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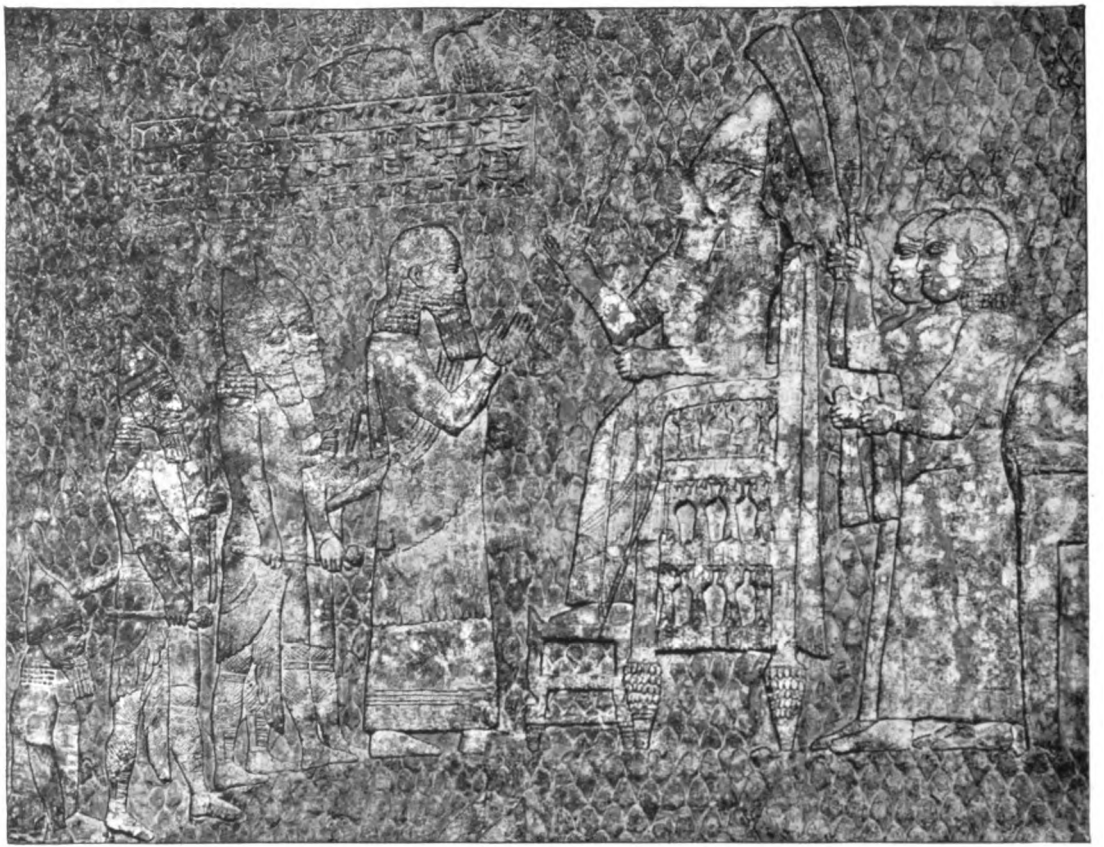
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THE ILLUSTRATED BIBLE DICTIONARY

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Frontispiece] SENNACHERIB SEATED ON HIS THRONE BEFORE LACHISH.
(From a bas-relief in the Brit. Mus.)

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H. H. N. from F. C. B. Christmas 1907

THE ILLUSTRATED
BIBLE DICTIONARY

EDITED

BY THE REV. WILLIAM C. PIERCY, M.A.
DEAN AND CHAPLAIN OF WHITELANDS COLLEGE

WITH COLOURED MAPS AND 365 ILLUSTRATIONS



MONUMENT AT SAMALA

NEW YORK
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1908

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PREFACE

MODERN scholarship, research, and discovery have thrown a flood of new light upon the Bible during recent years; especially in regard to textual criticism, comparative religion, the knowledge of Oriental languages and dialects, the deciphering of inscriptions, archaeology, geography, etc.

It has been felt, therefore, that the time was ripe for putting such results before the general public in a compact and accessible form, such as would be best found in a Bible Dictionary in one volume; and a very large number of bishops, scholars, teachers, archaeologists, linguists, and divines were consulted, with the result that their replies showed a general consensus of opinion as to the need of such an enterprise, and to them the Editor is indebted for their warm approval and encouragement and for much valuable advice. The spirit in which the endeavour has been made to produce a volume worthy of such commendations of the scheme is best expressed by a quotation from our prospectus: "The defence of Holy Scripture is a sacred duty of the Church of God; and the present work has been carried out in the faith that it will be a contribution to a deeper knowledge of, and therefore greater reverence for, the word of God"; and it is the earnest desire of the Editor and contributors that this aspiration may be realized.

While this Dictionary is frankly "conservative" in the right sense of that much misunderstood term, none of the additions of value made to our knowledge by "criticism," which are within the scope of a volume of this size, have been neglected. On this point the definition of the word "conservative," given in our instructions to writers, may help to avoid misinterpretation of our purpose: "By 'conservative' is meant that attitude of mind which, while welcoming all ascertained results of investigation, declines to accept any mere conjectures or theories as final conclusions, and believes that the Old Testament will emerge with reinforced authority from the ordeal of criticism as the New Testament did in the last generation." In short, the aim of the writers has been, to quote our prospectus again, to combine "modern research with ancient faith." The need of this was excellently expressed, many years ago, by Bishop Lightfoot, and his words remain equally true to-day: "In criticism as in politics, the voice of the innovators, even though they may not be numerous, cries aloud, and thus gives the impression of numbers; while the conservative opinion of the majority is unheard and unnoticed."

The list of scholars who have contributed to the Dictionary is the best guarantee of the thoroughness of the work, and special attention has been given to the archaeology, geography, bibliography and illustrations, and it is hoped and believed that more that is of real illustrative value has been gathered together under each of these heads than has ever before been attempted in a work of this size, including much hitherto unpublished information; while the articles on the most important topics of Divinity and of Textual questions are all written by acknowledged experts and are confidently commended to the reader's perusal.

So far as the necessary limits of space have allowed, *completeness* has been

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aimed at, and, thanks to the exceedingly kind and painstaking efforts of contributors, the Editor ventures to think that this will be found to have been attained to an even surprising degree, considering the compass of the volume.

The primary aim has been to make it really, as it is called, a *Dictionary* of Bible names and things, and it is believed that the name of every person and place is included; but it has, to our great satisfaction, been found possible, by strict condensation, by the avoidance of verboseness, and by the exclusion of such notes as belong more properly to a commentary or to a word-book, to admit also articles on *ideas* and doctrines contained in the Bible.

The question of how far the high aims set forth have been attained is for readers to judge, but it is with deep gratitude to the many contributors that the Editor confidently records his belief that the more closely the volume is studied and used, the more it will be found to be of unique value both to the student and to the general public.

It remains to give a few explanations of the details of the plan of the book which will aid in the intelligent use of the volume.

Alternative Views.—It was entirely in accordance with our general purpose and aim that writers, while selected with great care, when once entrusted with their work were given a free hand, and, consequently, varying opinions and conclusions upon matters of detail will be found in different articles; and, in the most important of the cases where this occurs, cross-references are given to enable the reader to see readily both views and to choose between them. The student will undoubtedly find that this liberty of stating different views has contributed very greatly to the value of the work. No contributor must be taken to assent, of necessity, to the conclusions in any articles but his own, nor must authors be in all cases considered to be entirely responsible for the cross-references inserted in, or for the bibliographies subjoined to, their articles.

Bibliography.—This has been drawn up in each case, not necessarily to reinforce the particular views set forth in the articles—on the contrary, the aim has often been to indicate where other views might be found, which, owing to considerations of space, could not be fully set forth—but primarily to encourage students to read more thoroughly the subject treated. With this purpose in view the lists of books have been very carefully *selected*. Any attempt—which, moreover, could never be anything but a failure—to give an "exhaustive" bibliography only tends to discourage and perplex the student, and the aim of our bibliographies is to *help*, and therefore to direct students to the most accessible sources of further knowledge, rather than to make a vain and pretentious display of "authorities."

Cross-references.—The system adopted has been to print the name of the article referred to *in capitals*, inserted in square brackets when not to be read continuously in the text, or without the brackets when intended to be so read. To this rule two exceptions only have been made, and neither of them will prove troublesome to the reader—(*a*) in a very few articles, and those only some of the longer ones, it was found convenient to use capitals for the headings of sub-divisions, where there was no possibility of the intelligent reader mistaking them for cross-references; (*b*) at the special request of one contributor of the Jewish Faith, who had a conscientious objection (which it was a real pleasure to the Editor to respect) to write the sacred Name JEHOVAH, the word GOD or LORD in capitals (as in A.V.) appears in his articles wherever JEHOVAH is intended, and the same familiar form (LORD) has been allowed to stand, with the same meaning, in some other articles. In all other cases words in capitals invariably indicate that further information bearing upon the subject in hand may be found under the heading quoted.

Index.—The cross-references, together with the alphabetical arrangement of the book, are the most valuable and complete "index" which it is possible

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to have, and one which is in the form most convenient to the student; and they obviate, to a great extent, the necessity for exhaustive indexes. The common failing of many indexes is to include so large a variety of trivial matter as to submerge their usefulness in a flood of detail and to weary the searcher after particular information. In the case of a book which is arranged alphabetically, extensive indexes are a confession of failure in carrying out a plan that ought, for the most part, to be in itself sufficient. Hence we only include in this volume one index, for the insertion of which there exists a special reason. The vast majority of the passages of Scripture, in regard to which information will be sought herein, will be readily found under the head of the *proper names* or *subjects* which are naturally suggested by the passage itself. But there must remain a comparatively small number which are treated, for the most part incidentally, under a heading where the general reader might not readily think of searching for them. Therefore a brief supplementary index of such passages only is added at the end of the volume.

Bible References are always to the Authorized Version unless otherwise stated.

Headings.—The spelling in the headings of articles is uniformly that of the Authorized Version, but, where this is obsolete, the usual form is used in the text, and where necessary a cross-reference is also given under the more familiar orthography. The accents attached to most of the proper names in the headings are intended as a guide to the correct Hebrew or Greek accentuation; but some very familiar names—*e.g.* Bethlehem, Deborah, etc.—which have become established in the English language with an accentuation different from that which would be correct in the original tongue, have been left unaccented. Doubtless, also, in many cases of accented names, English readers may prefer to use a current "English" form, but the student will be grateful for the indication of the original accentuation.

Transliteration of Hebrew names and words has been uniformly adopted, except in cases where there was a special reason for retaining the Hebrew characters—as, *e.g.*, in the case of an emended reading based upon the form of the letters, or of a distinction between two similarly pronounced words. For the system of transliteration adopted the several writers are not responsible; a practical uniformity in this respect being obviously desirable. The Editor desires to acknowledge with gratitude the care which has been exercised by those who kindly undertook the, by no means light, task of checking all the transliteration:—in the case of the Hebrew, the Rev. Canon J. T. Fowler, D.C.L.; in the Syriac, Arabic, etc., P. S. P. Handcock, Esq., M.A., of the British Museum.

