and slew Rezin, about B.C. 740 (2 Kings 16:5-9; Isa. 7:1-9).

Isaiah prophesied that Damascus should be a ruinous heap, because of its confederacy with Ephraim against God’s city Jerusalem (Isa. 17:1; compare also Amos 1:3-5; Jer. 49:23-27; Zech. 9:1). God had used the kings of Syria

to punish Israel; but, as in other cases, He afterward for their arrogance and cruelty brought them to nothing.

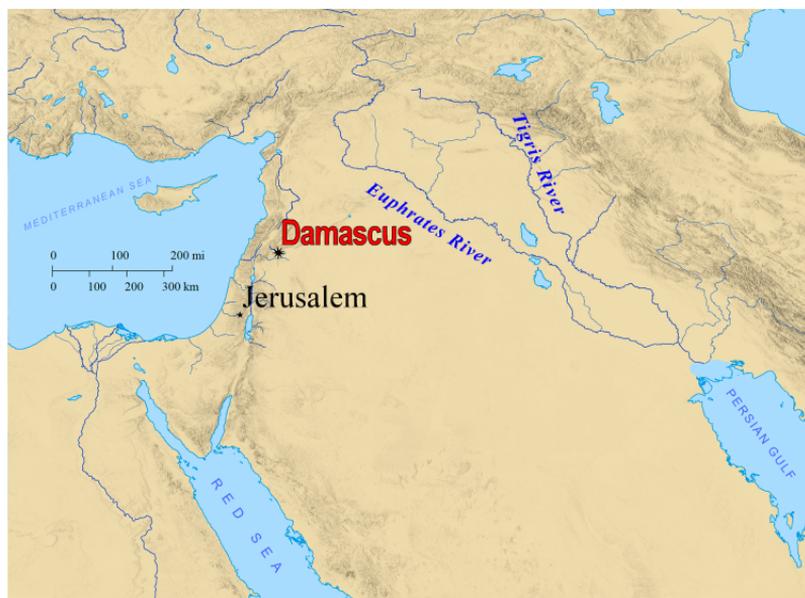
In the time of the Medo-Persian kingdom, Damascus was again rebuilt and was the most famous city of Syria; it afterward belonged to the Greeks, and later to the Romans, and eventually to the Arabs, Saracens, and Turks.

In the New Testament Damascus is of note as the city near to which Paul was converted, and where he received his sight, and began to preach. He escaped from his enemies by being let down by the wall in a basket (Acts 9:2-27; Acts 22:5-11). In 2 Corinthians 11:32 its inhabitants are called DAMASCENES. Damascus was the first Gentile city in which Jesus was preached as "the Son of God"; and though it is now in possession of Mahometans, yet in their great mosque a stone has been preserved that formed part of a church erected on the spot, bearing this inscription in Greek: "*Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations.*" The city is also lamentably memorable on account of the outburst of Muslim hatred in 1860; when on the 9th, 10th and 11th of July not less than 2,500 adult Christians were murdered by them in cold blood, and many besides lost their lives in their flight.

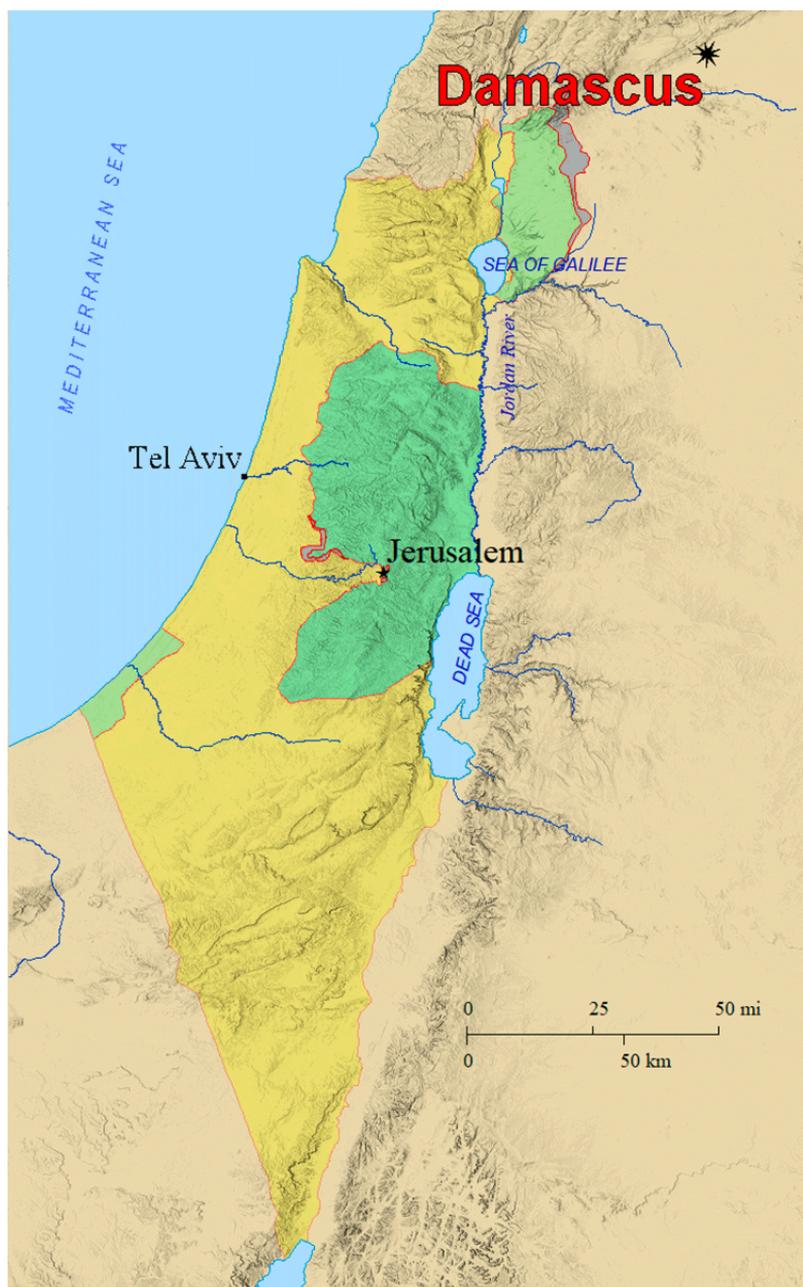
The city is beautifully situated at the foot of the south-east range of Antilibanus on a large plain, watered by the two rivers Barada and Awaj (the Abana and Pharpar of 2 Kings 5:12), the former of which runs through the city, and may be said to be the life of the place. The plain abounds in corn-fields, olive-groves, and meadows, with vines, figs, apricots, citrons, plums, pomegranates, and other fruits. The city itself is ill-formed and dirty, though some of the houses, in strong contrast with the outside, are

well furnished, cool, and clean inside. There is a long street of more than a mile in length that may well have been called "Straight," but is now a street of Bazaars. This was divided into rows by Corinthian columns, the remains of which can still be traced.

Damascus is now called *Dimeshic esh Sham*, 33° 30' N, 36° 18' E. Its inhabitants in 1892 were estimated to be 210,000; of whom perhaps 20,000 were Christians, 10,000 Jews, and the rest Mahometans. The Christians and Jews are mostly poor, the greater part of the commerce being in the hands of Muslims. Its trade is extensive, the city having four great roads for its outflow: one on the S.W. to Egypt through Galilee; on the south to Mecca; on the east to Baghdad; and on the west to the Mediterranean. Besides which a railway direct from Beyrout to Damascus and another from Accho and Haifa to Damascus are in progress of construction.



Damascus



Damnation

1. ἀπώλεια, “destruction” (2 Pet. 2:3).
2. κρίμα, “judgment, condemnation” (Matt. 23:14; Rom. 3:8; Rom. 13:2; 1 Cor. 11:29; 1 Tim. 5:12).
3. κρίσις, “judgment,” associated with eternity: “judgment of hell” (Matt. 23:33); “eternal judgment” (Mark 3:29) (where some Editors read “guilty of eternal sin”); and “resurrection of judgment” (John 5:29).
4. κρίνω, κατακρίνω, “judge, condemn” (Mark 16:16; Rom. 14:23; 2 Thess. 2:12).

Dan

Fifth son of Jacob, and first of Bilhah, Rachel’s maid (Gen. 30:6). Little is recorded of him personally: only one son is mentioned in Genesis 46:23. The tribe of Dan was, however, numerous: at the Exodus there were 62,700 fighting men, exceeding all the tribes except Judah; and at the second numbering they had increased to 64,400 (Num. 1:39; Num. 26:42-43). Yet when in the land the Amorites forced the children of Dan into the mountains: for they would not suffer them to come down to the valley (Judg. 1:34). This showed great want of faith in the DANITES (as they are called in Judg. 13:2; Judg. 18:1,11 and 1 Chron. 12:35); and Deborah in her song said, “Why did Dan remain in ships,” when the Lord’s enemies were being destroyed?

Their portion fell on the sea-coast between those of Manasseh and Judah. It was small in comparison with their numbers, which occasioned some going north and building the City of Dan. Dan was not conspicuous among the tribes, but Aholiab, who helped Bezaleel in the work

of the tabernacle, was of the tribe (Ex. 31:6); and Samson also.

When Jacob blessed his sons he said, “Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward” (Gen. 49:16-17). This tribe was guilty of setting up very early in the land the idolatry, which continued until the people were carried into captivity (Judg. 18:30-31). One naturally associates “the adder that biteth the heels” with the serpent that would bruise the heel of the seed of the woman (Gen. 3:15). It seems to suggest that the Antichrist will arise out of the tribe of Dan, and this indeed has been the judgment of Christians from the earliest times. Moses said, “Dan is a lion’s whelp: he shall leap from Bashan” (Deut. 33:22), which may be a prophecy that Dan would do the work of Satan (compare Psa. 13:12-13). This thought is confirmed by Dan’s name being absent from 1 Chronicles 2-8 (the book that records much of grace and blessing), and being omitted also from the list of tribes from each of which twelve thousand will be sealed in a future day (Rev. 7:3-8). Still God’s promises to the twelve tribes will be kept, and the tribe of Dan will have its portion in the land as prophesied in Ezekiel 48:1-2, 32.

Dan, City of

The portion of land that fell to Dan being found too small, a party of them went far north unto Leshem or Laish, which they took, and destroyed; they built a city there and called it after their father Dan (Josh. 19:47). This is often named as the north border of Palestine; “from Dan to Beersheba” implying the whole land. It was here that

open idolatry was early set up. The city is identified with a few ruins at *Tell el Kady*, 33° 15' N, 35° 39' E. The place is visited because one of the sources of the Jordan issues from a spring nearby.

In Ezekiel 27:19 occurs in the AV. "Dan also and Javan." This is now judged to be better translated "Vedan and Javan," though it is not known what place is alluded to by the name "Vedan."

Dan-Jaan

Place in the north of Palestine (2 Sam. 24:6). Identified by some with ruins at *Danian*, 33° 5' N, 35° 8' E.

Daniel

1. Second son of David, by Abigail the Carmelitess (1 Chron. 3:1). Same as CHILEAB (2 Sam. 3:3).

2. Descendant of Ithamar, he returned with Ezra and sealed the covenant (Ezra 8:2; Neh. 10:6).

Daniel, Book of

This book holds a peculiar place among the prophecies: its subject is the "Times of the Gentiles." It is not an appeal to Israelites, but is mostly taken up with prophecies concerning the Gentile powers. The times of Gentile domination had begun by Nebuchadnezzar taking Jerusalem and being called king of kings, to whom God had given a kingdom, and made him ruler over all the children of men. God's personal dealings with this monarch are recorded and the kingdoms that would follow are revealed.

The book divides itself into two portions: the first six chapters give Daniel's interaction with the great monarchs;

and the latter six chapters the visions and revelations made to Daniel himself. For the personal history of the prophet see DANIEL. The prophetic aspect of the first division begins with Nebuchadnezzar's dream.

Daniel 2. Under the figure of the Great Image are described the four Gentile empires that were to succeed each other, further particulars of which were afterward revealed to Daniel. It is plainly manifested that these empires would depreciate. The first is compared to gold, the second to silver, the third to brass, and the fourth to iron and clay which would not mingle together. It is noteworthy that, notwithstanding this declaration, the great effort of many in modern days is to endeavor to unite the iron and clay, and others strive to make the clay (the mass of the people) the ruling power. The fourth empire will be resuscitated, for the Lord Jesus at His first coming did not set up His kingdom — He was rejected; but during the future renewal of the Roman empire God will set up a kingdom that shall subdue all others. The "stone" is Christ who will break in pieces all that oppose, and will reign supreme. This prophecy presents the moral deterioration of Gentile power, until it is supplanted by the kingdom of God.

Daniel 3. It is here uniformity of religion, established by the king, not by God — the principle of Church and State. Nebuchadnezzar commanded all to worship the image *he* had set up; but three faithful ones refused to obey, and were thrown into the fiery furnace. The king had to learn that the God of the Jews was the Most High God, who was able to set him and all his powers at defiance. The king acknowledged God's power and sent a proclamation to that effect throughout his kingdom; though his subsequent

history proves that he was not humbled. In the last days the faithful Jews will be in the furnace of tribulation for not complying with the Imperial religion. They will be delivered, and God will be glorified by the nations (compare Rev. 13). Thus is seen that the *first* characteristic of Gentile supremacy is *idolatry*.

