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Isa 10 30 AV). In Josh 19 47 the name appears as "Leshem."

(2) A Benjamite, father of Palti or Paltiel, to whom Michal, David's wife, was given by Saul (1 S 25 44; 2 S 3 15).

LAISHAH, la-'sha, lā-'ish-a (לַיִשָּׁה, *layshāh*, AV **Laish**): A place named in Isa 10 30 with Gallim and Anathoth. It should apparently be sought on the N. of Jerus. Some would identify Gallim with *Beit Jāla*, near Bethlehem. Conder suggests 'Īsāwī-yeh on the eastern slope, to the N.N.E. of the Mount of Olives.

LAKE, lāk (Λαμνη, *lunnē*): The word is used (Lk 5 1.2; 8 22.23.33) of the Lake of Gennesaret or Sea of Galilee, and (Rev 19 20; 20 10.14.15; 21 8) of the "lake of fire and brimstone." Lakes are not abundant in Syria and Pal. The Dead Sea, which might be called a lake, is in most places in EV called the Salt Sea. It is called by the Arabs *Bahr Lat*, Sea of Lot. It is a question whether the Waters of Merom (Josh 11 5.7) can be identified with the *Hāleh*, a marshy lake in the course of the Upper Jordan, N. of the Sea of Galilee. E. of Damascus on the edge of the desert there are saltish lakes in which the water of the rivers of Damascus (see 2 K 5 12) is gathered and evaporates. In the Lebanon W. of *Ba'albek* is the small Lake *Yammāneh*, which is fed by copious springs, but whose water disappears in the latter part of the summer, being drained off by subterranean channels. The Lake of *Humş* on the Orontes is artificial, though ancient. On the lower Orontes is the Lake of Antioch. ALFRED ELY DAY

LAKE OF FIRE (Λαμνη τοῦ πυρός, *lunnē toū purós*): Found in Rev 19 20; 20 10.14(bis).15. Rev 21 8 has "the lake that burneth with fire and brimstone." The brimstone in connection with "the lake of fire" occurs also in Rev 19 20 and 20 10, the latter being a backward reference to the former passage. In Rev 20 14 the words, "This is the second death, even the lake of fire," are either a gloss originally intended to elucidate ver 15 through a reference to 20 6, or, if part of the text, formed originally the close of ver 15, whence they became displaced on account of the identity of the words once immediately preceding them in ver 15 with the words now preceding them in ver 14. The "lake of fire" can be called "the second death" only with reference to the lost among men (ver 15), not with reference to death and Hades (ver 14). In all the above references "the lake of fire" appears as a place of punishment, of perpetual torment, not of annihilation (20 10). The beast (19 20); the pseudo-prophet (19 20; 20 10); the devil (20 10); the wicked of varying description (20 15; 21 8), are cast into it. When the same is affirmed of death and Hades (20 14), it is doubtful whether this is meant as a mere figure for the cessation of these two evils personified, or has a more realistic background in the existence of two demon-powers so named (cf Isa 25 8; 1 Cor 15 26.54 ff; 2 Esd 7 31). The Scriptural source for the conception of "the lake of fire" lies in Gen 19 24, where already the fire and the brimstone occur together, while the locality of the catastrophe described is the neighborhood of the Dead Sea. The association of the Dead Sea with this fearful judgment of God, together with the desolate appearance of the place, rendered it a striking figure for the scene of eschatological retribution. The two other OT passages which have "fire and brimstone" (Ps 11 6; Ezk 38 22) are dependent on the Gen passage, with which they have the figure of "raining" in common. In Rev 21 8, "their part" seems to allude to Ps

11 6, "the portion of their cup." In En 67 4 ff the Dead Sea appears as the place of punishment for evil spirits. Of late it has been proposed to derive "the lake of fire" from "the stream of fire" which destroys the enemies of Ahura in the Zoroastrian eschatology; so Bousset, *Die Offenbarung Johannis*, 1906, 433, 434. But the figures of a stream and a lake are different; cf 2 Esd 13 9-11, where a stream of fire proceeds from the mouth of the Messiah for the destruction of His enemies. Besides, the Pers fire is, in part, a fire of purification, and not of destruction only (Bousset, 442), and even in the apocalyptic Book of En, the fires of purification and of punishment are not confounded (cf En 67 4 with 90 20). The OT fully explains the entire conception. GERHARDUS VOS

LAKE OF GENNESARET, ge-nes'a-ret. See GALILEE, SEA OF.

LAKKUM, lak'um (לַקֻּם, *lakḳūm*; AV **Lakum**): An unidentified town on the border of Naphtali, named with Adami, Nekeb and Jabneel, apparently nearer the Jordan (Josh 19 33).

LAMA. See ELI, ELI, LAMA SABACHTHANI.

LAMB, lam: (1) The most used word is לַמִּבְּשָׂה, *kebhes*, "a young ram"; cf Arab. كَبِيس, *kebsh*, "ram"; often of sacrifices; (fem.) كَبِيشָה, *kabhsāh*, or كِبِيشָה, *kibhsāh*, "ewe lamb" (2 S 12 3); by transposition כֶּשֶׁב, *kesebh*, and fem. כִּישָׁה, *kishāh* (Gen 30 40; Lev 3 7; 5 6). (2) קָר, *kar*, "lamb" (Dt 32 14; 1 S 15 9; 2 K 3 4). (3) שָׂה, *seh*, "one" of the flock (Gen 22 7; Lev 5 7). (4) צֹאן, *ṣō'an*, "sheep," "goats," "flock"; cf Arab. ضأن, *ḍā'n*, "sheep" (Ex 12 21); and בֶּן צֹאן, *ben ṣō'n* (Ps 114 4). (5) תֹּלַהּ, *tāleh*, "young lamb"; cf Arab. طلي, *ṭalt*, "young lamb"; and תִּלְאִים, *ṭlā'im* (1 S 7 9; Isa 40 11; 65 25). (6) אֲמָרִין, *'ammārin* (Ezr 6 9.17; 7 17). (7) אֲרָנָס, *ārnas*, acc. pl. (Lk 10 3); dim. אֲרָנוֹן, *arnōn* (Jn 21 15; Rev 5 6, etc.). (8) אֲמוֹס, *amōs* (Jn 1 29.36; Acts 8 32; 1 Pet 1 19). See SHEEP.

ALFRED ELY DAY

LAMB OF GOD (ὁ ἀμνὸς τοῦ θεοῦ, *ho amnós toū theou*): This is a title specially bestowed upon Our Lord by John the Baptist (Jn 1 29-36), "Behold, the Lamb of God, that taketh away the sin of the world!" In XII P—an apocryphal book, probably of the 2d cent.—we have the term used for the Messiah, "Honor Judah and Levi, for from them shall arise for you the Lamb of God, saving all nations by grace." But the term does not seem to have been of any general use until it received its distinctly Christian significance. It has been generally understood as referring to the prophetic language of Jer 11 19, and Isa 53 7.

It is far more probable, however, that the true source of the expression is to be found in the important place which the "lamb" occupies 1. **Sacrif-** in the sacrifices, esp. of the PC. In **cial Sense** these there was the lamb of the daily of the **Term** morning and evening sacrifice. How familiar this would be to the Baptist, being a member of a priestly family! On the Sabbath the number of the offerings was doubled, and at some of the great festivals a still larger number were laid upon the altar (see Ex 29 38; Nu 28 3.9.13). The lamb of the Passover would also occupy a large place in the mind of a devout Israel-