INDEXES.


II. Index of the Principal Matters contained in this Volume.
ABANA and PHARPAR, two rivers of Damascus, mentioned in 2 Kings v. 12. The valley of Damascus, which lay between Libanus and Anti-Libanus, was watered by five rivers, of which these were the two principal. Both descended from Mount Hermon; the latter flowed by the walls of Damascus; the former flowed through the city and divided it into two parts. These rivers are not now to be distinguished.

A.B.A.M., mountains of. See p. 211.

ABEL, Abel-beth-Maacah, or Abel-maim, a city in the northern part of the canton allotted to the tribe of Naphtali. (2 Sam. xx. 14—22. 1 Kings xvi. 20. 2 Kings xv. 29.)

ABEL-KEFARIM (the place or plain of the vineyards, Judg. xi. 33.), a village of the Ammonites, where they were discomfited by Jephtha.

ABEL-MEHOLAH was the native country of Elisha. (1 Kings xix. 16.) Not far from hence, Gideon obtained a victory over the Midianites. (Judg. vii. 22.)

ABEL-MIZRAIM (the mourning of the Egyptians), was formerly called the floor of Amd. (Gen. i. 11.) Jerome, and some others after him, believe this to be the place afterwards called Bethagla, at some distance from Jericho and Jordan, west.

ABOL-HETRUM was a town in the plains of Moab, beyond Jordan, opposite Jericho. Here the Israelites fell into idolatry, and worshipped Baal-Peor, seduced by Balak; and here God severely punished them by the hands of the Levites. (Numb. xxxv. 1, &c.)

ABILEM. See p. 227.

ACHAIA. See PELISPAM.

ACHABAMA (or the Field of Blood), the name given to a field purchased with the money for which Judas had betrayed Jesus. It was appropriated as a place of burial for strangers. (Acts i. 19, Matt. xxvii. 7, 8.)

ACHALAI, in a wider sense, comprised Peloponnesus and the whole of Greece properly so called. (2 Cor. xi. 10.) In a stricter sense, Achalia is the northern region of Peloponnesus, of which Corinth was the capital.

ACHMETHA. See ECRATANA.

ACHDAR, a valley in the territory of Jericho, and in the canton of the tribe of Benjamin, where Achan was stoned. (Josh. vii. 24.)

ACKSHAPH, a city belonging to the tribe of Asher. The king of Ackshaph was conquered by Joshua. (xii. 20.)

ADA, a city in the southern part of the canton belonging to the tribe of Judah, not far from the boundaries of Idumaea or Edom. (Josh. xv. 27.)
Admah, or Adamah, one of the five cities destroyed by fire from heaven and afterwards overwhelmed by the waters of the Dead Sea. (Gen. xix. 24.)

Aidmapthus, a maritime town of Mysia, in Asia Minor, for which Paul embarked in his first voyage to Italy. (Acts xxvii. 1, 2.)

Adria, mentioned in Acts xxvii. 27., is the Adriatic Sea, now called the Gulph of Venice.

Aedullam, a city in the south part of the canton of the tribe of Judah towards the Dead Sea. (Josh. xv. 35.) The king of this place was killed by Joshua. (xii. 15.) In a cave in its vicinity David was concealed. (1 Sam. xxii. 1.) Rehoboam rebuilt and fortified this place. (2 Chron. xi. 7.)

Aënon, or Enon, signifies the place of springs, where John baptized. (John iii. 23.) It is uncertain where it was situated, whether in Galilee or Judæa.

Ahava, a river of Babylonia, or of Assyria, where Ezra assembled those captives whom he afterwards brought into Judæa. (Ezra viii. 15.)

Ai, or Hal, a city of ancient Canaan, near Bethel, which was taken by military stratagem, by the Israelites under Joshua. (Josh. vii.)

Ajalon, a city in the canton of the tribe of Dan, assigned to the Levites of Kohath's family. It was situated between Timnath and Beth-Shemesh, and is probably the city alluded to in Josh. x. 12.

Alexandria, a city of Egypt, built by Alexander the Great, celebrated for the magnificence of its edifices, and for the extensive commerce carried on by its inhabitants, especially in corn. Alexandria was the native place of Apollos. (Acts xviii. 24.)

Amalekites, the first and most powerful of the nations in the vicinity of Canaan. They dwelt in Arabia Petrae, living like the present Arabs, in hamlets, caves, or tents. They were always the enemies of the Israelites, whom they attacked in the desert, but were repulsed. Balaam predicted that they should perish for ever. (Numb. xxiv. 20.) In fact, perpetual wars against their neighbours, and especially the Jews, insensibly ruined them.

Ammonites, the descendants of Ammon, the son of Lot. They dwelt to the east of the half tribe of Manasseh, beyond the Jordan. They were always at war with the Israelites. They were defeated by Jephthah, and subsequently by Saul, and particularly by David, whose ambassadors they had grossly insulted. At length they were utterly destroyed by Joab. (Judg. xi. 1 Sam. xi. 2 Sam. x. xii.)

Amorites, a people descended from Amori or Amorheus, the fourth son of Canaan. They first peopled the mountains west of the Dead Sea. They likewise had establishments east of that sea, between the brooks Jabbok and Arnon, whence they forced the Ammonites and Moabites. (Josh. v. 1 Numb. xiii. 29, xxi. 29.) Moses wrested this country from their kings Sihon and Og.

Amphipolis, a city between Macedon and Thrace, but dependant on Macedon, mentioned in Acts xxii. 1.

Anakim, the descendants of Anak, a gigantic tribe who dwelt in the land of Canaan; in comparison of whom the unbelieving Hebrew spies, that were sent to explore the country, reported that they were but as grasshoppers. (Numb. xiii. 33.) Their capital, Kirjath-Arba or Hebron, was taken, and they were destroyed by Caleb, with the assistance of the tribe of Judah. (Josh. xv. 14 Judg. i. 20.)
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Anathoth, a city in the tribe of Benjamin, memorable as being the birthplace of the prophet Jeremiah. (Josh. xii. 18. Jer. i. 1.)

Anti-Libanus (Mount.) 237.

Antioch, the metropolis of Syria, was erected, according to some writers, by Antiochus Epiphanes; according to others, by Seleucus Nicanor, the first king of Syria after Alexander the Great, in memory of his father Antiochus, and was the royal seat of the kings of Syria. For power and dignity it was little inferior to Seleucia or Alexandria. The distinctive name of Christians was here first applied, by divine appointment, to the followers of Jesus Christ. (Acts xi. 19. 26.)

Antioch of Pisidia, a city of Phrygia, but thus denominated because it was attached to the province of Pisidia. (Acts xiii. 11.)

Antipatris, a small town which was situated on the road from Jerusalem to Cæsarea. It was formerly called Capharsaloma; but, being rebuilt and beautified by Herod the Great, it was by him named Antipatris in honour of his father Antipater. Hither St. Paul was brought after his apprehension at Jerusalem. (Acts xxiii. 31.)

Aphik. — There are several cities of this name mentioned in Scripture; as,

1. Aphik, in the tribe of Judah. Here the Philistines encamped, when the ark was brought from Shiloh, which was taken in battle by the Philistines. (1 Sam. iv.) Probably this is the Aphekah, mentioned in Josh. xv. 53.

2. Aphik, in the valley of Jezreel. Here the Philistines encamped, while Saul and his army lay near Jezreel, on the mountains of Gilboa. (1 Sam. xxv. 1, &c.)

3. Aphik, a city belonging to the tribe of Asher, near the country of the Sidomians. (Josh. xix. 30. xiii. 4.) Perhaps this was the

1. Aphik, a city of Syria, one of the principal in Ben-Hadad's kingdom, in the vicinity of which the battle was fought between Ahab and Ben-Hadad, when the Syrians were beaten (1 Kings xx. 26, &c.), and as they retreated with precipitation into the city, the city wall fell upon them, and crushed 27,000.