Daniel 4. The dream and the interpretation shows that Nebuchadnezzar himself was the great tree to be cut down, and the prophet exhorted him to renounce his sins and reform his ways, and peradventure the judgment might be postponed. But his pride was not subdued, for at the end of the year he boasted of the great city which he had built by the might of his power and for the honor of his majesty; but not a word about God. He was driven among the cattle for seven years. It is a solemn thing to have to do with the living God; but God had mercy on the king, his reason returned, and the kingdom was restored to him. Now he could say, "I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase." He had learned God's lesson, and we hear of him no more. In the last days the Gentile rulers, after having used their power as "beasts," will acknowledge God as the source of all authority, and be brought into blessing in connection with Israel. The *second* characteristic which marked Gentile rule is that, refusing to own God, *it descends to the level of a beast*.

Daniel 5. About twenty-five years later Belshazzar was reigning at Babylon. The monuments have revealed that he was son of Nabonadius, or Labynetus, and was reigning with his father. Nabonadius was defending the kingdom outside in the open country, and though defeated was

not slain; his son was besieged inside, and was slain that night while holding a festival to the gods. This accounts for Belshazzar promising that Daniel should be the *third* ruler in the kingdom. Thus the monuments have now cleared away that which with respect to this king had seemed to make scripture and the historians discordant, for previously the name of Belshazzar had not been discovered. Daniel faithfully reminded Belshazzar of how God had dealt with his father (or rather his grandfather) Nebuchadnezzar for his pride; adding that though *the king knew all this* he had lifted up himself against the God of heaven, and had desecrated the vessels of God's house by drinking wine in them to his gods, and foretells his destruction. Type of the judgment on the Gentile world at the coming of Christ (compare Rev. 18). The *third* characteristic of imperial power is, that it is *infidel and profane*.

Daniel 6. Darius the Mede had to learn the power of God, his own weakness, and the faithfulness of Daniel the servant of God. Daniel was saved from the lions, and the God of Daniel was proclaimed throughout the empire as the *living* God. Typically, Darius represents the last Gentile emperor, who will be worshipped; Daniel, the godly Jews who will be saved from the very jaws of destruction; his opposers, the future infidel accusers of God's people. The *fourth* characteristic is *self-exaltation*.

Daniel 7. This begins the second part of the book. It gives the character of the Gentile kings, already noted in Daniel 4, as before God, and their conduct towards those who acknowledge God. The four empires prophesied of in Daniel 2 are here further described under the figure of "great beasts." The lion is Chaldean; the bear, Medo-Persian; the leopard, Grecian (or Macedonian); and the fourth, which

was like no living animal, Roman, distinguished as having ten horns (ten kings) (Dan. 7:24). Out of the last arises a little horn, a power which persecutes the saints for 3 1/2 years; but which is judged by the Ancient of Days, and the saints of the Most High, or rather of the high places, eventually take the kingdom. This power is doubtless the future Roman prince in the West, who will combine with Satan and the Antichrist, as in Revelation 13.

Daniel 8. The second and the third of the four empires are again prophesied of. Out of the third kingdom, the Grecian, after it was divided into four, arose a little horn, which magnified itself; and then follows the ceasing of the daily sacrifice at Jerusalem, "the pleasant land"; but in Daniel 8:11 and part of 12 there is a change from "it" to "he"; and in Daniel 8:17, 19 "the time of the end" is spoken of. Therefore, though the little horn refers to Antiochus Epiphanes (and though he caused the worship at Jerusalem to cease) a later and still future period is evidently referred to, and another king of Syria, who will stand against the Prince of princes, and shall be broken without hand (Dan. 8:25). Daniel 8:23-25 are distinctly future "in the latter time." (In reference to the 2300 days of Daniel 8:14, see ANTIOCHUS)

Daniel 9. Daniel was a student of prophecy, and learned from Jeremiah that the desolations of Jerusalem were to last 70 years. These were almost accomplished, and Daniel confessed his sins and the sins of his people; he prayed for forgiveness, and for the sanctuary which was lying desolate; he begged God to hearken and do, to defer not for His own sake, because the city and the people were called by His name. While he was yet speaking Gabriel was sent with a communication, which embraced not only the re-building

of Jerusalem in the days of Ezra and Nehemiah, but the coming of the Messiah, and the action of a prince (head of the Roman power) in the last of the seventy weeks. See SEVENTY WEEKS.

Chapter 10. Daniel mourned three full weeks. This was in the third year of Cyrus; in the *first* year Cyrus had proclaimed that God had charged him to rebuild the temple (Ezra 1:1). Some were elated at the small restoration in Ezra 1-3, but Daniel was still before God about His people, the previous chapter having revealed that 70 weeks (of years) would have to run on before blessing; Messiah would be rejected, etc. He did not go back to Jerusalem, but continued to mourn for God's people and *sought to understand* the prophecies. One was sent to comfort Daniel, and he revealed the fact that unseen evil powers had delayed his coming the entire three weeks. The messenger said, "I am come to make thee understand what shall befall *thy* people in the latter days: for yet the vision is for many days...now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come" (Dan. 10:14, 20). This introduces Daniel 11-12 (Daniel 10-12 being one). God's answer is a revelation extending from the days of Daniel to the final blessing of God's people. The city and sanctuary are in view in Daniel 9, here the people.

Daniel 11. Daniel 11:1-35 is a history of the contests between the king of the north (Syria) and the king of the south (Egypt)—branches of the Grecian empire—often in the land of Palestine which lay between them. The prophecies are so definite that some critics have said they must have been written after the events. (The correspondence of history with the particulars given in this chapter will be found under ANTIOCHUS.) Daniel

11:21-35 refers to Antiochus Epiphanes, type of the king of the north, or Assyrian of the last days: Compare also Daniel 8.

Daniel 11:36-45. The Spirit here, as elsewhere, passes from the type to the fulfillment at the end of the days, leaping over the present interval. Daniel 11:36-39 is a parenthesis and refers to Antichrist as a king: he will be a Jew and not regard "the God of his fathers," nor the Messiah as "the desire of women," nor regard any known god; but will set himself up above all. Yet apparently he will honor the god of war (for which nations are getting ready).

Daniel 11:40-45. This is the final contest between a king of the North and a king of the South. The king of the North (elsewhere spoken of as "the Assyrian," antitype of Epiphanes) succeeds and passes into "the glorious land," and is generally victorious (but not against Edom and Moab, and the children of Ammon: these are judged later by the instrumentality of Israel (Isa. 11:14). Like Sennacherib's host of old, he will be smitten by the hand of God.

Daniel 12. This is the deliverance and blessing of the Jewish remnant. Michael, their champion in the heavenlies, stands up for them. There is to be a time of great trouble such as never was (compare Jer. 30:7; Matt. 24). Many of Israel that sleep in the dust of the earth shall awake: some to millennial blessing, and some to judgment. This is not the resurrection of the dead, but a national rising of all Israel from among the Gentiles, like the rising from the valley of dry bones in Ezekiel 37: a remnant only will enter the kingdom. Daniel was told to seal up the book to the time of the end (compare Rev. 22:10). He heard one ask, "How long shall it be to the end of these wonders?" The reply is "a

time, times, and a half”—3 1/2 years, the last half-week of Daniel’s 70 weeks. Two other periods are given: 1290 days from the time of the daily sacrifice being taken away: this is 30 days beyond the 3 years. Then blessed is he that waiteth and cometh to the 1335 days—full blessing. Daniel was told to go: he should stand in his lot at the end of the days.

Much of this remarkable prophecy stands alone, though it has many links that fit exactly with other prophecies. A general knowledge of prophecy wonderfully helps the understanding of any part of it, in this or in any other book. It is important to remember that Daniel’s prophecy embraces the “times of the Gentiles”—running on from the destruction of Jerusalem by Nebuchadnezzar to the restoration of the Jews when ruled over by the Son of David. The present governments or states of Europe may be said to be the representatives of Gentile supremacy, but through the depreciation of the Roman empire by the mixture of the iron and clay. The Church and the Gospel have no place in Daniel.

The book is not all written in Hebrew: from Daniel 2:4 to the end of Daniel 8—namely, what concerns the Gentiles—is written in what is there called Syriac, or Aramaic—usually called Chaldee, the Gentiles’ tongue.

Daniel the Prophet

One of the tribe of Judah and of the royal family of David, he was carried to Babylon by Nebuchadnezzar. He was chosen, as one who was well favored and without blemish, to stand before the king, and to be taught the learning and tongue of the Chaldeans; his name being changed to BELTESHAZZAR. He was to be fed with the king’s meat and to drink the king’s wine, but Daniel

resolved not to be thus defiled; the food had probably been offered to idols. He requested that he and his companions might be allowed to live upon vegetable food and water for a few days, and God blessed this faithfulness and when tested they were found well nourished. God also gave them knowledge and skill in learning, and to Daniel He gave understanding in all visions and dreams.

This was soon to be put to the proof, for the king having had a remarkable dream, which perhaps he had forgotten, he required the wise men to tell him the dream as well as its interpretation; or he may have intended it as a test. If by help of the gods they were able to give the true interpretation, the same gods could enable them to recall the dream. But they declared that this was an unheard-of demand. The magic and astrology of Chaldea was not equal to it, and Daniel and his companions were in danger of being destroyed with all the wise men; but they turned to the God of heaven and prayed to Him, and the dream was revealed to Daniel in a night vision. Daniel thanked and worshipped the God of his fathers. It was the vision of the Great Image. Its revelation had such an effect on the king that he did homage to Daniel, and said Daniel's God was the God of gods and the Lord of kings. He made Daniel ruler over the whole of Babylon and chief governor over all the wise men of Babylon. He sat in the gate of the king. Daniel was also able to interpret the dream that foretold Nebuchadnezzar's lunacy. He was next called to interpret the writing on the wall at Belshazzar's feast, and was made third ruler of the kingdom; but the city was taken and the kingdom fell into other hands.

Darius, in settling the government, made three presidents over 120 princes or satraps, and Daniel was first

of the three. This raised their jealousy and they laid a plot to destroy him, finding nothing on which to accuse him except concerning his piety. Spite of the king's decree (which they had instigated) that no one should ask a petition of God or man for thirty days except of the king, Daniel still three times a day prayed and gave thanks to his God, having his window opened towards Jerusalem (compare 1 Kings 8:47-49). On his being accused thereof Darius was grieved, but saw no way of keeping the law and saving Daniel, so he was cast into the lions' den. Darius spent the night in fasting, and in the morning he found that Daniel's God had been able to save him from the lions. He was rescued and his enemies were cast into the den. A decree was then sent throughout the kingdom that all should fear the God of Daniel, "for He is the living God." "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian" (Dan. 6:28).

This closes the history of Daniel in connection with the kings of Babylon and Persia. It reveals him as faithful to his God first, and then faithful to those whom he served. He was greatly concerned for the welfare of Israel, and confessed their sins as his own. God answered and blessed him, and revealed His purposes to him; gave him favor with those he served, and preserved him from the malice of his enemies. He is twice classed with Noah and Job as a faithful one (Ezek. 14:14,20). He typifies the faithful Jewish remnant during the Gentile supremacy, in bondage yet possessing the secret of the Lord. Finally through them the Gentiles magnify their God.

Danites

Members of the tribe of Dan (Judg. 13:2; Judg. 18:1,11; 1 Chron. 12:35).

Dannah

Mountain city of Judah (Josh. 15:49). Identified with *Idbna*, 31° 34' N, 34° 58' E.

Dara

Son or descendant of Zerah (1 Chron. 2:6). In some Hebrew MSS DARDA is read. Doubtless the same as DARDA.

Darda

Son of Mahol: a wise man whose wisdom was surpassed by that of Solomon (1 Kings 4:31).

Darius

1. DARIUS THE MEDE, son of Ahasuerus. He was probably the Astyages of the historians. Some supposed "Darius" to be a title and not a name, but the name has been found on the monuments. On the death of Belshazzar he possessed Babylon, being about 62 years of age (B.C. 538-6) (Dan. 5:31; Dan. 6:9-28; Dan. 9:1; Dan. 11:1). See BABYLON and DANIEL.

2. DARIUS HYSTASPIS, king of Persia (B.C. 521-485). He confirmed the decree of Cyrus in favor of the Jews, and the building of the temple (Ezra 4:5,24; Ezra 5:5-7; Ezra 6:1-15; Hag. 1:1,15; Hag. 2:10; Zech. 1:1, 7;

Zech. 7:1. To this king is ascribed the consolidating of the empire of Persia.

3. DARIUS THE PERSIAN. Darius Ochus (Nothus) of the historians (B.C. 424-405). Only mentioned in Nehemiah 12:22. For a list of the Persian kings see PERSIA.

Darkness

Used in various significations in scripture.

1. State of the earth before God said, "Let there be light" (Gen. 1:2).

2. Temporary absence of light in the night (Gen. 1:5).

3. Extraordinary darkness sent by God (Ex. 10:21; Ex. 14:20; Matt. 27:45).

4. The darkness by which God shrouded His glory (Ex. 20:21; Psa. 18:9,11; Psa. 97:2; Heb. 12:18).

5. State of death as compared with natural life (Job 10:21-22).

6. Moral darkness as the consequent state of man fallen (Psa. 82:5; Isa. 9:2; Matt. 4:16; John 1:5; John 3:19; 2 Cor. 6:14; 1 Pet. 2:9).

