

# Concise Bible Dictionary

**E**

By George Morrish

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By George A. Morrish



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## Eagle (Nesher, ἀετός)

This is supposed to be the bird known as the Griffon Vulture or Great Vulture—the *Gyps fulvus* of the naturalists—though it may include other species. Its habits agree with those related of the eagle in scripture, and they are plentiful in Palestine. No sooner does an animal fall than these birds congregate in numbers on its carcass, according to Job 9:26 and Matthew 24:28. The true eagle is a solitary bird, but vultures are seldom found alone. The expression “beareth them on her wings” exactly describes the way the vultures bear up their young, and teach them to fly (Ex. 19:4; Deut. 32:11). The vulture also agrees with Micah 1:16 which speaks of its baldness, for the vulture’s head and neck are without feathers. Its swiftness is proverbial (Lam. 4:19), and it rests on the highest rocks (Job 39:27; Jer. 49:16). In Ezekiel and in the Revelation the living creatures have the eagle character as portraying the swiftness in execution of God’s power in creation and judicial government (Ezek. 1:10; Ezek. 10:14; Rev. 4:7).

## Ear

The organ of hearing is often used symbolically in scripture. When a servant, whose time of service had expired, preferred to stay with his master, saying, “I love my master, my wife, and my children; I will not go out free,” his ear was bored with an awl to the door post, and his ear belonged to his master perpetually, he was to hear only that one as master: type of Christ and His love to the church (Ex. 21:5-6; Deut. 15:17). Of Christ also it is said, “mine ears hast thou opened” (Psa. 40): quoted in Hebrews

10:5 from the LXX, “a body hast thou prepared me,” both signifying that He was the obedient one. “He that hath ears to hear, let him hear” was said by the Lord to His hearers, and to each of the seven churches in Asia, and also said when the beast, representing the future Roman power, is worshipped, signifying that a spiritual discernment was needed to catch the meaning of what was uttered (Matt. 13:9,43; Rev. 2:7,11,17,29; Rev. 3:6,13,22; Rev. 13:9).

## Ear-Ring

The well-known ornament worn by women and men in the East (Gen. 24:22, 30, 47; Job 42:11; Hos. 2:13; etc.). In Isaiah 3:20 the allusion is not to a ring for the ear, but to an amulet on which a charm could be written.

## Eared, Earing

“Plowed” and “plowing,” as the same Hebrew word is elsewhere translated (Gen. 45:6; Ex. 34:21; 1 Sam. 8:12).

## Earnest

See HOLY SPIRIT.

## Earth

Several Hebrew words are translated “earth,” but they are not employed to distinguish the earth as a sphere from the surface of the earth, or ground; nor to discriminate between the general surface of the earth, and any portion of it as “land,” or the soil of the earth. Thus *adanzab* generally refers to the earth as ground or soil: the rain falls on “the earth” (Gen. 7:4); “an altar of earth” (Ex. 20:24); man “returneth to his earth” (Psa. 146:4); but it often refers

to the “*land*” of Israel: “prolong your days upon the land”; “dwell in the land”; “live in the land”; “the land which I swear unto their fathers” (Deut. 30:18,20; Deut. 31:13,20).

Another word, *erets*, has wider significations: sometimes the earth as a sphere: “God created the heaven and the earth” (Gen. 1:1); He “hangeth the earth upon nothing” (Job 26:7): but in other places it is restricted to *districts*: “out of that land went forth Asshur”; “after their tongues in their countries”; “in his days was the earth divided” (Gen. 10:11,20,25).

In the New Testament the word γῆ is employed for all the above various significations. It is used symbolically as a characteristic of man according to his natural estate. “He that is of the earth is earthly, and speaketh of the earth” (John 3:31).

From the above examples it will be seen that in some instances where the AV has “earth,” the “land” only, or the land of Canaan, may be intended; the context must be studied in each case.

## Earthquake

The first earthquake mentioned is when Elijah was told to stand before the Lord. There passed by a strong wind that rent the rocks, then an earthquake, and fire; but the Lord was not in the earthquake, nor in the fire; but in a still small voice: a lesson for Elijah when he was thinking much of himself (1 Kings 19:11-12). In the days of Uzziah there was a great earthquake, from which the people fled (Amos 1:1; Zech. 14:5). Josephus (*Ant.* 9. 10, 4) states that this happened when the king went into the temple and was struck with leprosy (2 Chron. 26:16-21).

There was an earthquake at the death of the Lord, and the rocks were rent, which drew from the centurion the saying, "Truly this was the Son of God" (Matt. 27:51, 54). There was also a great earthquake at the resurrection of the Lord (Matt. 28:2). When Paul and Barnabas were in the prison at Philippi there was a great earthquake that shook the prison, which led to the conversion of the jailor (Acts 16:26). Josephus (*Ant.* 15. 5, 2) relates the particulars of a dreadful earthquake in Palestine about B.C. 31, when as many as 10,000 of the inhabitants lost their lives.

In the future judgments on the earth, earthquakes are often mentioned (Isa. 29:6; Matt. 24:7; Mark 13:8; Luke 21:11; Rev. 6:12; Rev. 8:5; Rev. 11:13,19; Rev. 16:18). Symbolically they point to the upheaval of the lower masses of society, overthrowing the social system either partially or entirely.

## **Earthy (Χοϊκός)**

A characteristic of man as made out of the earth, of dust (1 Cor. 15:47-49). "The first man is of the earth, earthy," in contrast to "the second man, out of heaven." A man cannot rise morally above the earth except by the power of God in new creation.

## **East**

Several words are used to express the East, which imply "going forth," "rising," "that which is before," having reference to the sun and its rising. Nearly all the references in scripture to the East or to other quarters are of course reckoned from Palestine; so that "children of the East," "men of the East," point out Assyria, Babylon, etc.

THE EAST WIND was distressing and destructive to vegetation (Gen. 41:6,23,27); dangerous to vessels at sea (Psa. 48:7; Ezek. 27:26); and is symbolical of the withering power of God's judgments (Hos. 13:15).

## Easter (Πάσχα)

Simply "the Passover" (Acts 12:4), as the word is elsewhere translated.

## Eating

Besides the common use of this word, it is employed symbolically for to "consume, destroy:" they "eat up my people as they eat bread" (Psa. 14:4; compare Prov. 30:14; Hab. 3:14; 2 Tim. 2:17). Also for receiving, digesting, and delighting in God's words: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16). To eat together of the same bread or food is a token of friendship (Josh. 11:14; Psa. 41:9; Song of Sol. 5:1; John 13:18): and such an expression of intimacy is forbidden towards those walking disorderly (1 Cor. 5:11). It is used to express the satisfaction of doing the work that is before the soul: the Lord said, "I have meat to eat that ye know not of" (John 4:32). Also to express appropriation to the eater of the death of Christ: "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (John 6:53). (In John 6:51,53 there is eating for reception, φάγω; and in John 6:54,56-57, eating as a present thing for the maintenance of life, τρώγω.) In the Lord's Supper the Christian eats that which is a symbol

of the body of Christ (Matt. 26:26), and in eating he has communion with Christ's death (1 Cor. 10:16).

## Ebal

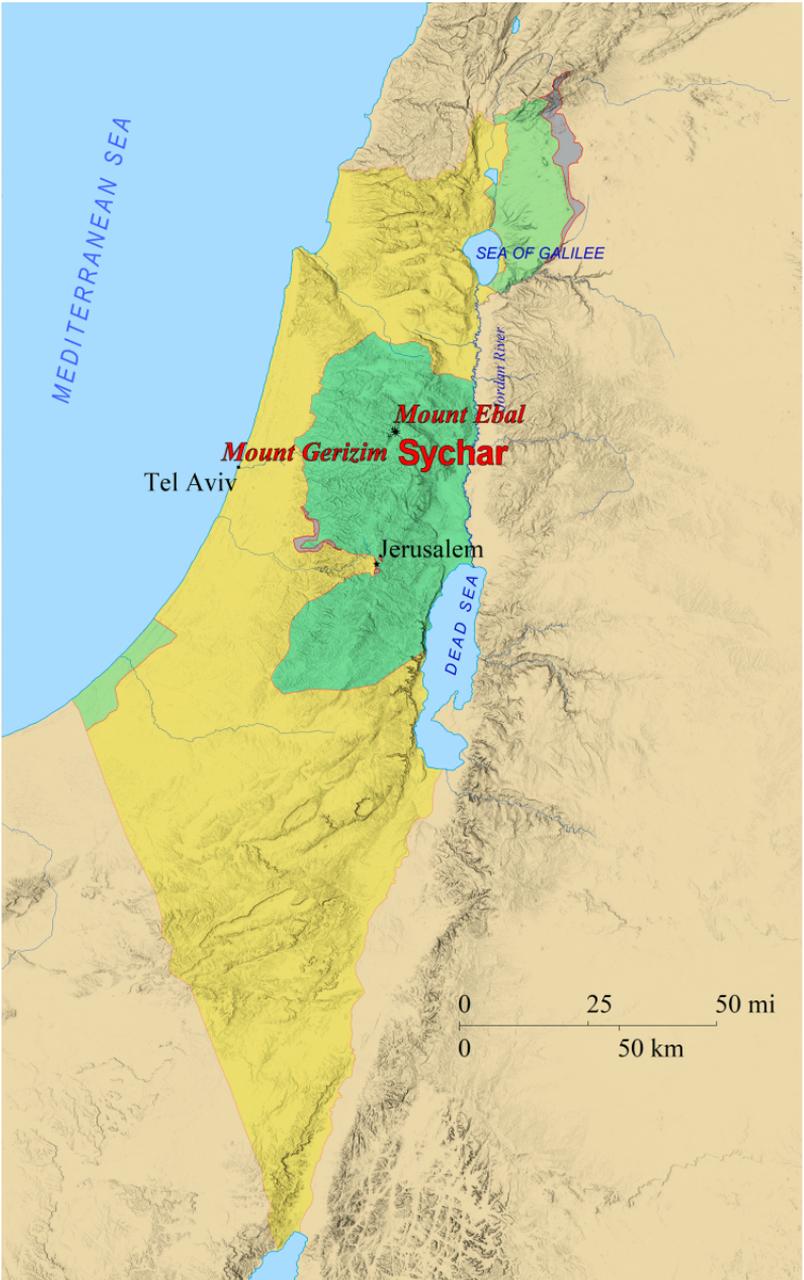
1. Son of Shobal, a son of Seir (Gen. 36:23; 1 Chron. 1:40).

2. Son of Joktan, a descendant of Shem (1 Chron. 1:22). Called OBAL in Genesis 28.

## Ebal, Mount

Mountain in Ephraim from which were proclaimed the curses that would fall upon Israel if they disobeyed the Lord. Great stones covered with plaster, on which the law was written, were set up on this mount. Thus the law and the curse were associated with the same mountain (Deut. 11:29; Deut. 27:4, 13); but along with these Joshua also erected an altar unto the Lord God of Israel, before the blessings on Gerizim and the curses on Ebal were rehearsed (Josh. 8:30, 33). Parties of travelers often separate themselves, some going up mount Ebal, and others on mount Gerizim, and prove that the congregation in the valley could hear the voice from both mountains. Mount Ebal is now called *Jebel Eslamiyeh*, 32° 14' N, 35° 16' E. Its highest point is 3077 feet. See map of SAMARIA.

# Ebal, Mount



## Ebed

1. Father of Gaal who rebelled against Abimelech, when God had sent an evil spirit between Abimelech and the men of Shechem (Judg. 9:26-41).

2. Son of Jonathan, of Adin (Ezra 8:6).

## Ebed-Melech

Ethiopian eunuch in the service of king Zedekiah. He aided Jeremiah, and God sent word to him that he should be delivered from death at the taking of Jerusalem (Jer. 38:7-12; Jer. 39:16-18).

## Eben-Ezer

A stone thus called, signifying “stone of help,” set up by Samuel, after obtaining victory over the Philistines, as a memorial of the help received from God (1 Sam. 4:1; 1 Sam. 5:1; 1 Sam. 7:12). It would appear in the texts as if the stone had had the name prior to Samuel’s thus designating it; but this may be accounted for by the whole account having been written after the stone was so named. The word has become symbolical for the expression “Hitherto hath the Lord helped us.”



## Eber

1. Son of Salah and great-grandson of Shem (Gen. 10:21, 24-25; Gen. 11:14-17; Num. 24:24; 1 Chron. 1:18-19, 25). Called HEBER in Luke 3:35.

2. Son of Elpaal, a Benjamite (1 Chron. 8:12).

3. Priest of the family of Amok (Neh. 12:20). The same Hebrew word is sometimes translated HEBER in the AV.

## Ebiasaph

See ABIASAPH.

## Ebony

The well-known hard black wood; it was imported with ivory into Tyre (Ezek. 27:15).

## Ebronah

One of the stations of the Israelites in the wilderness (Num. 33:34-35).

## Ecclesiastes, Book of

The first two or three verses give the subject of this book. "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labor which he taketh under the sun?" This expression "under the sun" occurs no less than twenty-eight times in the twelve chapters, and gives the character of the book. It describes life "in Adam," and seeks an answer to the questions, What is best for man? how should he spend his life to be happy on earth? The writer speaks as a human philosopher in his wanderings. Sometimes he gets near the truth, but at other

times he is far removed from it. Hence some passages state man's false conclusions: Compare for example, Eccl. 3:18-22; Eccl. 7:16-17; Eccl. 8:15. The direct divine teaching is contained in the last few verses of the book. The last two verses answer the searchings of Ecclesiastes 1:13 and Ecclesiastes 2:3.

Solomon, who is the writer, goes through his experience both of wisdom and of riches, of labor, and of all that his heart as a man could desire (and who can come after the king?); and records it by inspiration, so that when he proves it all to be but vanity and vexation of spirit it is not the mere utterance of a disappointed man, but divinely recorded conviction. The actions are characterized by being done "under the sun," and without any thought of their being performed Godward. Man is not regarded as in direct relationship with God, though responsible to his Creator. The name of Jehovah does not once occur.

Ecclesiastes 1-2. "The eye is not satisfied with seeing, nor the ear filled with hearing," therefore Solomon searched his heart (Eccl. 1:13,16; Eccl. 2:1,3) as to mirth, wine, wisdom, folly, and great works. His heart was in despair, and he concluded that there was nothing better than for a man to enjoy good in his labor and in the gifts of God.

Ecclesiastes 3. Man is shown that he is in a time state: there is a time for everything "under the heaven," but only "a time." God made everything beautiful in its time: He hath set "the age" in man's heart (Eccl. 3:11). (The word rendered "world" in the AV in this verse is *olam*, often translated "ever" and "everlasting." Some translate "he hath set eternity in their heart," but the sense doubtless is that man's heart can only naturally embrace the age characterized by time.) "No man can find out the work

that God maketh from the beginning to the end." God is working out His own end during this time state: man lives in time, but what God does shall be forever. God will judge the righteous and the wicked, but as far as man's real knowledge extends he dies as the beast dies. This is only man's conclusion drawn from beholding what takes place under the sun.

Ecclesiastes 4. Sorrow is expressed for the oppression and injustice that exist in a sinful world, with no effectual comfort and remedy. The poor, the rich, and the sluggard are spoken of, and the evil results of folly in private affairs (Eccl. 4:7-11), and in political life (Eccl. 4:13-16).

Ecclesiastes 5. Piety is brought in, and conduct in the house of God; caution as to vows, and a call to fear God. He is above every oppression on the earth, and takes knowledge of it all. In Ecclesiastes 5:9-17 agricultural life is contrasted with commercial life, with its anxieties and varying fortunes. Again the writer concludes that it is good and comely to eat and drink and enjoy the good that God gives.

Ecclesiastes 6. There is vanity in connection with having riches and not being able to enjoy them; respecting children, old age, and the wanderings of man's desire: life is a shadow.

Ecclesiastes 7. Divers things are compared: the better things are a good name, sorrow, the rebuke of the wise, the end of a thing, and wisdom. The strange sight in Ecclesiastes 7:15 makes the writer try a middle course between righteousness and wickedness, still retaining a certain fear of God. But in that middle course he was wrong: wisdom was far from him. Wisdom has its difficulties, which man cannot solve. He learned that there is not a just man upon

the earth that sinneth not: God made man upright, but they sought out many inventions.

Ecclesiastes 8. Kings should be respected: they are God's ministers to repress evil. The sinner and the righteous are contrasted, and it is well with them that fear God; but the work of God, in His providential dealing, is mysterious and past finding out.

Ecclesiastes 9. Things happen alike to the righteous and the wicked: both die. Hence the writer wrongly advises a life of self-indulgence, for God appears indifferent to all that is done. A "poor wise man" delivered a city by his wisdom, but he was forgotten.

Ecclesiastes 10. Observations on wisdom and folly. Wisdom has its advantages for this life, both to the wise man himself and to others. It is not good for a land for its king to be a child and the princes incapable.

Ecclesiastes 11. Exhortations are given to cast "bread" and "sow seed" on all occasions and in all places: all will not be lost. The works of God cannot be fully known: the more that is known shows how much there is unknown. The wisest arrives as it were at a blank wall, beyond which all is unknown. The young man is advised to enjoy himself while he yet lives, but God will bring him into judgment for all.

Ecclesiastes 12. The Creator is to be remembered in the days of youth. Decrepitude and death are described: man is overtaken by death ere he has found out true wisdom. In Ecclesiastes 12:8 the gropings of the philosopher under the sun are over: he comes back to his starting point, "Vanity of vanities, saith the Preacher; all is vanity." A distinct division follows. Sinful man should not expect happiness except in God. "The whole of man" (not his *duty*, but the

one thing for man, the one principle of life), is to “fear God and keep his commandments.” God will bring every work into judgment.

Such is a slight sketch of the contents of the Book of Ecclesiastes. There is no question therein of grace or of redemption. It is the experience of a man, and he a king with wisdom and riches, respecting human life, with an attempt to solve all the anomalies that exist in the world, while viewing them “under the sun.” They can only be solved, or peacefully left unsolved, by the wisdom which cometh from above. It is only in the New Testament that we get “new creation,” that rises above the perplexities of fallen humanity, and reveals “eternal life” that is in God’s Son.

The Book of Ecclesiastes has been a great puzzle to many of the learned. They cannot understand how a king like Solomon could have had such an experience or have written such a book. They judge that it must have been written long after, as when the Jews were under the rule of the Persians, and that Solomon was only personated by the writer. It is plainly seen in their arguments that they overlook that which runs through the book, and which is the key to its being understood, namely, that all is viewed from man’s point of view, expressed as “under the sun.” When Solomon rises above this, as he does in the Proverbs, how different his experience, and the wisdom is divine. Then he speaks much of Jehovah, the name of relationship, which name, as said above, does not occur in the Book of Ecclesiastes.

## Ed

This word, signifying “witness,” is added in the AV in Joshua 22:34. Instead of “called the altar Ed,” it has been translated “gave a name to the altar.” The word “Ed” is in some Hebrew MSS, and in the Syriac and Arabic versions, but not in the LXX.

## Edar, Tower of

This occurs only in Genesis 35:21, and signifies “Tower of the flock.” Probably a tower built by the shepherds for the protection of their flocks. It was apparently a little south of Bethlehem. Jacob halted there with his flocks. The expression “tower of the flock” occurs in Micah 4:8 (Edar in the margin) as the stronghold of the daughter of Zion.

## Eden

The garden of Eden (that is “delights”), in which dwelt Adam and Eve for the short time before they sinned. In it God made to grow every tree that was pleasant to the sight and good for food: in it also was the tree of life and the tree of knowledge of good and evil (Gen. 2:8-15). A fruitful place is described as being like the garden of Eden (Isa. 51:3; Ezek. 36:35; Joel 2:3). The fall of Pharaoh, under the figure of an exalted tree, is said to comfort the trees of Eden, which is called the “garden of God,” (Isa. 51:3; Ezek. 28:13; Ezek. 31:9,16,18). The trees of Eden having been planted by God, they are in this last passage used as a symbol for the various nations placed by God in the earth, Israel being the center (Deut. 32:8). Adam was put in the garden to dress and to keep it; but on his fall he was driven

out and cherubim were placed to keep the way of the tree of life (Gen. 3:23-24).

A river ran out of Eden to water it, and then divided into four. Only two of these can be identified, the Euphrates, and the Hiddekel denoting the Tigris. There are no others to be found to make up the four, and all efforts to find out where the garden of Eden was situated have utterly failed. It belonged to the time of innocence, and as that has gone, the earthly paradise has long ceased to exist. See PARADISE.

## Eden

1. Son of Joah, a Gershonite (2 Chron. 29:12): perhaps the same that assisted in distributing the oblations in 2 Chronicles 31:15.

2. A people called "the children of Eden," dwelling in Thelasar, or Telassar, which had been conquered by Assyria. They supplied Tyre with costly fabrics (2 Kings 19:12; Isa. 37:12; Ezek. 27:23). Its locality is not known.

3. HOUSE OF EDEN or BETH-EDEN (Amos 1:5). Apparently a residence of the kings of Damascus, probably situated in some pleasant place.

## Eder

1. Town in the south of Judah (Josh. 15:21).

2. Son of Mushi and grandson of Merari (1 Chron. 23:23; 1 Chron. 24:30).

## Edification

From οικοδομέω, "to build, to build up." The same word is used for the building of the Temple at Jerusalem (John

2:20), and by the Lord when He said He would build His assembly (Matt. 16:18). Οικοδομή occurs often in the epistles with the exhortation that all things in the church should be done to edification (Rom. 14:19; Rom. 15:2; 1 Cor. 14:3-26; Eph. 4:16,29). The gifts in the church were also for the edifying of the body of Christ (Eph. 4:12); and when things were at their worst Christians were exhorted to be building up themselves on their most holy faith (Jude 20). As a building is increased and strengthened, so the body of Christ is built up by the ministry of the Spirit through the word until all come “unto a perfect man, unto the measure of the stature of the fullness of Christ” (Eph. 4:13).

## Edom

Name given to Esau because he craved the red pottage of Jacob, Edom signifying *red* (Gen. 25:30; Gen. 36:1,8,19); but the name is more usually given to his tribe and the territory they possessed. This extended from the land of Moab, southward to the Gulf of Akaba, in length about 100 miles, from about 29° 30' to 31° N, and about 35° 30' E. It is a remarkably mountainous district with lofty peaks and deep glens, but also with very productive plains. It had been called mount Seir (Gen. 36:8). Some of the rocks were so precipitous that Amaziah killed 10,000 of the children of Seir (Edomites) by casting them down from the rocks, whereby they were dashed to pieces (2 Chron. 25:11). Bozrah and Sela, or Selah, were its chief cities.

When Israel was approaching the land of Palestine, Moses appealed to Edom to let them pass through their country, but they refused. The Israelites therefore returned south by way of the Red Sea (Gulf of Akaba) in order to

compass the land of Edom, and then kept to the east of Edom until they reached the land of Moab (Num. 21:4).

Edom is constantly referred to in the prophets as having had relations with Israel, and is judged because of its perpetual hatred against them (Ezek. 35:5). God at one time stirred up the king of Edom to punish Israel (1 Kings 11:14), and then again strengthened Israel to punish Edom (2 Chron. 25:10-11). Some of the prophecies however extend to the future. Edom took pleasure in the punishment of Judah when judgment was falling upon it. Of Jerusalem they said, "Rase it, rase it, even to the foundation thereof" Psalm 137:7, evincing, as also do other passages, the hatred and jealousy of the descendants of Esau.

Many prophecies speak of its punishment. When the king of the north in a future day invades Palestine and overthrows countries as far as Egypt, "Edom, and Moab, and the chief of the children of Ammon" will escape, being reserved to be subdued by Israel (Dan. 11:41; Isa. 11:13-14; Obad. 18-19). It is from "Edom" that the Lord Jesus is represented as coming "with dyed garments" because of His having executed judgments (Isa. 63:1). Its destruction will be complete (Obad. 10).

During the captivity the Edomites extended their dominion in the West and possessed Hebron; and some 300 years B.C. the Nabatheans took *Petra* (which is supposed to be the same as Sela), and established themselves in the district. They settled down and engaged in commerce, and formed the kingdom called by Roman writers *Arabia Petraea*. Under the Maccabees the Edomites in the west were conquered, and Hebron was recovered. After possession by the Romans, under the withering influence of Mahometan rule the district came to ruin.

## Edom

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The Greek form of Edom is IDUMEA, which occurs only in Isaiah 34:5-6; Ezekiel 35:15; Ezekiel 36:5 and Mark 3:8.



## Edomites

In addition to the above remarks on Edom there remain a few things to notice which are said of the people themselves. Isaac said of Esau, "Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck" (Gen. 27:39-40). This prediction was fulfilled, for though they were defeated again and again by the kings of Israel, they were at length able to declare their freedom. The fierce way they replied to Moses when he wanted Israel to pass through their border, manifested their disposition. They must have greatly increased, as is shown by the numbers that were slain in some of the wars; and though in the time of David we read of every male in Edom being slain (1 Kings 11:15-16), they again became numerous and were again defeated. In the time of the Maccabees John Hyrcanus compelled the Edomites to be circumcised and to conform to the Jewish laws, or leave the country. They were circumcised, and one of them became procurator of Judaea - Antipater, the father of HEROD THE GREAT, who was an Edomite, or Idumean, by birth, though nominally a Jew.

