

# DOWNLOAD PDF BEAUTIFUL PLANTS OF THE BIBLE FROM THE HYSSOP TO THE MIGHTY CEDAR TREES

## Chapter 1 : Hyssop Oil | Essential Oil

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Cedar of Lebanon *Cedrus libani* needles. The steep slope in front of me dropped precipitously to the fertile valley of the Orontes River far below. I could see white barley fields and ripening wheat framed by the boughs of the cedars. Some of these cedars are hundreds of years old, tenaciously anchored in the rocky mountain 3. Branches and trunks are festooned with lichens, indicators of fresh air on this ridge, once moistened by the wetlands, rapidly disappearing, far below. In fact, this stand is unusual because it is on the eastern slope of the mountain unlike the once extensive forests of Lebanon which received moisture in clouds formed from the Mediterranean. Three millennia earlier, Hiram sent men to harvest cedars of Lebanon in a forest like the one I was in on this June day. I was harvesting images, they were harvesting timber. After cutting, logs were taken to the sea, rafted in booms, and floated to Joppa. Their large pink flowers in sun dappled openings contrasted with the more sacerdotal grey green of the cedar. Did the crashing trunks of the forest giants smash the numerous wildflowers of the forest floor? How foolish these questions would seem to the workmen assigned this difficult and dangerous task in a remote mountain fastness! After all, their mountains were covered with cedars; they were virtually unlimited on the Lebanon and Anti-Lebanon ranges. Now, instead of clothing mountain ranges in verdant splendor, these communities are reduced to a few hundred acres surrounded by an overgrazed and abused landscape. Cedar, a non-flowering seed plant, a gymnosperm like pine, is another Middle East refugee in its own land. Like pines, two kinds of branches are found on cedar, known botanically as short shoots and long shoots. The leaves, or needles, are clustered in groups. Each group of needles is actually a modified shoot, called a short shoot. These are borne on the long shoots or branches. Two types of cones are also produced, male and female. The male cone is a few inches long, wormlike, and falls from the tree after pollen is shed. The female cone, on the other hand, is about the size of a lemon, but egg shaped. Like all true cedars, the cone is erect when mature, not pendant like the cones of pines. Two years are required for maturation. At maturity, the cone breaks apart. Seeds are carried on winged structures, like gliders, which ensures a wide distribution. Seeds are not viable for long and must germinate in cool temperatures. At these high elevations and low temperatures, growth must be slow and require centuries to produce the majestic trees. An old cedar is noble in bearing. No wonder it is an image of a mighty king-- regal, strong, tenacious 4. It is also likened to an upright man 5. Noble as a timber, cedar is resistant to decay, fragrant, and has a beautiful grain. Apparently it could not be harvested without a royal decree. The most famous building of cedar, though not the largest, was the temple built by Solomon. In addition, Solomon built a magnificent home for himself entirely out of cedar I Kings 7; so grand was this building that it took thirteen years to complete, six more years than the temple. Earlier, his father had built a house out of cedar II Samuel 7: Other references associate the use of cedar with fleeting opulence 9. A lesser known use of cedar was in oblations for purification. One example is the cleansing for leprosy. This offering required cedar wood. Details are not given, but it seems likely that small pieces of cedar were used for their fragrance. Timber, uprightness, purification, fragrance-- to these aspects of cedar we must add a final, perhaps obvious, image-- that of the most majestic plant. Solomon, the greatest botanist in the Bible, spoke about plants from the cedar of Lebanon to the "hyssop" suggesting that the cedar was the greatest. Was cedar of Lebanon the biggest tree known in Bible days? Perhaps because it is widely planted or maybe because it is such a definite, well recognized symbol, the lore of cedar of Lebanon rapidly spread to the New World with European settlers. When these immigrants came to North America, in a day when Bible literacy was the norm, they called many different trees cedars--whether or not they were true cedars or even in the same family. For example, the widespread "red cedar" of Eastern North America is evergreen. And it does have a pleasant, enduring fragrance. But the cone is a fleshy, berry-like structure known as juniper berries and one of the flavorings in gin, unlike the large spindle shaped cone of cedar of Lebanon. Nor is the name restricted to trees. Many herbaceous plants have "cedar" as part of their name.

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Ironic that the fame and planting of the cedar of Lebanon has expanded around the globe while the preservation of its natural habitat has not. The definitive work on the religious symbolism, wood anatomy, and other aspects of the biology of the cedar is found in: *The Cedar of Lebanon: Archaeological and Dendrochronological Perspectives*. Financial details are in 1 Kings 9: Specifically, the king of Assyria Ezekiel