The general aim has been to enable the reader who is unacquainted with these languages to read intelligently and to recognize the same words when used in different connexions.

The system of Hebrew transliteration here followed is on that scientific basis which is adopted by Davidson and others. Each consonant, used as such, is indicated by a single sign, *aleph* by ', *ayin* by ', *heth*, *teth*, and *samekh* by ḥ, ṭ, and ṣ, *çadhe* by ç, but *beth*, *gimel*, etc., by bh, gh, etc., when immediately following vowel sounds. Essentially long vowels (usually expressed in Hebrew by quiescent consonants) are marked by the circumflex (^), accidentally long by ¯, ordinary short by the unmarked vowel, and the shewas by °, ă, ĕ, and ŏ. The accent in Hebrew words is normally on the last syllable; in certain cases it is on the penultimate, but never further back.

In our representation of other Semitic words (Arabic, Syriac, etc.) we have adopted the current system of transliteration; the only exception being the adoption of *q* instead of *k* as the symbol of the Semitic *qóph*. In a very few

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instances, in regard to these less-known languages, the special wishes of authors have been allowed to override an iron uniformity, in cases where confusion in the mind of the intelligent reader would be an impossibility. Such are (*a*) the variations between *Tell* and *Tel*, in regard to which strong differences of opinion exist amongst experts; this word having been left in each case as the several authors have written it; (*b*) Dr. Pinches and some others particularly desired to be allowed to use the symbol *š* in place of our usual transliteration (*sh*) in Assyrian names upon which they write with special authority; (*c*) the form Peshiṭṭâ often appears, by desire, as representing more closely the actual late Syriac pronunciation than the orthographically correct Peshittâ which other writers have preferred; and finally (*d*) the familiar "English" forms of some names—*e.g.* Jehovah, Assur-bani-pal, Kimchi, etc., etc.—have been commonly used, although the more exact transliteration has been inserted when desired.

In conclusion, the Editor brings to a close an arduous undertaking with the expression of a meed of thanks which he feels most deeply and sincerely to be due to the hundred helpers who have by their courtesy, consideration, care, and enthusiasm made that task a very pleasant one. It is by no means a merely formal acknowledgment on his part when he places this gratitude upon record. Their names will be found in the adjoining list of writers; but to these must be added the publisher to whose enterprise and foresight the conception of the volume was originally due, and whose unvarying kindness and unsparing liberality have enabled it to be carried out on a scale commensurate with its importance; and also those workers who have taken a less prominent part in the production of the volume and in checking the several sets of proofs through which it has passed; and very especially to A. H. Hallam Murray, Esq., who has personally expended a very large amount of valuable time, and given to the Editor the benefit of his great experience, in supervising the obtaining and the production of the large number of new illustrations which adorn this volume—a task the magnitude of which only those who have assisted in a similar undertaking can appreciate; and last, but by no means least, to Colonel C. R. Conder, LL.D., whose most valuable assistance and minute care have been unsparingly given—to the great advantage of the book—in the reading of the whole of the final proofs. The ultimate responsibility in all these details rests, however, with none of those named, but with the Editor only. All shortcomings must be placed to his account; all credit for the success and usefulness of the volume to the account of such a staff of fellow-workers as the Editor sincerely feels can never have been equalled for loyalty, kindness, promptness, and careful work in their several departments. And, finally, if the work be blessed, as it is our earnest hope it shall be, to the building up and strengthening of an intelligent faith in, and study of, Holy Writ, *Laus Deo*.

WM. C. PIERCY.

LONDON,
July, 1908.

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LIST OF ILLUSTRATIONS, MAPS, AND PLANS

A. FULL-PAGE PLATES

TO ILLUSTRATE ARTICLE		PLATE	FACING PAGE
ALEXANDER III.	SARCOPHAGUS FROM SIDON	IV.	78
ARMS AND ARMOUR	USE OF BATTERING-RAM IN SIEGE	I.	58
	PORTION OF BATTLE-PIECE	I.	58
	A BOWMAN	II.	58
	THE WAR-CLUB	II.	58
	ASSYRIAN SLINGERS	II.	58
	ASSYRIAN WAR-ENGINE	III.	60
	A COAT OF MAIL	III.	60
	A "SHAYRETANA" OF THE GUARD	III.	60
	QUIVERS ATTACHED TO ASSYRIAN CHARIOT	III.	60
	A BATTERING-RAM	III.	60
ASHTORETH	THE GODDESS ISTAR OF NINEVEH	XIV.	282
BAAL	THE WORSHIP OF THE SUN-GOD	IV.	78
BETHANY	VIEW FROM THE N.	V.	104
BRICK	EGYPTIAN AND BABYLONIAN BRICKS	VI.	116
CALVARY	THE "GARDEN TOMB"	VII.	122
	THE "ROCK TOMB"	VII.	122
CHAIN	EGYPTIAN NECKLACES	VIII.	142
COSMOGONY	BABYLONIAN CREATION TABLET	XXV.	606
CYRUS	CYLINDER RECORDING HIS CAPTURE OF BABYLON	XXV.	606
DARIUS	THE BEHISTAN ROCK	IX.	200
	CYLINDER-SEAL	XIV.	282
EGYPT.	PYRAMID OF CHEOPS, AND SPHINX	X.	232
	GODS OF EGYPT WITH THEIR SYMBOLS: (*a*) AMEN-RA, RA, ISIS, HORUS, OSIRIS; FEATHER OF THMEI, THE GODDESS OF JUSTICE	XI.	234
	(*b*) THOTH, ANUBIS, HATHOR; KING OFFERING TO THE APIS	XII.	234
EPHESUS	VIEW OF THE REMAINS	XIII.	252
	THE THEATRE	XIII.	252
ESARHADDON	CYLINDER OF ESARHADDON	XXIX.	826
FIELD	A BABYLONIAN LANDMARK	XIV.	282
HANDICRAFTS	ASSYRIAN, EGYPTIAN, AND PHOENICIAN POTTERY	XV.	330
HOUSE	VIEW OF EASTERN HOUSE-TOPS	XVI.	358
	MODELS FOUND IN EGYPTIAN TOMBS	XVI.	358
JEHU	THE BLACK OBELISK	XVII.	390
JERICHO	THE JERICHO PLAIN	XVIII.	396
JERUSALEM	VIEW FROM THE SLOPE OF OLIVET	XIX.	398
LAMP	EGYPTIAN AND EARLY CHRISTIAN LAMPS	XX.	458
LAODICEA	THE AMPHITHEATRE	XXI.	458
MANASSEH	CYLINDER OF ESARHADDON BEARING THE NAME OF MANASSEH	XXIX.	826
MONEY	COINS OF BIBLICAL TIMES	XXII.	558
MUSIC; MUSICAL INSTRUMENTS	HARP; ASSYRIAN DULCIMERS; SISTRUM	XXIII.	566
	PROCESSION OF ELAMITE HARPISTS	XXIII.	566
	RAMS' HORNS; FLUTES; CYMBALS; HORN	XXIV.	568
NOAH	BABYLONIAN DELUGE TABLET	XXV.	606
ORNAMENTS, PERSONAL	EGYPTIAN NECKLACES	VIII	142
	BRACELET, EARRING AND RINGS	XXVI.	628
PAINT	CYLINDER FOR HOLDING KOHL OR STIBIUM	XXVI.	628
	EGYPTIAN TOILET-BOX	XXVII.	750
ROLL	SAMARITAN ROLL OF THE LAW	XXVII.	750
SCEPTRE	EGYPTIAN *UAS* SCEPTRE	XXVII.	750
SELA	CLIFFS AT PETRA, SHOWING ROCK-TOMBS	XXVIII.	798
SENNACHERIB	ENTHRONED BEFORE LACHISH	*Frontispiece*	
SHIP	ARMED TYRIAN GALLEY	XXIX.	826
TABLE	THREE-LEGGED TABLE FROM THEBES	XXXIII.	942
TIBERIAS	VIEW FROM THE N.	XXX.	890
TIGLATH-PILESER	PORTRAIT FROM THE MONUMENTS	XIV.	282

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TO ILLUSTRATE ARTICLE		PLATE	FACING PAGE
VERSIONS	SPECIMENS OF SCRIPT: (I.) AETHIOPIC; (II.) ARABIC; (III.) ARAMAIC; (IV.) ARMENIAN.	XXXI.	924
	DITTO: (V.) GREEK; (VI.) SAHIDIC; (VII.) SLAVONIC; (VIII. AND IX.) SYRIAC	XXXII.	928
WEIGHTS AND MEASURES	A BEETLE-WEIGHT	XXXIII.	942
	WEIGHING RINGS OF GOLD AGAINST A LION-WEIGHT		
WRITING	PAPYRUS SHOWING HIEROGLYPHIC WRITING	XXXIV.	952
	PAPYRUS SHOWING DEMOTIC WRITING		
	PUGILLARIA, OR WAX TABLETS		
	TESSERA		
	ORIGIN OF ALPHABET	XXXV.	954
	EARLY ALPHABETS	XXXVI.	956

B. ILLUSTRATIONS IN THE TEXT

	PAGE
Absalom, So-called Tomb of	8
Acropolis at Athens	73
Adze, An Egyptian	77
Agricultural Implements	18
Ai, View from	24
Aijalon, Valley of	25
Alabaster Vases	25
Alexander the Great, Coin showing Head of	26
Altar of Burnt-offering	31
Altar of Incense	31
Altar Tripod from Khorsabad	32
Amon, The God	35
Amulets, Egyptian	38
Antioch: Gate of St. Paul	44
Antiochus III., Coin of	44
Antiochus IV., Coin of	45
Antiochus VI., Coin of	46
Apries, Cartouche of	678
Apron of Bead-work from Egyptian Mummy	629
Ararat, View of	53
Areopagus at Athens	516
Ark, An Egyptian	57
Assos	68
Athens: Acropolis	73
Athens: Mars' Hill	516
Augustus Caesar	76
Axe, An Egyptian	77
Babil from the W.	83
Balsam of Gilead, The	844
Banquet, An Assyrian	89
Baskets, Egyptian	95
Bat: The Tomb-bat	96
Beards of Various Eastern Nations	97
Bed, An Egyptian	98
Beer-sheba	99
Bellows, Egyptian	100
Bethlehem, from S.E.	105
Bottles, Skin	114
Bowl, An Inscribed Hittite	114
Bozrah	115
Bread: Carrying Cakes to Oven	116
Bread: Kneading with Feet	116
Brick-making by Slaves at Thebes	117
Camel, Bactrian or Two-humped	123
Camel: Syrian Baggage-camel	859
Camphire, The	124
Carmel, Place of Elijah's Sacrifice	243
Carrying Cakes to Oven	116
Cart, Assyrian	138
Castor and Pollux, Coin showing	139
Castor-oil Plant, The	319
Cenchraea, Port of, figured on a Coin	141
Censer, An Egyptian	142
Chaff driven by the Wind	143
Chaldeans	144
Chameleon, The	144
Chariot, An Assyrian	146
Chariots, Egyptian	146
Chest from Thebes	149
Chrisma	190
Cobra, The Egyptian	67
Colocynth, The	319
Comb, An Egyptian	630
Coney, The	175
Cooking, Egyptian	177
Corinth, Coin of	141
Cos, Coin of	182
Crocodile of the Nile, The	473
Crowns, Assyrian	190
Cups, Egyptian	191
Cups and Vases, Egyptian	330
Damascus, E. Gate of	195
Damascus, Monument from	196
Dances, Egyptian	197
Darius, Cartouche of	200
Dead Sea, The	774
Demetrius I., Coin of	207
Diadem, shown on Coin of Tigranes	213
Diana, shown on Ephesian Coin	213
Diana, Temple of, on Ephesian Coin	253
Dill, The Common	41
Dinner-party, Ancient Egyptian	524
Discus-thrower, A	215
Door, An Ancient Egyptian	296
Dress of Bedawi	222
Dress of Egyptian Man	220
Dress of Egyptian Woman	221
Dress of Palestine Fellahah	221
Drusus, Arch of	49
Egypt, Troops of	235
Egyptian Standards	251
Embalming: Bandaging a Mummy	248
En-dor, Cave at	250
Ephesus	253
Ephesus, Coins of	253
Etam, The Rock	260
Ezra, Tomb of	274
Fall depicted on Babylonian Cylinder-seal	276
Fowling Scene	359
Frontlet or Phylactery	289
Gad, River of	377
Galilee, Sea of, from Tell Ḥûm	135
Gerizim	304