## Edrei

1. One of the chief towns of Bashan, where Og was defeated by the Israelites (Num. 21:33-35; Deut. 1:4; Deut. 3:1,10; Josh. 12:4; Josh. 13:12,31). It fell to the lot of Manasseh. It is identified with *ed Deraah*, 32° 38' N, 36° 6' E. It is a place of great natural

strength, being surrounded by a labyrinth of clefts and crevasses in the rock. The houses are of stone, with stone roofs and stone doors. There is no water there, and the spot seems chosen for security. About 50 families of desperate character inhabit the place. Underneath the city are many large caves, forming a subterranean city, with streets and houses; but a recent traveler found the entrance blocked by a rock, and was told *that* the passage had been blown up to prevent the caves being used as a hiding place from justice.

2. City of Naphtali in the north, near Kedesh (Josh. 19:37). Identified by some with *Yater*, 33° 9' N, 35° 20' E.

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## Eglah

One of David's wives, and mother of his son Ithream (2 Sam. 3:5; 1 Chron. 3:3).

## Eglaim

City of Moab (Isa. 15:8). The name signifies "two ponds."

## Eglon

1. One of the five confederate cities which attacked Gibeon, but were conquered by Joshua (Josh. 10:3-37; Josh. 12:12; Josh. 15:39). Identified with the ruins at Ajlan, 31° 35' N, 34° 43' E.

2. King of the Moabites, who, aided by Ammon and Amalek, crossed the Jordan and captured the city of palm

trees, or Jericho, and ruled over Israel eighteen years. He was stabbed by Ehud in his summer parlor (Judg. 3:12-17).

## Egypt

In Hebrew *Mizraim* (though really it is *Mitsraim*). It is a dual form, signifying “the two Matsors,” as some think, which represent Lower and Upper Egypt. Egypt is also called THE LAND OF HAM in Psalm 105:23, 27 and Psalm 106:22; and RAHAB, signifying “the proud one” (Psa. 87:4; Psa. 89:10; Isa. 51:9). (This name in Hebrew is not the same as Rahab, the harlot, which is really Rachab.) Upper Egypt is called PATHROS, that is, “land of the south” (Isa. 11:11). Lower Egypt is MATSOR in Isaiah 19:6 and Isaiah 37:25, but translated “defense” and “besieged places” in the AV. Egypt is one of the most ancient and renowned countries, but it is not possible to fix any date to its foundation.

The history of ancient Egypt is usually divided into three parts.

1. *The Old Kingdom*, from its commencement to the invasion of Egypt by those called Hyksos or Shepherd-kings. This would embrace the first eleven dynasties. In some of these the kings reigned at Memphis, and in others at Thebes, so that it cannot now be ascertained whether some of the dynasties were contemporaneous or not. To the first four dynasties are attributed the building of the great Pyramid and the second and third Pyramids, and also the great Sphinx.

2. *The Middle Kingdom* commenced with the twelfth dynasty. Some Hyksos had settled in Lower Egypt as early as the sixth dynasty; they extended their power in the fourteenth dynasty, and reigned supreme in the fifteenth,

sixteenth, and seventeenth dynasties. These were Semites from Asia. They established themselves in the north of Egypt at Zoan, or Tanis, and Avaris, while Egyptian kings reigned in the south. They are supposed to have held the north for about 500 years, but some judge their sway to have been much shorter.

3. *The New Kingdom* was inaugurated by the expulsion of the Hyksos in the eighteenth dynasty, when Egypt regained its former power, as we find it spoken of in the Old Testament

The first mention of Egypt in scripture is when Abraham went to sojourn there because of the famine. It was turning to the world for help, and it entangled the patriarch in conduct for which he was rebuked by Pharaoh, the prince of the world (Gen. 12:10-20). This would have been about the time of the twelfth dynasty. About B.C. 1728 Joseph was carried into Egypt and sold to Potiphar: his exaltation followed; the famine commenced, and eventually Jacob and all his family went into Egypt. See JOSEPH. At length a king arose who knew not Joseph, doubtless at the commencement of a new dynasty, and the children of Israel were reduced to slavery. Moses was sent of God to deliver Israel, and the plagues followed. See PLAGUES OF EGYPT. On the death of the firstborn of the Egyptians, Israel left Egypt. See ISRAEL IN EGYPT and the EXODUS.

Very interesting questions arise — which of the kings of Egypt was it who promoted Joseph? which king was it that did not know Joseph? and which king reigned at the time of the Plagues and the Exodus? The result more generally arrived at is that the Pharaoh who promoted Joseph was one of the Hyksos (who being of Semitic origin, were more

favorable to strangers than were the native Egyptians), and was probably APEPA or APEPI II., the last of those kings. It was to the Egyptians that shepherds were an abomination, as scripture says, which may not have applied to the Hyksos (which signifies “shepherds” and agrees with their being called shepherd-kings), and this may account, under the control of God, for “the best of the land” being given to the Israelites.

The Pharaoh of the oppression has been thought to be RAMESES II. of the nineteenth dynasty, and the Pharaoh of the Exodus to be MENEPHTHAH his son. The latter had one son, SETI II, who must have been slain in the last plague on Egypt, if his father was the Pharaoh of the Exodus. The monuments record the death of the son, and the mummy of the father has not been found, but he is spoken of as living and reigning after the death of his son. This would not agree with his perishing in the Red Sea. Scripture does not state positively that he fell under that judgment, but it does say that God “overthrew Pharaoh and his host in the Red Sea” (Psa. 136:15). God also instructed Moses to say to Pharaoh, “Thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in *thee* My power” (Ex. 9:15). Menephtah has been described as “weak, irresolute, and wanting in physical courage,” and it is thought he would never have ventured into the Red Sea. The monuments depict him as “one whose mind was turned almost exclusively towards sorcery and magic.” It is no wonder therefore that he was so slow to learn the power of Jehovah. As scripture does not give the *names* of the Pharaohs in the Pentateuch, there is really no definite link between those mentioned therein and any particular kings as found on the monuments. Some

Egyptologists consider other kings more probable than the above, placing the time of Joseph before the period of the Hyksos, while others place it after their exit.

After the Exodus scripture is silent as to Egypt for about 500 years, until the days of Solomon. *The Tell Amarna Tablets* (to be spoken of presently) reveal that Canaan was subject to Egypt before the Israelites entered the land. Pinetem II., of the twenty-first dynasty, is supposed to be the Pharaoh who was allied to Solomon.

The first Pharaoh mentioned by name is SHISHAK: he has been identified with *Shashank I*, first king of the twenty-second dynasty, who held his court at Bubastis. He gave shelter to Jeroboam when he fled from Solomon, and after Solomon's death he invaded Judaea with 1200 chariots, 60,000 horsemen, and people without number. He took the walled cities, and pillaged Jerusalem and the temple: "he took all: he carried away also the shields of gold which Solomon had made" (1 Kings 11:40; 1 Kings 14:25-26; 2 Chron. 12:2-9). It is painfully interesting to find, among the recorded victories of Shishak on the temple at Karnak, a figure with his arms tied behind, representing Judah as a captive. The inscription reads JUDAH MELCHI, kingdom of Judah.

The next person mentioned is ZERAH the Ethiopian, who brought an army of 1,000,000 and 300 chariots against Asa the king of Judah. Asa piously called to the Lord for help, and declared his rest was on Him. God answered his faith, and the Egyptian hosts were overcome, and Judah took "very much spoil" (2 Chron. 14:9-13). It will be noticed that scripture does not say that Zerah was a Pharaoh. He is supposed to have been the general of Osorkon II. the fourth king of the twenty-second dynasty.

The twenty-fifth dynasty was a foreign one, of Ethiopians who reigned in Nubia. Its first king, named Shabaka, or Sabaco, was the So of scripture. Hoshea, king of Israel, attempted an alliance with this king that he might be delivered from his allegiance to Assyria. He made presents to Egypt; but the scheme was not carried out. It led to the capture of Samaria and the captivity of the ten tribes (2 Kings 17:4).

Another king of this dynasty was Tirhakah or Taharka (the *Tebra*k of the monuments) who came into collision with Assyria in the 14th year of Hezekiah. Sennacherib was attacking Libnah when he heard that the king of Ethiopia had come out to fight against him. Sennacherib sent a second threatening letter to Hezekiah; but God miraculously destroyed his army in the night. Tirhakah was afterward defeated by Sennacherib, and again at the conquest of Egypt by Esar-haddon (2 Kings 19:9; Isa. 37:9).

Egypt recovered this shock under Psammetichus I. of Sais (twenty-sixth dynasty), and in the days of Josiah, PHARAOH-NECHO, anxious to rival the glories of the eighteenth and nineteenth dynasties, set out to attack the king of Assyria and to recover the long-lost sway of Egypt over Syria. Josiah opposed Necho, but was slain at Megiddo. Necho carrying all before him proceeded as far as Carchemish on the Euphrates, and on returning to Jerusalem he deposed Jehoahaz and carried him to Egypt (where he died), and set up his brother Eliakim in his stead, calling him Jehoiakim. The tribute was to be one hundred talents of silver and a talent of gold (2 Kings 23:29-34; 2 Chron. 35:20-24; Jer. 26:20-23). By Necho being able to attack the king of Assyria, in so distant a

place as Carchemish shows the strength of Egypt at that time, but the power of Babylon was increasing, and after three years Nebuchadnezzar defeated the army of Necho at Carchemish, and recovered every place from the river of Egypt to the Euphrates; and "the king of Egypt came not again any more out of his land" (2 Kings 24:7; Jer. 46:2-12). The Necho of scripture is Nekau on the monuments, a king of the twenty-sixth dynasty.

The Greek writers and the Egyptian monuments mention Psamatik II. as the next king to Necho, and then Apries (*Uahabra* on the monuments, the letter *U* being equivalent to the aspirate), the HOPHRA of scripture. Zedekiah had been made governor of Jerusalem by Nebuchadnezzar, but he revolted and formed an alliance with Hophra (Ezek. 17:15-17). When the Chaldeans besieged Jerusalem, Hophra, true to his word, entered Palestine. Nebuchadnezzar raised the siege, attacked and defeated him, and then returned and re-established the siege of Jerusalem. He took the city and burned it with fire (Jer. 37:5-11).

Hophra was filled with pride, and it is recorded that he said not even a god could overthrow him. Such arrogance could not go unpunished. Ezekiel was at Babylon: and in his prophecy (Ezek. 29:1-16) he foretells the humbling of Egypt and their king, "the great dragon that lieth in the midst of his rivers." Egypt should be made desolate from Migdol to Syene (margin), even to the border of Ethiopia (from the north to the south) "forty years." Abdallatif, an Arab writer, says that Nebuchadnezzar ravaged Egypt and ruined all the country for giving an asylum to the Jews who fled from him, and that it remained in desolation forty years. Other prophecies followed against Egypt (Ezek. 30-

32), and in Jeremiah 44:30 Hophra is mentioned. God delivered him into the hands of those "that sought his life," which were some of his own people.

When Nebuchadnezzar had destroyed Jerusalem, he left some Jews in the land under Gedaliah the Governor; but Gedaliah being slain, they fled into Egypt, taking Jeremiah with them, to Tahpanhes (Jer. 43:5-7). He there uttered prophecies against Egypt (Jer. 43-44). The series of prophecies give an approximate date for the devastation of Egypt by Nebuchadnezzar. In taking Tyre he *had no wages* (they carried away their treasures in ships) and he should have Egypt as his reward. Tyre was taken in B.C. 572, and Nebuchadnezzar died B.C. 562, leaving a margin of ten years (Ezek. 29:17-20).

After Nebuchadnezzar, Egypt became tributary to Cyrus: Cambyses was its first Persian king of the twenty-seventh dynasty. On the passing away of the Persian Empire, Alexander the Great had possession of Egypt and founded Alexandria. On the death of Alexander the Ptolemies reigned over Egypt for about 300 years. Some of the doings of the Ptolemies were prophesied of in Daniel 11. See ANTIOCHUS. In B.C. 30 Octavius Ccesar entered Egypt, and it became a Roman province. In A. D. 639 Egypt was wrested from the Eastern empire by the Saracens, and is held under the suzerainty of the Turks to this day. It is a great kingdom in *desolation* (Joel 3:19).

We have seen that at one time Egypt was able to bring a million soldiers into Palestine; and at another to attack Assyria. History also records their having sway over Phoenicia, and carrying on severe wars with the Hittites, with whom they at length made a treaty, which is given in full on the monuments.

Some prophecies have been referred to, and though they apply to events now long since past, they may have a yet future application. For instance, "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. 19:21-25: Compare Zeph. 3:9-10). Surely these statements apply to a time when God will bring Egypt into blessing. This might not have been expected, seeing that Egypt is a type of the world—the place where nature gratifies its lusts, and out of which the Christian is brought—but in the millennium the earth will be brought into blessing, and then no nation will be blessed except as they own Jehovah and His King who will reign over all *the earth*. Then "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God" (Psa. 68:31).

Egypt too, it must be remembered, was the place of sojourn of God's favored people Israel. It was a king of Egypt who caused to be translated the Old Testament into Greek, the LXX, quoted by the Lord Himself when on earth; and it was to Egypt that Joseph fled with the young child and His mother from the wrath of Herod. Egypt was a broken reed on which the Israelites rested: it oppressed them and even attacked and pillaged Jerusalem. But it has been punished and remains desolate to this day; and further, as the kingdom of the South it will yet be dealt with (compare Dan. 11:42-43). Afterward God will also

heal and bring it into blessing: in grace He says "Blessed be Egypt *My* people."

THE TELL AMARNA TABLETS. Comparatively lately a number of clay tablets have been discovered in Upper Egypt. Many of them are dispatches from persons in authority in Palestine to the kings of Egypt, showing that Egypt had held more or less sway over portions of the land. The inscriptions are in cuneiform characters, but in the Aramaic language, which resembles Assyrian. The writers were Phoenicians, Philistines, and Amorites, but not Hittites, though these are mentioned on the tablets. The date for some of these dispatches has been fixed as from about B.C. 1480, and they were addressed to the two Pharaohs known as Amenophis III. and IV. They show that Egypt had withdrawn its troops from Palestine, and was evidently losing all power in the country, the northern part of which was being invaded by the Hittites. The governors mention this in their dispatches, and urge Egypt to send troops to stop the invasion. Some of the tablets are from Southern Palestine, and witness of troubles in that region also. The name Abiri occurs, describing a people invading from the desert: these are supposed to be the Hebrews. It is recorded that they had taken the fortress of Jericho, and were plundering "all the king's lands." The translator (Major Conder) believes he has identified the names of three of the kings smitten by Joshua: Adoni-zedec, king of Jerusalem; Japhia, king of Lachish; and Jabin, king of Hazor (Josh. 10:3; Josh. 11:1). He also believes that the dates coinciding with the above-named kings agree with the common chronology of scripture for the book of Joshua. If he is correct in this the Exodus can no longer be placed under the nineteenth dynasty. It may be remarked,

however, that not one of the tablets from the South bears any king's name, being merely addressed "To the King, my Lord."

A few of the principal Events with their approximate dates are added:

#### DYNASTIES.

**1-3.** Twenty-six names of kings are given, commencing with Menes, but some are probably mythical.

**4.** At Memphis. Khufu or Suphis was the builder of the first great pyramid at Gizeh. Khafra or Shafra built the second, and Menkaura the third.

**5.** At Elephantine.

**6.** At Memphis. Some "shepherd-kings" invaded Lower Egypt.

**7-10.** Dynasties were contemporaneous: a period of confusion.

**11.** At Thebes. Title claimed over all Egypt by Antef or Nentef.

**12.** At Thebes. Amenemhat I., or Ameres, conquered Nubia (Cush). Amenemhat III. constructed the lake Moeris, and the Labyrinth, supposed to be a national meeting place. Abraham's sojourn in Egypt was possibly in this dynasty.

**13.** At Thebes. Troublous times.

**14.** At Xoïs. The power of the Hyksos extends.

**15-16.** (Hyksos kings. Apepa II. supposed to be the king who exalted Joseph. The Israelites enter Egypt about B.C. 1706.

**17.** Vassal kings under Hyksos rule, reigned at Thebes.

**18.** At Thebes. The Hyksos driven out of Egypt. Thothmes I carried his arms into Asia. Thothmes III, the greatest warrior king; built the grand temple of Ammon

at Thebes. Amenhotep, or Amenophis III erected the twin Colossi of himself at Thebes.

**19.** At Thebes. Seti I or Sethos, erected the great Hall at Karnak. Rameses II attacked the Hittites on the north, but concluded an alliance. Judged to be the king who oppressed Israel, and Menephthah to be the Pharaoh of the Exodus (B.C. 1491.) His son (Seti-Menephthah) died when young (perhaps at the Passover). A period of anarchy ensued.

**20.** At Thebes. Eleven kings named Rameses: they became idle and effeminate, until the priests seized the throne.

**21.** At Tanis. Priest-kings. Pinetem II is supposed to be the Pharaoh allied to Solomon (About B.C. 1014).

**22.** At Bubastis. Shashank or Shishak, the ally of Jeroboam of Israel, was conqueror of Rehoboam of Judah (B.C. 971). Osorkon I and Thekeleth I succeeded. Osorkon II sent Zerah his general against Asa king of Judah (B.C. 941).

**23.** At Tanis. Two kings reigned, contemporaneous with dynasty twenty-two.

**24.** At Sais. Contemporaneous with dynasty twenty-five.

**25.** In Nubia. Ethiopian kings. Shabaka, or Sabaco, the So who was allied with Hoshea of Samaria, was defeated by Sargon of Assyria (B.C. 720). Shabataka, defeated by Sennacherib. Taharka, or Tehrak, conquered by Esarhaddon. Thebes destroyed by the Assyrians (B.C. 666). Egypt became a province of Assyria.

**26.** At Sais. Period of Greek influence in Egypt. Psamatik I or Psammetichus I threw off the yoke of Assyria and ruled all Egypt. Nekau, or Necho, killed Josiah at Megiddo (B.C. 610) on his way to attack the Assyrians at Carchemish.

Afterward he was defeated by Nebuchadnezzar at the same place (B.C. 606). Hophra, or Apries, ally of Zedekiah, was conquered by Nebuchadnezzar (B.C. 581), who afterward ravaged Egypt as far as Elephantine. Apries was put to death, and Amasis reigned as tributary to Babylon (B.C. 571). In after years Amasis became ally of Croesus of Lydia against Cyrus the Persian. Psamatik III was conquered by Cambyses, and Egypt became a province of the Persian empire (B.C. 526).

**27.** The kings of Persia were the kings of Egypt (B.C. 526-487).

**28-30.** Native kings reigned without being subdued by Persia, until Artaxerxes III (Ochus), when Egypt was again defeated (B.C. 350).

On the Persian Empire being conquered by Alexander the Great, Egypt also became a part of the Grecian empire (B.C. 332).

On the death of Alexander, Egypt was ruled by the Ptolemies (B.C. 323). See ANTIOCHUS.

Egypt became a Roman province (B.C. 30).

Egypt was wrested from the Eastern Empire by the Saracens (A.D. 639).

## **Egypt, Land of**

The conformation of Egypt is peculiar. The Nile forms at the Mediterranean what is called the Delta (from the Greek letter  $\Delta$  reversed); it had formerly seven mouths (Isa. 11:15), but now there are only two branches, which unite, and the river has been traced southward for more than 1500 miles. On each side of the valley in which the river runs is a range of hills, outside of which is mostly desert. The Nile valley is rarely more than twelve miles wide. The

Delta and the valley are very productive. As to rain the country differs materially from Palestine, which “drinketh water of the rain of heaven”; for in Egypt, except by the sea-coast, it rarely rains, the land being watered from the river, which rises once a year, overflowing its banks in many places, and, as it retires, leaving a rich sediment on the soil. Canals convey the water to more distant parts. The land is watered “by the foot,” that is, by removing the soil, and letting the water flow.

The Delta, and as far south as Noph (Memphis, 29° 51' N), is Lower Egypt: and from Noph southward to the first Cataract (24° N) is Upper Egypt. The emblematic crowns representing the two districts were not the same; but the two were united in one crown when a king reigned over *all* Egypt. As there were many changes by different dynasties the same boundaries may not always have been preserved. Cush, or ETHIOPIA, extended much farther south, but is often mentioned in scripture along with Egypt (Psa. 68:31; Isa. 11:11; Isa. 20:4; Isa. 43:3; Isa. 45:14; Nah. 3:9). Ethiopian kings appear to have reigned in Egypt, and are included in their list of kings.

## Egyptians

The ancient Egyptians were descendants of Ham, but his descendants were numerous and diverse. As far as the name implies, Egypt naturally associates itself with Mizraim; but it is judged that the Egyptians of the times of the most ancient monuments were of the Circasian type, and apparently descended rather from Cush than from Mizraim. The examination of the mummies of the old empire show that their structure does not agree with that of the black people, who were also descendants of Ham.

The ancient Egyptians are classed among the white races: the Ethiopians were darker, and those farther south still darker. The Copts in modern Egypt are considered to be the descendants of the ancient race.

It is proved by the monuments that the ancient Egyptians were a highly civilized and educated people from the beginning: they did not rise from some lower scale, as is sought to be taught of man generally in modern days; but, as far as can be discovered, their first great works are among their best. If man has been found brutal and degraded it is because he has *fallen* from the intelligent condition in which Adam and Eve were created. Before the flood we read that the use of brass, or copper, and iron had been discovered, and there are proofs that many other arts were known in Egypt. The sciences also were cultivated, including Astronomy. The illustration of the Hall at Karnak gives an idea of the size of their temples.

The Egyptians were also a religious people, and though their religion was, alas, idolatry, yet it was an idolatry far more seemly and moral than that practiced by the cultured Greeks and Romans. It was earlier, and hence nearer a source of knowledge of God (Rom. 1:21). In theory they speak of one god: "the only living in substance," and "the only eternal substance," and though they speak of two, "father and son," as some interpret, yet it did not destroy the unity of their god, "the one in one." From this they treated each of his attributes as separate gods; and they had also gods distinct from these. Then they had a number of sacred animals, from the cat to the crocodile, which were said to be symbols of their gods. The bull Apis represented the god Osiris; it was selected with great care, and strictly guarded. It is supposed that it was the remembrance of this

Apis that caused the Israelites to choose the form of a calf for their golden idol; and we learn from Ezekiel 20:6-8 that Israel had fallen into idolatry when in Egypt.

The Egyptians believed in a future state. The following illustration represents the heart of a deceased person being weighed against a figure of the goddess of truth. Two gods superintend the weighing. On the right is the deceased with uplifted hands, introduced by two goddesses. The ibis-headed god has a tablet in hand, recording the result. Next to him is the god Typhon, as a hippopotamus—the Cerberus of the Greeks—accusing the deceased, and demanding her punishment. Osiris is the presiding judge with his crook and whip. If the trial was satisfactory the soul passed into other scenes; if the reverse it passed into some lower animal. Thus did Satan delude these cultivated descendants of Ham!

Their mode of writing, or rather drawing, their language was by hieroglyphics. Most of the figures represented animals, birds, the human figure, or familiar things, which first represented the objects drawn, to which also ideas and sounds were attached. M. Champollion found in the inscriptions 864 different designs! Specimens of three different styles are added. The first is as the letters were cut into stone; the second as the same were written on the papyrus by the priests; and the third (at a much later period) was for popular correspondence.

## Ehi

Son of Benjamin (Gen. 46:21). Perhaps the same as AHIRAM in Numbers 26:38, and AHARAH in 1 Chronicles 8:1.

## Ehud

1. Son of Bilhan, a Benjamite (1 Chron. 7:10; 1 Chron. 8:6).

2. Son of Gera, a Benjamite. He slew Eglon king of Moab, and, according to Josephus, which is confirmed in scripture, he became judge of Israel (Judg. 3:15-26; Judg. 4:1).

## Eker

Son of Ram, a descendant of Judah (1 Chron. 2:27).

## Ekron

The most northerly of the five cities of the Philistines. It fell to the lot of Judah, and then passed to Daniel. It was taken by Judah, but the Philistines kept or gained possession. The ark of God was carried there from Ashdod, and from thence was returned to Israel. It was to Ekron that king Ahaziah sent to inquire of the god Baal-zebub if he should recover from his accident (2 Kings 1:2-3, 16). The city is denounced in the prophets (Josh. 15:11, 45-46; Josh. 19:43; Judg. 1:18; 1 Sam. 5:10; 1 Sam. 6:16-17; 1 Sam. 7:14; 1 Sam. 17:52; Jer. 25:20; Amos 1:8; Zeph. 2:4; Zech. 9:5,7). Identified with *Akir*, 31° 52' N, 34° 49' E.