The reference here no doubt refers to the timber of the cedar rather than to planted trees. Cedars would probably not survive at the lower elevations of the Judaeen Mountains. See also Numbers Both the leprosy and the red heifer offerings were burned which would volatilize the cedar resin. The use of "aloes" see Alocs with cedars is confused ecology as they would not grow together. However, Balaam, who was from the northern part of Mesopotamia, no doubt saw cedar of Lebanon as he traveled south to serve Balaak. This site is east of the mountain resort town of Slenfeh in the coastal range. Driving east from Slenfeh-and steeply up-the slope is covered with young cedars of Lebanon and large specimens of *Juniperus drupacea*. As the specific epithet implies, this juniper has large fruits, the size of plums. Understory plants include *Cotoneaster nummularia*, *Veronica* sp. On the west slope are vestiges of the Cilician fir *Abies cilicia*. Some large specimens are present and there is evidence of regeneration. In May, the male cones were abundant. Like other species of firs, Cilician fir has a strong, pleasant fragrance. The preserved area covers ha and ranges between to m above sea level. The presence of a cedar forest on an east facing slope is hard to understand until one realizes that the valley, now a patchwork of fields dramatically spread a thousand meters below, was a wetland until about fifty years ago. Pierre Bikai, in his definitive study of the archaeology and dendrology of cedar of Lebanon, points out that the moisture in the valley may have enhanced the survival of the cedars far above. In the summer, clouds laden with coastal moisture linger at the ridge, flow downward a short distance, and then dissipate in the heat. Most of the rain comes in the winter, as expected. January rainfall is about mm. Because of the clouds, about 4 mm of rain is recorded in August while all of Syria to the east is parched. Associated with the cedars are genera of trees that would be familiar to residents of Europe and North America including maple *Acer hermoneum* , ash *Fraxinus ornus* , oak *Quercus cedorum*-an endemic , hop hornbeam *Ostrya carpinifolia* , and hornbeam *Carpinus orientalis*. I visited the site twice, in May and July In May the spectacular peony *Paeonia corallina*, also known as P. Cones on the cedar were still tight. It takes at least two years for the cones to mature. In mid-July, the fruits of the peony are opening. They are also spectacular. The follicles open to reveal bright-red seeds which turn a shiny blue. This is the time the cedar cones begin to separate, revealing the tips of the wings of the seeds. Like all cedars and firs, the cone disintegrates, releasing the winged seeds. Most of the cones I examined were severely damaged by insects. Only a few had seeds. Thankfully, this area is protected by the Syrian government. However, it is still grazed. The drought of has been so severe that the government of Syria felt compelled to open all gazetted areas to grazing because of the scarcity of fodder. Surprising Cedars of Syria. This veneration has led to the establishment of several preserves for this magnificent tree. Visit some of these preserves. [Click here for additional images of Cedrus libani and its products.](#)

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### Chapter 2 : Plants in the Bible - Holman Bible Dictionary - Bible Dictionary

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Bible Plants Hyssop Hyssop is one of the better-known plants of the Bible referred to in ten places in the Old Testament and two in the New, of which one is a reference to the Old. This plant, or a product of this plant, formed an important part of the Passover Exodus. It is perhaps in reference to the latter that David mentions hyssop in Psalm. The New Testament reference is in John. Interestingly, this use of hyssop is not specifically mentioned for this incident in the Old Testament, but it seems to be a common instrument for handling a sponge, which will help us to clarify John. The remaining reference, I Kings 4: It is also one of the most puzzling verses dealing with hyssop. This is the crux in the study of hyssop. This study deals with the botanical identity of the plant known as hyssop and the two problematical verses, I Kings 4: There have been many studies on hyssop in lit. Hyssop, ezov in Hebrew, must have the following features according to the Scriptures where it is mentioned. It should grow on a "wall" I Kings 4: In both Leviticus 14 and Numbers 19, hyssop is associated with cedar wood implying a purgative use. Moreover, it may have been commercially available perhaps in the same way it is today see discussion below. This could explain the use of the plant by the children of Israel in the Nile Delta prior to their departure from Egypt. A corollary is, that as a general principle, God did not require his people to be trained botanists who would have difficulty determining the plant components of the offerings. It is not certain as it would seem on first glance that it must be able to hold moisture, like a paint brush; wool or another material could have been used as a sponge in the application of the blood of the Passover lamb to the door Exodus 12, the hyssop serving as an instrument to handle the sponge in order to avoid losing some of the moisture in applying it. Yet, modern Bible scholars still express uncertainty about the actual identity of hyssop and some suggest that it could be caper *Capparis spinosa* a very common shrub in the Middle East. The only evidence for this is the verse in 1 Kings 4: This has often been assumed to be a masonry wall, similar to those commonly seen in the older parts of cities in the Middle East where caper is so common. The problem is that this description does not apply to *Origanum syriacum*, as it never grows out of stone walls. A further problem with caper is how it is used. The fruit, a soft berry like structure when mature, was apparently used as an aphrodisiac. The fruits would have to be dried - certainly a messy, tedious if not impossible task. Lastly, Palestinians we have interviewed never use any part of the caper plant for food or condiment. It is available in dried form in almost any Arab market as a mixture of hyssop, sesame seeds, salt and sometimes olive oil and other ingredients. The flavor is rather like that of a pizza! Is the riddle unsolvable? In 1 Kings 4: But there may still be a solution. The Hebrew word used in I Kings 4: In this verse, Solomon is speaking of natural history, not man-made objects so that reference to a masonry wall would be out of context. Indeed *Origanum syriacum* is most frequent on rocky ledges and outcrops in the mountains, rock formations which can reasonably be described as walls. One final problem in the identity of hyssop remains and that is in John. The word here is the same as that in Hebrews 19 and there seems little doubt that hyssop is meant. The problem seems to be in how the hyssop was used. There are several possibilities. The first is that the sponge was put on a long stalk of the hyssop plant. This is unlikely due to the small stature of hyssop; it would nearly be impossible to find a stem more than a meter long and even then the stem often branches. The Greek words meaning "binding it to hyssop" might also suggest that the hyssop plant was a kind of holder for the sponge. This is plausible because of the growth habit of the hyssop where a sponge could be put in the center of the much-branched plant. Why this would be necessary is unclear. Could the hyssop have been used as a kind of sedative, much like myrrh in Mark. The essential oil in *Origanum* might possibly have the effect of softening the sharp taste of the vinegar. But perhaps there is also a connection with the use of hyssop as a broom in this case with scarlet wool, which would function very well

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for sprinkling of water in Hebrews 9.