7. It characterizes Satan and his agents (Luke 22:53; Eph. 6:12; Rev. 16:10).

8. It is the abode of wicked spirits and will characterize the place of punishment of the wicked (Matt. 8:12; 2 Pet. 2:4; Jude 6,13). God is light, and Christ came into the world as the true light: everything shut out from God, or opposed to God and to the Lord Jesus, must partake of moral darkness.

Darkon

One whose descendants returned from exile (Ezra 2:56; Neh. 7:58).

Dart

Arrow, short spear, javelin (2 Sam. 18:14; 2 Chron. 32:5; Job 41:26, 29; Prov. 7:23). FIERY DARTS signify darts tipped with combustible material which ignite in the projection or percussion and burn as well as pierce (Eph. 6:16; Compare Psa. 120:4). The Christian needs the shield of faith to quench such darts of the wicked one.

Dathan

Son of Eliab the Reubenite: he joined with Korah and Abiram in rebellion against Moses and Aaron, and was with Abiram swallowed up by the earth (Num. 16:1-30; Num. 26:9; Deut. 11:6; Psa. 106:17). It was rebellion against God in His appointed servants (compare Jude 11). See KORAH.

Daughter

Besides the ordinary meaning of this word it is used also for grand-daughter or female descendant in general (Luke 1:5); also as belonging to a race or country, or to Zion or Israel (Gen. 27:46; Num. 25:1; 2 Kings 19:21; Luke 23:28). The term is also applied to towns and villages associated with some city, as may be seen in the margin of Numbers 21:25.

David

The name signifies “well-beloved.” David was the son of Jesse, a descendant of Boaz and Ruth, a Jew and a Gentile: both Jews and Gentiles are to be blessed in the Christ whom David typified. David was anointed when in humility, “keeping the sheep.” His seven brothers had passed before Samuel, but the one to be anointed must be one after God’s own heart, one that would care for and feed God’s people. The spirit of Jehovah came upon him from that day. Christ was the true Messiah, whom David prefigured, being anointed at His baptism by the Holy Spirit before entering on His service toward Israel. David’s spirit was stirred within him when he heard the boasting of Goliath against the God of Israel, and he then told how in secret he had protected the sheep and had slain the lion and the bear: in the name of God the giant would also be overcome. His faith was in Israel’s God, and the giant was slain.

The women’s song in praise of David raised the jealousy of Saul, who had more sense of his own importance than care for the Lord’s people. He gave his daughter Michal to be David’s wife, and thought thus to entrap him; but his wife became his deliverer. This called forth Psalm 59. He had faith that God would laugh at his enemies: God was his defense and the God of his mercy. Though the Psalms show the experiences of David’s inner man, it must not be forgotten that they are prophetic, and his language is often that of the remnant of Israel in the future, and sometimes that of Christ. Psalm 59 speaks of the heathen who will oppose Christ.

The love of Jonathan and David is beautiful, but Jonathan could not protect David from the hatred of Saul, and David resorted to the priest, who gave him the hallowed bread. The sovereign grace of God rises above the ordinances that are connected with blessing when that blessing is rejected. God's anointed one was rejected and the shewbread was considered common. He received the sword of Goliath, and fled to the Philistines. Apparently he was seized by them (compare the heading of Psa. 56); he cried for mercy, for man sought to swallow him up. "Put thou my tears into thy bottle: are they not in thy book?" he said; yet he knew he should escape, for God was for him. He changed his behavior before the Philistines and assumed madness: connected with this is Psalm 34 David would bless the Lord at *all times*: he cried, and the Lord heard him; but the psalm is manifestly prophetic of Christ (see Psalm 34:20 and others). David escaped to the cave of Adullam, and his brethren and his father's house went to him, also those in distress, and those in debt, and the discontented; the prophet Gad was with him, and soon afterward Abiathar the priest. But the enemy was not inactive, Doeg the Edomite informed Saul of how Ahimelech the priest had helped David, which led Saul to employ even Doeg to slay the family of Ahimelech. This drew forth Psalm 52: God would destroy the wicked, and the man who had not made God his strength. It must be remembered that the circumstances through which David passed are used by the prophetic Spirit to develop the experiences in the conflict between good and evil, which are to culminate in final deliverance and glory.

When the Philistines attacked and robbed the Israelites, David inquired of the Lord, and smote them with great

slaughter. It is beautiful to see how David could inquire of God and receive an immediate answer. Even the city Keilah which he had relieved was against him, the king anointed of God to feed them. He was obliged to wander elsewhere, but Jonathan met him in a wood and encouraged him, assuring David that he knew he would surely be king; and there they made a covenant together (compare Psalm 63).

When Nabal had repulsed David's messengers Abigail brought a present, and rehearsed what God would do for David, and appeased his wrath. God smote Nabal, and Abigail became David's wife. Now the Ziphites or Ziphim engaged to aid Saul to capture David. This called forth Psalm 54, in which David cries earnestly to be saved: strangers had risen up against him; but his faith could say that God had delivered him out of all trouble. David must wander here and there, sometimes in the wilderness, sometimes in the mountains, and sometimes in the caves (compare Psa. 57 and 142). He twice saved Saul's life, for he would not allow his followers to slay the Lord's anointed. He could wait God's time for deliverance, yet, alas, his faith failed him, and at length he said in his heart, "I shall now perish one day by the hand of Saul" (1 Sam. 27:1), and he fled to the Philistines: strange place for David! The Philistines prepared for war with Israel, and apparently David would have joined them, but he was prevented by some of the lords of the Philistines objecting to him, and he was sent back. In this the providential hand of God was seen. But chastisement from the Lord had fallen upon him, for the Amalekites had smitten Ziklag and carried off his family and those of his followers. Recourse was had to God, who never forsook David, and He graciously answered, and told him to pursue. All was recovered, and David was able to

send presents of the spoil to his friends. Both Saul and Jonathan were slain in the contest that followed.

David now went up with his followers to Hebron, and the throne being vacant, the men of Judah came and anointed him king over their tribe. Ish-bosheth, son of Saul, was afterward chosen king by the other tribes.

For a time there was continual war between the two houses, but David grew stronger and stronger, and Ish-bosheth weaker and weaker. After David had reigned seven years and six months at Hebron, Abner revolted from Ish-bosheth, who was soon after slain by two of his officers, and David was anointed king over all Israel. All was now changed for David; but, alas, the first thing recorded after getting possession of Zion is "David took more concubines and wives out of Jerusalem, after he had come from Hebron" (2 Sam. 5:13).

Hiram king of Tyre sent messengers to David with timber and workmen, and a house was built for David. Psalm 30 would appear to have been indited on its dedication. It was God who had brought up his soul from the grave, had lifted him up and healed him.

Again and again David fought with the Philistines. He burned their idols, and smote them from Geba to Gazer. He followed on to smite Moab; then extended his border to the river Euphrates, and put garrisons in Syria of Damascus; he smote of the Syrians in the valley of Salt 18,000. All they of Edom became David's servants (compare Psa. 60, written after one of these victories, when apparently it had been a hard time for them: but it is also prophetic of the future).

David's great thought, when established in the kingdom, was to find a resting place for the ark, to bring God into

the midst of His people. He attempted to bring up the ark, but at first not in God's way, and Uzzah was smitten, which displeased David and made him afraid; but he learned better, and the ark was carried up on the shoulders of the Levites, with sacrifices and much rejoicing. David, girded with a linen ephod, danced before the ark, and as the anointed of God he blessed the people and distributed his good things. Nature in Michal thought it shameful; but David was ready to be "more vile" and "base" in his own eyes.

David thought to build a house to Jehovah, for the ark was only within curtains; but God's message by Nathan was that God would build David a house: his kingdom should be established forever. David's son should build God a house (compare Psa. 132, and David's prayer in 2 Sam. 7:18-29). David's heart went forth in thanksgiving, as he sat before the Lord. David showed grace to Mephibosheth, a descendant of Saul, and brought him to his table; typical of the grace that will in the future be shown to the remnant that own their Messiah. His kindness to the Gentile king of Ammon was refused and his messengers were insulted, which brought punishment upon the Ammonites and their allies.

David, now at his ease instead of fighting the Lord's battles, falls into great sin respecting Bath-sheba and Uriah. He had to hear that the sword should not depart from his house, and evil should rise against him in his own family. David confessed his sin, and was told at once that it had been put away; but God's government must be fulfilled, and the child should surely die. David, knowing how gracious God was, remained prostrate while the child lived, but the child died; and Absalom's rebellion followed

(compare Psalm 51 for the exercises of David respecting his sin).

Sin followed in David's house: the defilement of Tamar, the murder of Amnon, and the flight of Absalom. On Absalom's return he ingratiated himself with the people and rebelled against his father. David fled from Jerusalem and toiled up Mount Olivet. Psalm 3 tells out his heart. He did not lose confidence in God: Jehovah was his shield: he lay down and slept, and awaked, for Jehovah sustained him. God was taking care of him, though he had to drink the cup of sorrow. The counsel of Ahithophel was disregarded, and David was saved. He bore the curses of Shimei, saying in his piety, "The Lord hath bidden him." David was deeply grieved at the death of Absalom, and had to be reasoned into submitting to what was seemly. He returned to Jerusalem and pardoned Shimei. The revolt of Sheba followed, and David feared it might be worse than that of Absalom; but by the wisdom of a woman, Sheba alone was destroyed. There were still wars with the Philistines, in one of which David nearly lost his life: four giants were slain, and a song of thanksgiving, was rendered to God (2 Sam. 22; Psa. 18).

In the last words of David he confessed that his house was not as it should be with God. He had signally failed in punishing sin in his family, especially in the case of Amnon and Absalom; yet he counted on the everlasting covenant that God had made with him, ordered in all things and *sure*. And he looked forward to that morning without clouds. The "sure mercies of David" will reach Israel through Christ risen (Isa. 55:3; Acts 13:34).

David was tempted by Satan to number Israel: it was allowed of God, for his anger was kindled against Israel,

though we are not told what was the occasion of it. The number was no sooner told to David than his heart smote him, and he confessed that he had sinned greatly. A choice of three punishments was offered to him, and he piously chose to be dealt with by God, for he knew His tender mercies were great, rather than to fall into the hands of his enemies. The pestilence broke forth, and 70,000 men fell, and as the angel was about to smite Jerusalem, Jehovah stayed his hand; and David erected an altar on the spot, and offered burnt offerings and peace offerings. The Lord was entreated for the land and the plague was stayed.

Though David was not allowed to build the temple, he made great preparations for it, with patterns or plans of the various parts, which he had by the Spirit, and he stored up abundance of silver, gold, and other materials. He also charged the princes to aid Solomon in the great work. David also arranged the details of the service, the priests, Levites, singers, and so forth. He established Solomon as his successor, and his work was done.

Only a few Psalms have been alluded to, those in which the circumstances of David are mentioned in the headings. The Psalms which bear his name were written by him, but only as an instrument; for it was by the Holy Spirit that they were indited: and thus are eminently prophetic. See PSALMS. Psalm 72 ends thus: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen. The prayers of David the son of Jesse are ended."

David is a remarkable type of Christ: when he was hunted by Saul, he foreshadowed Christ in His rejection; and when on the throne he was a type of Christ as a man

of war, putting down His enemies previous to His peaceful reign in the millennium, typified in Solomon. The Lord Jesus is often called the Son of David, and yet He is David's Lord, about which fact He Himself asked the Jews (Luke 20:41-44). In like manner He is called the root and the offspring of David (Rev. 22:16): being God as well as man He could be both. He also has the key of David (Rev. 3:7; compare Isa. 22:22-24). He has the disposal of all things for the church, for the future kingdom on earth, and for the nations generally.

David, City of

1. 2 Samuel 5:7: same as ZION.
2. BETHLEHEM (Luke 2:11), so called because David was born there.

David, Tower of

Doubtless part of the castle in Zion, wherein armor was stored: it is mentioned only symbolically in Song of Solomon 4:4.

Day

Besides the ordinary application of the word, it is used in scripture as defining different periods. The term "that day" often occurs in the Prophets and in the New Testament referring to the Messiah's day, sometimes connected with judgment and sometimes with blessing, the context of each passage showing its application. The subject generally may be divided into:

1. *The days of the Law and the Prophets*, which extended from the giving of the law until the coming of the Messiah.

“At the end of these days [God] has spoken to us in [His] Son,” as Hebrews 1:2 should read. This introduced Messiah’s Day. But He was rejected and His reign postponed.

2. In the meantime *the Day of Grace* supervenes, during which the church is being called out. The Lord Jesus wrought out redemption, ascended to heaven, and sent down the Holy Spirit. Of this time He said “In that day ye shall know that I am in My Father, and ye in Me, and I in you” (John 14:20: Compare also John 16:23, 26). The present period is referred to as *man’s day* (1 Cor. 4:3, margin). These are also “the last days” in which scoffers would come (2 Pet. 3:3; Jude 18).

3. *Messiah’s Day*, when He returns in judgment and then to reign. “The day is at hand” (Rom. 13:12; Heb. 10:25). “The day shall declare it” (1 Cor. 3:13). It is also called “the last day” (John 6:39-54; John 11:24; John 12:48). And it is called “the great day.” Elijah will come before the great and dreadful day of the Lord (Mal. 4:5). The kings of the earth will be gathered to the battle of that great day of God Almighty (Rev. 16:14). It is also called “the day of Christ” and “the day of Jesus Christ” (Phil. 1:6, 10; Phil. 2:16; compare 1 Cor. 1:8; 2 Cor. 1:14).