Digitized by Google

	PAGE
Goat, Long-eared Syrian	312
Grain, Goats treading in	19
Grinding Corn	544
Handicrafts represented in Frescoes	328
Hănukka Lamp	206
Hebron from N.W.	339
Hermon	344
High-priest, Jewish	349
Hoes, Egyptian	523
Hoopoe, The	459
Hophra, Pharaoh, Cartouche of	678
Horse, Trappings of an Assyrian	356
Ibis, The Sacred	631
Jerusalem: Golden Gate	404
Jerusalem: "St. Stephen's Gate"	850
Jerusalem: Via Dolorosa	406
Jerusalem: W. Walls of	400
Jordan Valley, looking S.	428
Joseph's Tomb	430
Key, An Iron	446
Kirjath-jearim, View from	453
Kite, The	454
Kneading Dough with Feet	116
Knives, Egyptian	454
"Knop," illustrated from Monuments	454
Lammergeier, The	631
Laver, The	798
Lebanon, View of	470
Lentil, The	471
Lily, The	480
"Lily-work" at Persepolis	875
Lizard, The Fan-footed	482
Locust, The Bald (?)	483
Locust, The Migratory	482
Locust, The N. African	482
Mallet, A	326
Mallow, The	504
Mandrake, The	507
Manna (*Tamarix gallica*)	508
Mars' Hill at Athens	516
Mastick, The	520
Mattocks; Egyptian Hoes	523
Mena, Cartouche of	236
Menephtah, Cartouche of	677
Mirror, An Egyptian	552
Mummy, Bandaging a	248
Myrrh, The	569
Nain	573
Nazareth: "The Virgin's Fountain"	576
Necho II., Cartouche of	678
Necklace, Egyptian Porcelain	629
Nectanebus II., Cartouche of	237
Nero, Coin of, showing Head	120
Net: Egyptian Landing-nets	285, 583
Nicaea, Gate of	112
Nuts (*Pistachia vera*)	610
Oil-tree, The Fruit of the	615
Osprey, The	630
Ossifrage, The	631
Oven, An Eastern	116
Owl, The Little	632
Oxen treading out the Corn	19
Painting of Eyes	633
Papyrus, The	739
Partridge, The Greek	646
Paul, St., Gate of, at Antioch	44
Pelican, The	664
Pens, Reed	953
Peor, View from	88
Persepolis	672
Phylactery	289
Piece of Siver, The Lost	692
Pillow: Wooden Head-rest	98
Plough, etc., as still used in the East	18
Ploughman, An Eastern	18
Poplar (*Styrax officinale*)	704
Potter, The	330
Potter's Furnace, An Egyptian	289
Pulley, A	330
Quail, The	727
Rabbah from the E.	729
Rachel's Tomb	730
Ramses II., Cartouche of	677
Reaper, An Eastern	19
Reed (*Arundo donax*)	740
Runner, An Arab	192
Samala, Bas-relief from	682
Samala, Monument at	862
Samson, Traditional Tomb of	782
Sandal, An Assyrian	786
Sandal, An Egyptian	786
Scorpion, The	793
Scourge, A Roman	189
Shabataka, Cartouche of	678
Shadoof, The	945
Shechem from S.W.	817
Sheep, The Fat-tailed	818
Shishak, Cartouche of	827
Shrine, An Egyptian	57
Siloam Inscription, The	954
Siloam, Pool of	823
Slinger, An Egyptian	59
Snake-charmers, Indian	837
So (Sabaco), Cartouche of	838
Spikenard, The	845
Standards, Egyptian	251
Stephen, St., Gate of	850
Stool, Three-legged, from Thebes	798
Stork, The White	852
Tabernacle, S.E. View of	864
Tabor	344
Tamarix gallica	508
Temple at Jerusalem: Stone from, placed in St. Paul's Cathedral	876
Tent, An Arab	331
Tent-making	331
Threshing-floor, An Egyptian	19
Throne, An Assyrian	890
Thrush, The Blue	843
Thyine Wood	891
Tirhakah, Cartouche of	897
Tools	329
Treading out the Corn	19
Tree, Sacred Assyrian	321
Turtle-Dove, The	908
Udad, or N. African Wild Sheep	145
Ur (*Muqeir*), Ruins of Temple at	915
Viper: Heads of Horned Viper and Sand-viper	13
Vulture: the Egyptian Scavenger-vulture	308
Water-carriers	942
Water raised by the Shadoof	945
Wigs, Egyptian	324
Wine-press, An Egyptian	948
Winnowing with Wooden Shovels	20
Writing: Basalt Slab for grinding Paint	952
Writing: Oldest Hebrew Writing (Siloam Inscription)	954
Writing: Reed Pens	953
Writing: Scribe's Palette	953
Xerxes, Cartouche of	21

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C. FULL-PAGE MAPS AND PLANS

	FACING PAGE
Armenia, Assyria, etc.	58
Journeyings of the Children of Israel	270
Canaan in the Time of the Patriarchs	302
(I.) Jerusalem at the Time of Vespasian, 70 A.D. (II.) Jerusalem: Plan of Site and Walls of Modern City	400
Environs of Jerusalem	402
Palestine in the Time of Christ	404
(I.) The Dominions of David and Solomon. (II.) The Kingdoms of Judah and Israel	450
Contour Map of Palestine	634
Palestine as divided among the Twelve Tribes	638
Journeys of St. Paul	654
Mount Moriah, Plan of	876

D. MAPS AND PLANS IN THE TEXT

	PAGE
Asher, The Tribal Lot of	64
Athens, Plan of	72
Babylon: Attempted Restoration	81
Babylon: Present State of the Ruins	82
Babel, Plan of Temple of Tower of	85
Benjamin, The Tribal Lot of	102
Dan, The Tribal Lot of	197
Ecbatana, Plan of	225
Ephesus: Plan of Temple of Diana	253
Ephraim, The Tribal Lot of	254
Gad, The Tribal Lot of	291
Galilee, The Sea of	303
Issachar, The Tribal Lot of	375
Judah, The Tribal Lot of	435
Naphtali, The Tribal Lot of	574
Nineveh, Plan of	600
Nineveh: Plan of the Environs	602
House of Cedars of Lebanon: Alternative Diagram Sections	633
Lower Egypt, showing the Route of the Israelites	737
Dead Sea: Map and Longitudinal Section	773
Solomon's Palace: Plan of Fergusson's Restoration	839
Tabernacle: Plan of Outer Court	863
Tabernacle: Diagram of the Dimensions (in Section)	865
Solomon's Temple, Plan of	877
Herod's Temple, Plan of	878
A Hebrew Tomb, with Kokim	900
Zebulun, The Tribal Lot of	962

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MURRAY'S ILLUSTRATED BIBLE DICTIONARY

A

Aalar. [ADDAN.]

Aaron, son of Amram and Jochebed, and elder brother of Moses and Miriam (Num.26.59), a Levite, who could "speak well" (Ex.4.14), and was therefore qualified to be the "mouth" and "interpreter" of his brother Moses, who was slow of speech (4.16). He thus became not only the organ of communication with the Israelites and Pharaoh (4.30,7.2), but also the actual instrument of working most of the miracles of the Exodus (7.19), and his prominence in the work of his people's deliverance was recognized in later days (1Sam.12.6; Ps.77.20). He was indispensable to his brother, whose weary arms he helped to uphold during the struggle against Amalek (Ex.17.12), but was incapable of leadership by himself, yielding to pressure from the people in Moses' absence and making the golden calf (32.4). His weakness was rewarded by seeing "a feast to the Lord" degraded to the lowest form of heathen sensuality (Ex.32.5,25; 1Cor.10.7). He was brought to a sense of his sins by Moses' rebuke (Ex.32.22), and was forgiven by God in response to Moses' prayer (Ex.32.33; Deut.9.20). It was after this that Moses by God's command delegated to Aaron the office of HIGH-PRIEST (Ex.29; Lev.8). The solemnity of the office and the need for reverence in the discharge of its duties was vindicated by the death of Nadab and Abihu, Aaron's two eldest sons, for offering strange fire, perhaps through being intoxicated (Lev.10.1,2,9). Thenceforward Aaron is specifically "the priest" (Ex.31.10,35.19,38.21; Lev.13.2; Num.18.28), who stays a plague by an offering of incense (Num.16.46-48); to his charge the tabernacle is committed (4.5,19,27,33); and to him the Levites are given in exchange for the firstborn (3.41). Against his pre-eminence Korah and his companions rebelled, but it was vindicated by the blossoming of his rod (17.1-11). The only occasion on which his individual character is seen is when, prompted by Miriam, he complained against Moses (12.2), but he speedily repented; and leaning, as he always did otherwise, on Moses, it is not strange that he should have shared his sin at Meribah and its punishment (20.10-12). His death soon followed, hastened on perhaps by exposure to a sandstorm. It took place on mount Hor, after the transference of his robes and office to his son Eleazar, who alone with Moses was present at his death and performed his burial (20.28). So he was "gathered unto his people" (20.24)—the phrase which speaks

of the faith of those days in a conscious life beyond the grave. He had been married to Elisheba (Ex.6.23), and his two younger sons Eleazar and Ithamar survived him; for thirty days the congregation, even all the house of Israel, wept for Aaron "the saint of the Lord" (Num.20.29; Ps.106.16), who, though compassed with infirmity (Heb.5.2), had yet been called by God to receive that anointing for consecration to His service which made him a type of the sinless Messiah. [C.R.D.B.]