Apollos, a city of Macedonia Prima, through which Paul passed, in his way to Thessalonica. (Acts xvii. 1.)

Apuli, or Aquileia, a small town on the celebrated Appian Way, constructed by the censor Appius Claudius, through which St. Paul passed on his first journey to Rome.

Arabia, the name of a large region including the peninsula, which lies between Syria, Palestine, the Arabian and Persian Gulfs, and the Indian Ocean or Sea of Arabia. Its inhabitants are supposed to be principally descended from Ishmael. It is distinguished into three parts, Arabia Felix, Petraea, and Deserta; but these divisions were not antiently known to the inhabitants of the East, nor are they observed in the Bible.

1. Arabia Felix lies between the ocean on the south-east, and the Arabian and Persian Gulfs. It is a fertile region, especially in the interior, producing various species of odoriferous shrubs and fragrant gums; as, frankincense, myrrh, cassia, &c. The Queen of Sheba (1 Kings x. 1.) is supposed to have regnated over part of this region.

2. Arabia Petraea received its name from the city Petra, and lies on the south and south-east of Palestine; extending to Egypt, and including the peninsula of mount Sinai. It is remarkable for its mountains and sandy plains.

3. Arabia Deserta lies between the other two, and extends
northward along the confines of Palestine, Syria, Babylonia, and Mesopotamia; including the vast deserts which lie within these limits, and which are inhabited only by wandering tribes of savage Arabs.

Aram, fifth son of Shem, was father of the people of Syria, who, from him, are called Arameans. The region, which in the Old Testament is denominated Aram, is a vast tract extending from Mount Taurus south as far as Damascus, and from the Mediterranean Sea, in an eastern direction beyond the Tigris into Assyria. Different parts of this region are called by different names; as Aram Naharaim, or Syria of the Two Rivers, that is Mesopotamia; Aram of Damascus; Aram of Soba; Aram Bethrehob; and Aram of Maachah; because the cities of Damascus, Soba, Bethrehob, and Maachah were in Syria; or at least, because Syria contained the provinces of Soba, Maachah, Rehob, &c.

Aramathia, a small town to which Joseph belonged, who begged the body of Jesus from Pilate (Matt. xxvii. 57.) it was about thirty-six or thirty-seven miles distant from Jerusalem.

Arnon (River.) See p. 235.

Arder. 1. The proper name of a city of the Gadites, on the river Arnon. (Numb. xxxii. 34. Deut. ii. 36. iii. 12. Josh. xii. 2. xiii. 25.) 2. The name of a place in the canton of the tribe of Judah. (1 Sam. xxx. 28.)

Asidion. See Azotus, p. 527.

Asia, one of the larger divisions of the old world, is not mentioned in the Old Testament. In the New Testament it is always taken for Asia Minor, as it includes the proconsular Asia, which comprised the four regions of Phrygia, Mysia, Caria, and Lydia. In this proconsular Asia were the seven churches of Ephesus, Laodicea, Pergamos, Philadelphia, Sardis, Smyrna, and Thyatira.

Askelon, a city in the territory of the Philistines, situated between Azoth and Gaza, on the coast of the Mediterranean or Great Sea, about 520 furlongs from Jerusalem. After the death of Joshua, the tribe of Judah took Askelon, which subsequently became one of the five governments belonging to the Philistines. (Judg. i. 18.) This place is frequently mentioned in the Scriptures.

Assos, a maritime city of Mysia, according to some geographers, but of Troas, according to others. It is mentioned in Acts xx. 13, 14.

Asia, a country of Asia, the boundaries of which it is difficult to assign. Three of its monarchs are particularly mentioned in the Old Testament, viz. Tiglath-pileser, Shalmaneser, and Sennacherib. The former, having defeated Rezin king of Damascus, and taken that city, put an end to the kingdom there erected by the Syrians. He also entered the kingdom of Israel, conquered Pekah, and carried away part of the ten tribes beyond the river Euphrates. Shalmanever, the successor of Tiglath-pileser, came into Syria a.m. 3280, b.c. 724, and desolated the country of the Moabites, agreeably to the prophecy of Isaiah (xvi. 1.), delivered three years before. He then attacked Samaria, and completed the misfortunes of the Israelites who remained, by carrying them into captivity beyond the Euphrates. Thus terminated the kingdom of Israel, a.m. 3283, b.c. 721. (2 Kings xvii. 3. xviii.
9—11.) Hezekiah, by the special protection of God, escaped the fury of Shalmaneser, to whom, however, he became tributary, and the Assyrian returned in triumph to Nineveh. He was succeeded on the throne by his son Sennacherib, A. D. 707, B.C. 717. He invaded the kingdom of Judah during the reign of Hezekiah, who had refused to pay the tribute stipulated by Shalmaneser; but an angel of Jehovah slew one hundred and eighty-five thousand of his troops. (2 Kings xix. 35.) Sennacherib returned to Nineveh, where two of his sons, weary of his tyranny and savage temper, slew him while he was stepping in the temple of Nisroch his god, and immediately fled into the mountains of Armenia. (2 Kings xiv. 27. Tobit i. 21.) He was succeeded by his son Esarhaddon.

Aphrodisias, the capital of Asia, and the chief city of ancient Greece. It was distinguished by the literary talents, but still more by the learning, eloquence, and politeness of its inhabitants. Saint Paul coming thither, Acts v. 32, found them plunged in idolatry, up ūd i up ad ingle news, curious to know every thing, and divided in opinion concerning religion and happiness. (Acts xvii.) The great apostle of the Gentiles, taking opportunities here to preach Jesus Christ, was carried before the judges of the tribunal, called the Areopagus, where he gave an illustrious testimony to truth, and a remarkable instance of powerful reasoning. (See an account of the Areopagus in p. 262.)

Atalia, a maritime city of Pamphylia, and the chief residence of the prefect. It derived its name from king Attalus, its founder. Hither St. Paul went from Perga in Pamphylia. (Acts xiv. 25.)

Avens. See Os. p. 577, infra.

Avis, the original inhabitants of the country afterwards possessed by the Caphtorim or Philistines. (Deut. ii. 23.)

Avitis or Avis, the inhabitants of Aven or Ava, a city whence colonies were sent into Samaria. (2 Kings xxi. 21, 31.) Ava is supposed to have been situated in the north-west of Chaldea.

Avis, or Ascon, a city of Juda, is situated between Gaza and Jumna, or Japha, in a pleasant plain. Here the ark of Jehovah triumphed over the Philistine idol Dagon (1 Sam. v. 2), and Philip the Evangelist was found, after he had baptised the Ethiopian eunuch. (Acts viii. 40.)—It is at present an inconsiderable place.

Babylon, the metropolis of the Chaldaean or Babylonish Empire, was situated on the river Euphrates, and was celebrated for its extent and for the magnificence of its edifices. The most terrible denunciations were uttered against it by the Hebrew Prophets, especially Isaiah; the literal fulfilment of which has been shown by various modern travellers.

Bashan, or Batha, See p. 226.

Beeroth, a city belonging to the Gibeonites, which was afterwards given up to the tribe of Benjamin. (Josh. ix. 7. 2 Sam. iv. 2.)

Beersheba signifies the well of an oath, or the well of seven, because here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe-lambs, in token of that covenant to which they had sworn. (Gen. xx. 31.) Beersheba was given by Joshua to the tribe of Judah; afterwards, it was transferred to Simeon. (Josh. xv. 23.)

Berea, a city of Macedonia,
where Paul preached the Gospel with great success. (Acts xviii. 10.)

*Besor, Brook.* See p. 236.

*Bethany,* a town of Judaea, where Lazarus dwelt, and where he was raised from the dead, was fifteen furlongs cast from Jerusalem, on the way to Jericho (John xi. 8.) But the tract of ground which bore that name reached within eight furlongs of Jerusalem, it being only a sabbath-day’s journey from it (Luke xxiv. 50. Acts i. 12.): and then began the tract called

*Bethphage,* from the Φαγων, that is, the green figs, that grew upon it, which ran along so near to Jerusalem, that the utmost street within the walls was called by that name.