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### Chapter 3 : David Darom (Author of Art & Design in Modern Custom Folding Knives)

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I will set in the desert the cypress, the plane and the pine together, Hosea It is I who answer and look after you. I am like an evergreen cypress; from me comes your fruit. Their leaves will not wither, nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing. And he took a large stone and set it up there under the terebinth that was by the sanctuary of the Lord. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. There the Lord made for them a statute and a rule, and there he tested them, Exodus Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt. He plants a cedar and the rain nourishes it. And God saw that it was good. Why should it use up the ground? Then if it should bear fruit next year, well and good; but if not, you can cut it down. Three years it shall be forbidden to you; it must not be eaten. So he called its name Allon-bacuth. No such almug wood has come or been seen to this day. And my servants will be with your servants, 1 Kings To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God. For fire has devoured the pastures of the wilderness, and flame has burned all the trees of the field. Pomegranate, palm, and apple, all the trees of the field are dried up, and gladness dries up from the children of man. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall make a name for the Lord, an everlasting sign that shall not be cut off.

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## Chapter 4 : Health benefits of Hyssop essential oil | Essential Oil

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Plants in the Bible By plants we include all plant life such as wild and cultivated trees, shrubs, and herbs. Other references, such as Song of Song of Solomon 2: Reeds Certain water plants may be distinguished from the several Hebrew words used. The following species are likely to be the ones referred to Common reed Phragmites communis forms great stands in shallow water or wet salty sand. The plumed flower head may have been given to Jesus in mockery Matthew Pens 3 John 1: Its tall, triangular, spongy stems were used for rafts Isaiah Cattail or reed mace Typha domingensis is often associated with the above-mentioned reeds, and it seems to have been the one among which Moses was hidden Exodus 2: This is often referred to as bulrush, but the tree bulrush Scirpus lacustris is a sedge with slender stems, which also occurs in lakes and pools. The former grows near the Dead Sea not far from Jerusalem Matthew However, it may have occurred on the Judean hills in biblical times. Some authors consider the common spiny burnet Poterium or Sarcopoterium spinosum to be the species concerned. Even today nobody can walk far in the Holy Land without seeing prickly weeds. The ground is cursed with them Genesis 3: Many different Hebrew words have been used to distinguish them, and some are identifiable. Thorns are usually woody plants, such as Acacia , Lycium , Ononis , Prosopis , Rubus , Sarcopoterium , while thistles are herbaceous, such as Centaurea , Notobasis , Silybum. Fragrant Plants In biblical times strong smelling plants included the following kinds: Cassia and cinnamon are traditionally identified with the Far Eastern trees Cinnamomum cassia and C. The ground bark was used in the holy anointing oil for priests Exodus Calamus or sweet cane Acorus calamus was the dry rhizome of this water plant imported from temperate Asia used for perfume Isaiah Galbanum , a very strong-smelling resin burnt as incense Exodus Henna Lawsonia inermis leaves were crushed and used both as a perfume Song of Song of Solomon 1: It is a subtropical shrub with white flowers. Hyssop used for ritual cleansing Leviticus Myrtle Myrtus communis is a shrub with fragrant leaves and white flowers frequent in bushy places. It was especially favored for temporary shelters in the fields at the Feast of Tabernacles Leviticus Rue Ruta chalepensis grows on the hills of the Holy Land as a low straggling shrub with pungent smelling leaves. Jesus referred to it being tithed Luke Spikenard or nard , an expensive perfumed oil Song of Song of Solomon 4: Stacte , one of the spices referred to in Exodus Culinary Herbs Bitter herbs for Passover are certain wild plants with sharp-tasting leaves. The desert plant wormwood Artemisia was also bitter and depicted sorrow and suffering Proverbs 5: Coriander Coriandrum sativum provides both salad leaves and spicy seeds Exodus Cummin Cuminum cyminum and dill Anethum graveolens , like coriander, are members of the parsley family with spicy seeds Isaiah Fitches or black cummin Nigella sativa is an annual plant with black oily seeds easily damaged in harvesting Isaiah Mint Mentha longifolia , a popular seasoning herb, was tithed by Jewish leaders Luke Mustard Brassica nigra well known for its hot-flavored seeds is referred to by Jesus for having small seeds which grow into a tree Matthew Saffron Crocus sativus , a yellow powder prepared from the stigmas, is used as a subtle flavor Song of Song of Solomon 4: Frankincense and Myrrh are resins produced by certain trees that grow in dry country in southern Arabia and northern Africa. Frankincense is a white or colorless resin yielded by several species of Boswellia , chiefly B. In the Bible, frankincense was prescribed for holy incense mixture Exodus It was also brought by the wise men to the infant Jesus, together with gold and myrrh Matthew 2: Myrrh is a reddish-colored resin obtained from a spiny shrub, Commiphora myrrha in a similar manner to frankincense. This resin was not usually burnt but dissolved in oil and either eaten or used as a medicine and cosmetically Psalm Medicinal Plants Many medicinal herbs were gathered from the hills and valleys where the wild plants grew. Local people were well-versed in plant lore, but these common weeds are not specially mentioned in the Bible. Some special imported medicines are referred to. See Frankincense and Myrrh above. Aloes of the New Testament Aloe vera were succulent plants with long