Day of the Lord

This cannot be separated from Messiah’s day. It is often characterized by judgment: “A day of darkness and of gloominess, a day of clouds and of thick darkness... the day of the Lord is great and very terrible” (Joel 2:2, 11, 31; Mal. 4:1). “The day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety; then sudden destruction cometh upon them” (1 Thess. 5:2-3). “The day of the Lord will come as a thief in the night; in

the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Pet. 3:10). This scene is followed by “THE DAY OF GOD” in 2 Peter 3:12, which ushers in the new heavens and the new earth.

It is important to keep the “day” quite distinct from the coming of the Lord to fetch His saints; for many have misapplied the term, and it has been constantly asserted that the Second Epistle to the Thessalonians was written to show the saints that it was wrong to be expecting the return of the Lord; whereas the fact is they thought the *day of the Lord* had come (though the First Epistle keeps the two things quite distinct (compare 1 Thess. 4:13-18 with 1 Thess. 5:1-4), and *this* could not come until Antichrist was revealed. There will be judgments before the millennium, and there will be judgments after the millennium, so that we may regard the Day of the Lord as extending through the millennium: it will be “the Lord’s” day in contrast to “man’s” day.

Day Star (Φωσφόρος)

The word is from θῶς and θέρω, “to bring light” (2 Pet. 1:19). Prophecy is a light in this dark world respecting things here and judgment. But, in contrast to judgment, the dawn and the day star are a better hope, not seen by those who appear only when the sun is risen, but for saints who look for Christ before He appears.

Daysman

The word signifies “mediator,” or “umpire,” as in the margin; one “that might lay his hand upon us both” (Job 9:33), as the Lord Jesus is mediator between God and men.

Dayspring (ἀνατολή)

The word is from “to arise up” (Luke 1:78). It is elsewhere translated “east” because it is in the east that the sun rises. Christ is here compared to the spring of day from on high, as the true heavenly light, “to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”

Deacon (Διάκονος)

This name is generally applied to the seven who were chosen to superintend the distribution of the funds of the church in Acts 6:3; but they are not there called deacons, and though the name may be applicable to them, yet it cannot be restricted to such service. The term applies to any service not otherwise specified. The Greek word is more often translated “minister” and “servant” than “deacon.” It twice refers to Christ (Rom. 15:8; Gal. 2:17); also to Paul and others (Col. 1:7,23,25); to magistrates (Rom. 13:4); and even to Satan’s emissaries (2 Cor. 11:15). The Epistle to the Philippians was addressed to the saints and to the “bishops and deacons,” or overseers and servants. In 1 Timothy 3:8-13 the moral qualifications of the deacon or minister are given, but what his work was is not specified; it is evident that they carried out their service officially. The service of deacon must not be confounded with “gift.”

Phebe was DEACONESS of the assembly in Cenchrea (Rom. 16:1).

Dead Sea

See SALT SEA.

Death

This is referred to in scripture under various aspects.

1. The general appointment for sinful man—the death of the body by the separation of the soul from it (Heb. 9:27; Rom. 5:14; Rom. 6:23).

2. The spiritual condition of fallen man, “dead in trespasses and sins” (Eph. 2:1,5; Rom. 7:24).

3. Death personified as a power of Satan: the last enemy to be destroyed (1 Cor. 15:26; Rev. 20:13-14).

4. THE SECOND DEATH: eternal punishment (Rev. 2:11; Rev. 20:14; Rev. 21:8).

Debir

1. Amorite king of Eglon, slain by Joshua (Josh. 10:3, 23, 26).

2. City in the highlands of Judah near Hebron. It was one of the cities of the Amorites that was destroyed and its king slain. Joshua as the leader of Israel is represented as taking it, but in Judges we find that it was actually taken by Othniel, to whom Caleb gave his daughter Achsah in marriage for its capture. It was eventually given to the priests. Its former name was KIRJATH-SEPHER or KIRJATH-SANNAH (Josh. 10:38, 39; Josh. 11:21; Josh. 12:13; Josh. 15:7, 15, 49; Josh. 21:15; Judg. 1:11-12;

1 Chron. 6:58). Identified with *edh Dhaheriyeh*, 31° 25' N, 34° 58' E.

3. Place on the north boundary of Judah, near the valley of Achor (Josh. 15:7). Identified by some with *Thoghret ed Debr*, 31° 49' N, 35° 21' E.

4. Place on the boundary of Gad, mentioned after Mahanaim (Josh. 13:26).

Deborah

1. Rebekah's nurse: she accompanied her mistress when she left Padan-aram and remained with her till her death; she was buried under the "oak of weeping" (Gen. 24:59; Gen. 35:8).

2. Wife of Lapidoth: she became a "mother in Israel," and was a prophetess and "judged Israel"; it was she who incited Barak to attack Jabin, who had oppressed Israel twenty years. This led to the defeat of their enemies, the death of Sisera, by the hand of Jael, and the destruction of Jabin. A remarkable song of triumph by Deborah over the enemies of God followed the victory (Judg. 4-5). Deborah is a beautiful instance of how, under God, the faith of a single person may be the means of arousing those under deep depression into activity and thence to victory.

Decalogue

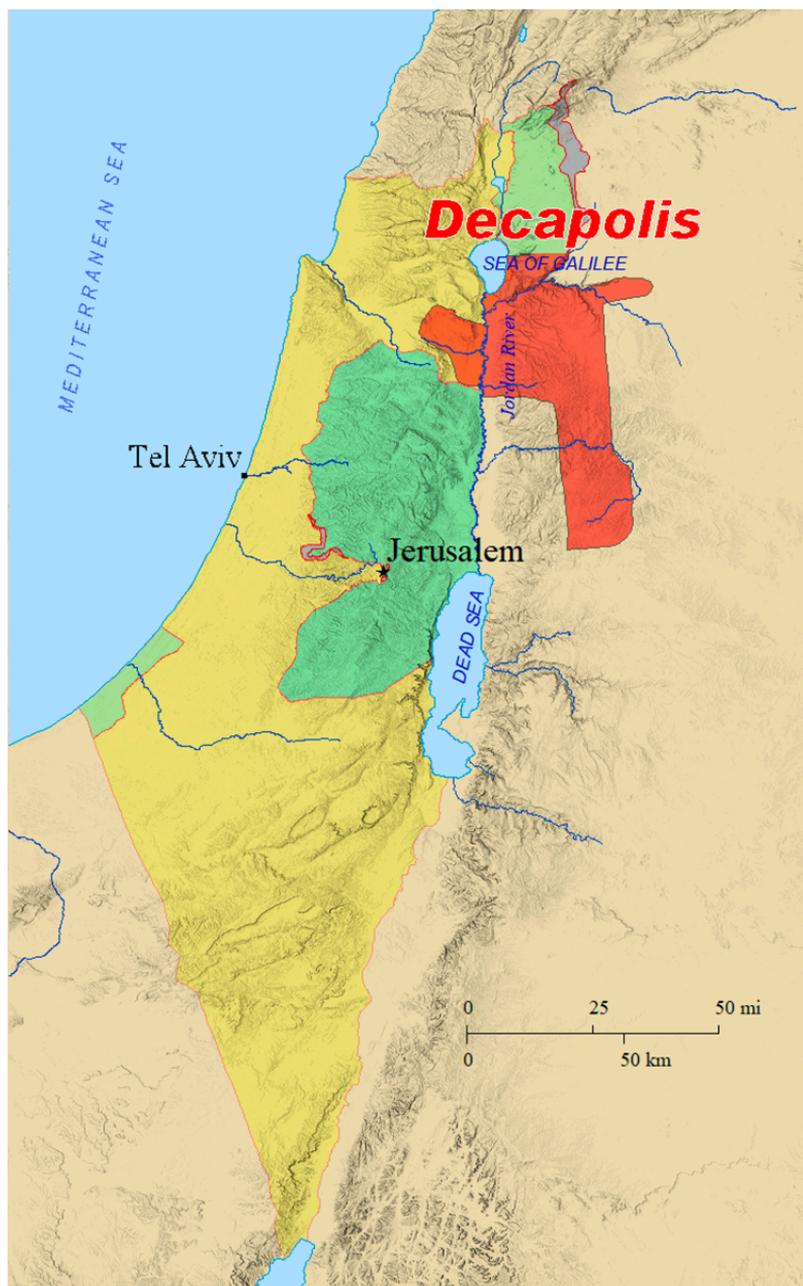
See COMMANDMENTS, THE TEN.

Decapolis

A district embracing ten cities (as its name implies). After the conquest of Palestine by the Romans these cities were rebuilt and partly colonized, having peculiar

privileges. Historians are not quite agreed as to which were the ten cities, but they are now generally held to have been Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, Raphana, and Scythopolis. All were on the east of the Jordan except Scythopolis: but the name Decapolis seems to have been used for a district on the west of the Jordan as well as on the east (Matt. 4:25; Mark 5:20; Mark 7:31). It was to Pella that the Christians fled just before the destruction of Jerusalem.

Decapolis



Dedan

1. Son of Raamah, son of Cush. His descendants are supposed to have located themselves on the Persian Gulf (Gen. 10:7; 1 Chron. 1:9).

2. Descendant of Abraham and Keturah, probably inhabiting the borders of Idumma (Gen. 25:3; 1 Chron. 1:32).

3. District mentioned in Jeremiah 25:23; Jeremiah 49:8 and Ezekiel 25:13. It is more than once in these prophecies associated with Edom, so that it was probably connected with the descendants of Abraham.

4. In Ezekiel 27:15,20; Ezekiel 38:13 apparently another place of the same name is referred to, which probably alludes to the district where the descendants of Cush settled.

Dedanim

People mentioned in the “burden upon Arabia” (Isa. 21:13). They were probably the descendants of Dedan the Cushite.

Dedication, Feast of

An annual Feast to celebrate the dedication of the Temple by Judas Maccabeus after it had been polluted by Antiochus Epiphanes (B.C. 165) (John 10:22). It commenced on the 25th of the month Chisleu, and lasted eight days. The dedication of the Temple under Ezra was on the 3rd of Adar (Ezra 6:15-16); but this was not made an annual feast. The dedication of the Temple under Solomon was at the Feast of Tabernacles (1 Kings 8:2; 2 Chron. 5:3).

Deep, the (ἄβυσσος)

In Romans 10:7 “the deep” probably refers to the deep sea, for in Deuteronomy 30:13 (from whence the quotation is made) it is “Who shall go over the sea for us?” and the sea is called “the deep” elsewhere, as Isaiah 51:10; Isaiah 63:13. In Luke 8:31 “the deep” refers to the abyss where evil spirits are confined. It is probably the place where the fallen angels are reserved in chains of darkness (2 Pet. 2:4), where the reference is to *tartarus*, not *gehenna*. See BOTTOMLESS PIT.

Deer

See FALLOW DEER.

Degrees, Songs of

This is the title given to fifteen Psalms, 120-134. The word is *maalab*, and signifies “going up, ascent,” and is translated, “stairs, steps, going up.” These Psalms have been grouped together: four are by David, one by Solomon, and the rest are without a name. Scripture does not specify any particular occasion on which they were used. The principal thought in the title being “a going up” it has been suggested that as all males had to go up to Jerusalem three times in the year, these may be the songs they sang on their way. The return from captivity under Ezra and Nehemiah is also called “a going up,” and these Psalms may have been used on that occasion. The Syriac Version heads them “Songs of ascent from Babylon.” On a still future return to the land the Spirit of God may lead to a similar use of these

Songs of Degrees. They represent Israel as in the land, but all opposition not as yet removed.

Dehavites

Heathen colonists placed in Samaria on the captivity of the ten tribes (Ezra 4:9). Perhaps the same as the *Dabi* spoken of by Herodotus, from the east of the Caspian Sea.

Dekar

Father of one of Solomon's commissariat officers (1 Kings 4:9).

Delaiah

1. Leader of one of the courses of priests (1 Chron. 24:18).

2. Founder of a family whose genealogy was lost (Ezra 2:60; Neh. 7:62).

3. Father of Shemaiah who sought to dishearten Nehemiah (Neh. 6:10).

4. Son of Shemaiah and prince at the court of Jehoiakim (Jer. 36:12,25).

Delectable Things

Desirable things, as in the margin (Isa. 44:9).

Delicates

Dainties (Jer. 51:34).

Deliciously, to Live

To live luxuriously (Rev. 18:7, 9).

Delilah

A Philistine harlot, of the valley of Sorek, loved by Samson. She, being bribed by the Philistines, teased Samson till he told her wherein his great strength lay (Judg. 16:4-18). By the great reward offered her—5,500 “shekels”—it appears probable that she was a political courtesan. We wonder at the folly of Samson, for he had ample proofs of her design; but, alas, being away from God, the light had become darkness, and how great that darkness! The “lap of Delilah” should be a signal warning to all.

Deliverance

See LIBERTY.

Deluge

See FLOOD

Demas

Fellow-laborer with Paul at Rome (Col. 4:14; Philem. 1:24); of whom Paul had to write some five years later, “Demas hath forsaken me, having loved this present world, and is departed to Thessalonica” (2 Tim. 4:10). This may signify, not that he had apostatized, but that he had fallen from Paul’s line of things through love of this present age.

Demetrius

1. Silversmith of Ephesus, who made silver shrines of the temple. Fearing that the preaching of Paul against idolatry would lessen the gains of himself and others, he raised an uproar (Acts 19:24,38).