Aaron's rod. (1) Like that of Moses, with which a Jewish legend (*Yalkut* to Ps.110, §869) identifies it. Aaron's rod (Ex.7.9ff.,8.5,16) played an important part in the miraculous events which preceded the Exodus from Egypt. For Moses' rod, see Ex.4.2ff.,7.15,19 (may refer to 4.3 or 7.9), 9.23,10.13,14.16. (2) Aaron's rod that budded (Num.17.2-11). Twelve rods, the name of a tribe inscribed on each, with the exception of *Aaron* for Levi, were deposited in the tabernacle "before the TESTIMONY" for a night. In the morning it was found that Aaron's rod had put forth buds, blossoms, and ripe almonds. This sign was accepted as proof of the right of the family of Aaron to the priesthood. This rod was to be put back "before" the testimony; according to Heb.9.4 it was *in* the ark. [ARK OF THE COVENANT.] See further, *Jewish Encyc.* i. 5. [H.H.]

Ab (*father*), an element in the composition of many proper names, of which Abba is an Aram. form. Applied to God by Jesus Christ (Mk.14.36), and by St. Paul (Ro.8.15; Gal.4.6).

Ab. [MONTHS.]

Ab'acuc (2Esd.1.40) = HABAKKUK.

Abaddon (*'ăbhaddôn*; LXX. 'Απωλεία: lit. *ruin, destruction*) occurs in O.T. in the Wisdom literature only. It is always (unless Job 31.12 is an exception) a proper noun, denoting that part of the intermediate state (*she'ôl*) which is reserved for the punishment of the wicked. In Job 26.6, Pr.15.11,27.20, it is joined with *she'ôl*; in Ps.88.11 with the grave; in Job 28.22 with death. This last passage, in which Abaddon and Death are personified, forms a transition to N.T. usage. In Rev.9.11 Abaddon appears as Apollyon ('Απολλύων, "Destroyer"), the angel, not of Sheol or Hades, but of the Abyss (Gehenna), and king of the tormenting locusts. Perhaps we have here, not a person, but a vivid personification, so that in N.T. Apollyon or Abaddon is simply a name of hell (Gehenna). Rabbinical usage, which makes Abaddon the lowest compartment of Gehenna, confirms this. [ASMODEUS.] [C.H.]

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Abadi'as, son of Jezelus (1Esd.8.35) = OBADIAH, 7, son of Jehiel (Ezr.8.9).

Abag'tha, one of the seven eunuchs in the Persian court of Ahasuerus (Esth.1.10).

Abana' (*Amanah*, R.V. marg.), one of the "rivers of Damascus" (2K.5.12). The *Barada* and the *'Awaj* are now the chief streams of Damascus, and there is little doubt that the former is the Abana and the latter the Pharpar. The *Barada* rises in the Anti-libanus near *Zebdâneh*, and is joined by an affluent from *'Ain Fijeh* farther S.; the main source is some 23 miles from the city, after flowing through which it runs across the plain, till it loses itself in the lake *Bahret el-Qibliyeh*. [C.R.C.]

Abarim', the mountains E. of Jordan, in Moab (Num.27.12,33.47,48; Deut.32.49; also R.V. Je.22.20, A.V. *passages*). [NEBO.] For *Ije-abarim*, see IIM. [C.R.C.]

Abba. [AB.]

Abda'.—**1.** Father of Adoniram (1K.4.6). —**2.** Son of Shammua (Ne.11.17) = OBADIAH, son of Shemaiah (1Chr.9.16).

Abdeel', father of Shelemiah (Je.36.26).

Abdi'.—**1.** A Merarite, and ancestor of Ethan the singer (1Chr.6.44).—**2.** The father of Kish, a Merarite, in the reign of Hezekiah (2Chr.29.12).—**3.** A Jew in the time of Ezra, who had married a foreign wife (Ezr.10.26).

Abdias' (2Esd.1.39) = the prophet OBADIAH.

Abdiel', one of the Gadites settled in the land of Bashan (1Chr.5.15) in the days of Jotham king of Judah.

Abdon'.—**1.** (Judg.12.13.) Son of Hillel of Pirathon of Ephraim. The last of the minor judges; a polygamist and wealthy.—**2.** Son of Shashak (1Chr.8.23).—**3.** Eldest son of Jehiel son of Gibeon (8.30,9.35,36).—**4.** Son of Micah, a courtier of Josiah (2Chr.34.20) = Achbor (2 K.22.12). [H.M.S.]

Abdon' (*tillage*; Jos.21.30; 1Chr.6.74). *Cf.* Jos.19.28, where *Hebron* (R.V. *Ebron*) is perhaps a clerical error for *Abdon*. [HEBRON, 2.] A Levitical town of Asher. Now *'Abdeh*, a ruin 10 miles N.E. of Accho (Vandevelde). [C.R.C.]

Abed'-nego' (*servant of Nego—i.e.*, perhaps, *of Nebo*), the Babylonian name given to Azariah, one of the three friends of Daniel (Dan.1.6,7). [SHADRACH.]

A'bel (Heb. *hebhel*, i.e. *breath, vanity*, possibly so called from the shortness of his life, or else from the Bab. *ablu* = "son"), the second son of Adam, murdered through jealousy by his brother Cain (Gen.4.1-16; 1Jn. 3.12). Jehovah showed respect for Abel's offering, but not for that of Cain, because Abel "by faith offered a more excellent sacrifice than Cain" (Heb.11.4). In Mt.23.35 our Lord speaks of Abel as the first martyr, and in Heb.12.24 the death of Abel is contrasted with that of Christ as pleading not for pardon, but for vengeance. The place of his murder and his grave are shown near Abila [ABILENE]; a tradition as to his burial still lingers there (Stanley, *Sinai and Pal.* ed. 1883, p. 407).

Abel (Arab. *abil*, a "moist" meadow, or grass near a stream). In Gen.50.11 there is a play on the word as meaning also "weeping."—**1.** "*THE GREAT ABEL*" (1Sam.6.18), in the field near Beth-shemesh, should apparently read "the great *'ebhen*" (or stone), as in LXX. A site supposed to be Ebenezer (probably now the village *Deir Abân*, 2 miles E. of *'Ain Shems*, Clermont-Ganneau) was shown in 4th cent. A.D. "close to Beth-shemesh" (Euseb. *Onomasticon*), perhaps connected with this Abel. —**2.** *ABEL BETH-MA'ACHAH* was a city (2Sam.20.14,15) near the town of Dan (1K.15. 20), taken by Assyrians in 734 B.C. (2K.15.29), otherwise *ABEL-MA'IM* (*meadow of waters*, 2Chr.16.4), probably *Abl*, a village on a hill just E. of the main Jordan source, 6 miles W. of *Bâniâs*, in the N.E. corner of the land of Israel. [BETH-MA'ACHAH.] It was a "mother" city (2Sam.20.18) of Israel. The speech of the wise woman of Abel is obscure, and the LXX. differs from the Hebrew—perhaps it means: "they say, first of all, that they ask a question in Abel, and so have ended . . . why wilt thou swallow up the inheritance of the Lord?"—**3.** *ABEL-MEHO'LAH*, in the Jordan Valley (Judg.7.22), noticed with Beth-shean (1K.4.12). The home of Elisha (19.16) is placed by Eusebius 10 miles S. of Scythopolis (*Onomasticon*), or at the present *'Ain Helweh*.—**4.** *ABEL-MIZRA'IM* (Gen.50.11), between Egypt and Hebron. "Beyond Jordan" is a difficult phrase here, but perhaps *Yor-dan* (as in Assyrian) meant "the great river," or Nile.—**5.** *ABEL-SHITTIM'*, the valley opposite Jericho E. of Jordan (Num.33.49). [SHITTIM.] It should be noted that these sites (except 4, which is not fixed) are all well watered.—**6.** *ABEL-CERAMIM'*. [VINEYARDS, PLAIN OF.] [C.R.C.]

A'bez (*white*), a town of Issachar, perhaps between Kishion and Remeth (Jos.19.20). Possibly the ruin *el Beida* ("the white") in the plain 4 miles N.E. of Jokneam. [C.R.C.]

Abi', wife of Ahaz, mother of Hezekiah (2K.18.2). The name is Abijah in 2Chr.29.1. Her father's name was Zachariah; perhaps the Zechariah of Is.8.2.

Abia', Abiah', or **Abijah'.**—**1.** Son of Becher, the son of Benjamin (1Chr.7.8).—**2.** Wife of Hezron (1Chr.2.24).—**3.** Second son of Samuel, whom together with his eldest son Joel he made judge in Beer-sheba (1Sam.8.2; 1Chr.6.28). The corruptness of their administration was the reason alleged by the Israelites for their demanding a king.—**4.** (1Chr.3.10; Mt.1.7) = ABIJAH or ABIJAM, 2.—**5.** (2Chr. 29.1.) [ABI.]—**6.** (Lu.1.5.) [ABIJAH, 4.]

Abi-albon. [ABIEL.]

Abiasaph' (Ex.6.24), otherwise written **Ebiasaph'** (1Chr.6.23,37,9.19), the head of one of the families of the Korhites (a house of the Kohathites), but his precise genealogy is somewhat uncertain. In Ex.6.24 he appears at first sight to be represented as one of the sons of Korah, and as the brother of Assir and Elkanah. But in 1Chr.6.22,23 he appears as the son of Elkanah, the son of Assir, the son of Korah. Probably, therefore, in Ex.6.24 "the sons of Korah" merely mean the families into which the house of the Korhites was subdivided. Among the remarkable descendants of Abiasaph, according to the text of 1Chr.6.33-37, were Samuel the prophet and Elkanah his father (1Sam.1.1), and Heman the singer; but Ebiasaph seems to be improperly inserted in ver. 37.

Abiathar' (*father of plenty*, or, *the Great one is father*), high-priest and fourth in descent

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from Eli, of the line of Ithamar, the younger son of Aaron. Abiathar alone of all the sons of Ahimelech the high-priest escaped the slaughter inflicted upon his father's house by Saul (1Sam.22). [AHIMELECH; DAVID.] Abiathar, having become high-priest, fled with an ephod to David, and was thus able to inquire of the Lord for him (1Sam.23.9,30.7; 2Sam.2.1,5.19, etc.). The fact that David had been the unwilling cause of the death of all Abiathar's kindred, coupled with his gratitude to his father Ahimelech for his kindness to him, made him all his life a firm and steadfast friend to Abiathar, who on his part was firmly attached to David. Abiathar adhered to him in his wanderings while pursued by Saul; was with him while he reigned in Hebron (2Sam.2.1-3), the city of the house of Aaron (Jos.21.10-13); carried the ark before him when David brought it up to Jerusalem (1Chr.15.11); continued faithful during Absalom's rebellion (2Sam.15.24,29,35,36,17.15-17, 19.11); and "was afflicted in all wherein David was afflicted." He was also one of David's chief counsellors (1Chr.27.34). He supported, however, Adonijah's abortive insurrection, perhaps in rivalry to Zadok, who was on Solomon's side. For this Abiathar was banished to his native village, Anathoth, in the tribe of Benjamin (Jos.21.18), Solomon sparing his life only because of his long service to David, and conferring his high-priesthood on Zadok (1K.2.27,35). Two difficulties are connected with Abiathar. (1) It is difficult to determine his position relatively to Zadok, and to account for the double high-priesthood. Zadok was descended from Eleazar, the elder son of Aaron, and is said to have joined David while he reigned in Hebron (1Chr.12.28,38). From this time we read, both in the books of Sam. and Chr., of "Zadok and Abiathar the priests," Zadok being always named first. Yet we are told that Solomon on his accession put Zadok in the room of Abiathar. Perhaps the superior strength of the house of Eleazar, which enabled it to furnish 16 out of the 24 courses (1Chr.24), contributed to the precedence given him over Abiathar. It is remarkable how, first, Saul's cruel slaughter of the priests at Nob, and then the political error of the wise Abiathar, led to the fulfilment of God's denunciation against the house of Eli (1K.2.27). (2) In 2Sam.8.17, in the duplicate passage 1Chr.18.16, and in 1Chr.24.3,6,31, we have *Ahimelech* substituted for *Abiathar*, and *Ahimelech the son of Abiathar* instead of *Abiathar the son of Ahimelech*; whereas in 2Sam.20.25, and in every other passage in O.T., we are uniformly told that it was Abiathar who was priest with Zadok in David's reign, and that he was the son of Ahimelech, and that Ahimelech was the son of Ahitub. The difficulty is increased by finding Abiathar spoken of as the high-priest in whose time David ate the shew-bread, in Mk.2.26. However, the evidence in favour of David's friend being *Abiathar the son of Ahimelech* preponderates so strongly, that one can only suppose that the error was a clerical one originally, and propagated from one passage to another. The mention of *Abiathar* by our Lord, in Mk.2.26, might perhaps be accounted for, if Abiathar was the person who persuaded his father to allow David to have the bread, and if, as is probable, the loaves were Abiathar's (Lev.24.9), and given by him with his own hand to David. [A.W.S.]