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swordlike leaves with serrations and erect flower heads up to three feet high imported from Yemen. The bitter pith was used as a medicine and for embalming John In the Old Testament, aloes refers to an expensive fragrant timber obtained from a tropical Indian eaglewood tree *Aquilaria agallocha*. The balm of Gilead or opohybalsam is yielded by *Commiphora gileadensis*, a non-spiny shrub of dry country in Southern Arabia and said to have been cultivated by Solomon at En-Gedi near the Dead Sea Song of Song of Solomon 5: Gum was imported with balm by the Ishmaelites Genesis It is extruded from cut roots of a spiny undershrub *Astragalus tragacanth* grown on dry Iranian hillsides. Some plants, such as the gourd *Citrullus colocynthis*, could be medicinal purges in very small quantities but bitter poisons otherwise 2 Kings 4: Cereal Grains for Bread Well-to-do citizens made bread primarily from wheat, but the poor man had to make do with coarse barley 2 Kings 4: Rice came later still, and maize, not until America was opened up. Wheat emmer wheat *Triticum dicoccum*; bread wheat *T. Grains of wheat are hard and dry and easily kept in storehouses as Joseph did in Egypt before the time of famine Genesis It was important to retain seed for sowing Genesis Barley *Hordeum vulgare* tolerates poorer soil than wheat, is shorter, has bearded ears, and ripens sooner Exodus 9: It was also used for brewing beer and as horse and cattle fodder 1 Kings 4: Sometimes barley was eaten roasted as parched grain Ruth 2: Wheat and barley straw remaining after threshing was used for fuel Isaiah Fruits Olive trees *Olea europaea* are small rounded orchard trees with narrow gray-green leaves and small cream-colored flowers in May. The stone fruits ripen toward the end of summer and are pickled in brine either unripe as green olives or ripe as black olives. However, the bulk of the crop was gathered for the sake of the olive oil. Grape vines *Vitis vinifera*, grown either in vineyards or singly as shady bowers around houses and courtyards, have long flexible stems with tendrils and lobed leaves. Short flower heads grow among the new leaves in early summer, and the numerous tiny flowers develop into a cluster of round sweet grapes which ripen either as green or black fruits. The fruits are eaten fresh as grapes, or dried and stored as raisins 1 Samuel Wine was prepared from the fermented juice. The common fig tree *Ficus carica* has a short stout trunk and thick branches and twigs bearing coarsely lobed rough leaves Genesis 3: Rounded fruits ripen during the summer. These sweet fig fruits have numerous small seeds in their interior cavity. Fresh figs were favored as first fruits Isaiah Figs dry very well and were stored as cakes for future use 1 Samuel Jesus referred to figs and fig trees several times Matthew 7: Another kind of fig tree, the sycamore *Ficus sycomorus* grew in Egypt and in the warmer areas of the Holy Land. This large tree usually has low-growing branches such as would have enabled the short Zacchaeus to climb one to see Jesus passing along the streets of Jericho Luke The juicy fruit of the pomegranate *Punica granatum*, about the size of a tennis ball, is full of seeds and sweet pulp. It develops from beautiful scarlet flowers that cover the twiggy bush in spring. Pomegranate bushes were often grown in gardens and beside houses Deuteronomy 8: Only one palm, the date-palm *Phoenix dactylifera*, yielded fruit in biblical times. This very tall tree with a rough unbranched trunk bearing a terminal tuft of huge feather leaves, fruits best in hot conditions of the Dead Sea oases. Hence, Jericho was known as the city of palm trees Judges 1: The wandering Israelites reached Elim where there were seventy palm trees Exodus The psalmist considered it to be such a fine tree that he compared the righteous flourishing to one Psalm It is doubtful whether the black mulberry *Morus niger* was present in the Holy Land until New Testament times as it originated in the Caspian Sea region. Nuts Nuts are popularly considered to be hard dry fruits and seeds, as distinct from the more succulent fruits described above. The most important biblical nut was the almond *Prunus dulcis*, which is a small tree with delightful whitish flowers in early spring before the leaves have sprouted. The nuts are well-known today either fresh or as marzipan; the kernel is contained in a very hard thick casing. The holy lampstand had cups like almond flowers Exodus The walnut tree *Juglans regia* originated in the Caspian region and may not have been commonly planted in the Eastern Mediterranean region until after the biblical period. However, it is possible that Solomon grew it in his garden Song of Song of Solomon 6: The tree grows to a considerable size. The leaves are compound, and the oily edible nuts look like a miniature brain—hence the ancient name *Jovis glans* and the scientific adaptation *Juglans*. True pistacio nuts *Pistacia vera* also arrived late. The pistache nuts referred to in the Bible Genesis One is a small*

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shrubby tree, while the other is as large as an oak.

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## Chapter 5 : What Does the Bible Say About The Mighty Oak Tree?