2. A convert who was borne witness to by all, and by the truth itself (3 John 1:12).

Demon (Δαιμόνιον, Δαίμων)

It is to be regretted that the translators of the AV did not use the word “demon” where these words occur instead of “devil,” for which there is another Greek word, δίαβολος, signifying “accuser.” This latter word is used only in the singular, referring to *the* devil—Satan; but there are many demons. Philosophers spoke of demons quite differently from the way they are represented in scripture. Thus Plato says, “Every demon is a middle being between God and the mortal. God is not approached immediately by man, but all the commerce and intercourse between gods and men is performed by the mediation of demons.” This was a device of Satan, that God could be worshipped through the agency of demons or demi-gods. In a similar way the Roman Catholics pray to the Virgin and the saints to intercede for them. Scripture makes it plain that the demons were evil spirits (compare Rev. 16:13-14).

Scripture also shows that idolatry was essentially demon-worship, the idol itself being nothing. “They sacrificed unto demons (*shed*), not unto God” (Deut. 32:17; 1 Cor. 10:19-20); “they shall no more offer their sacrifices unto demons (*sair*)” (Lev. 17:7; Rev. 9:20). Jeroboam had fallen so low as to have ordained priests for the demons (*sair*) and for the calves which he had made (2 Chron. 11:15); and some had “sacrificed their sons and their daughters unto demons

(*shed*)”¹ (Psa. 106:37). The things worshipped may have been unseen objects, or they may have had some mystical representation, or may have been mere idols; but behind all these were real beings, evil, unclean spirits; so that it was morally impossible to have fellowship with the Lord Jesus and with these demons (1 Cor. 10:19-21).

The evil spirits that possessed so many persons when the Lord was on earth were demons, and from the instances given we learn much respecting them. The Pharisees said that the Lord cast out demons by Beelzebub the prince of demons. The Lord interpreted this to mean “Satan casting out Satan”; by which we learn that the demons were the agents of Satan; and that Satan as a strong man had to be bound before his kingdom could be assailed (Matt. 12:24-29). The demons also were strong ones, by the way they handled those they possessed, and by one overcoming seven men and making them flee out of the house naked and wounded (Acts 19:16). We know also that they were intelligent beings; for they knew the Lord Jesus and bowed at once to His authority. They also knew that punishment awaited them: for some asked if the Lord had come to torment them before the time (Matt. 8:29).

It must not be supposed that demon-agency has ceased: the exhortation is, “Believe not every spirit, but try the spirits whether they are of God: because many false

1 The Hebrew word *shed*, though traced from the word “lord,” properly signifies “a destroyer, extirpator, a violent one; hence metaphorically a mischievous demon” (Fürst). It occurs only in the above two passages. *Sair* signifies “rough, hairy,” and specially a he-goat: hence “a goat-shaped deity, which was idolatrously worshipped...It was believed that such hostile beings inhabited the deserts and woods (Isa. 13:21; Isa. 34:14), and that they must be appeased by divine worship” (Fürst).

prophets are gone out into the world” (1 John 4:1). With this agrees the declaration that “in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons” (1 Tim. 4:1). Spiritualists and Theosophists carry on intercourse with such, and are taught by them. In a future day also, when God will be pouring out His judgments on the earth, men will not repent, but will worship demons and all sorts of idols (Rev. 9:20). The spirits of demons also, by working miracles, will gather the kings of the earth together to the battle of that great day of Almighty God (Rev. 16:14). And mystical Babylon will become “the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (Rev. 18:2). The world and the professing church are evidently ripening for these things; and some, under the plea of investigating phenomena, are unconsciously having to do with the wicked spirits themselves!

Demoniacs

This word is used to describe men who were possessed by demons, as revealed in scripture. In the New Testament those “possessed” by demons were certainly under the control of the demons, even to casting them into the fire and into the water.

It has been argued that the persons said to be possessed were really lunatics, who imagined they were possessed; and to meet that fancy the Lord spoke to the supposed spirit and told it to come out! But this is simply an effort to deny the power of Satan and his emissaries over man, and also God’s power in the miracles. The Lord spoke of the casting out of demons when he was not speaking *to* those possessed. The demons also knew the Lord to be the

Son of God, answered Him, asked permission to go into the herd of swine, and feared he had come to punish them before the time. Those who were lunatics are mentioned along with, and as different from, those possessed with demons (Matt. 4:24). It is true that the father of a lad who was possessed by a demon called him a lunatic, and said the disciples could not cure him, in Matthew 17:14-16; but in Mark 9:17 he said his son had a dumb spirit, and in Luke 9:39 "a spirit taketh him." It was clearly a case of possession: the Lord rebuked the demon, and it departed from him.

In all cases the relief was experienced immediately when the demon was expelled; the words used are too explicit to mean aught else than that the persons were possessed, and that the wicked spirits were cast out. The case of Judas Iscariot was somewhat different, inasmuch as it was Satan himself that entered into that wretched man (Luke 22:3). Here it was more than the mere question of power over man, it was the Adversary standing up against Christ.

Besides the permanent possession of men, there was the unclean spirit of lying prophecy. In the Old Testament we have a remarkable instance of a spirit influencing 400 prophets. Ahab was to be enticed to go to war, and a spirit said he would accomplish it. He would go out and be a lying spirit in the mouth of all his prophets. "Now therefore," said Micaiah, "behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee" (2 Chron. 18:20-22). We do not know the nature of this spirit, nor how he influenced the prophets.

Denarius

See WEIGHTS AND MEASURES.

Deputy

In the Old Testament governor of a district (1 Kings 22:47; Esther 8:9; Esther 9:3). In the New Testament proconsul, one who acted as governor of a Roman province with consular power (Acts 13:7-8,12; Acts 18:12; Acts 19:38).

Derbe

City of Lycaonia, in Asia Minor, visited by Paul and Barnabas (Acts 14:6, 20; Acts 16:1; Acts 20:4). It is twice mentioned with Lystra, and is placed on the maps to the east of that city. It has recently been identified with *Ambarrarasi*, west of *Eregli*.



Descry, to

To search, to spy out (Judg. 1:23).

Desert

See WILDERNESS.

Destruction

There are some thirty Hebrew and four Greek words translated “destruction,” with various shades of meaning, some being applied to loss or devastation experienced in this life, and others to future and eternal destruction. There is no thought in scripture of annihilation in any of the passages, and even in material things it is agreed that there is no such thing as annihilation. In some passages destruction is spoken of as a place or a state of existence, thus “Hell and destruction are before the Lord”; “Hell and destruction are never full” (Prov. 15:11; Prov. 27:20). “Everlasting destruction” is “everlasting punishment” (compare Matt. 25:46 with 2 Thess. 1:9).

Deuel

Father of Eliasaph, “prince” of Gad (Num. 1:14; Num. 7:42, 47; Num. 10:20). In Numbers 2:14 he is called REUEL. This is plainly an instance where the letter ד (D) has been mistaken for the letter ר (R).

Deuteronomy, Book of

The name signifies “The Second Law,” but this does not properly describe it, as the ten commandments and Jehovah’s name and His covenant made in Horeb are the

basis of its instructions. Neither does "Repetition of the Law" give the right thought, because some parts of this book were not given before. It rehearses God's covenant, relationship with Israel under new circumstances: they had come to the border of the promised land, and were just about to enter into its possession, not on the ground of faithfulness to the law, but according to the covenant made with the fathers (Deut. 9:4-5). Some things are added which could have had no application in the wilderness, even referring to their having a king.

The style of the book is different from those preceding it: a vast typical system is portrayed in the three preceding books, while in this the Spirit of God is occupied with the actual circumstances connected with their possession of the land of promise. Nearly all of Deuteronomy is what Moses rehearsed in the hearing of the people. Thus, "Moses began to declare this law" (Deut. 1:5). He called all Israel, and said unto them, "Hear, O Israel, the statutes and judgments" (Deut. 5:1). The book may be otherwise divided into three parts, thus: Deuteronomy 1-11: Moses rehearses the way the Lord had led them, the covenant with them at Horeb, their disobedience, the resumption of God's relationship with them on the ground of Moses' mediation, and putting the law in the ark. Deuteronomy 12-29: various commandments are given with the results of obedience and disobedience fully stated. Deuteronomy 30-34: things to come, the song of Moses, and his blessing the tribes.

The fact is stated that from Horeb by the way of Mount Seir, unto Kadesh-barnea on the south border of the land, was only an eleven days' journey, yet it had occupied them, going backwards and forwards, nearly forty years. Moses

then reminded them of the burden and strife which fell on him consequent on their being so great a people, and of the system of government that had been appointed among them; also that it was themselves who were the instigators of sending the spies to search out the land. This appears to clash with Numbers 13:1-2, which says, "The Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan." The two passages show that the people proposed it; Moses consented (it pleased him well, he says here); and God commanded it. God's first message was, "Go up and possess it"; but the people hesitated, and said they would send the spies (Deut. 1:21-23). Their rebellion and their wanderings were the result.

Deuteronomy 2-3. Moses continues their history after the many days of their wilderness wanderings. They had been told not to meddle with the Edomites—the descendants of Isaac through Esau; nor with the Moabites and Ammonites, for they were the descendants of Lot. Sihon the Amorite had been subdued. This was after they had traveled round to the east of the Dead Sea. Deuteronomy 10-12 and 20-23 should be read as parentheses: they are valuable historical notes. Og king of Bashan had been conquered and his cities taken, a pledge of the full victory which the Lord would give over the nations of Canaan. The two tribes and a half had had their portion assigned on the east of the Jordan. Moses should see the land, but was not to go over the Jordan, and Joshua was to be his successor.

Deuteronomy 4. Moses calls them to hearken to the commands he had given them, that they might live and go in and possess the land. The people must take heed unto

themselves, that they make no similitude of Jehovah who had spoken to them, and so corrupt themselves.

Deuteronomy 5-6. The covenant at Horeb is rehearsed with exhortations to obedience, and the great truth pressed upon them of which they were the witnesses: "Jehovah our God is one Jehovah," to whom every affection should flow.

Deuteronomy 7-8. The people are warned against making any covenant with the people of the land; for they themselves were a holy people. God had chosen them for a special people above all upon the face of the earth. They are reminded of all God's goodness to them that they might not forget Him. He had humbled them and proved them, to do them good in their latter end.

Deuteronomy 9-11. Moses declares that God was not going to bring them into the land on account of their own righteousness or uprightness of heart; but because He would fulfill His promises to Abraham, Isaac, and Jacob. Moses plainly tells them "Ye have been rebellious against the Lord from the day that I knew you"; and he rehearses their failings, and God's goodness, and His securing His covenant in the ark.

Deuteronomy 12-13. The idolatrous altars and groves found in the land were to be destroyed. There was but *one* place to which all the sacrifices were to be brought, where Jehovah would put His name, and there *only* were the consecrated things to be eaten. They were *not* to inquire after the heathen gods, lest they should be ensnared thereby. Strong delusion is guarded against—if a prophet's sign came to pass, it might be to prove them. They must not follow such a one into idolatry, nor were they to spare the nearest relative who would lead them away from worshipping Jehovah their God.

Deuteronomy 14-19. Many of the laws which were given in the former part of the Pentateuch are rehearsed. If they would have a king, he must be the one whom God would choose, and the king's duties are detailed.

Deuteronomy 20. Instructions as to going to battle; what cities were to be spared, and what people were to be utterly destroyed.

Deuteronomy 21-25. Divers commandments are rehearsed before the people.

Deuteronomy 26. When they were brought into the land, and one came to worship, he was to confess "A Syrian ready to perish was my father." Then the goodness of God was to be confessed in the redemption from Egypt, and bringing into the promised land, and they were to rejoice in every good thing God had given them. Then grace should flow out to the fatherless and the widows. Obedience should follow, and all defilement be avoided. Blessing should be asked for all Israel.

Deuteronomy 27. The law was to be written on great stones, and set up on mount Ebal, where also an altar of whole stones was to be reared for both burnt offerings and peace offerings. Here, too, certain tribes were to stand to pronounce the curses which follow. Other tribes were to stand on mount Gerizim to bless. The blessings however are omitted, as in fact the people were under the curse, being under the law, as the apostle shows in the epistle to the Galatians when dealing with the principle of law.

Deuteronomy 28. The people being under the government of God, the consequences of obedience or disobedience are presented in blessings or cursings, the latter being realized in the subsequent history of the people.

Deuteronomy 29-30. The solemn fact is stated that, spite of all the signs and miracles they had seen, yet the Lord had not given eyes to see, nor ears to hear, nor a heart to understand (compare John 3:2-3). They all on that day stood before the Lord their God, and He made the covenant with them. Deuteronomy 30:15 expresses it in few words—it was “life and good, death and evil.” The secret purpose of God is referred to, and when all was ruined under law, the principle of righteousness by faith is introduced.

Deuteronomy 31-32. The law was to be read to the people every seven years. To Joshua the “charge” was committed to bring the people into the land. Moses taught the people a song. It is partly prophetic, for their future is foretold. God would provoke them to jealousy by the Gentiles, as in Romans 10:19; but would finally bless them. Moses longed to go over Jordan and see the land; but it was forbidden him because he had transgressed. (Dispensationally Moses represents the law and *that* could not bring them into the promised land.)

Deuteronomy 33. Moses blesses the twelve tribes. When Jacob blessed them in Genesis 49 it was rather their prophetic history in the then future; here it is more their relationship with God in His government over them for blessing, when they will sit down at His feet and hear His words. Simeon is omitted; his portion was in the extreme south-west, near the desert; we read very little of this tribe, as if they were lost in the land. The number twelve was made up by the two sons of Joseph; however, we find that Simeon is among the twelve tribes sealed in Revelation 7 and in the future division of the land (Ezek. 48:25).