Abib. [MONTHS.]

Abidah' or **Abida'**, a son of Midian (Gen.25.4; 1Chr.1.33).

Abidan', chief of Benjamin at the Exodus (Num.1.11,2.22,7.60,65,10.24).

Abiel'.—1. The father of Kish and Ner, and consequently grandfather of Saul and Abner (1Sam.9.1,14.51). According to 1Chr.8. 33,9.39, Ner was father of Kish, a mistake possibly due to an error of the scribe; but see NER. **—2.** One of David's mighty men (1Chr.11.32). In 2Sam.23.31 he is called Abi-albon, which Budde reads Abibaal (*Sacred Books of O.T.* p. 80). [H.C.B.]

Abi'ezer.—1. Eldest son of Gilead, and descendant of Manasseh, and apparently at one time the leading family of the tribe (Jos.17.2; 1Chr.7.18; Num.26.30, where the contracted form Jeezer, Heb. *i'ezer*, is given). In Chronicles Abiezer is, in the present state of the text, said to have sprung from the sister of Gilead (1Chr.7.18). He was the ancestor of Gideon. The name also occurs in Judg.6.34, 8.2; and in an adjectival form ("the **Abiezrite**") in Judg.6.11,24,8.32.—**2.** One of David's "mighty men" (2Sam.23.27; 1Chr.11.28,27.12).

Abiga'il.—1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail took the blame upon herself, supplied David and his followers with provisions, and appeased his anger (1Sam.25. 14-35). Ten days later Nabal died, and David made Abigail his wife (*vv.* 36-42). By her he had a son, called Chileab in 2Sam.3.3, but Daniel in 1Chr.3.1.—**2.** A sister of David, married to "Ithra an *Israelite*" (2Sam.17.25), more correctly JETHER the *Ishmeelite* (1Chr.2. 17), and mother, by him, of Amasa. [NAHASH.]

Abiha'il.—1. Father of Zuriel, chief of the Levitical family of Merari, a contemporary of Moses (Num.3.35).—**2.** Wife of Abishur (1Chr.2.29).—**3.** Son of Huri, of the tribe of Gad (1Chr.5.14).—**4.** Daughter of Eliab, the elder brother of David (2Chr.11.18). The A.V. makes Abihail the wife of Rehoboam, but according to R.V. she was the mother of Rehoboam's wife Mahalath.—**5.** Father of Esther and uncle of Mordecai (Esth.2.15,9.29).

Abihu', 2nd son of Aaron (Ex.6.23); accompanied Moses to the top of Sinai (Ex.24.1-9); ordained priest (Ex.28.1; Num.3.2,3); consumed by fire from heaven for offering "strange fire" (Lev.10.1,2; Num.3.4). [H.C.B.]

Abi'hud, son of Bela, 3 (1Chr.8.3).

Abijah', or **Abijam'.—1.** The son and successor of Rehoboam, king of Judah (1K.14.31; 2Chr.12.16). He is called *Abijah* in Chronicles, *Abijam* in Kings, the latter name being probably an error in the MSS. He began to reign in the 18th year of Jeroboam, and reigned 3 years (2Chr.13.1,2). From 1K.15.7 we learn that Abijah endeavoured to recover the kingdom of the 10 tribes, and made war on Jeroboam. We are also told (3) that he walked in all the sins of Rehoboam (idolatry and its attendant immoralities, 1K.14.23,24), and that his heart

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"was not perfect before God, as the heart of David his father." In 2Chr.13 his war against Jeroboam is more minutely described; he was successful in battle, and took the cities of Bethel, Jeshanah, and Ephrain, with their dependent villages. It is said that his army consisted of 400,000 men, and Jeroboam's of 800,000, of whom 500,000 fell in the action; but our MSS. are frequently incorrect as to numbers, and there are reasons for reducing these to 40,000, 80,000, and 50,000. Nothing is said in Chronicles of his sins, but we read that he "waxed mighty, and married fourteen wives," whence we may infer that, elated with prosperity, he, like his grandfather Solomon, fell, during the last two years of his life, into sin, as described in Kings. He was succeeded by Asa.—**2.** The second son of Samuel, called *Abiah* in A.V. [ABIA, ABIAH, 3.]—**3.** The son of Jeroboam I., king of Israel, in whom alone, of all the house of Jeroboam, was found "some good thing toward the Lord God of Israel," and who was therefore the only one of his family who was suffered to go down to the grave in peace. He died in his childhood, immediately on his mother's return from the prophet Abijah, to whom she had been sent by Jeroboam to seek help in the child's sickness (1K.14.1-18).—**4.** A descendant of Eleazar, who gave his name to the 8th of the 24 courses into which the priests were divided by David (1Chr.24.10; 2Chr.8.14; Ne.12.4,17). To this course belonged Zacharias, the father of John the Baptist (Lu.1.5).—**5.** One of the priests who entered into a covenant with Nehemiah to walk in God's law (Ne.10.7); unless the name is rather that of a family, and the same with the preceding.

Abile'ne (Lu.3.1). The passage refers to 15th year of Tiberius, and *should* therefore read, "Philip tetrarch of Ituraea, and of the region of Trachonitis, and of that of Lysanias the tetrarch of Abilene." It is thus distinguished from Abila (*Tell Abil*) in Bashan. [DECAPOLIS.] It is called by Josephus the "kingdom of Lysanias" (2 *Wars* xi. 5, xii. 8), or the "tetrarchy of Lysanias" (20 *Ant.* vii. 1), given to Philip and afterwards to Agrippa with its capital at Abila (19 *Ant.* v. 1). Lysanias was the son of Ptolemy son of Menneus, who ruled at Chalcis in Lebanon (14 *Ant.* vii. 4) about 50 B.C., and near Damascus (13 *Ant.* xvi. 3). By 30 B.C. the "house of Lysanias" had fallen into the hands of the robber Zenodorus, who died in 20 B.C. (15 *Ant.* x. 3; 1 *Wars* xx. 4), but the region was still called "Abila of Lysanias" in Agrippa's time, 41 A.D. (19 *Ant.* v. 1), though it is clear that Lysanias was not ruling in the 15th of Tiberius. It is clear also that Abilene lay in Lebanon. The site of its capital is now called *Sûq Wâdy Barada*, "the narrow place on the Abana River," being at a pass through which a Roman road was cut. The ruins near the village, and S. of the river, include foundations of a small Roman temple, and rock-cut tombs N. of the stream, with busts in low relief over the doors, and Gk. texts, some of them Christian (*Surv. W. Pal., Special Papers*, pp. 112-113). On the crag above, on S., the tomb of Abel is shown, with a legend from the Korân attaching (*Sura* v. 34). But the most important text is in Latin, on the rock wall of the Roman road-cutting (Waddington, No. 1874), relating that the emperors M. Aurelius and Verus (*c.* 163-165 A.D.) restored the road damaged by the river by cutting the mountain "*impendiis Abilenorum*," or at the expense of the people of Abilene. [C.R.C.]

Abimael', a descendant of Joktan (Gen.10.28; 1Chr.1.22), and probably the progenitor of an Arab tribe.

Abimelech (*Melekh is father*). There was a Canaanite deity, *Milk*. In the Amarna tablets (*c.* 1400 B.C.) *Abimilki* is the governor of Tyre, who was a vassal of Egypt; *melekh* in Heb. = king.—**1.** (Gen.20,21.) The king of Gerar, who took Sarah into his *harim*, but made amends to Abraham on learning her true relationship. Afterwards he allied himself with Abraham and settled their dispute as to the well at Beer-sheba.—**2.** (Gen.26.) Another king of Gerar has a similar experience with Isaac, and makes a similar treaty. Critics assign 1 to "E" and 2 to "J," and treat them as variants. [GENESIS.] The mention of Philistines (21.32,34,26.1) is perhaps proleptic. [PHILISTINES.]—**3.** Title of Ps.34. Achish is intended. Perhaps Abimelech (= father king) was, like Pharaoh, not a personal name.—**4.** Gideon's son (Judg.9) by a Shechemite whom Jotham calls a maid-servant; but she was related to the lords (Baalim) of Shechem and had probably contracted a Sadiqa marriage. [JUDGES, BOOK OF.] On Gideon's death, Abimelech gained the jealous Ephraimites by the appeal—would they obey Gideon's sons?—while his relations intrigued with the Canaanites, who were dominant in Shechem and boasted their descent from Hamor. With money from the temple of Baal-berith he hired bravoes and slew all his brethren except Jotham *on one stone*. The words imply a formal execution. Then the Shechemites elected him king by the terebinth [or "oak"; PILLAR, PLAIN OF] of the pillar (Judg.9.6; *cf.* Jos.24.26). He reigned 3 years. But Shechem, situated near the junction of two trade routes, was a nest of bandits. Abimelech suffered the fate of usurpers. He could not control the worthless people through whom he obtained power. He retired to Arumah (Judg.9.41), leaving Zebul governor of Shechem. A conspiracy was formed against him at the harvest feast of Baal-berith, but with early intelligence from the double-dealing Zebul, he defeated Gaal, and on the next day by an ambush seized Shechem and destroyed it. Subsequently he burnt out the refugees in the tower (Millo). He then attacked Thebez, but was struck down by a millstone thrown from the wall by a woman (Judg.9.53; *cf.* 2Sam.11.21). To avoid dying by a woman's hand, he requested his armour-bearer to slay him.—**5.** (1Chr.18.16.) [ABIATHAR.] [H.M.S.]