# Ekron



## **Ekronites**

Inhabitants of Ekron (Josh. 13:3).

## **El-Beth-El**

Name given by Jacob to the place of the altar which he built at Beth-el to God who appeared to him when he fled from Esau. Beth-el signifies "House of God," and on his return to that place he received the revelation of God's name, Almighty (compare Gen. 32:29), and worshipped the "God of Beth-el, "because there God appeared unto him, when he fled from the face of his brother" (Gen. 35:7).

## **El-Elohe-Israel**

The name given by Jacob to the altar he erected near Shechem. God had just before altered his name into Israel, "a prince of God"; Jacob connected the blessing involved in this name with a piece of land he bought, instead of with God's house at Bethel, and calls the altar he had erected "God, the God of Israel" (Gen. 32:28; Gen. 33:20).

## **El-Paran**

In the margin "the plain of Paran," or some boundary mark in the wilderness of Paran in the south of Palestine (Gen. 14:6).

## **Eladah**

Son of Tahath, a descendant of Ephraim (1 Chron. 7:20).

## Elah

1. Duke of Edom (Gen. 36:41; 1 Chron. 1:52).
2. Father of Shimei, one of Solomon's commissariat officers (1 Kings 4:18).
3. Son and successor of Baasha king of Israel. He reigned little more than a year, being killed while intoxicated, by Zimri (1 Kings 16:6-14).
4. Father of Hoshea the last king of Israel (2 Kings 15:30; 2 Kings 17:1; 2 Kings 18:1,9).
5. Son of Caleb the son of Jephunneh (1 Chron. 4:15).
6. Son of Uzzi and a chief of the tribe of Benjamin (1 Chron. 9:8).

## Elah, Valley of

Where David slew Goliath in the presence of the two armies (1 Sam. 17:2,19; 1 Sam. 21:9). Identified with *Wady es Sunt*, 31° 41' N. 34° 57' E.

## Elam

1. Son of Shem. He settled in a highland district east of Babylonia, which became the seat of a powerful monarchy. The district was also called ELAM (Gen. 10:22; 1 Chron. 1:17). In the days of Abraham, Chedorlaomer king of Elam was able to make war as far off as the Dead Sea (Gen. 14:1, 9). It subsequently became subject to the great power of the Chaldeans and Assyrians. When Assyria declined, Elam was conquered by its Persian neighbors, and reigned over by the Achaemenian Dynasty. Cyrus was king of Anshan, or Anzan (Elam) as well as of Persia: hence the close

connection, and almost identification of Elam with Persia. In scripture Elam often designates Persia. In Isaiah 21:2-10 Elam and Media were to destroy Babylon. It afterward became a part of the Medo-Persian empire. Daniel was at Shushan, which was in the province of Elam. Under the name of Susiana, Elam is represented by the historians as one of the most ancient regions of the East. There are many prophecies against it (Isa. 11:11; Isa. 21:2; Isa. 22:6; Jer. 25:25; Jer. 49:34-39; Ezek. 32:24; Dan. 8:2).

2. Son of Shashak, a Benjamite (1 Chron. 8:24).

3. Son of Meshelemiah, a Korhite (1 Chron. 26:3).

4. A chief of the people who sealed the covenant (Neh. 10:14).

5. One whose descendants had married strange wives (Ezra 10:2, 26);

6. A priest who took part in the dedication of the wall of Jerusalem (Neh. 12:42).

7. Two or more whose descendants returned from exile (Ezra 2:7,31; Ezra 8:7; Neh. 7:12,34).

## Elamites

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## Elamites

Inhabitants of Elam, some of whom were located in Palestine (Ezra 4:9). Some of the same name, 550 years after, were present at Jerusalem on the day of Pentecost, but these were doubtless Jews from Elam (Acts 2:9).

## Elasah

1. Priest who had married a strange wife (Ezra 10:22).
2. Ambassador whom Zedekiah sent to Nebuchadnezzar (Jer. 29:3). In the Hebrew this name is the same as ELEASAH.

## Elath, Eloth

Seaport town at the extreme north of the Gulf of Akaba branch of the Red Sea. First mentioned in the

wanderings of the Israelites; it was afterward included in the dominion of Solomon, near to which, at Ezion-geber, he had a navy of ships. Afterward we read that it was built by Azariah, and was restored to Judah; but subsequently it was conquered by Rezin and held by the Syrians, until it became a frontier town of Rome (Deut. 2:8; 1 Kings 9:26; 2 Kings 14:22; 2 Kings 16:6; 2 Chron. 8:17; 2 Kings 26:2). It was situate about 29° 29' N, 35° 2' E. It has sunk into insignificance. See map under WANDERINGS OF THE ISRAELITES.

## Eldaah

One of the sons of Midian (Gen. 25:4; 1 Chron. 1:33).

## Eldad

One of the seventy elders, who, with Medad, received the spirit of prophecy (Num. 11:26-27).

## Elders

This term occurs first in Genesis 50:7, where it applies to the Egyptians of the house of Pharaoh and to the elders of Egypt. In Numbers 22:7 we read also of the elders of Moab and the elders of Midian, so that the term was not confined to Israel. The word is *sagen* which implies "aged man"; they were no doubt also men of repute, including heads of houses of each tribe, without having any official place such as was given to the seventy appointed by God to work with Moses: these were chosen from among the elders (Num. 11:16-17,24-25).

Elders would be found in every city, and could act in all matters of the common weal as the responsible members of

the community. They could be called on any emergency. For instance, when a dead man was found in a field, and it was not known who had slain him, the elders of the city to which it was nearest, must assemble, and, with their hands over a heifer, beheaded for the occasion, must solemnly declare that they had no knowledge of the murder. The “judges” are here named as distinct from the elders (Deut. 21:1-9). In any ratification as to the redemption of an inheritance the elders were called together to be witnesses (Ruth 4:1-12). The elders being heads of houses and related by blood to the people, Israel must have been in a dire condition when the elders were not honored (Lam. 4:16; Lam. 5:12).

In the New Testament the elders of Israel are often referred to and their traditions spoken of (Mark 7:3, 5). Such took a prominent part in the condemnation of the Lord, and are mentioned as distinct from the Sanhedrim (Matt. 26:59). “All the elders” in Matthew 27:1 would include the Sanhedrim (compare also Acts 6:12). The elders continued their opposition as long as there was any open testimony in Jerusalem (Acts 4:23; Acts 24:1; Acts 25:15).

**ELDER IN THE CHURCH.** The word is πρεσβύτερος, and signifies “aged person.” There were elders at Jerusalem, though we do not read of their appointment (Acts 11:30; Acts 15:2-23; Acts 21:18); but the choice of elders in the Gentile assemblies was by apostolic authority, either direct or delegated. Paul and Barnabas chose, or appointed, elders in every city (Acts 14:23; compare James 5:14; 1 Peter 5:1). Titus was delegated by Paul to establish elders in every city in Crete (Titus 1:5). In Titus 1:7 they are called bishops, or overseers; so in Acts 20 Paul called for the elders of Ephesus, to whom he said that the Holy Ghost had made

them bishops, or overseers, showing that those appointed as elders and bishops were the same persons (Acts 20:28). See BISHOP.

It is important to note the distinction between "gift" and "office." The former is direct from the Lord; the latter by human appointment. Gift needed no human authority for its exercise, and was held in immediate responsibility to the Head. Elders were such by apostolic authority, direct or delegated. Their appointment was not to preach or teach (though if they took the lead well, and had the gift of teaching, they were worthy of double honor (1 Tim. 5:17), but "to shepherd" the assembly of God (Acts 20:28), and to maintain it in order in the locality where they lived. Their authority was over the unbroken local assembly. There can be now no such elders either in the source of their authority, or in the sphere of its exercise.

**ELDERS IN HEAVEN.** The four and twenty elders seen by John in heaven are frequently referred to in the Revelation. They were seen round about the throne, sitting on thrones (not seats), clothed in white raiment, with crowns of gold on their heads, and they worship God (Rev. 4:4,10). In the Old Testament, when all was in order there were twenty-four courses of the priesthood, each course having an elder as head or chief (1 Chron. 24:7-18); and the elders in the Revelation being twenty-four in number may be in allusion to them. The elders in heaven have harps and golden vials full of odors, "which are the prayers of saints" showing that they act as priests (Rev. 5:8); and in Revelation 5:9 they celebrate redemption in a song. They are doubtless *the redeemed*, including both Old and New Testament saints (Rev. 7:11,13; Rev. 11:16; Rev. 14:3; Rev. 19:4).

## Elead

Son of Zabad, a descendant of Ephraim (1 Chron. 7:21).

## Elealeh

City on the east of the Jordan, possessed by Reuben, but afterward taken by the Moabites (Num. 32:3, 37; Isa. 15:4; Isa. 16:9; Jer. 48:34). Identified with ruins at *el Al*, signifying the high, 31° 49' N, 35° 49' E. It is 3064 feet above the sea.

## Eleasah

1. Son of Helez, a descendant of Judah (1 Chron. 2:39-40).

2. Son of Rapha, or Rephaiah, a descendant of Saul (1 Chron. 8:37; 1 Chron. 9:43).

## Eleazar

1. Third son of Aaron and Elisheba (a descendant of Judah through Pharez). He succeeded as chief of the Levites on the death of Nadab and Abihu, and on the death of his father became high priest. He took part with Moses in numbering the people and with Joshua in the allotment of the land. The priesthood continued in his house until it passed to Eli who was of the family of Ithamar; Solomon restored it again to the family of Eleazar in the person of Zadok (Ex. 6:23,25; Lev. 10:6-16; Num. 3:2,4,32; Num. 20:25-28; Num. 26:1,3,60,63; Num. 27:19-22; Num. 31:6-54; Deut. 10:6; Josh. 14:1; 1 Chron. 6:3-4,50).

2. Son of Abinadab, set apart to keep the ark at Kirjath-jearim (1 Sam. 7:1).

3. Son of Dodo, the Ahohite, and one of David's three mighty men (2 Sam. 23:9; 1 Chron. 11:12).

4. Son of Mahli, a Merarite. He had only daughters, who married their cousins (1 Chron. 23:21-22; 24:28).

5. Son of Phinehas, a Levite (Ezra 8:33).

6. One who had married a strange wife (Ezra 10:25).

7. A priest who assisted at the dedication of the wall of Jerusalem (Neh. 12:42).

8. Son of Eliud, in the genealogy of the Lord Jesus (Matt. 1:15).

## **Election (ἐκλογή), 'Choice'**

Spoken of

1. The Lord Jesus: "Behold My servant, whom I uphold; Mine elect (*bachir*) in whom My soul delighteth" (Isa. 42:1; 1 Peter 2:6). He was *fore-ordained* to be a mercy-seat through faith in His blood (Rom. 3:25, margin; 1 Peter 1:20).

2. Cyrus, who was called by God to be His "shepherd" to work out His will, saying to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44:28; Isa. 45:1-4). It was Cyrus who released the captives to go to Jerusalem and rebuild the temple (Ezra 1:2-3).

3. When Jacob and Esau were born, Jacob was elected for blessing, and his descendants as the only nation chosen by God for His special favor (Rom. 9:11-13; Amos 3:2).

4. When God again restores Israel into blessing it will be a remnant that will be chosen, whom He calls His "elect" (Isa. 65:9,15,22; Matt. 24:22,24,31; Rom. 11:28).

5. Elect angels (1 Tim. 5:21).

6. Election of persons to eternal life (Rom. 8:29-30,33; Rom. 11:5,7; Col. 3:12; 1 Thess. 1:4; 2 Tim. 2:10; Titus 1:1; 1 Peter 1:2; 1 Peter 5:13; 2 Peter 1:10; 2 John 1:1,13).

The reason Christians feel a difficulty as to the doctrine of election to eternal life, is because they do not see the extent of the fall of man, and his utterly lost condition. Were it not for election, and the prevailing grace that follows it, not one would be saved. Christ died for all, and the gospel is proclaimed to all (Rom. 3:22; Heb. 2:9); but alas, except for the election and grace of God, none would respond (Luke 14:18). God must have all the glory.

Another error that has caused a difficulty as to "election" is the idea which some maintain that as some are ordained to eternal life, others likewise are fore-ordained by God to perdition, called "reprobation." But this is not taught in scripture—God desires that *all* men should be saved (1 Tim. 2:4), and His election to life ensures that *some* will be. It was not before Esau was born, nor until long after he was dead, that it was said he was hated of God (Mal. 1:3). Some even judge that it refers, not to Esau personally, but to his descendants after their deeds had been fully manifested (compare Obad. 10; Ezek. 35).

## Elements (Στοιχείον)

στοιχείον, "rudiments, first steps."

1. Applied to children at the "commencement" of their training; and to the law as the "early" way of God's dealing with Israel; but now called "beggarly" because it has lost its glory through the failure of man, and the introduction of Christ Himself (Gal. 4:3,9). The word, with a similar meaning, is translated "rudiments" in Colossians 2:8,20, and "principles" in Hebrews 5:12.

2. The material elements of the universe, which will be melted with great heat in the day of the Lord (2 Peter 3:10,12).

## Eleph

City in the tribe of Benjamin (Josh. 18:28). Identified by some with *Lifta*, 31° 48' N, 35° 11' E.

## Elephant

This is found only in the margin of the AV for "Behemoth" in Job 40:15; and in "elephants' teeth" for "ivory" (1 Kings 10:22; 2 Chron. 9:21; compare Rev. 18:1-2). See IVORY.

## Elhanan

1. Son of Jair, or Jaare-oregim: he slew Lahmi the brother of Goliath the Gittite (2 Sam. 21:19; 1 Chron. 20:5).

2. Son of Dodo, and one of David's thirty valiant men (2 Sam. 23:24; 1 Chron. 11:26).

## Eli

Descendant of Ithamar, and high priest in Israel. It is not recorded whom he succeeded; the book of First Samuel opens with Eli as priest. Samuel was lent to the Lord by his pious mother, and he ministered unto the Lord before Eli. The two sons of Eli, Hophni and Phinehas, were "sons of Belial:" they assisted their father, but interfered with the due offering of the sacrifices, and sinned greatly before the people. Eli spoke to his sons of their evil doings, but he did not with energy prevent the dishonor to the Lord. It should

be remembered that the responsibility of maintaining Israel, the people of the Lord, before Him, rested on the priestly house, hence the enormity of the young men's sin, and the solemnity of Eli's negligent conduct. A man of God came and told Eli plainly that he honored his sons before the Lord, and detailed some judgments that should befall his house, and that his two sons should be slain in one day.

As Eli allowed his sons to continue in their evil ways, God sent a message to him by Samuel, reminding him of the judgments of which the man of God had warned him, and repeating that it was because "his sons made themselves vile and he restrained them not." Alas, poor Eli merely said, "It is the Lord: let him do what seemeth Him good." A pious remark, but which did not correct the evil. This was Eli's great failing, though he otherwise apparently cared for God's honor. He trembled when the ark of God was carried to the war, which ended so disastrously. His two sons were killed and the ark was taken by the Philistines, and "Ichabod"—"the glory is departed"—marked the state of Israel through Eli's sin. When Eli heard these sad tidings he fell backward, and his neck brake. He had judged Israel forty years and was 98 years old (1 Sam. 1-4). Abiathar his descendant was thrust from the priesthood by Solomon that the word of the Lord might be fulfilled which He spake concerning the house of Eli in Shiloh (1 Kings 2:27).

## Eli

An Aramaic word signifying, "My God" (Matt. 27:46). It seems strange that this should have been understood to be a calling for "Elias." The mistake may have been by some who did not understand the language used. See ELOI.

## Eliab

1. Son of Helon, and leader of the tribe of Zebulun at the time of the census being taken at Sinai (Num. 1:9; Num. 2:7; Num. 7:24,29; Num. 10:16).

2. Son of Pallu, a Reubenite, and father of Dathan and Abiram (Num. 16:1,12; Num. 26:8-9; Deut. 11:6).

3. Eldest son of Jesse, and brother of David (1 Sam. 16:6; 1 Sam. 17:13,28; 1 Chron. 2:13; 2 Chron. 11:18). Perhaps the same as Elihu in 1 Chronicles 27:18.

4. A Gadite leader who was with David in the wilderness (1 Chron. 12:9).

5. Levite musician and door keeper in the time of David (1 Chron. 15:18,20; 1 Chron. 16:5).

6. Ancestor of Samuel, a Kohathite (1 Chron. 6:27). Apparently called ELIEL in 1 Chronicles 6:34, and ELIHU in 1 Samuel 1:1.

## Eliada

1. One of the sons of David born at Jerusalem (2 Sam. 5:16; 1 Chron. 3:8). He is called BEELIADA in 1 Chronicles 14:7.

2. Powerful captain of the tribe of Benjamin in the army of Jehoshaphat (2 Chron. 17:17).

## Eliadah

Father of Rezon, an adversary of Solomon (1 Kings 11:23).

## **Elijah**

1. Son of Jeroham, and one of the heads of the tribe of Benjamin (1 Chron. 8:27).
2. One who had married a strange wife (Ezra 10:26).

## **Eliabba**

The Shaalbonite, one of David's thirty mighty men (2 Sam. 23:32; 1 Chron. 11:33).

## **Eliakim**

1. Son of Hilkiyah, and chief of the household of Hezekiah (2 Kings 18:18,26,37; 2 Kings 19:2; Isa. 22:20; Isa. 36:3,11,22; Isa. 37:2). Eliakim must have held a high office; he is named before the scribe and the recorder. In Isaiah 22 God calls him His servant: Shebna was to be set aside, and Eliakim was to be clothed and raised up as governor. He was to have the key of David, and be able effectually to open and shut. He is here a type of Christ when He comes to take His place over Israel.

2. The original name of JEHOIAKIM (2 Kings 23:34; 2 Chron. 36:4).

3. A priest who assisted at the dedication of the wall of Jerusalem (Neh. 12:41).

4. Son of Abiud in the genealogy of the Lord Jesus (Matt. 1:13).

5. Son of Melea in the genealogy of the Lord Jesus (Luke 3:30-31).

## **Eliam**

1. Father of Bath-sheba, or Bathshua (2 Sam. 11:3). He is called AMMIEL in 1 Chronicles 3:5.

2. Son of Ahithophel, and one of David's thirty mighty men (2 Sam. 23:34).

## **Elias**

The Greek form of ELIJAH.

## **Eliasaph**

1. Son of Deuel, or Reuel: a chief man of the tribe of Gad (Num. 1:14; Num. 2:14; Num. 7:42,47; Num. 10:20).

2. Son of Lael: a chief man of the Gershonites (Num. 3:24).

## **Eliashib**

1. Head of the eleventh course of priests (1 Chron. 24:12).

2. Son of Elioenai, a descendant of the royal house of Judah (1 Chron. 3:24).

3. High priest at Jerusalem in the time of Nehemiah. He was allied to Tobiah, for whom he unfaithfully prepared a chamber in the courts of the temple (Ezra 10:6; Neh. 3:1,20-21; Neh. 12:10,22,23; Neh. 13:4,7,28).

4-6. Three who had married strange wives (Ezra 10:24,27,36).

## **Eliathah**

Son of Heman: appointed to the service of song (1 Chron. 25:4, 27).

## **Elidad**

Son of Chislon and a chief of Benjamin (Num. 34:21).

## **Eliel**

1. One of the head men in the half tribe of Manasseh, on the east of the Jordan (1 Chron. 5:24).

2. Son of Toah, an ancestor of Samuel (1 Chron. 6:34). Apparently called ELIAB in 1 Chronicles 6:27; and ELIHU in 1 Samuel 1:1.

3. Son of Shimhi, a Benjamite (1 Chron. 8:20).

4. Son of Shashak, a Benjamite (1 Chron. 8:22).

5. The Mahavite, one of David's mighty men (1 Chron. 11:46).

6. Another of David's mighty men (1 Chron. 11:47).

7. A Gadite who joined David at Ziklag (1 Chron. 12:11): perhaps the same as No. 6.

8. Chief of the sons of Hebron, a Levite: he assisted in bringing up the ark (1 Chron. 15:9,11).

9. Levite in the time of Hezekiah, "overseer" of the offerings (2 Chron. 31:13).

## **Elienai**

Son of Shimhi, a Benjamite (2 Chron. 8:20).

## **Eliezer**

1. Steward of Abraham's household. He was "of Damascus" though born in Abraham's house (Gen. 15:2). It was probably he who was sent to obtain a wife for Isaac. He was evidently a devout man, and trusted in God to

prosper his journey. His mission is a beautiful type of the Holy Spirit's work in providing a bride for the Lord Jesus, the object for which He is now gathering the church. Eliezer placed the jewels on Rebekah which she wore on her way to Isaac, answering to the graces or fruit of the Spirit with which He adorns those He is leading to the heavenly Bridegroom (Gen. 24:1-67).

**2.** Second son of Moses and Zipporah, so named by Moses because "God" had been "his help." He, with his mother and his brother were left in the care of Jethro until after the Exodus, when they joined Moses in the wilderness (Ex. 18:4; 1 Chron. 23:15,17; 1 Chron. 26:25).

**3.** Son of Becher, a Benjamite (1 Chron. 7:8).

**4.** Priest who assisted in bringing up the ark to Jerusalem (1 Chron. 15:24).

**5.** Son of Zichri and "ruler" of the Reubenites (1 Chron. 27:16).

**6.** Son of Dodavah: he was the prophet who rebuked Jehoshaphat for joining himself with Ahaziah king of Israel, for Ahaziah "did very wickedly" (2 Chron. 20:35-37).

**7.** One whom Ezra sent to fetch Levites to accompany him to Jerusalem (Ezra 8:16).

**8-10.** Three who had married strange wives (Ezra 10:18,23,31).

**11.** Son of Jorim, in the genealogy of the Lord Jesus (Luke 3:29).

## **Elihoenai**

Son of Zerariah: one who returned from exile (Ezra 8:4).

## **Elihoreph**

Son of Shisha and scribe or secretary of Solomon (1 Kings 4:3).

## **Elihu**

1. Son of Barachel the Buzite, of the kindred of Ram. He is introduced abruptly in the history of Job. He was young and had not spoken until Job and his three friends had ceased. His wrath was kindled against Job because he justified himself rather than God, and against his three friends because they had condemned Job though they had not understood his case. The purport of Elihu's address is that God acts in grace and blessing to deliver man from evil, and to chastise and break him down. Job was a righteous man, but needed God's discipline (Job 32-36).

2. Son of Tohu, and ancestor of Samuel (1 Sam. 1:1). Apparently called both ELIAB and ELIEL in 1 Chronicles 6:27, 34.

3. One of the captains of the thousands of Manasseh who resorted to David at Ziklag (1 Chron. 12:20).

4. Son of Shemaiah, a Korhite of the family of Obededom, a valiant man and one of the door-keepers (1 Chron. 26:7).

5. Brother of David, made ruler in Judah (1 Chron. 27:18). Perhaps the same as ELIAB, No. 3.

## **Elijah**

This remarkable prophet is introduced abruptly in scripture in the midst of the apostasy of the kingdom of Israel, which was brought to a head in the reign of Ahab.

The object of his ministry was to recover the people to the God they had forsaken. This will explain the miraculous displays accompanying his testimony, by which the people were left without excuse. It may be noted however that the miracles had a judicial character. He shut heaven that it did not rain, and he called fire down on the captains and their fifties. They were intended to recall the people to their allegiance and responsibility to God.

He is called "Elijah the Tishbite who was of the inhabitants of Gilead" (1 Kings 17:1), and with no further introduction he delivered a message to Ahab of fearful import to Israel, that there should be no rain or dew these years but according to his word. In the Epistle of James we learn that what was pronounced so boldly in public was the outcome of inward exercise and earnest prayer. He forthwith retired from the public eye, and was miraculously cared for at the brook Cherith, being fed with bread and flesh morning and evening by ravens. The brook at length becoming dry, he went to Zarephath belonging to Zidon at the commandment of the Lord, where he lodged with a poor widow, whose faith was tested at the outset by the prophet's request that she should provide for his need first from her slender store of meal and oil, on the assurance of the Lord God of Israel that her barrel of meal and cruse of oil should not waste till He sent rain on the earth. She was further tested by the death of her son, upon which the power of God in resurrection was taught her through the instrumentality of the prophet. The soul of the child came again into him and he revived. This widow is referred to in Luke's Gospel along with the case of Naaman the Syrian, as illustrating the abounding of the grace of God beyond the limits of Israel (1 Kings 17).