Deuteronomy 34. The death of Moses is related and that God buried him in an unknown place, so his tomb could not be worshipped as a holy spot. There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

The Book of Deuteronomy is in a word characterized by exhortations to *obedience* by a people brought into God's land. It is often quoted in the New Testament and the Lord three times quoted from it when tempted of the devil. It is cited as written by Moses (Rom. 10:19; 1 Cor. 9:9). The scripture thus fully refutes those who seek to attribute it to some unknown writer of a later date. Of course the last chapter is an exception: it may have been added by Joshua.

Devil, the

See SATAN and DEMON.

Dew

Whatever may be said as to the source and cause of the dew, scripture shows that

1. It *descends*; it is called the dew "of heaven"; (Gen. 27:28, 39; Dan. 4:15-33); "the clouds drop down the dew" (Prov. 3:20).

2. It falls in the *night* (Num. 11:9; Job 29:19), and disappears when the sun arises in its strength (Ex. 16:14; Hos. 6:4; Hos. 13:3).

3. It is a *blessing*, a refreshment sent by God, and withheld for a punishment, or in discipline (Psa. 133:3; Isa. 26:19; Hag. 1:10; 1 Kings 17:1). In the summer the dew is very copious in Palestine, and aids greatly in the cultivation of the land. It is typical of the refreshment and

strengthening which God sends down upon His people during the night of the absence of their Lord. It will not be needed when the day breaks, and the Sun of righteousness arises with healing in His wings (Mal. 4:2).

Diadem

Imperial crown or crown of honor (Job 29:14; Isa. 28:5; Isa. 62:3; Ezek. 21:26). See CROWN.

Dial, Sun-Dial

Some contrivance, not definitely specified, by which the divisions of the day were ascertained by the shadow of some gnomon or pillar, caused by the sun falling upon a series of steps or degrees (2 Kings 20:8-11 and Isa. 38:8). Hezekiah asked that the shadow might go backward ten degrees, and this took place on the dial of Ahaz. The same thing may not have occurred elsewhere, as it was simply to strengthen the faith of Hezekiah, nor is it necessary to suppose that the motion of the earth was reversed. May not the phenomenon have been produced by a peculiar state of the atmosphere causing refraction of the light passing through it? In whatever way it was brought about, it was by the power of God. Apparently a report of it reached Babylon, and ambassadors from the princes were sent to inquire of the "wonder" that had occurred (2 Chron. 32:31).

Diamond

The Hebrew word in Exodus 28:18; Exodus 39:11 and Ezekiel 28:13, is *yahalom*. It occurs only in these places, and cannot be identified: it is generally held not to be what is now known as the diamond. In Jeremiah 17:1 the word

is *shamir*. This is translated “adamant” in Ezekiel 3:9. It is thought to be the corundum, a very hard stone, but being of different hues it has now various names.

Diana

This is the Latin name of one of the principal goddesses of the Greeks and Romans: the Greek name is *Artemis*. An image of her was said to have fallen from heaven, or to have been formed of wood or ebony which fell from the clouds. It was worshipped by all Asia. Her temple was at Ephesus, built of choice marble. A Roman coin in the British Museum bears a representation of the temple with the image of the goddess in the center (Acts 19:24-35). Though Ephesus was otherwise an enlightened city, it was dark as to religion, the excited people could shout for two hours “Great is Diana of the Ephesians.”

Diblain

Father of Gomer, Hosea’s “wife” (Hos. 1:3).

Diblath

In the Hebrew it is *Diblah* (Ezek. 6:14). Place in the north of Canaan, conjectured by some to be the same as RIBLAH, but only by supposing an error of the copyist, D (ד) being written for R (ר). Others identify it with *Dibl*, 33° 7' N, 35° 22' E.

Dibon

1. City on the east of the Jordan in Moab, afterward possessed by Gad; but near the time of the captivity it was again seized by Moab (Josh. 13:9, 17; Num.

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21:30; Num. 32:3, 34; Isa. 15:2; Jer. 48:18, 22).
Also called DIBON-GAD in Numbers 33:45-46.
Identified with *Dhiban*, 31° 30' N, 35° 45' E.

2. City inhabited on the return from exile (Neh. 11:25):
perhaps the same as DIMONAH. Not identified.



Dibon



Dibri

A Danite, whose daughter Shelomith had married an Egyptian (Lev. 24:11).

Didymus

See THOMAS.

Diklah

Son of Joktan of the family of Shem, whose descendants settled in Arabia (Gen. 10:27; 1 Chron. 1:21).

Dilean

Town in the lowlands of Judah (Josh. 15:38).

Dimnah

Levitical city of Zebulun (Josh. 21:35); but it is not mentioned in the cities of this tribe in Joshua 19:10-16, and in the Levitical cities of Zebulun in 1 Chronicles 6:77 the name of RIMMON occurs, which makes it appear probable that the two names refer to the same place.

Dimon, Waters of

Streams east of the Salt Sea (Isa. 15:9).

Dimonah

City in the south of Judah (Josh. 15:22): perhaps the same as DIBON, No. 2.

Dinah

Daughter of Jacob and Leah: defiled by Shechem, son of the chieftain Hamor, which led to the massacre of the Shechemites through the craftiness and cruelty of Simeon and Levi (Gen. 30:21; Gen. 34:1-26; Gen. 46:15).

Dinaites

Colonists placed by the Assyrians in the cities of Samaria (Ezra 4:9). They are not otherwise known.

Dinhabah

Capital city of Bela, son of Beor, king of Edom (Gen. 36:32; 1 Chron. 1:43).

Dinner

1. *aruchah*, “allowance.” Any meal of herbs where there is love is better than a stalled ox with hatred (Prov. 15:17).

2. *akal*, “to eat.” Joseph’s brethren were “to eat” with him at noon (Gen. 43:16).

3. ἄριστον, a meal taken in the morning (compare John 21:4,12,15); but late enough for friends to be invited (Luke 11:37-38). Used for a marriage feast in Matthew 22:2,4, perhaps as late as noon: it is distinguished from “supper” in Luke 14:12.

Dionysius

Member of the supreme court at Athens, converted under the preaching of Paul (Acts 17:34).

Diotrephes

One in the church, otherwise unknown, who loved to have the pre-eminence: he refused to receive certain brethren, and excommunicated others (3 John 1:9). Thus early was “clericalism” manifested in the church.

Discerning of Spirits

This was one of the gifts in the early church, needful for “testing the spirits,” because even then many false prophets had gone forth into the world (1 Cor. 12:10; 1 John 4:1-3). This gift was especially necessary at the time when the word of God was not fully written.

Disciple (Μαθητής)

This word signifies strictly “a learner” or “pupil.” The Pharisees had such, whom they taught to fast (Matt. 22:16; Mark 2:18). John the Baptist had disciples, who likewise fasted (Matt. 9:14; Luke 5:33; John 3:25). The Lord Jesus had His disciples: the apostles whom He chose to be with Him are called His “twelve disciples” (Matt. 11:1); but in other places the term is applied to all who followed the Lord, many of whom “went back and walked no more with him” (John 6:60-66). When great multitudes followed the Lord, He turned to them and bade them count the cost of really following Him. Such an one must hate (in comparison with Christ) all his natural relations and his own life also. He must take up his cross and follow Christ, and he must forsake all that he had, or he could not be His disciple (Luke 14:26-33). On another occasion Jesus said to the Jews that believed on Him, “If ye abide in my

word, ye are truly my disciples” (John 8:31). It was true association in heart with a rejected Christ (Matt. 10:24-25; John 15:8).

Discipline

The word occurs only in Job 36:10, but the Hebrew word, *musar*, is found elsewhere, and is often translated “instruction,” and at times “chastening” and “correction.” In Job it is God opening men’s ears for instruction or discipline. In the New Testament the word παιδεύω is translated both “to instruct” and “to chasten,” showing that it is God’s care over His saints for blessing. See CHASTENING. There is also discipline in the church. If one be overtaken in a fault the spiritual are called upon to restore such a one (Gal. 6:1). If there is sin, it may call for a REBUKE before all (1 Tim. 5:20). Some may need reproof (2 Tim. 4:2); and in other cases, as a last resort, discipline may call for “putting away.” See EXCOMMUNICATION. The end and purpose of all discipline is to restore the soul to communion with God and with His saints. Discipline should always be exercised in the “spirit of meekness,” each one considering himself lest he also be tempted (Gal. 6:1).

Diseases

There are four Hebrew words and four Greek words so translated, but, like the English word, they do not specify the nature of the complaint. God promised to Israel that if they would be obedient He would take away from them all sickness, and would put upon them none of the evil diseases of Egypt which they had known (Deut. 7:15). When the Lord was on earth He healed every sickness

and every disease among the people (Matt. 9:35). On the ground of obedience they failed to attain freedom from diseases, but their Messiah healed them all in grace. See the various names of the specific diseases, as FEVER.

Dishan

Youngest son of Seir the Horite (Gen. 36:21,28,30; 1 Chron. 1:38,42).

Dishon

1. Fifth son of Seir the Horite (Gen. 36:21, 26, 30; 1 Chron. 1:38, 41).

2. Son of Anah and grandson of Seir (Gen. 36:25; 1 Chron. 1:41).

Dispensation (Οἰκονομία)

This is literally “administration of a house,” an “economy,” and hence an ordered dealing with men by God in the varied administration of his ways at different times. In reviewing God’s administrations with man, we may notice the state of *innocence* in Eden, though it hardly partook of the character of a dispensation. One law was given to Adam and Eve, and obedience was required, the penalty being announced if they failed.

This was followed by the lengthy period of nearly 1600 years till the flood—a time of no ordered dealing of God with men, during which men corrupted their way, and the earth was filled with violence. Then the world was spoken to by God in the person of Noah, who was “a preacher of righteousness”; and their repentance was waited for in longsuffering mercy while the ark was preparing (1 Pet.

3:20; 2 Pet. 2:5). They repented not and the old world was destroyed. In the postdiluvian world government of man by his fellow was established by God, while a knowledge of God, as a God who judged evil, was spread abroad by the descendants of Noah; traditions of the Flood being found all over the earth. This was an additional testimony for God. Then followed the division of the earth into various nations and tribes, according to their families and tongues. Among these *ignorance* of God prevailed in spite of the testimony of God's power and divinity, and the admonition of conscience spoken of in Romans 1-2.

About 360 years after the deluge the Patriarchal Age was begun by the call of Abraham, a new and sovereign dealing of God; but this was confined to Abraham and his descendants.

The Dispensation of the *Law* followed, strictly the first publicly ordered system of God's dealing with men, and administered by angels. The oracles of God were given to a nation, the only nation in all the earth that God had known in this way (Amos 3:2). It was the dispensation of "Do this, and live and be blessed; disobey, and be cursed." This dispensation had three phases:

1. About 400 years under the Judges, when God would have been their king, but during which time everyone did that which was right in his own eyes.

2. 500 years as a kingdom under royalty. And

3. 600 years from the captivity to the coming of Christ. Connected with this was prophetic testimony: the law and the prophets were until John (Luke 16:16).

During this "Dispensation of Law" the Times of the Gentiles commenced in the political supremacy of Nebuchadnezzar, the head of gold and king of kings (Dan.

2:37-38). They still run their course, and will continue until the Lord Jesus commences His reign.

The Dispensation of *Grace and Truth* commenced, after the preaching of John, by the advent of Christ. During this economy the gospel is preached to every creature under heaven, and the calling out of the Church takes place, extending as a parenthesis, from the day of Pentecost to the rapture of the saints (Acts 2:1-4; 1 Thess. 4:13-18). Paul had a special "dispensation" committed to him by God, both as to the gospel and to fulfill the word of God by the doctrine of the church as the body of Christ (1 Cor. 9:17; Eph. 3:2-3; Col. 1:25-26).

The Dispensation of *the Reign of Christ* over the earth during the millennium. It is also called "the dispensation of the fullness of times" (Eph. 1:10; Rev. 20:1-6). See MILLENNIUM.

Under these varied administrations the goodness and faithfulness of God shine out, and the failure of man is everywhere made manifest.

Dispersion

The term applied to the nation of Israel as now scattered throughout the world (Esther 3:8; Jer. 25:34; Ezek. 36:19; John 7:35). It was to believers among them that the Epistles of James and 1 Peter were specially addressed.

Disposition of Angels (Διαταγὰς ἀγγέλων)

The ordered ministry of angels in connection with the dispensation of law (Acts 7:53; Compare Gal. 3:19).

Distaff

The staff that holds the bunch of flax or wool, which, with the spindle are implements of spinning by the hand (Prov. 31:19).

Distil, to

Used in scripture only with reference to the dew or rain which “drops” in minute particles (Deut. 32:2; Job 36:28).

Divination

The numerous references in scripture to the various forms of occult science, as it is now called, and the strong denunciations against the Israelites having anything to do with it, show that it was a dangerous reality, however much deception might at times have been associated with it. We read of it first in Genesis 41:8, when Pharaoh called for all the magicians, *chartummim*, of Egypt and the wise men, to interpret his dream. All their resources failing, God’s man in the prison was called forth to show the dream, and this proved the occasion of working out God’s purposes respecting Joseph. Doubtless the above class of men were eminent for their learning, as those were at the court of Babylon, over whom Daniel was made chief (Dan. 4:7,9).