Bethlehem was a celebrated city about six miles south-west from Jerusalem. In Matt. ii. 1. 5. it is called Bethlehem of Judaea, to distinguish it from another town of the same name situated in Lower Galilee, and mentioned in Josh. xix. 15. In Luke ii. 4. it is called the city of David, because David was born and educated there. (Compare John vii. 42. and 1 Sam. xvi. 1. 18.) This city, though not considerable for its extent or riches, is of great dignity as the appointed birthplace of the Messiah. (Matt. ii. 6. Luke ii. 6—15.)

Bethsaida was the name of two towns or villages.

1. Bethsaida of Galilee was situated in Galilee, on the western shore of the lake of Gennesaret, a little south of Capernaum. It was the birth-place of the Apostles, Philip, Andrew, and Peter.

2. The other Bethsaida lay in Galiinonenitis, on the eastern side of the lake, and near the place where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region, who called it Julius, in honour of Julia, the daughter of Augustus.

*Beth-Shan or Beth-Shan,* a city belonging to the half-tribe of Manasses, not far from the western bank of the Jordan. (1 Sam. xxxi. 10.) After the defeat of the Israelites and the death of Saul and his sons, the Philistines fastened the body of Saul to the walls of this place, whence the men of Jabesh-Gilead took it down and carried it away.

Bethshemesh, a Levitical city in the tribe of Judah, whither the ark was brought after it had been sent back by the Philistines. Some of the inhabitants, having looked into it with vain curiosity, fell down dead. (1 Sam. vi. 19.)

*Bithynia,* a region of Asia Minor, bounded on the north by the Euxine Sea, on the south by Phrygia, on the west by the Propontis, and on the east by Galatia. Saint Peter addressed his first epistle (among others) to the Hebrew Christians who were scattered throughout Bithynia. (1 Pet. i. 1.)

*Caesarea of Palestine,* so called as being the metropolis of Palestine and the residence of the Roman proconsul, was formerly named the tower of Strato; but its harbour being extremely incommmodious, Herod the Great erected a spacious mole, and greatly enlarged and beautified the city, which he denominated Caesarea, in honour of the emperor Augustus. It is very frequently mentioned in the New Testament; and was about thirty-five miles from Jerusalem.

*Cæsarea Philippi* (formerly called Panæa) was situated at the foot of mount Panæa, near the springs of the Jordan. It was at first called Lais or Lechem (Judg. xviii. 7.), and after it was subdued by the Danites (v. 29.), it received the appellation of Dan. Cæsarea
was a day's journey from Sidon; a day and a half from Damascus. Philip the tetrarch built it, or at least end shed it, and named it Caesarea, in honour of Tiberius; afterwards, in compliment to Nero, it was called Neronias. The woman who was troubled with an issue of blood, and healed by our Saviour (Matt. ix. 20. Luke viii. 43.), is said to have been of Caesarea Philippi.

**Calvary.** See p. 228.

**Cana,** a small town of Galilee, situated on a gentle eminence to the west of Capernaum. Here Jesus Christ performed the miracle of turning water into wine. (John ii. 7–10.)

**Canaan,** Land of. See p. 219.

**Capernaum,** a town of Galilee, situated on the coast of the Lake of Gennesareth, on the borders of the tract occupied by the tribes of Zebulon and Napthali. This place is celebrated for the many mighty works and discourses performed by our Saviour, which brought a heavy woe upon the inhabitants for their infidelity. (Matt. xi. 23.)

**Cappadocia,** a fertile region of Asia Minor, mentioned in Acts ii. 9. and also by the apostle Peter, who addresses his first Epistle to the Hebrew Christians, who were dispersed through Pontus, Galatia, Cappadocia, Bithynia, and Asia Minor.

**Carmel,** Mount. See p. 239, 240.

**Cedron, or Kidron, Brook.** See p. 236.

**Cenchrea,** a haven on the east of the isthmus of Corinth, to which city it was considered as a kind of subsidiary port. It is mentioned in Acts xviii. 18.

**Chaldea,** a country of Asia, laying near the junction of the Tigris and Euphrates, the capital of which was Babylon, whence it was also denominated Babylonia.

In antient times it was known by the names Shinar, Shinaar, &c.

**Chios.** (Acts xx. 15.) is an island of the Aegean Sea, between Lesbos and Samos, celebrated, in antient and in modern times, for its wine, figs, marble, and white earth.

**Chittim.—The land of Chittim and the isles of Chittim, denote, in general, the maritime countries, and islands of the Mediterranean, Greece, Italy, C., Corsica, &c.**

**Chorazin,** a small town situated on the western coast of the Sea of Galilee, at no great distance from Capernaum. It was one of those places where very many of our Saviour’s miracles were performed, whose inhabitants he upbraided for their infidelity. (Matt. xi. 21. Luke x. 13.)

**Cilicia,** a country of Asia Minor, between Pamphylia, on the west, and Petra on the east, the Mount Taurus on the north, and the Cilician Sea on the south, celebrated on the account of Cicero, proconsul there, but more on the account of Saint Paul’s birth at Tarsus, a city of Cilicia. (Acts xxii. 3.)

**Clauda,** an island near Crete, situated near the southern and western sea. It is mentioned in Acts xxvii. 16.; as also is

**Cnidus** (xxvii. 7.), which was a city and promontory of Asia, memorable for the worship of Venus.

**Colossae** (or Colasse) was a city of Phrygia Pacatiana in Asia Minor, situated near the conflux of the Lycus and the Meander, not far from the cities of Hierapolis and Laodicea, with which it was destroyed by an earthquake, not long after Saint Paul wrote his epistle to the Colossians.

**Coos,** an island in the Aegean Sea, lying off the coast of Caria,
in Asia Minor, near the cities of Myndos and Cnidus. It is mentioned in Acts xxii. 1.

Corinth, the metropolis of Achaia Proper, was situated on the isthmus which connects the Peloponnesus with the main land. It was distinguished as the seat of commerce, arts, and wealth. St. Paul resided here for some time about A. D. 52.; and collected a Christian Church, the numerous members of which were not afterwards exempt from the common vices of the place.

Crete, an island in the Mediterranean Sea. Its inhabitants were celebrated archers, but infamous for their falsehood, debaucheries, and piracies. A Christian church was planted here, probably by St. Paul, who committed it to the charge of Titus. (Acts xxvii. 7, 12, 13, 21. Tit. i. 5.)

Cush, or Ethiopia, usually rendered Ethiopia in our English Bible, has a very extensive signification. It comprehends all the southern and eastern borders of Egypt. In some parts of the prophecies of Ezekiel, it plainly denotes African Ethiopia, or Nubia and Abyssinia, and in many other passages. (Isa. xlviii. 1. xx. 3. Ezek. xxx. 5, &c.) But in others it must signify Asiatic Ethiopia, or Arabia, as in the description of the garden of Eden. (Gen. ii. 13.) The wife of Moses was contemptuously styled a “Cushite,” or Ethiopian of Arabia. (Numb. xii. 1.) And where “Persia, Ethiopia, and Libya,” are recited in order, the second must denote Arabia. (Ezek. xxxviii. 5.)

Cyprus, an island in the Mediterranean Sea, situated between Cilicia and Syria, and anciently celebrated for the prodigality of its inhabitants, whose principal deity was the impure goddess Venus. Here Paul and Barnabas landed, A. D. 44, and successfully preached the Gospel. (Acts xiii. 4. et seq. xxi. 3.)

Cyrene, the principal city of the province of Libya in Africa, which was thence sometimes denominated Cyrenaica, and which, by the Evangelist Luke, is paraphrastically called Libya about Cyrene. (Acts ii. 10.)


Dalmatia, a province of Europe, on the east of the Adriatic Sea, and forming part of the ancient Illyricum. In this province Titus preached the Gospel. (2 Tim. iv. 10.)