### 2. Beautiful plants of the Bible: from the hyssop to the mighty cedar trees: 2.

When Moses spoke to the people about the Land of Promise, he described it as a "land of hills and plains" Deuteronomy First the differences of elevation; for between Lebanon, 10, feet above sea level, and the shores of the Dead Sea, feet below the Mediterranean, every gradation of altitude is to be found, within less than miles. Sinuous valleys furrow the highland, causing an incredible variation in topography; hence, cultivated land lies almost side by side with patches of desert. The soil is now of clay, now of clay mixed with lime, farther on of sand; the surface rock is soft limestone, and basalt. In addition to these factors, variations of climate consequent on change of altitude and geographical position cause forms of vegetation which elsewhere grow far apart to thrive side by side within the narrow limits of Palestine. The vegetation along the west coast, like that of Spain , southern Italy , Sicily , and Algeria, is composed of characteristic species of Mediterranean flora. Over species of Palestinian flora are known to exist, but the Holy Land of our day can give only an imperfect idea of what it was in Biblical times. The hill-country of Juda and the Negeb are, as formerly, the grazing lands of the Judean herds, yet groves, woods, and forest flourished everywhere, few traces of which remain. The cedar-forests of Lebanon had a world-wide reputation; the slopes of Hermon and the mountains of Galaad were covered with luxuriant pine woods; oak forests were the distinctive feature of Basan, throughout Ephraim clumps of terebinths dotted the land, while extensive palm groves were both the ornament and wealth of the Jordan Valley. The arable land, much of which now lies fallow, was all cultivated and amply rewarded the tiller. The husbandman derived from his orchards and vineyards abundant crops of olives, figs, pomegranates, and grapes. Nearly every Jewish peasant had his "garden of herbs", furnishing in season vegetables and fruits for the table, flowers, and medicinal plants. Only some plants are mentioned in Scripture, which is not surprising since ordinary people are interested only in a few, whether ornamental or useful. The first attempt to classify this flora is in Genesis 1: In the course of time , the curiosity of men was attracted by the riches of Palestinian vegetation; Solomon, in particular, is said to have treated about the trees i. Of the plants mentioned in the Bible , the most common varieties may be identified either with certainty or probability; but a large proportion of the biblical plant-names are generic rather than specific, e. A complete alphabetical list of the plant-names found in the English Versions is here given, with an attempt at identification. No doubt the same tree is signified, the double name being due to a mere accidental transposition of the letters; if linguistic analogy may be trusted in, almug is correct cf. According to most modern scholars and certain rabbis, the red sandal-wood, *Pterocarpus santalina*, is intended, though some of the uses made of it appear to require a stouter material. The identification proposed by Vulg. Almond tree, Hebrew luz Genesis Almonds are Genesis The officinal aloes, Liliacea, is not alluded to; the aloes of the Bible is the product of a tree of the genus *Aquilaria*, perhaps *A.* The Assyrian variety was particularly prized Virg. Dill has always been much cultivated in Palestine; its seeds, leaves, and stems were subject to tithe , according to Rabbi Eliezer Maasarith, 1: Arab , tiffah; Egypt. Probably the tree intended is *Pinus pinea*, the maritime or stone pine, rather than the ash, as the various species of *Fraxinus* grow only in the mountains of Syria , outside Palestine. It is impossible to identify it with certainty , but most scholars believe it to be *Convolvulus scoparius*, also called *Lignum rhodium* rose-scented wood. In 2 Kings The gum spoken of in Gen. It is obtained from *Balsamodendron opobalsamum*, Kunth. Sabbath, 26a; Josephus , "Ant. The meaning of pannag, mentioned in Ezekiel The grain was either roasted Leviticus 2: Barley, being the commonest grain, was considered a type of worthless things, hence the contemptuous force of Ezekiel Bay tree, so A. The correct meaning of the Heb. Beans 2 Samuel Hebrew pol and Arab. The string-bean, *Vigna sinensis*, kidney-bean, *Phaseolus vulgaris*, and *Phaseolus molliflorus*, also grow in Palestine. Jerome in his Commentary on Jeremiah 2: Jerome adds that the plant grew on rich, damp soil, which description applies to a species of *Saponaria*; yet many modern scholars think he refers to some vegetable alkali procured by burning

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plants like *Salsola kali* and the *Salicornias*. S. Box tree Isaiah The box tree does not grow in Palestine, and indeed the Bible nowhere intimates this, but it mentions the box tree of Lebanon, *Buxus longifolia*, Boiss. The Latin version has in both places *rhamnus*, "buckthorn"; of which several species grow in Palestine and Syria, but Arabic writers hold that the various kinds of *Lycium* or boxthorn are meant. Its translation as "thistles" or "nettles" is unsuitable, for these plants do not reach the proportions required by Job. Bulrush represents three Heb. The plant whose flexibility is alluded to in Isaiah Yam Suph is the Hebrew name for the Red Sea. Khoakh recurs in Proverbs If burdock is the equivalent of khoakh, then *Lappa major*, D. Yet, from the resemblance of Arab. Bush, Burning, Hebrew seneh, "thorny" Exodus 3: Calamus, Hebrew qaneh Exodus Cane, Sweet-smelling Jeremiah 6: The modern "camphor" was unknown to the ancients. Pliny identifies cyprus with the *ligustrum* of Italy, but the plant is no other than the henna tree *Lawsonia alba* the Orientals are so fond of. Its red sweet-scented spikes Douay Version, Cant. Ascalon and Engaddi were particularly renowned for their henna. Caper, Hebrew *abiyyonah* Douay Version, Ecclesiastes Cassia, Hebrew *qiddah* Exodus There is no Biblical reference to the cassia, from which the senna of medicine is obtained. Cedar, indiscriminately applied to *Cedrus libani*, C. From its trunk ship-masts Ezekiel Cedar forests were a paradise of aromatic scent, owing to the fragrant resin exuding from every pore of the bark Song of Songs 4: Cedrat, *Citrus medica*, or C.