Among those in Egypt there were some at least who were able to exercise powers beyond what they obtained by human learning. When Moses was endeavoring by means of signs to convince Pharaoh of the power of God, the magicians of Egypt were able to turn their rods into serpents, and to simulate the first two plagues with their enchantments (Ex. 7:22; Ex. 8:7). These plagues were

“turning the water into blood,” and “bringing up frogs upon the land.” This was beyond mere human power, and certainly the magicians did not work by the power of God; it must therefore have been by the power of Satan. We know not the nature of the enchantments used, the word is *lat*, and signifies “secret, magic arts.” Satan can suggest what incantations to employ, if man is willing, and can exercise his powers as far as permitted by God. After the first two plagues the power was stopped, and the magicians had to own, when lice were produced, “This is the finger of God.”

In Deuteronomy 18:10-11 there is a list of things bearing on our subject which were denounced by the Lord...

1. DIVINATION, *gesem*, “prediction.” A remarkable passage in Ezekiel 21:21-22 gives some instances of how the heathen divined. The king of Babylon had come to two roads, and wanting to know whether he should take the road to Rabbath or to Jerusalem, resorted to divination. First “he shook his arrows” (as it should be translated). Doubtless two or more arrows were marked each with the name of one of the cities, and shaken in the quiver, whichever arrow was taken by the right hand decided which road was to be taken. Jerusalem fell to the right hand. Perhaps the king was doubtful, so he consulted with images, *teraphim*; it is not known how these were used for divination (compare Zech. 10:2). The king still sought another guide: “he looked in the liver.” By certain set rules the intestines of a sacrifice were said to be propitious or the reverse. The king using *three* sets of prognostications shows that he had no great confidence in his divinations:

he may have been often deceived by them previously. How different from an answer from God vouchsafed to Israel!

Other means of divination are named, as, “divining by the cup” (Gen. 44:5, 15). This was practiced by the Egyptians and Persians and is thus described: small pieces of metal and stones, marked with signs, were thrown into the cup, and answers gathered from the marks as they fell. Sometimes the cup was filled with water, and, as the sun fell upon the water, images were seen or fancied on its surface. Another reference is “My people ask counsel at their stocks, and their staff declareth unto them” (Hos. 4:12). The Arabs used two rods, on one of which was written *God bids*, and on the other *God forbids*, these were shaken together, and the first that fell, or was drawn, was taken for the answer; or one rod was thrown up and the direction in which it pointed when it fell was the answer. It will be seen here that a “stock” or god was invoked that what the staff declared should be controlled by him. So in all divination, incantations were used, and the gods invoked to let the replies given be the most favorable. Behind all this we know there were demons who controlled the results given, so as to work out the purposes of Satan.

In the Acts we find a damsel possessed with a spirit of divination, or of Python. This was the prophetic oracle at Delphi, held to be the center and focus of Gentile divination. An evil spirit connected with that oracle possessed this young woman. The testimony of the evil spirit to the servants of the most high God is remarkable: it may have been compelled to speak thus when brought face to face with the power of God (as the demons owned Christ): but the apostle could not tolerate commendation from such a source—the spirit was cast out by a superior

power. Her soothsaying or divination was stopped, and her master lost the source of his evil gains (Acts 16:16-19).

2. OBSERVER OF TIMES, or, as others translate it, "a practicer of augury:" it may have included both. The Hebrew word is *anan*, which is also translated "enchanter, soothsayer, and sorcerer." An observer of times had his lucky and unlucky days, and nothing must be set on foot without the gods being consulted. We have an instance of this in Esther, when Haman wanted to find a lucky day on which his plans against the Jews should be carried out. They resorted to the lot, but doubtless invoked their god to give it success. Others practiced augury for the like purpose of ascertaining the will of their god. Thunder, lightning, observing the clouds, the flight of birds, or the appearance of certain birds, answered their questions.

3. ENCHANTER, *nachash*, "a whisperer." This seems to refer to the songs sung or charms muttered as a preliminary to obtaining a response from the spirits they wished to consult. It was one of the things that Manasseh resorted to (2 Kings 21:6).

4. WITCH or SORCERER. The Hebrew word is *kashaph*, and refers to the practice of magical arts, with the intent to injure man or beast, or to pervert the mind; to bewitch. It may be that they had no power to injure another unless that person, out of curiosity or friendship, was a willing listener to the incantations used. Manasseh practiced also this wickedness (2 Chron. 33:6). Nineveh is compared to a well-favored harlot, the mistress of witchcrafts (Nah. 3:4). The woman at Endor is usually called a witch.

5. CHARMER, from *chabar*, "to join together, to fascinate." It is associated with another word, *lachash*, "to

speak in a soft gentle manner,” and then is applied to the charming of serpents (Psa. 58:5). In like manner man is deceived and disarmed of his aversion to intercourse with evil spirits until he finds himself under their sway. In Isaiah 19:3 another word, *ittim*, is translated “charmer” with a similar meaning, as giving a gentle sound in the incantations of the sorcerers.

6. CONSULTEE WITH FAMILIAR SPIRITS. The Hebrew word is *ob*, which signifies “a leathern bottle or skin,” and is supposed to imply that the persons alluded to were professedly inflated with a spirit. It occurs sixteen times and is translated in all the places as above. As an example of the meaning of this word we have the woman at Endor whom Saul consulted: she is said to have had a familiar spirit. Saul at once said to the woman, “Bring me him up whom I shall name unto thee.” The woman, as soon as her life was secured by an oath, replied, “Whom shall I bring up unto thee?” Apparently it was her profession to call up departed spirits, but on this occasion she recognized the work of a superior power, for when she saw Samuel she cried with a loud voice. Samuel told Saul that he and his sons on the morrow would be with him. Whether having the power to call up departed spirits is always implied in the above word is not known. A remarkable thing, in connection with those who have a familiar spirit, is that

apparently there is a voice heard “out of the ground” (Isa. 29:4).²

7. WIZARD, from *yiddeoni*, “a knowing, wise one.” The only thing said in scripture concerning such is that they “chirp and mutter” (Isa. 8:19). This was doubtless a part of their incantations, used to bewilder those who came for advice, and needful perhaps to arouse to action the spirit they wished to consult. The counsel may have been good at times in order the more effectually to draw the deluded ones under the influence of the evil spirits.

8. NECROMANCER, from *darash methim*, “to consult the dead.” This occurs only in Deuteronomy 18:11, though the same is implied in Isaiah 8:19: Should the living go to the dead? should they not seek unto their God? And in Psalm 106:28 we read of some who “ate the sacrifices of the dead,” which may have been a preliminary to consulting them. The above is the list given in Deuteronomy 18:10-11; a few still demand attention.

9. ASTROLOGERS, *habar shamaym*, “dividers of the heavens” for astrological purposes (Isa. 47:13). The word for “astrologers” throughout Daniel is a different word, *ashshaph*, and does not imply any connection with the heavens, but is rather “sorcerers” or “enchanters,” as we read with reference to Babylon in Isaiah 47:9,12,

2 It has been doubted by many whether it was really Samuel that arose, because of his being God’s prophet. The woman had reckoned that her familiar demon would personate as usual: hence her fear when God allowed Samuel’s spirit in this special instance to appear. Of course Satan can do nothing without God’s permission, but it must be remembered that it is Satan that had the power of death (Heb. 2:14); and both Hades and Death, as powers of Satan, will eventually be cast into the lake of fire (Rev. 20:14).

where a multitude of sorceries and great abundance of enchantments are spoken of. Along with the Babylonish astrologers in Isaiah 47:13 are associated STAR-GAZERS, who may have prognosticated events from the altered positions of the planets in respect to the stars. To this is added MONTHLY PROGNOSTICATORS, who probably drew their deductions from the moon. Connected with Babylon is also the word SOOTHSAYER, *gezar*, “to divide, determine fate or destiny” by any pretended means of predicting events.

In the New Testament, besides the case referred to of the damsel possessed by a spirit of Python, we read of others, such as Simon who used sorcery and bewitched the people of Samaria for a long time (Acts 8:9-11); and Elymas the sorcerer, a Jew who was met with in Cyprus, who perverted the right ways of the Lord (Acts 13:6,8). These used magical arts (called “curious arts” in Acts 19:19) and bewitched the people. Another Greek word is used for sorceries in the Revelation, *θαρμακεία*, which refers to drugs, “to stupefy with drugs,” and then for any system of sorcery by incantations (Rev. 9:21; Rev. 18:23; compare Rev. 21:8; Rev. 22:15). Sorcery is classed with the grossest of sins, and is also applied to the professing church in mystical Babylon. The same word is translated “witchcraft” in Galatians 5:20.

The above is a brief glance at the subtle power of Satan in the unseen world, by which he deludes mankind, at least where man is the willing victim. Is it not clear that divination should not be confounded with mere jugglery? However much that may be associated with it, the real power of Satan is behind it. Some sorcerers converted in modern times in various parts of the earth have confessed

that they were controlled by a power beyond their own; but that it ceased entirely on their believing and confessing Christ. It is important to see that this power is of Satan, because of the great increase in the present day of attempting to have intercourse with the spirits of the dead, to which even Christians may be, and indeed have been, drawn out of mere curiosity. "Let no man beguile you of your reward...intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. 2:18).

Divine

In 2 Peter 1:3-4, the word is θεῖος, "of or pertaining to God." His divine power hath given us all things that pertain to life and godliness; also, through the communication of exceeding great and precious promises, believers become partakers of the divine nature. In Hebrews 9:1 the word is λατρεία, "ordinances of service" (the word "divine" is better left out, though it was God who gave the Old Testament ritual). The same word is translated "service" in John 16:2; Romans 9:4 and Romans 12:1.

Divorce

This was explained by the Lord. Moses had suffered a man to put away his wife for any cause, as we see in Deuteronomy 24:1,3; but the Lord maintained God's original ordinance that what God had joined together, man had no right to put asunder, therefore a man must not put away his wife except for fornication, when she herself had broken the bond (Matt. 5:31-32; Mark 19:3-9). A BILL OF DIVORCEMENT must be given to the woman, the

drawing up of which, and having it witnessed, was some little check upon a man's hasty temper.

Divorce is used symbolically to express God's action in putting away Israel, who had been grossly unfaithful, and giving her a bill of divorcement (Isa. 50:1; Jer. 3:8).

Dizahab

Place in the wilderness near where Moses rehearsed the law (Deut. 1:1). Identified with *Dahab* on the west shore of the Gulf of Akaba, about 28° 30' N, 34° 29' E.

Doctors

Literally Teachers: otherwise called DOCTORS OR TEACHERS OF THE LAW. Those who devoted themselves to the study and teaching of the Jewish law (Luke 2:46; Luke 5:17; Acts 5:34).

Dodai

An Ahohite, one of David's captains (1 Chron. 27:4).

Dodanim

Descendants of Javan, son of Japheth (Gen. 10:4; 1 Chron. 1:7). In the margin the name is RODANIM, which has some manuscript authority.

Dodavah

Father of Eliezer who prophesied against Jehoshaphat (2 Chron. 20:37).

Dodo

1. Grandfather of Tola, a judge, of the tribe of Issachar (Judg. 10:1).
2. An Ahohite, father of Eleazar, one of David's three mighty men (2 Sam. 23:9; 1 Chron. 11:12).
3. Father of Elhanan, one of David's mighty men (2 Sam. 23:24; 1 Chron. 11:26).

Doeg

Chief of Saul's herdmen, an Edomite, who informed Saul of David's being aided by Ahimelech, and who afterward slew the latter and his house—85 priests (1 Sam. 21:7; 1 Sam. 22:9-22; Psa. 52 title). We have no information as to how such a man could have been "detained before the Lord." He may have been a proselyte and had some vow upon him.

Dog

Constantly referred to in scripture as an unclean and debased animal: hence the unclean Gentiles or heathen are compared to dogs (Psa. 22:16; Psa. 59:6,14). The price of a dog was forbidden to be put into the Lord's treasury, it was an abomination (Deut. 23:18). Hazael, a heathen, said, "Is thy servant a dog?" and the most offensive epithet was to call a man a dead dog. They were, and are, the scavengers of Eastern cities. All refuse is thrown into the streets and the dogs eat it. It was the dogs who ate the body of Jezebel, and licked up the blood of Naboth and of Ahab. In the New Testament it is the same: "without are dogs," "beware of dogs," used symbolically of those cut

off and of the unclean: they return to their vomit again. The only apparent exception to the above is when the Lord compared the Syrophenician woman to a dog, and she said, "Yet the dogs eat of the crumbs which fall from their masters' table." In these passages the diminutive of the word is used, implying "little dogs, or puppies," and these are often kept in houses until they grow up. But this does not remove the contempt implied in the term (Matt. 15:27). Wyclif translated "houndis" and "litol whelpis" in Mark 7:27- 28.

Door

Besides the common use of the door as the means of entrance into a house, and of enclosing those within when shut, it is used in scripture symbolically for the way of entrance into blessing. The Lord said, "I am the door: by me if any man enter in, he shall be saved." Salvation is only by Him. He also said that as the true Shepherd He entered into the sheepfold by the door, that is, though Son of God, He entered as obedient by God's appointed means, being circumcised, presented in the temple, and baptized (John 10:1-9). God opened "the door of faith" to the Gentiles by Paul and Barnabas (Acts 14:27). Opportunities for service are called opened doors (1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3; Rev. 3:8).