In the third year the time had at length arrived for the rights of Jehovah to be vindicated before all Israel, to the confusion of the followers of Baal. Elijah under the full direction of the Lord came forth from his mysterious retreat, and showed himself to Obadiah, the governor of Ahab's house, who was engaged in searching the land for provender. This man, though in such apostate surroundings, was truly pious, and had befriended Jehovah's prophets when Jezebel had sought to slay them. Assured by Elijah that he was ready to show himself to Ahab (though this latter had in vain sought him in many kingdoms to wreak vengeance on him for the prolonged drought), he reported Elijah's appearance, and the prophet and king were soon face to face. Charged with troubling Israel, the prophet in the power of God rejoined that the guilt of this lay on Ahab and on his house, in forsaking Jehovah for Baal. He directed him to call all the prophets of Baal together to Mount Carmel, and there before the assembled throng of Israel he stood alone for God. Nothing can exceed the interest of this moment when the question raised was whether Jehovah or Baal was the God. Sustained by the mighty power of Jehovah, His faithful servant directed everything. The issue is presented: the prophets of Baal offered their sacrifice, and from morning till noon in vain implored the intervention of their god. There was no voice nor any that regarded. Their failure being patent to all, Elijah then invited the people to draw near. He repaired Jehovah's altar that was broken down, building it of twelve stones, according to the number of the tribes of Israel, he offered his sacrifice, deluged three times with water the altar, wood, and victim, till the trench around the altar was full; then offered up in the hearing of Israel an affecting

prayer to the "Jehovah God of Abraham, Isaac, and of Israel," upon which the fire of the Lord fell, and all was consumed, the sacrifice, wood, stones, dust, and water. "Jehovah, He is the God" was the twice repeated cry of Israel in view of these things; and, controlled by the power of God in the prophet, they, at his bidding, seized the prophets of Baal, who were to a man slain by him. Upon this he told Ahab that there was a sound of abundance of rain, while he himself retired to the top of Carmel to note the first indications of the approaching blessing; and then, still in the power of God, he ran before Ahab's chariot to the entrance of Jezreel (1 Kings 18).

Jezebel let him know that her vengeance was at hand; and at the threat of this terrible woman, the prophet, lately so bold, fled the country. We now see Elijah in the wilderness, a weak and timid man, weary of the conflict, occupied with himself rather than the Lord, and asking to be allowed to die. Sustained by miraculous food, he went in the strength of it for forty days and nights to Horeb, the mount of God. Here the Lord dealt most graciously with his poor and feeble servant, who is found pleading his own jealousy for God while interceding against Israel. Wind, earthquake, and fire would have well suited the prophet in his frame of mind, but the still small voice was that of the Lord, and Elijah had to learn that He had not given up His people. He had yet 7000 whose knees had not bowed to Baal. But Elijah was to anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be prophet in his room. Judgment should be executed where necessary and by instruments prepared of God. Elijah thereupon departed, and finding Elisha threw upon him his mantle (1 Kings 19).

For a time Elijah was in retirement, but he again reappeared on the occasion of Naboth's murder, and with the old energy of faith prophetically announced the doom of Ahab and Jezebel to Ahab's face. Once more the prophet is seen, confronting Ahab's successor and son Ahaziah, who, following closely in his parents' steps, had sent messengers to Baalzebub the god of Ekron to inquire whether he should recover from his sickness. Two captains and their fifties, who had been sent to arrest him, were smitten with fire from heaven at Elijah's word. Accompanying the third, who humbly begged for their lives, the prophet announced to the apostate king the judgment of the God he had despised (1 Kings 21; 2 Kings 1).

We have now reached the closing scene of this truly remarkable man's long and faithful service for Jehovah. The ordinary lot of man should not be his. Traversing in the close company of Elisha the spots which, however now perverted, told of certain great truths—Gilgal, of the necessity of the judgment of self, the place of circumcision—Bethel, of the faithfulness of God and the resources which are His for His own, the place where God had appeared to Jacob—Jericho, of the power of God as against all that of the enemy—they reached the Jordan through which they passed dry shod, the waters being separated hither and thither by Elijah smiting them with his mantle. The land of Israel is left by the well-known figure of death, "and it came to pass, that as they still went on and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Figuratively he had passed through death, and ascended to heaven: this forms the basis of Elisha's ministry (2 Kings 2).

In the New Testament John the Baptist was in the character of Elijah as the prophet who was to come before “the great and terrible day of the Lord,” to affect the hearts of the people, if he had been received; but not being received, except by a few, John declared to the Jews that he was not Elijah. So it remains for Elijah’s ministry to be fulfilled before Christ appears in glory (Mal. 4:5-6; Matt. 11:14; Luke 1:17; John 1:21).

Moses and Elijah were seen on the mount of transfiguration, as representatives of the law and the prophets; but theirs was then a subordinate place, for the proclamation was “This is My beloved Son; hear Him” (Matt. 17:3; Mark 9:4; Luke 9:30). Elijah’s testimony was given in *righteousness*; his ministry demanded that the righteous claims of God as the Jehovah of His people should be satisfied. Elisha’s ministry differed from this, and was more of *grace*.

## **Elijah**

Priest who had married a strange wife (Ezra 10:21).

## **Elika**

One of David’s thirty mighty men (2 Sam. 23:25).

## **Elim**

The second encampment of the Israelites after passing the Red Sea: it had twelve fountains of water and seventy palm trees (Ex. 15:27; Ex. 16:1; Num. 33:9-10). Identified by some with *Wady Ghurundel*, 29° 20’ N, 33° E.

## Elimelech



## Elimelech

Inhabitant of Bethlehem-judah, husband of Naomi, and father-in-law of Ruth. He went to Moab on account of a famine and died there (Ruth 1:2-3; Ruth 2:1,3; Ruth 4:3,9).

## Elioenai

1. Son of Neariah, a descendant of David (1 Chron. 3:23-24).

2. Head of a family of Simeon (1 Chron. 4:36).

3. Son of Becher, a son of Benjamin (1 Chron. 7:8).

4. Son of Meshelemiah, a Korhite (1 Chron. 26:3).

5-6. Priest and Israelite who had married strange wives (Ezra 10:22,27).

7. Priest who assisted at the dedication of the wall of Jerusalem (Neh. 12:41).

## **Eliphai**

Son of Ur, and one of David's mighty men (1 Chron. 11:35).

## **Eliphalet, Eliphelet**

1. One of David's sons, born in Jerusalem (2 Sam. 5:16; 1 Chron. 3:8; 1 Chron. 14:7).

2. Another of David's sons born in Jerusalem (1 Chron. 3:6). Apparently called ELPALET in 1 Chronicles 14:5.

3. Son of Ahasbai: one of David's thirty valiant men (2 Sam. 23:34).

4. Son of Eshek, a descendant of Jonathan (1 Chron. 8:39).

5. Son of Adonikam: one who returned from exile (Ezra 8:13).

6. One who had married a strange wife (Ezra 10:33).

## **Eliphaz**

1. Son of Esau and Adah, and father of Teman (Gen. 36:4-16; 1 Chron. 1:35-36).

2. Chief of Job's three friends, a "Temanite," or descendant of Teman. He and his companions did not understand God, nor His dealings in discipline with a righteous man. His arguments were founded on experience, as Bildad's were on tradition. They therefore condemned Job as an evil doer, considering that this was proved by what God had brought upon him. God's wrath was kindled against them, for they had not spoken of *Him* correctly.

They were directed to take seven bullocks and seven rams and offer them as a burnt offering: Job, His servant, should pray for them, and God would accept him (Job 2:11; Job 4:1; 15:1; Job 22:1; Job 42:7,9).

## **Elipheleh**

Levite appointed as musician and door-keeper in the time of David (1 Chron. 15:18,21).

## **Eliphelet**

See ELIPHALET.

## **Elisabeth**

A righteous woman, of the tribe of Aaron, wife of Zacharias, and mother of John the Baptist. On being visited by Mary, she was filled with the Holy Spirit, and hailed Mary as “the mother of my Lord.” She said, “Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord” (Luke 1:5-57). She was one of the God-fearing remnant, of which a glimpse is obtained in the early chapters of Luke’s gospel.

## **Eliseus**

Greek form of ELISHA.

## **Elisha**

Son of Shaphat of Abel-meholah. Elijah was instructed by God to anoint Elisha to be prophet in his stead. Elijah cast his mantle over him, but we do not read of the anointing: doubtless it was realized in receiving a double portion of Elijah’s spirit. Elisha was not prepared then to

take up Elijah's mantle, but first he made a feast for his people, and then he followed Elijah and ministered unto him. When God was about to take Elijah to Himself, it became known to the sons of the prophets, and they told Elisha, but he knew it already; and when Elijah suggested to him to remain behind he refused and followed him from place to place, until he had traversed Jordan (figuratively death) with Elijah. Being thus proved to be knit together in spirit, Elijah asked Elisha what he should do for him before he was taken. Elisha said, "Let a double portion of thy spirit be upon me." Elijah replied that, though he had asked a hard thing, it should be so if he saw him when he was taken up. A chariot and horses of fire separated them, and Elijah went up by a whirlwind into heaven; and Elisha saw it. Elisha took up the mantle that fell from Elijah, which before he had failed to do, and went to the Jordan and smote it with the mantle, and the waters divided, and he passed over into the land, with the spirit of the ascended Elijah resting on him.

Elisha's first miracle was healing the waters at Jericho, the cursed city, by means of salt in a new cruse: type of the purifying power of grace. His mission was *grace* as from an ascended one; the waters were permanently healed, and the ground was no longer barren. But as he went to Bethel some boys out of the city mocked him, saying, "Go up, thou bald head." He cursed them in the name of the Lord, and two she bears tore forty-two of them. God vindicated the authority of His servant. Elisha had come as it were from heaven, into which Elijah had entered, and he came in grace, and if this was despised, judgment must follow, as it will be with Israel by-and-by. Elisha went to Carmel, where the priests of Baal had been destroyed, and thence to

Samaria, the seat of the apostasy, and where his testimony was most needed. Jehoshaphat king of Judah joined with Jehoram king of Israel, and the king of Edom, to attack Moab; but they had no water. Elisha was sought for, and he boldly told Jehoram to go to the gods of his father and mother: if Jehoshaphat had not been there he would not have helped them, nevertheless there was grace for them. Ditches, or pits were made, and in the morning the valley was full of water; victory over Moab followed (2 Kings 2-3)

A widow of one of the prophets appealed to Elisha to save her two sons from the grasp of a creditor. She had nothing but a pot of oil. She was told to borrow vessels "not a few," and fill them with oil. On her doing this the oil was increased until there was not a vessel more to fill. Thus according to her faith in borrowing was her supply from God. The creditor was paid, and she and her sons lived on the remainder, showing how God far exceeded her request.

A great woman at Shunem bestowed hospitality on Elisha, and provided a chamber for his use whenever he passed that way. For this she was rewarded with a son; but when grown old enough to go into the fields he died. The woman laid him on Elisha's bed, and hastened to inform him of what had happened, but piously added "It is well." Elisha returned with the woman, and the child was raised to life and restored to his mother. Thus was manifested the power of God over death and a broken heart was bound up.

Two more miracles followed. In gathering herbs for a meal because of the dearth, a poisonous weed was included and there was "death in the pot." Elisha cast in some meal, and the pottage was cured. The other miracle was the increase of the bread so that a hundred men were supplied from twenty loaves, or cakes, and there was some

left: similar to the Lord feeding the multitudes when He was on earth (2 Kings 4).

The next miracle was healing Naaman the Syrian of leprosy. This was grace extending beyond the land, even to their enemies. Naaman had to be humbled as well as blessed, and to learn that there was “no God in all the earth but in Israel,” as he himself confessed. Gehazi, Elisha’s servant, was, alas, tempted with a lie in his mouth to take of the Syrian some of the presents which he had brought for Elisha, but which had been refused. This was revealed to Elisha, and the leprosy of Naaman cleaved to Gehazi and to his seed. The one nearest to the means of blessing, if he turns from it, suffers most. Elisha next made the iron head of the ax to swim, thus reversing the laws of nature: the ax was borrowed, and the trust must not be violated (2 Kings 5; 2 Kings 6:1-7).

The Syrians had now to learn a lesson of the power of the God of Israel, but still in grace. They laid traps for the king of Israel, but Elisha warned him again and again of the danger, and he escaped. On this being made known to the king of Syria he sent an army to seize Elisha. He was at Dothan, and they compassed the city. Elisha prayed that his servant’s eyes might be opened to see that they were surrounded with horses and chariots of fire which were otherwise invisible (compare Heb. 1:13-14). The army was then smitten with blindness, led to Samaria, fed with bread and water, and dismissed to their master with the wonderful tale. It was no use laying plots against people whose God protected them like this. “The bands of Syria came no more into the land of Israel”; that is, the marauding bands that laid plots to seize the king; for immediately we read that Ben-hadad king of Syria came with a great army

and besieged Samaria. The famine became so severe that a woman's child was boiled and eaten. The king was greatly moved at this and threatened to take the life of Elisha, apparently linking the famine with God's servant. This was revealed to Elisha as he sat in the house. The king followed the messenger and apparently *he* said, "This evil is of the Lord; what should I wait for the Lord any longer?" Elisha had a message of deliverance: by the next day a measure of fine flour should be sold for a shekel, and two measures of barley for the same. An unbelieving lord scoffed at this; but he saw it, though he did not eat of it, for he was trampled to death in the crowd. Thus judgment followed unbelief in the gracious provision of God (2 Kings 6:8—2 Kings 7).

Elisha prophesied that there would be a seven years' famine, and he told the Shunammite woman to sojourn where she could during the time. She dwelt among the Philistines seven years, and on her return she cried to the king for the restoration of her house and land. God so ordered it that just at that time Gehazi was relating to the king the great things that Elisha had done. He recognized the woman as the one whose son Elisha had raised, and the king ordered the restoration of her property.

The prophet went to Damascus, and Ben-hadad, being sick, sent Hazael to inquire if he should recover. The answer was that he might certainly recover, yet he should die: an apparent enigma; but it was fully explained by Hazael causing his death when he would otherwise have recovered. Elisha prophesied that Hazael would be king over Syria, and he wept as he told the dreadful things he would do to Israel. Elisha sent one of the sons of the prophets to anoint Jehu to be king over Israel: he was to execute God's judgment on the house of Ahab and on Jezebel, which had

been prophesied by Elijah (1 Kings 21:23-24). What had been foretold Jehu fulfilled (2 Kings 8-9).

The time now approached for Elisha's death. He was sick and Joash king of Israel went to visit him. Elisha prophesied that Joash should smite the Syrians till they were consumed, but he was angry with the king's want of energy and said he should smite them but three times. Elisha's work was now done and he died and was buried. When a corpse was let down into the same tomb, as soon as it touched the bones of Elisha life was restored. Type that though Israel is now dead towards God (Compare Dan. 12:2), when they are brought into connection with God's true Prophet they will be restored to life as unexpectedly and as powerfully. As we have seen, Elisha's mission was grace, and his history to the end is stamped with the power of life (2 Kings 13:14-21). He is called ELISEUS in Luke 4:27.

## **Elishah**

Eldest son of Javan, the son of Japheth (Gen. 10:4; 1 Chron. 1:7). His descendants apparently occupied the "isles of Elishah," and supplied the Phoenicians with blue and purple (Ezek. 27:7). Josephus identifies them with the Æolians. Others connect Elishah with Elis in the Peloponnesus.

## **Elishama**

1. Son of Ammihud and grandfather of Joshua: he was a chief of Ephraim (Num. 1:10; Num. 2:18; Num. 7:48,53; Num. 10:22; 1 Chron. 7:26).

2-3. Two sons of David born at Jerusalem (2 Sam. 5:16; 1 Chron. 3:6,8; 1 Chron. 14:7): one of whom is apparently called ELISHUA (2 Sam. 5:15; 1 Chron. 14:5).

4. Son of Jekamiah, a descendant of Judah (1 Chron. 2:41).

5. Father of Nethaniah, “of the seed royal” (2 Kings 25:25; Jer. 41:1).

6. Priest sent by Jehoshaphat to instruct the people (2 Chron. 17:8).

7. Scribe or secretary of Jehoiakim (Jer. 36:12,20-21).

## **Elishaphat**

Captain of a hundred whom Jehoiada employed to protect Joash (2 Chron. 23:1).

## **Elisheba**

Daughter of Amminadab, and wife of Aaron (Ex. 6:23). She was of the tribe of Judah, and her marriage with Aaron united the priestly and royal tribes.

## **Elishua**

Son of David born in Jerusalem (2 Sam. 5:15; 1 Chron. 14:5). Called ELISHAMA in 1 Chronicles 3:6.

## **Eliud**

Son of Achim in the genealogy of the Lord Jesus (Matt. 1:14-15).

## **Elizaphan**

1. Son of Uzziel, and a “chief” of the Kohathites (Num. 3:30; 1 Chron. 15:8). He is called ELZAPHAN (Ex.

6:22; Lev. 10:4). With Mishael he had the painful duty of removing the dead bodies of Nadab and Abihu.

2. Son of Parnach and a prince of the tribe of Zebulun (Num. 34:25).

3. Father of certain Levites that assisted Hezekiah in cleansing the temple (2 Chron. 29:13). Perhaps the same as No. 1.

## **Elizur**

Son of Shedeur, and prince of the tribe of Reuben (Num. 1:5; Num. 2:10; Num. 7:30,35; Num. 10:18).

## **Elkanah**

1. Son or grandson of Korah (Ex. 6:24; 1 Chron. 6:23).

2. Son of Jeroham and father of the prophet Samuel (1 Sam. 1:1-23; 1 Sam. 2:11, 20; 1 Chron. 6:27,34).

3-4. Two descendants of Kohath (1 Chron. 6:25-26,35-36).

5. Grandfather of Berechiah, who dwelt in the villages of the Netophathites (1 Chron. 9:16).

6. A Korhite who joined David at Ziklag (1 Chron. 12:6).

7. Door-keeper for the ark (1 Chron. 15:23).

8. Officer in the household of king Ahaz (2 Chron. 28:7).

## **Elkoshite**

Designation of Nahum the prophet (Nah. 1:1).

## Ellasar

District in the East, of which Arioch was the king (Gen. 14:1,9). It is supposed that *Larsa* or *Larissu* in Lower Babylonia, between Ur and Erech, was its capital, which is identified with ruins at *Senkereh*, about 31° 30' N, 45° 50' E.

## Elm, Elah

The terebinth, or oak as *elah* is often translated (Hos. 4:13).

## Elmodam

Son of Er, in the genealogy of the Lord Jesus (Luke 3:28).

## Elnaam

Father of Jeribai and Joshaviah, two of David's mighty men (1 Chron. 11:46).

## Elnathan

1. Son of Achbor and father of Nehushta, Jehoiakim's queen: he begged Jehoiakim not to burn the sacred roll (2 Kings 24:8; Jer. 26:22; Jer. 36:12,25).

2-4. Three of those whom Ezra sent to fetch Levites to accompany him to Jerusalem (Ezra 8:16).

## Eloi

Aramaic word signifying "my God" (Mark 15:34).

## Elon

1. A Hittite, father of Bashemath, and Adah, wife, (or wives) of Esau (Gen. 26:34; Gen. 36:2). See **BASHEMATH**.

2. Second son of Zebulun and founder of the **ELONITES** (Gen. 46:14; Num. 26:26).

3. The Zebulunite who judged Israel ten years (Judg. 12:11-12).

4. Border town of Daniel (Josh. 19:43). Identified with *Beit Ello*, 31° 59' N, 35° 7' E.

## Elon-Beth-Hanan

One of the commissariat towns of Solomon (1 Kings 4:9). Identified with *Beit Anan*, 31° 51' N, 35° 6' E.

## Elonites

See **ELON**.

## Eloquent

In Isaiah 3:3, for “eloquent orator” translate “skilled enchanter.” In Exodus 4:10 and Acts 18:24, “man of words,” “ready of speech.”

## Eloth

See **ELATH**.

## Elpaal

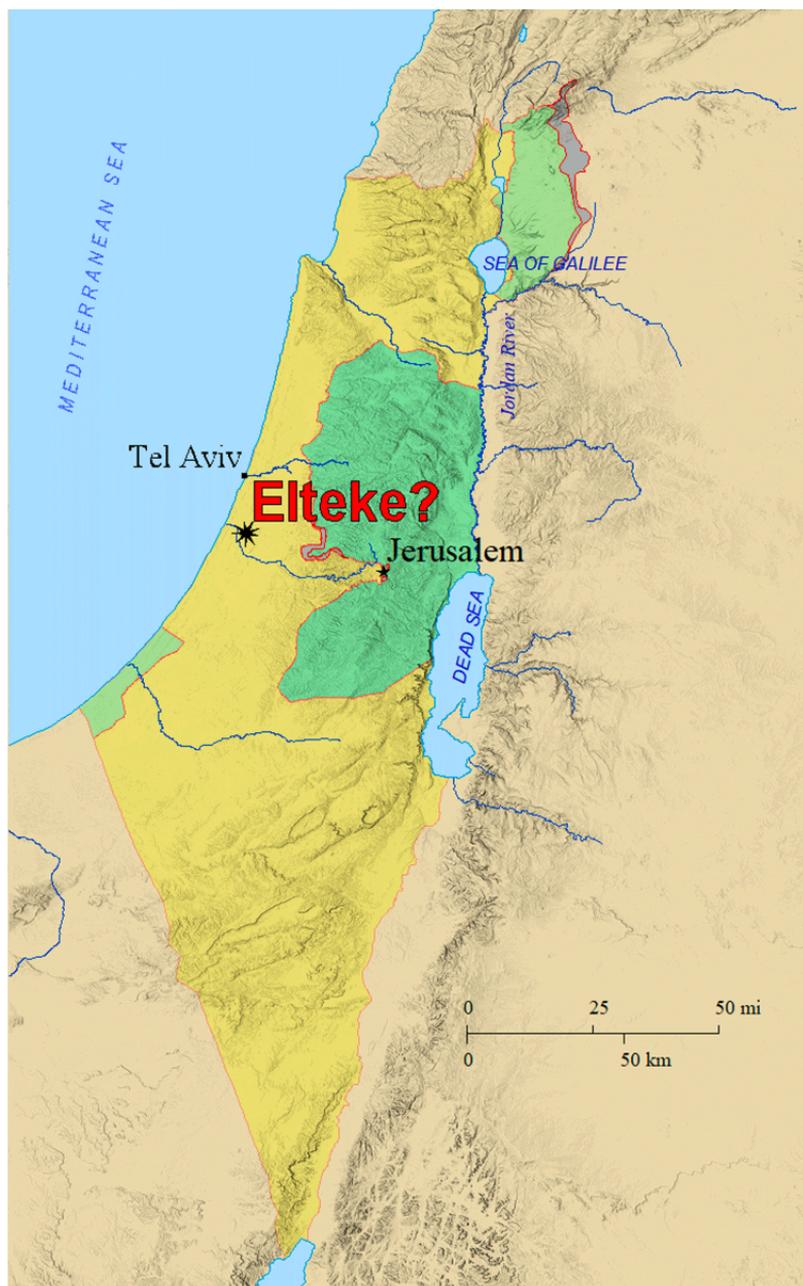
Son of Shaharaim, a Benjamite (1 Chron. 8:11-12,18).

## **Elpalet**

Son of David born at Jerusalem (1 Chron. 14:5). Apparently called ELIPHELET in 1 Chronicles 3:6.

## **Eltekeh**

City of Daniel given to the Kohathites (Josh. 19:44; Josh. 21:23). Identified with *Beit Likia*, 31° 52' N, 35° 4' E.



## **Eltekon**

Mountain city of Judah (Josh. 15:59). Not identified.

## **Eltolad**

City in the south of Judah, given to Simeon (Josh. 15:30; Josh. 19:4). Called TOLAD in 1 Chronicles 4:29.

## **Elul**

See MONTHS.

## **Eluzai**

Benjamite who joined David at Ziklag (1 Chron. 12:5).

## **Elymas**

A name signifying “magician,” applied to BAR-JESUS, a Jew. He was a false prophet and sorcerer, at Paphos in Cyprus, and sought to turn away the proconsul from the faith. He was for a time smitten with blindness (Acts 13:6-12).

## **Elzabad**

1. Gadite who joined David at Ziklag (1 Chron. 12:12).
2. Son of Shemaiah and one of the Korhite door-keepers (1 Chron. 26:7).

## **Elzaphan**

See ELIZAPHAN.

## **Embalming**

Jacob and Joseph were both embalmed in Egypt, but we do not read that it was ever practiced by the children of Israel (Gen. 50:2-3,26). The historians Herodotus and Diodorus describe the process of embalming in Egypt. There were several modes according to the rank of the deceased, or according to what the relatives could afford to pay. In short it may be said that the body lay in niter thirty days, for the purpose of drying up all its superfluous and noxious moisture, the brain and bowels being sometimes extracted; and then for forty days more it was anointed with gums and spices to preserve it. When this was complete it was wrapped round with many bandages, and finally put in a case somewhat resembling the person. In many museums Egyptian mummies may be seen, and the marvelous preservation of the body be attested.

Among the Jews the body was merely wrapped round with bandages with a quantity of spices enclosed. Asa was laid "in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art" (2 Chron. 16:14). Nicodemus furnished "a mixture of myrrh and aloes, about an hundred pound weight," and they wound the body of Jesus "in linen clothes with the spices, as the manner of the Jews is to bury" (John 19:39-40).