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### Chapter 6 : Topical Bible: Cedar

*Beautiful Plants of the Bible from the Hyssop to the Mighty Cedar Trees See more like this.*

E-mail Familiarity with some of the flora mentioned in the Bible enhances our understanding of the scriptures. The Holy Land has a rich variety of plant life, and plants figure prominently in the scriptures. The prophets used plants often as symbols in their teachings—in analogies, in prophecies, and in parables. In this sampler, some of the more important biblical plants are represented, with examples of how they are used in specific scriptural passages. There grew in the land of the Bible a formidable abundance of thistles and thorns. The parable of the four kinds of soil, for example, has seeds falling among thorns, which sprang up and choked the seeds. Those thorns represented worldly cares and pleasures and the deceitfulness of riches. Thorns seem never to symbolize anything good or positive. The often showy head of the thistle is prickly. While mocking Jesus, Roman soldiers wove thorns together in the shape of a crown and placed it on his head. The thorns, or thorn branches, could have been woven together only if flexible. The traditional candidate is *Ziziphus spina-christi*, otherwise called the Christ-thorn. The etrog tree is also a producer of stout, tough thorns that could have been used. To mock Christ, stiff thorns were woven into a crown for him. In the psalms and the writings of the prophet Isaiah, we see grass used as a symbol—a symbol that persists through the end of both Testaments: Grass represented the transitoriness of man. With the heavy rains of wintertime, grass flourishes and spreads its velvety green carpet even over the barren wilderness, but with a blast of the transitional khamsin the desert wind, it is gone. The blades are vivacious and vigorous one week—gone the next. So is the life of man. With such a transitory life on earth, we can be comforted by the permanence of an unchangeable and never-ending Providence: The prophets also used grass symbolically in decrying the instability of riches and the emptiness of pursuing them: This line from the parable of the prodigal son refers to the carob, or locust tree. The carob tree, *caratonia siliqua*, produces leathery brown pods containing pea-like seeds or beans that are used today as a chocolate substitute. The seeds are remarkably consistent in weight, being used anciently to measure gem stones the origin of our word carat. Carob pods were a staple fodder for cattle throughout eastern Mediterranean countries and were sometimes eaten by poor people. Seeds from the carob tree are consistent in weight and were used in ancient times to measure gem stones. Some suppose that John the Baptist ate the pods of the carob tree, rather than locusts. Thus, the pods are called St. It is not found in the Near East more than 1, feet above sea level. In addition to his work as a sheep breeder, the prophet Amos was described as a cultivator or dresser of sycomores. The biblical sycamore tree has fruit like a fig and leaves like the mulberry. *Ficus sycomorus* is a species of fig, or fig-mulberry, the fruit being like a fig and the leaf like the mulberry. The tree can grow to great size, sometimes attaining more than fifty feet in circumference, and is evergreen. Reproduction takes place only through the planting of cuttings, and the existence of the species, in Israel, at least, is totally dependent on cultivation. The fruit shoots forth on all parts of the stem, several figs on each leafless twig. The fruit is smaller than the regular fig and, though edible, is nearly tasteless. The fruit has to be pierced to ripen. The Israelites prized the wood for construction. Beams made from the tree are light and impervious to rot for many years. When chopped down, the trunk will regenerate itself. Three times the Old Testament mentions that Solomon made cedars as plentiful as the sycomores of the Shephelah. It is used as a food, a spice, and a medicine, and the woody stem and branches are often used for kindling. Its appearance is unimposing and unpretentious, and biblical writers often contrasted it to the lofty and mighty cedar: The lofty cedar tree represented pride and haughtiness. Its wood was both fragrant and durable. The cedar represented pride and haughtiness, whereas the hyssop symbolized modesty, humility, and purity. Leviticus 14 details its use in the cleansing process for a leper. A hyssop branch was used in applying the blood to the doorposts of Israelite houses in Egypt on the night that the angel of death passed over. Later, Moses used hyssop in sprinkling the blood of the testament on the scriptures and on the people. A branch from the hyssop shrub was used to lift a vinegar-filled sponge to Christ on the cross. The

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above title passage recalls the scene of a crucified Jesus still hanging on the cross and crying out that he was thirsty. Some soldiers attending him lifted a vinegar-filled sponge to his lips on a hyssop branch. The vinegar was a kind of cheap, sour wine commonly drunk by poorer people and soldiers. Use of the hyssop branch may have had some symbolic relation to the saving blood spread on the houses of Israel during that first Passover night, or to the blood of remission that Moses applied to the people. The most likely candidate is *Brassica nigra*, from whose seeds the condiment black mustard is derived. Jesus loved a contrast, even a hyperbolic contrast, to teach a lesson. Though the mustard seed is tiny, mustard plants can grow to a height of fifteen feet. Thus, the seed can denote the strength and power inherent in even the smallest particle: Tiny mustard seeds can produce a fifteen-foot plant. Most Jews in the days of Jesus expected the Messiah to come and champion their cause, overthrow the Romans as Judas Maccabaeus had overthrown the Greeks, and reestablish a mighty kingdom with the Anointed One ruling as king. Jesus, however, implanted a different concept of greatness arising out of something small. A practical lesson from nature was taught at the end of each winter season: The fig tree and the vine together were tokens, or types, of prosperity and secure living. From the Old Testament, we have the following examples: Just after Philip had encouraged his friend Nathanael to meet Jesus of Nazareth, the following conversation ensued: Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. The statement was not only literal—Nathanael probably was meditating under a fig tree—but may also have been figurative. However, by meeting Jesus, the course of his life changed dramatically. And presently the fig tree withered away. The New Testament contains no other instance of Jesus using his divine power to destroy, but he deemed the life of the fig tree a necessary teaching tool to illustrate, in an unforgettable way, the religious history of Israel. The fig tree was common in Jewish teaching as a symbol of the nation of Israel. Jesus, too, used the symbolism in this parable. The Lord of the vineyard, through his earthly husbandmen, had watered and nourished the tree—he expected it to bear fruit. A signal of summertime, the fig tree was a symbol of prosperity. When Jesus cursed the fig tree, it was Passover time in Jerusalem, half a year before figs would normally appear and ripen. In the parable, the tree had produced a showy flush of leaves but was perennially barren and fruitless. For centuries, Judaism had been aggressive in maintaining the finer points of the law and the traditions, but it had neglected the weightier matters of justice, mercy, and faith. In the parable, the fig tree representing Israel was not cut down in that generation. But the warning was clear. If, after another season or generation of growth, it still bore no fruit, the Lord would remove it and scatter its pieces.