When the church is represented as in a Laodicean state the Lord is outside knocking for admission at the door of the assembly, so that the individual may hear, with a promise of blessing to those who open to Him (Rev. 3:20).

Doors in the East are usually made of wood; but in the deserted cities of Bashan doors are found cut out of stone,

with a projection top and bottom which served as pivots on which the door turned.

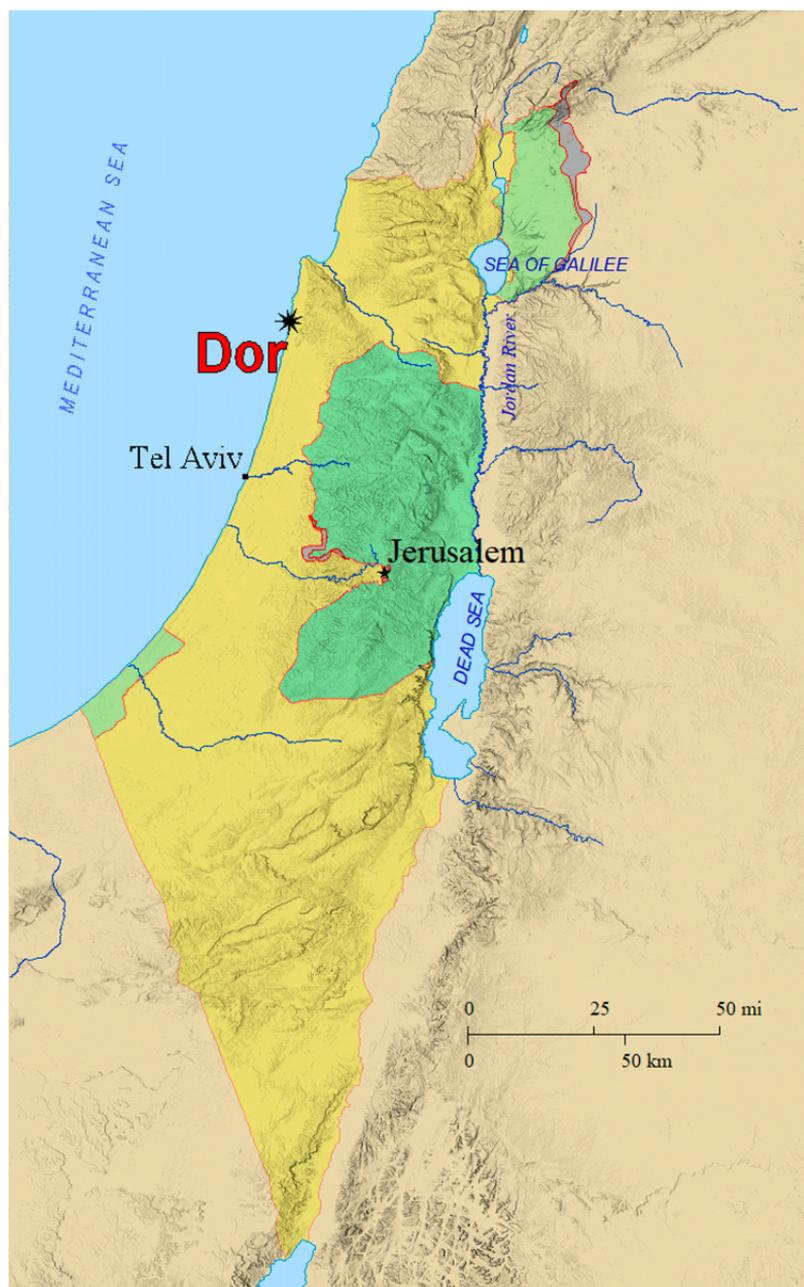
Dophkah

One of the stations of Israel (Num. 33:12-13).



Dor

Ancient royal city of Canaan, on the most southern border of the coast of Phenicia. Its king was slain, but Manasseh could not drive out its inhabitants. It was tributary to David and Solomon (Josh. 11:2; Josh. 12:23; Josh. 17:11; Judg. 1:27; 1 Kings 4:11; 1 Chron. 7:29). Identified with *Tantura*, 32° 37' N, 34° 55' E.



Dorcas

See TABITHA.

Dothan

City of Manasseh, west of the Jordan (Gen. 37:17; 2 Kings 6:13). Identified with *Tell Dothan*, 32° 25' N, 35° 14' E.

Dothan



Dove (Yonah, Περιστερά)

The well-known bird of the pigeon tribe, of which there are many species. These words are translated both “dove” and “pigeon.” For the turtle-dove the words *tor*, *τρυγών*, are used, names supposed to be derived from the note of the bird. Pigeons are very common in Palestine, and if any persons were too poor to buy a pair for an offering the young could easily be caught in the holes of the rocks: thus God graciously ordered it that the poorest could obtain what was needed.

There are four species of doves that inhabit Palestine: of these the most abundant is the Rock Pigeon, or Blue Rock Dove, the *Columba livia*. They shun the habitation of man, and live in holes in the rocks. There are three species of turtle doves known in Palestine, which are both wild and domesticated. Some may often be seen in Jerusalem. The most abundant of these is perhaps the *Turtur auritus*.

The dove is commonly taken as the emblem of *peace*: the Holy Spirit descended on the Lord “like a dove,” answering to “on earth peace, good will toward men.” It is also an emblem of harmlessness: “wise as serpents, harmless as doves” (Matt. 10:16). In the Song of Solomon the bridegroom three times calls the bride “my dove,” and says she has “doves’ eyes”; she also says the latter of him (Song of Sol. 1:15; Song of Sol. 2:14; Song of Sol. 4:1; Song of Sol. 5:2,12; Song of Sol. 6:9). Loving gentleness characterizes the dove.

Dove’s Dung

Some take this in 2 Kings 6:25 to represent a kind of herb; we have plants similarly named, as cowslip, hart’s-

tongue, and the Arabs have a herb they call “sparrows’ dung.”

Dowry

The sum paid by a man to the relatives of the woman who becomes his wife (Gen. 34:12; Ex. 22:16-17; 1 Sam. 18:25; Compare Hos. 3:2). Leah, on having her sixth son, piously said, “God hath endued me with a good dowry” (Gen. 30:20). The dowry which Jacob gave for his wives was seven years’ service for each (Gen. 29:18,27).

Draft-House

Place for refuse (2 Kings 10:27).

Drag

Fishing net (Hab. 1:15-16): margin, flue-net.

Dragon (Tannin, Δράκων)

It may signify any great serpent or sea monster, symbolical of a huge destructive creature. Nations doomed to destruction and desolation, including Jerusalem, are said to become habitations of dragons (Isa. 34:13; Isa. 35:7; Jer. 9:11; Jer. 10:22; Jer. 51:37). Pharaoh, king of Egypt, is called the great dragon (Ezek. 29:3). As one of God’s creatures the dragon is called upon to praise Jehovah (Psa. 148:7). In the New Testament the dragon is a type of Satan and those energized by him. In Revelation 12:3 the “great red dragon, having seven heads and ten horns,” is symbolical of Satan’s power in the form of the Roman empire: it endeavored, in the person of Herod, to destroy Christ when born. In Revelation 13:2, 4 it is Satan who gives the resuscitated

Roman empire in a future day its throne and great authority. In Revelation 13:11 the Antichrist, who has two horns like a lamb, speaks as a dragon. In Revelation 16:13 it is Satan, and in Revelation 20:2 he is described as “that old serpent, which is the Devil and Satan.”

Dragon Well

Supposed to be a pool on the south of Jerusalem (Neh. 2:13).

Dram

See WEIGHTS AND MEASURES.

Dreamer of Dreams

Such are classed with false prophets. Possibly an hypnotic state which evil spirits could use, the object being to turn the people from the Lord to idolatry. If what they prophesied came true, they must not on that account be listened to: it was a test allowed of God to prove whether Israel loved the Lord (Deut. 13:1-5). We have the same caution in the New Testament as to the gospel and the confession of Jesus Christ come in flesh (Gal. 1:8-9; 1 John 4:1). In Jeremiah 27:9 the “dreamers” are classed with “diviners,” and in Jude 8 they are those that defile the flesh.

Dreams

Though associated in some passages with trifles and vanities (Job 7:14; Eccl. 5:7), there is yet abundant evidence in the scriptures that God often conveyed His mind to people by means of dreams, and this not only to those who obeyed Him, but also to the heathen (Gen. 20:3, 6; Judg.

7:13). “God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: then He openeth the ears of men, and sealet their instruction, that He may withdraw man from his purpose, and hide pride from man” (Job 33:14-17). God said that He would instruct His prophets in dreams (Num. 12:6). He also used dreams in the case of Nebuchadnezzar and of Daniel in order to reveal His will and purpose concerning the future.

Joseph, the reputed father of the Lord, was directed several times by means of dreams; and Pilate was warned by his wife to have nothing to do with that just man because of what she had suffered in a dream (Matt. 1:20; Matt. 2:12-22; Matt. 27:19). It is to be remarked that in the last days when God pours out His Spirit on all flesh the sons and daughters will prophesy, and the young men shall see visions, and the old men shall dream dreams (Joel 2:28; Acts 2:17). This will be the way that God will make known His mind in those days.

Dress

See GARMENTS.

Drink Offerings

See OFFERINGS.

Dromedary

See CAMEL.

Dropsy (Υδρωπικός)

The Greek word implies that the disease was a collection of water, which is the well known characteristic of dropsy (Luke 14:2).

Drunkenness

One of the common sins of mankind. We read of it as early as Noah (Gen. 9:21). Its grave character is shown in the New Testament by the drunkard being classed along with fornicators, thieves, idolaters, etc., and the declaration that no drunkard shall inherit the kingdom of God (1 Cor. 5:11; 1 Cor. 6:10).

Drusilla

Daughter of Herod Agrippa I. and Cypros, and sister of Agrippa II. She married Aziz king of Emesa on his becoming a Jew, but was subsequently seduced into leaving her husband and marrying Felix, procurator of Judaea. She was present when Paul was heard before Felix (Acts 24:24). With her son Agrippa she perished at an eruption of Vesuvius.

Duke

A title often given in the early genealogies, signifying head of a family or of a tribe, which were called after his name (Gen. 36:15-43; 1 Chron. 1:51-54).

Dulcimer (Sumponyah)

A musical instrument formed of two pipes inserted into a leathern bag, somewhat like the bagpipes, or the Italian

sampogna (Dan. 3:5, 10, 15). It was not, like the modern dulcimer, formed with strings.

Dumah

1. Son of Ishmael and founder of a tribe in Arabia (Gen. 25:14; 1 Chron. 1:30).

2. A city or district prophesied against; probably in Edom, and perhaps connected with No. 1. (Isa. 21:11).

3. Town in the highlands of Judah (Josh. 15:52). Identified with *ed Domeh*, 31° 26' N, 34° 59' E.

Dung-Gate

Dung was used both for fuel and manure. It may have been carried out of the city by one particular gate, and this would attach the name to the gate. The one now so called in Jerusalem may have no reference to the above, which may not now exist (Neh. 2:13; Neh. 3:14; Neh. 12:31).

Dungeon

Pit used for water, but sometimes dry and used as a prison. Joseph called his prison a dungeon, though perhaps it was not a pit (Gen. 40:15; Gen. 41:14). Jeremiah was put into a pit, and he sank in the mire (Jer. 38:6-13; Lam. 3:53, 55).

Dura

Plain in the province of Babylon, where Nebuchadnezzar's golden image was set up (Dan. 3:1). Perhaps the same as *Duair*, S. E. of Babylon.

Dust

Small particles of matter found on the ground, out of which man was formed, to whom it was said, "Dust thou art, and unto dust shalt thou return" (Gen. 2:7; Gen. 3:19). "The first man is of the earth, earthy" (1 Cor. 15:47). It is used as a symbol of weakness: "he remembereth that we are dust" (Psa. 103:14). To "lick the dust" is figurative of defeat (Psa. 72:9). To "cast dust upon the head" was a sign of grief (Ezek. 27:30; Rev. 18:19). To "shake the dust off the feet" on leaving a city where the servants of Christ had been rejected, was leaving them to judgment: not even the dust of their city should be presented before the messengers' Master (Matt. 10:14; Acts 13:51). Similarly dust was cast or shaken into the air by men in great indignation (Acts 22:23).

Dwellers on Earth

This is an emphatic expression in the Revelation characterizing those that seek their portion on earth at the time when the Lord Jesus Christ is refused His rights in it: a great trial awaits them (Rev. 3:10). Others, persecuted by them, call upon God to avenge their blood (Rev. 6:10). The dwellers on earth will rejoice over the death of the two witnesses who stand before the God of the earth: they will worship the first beast, and be deceived by the miracles of Antichrist; yet the everlasting gospel will be preached to them, calling them to "Fear God, and give glory to him: for the hour of his judgment is come." We do not read of their repentance (Rev. 11:10; Rev. 13:8,12,14; Rev. 14:6; Rev. 17:8).

Dyeing

This art must have been acquired early. When the Tabernacle was erected the rams' skins were dyed red (Ex. 25:5; Ex. 26:14). The tombs in Egypt show that the art was well understood there by the various colors yet visible. The word rendered "dyed attire" in Ezekiel 23:15 signifies head-bands, tiaras, turbans, of different colors. In Isaiah 63:1 the Lord Jesus is represented as coming from Edom and Bozrah with His garments dyed with the blood of His enemies, as one that treadeth in a wine-press is stained with the juice of the grape.

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