Damascus, a city of Syria, situated in the valley between Libanus and Anti-libanus, watered by the rivers Abana and Pharpar. (2 Kings v. 12.) It is celebrated for its antiquity, and for being still one of the richest and most magnificent cities of the Levant, but most of all for being the place of the miraculous conversion of St. Paul.

Dan, the name of a city, in the northern extremity of Judæa, in the tribe of Naphtali; it was situated at the foot of Mount Libanus, not far from the source of the river Jordan. Here Jeroboam I. set up one of the golden calves. “From Dan to Beersheba” is a common expression in the Old Testament, to denote the extent of the land of the Israelites from north to south.

Dead Sea. See p. 237.

Decapolis. See p. 296.

Derbe, a city of Lycaonia, near Isauria, not far from the Cilician range of Mount Taurus. It was the country of Timothy, and is mentioned in Acts xiv. 6.

Ebal (Mount). See p. 240.

Eden, the name of the country in which the abode of our first parents was placed. It has va-
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riously been supposed to have been situated in Syria, in Babylonia, near the mouth of the river Euphrates, and in Armenia, whence issue the heads of the Euphrates and Tigris, two of the paradisaical rivers, well ascertained; and two others, whose springs are in the neighbourhood, agree in many respects with the third and fourth rivers mentioned by Moses. This last opinion has been chiefly adopted.

Egypt, a country of Africa, bounded on the east by Arabia Petraea and the Red Sea or Arabian Gulf; on the west, by Libya and Marmarica; on the south by Ethiopia, and on the north by the Mediterranean Sea. In the earliest times, this country was divided into Upper Egypt or Thebais (the Patros of Scripture), and Lower Egypt. The whole region was known to the antient Hebrews by the name of Mitzraim; and the princes who governed it were in the possession of their offices, styled Pharaohs or kings, until the time of Solomon, after which they are designated in the Scriptures by their proper names. After the captivity, Egypt became a place of great resort to the Jews.

Ekron, a city and government of the Philistines, allotted to Judah by Joshua (xxv. 45.); but afterwards given to Dan. (Josh. xix. 43.) It was near the Mediterranean, between Ashdod and Joppa. Ekron was a powerful city; and it does not appear that the Jews ever peaceably possessed it; the Ekronites were the first who proposed to send back the ark, to be delivered from those calamities which it brought on their country. (1 Sam. v. 10.) Beelzebub was adored at Ekron. (2 Kings i. 2.)

Elam, called after Elam, the eldest son of Shem, who settled in a country in the south of Media. Strictly, Elam denotes Elymais, a district of Persia, near the bottom of the Persian Gulf, between Media and Babylonia, and forming part of the region of Susiana; but in a wider sense it is used generally for Media itself, as in Dan. viii. 2. (Gen. x. 22. xiv. 1. Isa. xi. 11. xxvii. 6. Jer. xla. 34—39. Ezek. xxxii. 31.)

Elath, Elor, or Arvath, a town and port of Idumaea, situated on the Red Sea. On the conquest of Edom by David, he took possession of this place, and there established a trade to all parts of the then known world. Solomon built ships here, and sent them to Ophir. (2 Sam. viii. 11. 2 Chron. viii. 17, 18.)

Elam, Valley of. See p. 342.

Emims, the antient inhabitants of the land of Canaan, to the east and north-east of the Dead Sea. They are supposed to have been descendent from Jlena; they were defeated by Chedorlaomer. (Gen. xiv. 5.)

Emmaus, a small village of Judaea, distant sixty furlongs from Jerusalem. It is memorable for the very interesting conversation between Jesus Christ and two of his disciples in the evening of the day of his resurrection. (Luke xxiv.)

Enon, a city belonging to the half tribe of Manasseh, on the west of the river Jordan. Here dwelt the sorceress, who was consulted by Saul, a short time before the fatal battle of Gilboa.

En-gedi, or the fountain of the kid, antiently called Hazon Tammar, was a city in the tribe of Judah, not far from the southern point of the Dead Sea. In the vicinity of this place was the capacious cave of En-gedi, where David and his men found shelter.

En-rogel, or the fountain of the spy, a fountain on the south-
east of Jerusalem: it is supposed to be the same as the fountain of Siloam; for a notice of which, see p. 238.

Ephesdammim, a place between Shochoh and Azekah on the west of the valley of Elah. Here the army of the Philistines was encamped, when Goliath insulted the host of Israel: and here also they were found after David’s coronation, and suffered a great slaughter.

Ephesus, a city on the western coast of Asia Minor, and the metropolis of the proconsular Asia, was celebrated for the magnificent temple erected there in honour of Diana. In the time of Saint Paul, this city abounded with orators and philosophers; and its inhabitants, in their Gentile state, were celebrated for their idolatry and skill in magic, as well as for their luxury and lasciviousness. Ephesus is now under the dominion of the Turks, and is in a state of almost total ruin.

Ephraim, a considerable city of Judaea, eight miles north of Jerusalem, and near a desert of the same name; to which Jesus Christ retired after he had raised Lazarus from the dead. (John xi. 54.)

Ephraim, Mountains of. See p. 240.


Euphrates, a large and celebrated river of western Asia: it rises in Armenia Major near Mount Aba, and, after flowing by Syria, Mesopotamia, and the site of Babylon, it empties itself into the Persian Gulf. In Gen. x. 18. it is called “the Great River.”

Ezion-geber, a port in Idumæa, on the Elamitic Gulf, whence Solomon sent ships to Ophir. (1 Kings ix. 26.)

Fair Havens, a place so called on the coast of Crete, most probably because it had good anchorage. (Acts xxvii. 8.)

Gaash, a hill in the inheritance of Ephraim, on the north side of which stood Timnath Serah, memorable as being the place where Joshua was buried. (Josh. xxiv. 30.)

Gadara, the metropolis of Perea, or the region beyond Jordan, was situated on the eastern shore of the lake of Gennesareth, opposite to Tiberias, from which it was about 7 or 8 miles distant. Few of its inhabitants were Jews.

Galatia, a province of Asia Minor, bounded on the west by Phrygia, on the east by the river Ilyssus, on the north by Paphlagonia, and on the south by Lycaonia. The Galatians were the descendants of those Gauls who, finding their own country too small to support its redundant population, emigrated from it after the death of Alexander the Great, B.C. 278. During the reign of Augustus (A.D. c. 529. B.C. 26.), Galatia was reduced into a Roman province, and was thenceforth governed by the Roman laws, under the administration of a pro-praetor. This country was the seat of colonies from various nations, among whom were many Jews; and from all these St. Paul appears to have made numerous converts to Christianity. (Gal. i. 2. 1 Cor. xvi. 1. 2 Tim. iv. 10. 1 Pet. i. 1.)

Galilee, Upper and Lower. See p. 224, 225.

Galilee, Sea of. See p. 236.

Gath, a city of the Philistines, one of their five principalities (1 Sam. vi. 17.), famous for having given birth to Goliath. It was the most southern city of the Philistines, as Ekron was the most northern; so that Ekron and Gath
are placed as the boundaries of their land. (1 Sam. vii. 14. xvii. 52.)

Gaulonitis. See pp. 225, 226.

Gaza, a very celebrated city of the Jews, distant about 60 miles south-west from Jerusalem: it was one of the five cities of the Philistines, which fell by lot to the tribe of Judah. (Josh. xv. 47.) The city of Gaza, mentioned in Acts viii. 26., was erected near the site of Old Gaza, which, after being taken by Alexander the Great, was subsequently destroyed (a. c. 96.) by Alexander Jannaeus, a prince of the Jews.

Gennesareth, the name of a region and lake, in the vicinity of which were several towns, where Jesus Christ dwelt, taught, and performed miracles. See a notice of the lake of Gennesareth in p. 236.

Gerasa, a city annexed to Pera, and supposed to have been situated in the country adjacent to Gadara. (Matt. viii. 27. Luke viii. 26.)