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## Chapter 7 : What Does the Bible Say About Trees?

*Beautiful Plants of the Bible from the Hyssop to the Mighty Cedar Trees Beautiful Plants of the Bible from the Hyssop to the Mighty Cedar Trees Dr. David Darom.*

Hyssop is held-high as a spiritual herb since the Biblical times for its potential to purify the mind, cleanse the soul and improve divinity and supports nourishment from within. The essential oil is extracted from the leaves and flowers of this perennial plant and is botanically known as *Hyssopus officinalis* and is a part of the mint family, Lamiaceae. It has been honored as one among the 12 main oils of the Scripture. Ayurveda recommends the use of Hyssop and its essential oil for treating respiratory problems like chronic catarrh, cold, cough, congestion and asthma. It was also used for regulating high blood pressure, treat flatulence and colic, reduce fever, release heavy emotions, support deep breathing and improve the immune power. Hyssop is known as one among the oldest herb used by human beings. Hippocrates, the renowned physician prescribed Hyssop for treating bronchial problems, inflammation, chest congestion, throat infections and pleurisy. The ancient Romans used Hyssop for protecting themselves from plague. They prepared a medicated wine using Hyssop leaves and flowers and valued it as a natural remedy for plague and certain other health disorders. Hyssop tea, infusion and tincture have been used in the treatment of dropsy and jaundice. Not one of you shall go out the door of his house until morning. There are about verses in the Bible that talk about Hyssop. It was also used in cleaning and polishing sanctified places. Persians used Hyssop oil in skin lotions to augment their complexion and enhance skin health. It was used by the Europeans as air freshener and the traditional Indians used Hyssop for healing wounds, treat bruises, lessen excess fluid content in the body and to alleviate muscular pain. Hyssop is also a popular ingredient of Chartreuse liquor. Chemical constituents and therapeutic properties of Hyssop essential oil: The most important chemical constituents of Hyssop essential oil are myrcene,  $\alpha$ -pinene, limonene, camphene, isopinocamphe,  $\beta$ -pinene, 1,8-cineole, sabinene,  $\gamma$ -terpineol, thujone and pinocamphe. These components contribute to its remedial properties like expectorant, anti-rheumatic, diuretic, astringent, stimulant, antiseptic, emmenagogue, antispasmodic, vulnerary, carminative, sudorific, cicatrisant, nervine, digestive, vermifuge, febrifuge, tonic and hypertensive. Ayurvedic health benefits of Hyssop essential oil: Ayurveda is the wisdom of spiritual and holistic healing that has been in practice since 5,000 years. This ancient philosophy identifies disease as an opportunity to explore the actual cause lying behind an illness. Identifying the root cause of an illness and treating it paves way for prevention of diseases in the future, leading a healthy life and progressing towards longevity. Whereas the contemporary medical system treats illnesses without analyzing its root cause, by this way the disease gets suppressed inside for the time being and grows as a major root for chronic disorders in the future. Ayurvedic philosophy is based upon five major elements of nature, namely fire, water, earth, air and space. It is strongly believed that the universe is made up of these five elements and everything on this universe is made up of these elements including human beings. With a combination of these vital elements, every individual has a unique constitution that comprises of three biological energies known as doshas. They are vata, pitta and kapha. These doshas are a combination of the five elements of nature. Vata represents air and space, pitta is combination of fire and water and kapha signifies water and earth. Vata dosha is responsible for nervous functions, movement, circulation and respiration. Pitta energy governs digestion and metabolic functions. Kapha type controls the structure and sustenance of the body and the movement of fluids in the system. Every human being has a predominance of any one of these doshas that depicts their personality, behavior, physical and emotional attributes. Balance between these doshas symbolizes health and imbalance causes illnesses. Ayurvedic remedies focus on regularizing dosha imbalances and include essential oils, herbs, meditation, yoga, physical exercises, prayers, Ayurvedic routine and a healthy lifestyle with a balanced diet. Hyssop essential oil has been used in Ayurvedic healing for treating excess kapha along with pitta and vata deficit. In baths and Ayurvedic massage therapy: Ayurveda trusts in healing humanity through the five major senses namely the