Abinadab'.—**1.** A Levite of Kirjath-jearim, in whose house the ark remained 20 years (1Sam.7.1,2; 1Chr.13.7).—**2.** Second son of Jesse, who followed Saul to war against the Philistines (1Sam.16.8,17.13).—**3.** A son of Saul, slain on mount Gilboa (31.2).—**4.** Father of one of the 12 officers of Solomon (1K.4.11). [DOR.]

Abinoam', father of Barak (Judg.4.6.12, 5.1,12).

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Abiram'.—**1.** A Reubenite, son of Eliab, who with Dathan and On conspired against Moses (Num.16; Deut.11.6). [DATHAN.]—**2.** Eldest son of Hiel, the Bethelite, who died when his father laid the foundations of Jericho (1K.16.34), thus fulfilling the first part of the curse of Joshua (Jos.6.26).

Abiron' (Ecclus.45.18) = ABIRAM, 1.

Abisei' (2Esd.1.2); called Abisum (1Esd. 8. 2), an ancestor of Ezra; = ABISHUA, 2.

Abishag', a beautiful Shunammite, taken by David to comfort him in his extreme old age (1K.1.1-4). Jewish tradition agrees with ver. 4, which asserts that she preserved her virginity. After David's death Adonijah induced Bath-sheba, the queen-mother, to ask Solomon to give him Abishag in marriage; but this imprudent petition cost Adonijah his life (1K.2.13, etc.) [ADONIJAH; CANTICLES; FAMILY.]

Abisha'i, the eldest of the three sons of David's sister Zeruiah, and brother to Joab and Asahel (1Chr.2.16). First of the three brothers, he appears as the devoted follower of David. He was his companion in the desperate night expedition to the camp of Saul, and desired to avenge and terminate his uncle's quarrel by stabbing the sleeping king with his own spear. But David indignantly restrained him, and the adventurous warriors left the camp as stealthily as they had come, carrying with them Saul's spear and the cruse of water which stood at his head (1Sam.26.6-9). During David's outlaw life among the Philistines, Abishai was probably by his side, though nothing more is heard of him till he appears with Joab and Asahel in hot pursuit of Abner, who was beaten in the bloody fight by the pool of Gibeon. Asahel fell by Abner's hand; at sunset the survivors returned, buried their brother by night in the sepulchre of their father at Bethlehem, and with revenge in their hearts marched on to Hebron by break of day (2Sam.2.18,24,32). In the prosecution of their vengeance, though Joab's hand struck the deadly blow, Abishai was associated with him in the treachery, and "Joab and Abishai killed Abner" (2Sam.3.30). [ABNER.] In the war against Hanun, undertaken by David as a punishment for the insult to his messengers, Abishai, as second in command, was opposed to the army of the Ammonites before the gates of Rabbah, and drove them headlong before him into the city, while Joab defeated the Syrians who attempted to raise the siege (2Sam.10.10,14; 1Chr.19.11,15). The defeat of the Edomites in the valley of salt (1Chr. 18.12), which brought them to a state of vassalage, was due to Abishai, acting perhaps under the immediate orders of the king (see 2Sam.8.13), or of Joab (Ps.60, title). On the outbreak of Absalom's rebellion and the consequent flight of David, Abishai remained true to the king; and the old warrior showed a gleam of his ancient spirit, as fierce and relentless as in the camp of Saul, when he offered to avenge the taunts of Shimei, and urged his subsequent execution (2Sam.16.9,19.21). In the battle in the wood of Ephraim, Abishai commanded a third part of the army (2Sam. 18.2,5,12), and in the absence of Amasa was summoned to assemble the troops in Jerusalem and pursue after the rebel Sheba, Joab being apparently in disgrace for the slaughter of Absalom (2Sam.20.6,10). The last act of service which is recorded of Abishai is his timely rescue of David from the hands of a gigantic Philistine, Ishbi-benob (2Sam.21.17). His personal prowess on this, as on another occasion, when he fought single-handed against 300, won for him a place as captain of the second three of David's mighty men (2Sam. 23.18; 1Chr.11.20). Probably this act of daring was achieved while he was the companion of David's wanderings as an outlaw among the Philistines. Of the end of his chequered life we have no record.

Abishalom' = ABSALOM (2Sam.3.3; *cf.* 1 K.15.2,10; 2Chr.11.20,21).

Abishu'a.—**1.** Son of Bela, of the tribe of Benjamin (1Chr.8.4).—**2.** Son of Phinehas, the son of Eleazar, and father of Bukki, in the genealogy of the high-priests (1Chr.6.4,5,50,51; Ezr.7.4,5). According to Josephus (*Ant.* i. 3), he became high-priest, but after him the office passed to the house of Ithamar; the descendants of Phinehas, till Zadok, falling into the rank of private persons.

Abishur', son of Shammai (1Chr.2.28).

Abisum' (1Esd.8.2) = ABISHUA, 2.

Abital', one of David's wives; mother of Shephatiah (2Sam.3.4; 1Chr.3.3).

Abitub', son of Shaharaim (1Chr.8.11).

Abi'ud (Mt.1.13) is equivalent to JUDA (Lu.3.26, R.V. *Joda*), and HODAIAH (1Chr. 3.24). The grandson of Zerubbabel through his daughter Shelomith (1Chr.3.19). [GENEALOGY OF JESUS CHRIST.] [C.R.D.B.]

Ablution. [PURIFICATION.]

Abner' (*my father is Ner*, or, *is a lamp*).—**1.** Son of NER, who was probably brother of Kish (1Sam.14.50 f.; *cf.* 1Chr.9.36, but Kish's father according to 1Chr.8.33). If so, Abner would be Saul's first cousin. He was made by him commander-in-chief of his army (1Sam. 14.50). It was he who conducted David into Saul's presence after the death of Goliath (17.57); and afterwards accompanied Saul when he sought David's life at Hachilah (26.3-16). From this time we hear no more of him till after the death of Saul, when he rises into importance as the mainstay of his family. Immediately after the disastrous battle of mount Gilboa, David was proclaimed king of Judah in Hebron, and Abner proclaimed the weak and unfortunate Ishbosheth, Saul's son, as king of Israel, at Mahanaim beyond Jordan (2Sam.2.8-11), Judah alone remaining faithful to David. War soon broke out between the rivals, and a "very sore battle" was fought at Gibeon between Israel under Abner and Judah under Joab, son of Zeruiah, David's sister (1Chr.2.16). When the army of Ishbosheth was defeated, Joab's youngest brother Asahel, who is said to have been "as light of foot as a wild roe," pursued Abner, and in spite of warning refused to leave him, so that Abner in self-defence was forced to kill him. After this, success inclined more and more to the side of David, till at last the imprudence of Ishbosheth deprived him of the counsels and generalship of the hero, who was in truth the only support of his tottering throne. Abner had married Rizpah,

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Saul's concubine, and this, according to the views of Oriental courts, might be interpreted to imply a design upon the throne. After indignantly repelling Ishbosheth's insinuation to this effect, Abner opened negotiations with David, by whom he was most favourably received at Hebron, David demanding, however, as a significant preliminary, that his wife, Michal, daughter of the late king, should be given up to him. Abner undertook to procure David's recognition throughout Israel; but leaving his court for the purpose was enticed back by Joab, and treacherously murdered by him and his brother Abishai, at the gate of the city, partly no doubt, as Joab showed afterwards in the case of AMASA, from fear lest so distinguished a convert to their cause should gain too high a place in David's favour, but ostensibly in retaliation for the death of Asahel. This murder caused the greatest sorrow and indignation to David; but, as the assassins were too powerful to be punished, he contented himself with showing every public token of respect to Abner's memory by following the bier and pouring forth a simple dirge over the slain (2Sam.3.33,34).—**2.** The father of Jaasiel, chief of the Benjamites in David's reign (1Chr.27.21); almost certainly the same as the preceding. [A.W.S.]

Abomination of desolation. Among the signs foretold by Christ to precede the destruction of Jerusalem was to be the appearance in the temple of "the abomination of desolation," which was, moreover, to be the signal for the flight of the Christians from Judaea (Mt.24.15; Mk.13.14). The original of the expression is found in Daniel (9.27,11.31, 12.11), the exact force being "the abomination that maketh desolate." The reference here is to the desecration of the temple by ANTIOCHUS IV. (Epiphanes), by whose orders a heathen idol-altar was built upon the altar of burnt-offering. The very phrase, *βδέλυγμα ἐρημώσεως*, is actually used (1Mac.1.54) to describe this idolatrous erection. But our Lord gives also a futurist interpretation to the words of Daniel, and regards his apocalyptic expressions as destined to find fulfilment in the troubles that would usher in the final destruction of the Jewish polity. From this point of view the abomination of desolation was interpreted as referring to some conspicuous desecration of the temple that would take place in those last days. The exact interpretation must fulfil two conditions: (1) the abomination of desolation is represented as a concrete object "standing" in the holy place; and (2) its appearance would be near the beginning of the final struggle; for it was to give the signal for the flight of the Christians from danger. But we have no means of determining in what precisely the sign consisted. [J.C.V.D.]

Abraham, or **Abram.** *Abî-râmu* is the name of the father of a witness to a document of the time of Hammurabi's grandfather; *Abu-râmu* an Assyrian official, 677 B.C. Abram (possibly the name of Terah's father-in-law, see Bk. Jub. xi. 14,15) = "The father [a divine title] is exalted," used till Gen.17.5, when altered to Abraham, which, according to the etymology of Gesenius, = Abhămōn, "the father of a multitude [of nations]" (*cf.* Ecclus.44.19).—I. *In Gen.* 11.26–25. (1) The eldest son of Terah (11.26), descendant of Shem. The fact that among his ancestors is Peleg, the brother of Joktan, father of many Arabian tribes (10.25ff.), suggests that Abraham's family came from Arabia; but see RACES. If so, it perhaps moved to Babylonia with the stock of Hammurabi's dynasty, if Hommel is right in considering that Arabian. Abraham lived in "Ur of the Chaldees"—*i.e.* probably Muqeir, on the right or western bank of Euphrates, a great commercial centre. [UR.] It is possible that that district was called the land of Eber—*i.e.* across the river from Babylon—and that the title "the Hebrew" in 14.13 refers to this. Although Terah was a polytheist (Jos.24.2), Abraham worshipped one God only. It appears that in the time of Hammurabi there was a great development of the worship of Merodach, who was now regarded as chief of the Babylonian pantheon. Abraham's religion may be connected with this fact, either by way of further development, for to Merodach were attributed the powers of all the gods, or (much more probably) by opposition to this fresh outburst of heathenism. In the latter case Abraham represents the revival and development of an older and purer religion handed down in his family, though forsaken by his immediate progenitors. (2) Terah's choice of Haran, some 550 miles from Ur, as the city to which he removed, may be connected with the fact that it, like Ur, was a centre of moon-worship, and that therefore there would be much commercial intercourse. It was also in itself of great commercial and strategic importance. On Terah's death (so the order of the narrative and Ac.7.4; but 60 years before, according to the numbers of Gen.11.32 in the Massoretic text) Abraham goes to Canaan, probably passing Damascus (where he may have obtained Eliezer, Gen.15.2; see details of the probable route in Driver on 12.5), even in Canaan, as it seems, being still under Babylonian dominion. (3) His progress through Canaan is marked by altars, the first being at Shechem, under "the terebinth of the director" (12.6, LXX., *at the high oak*; see MOREH)—*i.e.* a sacred tree perhaps already known for the delivery of oracles, just as much later he himself plants a sacred tree by a sacred well at Beer-sheba (21.30,33). The impression that his journey through Canaan gives us is that he was a man of wealth, culture, and ability in leadership. (4) Driven by a famine into Egypt (12.10 ff.), Abraham, fearing the licentiousness of the Pharaoh and an attack on himself, gives it out that Sarah is his sister. (5) Returning to Canaan through the *neghebh* (13.1), he treats Lot magnanimously, realizing the claims of brotherhood to mutual forbearance and to self-denial, and receiving a special promise of the country. He settles in or near Hebron, again by trees. (6) The narrative of ch. 14 has been ridiculed, and is called "a late midrash" by even recent scholars; but the setting of the incidents related is so confirmed by the cuneiform inscriptions (see CHEDORLAOMER, AMRAPHEL, and even MELCHIZEDEK) that soon its statements will doubtless be generally accepted as accurate. Abraham's character, however, is so far different