Gethseman, a garden beyond Kidron, at the foot of Mount Olivet, so called from the winepresses in it: it is memorable in the evangelical history, as being the scene of our Saviour’s agony.

Gihon, a fountain or watercourse near Jerusalem, where Solomon was anointed king by Zadok the priest and Nathan the prophet. (1 Kings i. 32—40.) It is supposed to be the same which was afterwards called Siloam; for a notice of which, see p. 248.

Gilead, Mountains of. See p. 241.

Gilgal, a celebrated place on the east of Jericho, and on this side Jordan, where the Israelites encamped for some time after their passage over that river. A city was afterwards built there, which became memorable for many events. It was a seat of justice (or, as we should now term it, an assize-town) Samuel, when travelling in circuit through the land, went yearly to Gilgal. (1 Sam. vii. 16.) Here Saul was crowned king of the Hebrews. In subsequent times it was the seat of idolatry. (Hos. iv. 15. Amos v. 5.)

Golgotha. See p. 228.

Gomorrah, one of the cities which formerly occupied the region now covered by the Dead Sea; for the history of its destruction, see Gen. xiv.

Goshen (Land of), the most fertile pasture ground in Lower Egypt; where Jacob and his family were settled. It was situated on the eastern side of the most easterly branch of the river Nile.

Greece, in the Scriptures, often comprehends all the countries inhabited by the descendants of Javan, as well as in Greece as in Ionia and Asia Minor. Since the time of Alexander the Great, the name of Greeks is taken in a more uncertain and enlarged sense; because, the Greeks being masters of Egypt and Syria, of the countries beyond the Euphrates, &c., the Jews called all those Gentiles Greeks.

Haaran, a district in the north-eastern part of Canaan, which derived its name from the town or city of Haaran. (Ezek. xlii. 18.) It is the same with the Auranitis of Josephus and the Hera of St. Luke. (iii. 1.) For its limits, &c., see p. 225.

Hebron, a city of Judæa, was situated on an eminence, twenty miles southward of Jerusalem, and twenty miles north from Beer-sheba. It was a place of considerable note in the early history of
the Hebrews. Here Zechariah and Elizabeth resided, and John the Baptist was born.

Heshbon, the capital city of the kingdom of Sihon, situated about 20 miles eastward of the river Jordan: it was given to the tribe of Reuben.

Hierapolis, a city of Phrygia, in the vicinity of Colosse and Laodicea. (Col. iv. 18.)

Hinnom, Valley of. See p. 212.

Hivites, a tribe of the Canaanites. They seem to have been the same with the Avim, whom the Philistines expelled.

Holy Land. See p. 219.

Hor, a mountain on the confines of Edom, where Aaron died. (Num. xx. 22—28.)

Horeb, a mountain in Arabia Petraea, so near Mount Sinai that Horeb and Sinai seem to be two hills of the same mountain. (Exod. iii. 1—3. xvii. 6. 1 Kings xix. 8.)

Iconium, a large city of Asia Minor; here St. Paul preached in the Jewish synagogue, and made many proselytes. (Acts xiv. 1—3.)

Illyricum, a province lying to the north and north-west of Macedonia, along the eastern coast of the Adriatic Gulf, or Gulf of Venice. Hither, St. Paul informs Timothy, Titus went (2 Tim. iv. 10.); and in Rom. xv. 19. he says, that he preached the Gospel from Jerusalem roundabout unto Illyricum.

Israel, Land of. See p. 219.

→ Kingdom of. See pp. 228. 251.

→ Mountains of. See p. 240.

Ithraea. See p. 225.

Jabok, Brook. See p. 236.

Jabesh, a city in the half tribe of Manasseh beyond Jordan, generally called Jabesh-Gilead, because it lay in Gilead, at the foot of the mountains so named.

Jacob’s Well. See p. 298.

Jazer, a city beyond the Jordan, given to the tribe of Gad: it afterwards became one of the Levitical cities. (Josh. xi. 30. viii. 23.) The Sea of Jazer (mentioned in Jer. xlvii. 32.) is supposed to be the Dead Sea, Jazer being in the northern border of Moab.

Jericho, a celebrated city in the tribe of Benjamin, of which frequent mention is made in the New Testament: it was about 19 miles distant from Jerusalem. The country round Jericho was the most fertile part of Palestine. In the time of our Saviour, Jericho was one of the cities appropriated for the residence of the priests and Levites, 12,000 of whom dwelt there; and as the way thither from Jerusalem was rocky and desert, it was greatly infested with thieves; this circumstance marks the admirable propriety with which our Lord made it the scene of his beautiful parable of the Good Samaritan. (Luke x. 30—37.) It is now a miserable village.

Jerusalem, City of. See pp. 226—230. supr.

Jezreel, a celebrated city, situated in a valley of that name, in the canton of the half tribe of Manasseh, on the west of the river Jordan, and on the confines of the tribe of Issachar. (Josh. xix. 18.) Here Ahab had a palace; and here the retributive justice of God overtook Jezebel. (2 Kings ix. 30—37.)

Jezreel, Plain of. See p. 243.

Joppa, now called Jaffa, was antiently the chief port of Judæa; it lies on the Mediterranean, about west north-west of Jerusalem. This place is supposed to be of great antiquity. The Gospel was early planted here. (Acts ix. x. xi.)
GEOGRAPHICAL INDEX.

JORDAN, River. See p. 235.
——, Region round about.
243.
——, Kingdom of. See pp.
——, Mountains of. 240.
——, Wilderness of. 241.
229, 241.

KADISH, KADISH-BARNATH, or EN-MISHMAR, a city celebrated for several events. Here Minam, the sister of Moses, died (Numb. xx. 7.), and the Israelites murmured against God. (xxvii. 11.)
KANAH, Brook of. See p. 236.
KEDRON, or KEDRON, a town belonging to the tribe of Judah.
(Josh. xv. 25.) Also, a town belonging to the tribe of Benjamin.
(Je cubes. 28.) Of one or other of these places, the traitor Judas was a native.
KEFARON, Cedron, or KIDRON.
Brook of. See p. 236.

LAND of CANAAN, 219.
——, Holy, ibid.
——, of Israel, ibid.
——, of Promise, ibid.
LANDSHA, A city of Asia Minor, in the vicinity of Colosse and Hierapolis; together with which cities it was destroyed by an earthquake, about a.d. 65 or 66. Not a vestige of its former magnificence remains. (Col. ii. 1. iv. 13. 15, 16. Rev. i. 11.)
LANDSHA, a maritime city of Crete, visited by St. Paul. (Acts xxvii. 8.)

LEBANON, Mount. See pp.
238, 239.
LIBVA, a region of Africa, lying west of Egypt, on the southern coast of the Mediterranean Sea. (Acts ii. 10.)
LYCIA, a region of Asia Minor, bounded on the north by Galatia; on the east by Cappadoce; on the south by Isauria and Cilicia; and on the west by Phrygia. Of its various cities, Iconium, Derbe, and Lystra, are mentioned in Acts xiv. 6.
LYNDAA, a large village of Palestine, not far from Joppa. (Acts ix. 32. 41. 38.)
LAMIA, a city of Asia Minor, now called Laik. (Acts xiv. 6. 8. 10, 11. 21. xvi. 1.)

MACEDONIA, a region lying north of Greece proper it was bounded on the north by the mountainous of Hemus, on the south by Epirus and Aetolia, on the east by the Ionia, on the west by the Ionian and Adriatic seas. To this country, whose metropolis was then Thessalonica, St. Paul was called by a vision (Acts xvi. 9.); and the churches planted by him in it are celebrated for their great charity, and ready contribution to the necessity of Jesus (2 Co. viii. iv.)

MACHERUS, a city and fortress east of the Jordan, between six and nine miles from that river, and not far from its mouth. — Here John the Baptist was imprisoned, and subsequently put to death by order of Herod Antipas. (Matt. ix. 2. xiv. 3—12.) This place is not mentioned by name in the New Testament.