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sense of sight, sense of sound, sense of touch, sense of taste and the sense of smell. Using Ayurvedic essential oils in bath and in Abhyanga , the art of Ayurvedic massaging treats illnesses of the mind and body through the sense of touch and the sense of smell. Skin is the largest organ of the body and is the fastest mode to transmit the therapeutic molecules of essential oils to penetrate deeply into the blood stream. When used in bathing water, the aroma of the essential oil passes through the nasal passages and passes onto the limbic system, which is the control center of the brain. By this way the remedial properties of the oil gets conveyed to other parts of the body in the form of control waves by the limbic system. Add 2 drops of Hyssop essential oil in warm bathing water for relieving from fatigue, anxiety, menstrual pain, flatulence, viral infections, low blood pressure, respiratory infections, urinary problems, fever and skin infections. Taking bath in this medicated water before going to bed can assist in promoting peaceful sleep, mental clarity, relaxation of muscles and nerves. It also helps in eliminating excess fluids and toxic substances in the body through urine and sweat. Blend 3 drops of Hyssop essential oil with 1. Massaging the painful area with this blend also helps in expelling excessive salts, fluids, sodium and other toxic substances in the body through urine. By this way it helps in reducing swelling, inflammation and rheumatic pain. Hyssop essential has the potential to increase pitta dosha, which is responsible for metabolic functions and digestive fire. Massaging your stomach and abdomen with 2 drops of Hyssop oil blended with 1 ml of olive oil can help in relieving from gas, flatulence, colic and indigestion. The carminative, digestive, vermifuge and stomachic properties of Hyssop oil aids in increasing the secretion of digestive acids and gastric juices that supports indigestion, colic, intestinal gas and spasms and kills intestinal worms. Massaging your foot soles with 2 drop of Hyssop oil mixed with 1 ml of warm coconut oil can help in reducing your body temperature and treat fever effectively with its febrifuge properties. It promotes urination and supports to get rid of all infectious organisms causing fever through sweat and urine. A study published in the BMC Complementary and Alternative Medicine, Hyssop essential oil has been proved to weaken the flu virus and weakens the ability of influenza to affect cells. Massaging your body with 10 drops of Hyssop essential oil mixed with 5 ml of coconut oil can assist in relieving tension, mental fatigue, anxiety, sore muscles, microbial infections, pain, inflammation, headache, low blood pressure, flu, tonsillitis, dermatitis, eczema, sore throat and asthma. This massage blend aids in stimulating your system by enhancing your immune powers and acts as a tonic to your digestive system, nervous system, endocrinal system, excretory system and circulatory system. Go for a Hyssop massage every weekend to revitalize your senses and your system for the week ahead. Excess of kapha dosha is responsible for respiratory problems like cold, cough, chest congestion, nasal congestion and breathing difficulties. Hyssop essential oil controls excess kapha and assists in relieving respiratory disorders including heavy catarrhal conditions. This oil also has expectorant, decongestant and diuretic properties that help in expelling excess of phlegm and mucus deposits in the chest, bronchial and nasal passages. Hyssop is listed as an effective expectorant by the University of Maryland Medical Center that can support in eliminating mucus from lungs and in alleviating whooping cough. All you need to do to relieve from your respiratory problems is to add 2 drops of Hyssop essential oil in steam inhalation. In burners or diffusers: The sweet-camphoraceous, warm and powerful aroma of Hyssop oil assists in treating anxiety, mental fatigue, stress, negative feelings and other mental woes. Hyssop is used as an effective mental stimulant for calming the mind and soothing the nerves. Add 2 to 3 drops of Hyssop essential oil to your diffuser, burner or aromatic lamp for relieving nervous tension, alleviate negative emotions and purify the mind. This oil is also known to grant mental clarity, augment creativity and assist meditation peacefully. On a spiritual perspective, Hyssop essential oil is recognized as a spiritual remedy to forgive sins and attain spiritual oneness. In creams, lotions and rubs: Hyssop essential oil has antiseptic, cicatrisant and vulnerary properties that make it the most ideal oil for treating skin problems. Being an antiseptic and vulnerary oil, Hyssop aids in protecting wounds, cuts and abrasions from being septic. It invades the presence of micro-organisms like bacteria and virus and protects the wound from microbial infections, paving way for quicker healing process. The cicatrisant value of Hyssop essential oil assists in diminishing scars and prevents the skin from permanent scarring left by acne, boils, accidents, insect bites,

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pregnancy, pox and surgeries. Mix 2 drops of Hyssop essential oil to your regular skin care cream or daily lotion and apply it on wounds, infections, cuts, scars, marks, acne and insect bites for effective results. Using this aromatic blend on your scars, stretch marks and other marks on the skin helps in promoting cellular regeneration and growth of new skin cells that assist in fading away existing scars and marks on the skin. Add 2 drops of Hyssop oil to your vapor rub and apply it gently on the chest, throat and back for effective relief from whooping cough, cold, headache and nasal congestion. This is only for the purpose of information and is not intended for treatment or to substitute any prescribed medication or professional medical advice. Never take essential oils internally. Ensure to use them in a diluted form as pure and organic essential oils are highly concentrated substances and can cause harm if used directly on the skin. Consult your Ayurvedic physician before choosing the right essential oils for your unique individual constitution and precise health condition. Be cautious before using essential oils if you are nursing or pregnant. Thought for the day:

### Chapter 8 : *He spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows on the wall; he spoke also of animals and birds and creeping things and fish.*

*1 Kings - He spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows on the wall; he spoke also of animals and birds and creeping things and fish.*

### Chapter 9 : Books by David Darom (Author of Art & Design in Modern Custom Folding Knives)

*Its appearance is unimposing and unpretentious, and biblical writers often contrasted it to the lofty and mighty cedar: Solomon "spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." (1 Kgs. ).*