## **Embroidered**

See BROIDERED.

## Emerald

In the O.T. the word thus translated is *nophet*, but it is uncertain to which of the precious stones this refers. Some think it is the *carbuncle* (Ex. 28:18; Ex. 39:11; Ezek. 27:16; Ezek. 28:13). In the New Testament it is *σμάραγδος*, which signifies “live coal,” and is supposed to refer to some stone with prismatic crystals (Rev. 4:3; Rev. 21:19).

## Emerods

Hemorrhoids or tumors. One of the diseases of the Egyptians, and with which the Philistines were smitten when they had possession of the ark. They returned “images” of the same with the ark (Deut. 28:27; 1 Sam. 5:6-12; 1 Sam. 6:4-17).

## Emim

A people, described as “great, and many, and tall, as the Anakims,” who dwelt on the east of the Dead Sea. They were smitten by Chedorlaomer and his confederate kings, and their land eventually passed to the Moabites, who called the people EMIM, that is, “terrible” (Gen. 14:5; Deut. 2:10-11).

## Emmanuel

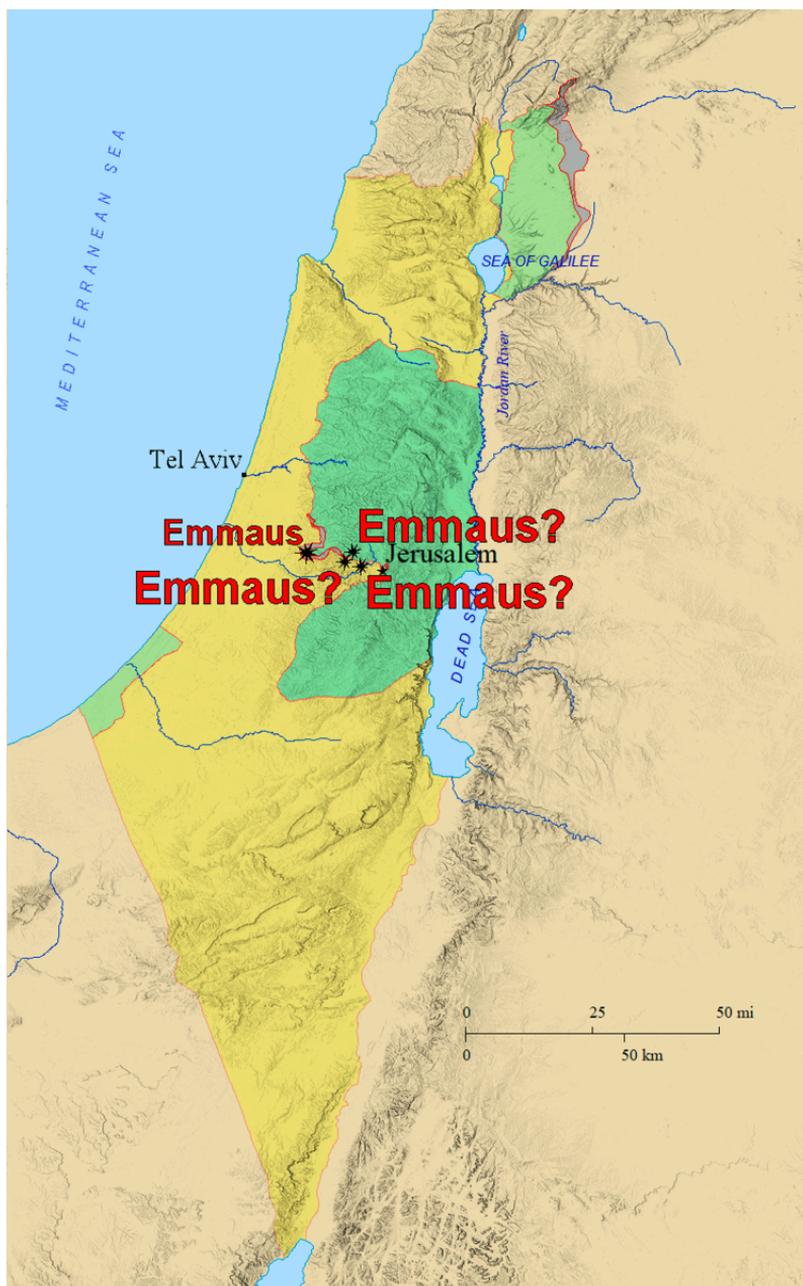
See IMMANUEL.

## Emmaus

A village about threescore furlongs from Jerusalem, that is, about 7 miles, to where the two disciples were traveling on the day of the resurrection, to whom the Lord made

Himself known (Luke 24:13). Some identify it with ruins at *Khamaseh*, about 8 miles S.W. of Jerusalem; others with *el Kubeibeh*, about 7 miles N.W. of Jerusalem: but there are no data for its identification.

# Emmaus

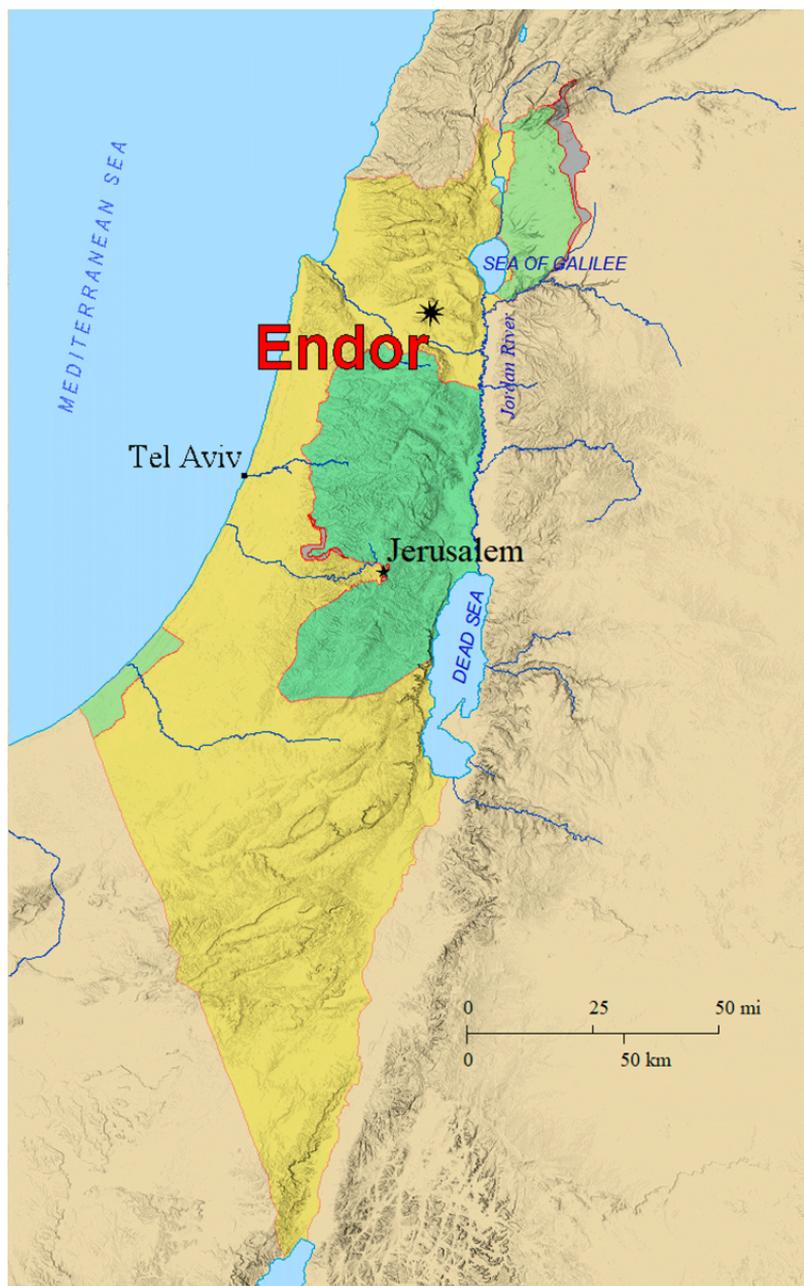


## **Emmor**

Acts 7:16, the same as HAMOR.

## **En-Dor**

City with its towns, possessed by Manasseh though situated in Issachar. It was apparently the scene of the death of Sisera and of Jabin; and it was the residence of the woman with a familiar spirit consulted by Saul (Josh. 17:11; 1 Sam. 28:7; Psa. 83:9-10). Identified with *Endor*, 32° 38' N, 35° 23' E. The rock on which it stands has many caves, in one of which the witch may have carried on her incantations. From Gilboa it is distant 7 or 8 miles across difficult ground.



## En-Eglaim

Place, apparently near the Dead Sea, where the fishermen will spread their nets when the waters have been cured by a river which will issue from the future temple (Ezek. 47:10).

## En-Gannim

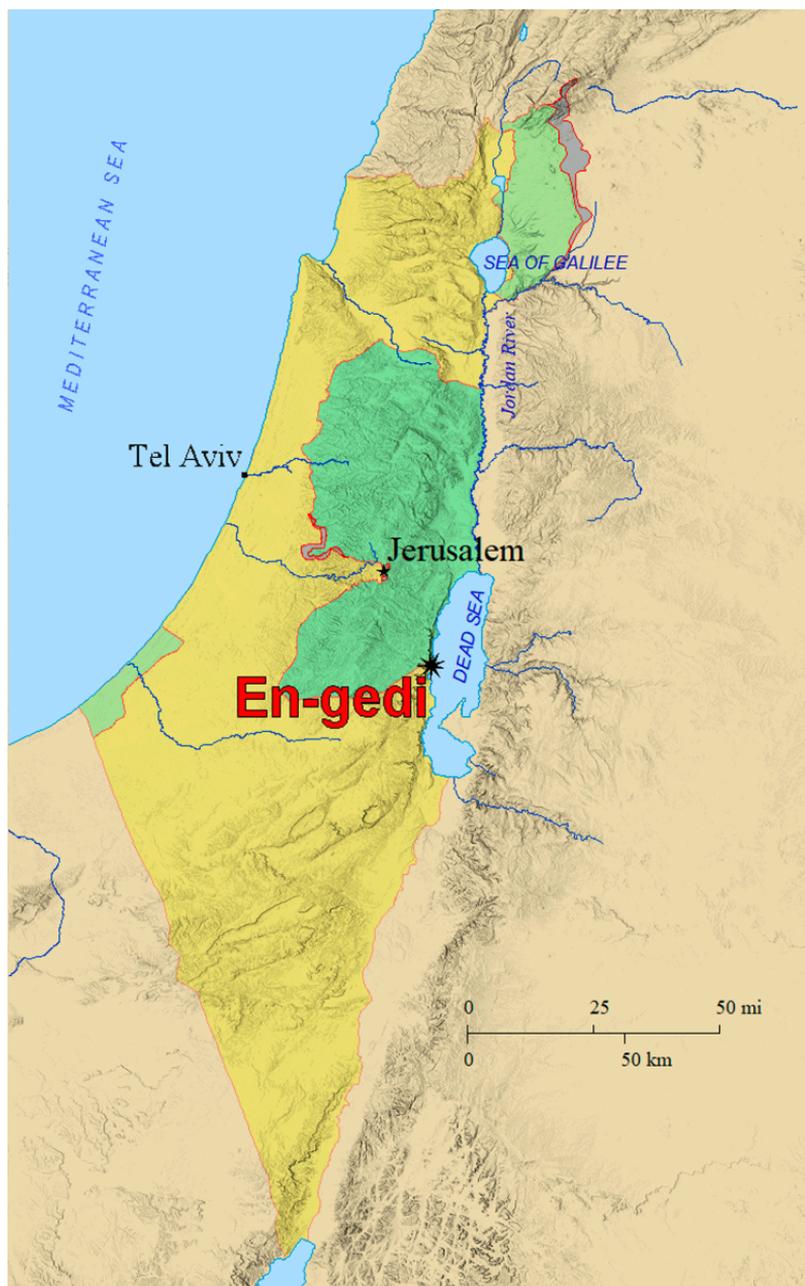
1. City in the lowlands of Judah (Josh. 15:34). Identified with *Umm Jina*, 31° 45' N, 34° 57' E.

2. City on the border of Issachar allotted to the Gershonites (Josh. 19:21; Josh. 21:29). Identified with *Jenin*, 32° 28' N, 35° 18' E. Apparently the same as ANEM in 1 Chronicles 6:73.

## En-Gedi

Town in the wilderness of Judah. David resorted to the strongholds at this place when pursued by Saul. The king sought David “upon the rocks of the wild goats,” and then lay down to rest in the mouth of the very cave in which David and his men were. David cut off the skirt of Saul’s robe, but would not allow his men to injure him (Josh. 15:62; 1 Sam. 23:29; 1 Sam. 24:1; 2 Chron. 20:2). The vineyards of En-gedi are spoken of in Song of Solomon 1:14. When the Dead Sea is healed in a future day the fishermen will stand on its shores from En-gedi to En-eglaim (Ezek. 47:10). Identified with *Ain Jidy*, 31° 28' N, 35° 23' E.

## En-Gedi



## **En-Haddah**

Border city of the tribe of Issachar (Josh. 19:21). Identified with *Kefr Adan*, 32° 29' N, 35° 15' E.

## **En-Hakkore**

This name, signifying “the caller’s spring,” was given by Samson to the place where God gave him water in answer to his call. The spring was doubtless in the rock, not in the jawbone (see margin), because of the words following, “which is in Lehi unto this day” (Judg. 15:19).

## **En-Hazor**

Fenced city of the tribe of Naphtali (Josh. 19:37). Identified with *Hazireh*, 33° 6' N, 35° 21' E.

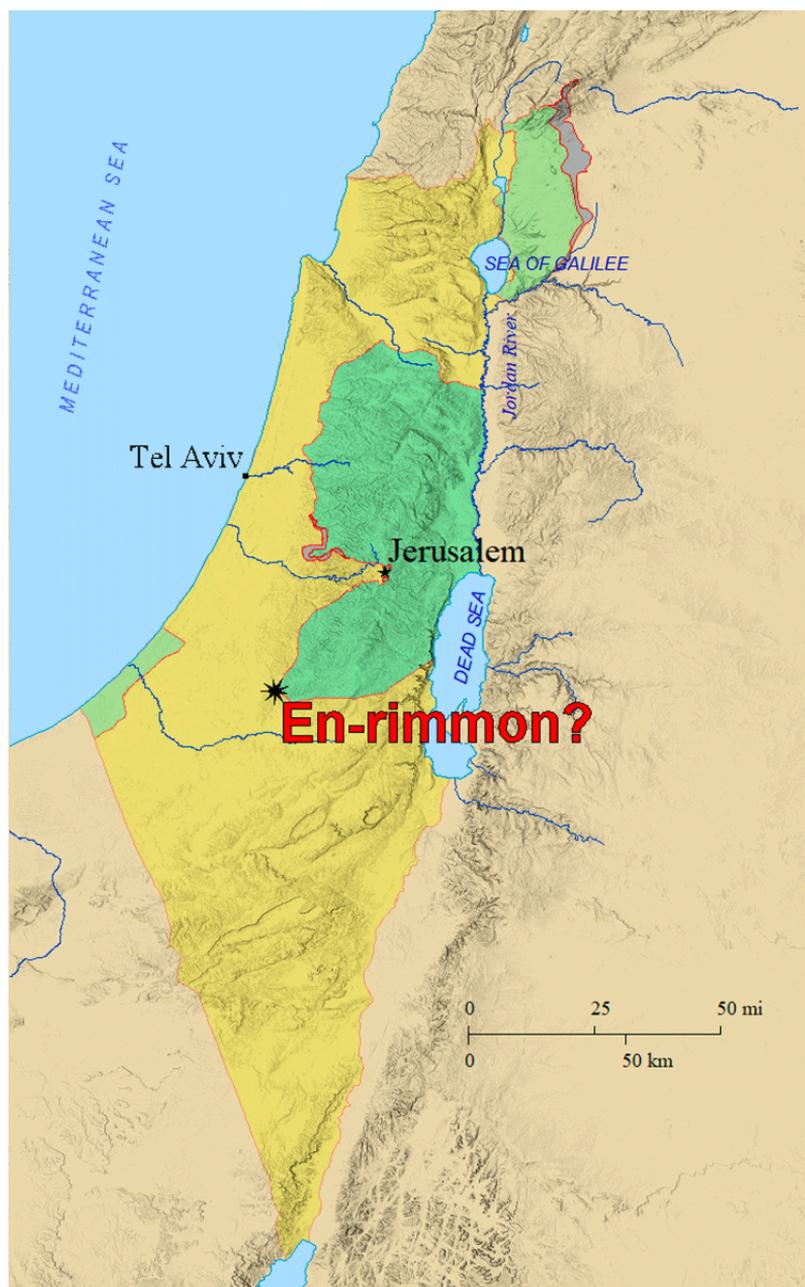
## **En-Mishpat**

The ancient name of KADESH.

## **En-Rimmon**

City re-inhabited on the return from exile (Neh. 11:29). Probably the same as RIMMON (Josh. 15:32; Josh. 19:7). Identified with ruins at *Umm er Rumamin*, 31° 22' N, 34° 52' E.

## En-Rimmon



## En-Rogel

A spring on the border of Judah and Benjamin. It was where Jonathan and Ahimaaz stayed in secret, to carry to David any message from Hushai, on the revolt of Absalom; and close to this spring Adonijah called the king's sons together when he exalted himself to succeed David as king (Josh. 15:7; Josh. 18:16; 2 Sam. 17:17; 1 Kings 1:9). It was no doubt a spring not far from Jerusalem. *Bir Eyub*, about half a mile south of Jerusalem was long supposed to be the spot, but this is a well, not a spring. The *Fountain of the Virgin*, near the south east corner of the city, is now more generally chosen; but this appears to be too near the city to coincide with the above events.

## En-Shemesh

Spring on the border of Judah and Benjamin mentioned next to En-rogel (Josh. 15:7; Josh. 18:17). Identified with *Ain Ilaud*, 31° 46' N, 35° 16' E. The sun shines on this spring all day, answering to En-shemesh, "spring of the sun."

## En-Tappuah

Spring on the boundary of Manasseh (Josh. 17:7). Identified by some with *Yasuf*, 32° 7' N, 35° 14' E. See TAPPUAH, No. 2.

## Enam

City in the lowlands of Judah (Josh. 15:34). Identified with the ruins at *Wady Alin*, 31° 45' N, 34° 59' E.

## **Enan**

Father of Ahira, a prince of the tribe of Naphtali (Num. 1:15; Num. 2:29; Num. 7:78, 83; Num. 10:27).

## **Enchantments**

See DIVINATION.

## **Engines**

Machines for discharging missiles (2 Chron. 26:15). See ARMS. ENGINES OF WAR were battering rams (Ezek. 26:9).

## **Engrafted**

Implanted: when God's word is received by faith it takes root in the soul, and influences the whole being of the receiver (James 1:21).

## **Engraving**

The cutting of words or designs on precious stones, as the names of the tribes on the breastplate and the shoulder-pieces of the high priest; and the words "Holiness to the Lord" on the plate of the miter. There was also the devising of "cunning work" for the tabernacle. For this service God endowed certain men with special skill, wisdom, and understanding. Devices were also engraved on seals (Ex. 28:11,21,36; Ex. 35:35; Ex. 38:23; Ex. 39:14,30; Zech. 3:9; 2 Cor. 3:7). Engraving is used metaphorically when God says He had graven Israel upon the palms of His hands, and thus had them constantly before Him (Isa. 49:16).

## Enoch

1. Eldest son of Cain (Gen. 4:17-18).
2. City built by Cain, and named after his son: it is the first city that we read of (Gen. 17).
3. Son of Jared, and father of Methuselah. Of him it is said he “walked with God: and he was not; for God took him”; and also that by faith he was translated, and that before his translation he had this testimony that he pleased God. A bright example in those early days of how by grace a man can have communion with God, and so please God, and be made sensible of it, thus enjoying the light of His countenance in walking with Him in a sinful world. Enoch was taken to heaven without dying, as the living saints will be at the coming of the Lord Jesus (Gen. 5:18-24; Luke 3:37; Heb. 11:5; Jude 14). Called HENOCH in 1 Chronicles 1:3.

In Jude a prophesy of Enoch is quoted which is not found in the Old Testament As Jude wrote under the inspiration of God this could have been revealed to him, as many other things in scripture have been, and which could have been known in no other way; or he may have been inspired to record what had been handed down orally. There is an apocryphal book called THE BOOK OF ENOCH, from which some believe that Jude quoted, though it is not inspired. But there is no evidence that the book was then in existence. It refers to the Messiah as “Son of God,” which has been judged to prove conclusively that it was written in the Christian era. The passage in the book of Enoch, speaking of Christ executing judgment, is worded thus: “Behold he cometh with ten thousand of his saints, to execute judgment upon them, and destroy the

wicked, and reprove all the carnal, for everything which the sinful and ungodly have done and committed against him.”The traveler Bruce, on his return from Egypt in A.D. 1773 brought three MSS of the entire book in Æthiopic. In 1821 it was translated into English. The book purports to be a series of revelations made to Enoch and Noah.

## **Enos, Enosh**

Son of Seth and grandson of Adam (Gen. 4:26; Gen. 5:6-11; 1 Chron. 1:1; Luke 3:38).

## **Ensample**

1. τύπος, “type, model, example” (1 Cor. 10:11; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Peter 5:3).

2. υπόδειγμα, “example, pattern” (2 Peter 2:6).

## **Ensign**

See STANDARD.

## **Epaenetus**

A Christian at Rome saluted by Paul as his well-beloved, “the first fruits of Achaia unto Christ” (Rom. 16:5).

## **Epaphras**

Fellow prisoner with Paul at Rome. He labored at Colosse, to which place he belonged. He is described as “a faithful minister of Christ,” and one who agonized in prayer for the Colossians, with zeal for their welfare (Col. 1:7; Col. 4:12; Philem. 1:23).

## Epaphroditus

One who brought supplies from Philippi to Paul, who styles him "my brother and companion in labor and fellow soldier." When with Paul at Rome he became very ill, "nigh unto death." The deep affection between him and the Philippian saints is very evident by his sorrow that they should have heard of his sickness. He hazarded his life by his association with Paul a prisoner (Phil. 2:25; Phil. 4:18).

## Ephah

See WEIGHTS AND MEASURES.

## Ephah

1. Son of Midian, being the son of Abraham and Keturah, and referred to by Isaiah as the head of a tribe (Gen. 25:4; 1 Chron. 1:33; Isa. 60:6).

2. Concubine of Caleb (1 Chron. 2:46).

3. Son of Jandai of the tribe of Judah (1 Chron. 2:47).

## Ephai

A Netophathite, whose sons were left in the land at the captivity. They apparently were slain with Gedaliah by Ishmael (Jer. 40:8).

## Epher

1. Son of Midian, being the son of Abraham and Keturah (Gen. 25:4; 1 Chron. 1:33).

2. Son of Ezra, a descendant of Judah (1 Chron. 4:17).

3. A chief of Manasseh, east of the Jordan (1 Chron. 5:24).

## **Ephes-Dammim**

Place in Judah, the scene of the death of Goliath in the valley of Elah (1 Sam. 17:1). Called PAS-DAMMIM in 1 Chronicles 11:13.

## **Ephesians**

The inhabitants of Ephesus (Acts 19:28-35; Acts 21:29).

## **Ephesians, Epistle to the**

Paul first visited Ephesus on his way from Corinth to Syria: he did not stay then, but left Priscilla and Aquila there, who were afterward joined by Apollos (Acts 18:18-24). Paul soon returned and stayed there two years. There was thus time for the saints to be grounded in the truth. The opposition was so great in the synagogue that Paul separated the disciples, and they met daily in the school of Tyrannus. The word grew mightily and prevailed (Acts 19:1-20).

In 1 Corinthians 15:32 Paul speaks of having fought with beasts at Ephesus, doubtless alluding to the strong opposition manifested towards him there by the Jews. In Acts 20:17-35 Paul exhorts the elders of Ephesus, as overseers, to feed the church of God. He warns them that grievous wolves would enter in, and some from among themselves would speak perverse things to draw away disciples after them. As their resource he commends them to God and the word of His grace. Following this was the

Epistle he wrote to them during the two years he was a prisoner at Rome.

In 1 Timothy 1:3 Paul says he had besought Timothy to abide at Ephesus, and to exhort them to teach no other doctrine, and not to give heed to fables and endless genealogies. In 2 Timothy 1:15 there is the sad intelligence that "all they which are in Asia" (which must have included Ephesus) had "turned away from" Paul, doubtless signifying that they had given up the truth as taught by Paul, and settled down with a lower standard. In 2 Timothy 4:12 Tychicus had been sent to Ephesus. The great care and watchfulness with which Paul labored for their welfare is very manifest. In Revelation 2:1-7 we have the address to this church, in which much is said in their favor, though the solemn charge had also to be made that they had left their first love, and the warning is given that if they did not repent their candlestick would be removed.