MACCABEANS, the name of the cave purchased by Abraham of Ephron, the Hittite, for a burial-place for his wife Sarah. (Gen. xxiii. 8.)

MAGDALA, a city and territory beyond Jordan, on the western side of the lake of Gennesareth. It reached to the bridge above Jordan, which joined it to the other side of Galilee, and contained within its precincts Dazmanitha: hence, while Matthew says (xv. 19.) Christ came into the coasts of Magdala, St. Mark says more particularly viii. 10.)
that he came into the parts of Dalmanutha.

Maganaim, a city beyond the Jordan in the tribe of Gad, near the tribe of Manasseh: it was assigned to the Levites. (Josh. xiii. 26, 30. xxi. 38.) Here two hosts or camps of angels met Jacob (Gen. xxxii. 2.), whence the name is derived.

Media, a vast region of Asia, having on the north the Caspian Sea, on the west Armenia and Assyria, on the south Persia, on the east Hyrcania and Parthia. In the Babylonian captivity, the Jews were carried captive into Assyria, and placed in the cities of the Medes. (2 Kings xvii. 6. and xviii. 11.) Hence we find many of them and their proselytes at Jerusalem, when the Holy Ghost fell on the apostles. (Acts ii. 9.)

Melfite, or Malta, an island in the Mediterranean Sea, on which Saint Paul was wrecked. (Acts xxviii. 1.)

Merom, Waters of. See p. 237.

Mesopotamia, a famous province, situated between the rivers Tigris and Euphrates. The Hebrews call it Aram Naharaim, or Aram of the rivers, because it was first peopled by Aram, father of the Syrians, and is situated between two rivers.

Midian, in Arabia Petraea, the land into which Moses fled from the Egyptians. (Acts vii. 29.) Here Jethro lived. (Exod. xii. 11.)

Migdol, a frontier town of Lower Egypt, towards the Red Sea, between which and that sea the Israelites encamped. (Exod. xiv. 1.)

Miletus, a sea-port of Asia Minor, and a city of Ionia, where Saint Paul delivered to the elders of the church of Ephesus that affecting discourse which is recorded in Acts xx. 17—35. There was another Miletus in Crete, where St. Paul left Trophimus sick. (2 Tim. iv. 20.)

Mitylene, a celebrated city, the capital of the island of Lesbos. It was visited by St. Paul, as related in Acts xx. 14.

Mizpeh, a high place affording an extensive prospect. (Isa. xvi. 8.) Several places in Palestine bore this name, of which the following were the principal:

1. Mizpeh, a city in the tribe of Judah, to the south of Jerusalem (whence it was distant about eighteen or twenty miles), and to the north of Hebron. (Josh. xv. 33.)

2. Mizpeh, a place in Gilead beyond the Jordan. (Judg. x. 17. xi. 34.) In Judg. xi. 29. it is called Mizpeh of Gilead, to distinguish it from other towns or places of the same name.

3. Mizpeh, a city in the tribe of Benjamin, where assemblies of the Israelites were often convened: here Samuel dwelt, and here Saul was anointed king. (Judg. xxi. 1. 1 Sam. vii. 5—7. x. 1. 17.)

4. Mizpeh, a valley in the region of Mount Libanus, which was inhabited by the Hivites. (Josh. xi. 3. 8.)

Moabites, a people descended from Moab, the incestuous offspring of Lot. Their habitation was beyond Jordan and the Dead Sea, on both sides of the river Arnon. Their capital city was situated on that river, and was called Ar, or Rabbath-Moab, that is, the capital of Moab, or Kirheres, that is, a city with brick walls. This country was originally possessed by a race of giants called Eimm. (Deut. ii. 11, 12.) The Moabites conquered them, and afterwards the Amorites took a part from the Moabites. Moses conquered that part which belonged to the Amorites and gave it to the tribe of Reuben. The Moabites were spared by Moses, for God
had restricted him (Deut. ii. 9.): but there always was a great antipathy between the Moabites and Israelites, which occasioned many wars between them.

Moriah, Mount. See p. 227.

Myra, a city on the coast of Lycia, one of the south-western provinces of Asia Minor. (Acts xxvii. 5.)

Myrea, the north-western province of Asia Minor. It was bounded on the north by Bithynia, on the east by Phrygia Minor, on the west by Troas, on the south by the river Hermus.

Naas, a small city or town of Galilee, not far from Capernaum, at the gates of which Jesus Christ raised to life a widow’s only son. (Luke vii. 11—15.)

Nazareth, a small city of Lower Galilee, celebrated as having been the place where our Saviour was educated, where he preached, and whence he was called a Nazarene.

Nab. See p. 218.


Nineveh, the metropolis of the Assyrian empire. It was celebrated for its extent, magnificence, and the vast number of its inhabitants. Its site can no longer be ascertained.

No, No-Amon, or No-Amun, the Thebes of ancient geographers, was the metropolis of Upper Egypt. It is mentioned in Jer. xlvi. 25. Ezek. xxx. 14—16. and Nahum iii. 8.

Noph, or Memphis, a very celebrated city, the capital of Egypt, until the Ptolemies removed the seat of government to Alexandria. The prophets often mention this city; and predict the calamities which it was to suffer from the kings of Chaldea and Persia, &c. (See Isa. xix. 13. Jer. xlv. 1. Hos. ix. 6. Ezek. xxx. 13 16.)

It is now completely destroyed; nor is the spot on which it stood certainly known.

Olive, Mount of, a ridge lying east of Jerusalem (of which it had a commanding view), and separated from it by the valley of the Cedron.

On, A s, or Helopolis, a city of Egypt. The father-in-law of Joseph was high priest of On. (Gen. xii. 17.) Helopolis was the Greek translation of Beth-shemesh, "the house or city of the Sun," as it was called by Jeremiah, "Beth-shemesh in the land of Egypt" (xliii. 13.), to distinguish it from another Beth-shemesh, in the land of Canaan. It was called Beth Aven, "the house of vanity," or idolatry, by the Jews. (Ezek. xxx. 17.)

Ophir, a country on the eastern coast of Africa, (by the Arabians termed Zanguebar); most probably the small country of Sofala, whither Solomon sent a fleet laden by the subjects of Hiram king of Tyre, and from which they brought back gold (1 Kings ix. 27, 28. 2 Chron. viii. 17, 18.), and also almug trees and precious stones. (1 Kings x. 11.)

Palestine. See p 220, 221.

Pamphylia, a province of Asia Minor, having to the south the Pamphylian sea, mentioned Acts xxvii. 5., Cilicia to the east, Pisidia to the north, (whence we find St. Paul passing through Pisidia to Pamphylia, Acts xiv. 24., and from Pamphylia to Pisidia, Acts xiii. 14.) and Lycia to the west. The cities mentioned in the Scripture as belonging to it are Perga and Attalia. (Acts xiii. 13.)

Paphos, the metropolis of the island of Cyprus (Acts xiii. 4, 6.), and the residence of the proconsul. Numerous Jews dwelt here.
Partians, mentioned in Acts ii. 9., were Jews, who were born or resided in Parthia, a region of Asia situated between Media and Mesopotamia.

Pazara, a maritime city of Lycia, mentioned in Acts xxii. 1.

Pazos, an island in the Aegean Sea, whither the apostle and evangelist John was banished, A.D. 94, and where he had the revelations which he has recorded in the Apocalypse.

Perka. See p. 226. supra.

Pergamus, a city of Mysia, and the capital of the powerful kingdom of Pergamus; it was celebrated for the noble library collected by the kings of the race of Attalus. (Rev. i. 11. ii. 12.)

Perizzites, the ancient inhabitants of Palestine, mingled with the Canaanites. It is very probable that they were Canaanites, who had no fixed habitations, and lived sometimes in one country, sometimes in another, and were thence called Perizzites, which term signifies scattered or dispersed.

