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DICTIONARY OF THE BIBLE

BY

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WITH MANY NEW AND ORIGINAL MAPS
AND PLANS

AND

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family (Num. xxvi. 44; 1 Chron. vii. 30; Gen. xli. 17).

2. A Levite, father of Kore, in Hezekiah's reign (2 Chron. xxxi. 14).

Im'rah [stubborn, refractory].

An Asherite, son of Zophah (1 Chron. vii. 36).

Im'ri [eloquent].

1. A man of Judah, son of Bani, and a descendant of Perez (1 Chron. ix. 4).

2. Father of that Zaccur, who rebuilt part of the wall of Jerusalem after the captivity (Neh. iii. 2).

Incense.

Fragrant substances designed to be burnt, especially in religious worship. Sweet incense was largely used as an element in the Israelite ritual (Ex. xxv. 6; xxxv. 8, 28; xxxvii. 29). The ingredients were stacte or opobalsamum, onycha, galbanum, and pure frankincense in equal proportions, tempered with salt. It was not allowed to be made for ordinary purposes (Ex. xxx. 34-38; Lev. x. 1-7). An altar of incense was fashioned of acacia wood overlaid with pure gold, and was placed in the holy place, just outside the veil which concealed the holy of holies; and each morning, when the high priest dressed the lamps, he burned incense on it (Ex. xxx. 1-9; Luke i. 10); see ALTAR. Once a year on the great day of atonement, he brought the incense within the veil, and, burning it on a fire in a censer in the most holy place, enveloped the mercy seat in a cloud of the odoriferous smoke which it sent forth (Lev. xvi. 12, 13). When the altar was dedicated, each of the princes brought a gift of incense carried in a spoon (Num. vii. 14, 20, etc.). Where so many animal sacrifices were offered as there were in the courts, both of the tabernacle and the temple, the smell of blood must have polluted the atmosphere, and the burning of incense exerted a good sanitary influence. But it had also a symbolic reference. It availed to make atonement (Num. xvi. 46, 47), for it was typical of the intercession of the appointed high priest. The psalmist requested that his prayer might be set forth before Jehovah as incense (Ps. cxli. 2); the worshipers prayed outside the temple while Zacharias offered incense within its walls (Luke i. 10); and in an apocalyptic vision an angel burnt incense on the golden altar, the smoke ascending with the prayers of saints (Rev. viii. 3-5). The worshipers of false divinities, no less than those who adored the true God, burnt incense (2 Chron. xxxiv. 25; Jer. xlvi. 35).

In'di-a [in Hebrew *Hodû*, through Persian *Hidhu*, from Hindu, the river Indus].

A district on the lower Indus, conquered by Darius the Great and incorporated with the Persian empire (Herod. iii. 94; iv. 44; Persepolis inscription). It formed the eastern limit of the Persian empire (Esth. i. 1; viii. 9; ep. Herod. iv. 40). Alexander the Great

crossed the Indus on his career of conquest. The occurrence of the name in 1 Mac. viii. 8 is suspicious. Luther substituted Ionia. At any rate Judas Maccabeus was misinformed if he was told that the Romans had taken India from Antiochus.

In'gath-er-ing, Feast of. See TABERNACLES, FEAST OF.

In-her'it-ance. See HEIR.

Ink'horn.

A horn or anything similar for holding ink. It was carried at the side (Ezek. ix. 2). The inkhorn is still in use in the East. It consists of a case of wood, horn, or metal, with a head at one end for holding the ink, and a long shaft in which the reeds for writing are kept. The case is worn stuck in the girdle.

Inn.

An oriental inn bears little resemblance to an occidental hotel. The inn was not so necessary in primitive times. Travelers readily found reception in the houses of the hospitable (Ex. ii. 20; Judg. xix. 15-21; 2 Kin. iv. 8; Acts xxviii. 7; Heb. xiii. 2). The public inn was a mere place of shelter for man and beast. Like the modern khans, it was probably a large, quadrangular court, with a well in the center and around the sides rooms for travelers, chambers for goods, and stalls for cattle. The rooms were destitute of furniture. The traveler spread his mat on the floor, if he had one to spread; if not, then his shawl-like mantle sufficed for mattress and covering. He also provided food for himself and fodder for his cattle. Free lodging places of this sort were erected by liberal wealthy men for the benefit of wayfarers (ep. Jer. xli. 17). Rarely was there a host from whom food could be purchased (Luke x. 34, 35).

In-spi-ra'tion.

The terms inspiration and inspired are used in English with great latitude of meaning, and this latitude is reflected to some extent in their usage in the English Bible. They occur, however, only twice in the English Bible, and in both cases in a religious sense (Job xxxii. 8; 2 Tim. iii. 16). In the former passage the word is used loosely to give expression to the broad fact that men are not independent of God as intellectual beings, but that for small and great, old and young alike, it is "the breath [or inspiration] of the Almighty [that] giveth them understanding." In the latter passage the word inspired is used in its more proper and specific sense as a direct predicate of the written Scriptures, affirming that quality of divinity in them by virtue of which they are "profitable" for the great ends for which they are given. The Scriptures which the apostle had particularly in mind in this passage were the sacred books of the Jews, what we call the O. T.; but the affirmation he makes will