The Epistle to the Ephesians is remarkable in setting forth the counsels of God with regard to His people as connected with Christ. It is from this standpoint that they are viewed, rather than that of their need as sinners, and how it has been met. This latter is developed in the Epistle to the Romans. The state of the Ephesian believers enabled them to receive a communication of such a nature as this Epistle, in which glorious unfoldings of the mind of God about His own are given in the greatest fullness.

The key note is struck in Ephesians 1:3, where God is blessed as "the God and Father of our Lord Jesus Christ"—the *God*, when our Lord Jesus Christ is looked at as man; the *Father*, when He is viewed as Son of God. Christians are brought in Christ into these very relationships, as stated by the Lord Himself when risen

from the dead, "Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." It will be seen that the prayer at the close of Ephesians 1 is founded on the title "the God of our Lord Jesus Christ," while that in Ephesians 3 is on the title "Father." The God and Father of our Lord Jesus Christ has blessed believers with every spiritual blessing in the heavenlies in Christ. He has marked them out for adoption to Himself, that is, their being brought into the full position of sons in Christ Jesus, according to the good pleasure of His will. Brought into favor in the Beloved, they have in Him redemption, the forgiveness of sins. The mystery of God's will is set forth—to head up all things, whether heavenly or earthly, in the Christ for the administration of the fullness of times. Jews and Gentiles are the subjects of salvation according to the purpose of God, believers from among both being sealed by the Holy Spirit, who is also the earnest of their inheritance—an inheritance which will be to the praise of God's glory when everything is headed up in Christ.

The prayer at the close of Ephesians 1 is that the saints might have the spirit of wisdom and revelation in the full knowledge of the God of the Lord Jesus Christ: that they might know the hope of His calling, His inheritance in the saints, and the greatness of the power towards them which He wrought in raising Christ (a Man) from the dead, and setting Him at His right hand in the heavenly places (Compare Psalm 8). He being head over all things to the body, which is the fullness of Him who fills all in all.

Ephesians 2. This same power had wrought toward the saints (as shown by the subject being continued without a break from Ephesians 1 to Ephesians 2), in that having

been dead in sins they had been quickened with Christ; had been raised up together (Jew and Gentile), and made to sit down together in the heavenlies in Christ Jesus. There is a new creation in Christ by God as regards His people. The apostle would have the Gentile Christians contrast their present privileges with their former hopeless state. Jew and Gentile believers had access by one Spirit to the Father, while the latter were now fellow-citizens of the saints, and were of the household of God, being part of the holy temple He was building. They were also built together for a habitation of God in the Spirit.

Ephesians 3. This chapter, in a parenthesis, unfolds the administration of the mystery, hid in God, but now revealed by the Spirit, namely, that the Gentiles should be joint heirs and a joint body and joint partakers of His promise in Christ Jesus. A mystery is that which is understood only by the initiated. In the public dealings of God with men this mystery had no place; it is connected (though administered upon earth) with Christ while hid in the heavens, and the saints united to Him there; by its administration would be made known to principalities and powers in heavenly places the all various wisdom of God. A prayer follows that the saints might be strengthened inwardly by the Spirit; that the Christ might dwell through faith in their hearts; that they might apprehend the breadth, and length, and depth, and height, and might know the love of Christ, which passeth knowledge, so as to be filled unto all the fullness of God. Christ is here presented as the center of all the counsels of God, and His love is to be known in all its fullness by the hearts of His people.

Ephesians 4. The apostle applies what is given in the earlier part of the epistle, particularly at the close of

Ephesians 2—the bringing together in one in a new and heavenly manner of those who on earthly ground had been at enmity. The saints were to endeavor to keep the unity of the Spirit in the bond of peace. Gifts are alluded to as given by the Head, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all arrive at the unity of the faith, and the full knowledge of the Son of God, at the full grown man, and at the measure of the stature of the fullness of the Christ. Everything necessary for the body is derived from the Head. All is to grow up into Christ. Practical exhortations follow in Ephesians 4:17. The truth “in Jesus” is the having put off the old man and having put on the new: consequently all that characterized the old man must be put off, and what is of the new cultivated.

Ephesians 5-6. Believers are to be imitators of God as dear children. They are light in the Lord, and are to walk as children of light. They are to be filled with the Spirit. Earthly relationships are now referred to: wives, husbands, children, fathers, bondmen, masters. Each relationship is to be taken up as in the Lord. Blessed instruction as to the mystery of Christ and the church is given in connection with the word to wives and husbands.

In view of the nature of the spiritual conflict waged in heavenly places, Christians are exhorted to put on the panoply of God. Without this they cannot stand. The apostle asks the prayers of the saints that he might make known the mystery of the glad tidings with boldness; and closes this remarkable epistle with a benediction.

The “heavenlies” characterize the epistle (compare Eph. 1:3, 20; Eph. 2:6; Eph. 3:10; Eph. 6:12). In the Epistle to the Romans man is taken up as *alive* in his sins, and grace

meets his need: in Ephesians it is God's quickening power on behalf of those *dead* in sins, as displayed in raising Christ up from among the dead. In Colossians the saints are looked at as risen with Christ, but on earth with their hope in heaven: in the Ephesians the saints are seated in Christ in the heavenlies.

## Ephesus

A renowned city of Ionia, and in the time of the Romans the capital of the part called "the province of Asia," being the west portion of Asia Minor. Being near the sea it was a place of great commerce, and as the capital of the province it had constant intercourse with the surrounding towns. The celebrated temple of Diana also brought multitudes of heathen. Its inhabitants are supposed to have been of Greek origin, with also a large number of Jews engaged in commerce (Acts 18:19-21; Acts 19:1,17,26,35; Acts 20:16-17; 1 Cor. 15:32; 1 Cor. 16:8; Eph. 1:1; 1 Tim. 1:3; 2 Tim. 1:18; 2 Tim. 4:12; Rev. 1:11; Rev. 2:1). It is now named *Ayasolook*. The ruins are extensive: the sea has retired, leaving a pestilential morass of mud and rushes.

## Ephlal

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## Ephlal

Son of Zabad, a descendant of Judah through Jarha an Egyptian (1 Chron. 2:37).

## Ephod

1. The ephod worn by the high priest. Minute instructions were given as to its construction. It was to be made of gold, blue, purple, scarlet, and fine twined linen, with cunning work. The gold was beaten into thin plates and then cut into wires, which were woven into the fabric. Its GIRDLE was also to be of the same materials with embroidered work. On the shoulders were fastened two stones, engraved with the names of the twelve tribes, six names on each stone; so that whenever Aaron wore the ephod the twelve tribes were represented. We read also of the ROBE OF THE EPHOD, which was all of blue, and along the bottom of which were pomegranates of blue, purple, and scarlet, with bells of gold between them. The

robe was doubtless much longer than the ephod, which is supposed not to have reached the knees, and which was worn over the robe, and the BREASTPLATE over the ephod. There was also a brodered coat of fine linen; this was worn under the robe. These with the miter constituted Aaron's garments "for glory and for beauty" (Ex. 28:1-39). Apparently the ordinary priestly garments worn by Aaron's sons are also said to be "for glory and for beauty" (Ex. 28:40).

In the various textures of the ephod there are typified divine righteousness, heavenliness, royalty, dignity, and the graces of the Spirit: the virtues that characterized the Lord Jesus. Inseparably attached to the ephod was the breastplate, in which were the Urim and Thummim; thus in wearing the ephod the judgment of the children of Israel was borne before the Lord, according to His lights and perfections. Though not worn on ordinary occasions, it was required when directions were sought from God (compare 1 Sam. 21:9). Thus receiving answers from God is also associated with the Urim and Thummim, which were placed in the breastplate (Ex. 28:28: Compare Num. 27:21; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65). The word "Ephod" is the same in the Hebrew, and is from "to bind round or gird," so that its meaning does not seem to go beyond "a priestly garment" (Ex. 29:5; Ex. 35:9, 27; Ex. 39:2-22; Lev. 8:7; 1 Sam. 2:28).

2. Besides the above, which may be called *the* ephod, there were others which the priests wore, but which are not described (1 Sam. 14:3; 1 Sam. 22:18; 1 Sam. 23:6,9; 1 Sam. 30:7; Hos. 3:4). David, on the occasion of bringing up the ark, wore a linen ephod (2 Sam. 6:14; 1 Chron. 15:27). Samuel also, when only a child, wore a linen ephod (1 Sam. 2:18). In all the above passages the ephod bears the

character of a priestly garment, though David was not of the tribe of Aaron. Type of the kingly Priest of the order of Melchisedec.

3. A strange deviation from the above was the ephod which Gideon made of the gold, the ornaments, and the purple raiment taken from the Midianites, after which all Israel went astray, and which became a snare to Gideon and his house (Judg. 8:27). Still worse was the case of Micah who, having a house of gods, made an ephod, and consecrated one of his sons to be priest. A Levite coming to the house fell in with the whole arrangement, and pretended to inquire of God by the ephod. When the gods were stolen by the children of Dan, the Levite was glad to accompany the idols and the ephod, and to be a priest to this tribe. Thus was the priestly garment that should have been restricted to the service of Jehovah associated with idolatry (Judg. 17:5; Judg. 18:14-20).

## Ephod

Father of Hanniel, of the tribe of Manasseh (Num. 34:23).

## Ephphatha

An Aramaic word, signifying "Be opened" (Mark 7:34).

## Ephraim

Second son of Joseph and Asenath. The name is also given to the tribe of which he was the head, and also to the district of Palestine that fell to his lot. When Israel blessed the two sons of Joseph he set Ephraim before his elder brother, saying he should be greater, and his seed should

become a multitude (or, "fatness") of nations (Gen. 48:17-19). Little is recorded of Ephraim personally; and of his descendants, Joshua the son of Nun is the most renowned. The tribe on the second year from the Exodus numbered in fighting men 40,500; but had decreased during the forty years to 32,500 (Num. 1:33; Num. 26:37).

The territory of the tribe was in the heart of Palestine, having Manasseh on the north, Benjamin on the south, and Dan on the west. See the map under TWELVE TRIBES. It has beautiful valleys and noble mountains with many springs and streams. Its two principal towns were Shiloh and Shechem.

Ephraim had the place of the first-born (Jer. 31:9), the birthright being taken from Reuben and given to Joseph (1 Chron. 5:1-2). Also the place of the tabernacle was in the tribe of Ephraim, hence we find in the time of the judges this tribe asserting its own importance. They were angry with Gideon for not calling them to the war sooner than he did; but a soft answer appeased their wrath (Judg. 7:24; Judg. 8:1-3). Again they complained to Jephthah that he had gone without them to fight the Ammonites, though Jephthah declared that he had called them, and they had not responded. They also haughtily said of the Gileadites that they were fugitives of Ephraim, implying that they were not a tribe, but belonged to Ephraim, from whence they had escaped. The conflict was sharp; the Gileadites seized the ford of the Jordan, and then by putting all who wanted to pass to the test of pronouncing Shibboleth (which the Ephraimites could only call Sibboleth) they slew 42,000 of the men of Ephraim (Judg. 12:1-6). Thus was this proud and envious tribe punished for molesting their brethren, whereas they had not driven out the heathen inhabitants

of the land, as they should have done (Judg. 1:29). Type of many in the church who in pride contend with their brethren, but do not fight God's battles against spiritual wickedness. Later on the Lord forsook Shiloh, and chose, not the tribe of Ephraim, but that of Judah both for the place of royalty and for the sanctuary.

In the kingdom under David and Solomon we read very little of Ephraim, but it is twice called in the Psalm "the strength (or defense) of mine head" (Psa. 60:7; Psa. 108:8). At the division of the tribes Ephraim took the most prominent place; Shechem and Samaria being in their territory naturally contributed to this, and accounts for the ten tribes being constantly called "Ephraim" by the prophets. In the same way the two tribes are called "Judah" (Hos. 5:3, 5, 13-14, &c). Isaiah prophesied that in sixty-five years Ephraim should be broken and should not be a people (Isa. 7:8). This was in B.C. 742, and Samaria was taken and Israel carried into captivity in B.C. 721, so that the prophecy doubtless referred to Esarhaddon planting a colony of foreigners in Samaria in B.C. 678, which fulfills the sixty-five years. This also agrees with the prophecy saying "the head of Ephraim" is Samaria.

In the prophecies also that refer to the future blessing of the twelve tribes Ephraim is regarded as representing the ten tribes (Ezek. 37:16-22), where the twelve tribes are to become one nation in their own land, with one king over them: a prophecy which clearly has never yet been fulfilled, but which will surely be accomplished in God's own time.

## Ephraim

1. Town near to Absalom's sheep-farm, where Amnon was killed (2 Sam. 13:23).

2. City near to the wilderness, to which the Lord and His disciples withdrew from the threatened violence of the leaders of the Jews at Jerusalem (John 11:54). Identified with *et Taiyibeh*, 31° 57' N, 35° 18' E.

# Ephraim



## **Ephraim, Gate of**

A gate in Jerusalem. By its name it would evidently have been on the north of the city, as is the present Damascus gate (2 Kings 14:13; 2 Chron. 25:23; Neh. 8:16; Neh. 12:39).

## **Ephraim, Mount**

This does not refer to any particular mountain, but to the range of hill-country in Ephraim (Josh. 17:15; Josh. 20:7; Jer. 4:15; Jer. 31:6; Jer. 50:19, etc.).

## **Ephraim, Wood of**

A forest on the east of the Jordan where the battle was fought against Absalom, and where he was killed. It is said that the wood devoured more people than the sword, probably referring to swamps, morasses, and pits, for Absalom's body was thrown into a "great pit" (2 Sam. 23:6-17). Why the place was called "Ephraim's Wood" is not known.

## **Ephraimite**

One of the tribe of Ephraim (Judg. 12:4-5). See EPHRATHITE.

## **Ephraim**

City with its "towns" or hamlets, taken by Abijah from Jeroboam (2 Chron. 13:19). The RV has EPHRON.

## **Ephratah, Ephrath**

1. Ancient name of Bethlehem-judah (Gen. 35:16,19; Gen. 48:7; Ruth 4:11; Psa. 132:6; Mic. 5:2).

2. Caleb's second wife and mother of Hur (1 Chron. 2:19, 50; compare also 1 Chron. 4:4).

## **Ephrathite**

Inhabitant of Ephrath or Beth-lehem-judah (Ruth 1:2; 1 Sam. 17:12). The same Hebrew word occurs in 1 Samuel 1:1 and 1 Kings 11:26, where some translate "Ephraimite," as in the RV, and as is evidently the meaning of the same word in Judges 12:4-5. As to 1 Samuel 1:1, Elkanah, though a Levite, may have been called an Ephraimite because located in that tribe (compare Judg. 17:7).

## **Ephron**

Son of Zohar, a Hittite, and from whom Abraham bought the field of Mamre, containing the cave of Machpelah (Gen. 23:8-17; Gen. 25:9; Gen. 49:29-30; Gen. 50:13).

## **Ephron, Mount**

A mount on which were "cities" on the border line of Judah (Josh. 15:9). Not satisfactorily identified.

## **Epicureans, the**

A school of philosophers that derived their name from the Athenian Epicurus, who had his "garden" at Athens. His theory was that pleasurable emotions should be the aim of human life, quiet ease of mind being the sum of happiness.

Experience and not truth was the test he applied. Paul endeavored to turn the thoughts of the Athenians from their self-made philosophy, and their many idols, to the one true God (Acts 17:18).

## Epistles

The name given to the twenty-one “Letters”(for this is the signification of the word ἐπιστολή, and which is often thus translated) of the New Testament. Each epistle should be regarded as a letter, and be read as a whole. The word is twice used in a figurative sense. Paul said that the saints at Corinth were his “epistle” written in his heart. They were living examples of Paul’s doctrine which could be known and read of all men. The genuine power of his work was being exhibited in them. They were also manifestly the “epistle of Christ.” By means of Paul, the Spirit of the living God had written Christ upon the fleshy tables of their heart, just as surely as God’s finger had written the law on tables of stone (2 Cor. 3:2-3).

## Er

1. Eldest son of Judah by a daughter of Shuah, a Canaanite. “He was wicked in the sight of the Lord, and the Lord slew him” (Gen. 38:3,6-7; Gen. 46:12; Num. 26:19; 1 Chron. 2:3).

2. Son of Shelah, of the tribe of Judah (1 Chron. 4:21).

3. Son of Jose, in the genealogy of the Lord Jesus (Luke 3:28).

## Eran, Eranites

Son of Shuthelah, and his descendants (Num. 26:36).

## Erastus

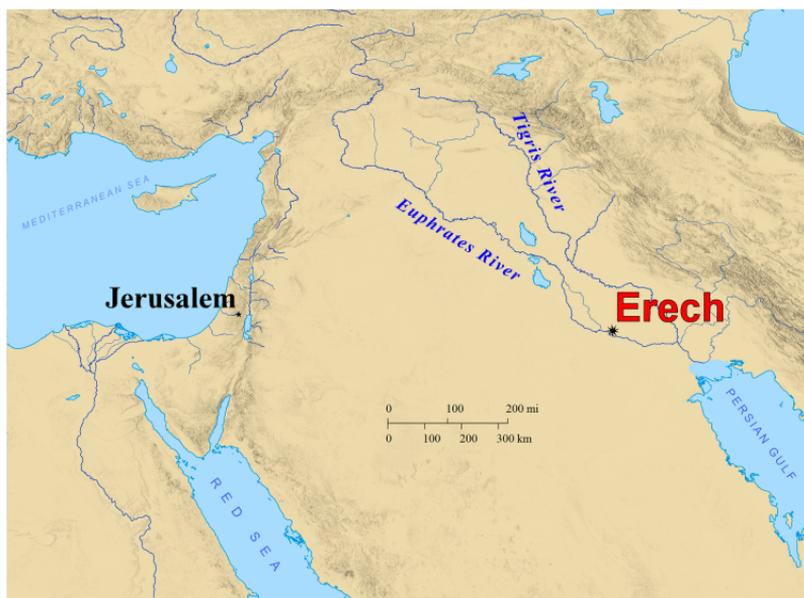
1. One who ministered to Paul. He was sent by Paul into Macedonia, and later on is found abiding at Corinth (Acts 19:22; 2 Tim. 4:20).

2. Chamberlain or treasurer of Corinth (Rom. 16:23). Perhaps the same as No. 1.

## Erech

One of the cities of Nimrod in the land of Shinar (Gen. 10:10). It is judged to have been the ancient Orchoe of the Greeks and Romans. It is identified with extensive ruins at *Warka*, 31° 30' N, 45° 40' E.

Its original Accadian name was UNU, UNUG, or UNUGA; the Babylonians and Assyrians called it URUK or ARKU; hence the Hebrew name *Erech*, and the Arab *Warka*. By the Accadians it was also styled "the heavenly grove," "the heavenly resting place," "the seven enclosures." The Babylonians thought much of the city, and the ruins show that it had large and elegant buildings.



## Eri, Erites

Son of Gad, and his descendants (Gen. 46:16; Num. 26:16).

## Esaias

Greek form of ISAIAH in the New Testament.

## Esar-Haddon

Son of Sennacherib and grandson of Sargon. He succeeded Sennacherib as king of Assyria. He united Babylonia to Assyria without reducing it to a mere province, and resided at Nineveh and sometimes at Babylon. This will account for the captain of the *Assyrians* carrying Manasseh to *Babylon*. It was this king who sent foreigners to colonize Samaria (2 Kings 19:37; Ezra 4:2; Isa. 37:38). From the

records on the monuments he appears to have been one of the most powerful of the Assyrian kings. He calls himself “the great king, the powerful king, the king of legions . . . the just, the terrible . . . who reigned from the rising of the sun to the setting of the sun.” He says, “I counted among the vassals of my realm twelve kings of Syria, beyond the mountains: Balon, or Baal, king of Tyre; *Manasseh, king of Judah,*” etc. About B.C. 671 he conquered Egypt, took Memphis, and captured two of the king’s sons. He divided Egypt into twenty provinces, placing some of them under native princes, and others under Assyrian governors with Assyrian troops. He reigned from B.C. 681 to 668.

## Esau

A twin son with Jacob of Isaac and Rebekah, though Esau was actually the first-born. He is described as “red, all over like a hairy garment”; with this his name corresponds, which signifies “hairy” (Gen. 25:25). The first thing we read of him is the selling of his birthright to his over-reaching brother Jacob, for a mess of pottage. Concerning this he is called in the New Testament a profane person, because he valued not that which was the gift of God. He afterward sought the blessing carefully with tears, but found no place of repentance (Gen. 25:29-34; Heb. 12:16-17).

Jacob, through want of faith in God, surreptitiously obtained the blessing of his father (who, contrary to God’s election, intended it for Esau), in which Isaac said that he had made Jacob Esau’s lord, and given all his brethren to be his servants. The blessing of Esau was “Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou

shalt have the dominion, that thou shalt break his yoke from off thy neck" (Gen. 27:37-40). Esau hated his brother, and intended, when the days of mourning for his father were ended, to kill him. The words of Isaac were fulfilled. David put garrisons throughout all Edom (where the descendants of Esau dwelt, Genesis 36:8) and all they of Edom became his servants (2 Sam. 8:14); but later on in the days of Joram, Edom revolted from under the hand of Judah; and though Joram was able to punish them, yet Judah was growing weaker, and "Edom revolted from under the hand of Judah, unto this day" (2 Kings 8:20-22). Obadiah announces Edom's final judgment: no remnant is restored. See EDOM.

Esau had three wives (see BASHMATH) and a numerous posterity, which increased to a powerful tribe. When he went to meet Jacob he was accompanied by four hundred men. It may be God had warned Esau, as He did Laban, not to hurt Jacob; or possibly his anger may have abated; for when they approached, "Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept." They were thus happily reconciled, and at the death of Isaac his two sons buried him (Gen. 33:4; Gen. 35:29).

In Malachi 1:2-3 Esau is referred to as having been hated by Jehovah, whereas Jacob had been loved. This is quoted by Paul in Romans 9:13, where God's sovereignty is being enforced. It was foretold that the elder should serve the younger before they were born, and before they could have done either good or bad: this was God's sovereignty. But it was not foretold that God would hate Esau; it is not mentioned till the close of the Old Testament, after Esau in his descendants had displayed his unrelenting enmity to

Israel, and Esau personally had long before that despised the gift of God in his birthright. The passage in Malachi is thought by some to refer to the nations which descended from the two brothers.

## **Esdraelon**

See JEZREEL

## **Esek**

A well in the valley of Gerar, dug by the servants of Isaac, and striven for by the servants of Abimelech; hence its name, which signifies “strife” (Gen. 26:20).

## **Esh-Baal**

Fourth son of Saul (1 Chron. 8:33; 1 Chron. 9:39). Apparently the same as ISH-BOSHETH. The one name signifies “man of Baal,” and the other “man of shame.”

## **Eshban**

Son of Dishon, a descendant of Seir (Gen. 36:26; 1 Chron. 1:41).

## **Eshcol**

Brother of Aner and Mamre, and one of the three Amorite allies of Abraham when he pursued the kings who had carried off Lot (Gen. 14:13,24).

## **Eshcol, Valley of**

Called both a brook and a valley because the one ran in the other, now called a *Wady*, which are very numerous in Palestine. It was near Hebron, the place explored by the

spies, and from whence they carried the huge bunch of grapes (Num. 13:23-24; Num. 32:9; Deut. 1:24). In the district around Beersheba there are still miles of grape vines.

# Eshcol, Valley of



## Eshean

City in the mountains of Judah (Josh. 15:52). Identified by some with *es Simia*, 31° 26' N, 35° 2' E.

## Eshek

Descendant of Saul through Jonathan (1 Chron. 8:39).

## Eshkalonites

Inhabitants of Ashkelon (Josh. 13:3).

## Eshtaol

Town in the lowlands of Judah, allotted to Dan. It was near to this town that Samson spent his early life, and there he was buried (Josh. 15:33; Josh. 19:41; Judg. 13:25; Judg. 16:31; Judg. 18:2, 8, 11). Identified with *Eshu'a*, 31° 47' N, 35° E.

## Eshtaulites

Inhabitants of Eshtaol (1 Chron. 2:53).

## Eshtemoa, Eshtemoh

1. City in the mountains of Judah, given to the Priests (Josh. 15:50; Josh. 21:14; 1 Sam. 30:28; 1 Chron. 6:57). Identified with *es Semua*, 31° 24' N, 35° 4' E.

2. Son of Ishbah, of the tribe of Judah (1 Chron. 4:17).

3. The Maachathite (1 Chron. 4:19).

## Eshton

Son of Mehir, of the tribe of Judah (1 Chron. 4:11-12).

## **Eсли**

Son of Nagge in the genealogy of the Lord Jesus (Luke 3:25).

## **Espousal**

See MARRIAGE.