Persea, a country of Asia, bounded on the west by Media and Susiana; on the south by the Persian Gulf; on the north by the great desert that lay between it and Parthia Proper; and on the east by another still greater, that lay between it and the river Indus. Until the time of Cyrus, and his succession to the Median empire, it was an inconsiderable country, always subject to the Assyrians, Babylonians, or Medes.

Pharsan. See Abana, p. 523.

Philadelphia, a city of Asia Minor, derived its name from its founder Attalus Philadelphia, and is situated about twenty-seven miles to the south-east of Sardis. Not long before the date of the Apocalyptic Epistle, this city had suffered so much from earthquakes, that it had been in a great measure deserted by its inhabitants; which may in some degree account for the poverty of this church as described in this Epistle.

Philippi was a city of Macedonia, Prim, or the first of the four parts into which that province was divided. It was of moderate extent, and situated on the confines of Thrace. Christianity was first planted at Philippi, by Saint Paul, A.D. 50, the particulars of which are related in Acts xvi. 9—40.

Philistines. See p. 221.

Phoece, or Phœnix, a city and harbour on the south-eastern coast of Crete. (Acts xxvii. 12.)

Phoenix, or Phœnix, a narrow region of country on the eastern coast of the Mediterranean, between Judaea and Syria. Its principal cities were Ptolemais, Sidon, and Tyre.

Phrygia, an inland province of Asia Minor, bounded on the north by Bithynia; on the east by Galatia; on the south by Pamphylia and Lycia; and on the west by Lydia and Mysia. Its chief cities, mentioned in the New Testament, are Laodicea and Hierapolis. (Col. ii. 1.)

Phigal, Mount. See p. 241.

Pisidia, a region of Asia Minor, having Pamphylia on the south, Galatia on the north, Isauria on the east, and Phrygia on the west. Its chief city was Antioch in Pisidia (Acts xiii. 14.), so called to distinguish it from Antioch in Syria.

Plain of Jericho. See p. 243.

—— Jezreel, ibid.

—— the Mediterranean Sea, ibid.

Pontus, a province of Asia Minor, having the Euxine sea on the north, Cappadocia on the south, Paphlagonia and Galatia on the east, and the Lesser Armenia on the west. (Acts ii. 9. 1 Pet. i. 1.)


Ptolemais, antiently called Ac-
cho (Judg. i. 31.), and now known by the name of Acer, is situated on the shore of the Mediterranean Sea, on the confines of Lower and Upper Gilead. Here St. Paul rested for one day on his journey from Ephesus to Jerusalem. (Acts xxii. 7.)

Puteoli, at present called Pozzuoli), a city and haven in the kingdom of Naples, eight miles from that city. (Acts xxviii. 13.)

Quicksand (Sinait). Two-syltes or sand-banks, on the northern coast of Africa, were particularly celebrated among the ancients; one of which, called the Syphax major, lay between Cyrene and Leptis, and is most probably the Quickand alluded to in Acts xxi. 17; since a vessel bound westward, after passing Crete, might easily be driven into it by a strong north-easterly wind. The other (Syphax minor) lay near Carthage.

γραβαθον or Rabbath-Ammun, or Rabbath of the children of Ammon, afterwards called Philadelphia, the capital of the Ammonites, was situated beyond Jordan. It was a place of considerable note in the time of Moses. The prophets Jeremiah and Ezekiel pronounced very severe prophecies against Rabbath, the capital city of the Ammonites, and against the rest of the country, which probably had their completion five years after the destruction of Jerusalem.

Rabbath-Moab, or Rabbath of the children of Moab, the capital of the Moabites, otherwise Ar, or Arad of Moab, and Kirheres, or the city with brick walls. Jer. xxxvii. 31. 56.) This city was situated on the river Ar: it underwent many revolutions, and the prophets denounced heavy judgments against it.

Rama, Ramab, or Ramathaim, a small town in the tribe of Benjamin, a few miles north of Jerusalem, between Gibea and Bethel. It is frequently mentioned in the Old Testament.

Ramoth, a famous city in the mountains of Gilead, often called Ramoth-gilead, sometimes Ramoth, and sometimes Ramoth-mizpah, or the Watch-tower. Josh. xiii. 26.) This city belonged to the tribe of Gad. It was assigned to the Levites, and was one of the cities of refuge beyond Jordan. (Dent. iv. 17, Josh. xv. 8, and xxi. 38.)

Rim Soth, called also the Arabian Gulf, separates Egypt on the west from Arabia on the east. The name in Hebrew signifies the "weedy sea," or the sea of weeds (which appellation it still retains in the Coptic language). It is thus denominated either from the variety of sea-weeds said to be visible on its shores at low water, or from the quantity of white coral spread everywhere where over its bottom. We derive the name "Red Sea" from the Greeks. Most probably this sea was antiently called the sea of Edom, from its neighbouring coast; and as Edom signifies Red in Hebrew, the Greeks, not understanding the meaning of the appellation, translated it, as we have done after them, the Red Sea.

Rieti, round about Jordan, See p. 213.

Rhegium, a sea-port town in Italy, opposite to Sicily. (Acts xviii. 13.)

Rhodes, the capital of an island of the same name, lying off the coast of Caria. (Acts xxi. 1.)

Rimmon, Rock of. See p. 240.

Rome, the celebrated Metropolis of the Roman Empire.

Salmon, a maritime city and promontory, which forms the eastern extremity of the island of Crete. (Acts xxvii. 7.)
SALT SEA. See p. 237.
SALT, Valley of. p. 213.
SAMARIA, Region of. See p. 221.

SAMARIA, City of, the ancient capital of the kingdom of Israel, was situated on a hill which derived its name from Semer, or Shemer, of whom it was purchased by Omri king of Israel, B.C. 921, who made it the seat of his government, and called it Samaria (Heb. Shemeron) from its former owner. By his successors it was greatly improved and fortified. After having been destroyed by Shalmaneser king of Assyria, and rebuilt during the reign of Alexander, B.C. 449, it was again destroyed by John Hyrcanus. It was afterwards wholly rebuilt, and considerably enlarged by Herod surnamed the Great, who gave it the name of Sebastæ, and erected a temple there, in honour of the emperor Augustus.

SAMOS, an island of the Archipelago, on the coast of Asia Minor. (Acts xx. 15.)

SAMOTHRAcia, an island of the Ægean Sea. Saint Paul, departing from Troas for Macedonia, arrived first at Samothrace, and then landed in Macedonia. (Acts xvi. 11.)

SARDIS, the capital of Lydia, was situated at the foot of mount Tmolus, on the banks of the river Pactolus: it was celebrated for the wealth, and for the voluptuous and debauched manners of its inhabitants. (Rev. i. 11. iii. 1. 4.) Sardis is at present reduced to a miserable village called Sart.

SAREPTA, or Zarephath (Luke iv. 26.), was a city in the territory of Sidon, between that city and Tyre. (1 Kings xvii. 9. Luke iv. 26.)

Saron, a spacious and fertile vale between Lydda and the sea, which contained several villages. (Acts ix. 35.)

SEA of Galilee. See p. 236.

— Red. See p. 539. suprà.
— of Sodom. See p. 237. suprà.

SHILOH, a celebrated city in the tribe of Ephraim, where the people assembled (Josh. xviii. 1.) to set up the tabernacle of the congregation, which continued there until the time of Eli. (1 Sam. iv. 3.) It was situated on a high mountain to the north of Bethel.

SINNAR, the territory of Babylon. (Gen. x. 10. xi. 2. xiv. 1. Isa. xi. 11. Dan. i. 2. Zech. vi. 11.) The boundaries of this country are defined in Gen. x. 10., and depend on the interpretation given to the names of cities mentioned in that verse.

SHIPTIM, Plains of. See p. 244.

Shushan, the capital of Susiana, a province of Elam or Persia, which Daniel terms the palace (viii. 2.) because the Chaldaean monarchs had a royal palace here. This once splendid metropolis is now a mere wilderness.