naturally hold good of all writings which rightly share the high title of Scripture with them. The quality which he thus makes the fundamental characteristic of Scripture is expressed in the original Greek, not by the simple word inspired, but by a compound word, God-inspired, possibly of his own coinage, by which the divine source of the inspiration is emphasized. He adduces this fundamental quality of Scripture as the ground on which the unique value of the Scriptures rests: "All scripture," he says, "is given by inspiration of God, and is [therefore] profitable, etc." (A. V.), or, "Every Scripture, [seeing that it is] inspired of God, is also profitable, etc." (R. V.). Inspiration, according to the apostle, is, therefore, the fundamental quality of the written Scriptures, by virtue of which they are the word of God, and are clothed with all the characteristics which properly belong to the word of God. In accordance with the teaching of this classical passage, Scripture is uniformly recognized, throughout the N. T., as the very word of God, and is treated as possessing all the qualities which would naturally flow from its divine origin. Thus it is currently cited by the exclusive titles Scripture, the Scriptures, the Oracles of God (Rom. iii. 2) or the Living Oracles (Acts vii. 38, R. V.), and its words are ordinarily adduced by the authoritative formula, "It is written." Its divine character is explicitly expressed in the constant ascription of the words cursorily quoted from it to God as their author (Acts xiii. 34; 1 Cor. vi. 16; Mat. i. 22; ii. 15; Rom. i. 2), or more specifically to the Holy Spirit (Heb. iii. 7; ix. 8; x. 15; Acts i. 16; iv. 25, R. V.; xxviii. 25); and that, even when they are not ascribed to God in the original passages, but are spoken of or even addressed to him, and can be thought his only because they are part of the Scripture text (Acts iv. 24, 25; xiii. 34, 35; Mat. xix. 5; Heb. i. 6, 7, 8, 10; iv. 4, 7; vii. 21; x. 30). While on the other hand the human writers of Scripture are said to have spoken "in" the Holy Spirit (Mark xii. 36; Mat. xxii. 43, both R. V.), and are treated as merely the media through whom God the Holy Ghost speaks (Mat. i. 22; ii. 15; Acts i. 16; iv. 25; xxviii. 25; Rom. i. 2). Accordingly, the very words of Scripture are accounted authoritative and "not to be broken" (Mat. xxii. 43; John x. 34, 35; Gal. iii. 16); its prophecies sure (2 Pet. i. 20; John xix. 36, 37; xx. 9; Acts i. 16; cp. Ezra i. 1; Dan. ix. 2); and its whole contents, historical as well as doctrinal and ethical, not only entirely trustworthy, but designedly framed for the spiritual profit of all ages (2 Tim. iii. 16; Rom. xv. 4; 1 Cor. x. 11; Rom. iv. 23; ix. 17; 1 Cor. ix. 10; Gal. iii. 8, 22; iv. 30; 1 Pet. ii. 6; cp. 2 Chron. xvii. 9; Neh. viii. 1). That the books of the N. T. are given to the church as equally Scripture with those of the O. T., and share with them in all their di-

vine qualities, is shown by the equal claim to authority which is made for them (1 Cor. vii. 40; xiv. 37; 2 Thes. iii. 4, 14; Gal. i. 8); the similar representation of their authors as the organs of God (1 Thes. ii. 13; iv. 2; 1 Cor. ii. 13, 16; vii. 40); and the inclusion of N. T. books along with those of the O. T. under the common sacred title of Scripture (2 Pet. iii. 16; 1 Tim. v. 18).

B. B. W.

In'stant and In'stant-ly.

As an adjective or adverb, in the obsolete sense of earnest or steadfast (Luke vii. 4; Acts xxvi. 7; Rom. xii. 12, A. V.; 2 Tim. iv. 2.)

I'ob, in A. V. **Job**. See JASHUB.

Iph-de'iah, in A. V. **Iph-e-de'iah** [Jehovah doth deliver].

A Benjamite, son of Shashak (1 Chron. viii. 25).

Iph'tah, in A. V. **Jiptah** [he openeth or setteth free].

A town of Judah (Josh. xv. 43). Site unknown.

Iph'tah-el, in A. V. **Jiphthah-el** [God doth open or set free].

A valley on the boundary line between Zebulun and Asher (Josh. xix. 14, 27). The name is perhaps found in Jotopata, the modern Tell Jefât, 9 miles north by west of Nazareth.

Ir. See **IRI**.

I'ra [watchful].

1. A Jairite who was priest or chief minister to David (2 Sam. xx. 26).

2. One of David's mighty men, a Tekoite, son of Ikkesh (2 Sam. xxiii. 26; 1 Chron. xi. 28).

3. An Ithrite, one of David's mighty men (2 Sam. xxiii. 38; 1 Chron. xi. 40).

I'rad.

A descendant of Cain (Gen. iv. 18).

I'ram [perhaps, pertaining to a city, or watchful].

A chieftain of Edom (Gen. xxxvi. 43; 1 Chron. i. 54).

I'ri and probably **Ir** [pertaining to a city, or watchful].

A Benjamite, family of Bela (1 Chron. vii. 7, 12).

I-ri'jah [Jehovah doth see or provide].

A captain of the guard. During the temporary departure of the Chaldeans from the siege of Jerusalem, he arrested Jeremiah, who was going out at the gate of Benjamin, on the charge of attempting to fall away to the enemy (Jer. xxxvii. 13).

Ir-na'hash [city of Nahash or of a serpent].

A town of which a man of Judah was the leading citizen (1 Chron. iv. 12). The margin renders city of Nahash. The chronicler may intend the town of Abigail's father (2 Sam. xvii. 25).