## **Esrom**

Son of Phares in the genealogy of the Lord Jesus (Matt. 1:3; Luke 3:33).

## **Essenes**

A Jewish sect in existence when the Lord was on earth, and whose principles in some respects resembled the more recent monasticism. They enjoined celibacy, isolation, ceremonial ablutions, and abstinence from animal food. The worshipping of angels was part of their profession. They neglected sacrifices and the temple service, but had priests of their own. They are not mentioned by name in the New Testament, but may be alluded to in Colossians 2:18,23; and it is to be remarked that two of the tenets, celibacy and abstaining from animal food, are specially condemned in 1 Timothy 4:3, which things are being revived in the present day by Theosophists and Spiritualists.

## **Esther**

The Persian name of Hadassah, daughter of Abihail, son of Shimei, son of Kish, a Benjamite. Being an orphan she was brought up by her cousin Mordecai. She was fair and beautiful and was thought suitable to be presented to the

king. God gave her favor in the eyes of the royal household, and also caused the king to choose her for his queen, though she was a captive. The king is called Ahasuerus, but he is supposed to have been the Xerxes of history.

Mordecai, refusing to bow to Haman the Agagite, roused the wrath of the latter, who procured an edict for the destruction on a certain day of all the Jews in the empire. Esther was hereupon charged by Mordecai to plead with the king for their deliverance. She therefore called all the Jews in Shushan to fast with her three days and nights, saying she would go in to the king unbidden, and if she perished she perished. God gave her favor in the eyes of the king and he held out the scepter to her. At a banquet she told the king that Haman had sold her and her people. The king was enraged, and being told at this moment of the gallows on which Haman intended to hang Mordecai (who had been the means of the king's life being saved), orders were at once given to hang Haman thereon. Esther had again to endanger her life by appearing before the king unbidden; but again the king received her graciously and gave her the desired authority to rescue the Jews from their threatened calamity: they were allowed to defend themselves when attacked by their enemies.

By a remarkable providence, the king not being able to sleep one night, Mordecai had been brought into favor, and he was now exalted to fill the office of Haman. This gave the Jews great advantage, for the provincial rulers all stood in fear of Mordecai. When the appointed day arrived, instead of the Jews being destroyed, they were able, not only to defend themselves, but avenge themselves on their enemies, ending with a day of feasting and gladness.

The days of deliverance were appointed by Esther and Mordecai as an annual festival. See ESTHER, BOOK OF.

## **Esther, Book of**

In the article on ESTHER the principal events of the book are glanced at, but a few remarks are needed as to the object of the book. It has been a sad puzzle to Christians. It looks very much like a tale, they say; and how can it be inspired, they ask, without the name of God from beginning to end? How different is Mordecai from Ezra or Nehemiah, captives like him, but who were not content to spend their lives at the gate of a heathen's palace when they had the opportunity of returning to Jerusalem.

That it is a true history is manifest. The great feast with which it opens is just such as a Persian monarch would celebrate with the nobles and princes of the various provinces. If Xerxes was the Ahasuerus of the book, as is generally supposed, it quite agrees with his character, that when elated with wine he should send for the queen; and, on her refusal to be thus exposed, to cast her aside, and seek another queen. The way this was accomplished was exactly Persian. The posts also, on horses, mules, camels, and young dromedaries, according to the nature of the country traversed — from India to Ethiopia — was also the method adopted.

The main teaching of the book is that God was watching over and caring for His ancient people during their captivity, altogether apart from their faithfulness to Him, or their desire to return to the land of promise. They were scattered over the entire kingdom, and it is not revealed what sort of lives they were living: the only two described in the book are Mordecai and Esther. God was their God, and they

were His people, and, without His name being mentioned in the book, He was surely secretly watching over them, and making things work together for their protection. The king being unable to sleep on the very night when it was needed he should remember Mordecai is a signal example of His watchfulness. Esther and Mordecai may not have acted well in wishing a second day of vengeance, and in killing the sons of Haman, and petitioning to have them hanged on the gallows; how few can have power over their enemies without abusing it! The good behavior of the Jews forms no part of the book; they are cared for whether good or bad. God in His government would in due time set all that right. We have a good illustration of how God cared providentially for His earthly people, when they were under the Lo-ammi sentence, and He was unable to own them publicly as in relationship with Himself.

Historically Esther comes in between the beginning of Ezra and its close; that is, at the end of Ezra 6 the Artaxerxes of Ezra 4:7 being the pseudo-Smerdis; and the Artaxerxes of Ezra 7:1, being Artaxerxes Longimanus. The Ahasuerus of Esther (Xerxes) comes in between them. For a list of the kings see PERSIA.

There are several apocryphal additions to the book of Esther in the LXX and the Vulgate. The principal of these are

1. A preface containing Mordecai's pedigree, his dream of what was about to happen, and his appointment to sit at the king's gate.

2. In Esther 3 a copy of Artaxerxes' decree against the Jews.

3. In Esther 4 a prayer of Mordecai, followed by a prayer of Esther, in which she excuses herself for being the wife of an uncircumcised king.

4. In Esther 8 a copy of the king's letter for reversing the previous decree, in which Haman is called a Macedonian! and the statement made that he had been plotting to betray the kingdom of Persia to the Macedonians!

5. In Esther 10 Mordecai shows how his dream had been fulfilled, and gives glory to God. Some parts of these additions are declared to be "thorough Greek" in style, and the patchwork is very manifest elsewhere.

## Etam

1. Village of the tribe of Simeon (1 Chron. 4:32).

2. City of Judah, fortified by Rehoboam (2 Chron. 11:6). Identified with ruins at *Aitun*, 31° 30' N, 34° 55' E.

3. A descendant of Judah (1 Chron. 4:3). The meaning is doubtful; some MSS read "sons of Etam"; and others, "sons of the father of Etam"; it may refer to the "founder" of the above city, No. 2.

## Etam, the Rock

Place in Judah where Samson dwelt for a short time (Judg. 15:8, 11). The AV reads ambiguously, "he went down and dwelt in the top of the rock Etam." It is better translated "dwelt in the cleft of the rock Etam."

## Eternal

Three Hebrew words are translated "eternal."

1. *ad*, very often translated "forever," and with another word, *olam*, "forever and ever." "The Lord shall reign

forever and ever" (Ex. 15:18). "The Lord is king forever and ever" (Psa. 10:16; Compare also Psa. 45:6; Psa. 48:14; Psa. 52:8; Mic. 4:5). Ad is also translated "everlasting:" "the everlasting Father," or "Father of the everlasting age" (Isa. 9:6). Also "eternity"; "the high and lofty One that inhabiteth eternity" (Isa. 57:15).

2. *olam*, signifying "everlasting," "never ending." It is often translated "forever:" "his mercy endureth forever" (1 Chron. 16:41); and "everlasting:" "the everlasting God" (Gen. 21:33; Psa. 90:2; Psa. 93:2; Psa. 103:17). "I will make thee an eternal excellency" (Isa. 60:15).

3. *qedem*, "ancient, that which is before." "The eternal God is thy refuge" (Deut. 33:27). "Art thou not from everlasting?" (Hab. 1:12). "God is my King of old" (Psa. 74:12).

4. In the New Testament, *αἰδιος*, "perpetual:" occurs only in Romans 1:20, "his eternal power and Godhead"; and Jude 6, "reserved in everlasting chains."

5. *αιών* "age, duration, ever." With a preposition "unto the ages" is often translated "forever"; and, when repeated, "forever and ever." "He that eateth of this bread shall live forever" (John 6:58). "Christ abideth forever" (John 12:34). "To whom be glory forever and ever" (Gal. 1:5). "According to the eternal purpose" (Eph. 3:11). "Now unto the king eternal...be honor and glory forever and ever" (1 Tim. 1:17). This word is often translated "world," but may at times be better rendered "age," as "be not conformed to this age" (Rom. 12:2); and "forever and ever" may be translated "to the ages of ages," though the meaning would be the same.

6. *αιώνιος*, from *αιών*, signifying "ever enduring." It is always translated "eternal" or "everlasting," except in

Romans 16:25, “since the world began,” or “in the times of the ages” (2 Tim. 1:9; Titus 1:2); “before the world began,” or, “before the ages of time”; and Philemon 1:15, “forever.” This word is applied to God Himself as “the everlasting God” (Rom. 16:26); to the Holy Spirit (Heb. 9:14); to redemption (Heb. 9:12); inheritance (Heb. 9:15); salvation (Heb. 5:9); glory (1 Peter 5:10); and constantly to life (John 3:15-16, 36). On the other hand it is applied to punishment (Matt. 25:46); damnation (Mark 3:29); destruction (2 Thess. 1:9); and fire (Jude 7: Compare Isa. 33:14).

The above passages show that the same word is used for the existence of God Himself; for the salvation and blessedness of the saved; and for the punishment of the wicked.

## **Eternal Life**

See LIFE, ETERNAL.

## **Eternal State**

A term not found in scripture, but often applied to the future, when the Lord Jesus will deliver up the kingdom to God the Father, and be Himself subject unto Him who put all things under Him, that God may be all in all (1 Cor. 15:24-28; compare Rev. 21:1-8).

## **Etham**

The place of the second encampment of Israel “in the edge of the wilderness” (Ex. 13:20; Num. 33:6-8).



## Ethan

1. A wise man, “the Ezrahite,” whose wisdom was exceeded by that of Solomon (1 Kings 4:31; Psa. 89, title). Apparently the same as the son of Zerah, a descendant of Judah (1 Chron. 2:6,8).

2. Levite, son of Kishi or Kushaiah (1 Chron. 6:44; 1 Chron. 15:17,19).

3. Levite, son of Zimmah (1 Chron. 6:42).

## Ethanim

See MONTHS.

## Ethbaal

King of Sidon, and father of Jezebel wife of Ahab (1 Kings 16:31).

## **Ether**

City of Judah, allotted to Simeon (Josh. 15:42; Josh. 19:7).

## **Ethiopia**

This is the Greek and Roman name for Cush, a kingdom in Africa to the south of Egypt. The boundary between the two kingdoms is not well defined, indeed, it may have varied at different times. The first cataract, 24° N, is generally taken as its northern boundary: its extent southward is altogether unknown (Gen. 2:13; Esther 1:1; Ezek. 29:10). At times Ethiopia conquered Egypt: two of the kings mentioned in scripture were Ethiopians (2 Chron. 14:9; Isa. 37:9). In some of the prophecies they are mentioned as separate kingdoms (Nah. 3:9). See EGYPT, LAND OF.

## **Ethiopians**

Some of the descendants of Cush, the son of Ham. They are represented on the Egyptian monuments as darker in color than the Egyptians. Without being black they may have been the darkest of any people known to the Israelites, as the question is asked: "Can the Ethiopian change his skin?" (Jer. 13:23). As Ham signifies "black," he was probably a dark man, and it is implied in Song of Solomon 1:6 that the sun causes the complexion to be black or dark, therefore the farther south in Africa (to the Equator), the darker would be the skin. This, with degraded habits, had changed the features of those in the center of Africa, from the more cultivated sons of Ham in the north. The Ethiopians appear to have been nearly as far advanced

in the arts and sciences as the Egyptians, but some of the monuments in the south are by Egyptian kings. As far south as Aboo-Simbel, about 22° 20' N, are two temples hewn in the rock, which rank in interest next to the ruins at Thebes; these are attributed to Rameses II. king of Egypt, with colossal statues of himself cut out of the solid rock. It was an Ethiopian who befriended Jeremiah and drew him out of the pit, for which his life was spared (Jer. 38:7,10,12; Jer. 39:16). It was a pious Ethiopian, of great authority with his queen, to whom Philip preached of Jesus, and then baptized him (Acts 8:27).

## **Ethnan**

Son of Ashur, a descendant of Judah (1 Chron. 4:7).

## **Ethni**

Son of Zerah, a descendant of Levi (1 Chron. 6:41).

## **Eubulus**

Christian at Rome who sent salutations to Timothy (2 Tim. 4:21).

## **Eucharist**

See LORD'S SUPPER.

## **Eunice**

Timothy's mother, "a Jewess that believed," and of whose "unfeigned faith" Paul testified (Acts 16:1; 2 Tim. 1:5).

## Eunuch

The Lord distinguished three classes of eunuchs: those that were thus born; those emasculated by men; and those who had made themselves such for the kingdom of heaven's sake (Matt. 19:12). It is the second class that are otherwise mentioned in scripture. They often became men of influence in the eastern courts, and had care of the harems; and where there were several there was one called their "prince" (Jer. 29:2; Dan. 1:3-18; Acts 8:27). Ebed-melech, who befriended Jeremiah, was a eunuch in the house of Zedekiah (Jer. 38:7-13). And they were eunuchs who threw Jezebel out of the lattice (2 Kings 9:32). This shows that Israel had followed the custom of the East in employing such persons.

One of the things prophesied against Israel was that their sons should be made eunuchs in the palace of the king of Babylon (2 Kings 20:18; Isa. 39:7). The case of Daniel and his companions was an instance of the fulfillment of this, for they were committed to the care of "the master of the eunuchs." Though the word *saris* signifies "eunuch" it is often in the A.V. translated "chamberlain" and "officer" because the eunuchs were employed in such positions of trust. The man of Ethiopia baptized by Philip was a eunuch of great authority under the queen (Acts 8:27).

## Euodias

A Christian woman at Philippi who is exhorted with Syntyche to be "of the same mind in the Lord" (Phil. 4:2).

## Euphrates

This river is first mentioned in connection with the garden of Eden, but cannot be thereby traced (Gen. 2:14). It was the N.E. boundary of the land promised to Abraham, as the river of Egypt was the S.W. (Gen. 15:18). It is called the great river, the river Euphrates (Deut. 1:7), and at times is merely called "the river" (Gen. 31:21). David was able to possess the land to the Euphrates (2 Sam. 8:3), which also Solomon maintained (1 Kings 4:24).

In one of Jeremiah's typical actions he hid his girdle by the Euphrates: then found it spoiled and useless; so should the pride of Judah and Jerusalem be marred (Jer. 13:4-11)—a figure of the carrying away to Babylon of those who should have cleaved to the Lord for His praise, as a girdle to the loins of a man. The prophecy against Babylon was written by Jeremiah in a book, and given to Seraiah, who was to read the same when he arrived at Babylon, then tie a stone to the book and cast it into the Euphrates, and say "Thus shall Babylon sink" (Jer. 51:59-64). The book was thus placed in the river in which the Babylonians trusted for safety, but which was the channel of their destruction (Isa. 45:1).

The Euphrates is mentioned in the Revelation as the place where four angels are or will be bound, who will be loosed at the sixth trumpet, letting loose the Eastern forms of Satanic wickedness, which has up to now been held in check (Rev. 9:14). Viewing Palestine as the center of God's dealings with the earth, the Euphrates was the barrier between East and West. The sixth vial will be poured upon the great river Euphrates, that it may be dried up and a way

be made for the kings from the East to come unto the great battle of Armageddon (Rev. 16:12).

There are two sources of the river; one in the Armenian mountains, about 40° N, 41° 30' E, and the other in the mountain range of Ararat, about 39° 30' N, 43° E. When the streams join they run nearly south and then south east for 1000 miles. After being joined by the Tigris it falls into the Persian Gulf. It is generally supposed that the river has not always in all parts run in the same channel; that after overflowing its banks it has not always returned to its former course, though it ran into it again farther south. A glance at a map will show that the possessions of David could have embraced but a very small part of the Euphrates, about Lat. 35° to 36° N. The great Syrian desert of Arabia separated the southern part of the river from Palestine.

## **Euroclydon (Εύροκλύδων)**

The name used by the sailors for a tempestuous wind in the Mediterranean, experienced when Paul was being taken to Rome (Acts 27:14). The etymology of the word is not known: some MSS read εὐρακύλων, *euquilla*. It may simply imply a furious wind, like a Levanter in modern times, irrespective of the quarter from where it blew.

## **Eutychus**

The young man who when Paul was preaching fell, while asleep, from the third floor, and was restored to life by the apostle (Acts 20:9).

## **Evangelist (Εύαγγελιστής)**

One who evangelizes, or preaches the glad tidings of the grace of God unto salvation. Such are included among the gifts from the ascended Lord (Eph. 4:11). Philip is the only one so called in the New Testament (Acts 21:8), though doubtless there were many others who were true evangelists. Paul said, "Woe unto me if I preach not the gospel." He was the apostle to whom an especial administration was entrusted, to evangelize Jesus as the Son of God among the Gentiles. Timothy was exhorted to do the work of an evangelist though he had other gifts (2 Tim. 4:5). Though there was and is an especial gift to some to proclaim the gospel, we read of others who helped to spread the good news, as when there was persecution at Jerusalem, *all* were scattered abroad except the apostles, and they went everywhere "announcing" the glad tidings of, or evangelizing, the word (Acts 8:4); and Paul speaks of some women who "labored with him in the gospel" (Phil. 4:3); this they could have done in various ways without preaching publicly.

## **Evangelists, the Four**

A term often used to designate the four writers of the Gospels — Matthew, Mark, Luke and John.

## **Eve**

A name given by Adam to his wife after they had fallen, and after God had spoken of "her seed," and had told her that in sorrow she should bring forth children. The Hebrew name is *chavvah*, which signifies "life," Adam

adding that she was “the mother of all living” (Gen. 3:20; Gen. 4:1). Eve being formed from a rib taken out of Adam, which God “built” into a woman, and hence called by him *Isha*, is a beautiful type of the church being of Christ and presented to Him (compare Eph. 5:31-32).

Eve is twice mentioned in the New Testament. A woman is to be silent in the church: she is not to exercise authority over the man, *for* Adam was formed before Eve; and Adam was not deceived, but she was. This deception is further explained by showing that it was the serpent who beguiled Eve by his subtlety, and it is the same enemy who seeks now to ensnare the saints (2 Cor. 11:3; 1 Tim. 2:13).

## Evening

The period from sunset till night. This was naturally the closing of the day, for God called the light “day” (compare John 11:9). “The evening was, and the morning was, one day”; that is, there was not day continuously, but through the alternation of night and morning day succeeded day. Gen. 1:5. The common way of reckoning the day among the Jews was from evening until the next evening. A difficulty has arisen as to the phrase “*between the two evenings*.” The paschal lamb was to be killed between the two evenings, and some have thought that this allowed the evening of the 15th Abib. This however cannot be the meaning because none of it was to be left till the morning; and because the same phrase is used respecting the *daily* sacrifice, and also as to lighting the lamps (Ex. 12:6, margin; Ex. 29:39; 30:8). The Jewish writers are not the beginning and ending of sunset; others, from sunset to full darkness. Josephus says that the time of killing the passover was from the ninth hour till the eleventh, which would be about from three

o'clock to five; but this would seem to make the "evening" come at the end of the Jewish day, and not at the beginning.

## **Everlasting**

See ETERNAL.

## **Evi**

One of the princes of Midian, who was slain by the Israelites, and whose lands were given to the tribe of Reuben (Num. 31:8; Josh. 13:21).

## **Evil-Merodach**

Son and successor of Nebuchadnezzar. In his first year he had compassion upon Jehoiachin king of Judah, who had been in prison thirty-seven years, raised him to honor, and appointed him to sit at his own table for the rest of his life (2 Kings 25:27-30; Jer. 52:31). The name is recorded as AMELU-MARDUK. He reigned from B.C. 561 to 559, and was murdered by Neriglissar, a nobleman who had married his sister, and who then seized the crown.

## **Exchanger (Τραπεζίτης)**

Public banker who pays interest on money deposited and loans it out again at a profit (Matt. 25:27). A kindred word is translated "bank" in Luke 19:23.

## **Excommunication**

Though this word does not occur in the AV, the duty of excommunicating wicked persons from the fold of Israel, and from the church as the house of God, is plainly taught. Again and again we read in the Old Testament that for

particular sins “that soul shall be cut off from Israel” or “cut off from his people” (Ex. 12:15; Ex. 30:33,38; Lev. 7:20-21,25,27; Num. 9:13; Ezra 10:8; etc.). How far this was acted upon we do not know. In the New Testament we find the authorities agreeing that if any one confessed that Jesus was the Christ he was to be cut off; and they excommunicated the man that had been born blind because he said that Jesus must be of God (John 9:34).

In the church we have a case of “putting away” at Corinth. The assembly were admonished to put away from themselves the wicked person that was among them (1 Cor. 5:13). The person was cast out. He was afterward repentant, and then the Corinthian saints were instructed to forgive him and to receive him again into communion (2 Cor. 2:6-11). The necessity of putting away an evil person is apparent; the presence of God, who is holy, demands it, and believers are called to holiness: “the temple of God is holy, which temple ye are” (1 Cor. 3:17). As to discipline on earth there is a dispensational binding and loosing (compare Matt. 18:18), to which the saints are called where it is needful to put away evil from the assembly, but always with the hope that restoration may follow. See DISCIPLINE.

Connected with the case at Corinth there was also mentioned the delivering unto Satan of the guilty person for the destruction of the flesh, but this was the determination of Paul as being there in spirit with them (1 Cor. 5:4-5), which seems to stamp it as an apostolic act. Paul individually did the same with Hymenaeus and Alexander (1 Tim. 1:20). The positive injunction to the church at Corinth was to put away from among themselves the wicked person. In 3 John we read of Diotrephes who took upon himself to cast some out of the church, which

John would not forget when he visited them. As is seen at Corinth, “putting away” should be an act of the assembly, not of an individual.

## **Executioner**

This word does not occur in the Old Testament except in the margin. In three places persons are pointed out as “captain of the guard,” who in the margin are called “chief of the executioners or slaughter men” (Gen. 37:36; Jer. 39:9; Dan. 2:14). In Solomon’s day Benaiah the chief of the army was called to fulfill this office (1 Kings 2:25,34,46), though doubtless the “chief” had others under him that actually carried the king’s word into execution, unless the persons were of high rank. In Mark 6:27 Herod Antipas called to an executioner, or one of his guard, to behead John the Baptist.

## **Exodus, Book of**

This book occupies the period from the death of Joseph to the setting up of the Tabernacle. Under the headings of ISRAEL IN EGYPT, the PLAGUES OF EGYPT, and the EXODUS these subjects are considered, which embrace the first fifteen chapters.

Exodus 16. After the song at the Red Sea the Israelites were led into the wilderness of Shur, and their faith was put to the test by the bitter waters of Marah; but they were afterward refreshed by the living waters and shelter at Elim: both are types of wilderness experience. Marah answers in the first place to the experience of 1 Peter 4:1; then, the cross being accepted, Romans 5:3-8 becomes the happy experience of the soul. This is followed by

Elim—the ministry of grace. God gave them bread from heaven, typical of the heavenly grace in Christ, the bread of life, to sustain the believer in life to God, during the wilderness. The manna was to be gathered *daily*. He sent them also quails to eat.

Exodus 17. Moses smote the rock and there came water out of the rock—type of the Holy Spirit—and this was followed by conflict: they fought with Amalek (type of Satan seeking to act upon the weak flesh of the believer: Compare Deuteronomy 25:18. Power is not in the flesh, but in the Spirit): with Amalek there was to be continued conflict, because they touched the rights of God in His people.

Exodus 18. Jethro brought to Moses his wife and his two sons: sacrifices were offered by Jethro, a Gentile, who ate with Israel. Judges were appointed that there might be order and righteous judgment among the people: type of the millennium.

Exodus 19-24. Here there was a change: up to this all had been grace, but now the people were put under law, and not knowing themselves they said, "All that the Lord hath spoken we will do." The ten commandments and various laws followed until Exodus 24 when the covenant was ratified by blood and inaugurated. On it being read the people again said, "All that the Lord hath said will we do, and be obedient." The people were sprinkled with blood, *then* Moses, Aaron, Nadab, and Abihu, and seventy of the elders ascended the mount; "they saw God, and did eat and drink." They thus entered into relationship with God. The glory of Jehovah was like devouring fire.

Exodus 25-31. During these chapters Moses was in the mount: he remained there forty days, and received from God

the pattern of the tabernacle, and all its accompaniments. See **TABERNACLE**.

Exodus 32. While Moses was in the mount the people, under the plea of not knowing what had become of Moses, requested Aaron to make them “gods to go before” them, and the golden calf was made. God threatened to destroy the people, but Moses pleaded for them, and asked God to remember Abraham, Isaac, and Jacob. When Moses saw the calf he broke the two tables of the law; *the people* had already broken the law. The calf was destroyed and the idolaters slain.

Exodus 33. God said He would send an angel, and not go Himself with Israel, for they were a stiff-necked people. Moses took the tabernacle and pitched it outside the camp, and those that sought the Lord went there to it (compare Heb. 13:12-13). (This “tent of meeting” was probably a provisional one, for the tabernacle had not been made.) Moses continued to plead for Israel, and became their mediator. All being ruined, God would now act in His sovereignty, and show mercy to whom He would—a sovereignty which extends mercy to Gentiles as well as Jews (compare Rom. 9:14-15). God promised to be gracious, so that now *mercy* was added to *law*.