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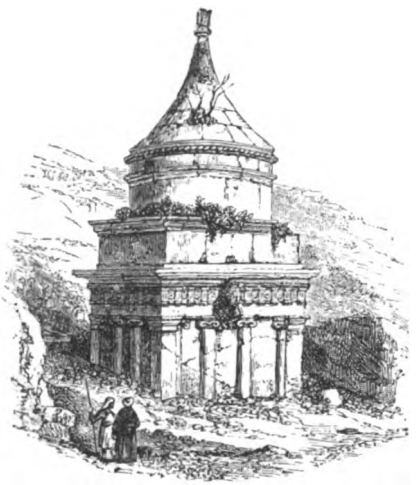
in it that he is depicted as a warrior. But it is difficult to suppose that so powerful a chieftain as he evidently was (**23**.6) should not have been able to fight on occasion. His love for Lot and his service of God, as related here, are in complete accord with what we know of him elsewhere, and his refusal to accept the rescued goods at the hands of the ungodly king of Sodom marks, at most, spiritual advance on his willingness to receive presents from Pharaoh. (7) In ch. **15**, when Abraham complained of having no child, and was assured that he should have a son and that his descendants should rival the stars in number, he "believed in the LORD, and He counted it to him for righteousness." He receives a further promise that he shall inherit the land, and for proof of this he is bid prepare a covenant sacrifice, the symbols of the LORD's presence passing between the pieces (*cf.* Je.**34**.18), and he is told of the affliction of his descendants, *i.e.* in Egypt (*cf.* 2Esd.**3**.14, R.V.). (8) Observe that the setting of the story of Hagar (Gen.**16**,**21**.8-21) is borne out by the Hammurabi Code, under which Abraham still lived, and according to which (§§ 144-146) Sarah had no power to sell her own maid Hagar after the latter had borne a son to Abraham. She had therefore to get Abraham to send her away. (9) Abraham adopts the non-Babylonian practice of CIRCUMCISION (*q.v.*). (10) For his reception of the "three men" (**18**.2) and the relation of one of them to the Lord, see ANGEL; THEOPHANIES. (11) The stories of Abraham's relations with Abimelech, king of Gerar, both as regards Sarah (ch. **20**) and the dispute about the well (**21**.22-34), are, in the opinion of the present writer, best explained as duplicates of the similar narratives of ISAAC (**26**.1-12,13-33); but see GENESIS, and note that the details are different, see BEER-SHEBA. (12) The sacrifice of Isaac (ch. **22**) is the supreme test of Abraham's faith (*cf.* Wis.**10**.5; Ecclus.**44**.20; 1Mac.**2**.52; 4Mac.**16**.20), possible only in a time and place where such sacrifices were regarded as the test of a father's obedience to oracles of God. Abraham obeys, and by the result God's character is more fully revealed and the sacredness of human life is reaffirmed. Henceforth human sacrifice is regarded with horror by the religious teachers of Israel, even though apparently often practised from the time of the second generation after the Exodus (Ezk.**20**.26) until the time of Ezekiel himself just before the destruction of Jerusalem (**16**.20, 21,**20**.31). It is perhaps intentional that it is the angel of Jehovah (not Elohim) who bids Abraham spare Isaac's life (Gen.**22**.11). (13) On ch. **23**, see SARAH, EPHRON, HITTITES, MACHPELAH. (14) The mission of Eliezer (ch. **24**) again shows Abraham's faith and common sense. Sure that God had led him to Canaan, he will run no risk in letting his son return East even temporarily, while keeping Isaac's religion pure from contact with the heathenism of the Canaanites. (15) On **25**.1-6, see KETURAH and *infra*. (16) On his death he is buried by the side of Sarah in Machpelah, his relationship to Ishmael as well as to Isaac being publicly acknowledged (**25**.7-10). (17) Observe Abraham's importance in the history of revelation. Apart from the names in Gen.1-**11**, Abraham is the first example in history of insistence on the personal relation to God, not for a specific purpose but for a lifetime. In non-Semitic religions the fundamental thought is the relation of nature to divinity; and also in non-Abrahamic Semitic religions it is hardly otherwise, judging from the polytheism of the Babylonians, the South Arabians, and the Egyptians (if the latter may be called Semitic). But in all the forms of religion connected with Abraham there is the worship of one God, resulting at last, whatever the earlier stages may have been, in strict monotheism. There is no trace in Abraham of a belief in a merely local god, and no hint that he worshipped another god than the LORD, of Whose goodness and power (almightiness; *cf.* El Shaddai) he was convinced, and with Whom he expressly identified the "God Most High" (El 'Elyon) of Melchizedek (**14**.19,20,22). His household was evidently managed with the LORD in view, in accordance with **18**.19. (18) Yet his personality has been doubted. He has been thought to be a myth, or a personification of one or more nations (*e.g.* H. P. Smith, *O.T. Hist.* pp. 50 ff.). But (with the possible exception of **25**.1-6, Abraham's relation to Keturah) these views are contradicted by the whole background of his history. For though a record of Abraham himself neither has been, nor is likely to be, discovered in the monuments, yet his history touches contemporary history at many points, and wherever we are able to test these the statements of Genesis are confirmed. Also notice the unity of his character under varying circumstances.—II. *In the O.T. outside Gen.***11**.26–**25**. Abraham is recognized as the founder of the nation and of its religion, not only in the Pentateuch (*e.g.* Ex.**3**.6) and in Jos.**24**.2,3, but also by Elijah (1K.**18**.36), Isaiah (**29**.22), Micah (**7**.20), Jeremiah (**33**.26), during the Exile (Ezk.**33**.24; Is.**51**.2), by Nehemiah (**9**.7), and in Chronicles (*e.g.* 1Chr.**1**.28), besides the references in two Psalms whose date is uncertain, **47**.9,**105**.6,9,42.—III. *In the Pseudepigrapha.* These are interesting as showing the increasing importance of Abraham in the estimation of Israel. (1) *Ethiopian Enoch.* § 89. 10, Abraham is the white bull who brought forth a wild ass (Ishmael) and a white bull (Isaac). § 93. 5, Abraham is the plant of righteous judgment followed by the plant of righteousness (Israel). (2) *Testaments of XII. Patriarchs. Levi*, § 9. 12, Abraham teaches Isaac to offer leaves from twelve trees. § 15. 4, Israelites receive mercy through Abraham, Isaac, and Jacob. *Judah*, § 25. 1, Abraham will arise to a resurrection on earth with Isaac and Jacob. (3) *Jubilees*, § 12. 12-14, Abraham burns the idol-house with its contents (perhaps an explanation of "Ur"); 16, Abraham turns from observing stars to considering God; § 17. 17; 19. 8, Abraham's ten trials; § 22. 25–§ 23. 1, Abraham dies with *Jacob* present. (4) 4 *Mac.* xiii. 17, Abraham with Isaac and Jacob will receive us after we have suffered; xvi. 25, Abraham, with them, the type of those who die because of God, but live to Him; vi. 17, 22, Abraham the type of courage. (5) *Apoc. Bar.* iv. 4, the heavenly Jerusalem is shown to Abraham "by night among the portions of

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the victims" (*cf.* Gen.15.10); lvii. 2, the unwritten law existed in Abraham's time.—IV. *In N.T.* (1) Abraham is recognized as the founder of the nation, *e.g.* in our Lord's genealogy (Mt.1). (2) The trust of the Jews to physical descent from Abraham is repeatedly opposed, *e.g.* Mt.3.9 (= Lu.3.8), Jn.8.33, Ro. 9.7; *cf.* Gal.4.22. (3) Abraham with Isaac and Jacob will be present at the great feast in the kingdom of heaven (Mt.8.11; *cf.* Lu.13.28). (4) ABRAHAM'S BOSOM (apparently = closest intercourse with Abraham) receives Lazarus (Lu.16.22). (5) Abraham had such living faith in Jesus that he saw His day (Jn.8.56). (6) Abraham is taken by both St. Paul and St. James as the type of true religion, St. Paul showing that this consisted in his faith apart from works (Ro.4.1ff.; Gal.3.6ff.), St. James in his faith as perfected by his work; the latter adding that he was called the Friend of God (Jas.2.21-23; *cf.* Is.41.8, 2Chr.20.7, also *Clem. Rom.* § 10 with Lightfoot's note. The Arabs call Abraham Khalîl Allah (the friend of God), or El Khalîl, to the exclusion of his proper name. (7) So the ep. to the Hebrews insists on Abraham's faith (11.8,17), and draws lessons from his intercourse with Melchizedek (7.1-9). (8) St. Peter alludes to Sarah's obedience to Abraham (1Pe.3.6). [A.L.W.]

Abraham's bosom. In Jewish writings one of the names of the abode of the blessed dead. That Abraham was in a state of perfect bliss was never questioned, and the righteous were to share this by being admitted into fellowship with him in the unseen world (*cf.* 4 *Mac.* xiii. 16; Mt.8.11). The term probably contains an allusion to the ancient custom of reclining at meals, the head of the one guest being near or resting on the bosom of the one next to him (*cf.* Jn.13.23,21.20). In *Tal. Bab.* (*Kid.* 72*b*) it is said of Adda bar Ahabah, a Babylonian rabbi of the 3rd. cent., that "this day he sits in Abraham's bosom," meaning that he had died and entered Paradise. The phrase occurs in the parable of the rich man and Lazarus (Lu.16.22,23). [PARADISE.] [H.H.]