Sichem, Sycar, or Shechem, a city of Samaria, about forty miles distant from Jerusalem, which became the metropolis of the Samaritans after the destruction of Samaria by Hyrcanus. In the vicinity of this place is Jacob's well (John iv. 6.), memorable for our Saviour's conversation with the Samaritan woman.


Sidon, or Zidon, a very ancient and celebrated port and city, originally the metropolis of Phoenicia, is situated on the Mediterranean Sea. Sidon has always been famous for its great trade and navigation: at present it is called Said.

SHEN, River. See p. 236.

SILoam, Fountain. See p. 238.

Sinai, a mountain in Arabia Petraea, where the law was given.
It had two tops; the one lower, called Horeb, or the Mount of God (Exod. iii. 1.), where he appeared to Moses in a flame of fire in a bush; this Horeb is therefore called Sinai by Saint Stephen. (Acts vii. 30.) See HOREB, p. 534. of this Appendix.

Smyrna, a city of Asia Minor, was situated between forty and forty-five miles to the north of Ephesus, of which city it was originally a colony. It was one of the most opulent and powerful cities of that region; but is now celebrated chiefly for the wealth, and commerce of its inhabitants.

Sonom, the chief of the Pentapolis cities, or five cities of the plain, gave the name to the whole land. It was burnt, with three other cities, by fire from heaven, for the unnatural lusts of their inhabitants.

Sonon, Sea of. See p. 237.

Syria, the name of a large district of Asia, lying in the widest acceptance of the name between Palestine, Mount Taurus, and the Tigris, and thus including Mesopotamia, or Syria of the two rivers (in Hebrew, Aram Naharaim). In the New Testament, Syria may be considered as bounded on the west and north-west by the Mediterranean Sea and by Mount Taurus; on the east by the Euphrates; and on the south by Arabia Deserta and Palestine, or rather Judæa, for the name Syria includes the northern parts of Palestine. The valley between the ridges of Libanus and Anti-Libanus was called Cœlo-Syria or Cœle-Syria; which appellation was also sometimes extended to the neighbouring country. At the time of the Jewish exile, Syria and Phœnicia were subject to the king of Babylon, and they afterwards were tributary to the Persian monarchs.

After the country fell into the hands of the Romans, Syria was made the province of a proconsul. (Robinson's Gr. and Eng. Lexicon to the New Testament, p. 731.)

Syro-Philœnicia is Phœnicia properly so called, of which Sidon was the capital; which having by right of conquest been united to the kingdom of Syria, added its old name Phœnicia to that of Syria. The Canaanitish woman is called a Syrophœnician (Mark vii. 26.), because she was of Phœnicia, which was then considered as making part of Syria. St. Matthew calls her a Canaanitish woman (Matt. xv. 22, 21.), because this country was really peopled by the Canaanites, Sidon being the eldest son of Canaan. (Gen. x. 15.)

Tabor, or Thabor, Mount. See p. 240.

Tadmor, a city of Syria, erected by king Solomon. It was situated in the wilderness of Syria, on the borders of Arabia Deserta, whence it is called Tadmor in the Wilderness, in 1 Kings ix. 18. In succeeding ages it was called Palmyra.

Tarshish, or Tarshus, a city and country in Spain, the most celebrated emporium in the west, to which the Hebrews traded; the ships of Tarshish (Isa. xxiii. 1. 4. ix. 9.) denote large merchant ships bound on long voyages (perhaps distinguished by their construction from the common Phœnician ships), even though they were sent to other countries instead of Tarshish.

Tarsus, a rich and populous city, the capital of Cilicia. It was celebrated in the Scriptures as being the place whither Jonah designed to flee, and where Saint Paul was born.

Thessalonica, a large and populous city and sea-port of Ma-
cedonia, the capital of one of the four districts into which the Romans divided that country after its conquest by Paulus Aemilius. It was situated on the Ther manian Bay, and was antiently called Therman; but, being rebuilt by Philip, the father of Alexander, after his victory over the Thessalians, it then received the name of Thessalonica. It was inhabited by Greeks, Romans, and Jews; from among whom St. Paul collected a numerous church. (Acts xvii. 11. 13.)

Thessaly, a town in the tribe of Naushali, to the south of Kadeshi, the chief city belonging to that tribe. The prophet Elijah is supposed to have been a native of this city, though he might afterwards have dwelt in the land of Gilead. (1 Kings xvii. 1.)

Three Taverns, a small place or village on the Appian Way to Rome, where travellers stopped for refreshment. It was thirty-three Roman (rather less than thirty-three English) miles from Rome. (Acts xxviii. 13.)

Thyatira, a city of Asia Minor, was a considerable city on the road from Pergamos to Sardis, and about 18 miles eastward of the former. It is called by the Turks Ak-bisar.

Tiberias (John vi. 1—23. xxi. 1.), still called by the natives Tabaria or Tabbarveah, was antiently one of the principal cities of Galilee: it was built by Herod the Great, and so called in honour of the emperor Tiberius. The privileges conferred on its inhabitants by Herod, caused it in a short time to become a place of considerable note: it was situated in a plain near the Lake of Gennesareth, which is thence termed the Lake or Sea of Tiberias; for a notice of which, see p. 237. supra.

Tirzah, a city of Ephraim, the royal seat of the kings of Israel, from Jeroboam I. to Omri, who built the city of Samaria, which then became the capital of his kingdom. (Josh. xii. 24. 1 Kings xiv. 17. xv. 21. 2 Kings xv. 14.) Its situation is represented as pleasant, in Sol. Song vi. 4.

Trachonitis. See p. 225. supra.

Troy, a port and town of Mysia, visited by St. Paul in his apostolic journeys: it was situated on the western coast, at some distance to the southward of the supposed site of antient Troy.

Trogallium (Acts xx. 15.), a promontory at the foot of Mount Mycale, opposite to and about five miles from Samos.

Tyre, a celebrated city and seaport of Phoenicia, that boasted of a very early antiquity. Even in the time of Joshua it was strongly fortified; for it is called the strong city of Tyre. (Josh. xix. 29.) After the time of David, Tyre is frequently mentioned in the Old Testament, where its inhabitants are represented as filled with pride and luxury, and all the vices attendant on prosperity and immense wealth. Judgments are denounced against them by the prophets, in consequence of their idolatry and wickedness; and the destruction of their city is foretold. After this destruction the great body of the inhabitants fixed themselves on an island opposite the former city, about 30 stadia from the main land, where they erected another city. This also soon became opulent and powerful: it was taken by Alexander the Great, after an obstinate siege of seven months, in the year 332 B.C. After many subsequent reverses of fortune, and various changes of masters, Tyre at length fell under the dominion of the Romans, and continued to enjoy its commercial prosperity. (Robinson’s Lexicon, p. 772.) Tyre is now a miserable
place, called Sur, whose inhabitants support themselves by fishing.

Ur of the Chaldees, a city of Mesopotamia, the dwelling-place of Terah and Abraham; which the latter was ordered to quit. (Gen. xi. 28. Heb. xi. 8.) Ur was subsequently called Edessa, by the Macedonians; and by the Turks, Orfa.

Uz (Job i. 1.) is Idumæa. Here Job dwelt.


Hinnom. Ibid.

Salt. See p. 243.

Siddim. See p. 242.

Waters of Merom. See p. 237.


Ziklag, a city which Achish King of Gath gave to David while he took shelter in the land of the Philistines, and which afterwards remained as a domain to the kings of Judah. (1 Sam. xxvii. 6.) It was taken and plundered by the Amalekites during David's absence: it was situated in the extreme parts of the tribe of Judah, southward.

Zoan, an ancient city in Lower Egypt; according to the Septuagint and Targums, it is Tanis on the eastern mouth of the Nile. (Numb. xiii. 22. Isa. xix. 11. 13. xxx. 4. Ezek. xxv. 11.)

Zoar, a city on the southern extremity of the Dead Sea. (Gen. xiii. 10. vii. 22. 10. Isa. xv. 5. Jer. xlviii. 31.) Its more ancient name was Bela.
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