Exodus 34. The two tables were renewed, but were to be placed in an ark (compare Deut. 10:1-3), and God proclaimed Himself as “Jehovah, Jehovah God”—His name with Israel, but adding the characteristics of mercy and holy government. Moses was again in the mount for forty days, and when he came down his face shone. The sabbath was again rehearsed before them, as the token of this fresh covenant of mercy and holy government; but

mercy will in the end rejoice over judgment (Psa. 135:13-14; Psa. 136).

Exodus 35-40. The freewill offerings of the people were accepted for the tabernacle, and God gave skill to some for the work. The tabernacle was made and reared: the priests were sanctified and clothed, and all was finished. "Then the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Moses was unable to enter the tent of the congregation because of the cloud. The cloud became their signal for movement: when it moved, they journeyed; and when it rested they abode in their tents. Thus the Israelites had God with them as Jehovah. How blessed would they have been, had they been able to keep the covenant under which God had put them, and which on their part they had promised to do, not, alas, knowing what their fallen nature really was: it was a trial of man under law.

In short, the Book of Exodus shows the redemption of the Israelites from slavery; their being brought into relationship with God, with a priesthood to maintain that relationship; and God leading and dwelling among them.

## **Exodus, the**

This is the term commonly used to express the bringing out of the children of Israel from the slavery of Egypt. Under PLAGUES OF EGYPT are considered the preliminary dealings with Pharaoh which were intended to show him the power of the God whose people he was holding in slavery. The death of the first-born all over Egypt made the Egyptians beg them to depart, and made them willing to give them many things for which the Israelites "asked" (not "borrowed"). There being 600,000 men, it is calculated

that including the women and children the number of the Israelites would not have been less than two millions. There was also a mixed multitude which went with them, and very much cattle. It must have been a wonderful sight to have seen such a number moving away from the scene of their slavery, and it is often referred to as the work of the mighty God. "He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Egypt was glad when they departed: for the fear of them fell upon them" (Psa. 105:37-38).

We read that the Israelites went out "harnessed," or "by five in a rank" as it reads in the margin (Ex. 13:18). The same word, *chamushim*, is translated "armed," in reference to the way in which the Israelites crossed the Jordan, when they had plenty of time to arrange themselves in due order (Josh. 1:14; Josh. 4:12). It is also translated "armed" when it refers to the army of the Midianites and the Amalekites as they were arrayed in the camp previous to action (Judg. 7:11). From this we gather that the Israelites did not travel in disorder: the heads of each tribe would have control over it, and could arrange its march. It may be they were ranked in fives, as we afterward read of "captains over fifties," but it is clear that they marched in order: it was God who was bringing them out, and it would have been unworthy of Him to have had them moving as a disorderly rabble. Another expression is that Jehovah brought them out "by their armies" (Ex. 12:51).

The people were led from Rameses to Succoth, thence to Etham, and to Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. The position of these places is not known, and there is no means of telling where they crossed the Red Sea. Attempts have been made to fix upon

a part of the Red Sea where the water is shallow, so that the east wind spoken of could have driven back the waters; but these are only efforts to get rid of the miracle, and of the God who wrought it for His people. The word is very plain that the waters stood “a wall” on their right hand and on their left; and when the waters returned they were enough to drown all Pharaoh’s army: it must therefore have been at a deep part of the sea that they crossed. It also typified the death of the Lord Jesus for His people, when all the billows of God’s wrath against sin flowed over His soul (Psa. 42:7). The Red Sea may have extended farther north than at present, but this does not affect the question.

The deliverance was complete: they passed the Red Sea on dry land, and they saw their enemies dead upon the sea shore. God had brought them out: His pillar of fire had protected them. God had made them willing to come; for some at least had said, “Let us alone, that we may serve the Egyptians” (Ex. 14:12). That might have satisfied their poor craven hearts, but it would not satisfy God, nor be according to His promise to Abraham, Isaac, and Jacob. They must be delivered and they were; and then they could sing praises to God who had “redeemed” them and had guided them in His strength unto His holy habitation (Ex. 15:13). The manner of their deliverance thus became a type of the Christian being delivered from the thralldom of him who had the power of death, by the death and resurrection of the Lord Jesus.

## Exorcists

The incident recorded in Acts 19:13-16, raises the question as to what was an “exorcist”? The disciples of the Lord who were able to cast out demons were never so called.

Were these vagabond or wandering Jews able to cast out demons irrespective of the name of the Lord Jesus? or did they only pretend to do so? Matthew 12:27 is often quoted to show that the Lord admitted that such persons were able to cast out demons. Is it not more probable that the Lord was in that passage alluding to His disciples? The Lord was a mysterious person whom they could not comprehend; and He was charged with casting out demons by the prince of demons; but the Lord said, By whom do your children (the origin of whom you do know) cast them out? On the other hand, the Lord describes some of the lost as pleading that they had cast out demons in His name (Matt. 7:22); but these also speak of having prophesied in His name; so that they would be persons who had made a profession, as Judas who was sent out with the other apostles.

On one occasion the disciples met with a man who was casting out demons in the name of the Lord, whom they forbid because he followed not with them; but the Lord said that no one who did a miracle in His name could lightly speak evil of Him (Mark 9:38; Luke 9:49). On the whole it seems plain from scripture that the casting out demons could only be by the power of God. As explained by the Lord, Satan would not destroy his own kingdom. What power the exorcists really had we know not, but in the case under consideration God did not allow them to use the name of the Lord Jesus, and the demon overpowered and wounded them.

## **Experiment (Δοκιμή)**

Simply "proof" (2 Cor. 9:13).

## **Expiation**

See ATONEMENT.

## **Eyes**

Used symbolically for the omnipresence of God. “The eyes of the Lord are in every place” (Prov. 15:3); “the eyes of the Lord are upon the righteous” (Psa. 34:15; 1 Peter 3:12: Compare 2 Chron. 16:9; Zech. 4:10). His eyes are also upon the wicked, and His eyes will not spare, neither will He have compassion in the day of judgment (Ezek. 5:11). The eye is also used symbolically for the organ that transmits the light to the soul. If the eye is single—there being but one object (the glory of God) before the soul—the whole body is full of light; but if the eye be evil, having divers objects (as when an eye sees double), the whole body is full of darkness. And if the light (true light it may be) be darkness, how great is that darkness! A Christian in this condition may do the very things he had strongly condemned in others (Matt. 6:22-23; Luke 11:34-36).

## **Eyes, Painting the**

See PAINTING.

## **Ezar**

See EZER.

## **Ezbai**

Father of Naarai, one of David’s mighty men (1 Chron. 11:37).

## Ezbon

1. Son of Gad and head of a Gadite family (Gen. 46:16). Called OZNI in Numb. 26:16.
2. Son of Bela and grandson of Benjamin (1 Chron. 7:7).

## Ezekias

The Greek form of Hezekiah, in the genealogy of the Lord Jesus (Matt. 1:9-10).

## Ezekiel

Son of Buzi; a priest and one of the four great prophets. He was carried into captivity with Jehoiachin, about B.C. 600, eleven years before the destruction of Jerusalem, and labored among the captives about twenty-two years. He faithfully fulfilled his duties, sternly rebuking at times, and yet holding out gracious encouragements. His prophecy is full of symbols and imagery: he not only stated some of his parables, but *acted* them, that they might be seen as well as heard. His style is vigorous and rapid. Ezekiel's personal history is further referred to under his prophecy.

## Ezekiel, Book of

This prophecy comprehends *all* Israel. In it are given the governmental ways of God upon earth, of which Israel was the center (Deut. 32:8). Hence it does not mention the times of the Gentiles or the four monarchies, but passes on to the end, when the throne of government will again return to Jerusalem, instead of judging it. The book divides itself into distinct portions: the first extends to the end of

Ezekiel 24. After the first chapter the testimony is against Israel in general and Jerusalem in particular. This part of the prophecy being given before the destruction of Jerusalem, that melancholy event naturally occupies a large place. The second portion is respecting God's judgments on the nations that surrounded the promised land, and which had been more or less connected with Israel (Ezek. 25-32). The third portion is the judgment on Israel, and upon Gog and its allies in the future; and then the blessing of all Israel (Ezek. 33-39). The fourth portion is the future temple, its service, and the division of the land, ending with the joyful tidings that the name of the city will then be "The Lord is there" (Ezek. 40-48).

Ezekiel 1.<sup>1</sup> We have here a wonderful vision of the government and providence of God on earth, but united with the throne in heaven. Compare the four living creatures with those described in Revelation 4:6-8.

Ezekiel 2-3. are preliminary. Ezekiel must speak, whether Israel will hear or not: he must eat (that is, accept in his own soul) the book of prophecy, and be faithful in warning the wicked.

Ezekiel 4-7. The destruction of Jerusalem. It was portrayed on a tile, and the prophet had to lie on his left side 390 days for Israel, and 40 days on his right side for Judah, to bear their iniquities—a day for a year. The 390 days were probably from the division of the kingdom in B.C. 975 till 588, the destruction of Jerusalem—388 entire years or nominally 390 - "Israel," as often, representing the ten tribes. It is not so manifest to what the 40 years

1 The thirtieth year of Ezekiel 1:1 is doubtless the year of the Babylonian kingdom which was founded by Nabo-polassar in B.C. 625: the thirtieth year would be 595, which agrees with the fifth year of Jehoiachin's captivity.

for Judah refer: it was for the iniquity of Judah, and may refer to the reign of Manasseh before his captivity and reformation, for that is pointed out as the crowning sin of Judah, and for which they were sent into captivity (2 Kings 21:11-13).

Ezekiel 8. speaks of the idolatry that was in connection with the temple, though much of it was in secret and had to be dug out.

Ezekiel 9. The remnant who lament over the abominations are marked in their foreheads. It is well pleasing to God that any should mourn over the evil in connection with His name, even though they cannot rectify it.

Ezekiel 10-11. The cherubim act against Jerusalem. The rulers are condemned, but there is mercy and restoration for the pious remnant.

Ezekiel 12. The flight and captivity of Zedekiah are foretold.

Ezekiel 13. The false prophets in Jerusalem are judged. In all ages one must have the mind of God in order to escape the teaching of such.

Ezekiel 14-15. God's judgments of Jerusalem and its people.

Ezekiel 16. The original state of Jerusalem as a cast-out infant, but loved and cherished by God. Her great sin is related, but there is mercy in the end.

Ezekiel 17-20. Instruction under various parables.

Ezekiel 21-24. The invasion and destruction of Jerusalem; during the relation of which the wife of Ezekiel, the desire of his eyes, died. He was not to mourn for the loss, and when the captives inquired of him what they were to learn from this, they were told that when God's

judgments fell upon the temple and upon their sons and daughters, they were not to mourn; but to pine away for their iniquities and in groaning one to another.

Ezekiel 25-32. The prophecies against the Gentile nations which surrounded Palestine, and which had at one time or another intercourse with Israel. The prophecies are against Ammon, Moab, Edom, and Philistia. Against Tyre literally and as a type of its arts, in contrast to Israel as the people of God—a prophecy that stretches beyond history. In it is the remarkable description of an “anointed cherub,” giving the features of one who was at one time in a very exalted position; but who fell from his integrity and became the enemy of God; which is doubtless a description of Satan (Ezekiel 28:11-19). Ezekiel 28:20-26 are against Zidon. Ezekiel 29-32 are against Egypt, which is typical of the pride of nature, or the world of nature.

Ezekiel 33-36. Prophecies against Israel, to be followed by future restoration and blessing, and judgment on those who will oppress them. In Ezekiel 33-35 God reasons with His people. In Ezekiel 36 there is blessing for them.

Ezekiel 37. is restoration, under the vision of the valley of dry bones and the two sticks. It has been thought by many, because of the graves being opened, and the people being brought out of their graves, that this passage refers to the resurrection of the body; but the people are saying, before the graves are opened, “Our bones are dried and our hope is lost,” the exact feeling of many to this day. The resurrection is used as a figure of life being given to Israel, and also to Judah. The two nations are to be one, an exceeding great army, and they will be gathered into their own land. It need hardly be said that this cannot apply to

those of Judah who returned under Zerubbabel, Ezra, and Nehemiah. It is still future, and will surely be accomplished.

Ezekiel 38-39. The restoration of Israel will be opposed. Gog and Magog will be the chief opponents. In Ezekiel 38:2, instead of "O Gog, the chief prince of Meshech and Tubal," the LXX reads, "O Gog ... Rosh, prince of Mesoch and Thobal," and so again in Ezekiel 39:1. This is held to be the true meaning and that Rosh refers to Russia, and that it will be the head of that nation that will be the chief enemy of Israel when they are brought back to their own land. The enemies will be destroyed, and Israel will be blessed.

Ezekiel 40-48. Refer to the future temple and the sacrifices, with the division of the land among the twelve tribes. As this prophecy was delivered many years before Zerubbabel and the exiles returned, it has been thought by some that the temple here spoken of refers to the temple which they built, though they might not have attempted to build according to the plan here laid down. But in Ezekiel the instructions for the temple follow the restoration of the twelve tribes, and the destruction of their opposing enemies. There was nothing approaching that in the return under Zerubbabel. Here too it is linked with dividing the whole land among the *twelve* tribes: it must therefore certainly be still future.

A difficulty has arisen in the minds of some with regard to the resumption of animal sacrifices. Whilst the efficacy of the blood of Christ must ever remain unimpaired before God, there are certainly differences in its application. Christians have boldness to enter into the holiest by the blood of Jesus: Jews, as such, have no such privilege. The most holy place will be again found in the temple, a comparative distance from God being maintained for man

on earth, and the renewed sacrifices are consistent with this state of things. They must however have a commemorative character.

Besides the temple, for which full details are given; and besides the sacrifices and feasts (remarkable for the absence of the Day of Atonement and the Feast of Weeks), there is A PRINCE mentioned, and a portion of land allotted to him, together with the sacrifices he will offer. If these things are taken literally, all is plain and easy to be understood. Doubtless the prince will be a representative of the royal house of David. That there is deep moral import in the details is evident from Ezekiel 43:10-11, though there may be many physical changes in the land. A river is to flow from the sanctuary, and will have trees growing on its banks and will transform the Dead Sea into one full of life, with all manner of fish (compare Joel 3:18: Zech. 14:8). The whole of the land will be possessed and be divided into twelve portions (besides a holy portion for the sanctuary, the priests, the Levites, and the city, the temple not being built in the future Jerusalem: see TEMPLE, EZEKIEL'S, and accompanying map). The position of each tribe is duly stated. The condition of the city will be entirely changed from the ruin and wretchedness that now characterize it under the judgment of God; and the name of it from that day shall be "The Lord is there."

The Book of Ezekiel is thus full of interest to the Christian as showing the great care God had for His people during their captivity, and the bright scene of future earthly blessing that is spread out before them. Some of the prophecies were literally fulfilled in times past: surely then the rest of the events foretold, which have not yet

been fulfilled, are as certain as those which have. It is God who has spoken, and He it is who will bring it all to pass.

## Ezel

Some stone, or cairn, near Saul's residence, the scene of the interview of David and Jonathan (1 Sam. 20:19).

## Ezem

City of the tribe of Simeon (1 Chron. 4:29). It is supposed to be the same as AZEM (Josh. 15:29; Josh. 19:3).

## Ezer

1. Son of Seir the Horite (Gen. 36:21,27,30; 1 Chron. 1:38 (Ezar), 1 Chron. 1:42).

2. Father of Hushah, a descendant of Judah (1 Chron. 4:4).

3. Son of Zabad, a descendant of Ephraim (1 Chron. 7:21).

4. A valiant Gadite who resorted to David at Ziklag (1 Chron. 12:9).

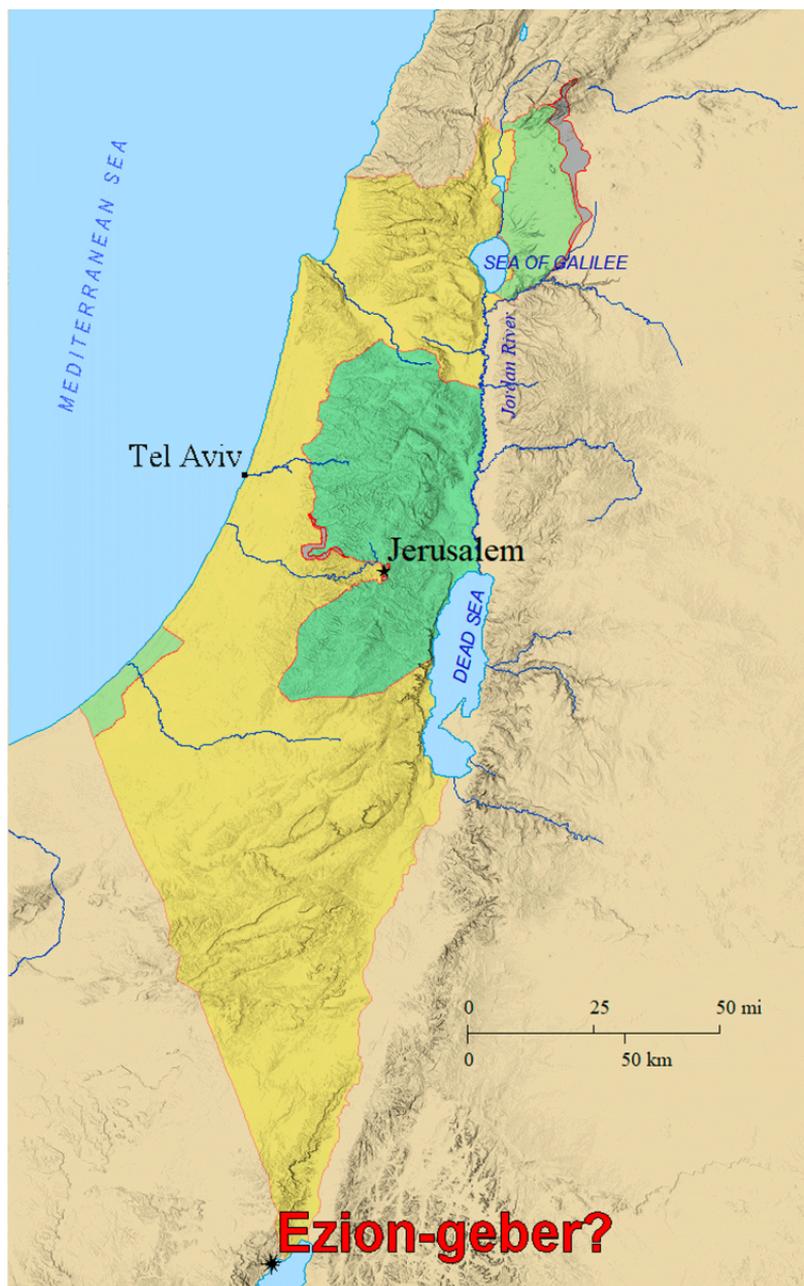
5. Levite who assisted in repairing the wall of Jerusalem (Neh. 3:19).

6. Priest who assisted at the dedication of the wall of Jerusalem (Neh. 12:42).

## Ezion-Gaber, Ezion-Geber

One of the encampments of the children of Israel, near the head of the gulf of Akaba. It was where Solomon had a navy of ships and where the ships of Jehoshaphat were broken (Num. 33:35-36; Deut. 2:8; 1 Kings 9:26; 1 Kings

22:48; 2 Chron. 8:17; 2 Chron. 20:36). Probably the same as *Ain el Ghudyen*, now ten miles up the dry bed of the Arabah, the sea having receded.



## Eznite

Designation of Adino, the Tachmonite, chief of David's mighty men (2 Sam. 23:8; compare 1 Chron. 11:11).

## Ezra

1. Son of Seraiah, and descendant of Aaron, priest and scribe. He "had prepared his heart to *seek* the law of the Lord, and to *do* it, and to *teach* in Israel statutes and judgments." He was among the captives in Babylon, and by his own request was permitted to return to Palestine. Rich presents of gold and silver were given to him for the service of the house of the Lord. He showed his faith in God in not asking for an escort for himself and his companions: he had declared that the hand of God would protect them. His piety was manifested also in his distress at hearing that the priests and princes had married heathen wives; and he called to God for relief. After this we do not again read of him until about twelve years later, when he stood upon a pulpit of wood and read to the people the book of the law, and the Levites sought to explain it. This at first caused weeping; but they were encouraged, and afterward rejoiced, and kept the Feast of Tabernacles with such joy as had not been known since the days of Joshua the son of Nun. Nothing more is recorded of Ezra in scripture. Josephus says he died at an advanced age at Jerusalem: but an early writer said there was a tomb near the junction of the Tigris and the Euphrates which was reported to be the tomb of Ezra (Ezra 7-10; Neh. 8:1-18; Neh. 12:26, 36).

2. A priest who went up with Zerubbabel (Neh. 12:1). (An Ezra is also mentioned in Neh. 12:13,33.)

3. Descendant of Judah through Caleb (1 Chron. 4:17).

## **Ezra, Book of**

This is an historical book which follows the second book of Chronicles. The last two verses of Chronicles are almost word for word like the opening of Ezra. God had charged Cyrus to build Him a house at Jerusalem. A proclamation was made by the king, and the Spirit of God stirred up the people to go, resulting in nearly 50,000 returning to Jerusalem. The king gave up the sacred vessels, of which there were 5,400. Zerubbabel was leader in the undertaking: his Persian or Chaldean name was Sheshbazzar.

Ezra 3. The altar was erected and sacrifices offered; but the foundation of the temple was not laid till the next year. On that occasion some of the aged men who had seen the magnificence of the former house wept, and others shouted for joy that the temple was being built.

Ezra 4. Some asked to have fellowship in the building: they called themselves "worshippers," but God called them "adversaries." The refusal of the leaders to accept their help stirred up their hatred and antagonism. Apparently the Jews, losing faith in God, and being harassed by their enemies, neglected the building of the temple before they were stopped by authority. The opposition extended from the days of Cyrus until the reign of Darius: (Ezra 4:5). Two kings intervened between Cyrus and Darius. Ahasuerus (Cambyses) succeeded Cyrus. A letter was written to him (Ezra 4:6), but no answer is recorded. Another was sent to Artaxerxes (Pseudo-Smerdis), and both the letter and the reply are recorded. A difficulty is presented in these, that the city only is mentioned, and nothing said of the temple. Apparently this was a ruse of the enemy (though Haggai 1 shows that the Jews were building their houses),

for immediately the answer was obtained, the building of the *temple* was stopped, now by authority: (Ezra 4:23-24. Ezra 4:6-23 are a parenthesis).

Ezra 5-6. The prophecies of Haggai and Zechariah come in here. The Jews were charged with saying "The time is not come for the house of the Lord to be built," whereas they were building their own houses. Their faith had failed; but it now revived and they re-commenced to build *without permission*; and when asked who commanded them to build the house of the Lord, they courageously answered, "We are the servants of the God of heaven." Their trust was now in God, and He blessed them. Darius being appealed to, the records were searched and the decree of Cyrus was found. Darius commanded his rulers in Palestine not only to let the work of the house alone, but to aid it by contributing to the expenses out of the king's revenues. He even asked prayer for himself and his sons. Thus, through the prophets Haggai and Zechariah, under God, the house was built and dedicated; the Passover and the feast of unleavened bread were kept with joy; for "the Lord had made them joyful."

Ezra 7-8. There is a long break, historically, of about sixty years, between Ezra 6 and Ezra 7, to which period the Book of Esther belongs if the general opinion is correct that the Ahasuerus of Esther was the king Xerxes. Ezra 7 records what occurred in the reign of Artaxerxes Longimanus, and here Ezra, "a ready scribe in the law of Moses" appears for the first time, and is God's agent for blessing: he is elsewhere spoken of as priest and scribe. Ezra made a request unto the king, and God so wrought upon his heart that he granted all that was asked, and was himself liberal in giving gold and silver for the service of

the temple. The king also wrote a letter, stating what his will was, and that his treasurers in the land should help Ezra. Then follows a list of the chief men who went up from Babylon with Ezra, and the weights of the gold and silver that they carried with them. They had to cross the desert, and having spoken to the king of the power and goodness of God they would not ask of the king an escort. The good hand of God was upon them and all arrived safely.

Ezra 9-10. Ezra suffered deeply on finding that many even of the priests and princes had married "strange" wives. A list of many of those who had thus transgressed is given. They agreed to confess their sin, and to separate themselves from their heathen wives and the children born of them.

The Book of Ezra is occupied with the *house* of God, whereas Nehemiah is concerning the *city* of God, Jerusalem. Both books may be considered as one, as they are regarded by the Jews, and stand as the last of the historical books. They foreshadow how God will in the future cause Gentile kings to favor Israel, and give of their wealth to them. For a list of the kings mentioned see PERSIA.

## **Ezrahite**

Designation of Ethan and Heman (1 Kings 4:31; Psa. 88 and Psa. 89 titles). Apparently another form of ZARHITE.

## **Ezri**

Son of Chelub, and agricultural chief of David (1 Chron. 27:26).

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