Absalom (*my father of peace*). — **1.** Third son of David, by Maachah, daughter of Talmai, king of GESHUR. His history, rebellion, and tragic death (2Sam.13–18) not only have direct importance as incidental to Solomon's accession, but as the means by which David's violation of covenant law in the murder of Uriah and the taking of Bathsheba are punished. The sequence of events is dramatic. Absalom is of the greatest personal beauty, and has grown up at Hebron the darling of his father and the people's idol. Amnon, Absalom's half-brother and David's eldest son, has wronged Tamar, Absalom's full sister. By every custom Absalom is bound to avenge the injury. David does not. When, therefore, Amnon appears to have escaped with impunity, Absalom invites him to his "sheep shearing" at Beth-hazor, and there causes him to be killed during the drinking feast. Absalom flies to his mother's father; but so great is David's love for him, that he is persuaded by Joab's instrument, the wise woman of Tekoa, to recall him. This act of pardon falls in with the rough-and-ready manners of the time, and shows the great love which David has for Absalom. On his return Absalom remains secluded and in disgrace for 2 years, but forces Joab to plead for him, and sees "the king's face." Restored to his position, Absalom uses the popularity he had never lost to foster sedition. He lets his wonderful hair grow long, perhaps (as Robertson Smith surmises) to mark the sacredness of his person, introduces horses in his chariots, and so rivets the attention of the people upon himself. He appeals to popular sentiment by the personal sympathy and unconventionality which ensure good will in the East. Judah was discontented, and when all is ready Absalom rebels. David, whose influence had waned, is forced to fly over the Jordan to Mahanaim. Ahithophel and all (except a few) of David's great men join Absalom. Absalom enters the capital, and commits himself and his followers to a death-struggle with his father. He openly takes possession of the concubines whom David had left behind, and thus effects dramatically the retribution of the divine justice. Ahithophel recommends immediate pursuit of David; but Hushai (who is faithful to the king) persuades Absalom to dally in Jerusalem until Joab and the king have gathered an army of sufficient strength. Absalom, having been crowned, at last crosses the Jordan, and is decisively beaten in the wood of Ephraim. As he turns to flee, he is caught by his hair in a "great oak," and his mule leaves him. Joab, learning that he is hanging there, kills him with his own hand, in spite of David's prohibition. When the Cushite runner comes to him at Mahanaim, David forgets all, and (remembering his own sin) utters the familiar and pathetic lamentation "O my son Absalom, my son, my son Absalom! would God I had died for thee!" Absalom's body was cast into a pit, and (perhaps a mark of bitter contempt, *cf.* Jos.7.26) covered with great stones by the soldiery. In contrast, the historian parenthetically recalls "the pillar in the king's dale" which Absalom had erected in his lifetime. His name occurs in the monuments: see *Records of the Past*, new



THE (SO-CALLED) TOMB OF ABSALOM.

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series, vol. vi. The so-called Absalom's tomb in the king's vale is proved by its Ionic columns to be of late date.—**2.** Father of Mattathias (1Mac.**11.**70) and Jonathan (**13.**11). [J.A.D.]

Ab'salon (2Mac.**11.**17), an ambassador from the Jews to Lysias, "chief governor of Celosyria and Phoenice."

Abu'bus (1Mac.**16.**11,15), father of PTOLEMEUS, 3.

Acatan' (1Esd.**8.**38) = HAKKATAN.

Accad' (*Akkad*), one of the cities of the land of Shinar (Babylonia), which, with Babel, Erech, and Calneh, were the beginning of Nimrod's kingdom (Gen.**10.**10). This city, which lay near, or formed part of Sippar (Sippara), now Abu-habbah, is the *Agadé* (also *Agaté*), semiticized *Ak(k)ad*, of the earlier inscriptions. It lay about 16 miles S.W. of Baghdad, and was the capital of one of the earliest of Babylonian rulers, *Šargani šar âli* (the Babylonian Sargon), who, according to the indications of Nabonidus, lived *c.* 3800 B.C. From the earliest times it was the seat of the worship of the Sun-god and the goddess Ištar. Being the capital of the northern district, that tract became known as "the land of Akkad." "King of Sumer and Akkad" was one of the official titles of the kings of Babylonia from exceedingly early times, and the Assyrian kings who occupied the Babylonian throne in later days also adopted it. The non-Semitic population called the province of Akkad *Ura* or *Uri*. See BABEL, CHALDEA, SHINAR, in this work and in Hastings, *D.B.* (5 vols. 1904). [T.G.P.]

Accaron. [EKRON.]

Accho' (R.V. *Acco*), a Phoenician city close to the river Belus, at N. end of the bay of Carmel. The Gk. PTOLEMAIS became the later St. Jean d'Acre, and modern *'Akka*. It was not taken by the tribe of Asher (Judg.**1.** 31), and appears never to have belonged to Israel till given (for a time) to Jonathan the Hasmonaean, by Alexander son of Antiochus Epiphanes, in 152 B.C. (1Mac.**5.**15,22,55, **10.**1,39,56-58,60,**11.**22,24,**12.**45,48,**13.**12). The town has a small port, but is almost entirely modern with 18th-cent. walls. It is mentioned as subject to Egypt in the Amarna tablets (Berlin, 8, 93, 94, 95; Brit. Mus. 17, 32), and though it revolted in the 15th cent. B.C., it was still so subject in 14th. It was taken by Sennacherib in 702 B.C. In 2nd cent. A.D. it was a pagan town with a "bath of Aphrodite" (Mishna, *Aboda Zara* iii. 4). [C.R.C.]

Ac'cos, grandfather of Eupolemus the Jewish ambassador to Rome (1Mac.**8.**17).

Ac'coz (1Esd.**5.**38) = HAKKOZ.

Acel'dama' ('Ακελδαμά), "the field [*or*, place] of blood." Apparently the Aramaic is חקל דמא (*Hakhel-dama*), "enclosed place of blood." Judas is briefly said (Ac.**1.**18,19) to have "purchased a place (χωρίον) with the reward of iniquity"; for he left to the priests the money with which—as detailed in Matthew (**27.**7,8)—they bought the "field" (ἀγρός) of the "potter" for 30 pieces of silver. The latter passage quotes a prophecy (which a scribe wrongly ascribed to Jeremiah later) now found in Zech.**11.**13: and it follows the Heb. text (see R.V. marg.; LXX. and Syr.). The site of Aceldama is not, however, indicated. The traditional site is now called *Haqq-ed-dumm*—a corruption of the Aramaic words—and is a rock-cut vault, 30 ft. by 20 ft., with a 12th-cent. vaulting over it, supported on two masonry piers. The place was used for the burial of pilgrims in the Middle Ages, but the site was shown yet earlier. It lies on S. brink of *Wâdy Rabâbeh* (Hinnom), S. of Jerusalem. There are several Christian tombs cut in the rock near it, which belonged to early monks of the church of St. Sion (*Surv. W. Pal., Jerusalem* vol., pp. 380, 417-420). [C.R.C.]

Acha'ia signifies, in N.T., a Roman province which included the whole of the Peloponnesus and the greater part of Hellas proper with the adjacent islands. This province, with that of Macedonia, comprehended the whole of Greece: hence Achaia and Macedonia are frequently mentioned together in N.T. to indicate all Greece (Ac.**18.**12,27,**19.**21; Ro.**15.**26,**16.** 5; 1Cor.**16.**15; 2Cor.**1.**1,**9.**2,**11.**10; 1Th.**1.**7,8). A narrow slip of country upon the N. coast of Peloponnesus was originally called Achaia, the cities of which were confederated in an ancient League, renewed in 280 B.C. for the purpose of resisting the Macedonians. This League subsequently included several of the other Grecian states, and became the most powerful political body in Greece; hence it was natural for the Romans to apply the name of Achaia to the Peloponnesus and to the S. of Greece, when they took Corinth and destroyed the League in 146 B.C. In the division of the provinces by Augustus between the emperor and the senate in 27 B.C., Achaia was one of the provinces assigned to the senate, and was governed by a proconsul. Tiberius in the 2nd year of his reign (16 A.D.) took it away from the senate, and made it an imperial province governed by a procurator; but Claudius restored it to the senate. This was its condition when Paul was brought before Gallio, who is therefore (Ac.**18.**12) correctly called the "proconsul" (A.V. *deputy*) of Achaia.

Acha'icus, a Corinthian Christian who, at Ephesus, ministered to St. Paul (1Cor.**16.**17).

Achan' (*troubler*), a man of the tribe of Judah, who after the fall of Jericho secreted a portion of the spoil in his tent. Jericho was regarded as the first-fruits of conquest, and as such was to be "accursed"—*i.e.* devoted "to the LORD," as a whole burnt-offering (Jos.**6.**17-19). Achan's act of sacrilege marred the sacrifice, and consequently involved the whole nation in sin (Jos.**7.**1). For this Jehovah punished Israel by their defeat in their attack upon Ai. When Achan confessed his guilt, and the booty was discovered, he was stoned with his whole family in a valley situated between Ai and Jericho, and their remains, together with his property, were burnt. The valley was called thence ACHOR (*i.e.* "trouble"). [H.C.B.]

Achar' (1Chr.**2.**7) = ACHAN.

Achaz' (Mt.**1.**9) = AHAZ, king of Judah.

Achbor'.—1. Father of Baal-hanan, king of Edom (Gen.**36.**38,39; 1Chr.**1.**49).—**2.** Son of Michaiah, a contemporary of Josiah (2K.**22.**12, 14; Je.**26.**22,**36.**12), called ABDON in 2Chr.**34.**20.

Achia'charus, chief minister at the court of Sarchedonus, or Esar-haddon, king of Nineveh (Tob.**1.**21,22,**2.**10,**14.**10).

Achi'as, son of Phinees; high-priest and

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progenitor of Esdras (2Esd.1.2), but omitted in the genealogies of Ezr.7.1-3 and 1Esd.8.1-2.

A'chim, the fifth in succession before Joseph, the husband of Mary (Mt.1.14). The Heb. form of the name would be *yākhîn*, short for Jehoiachin.

Achior', captain of the Ammonites in the army of Holofernes, to whom he recounted God's past favours to the Israelites, advising leaving them alone. This was resented by the army and by Holofernes, who sent him bound to the Israelites who received him with gratitude. Afterwards he was circumcised and became a proselyte to Judaism (Jth.5,6,14).

Achish', a Philistine king of Gath, son of Maoch, who in the title to Ps.34 is called Abimelech. David twice found a refuge with him when he fled from Saul. On the first occasion, being recognized by the servants of Achish as one celebrated for his victories over the Philistines, he was alarmed for his safety, and feigned madness (1Sam.21.10 ff.). [DAVID.] From Achish he fled to the cave of Adullam. On a second occasion David fled to Achish with 600 men (1Sam.27.2), and remained at Gath a year and four months. Whether the Achish to whom Shimei went in disobedience to the commands of Solomon (1K.2.40) is the same person is uncertain; the word may be a title rather than a name.

Achitob' (1Esd.8.2; 2Esd.1.1) = AHITUB, 2.

Achmetha. [ECBATANA.]

Achor', Valley of: "valley of trouble," according to the etymology of the text; where Achan, the "troubler of Israel," was stoned (Jos.7.24,26). On the N. boundary of Judah (15.7; also Is.65.10; Ho.2.15). This valley is now called *Wâdy Qelt*, running into the Jordan from W. [C.R.C.]

Achsa' (1Chr.2.49), **Achsah',** elsewhere, and throughout R.V.; = *anklet.* Caleb's daughter. She was given in marriage to her uncle or cousin Othniel as a reward for capturing Kirjath-sephir (Debir). She *moved* her husband to demand a further dowry, but finally herself made the request, which Caleb granted. *neghebh* (A.V. *south*) is the name of a district: so apparently are Gullath-main (*springs of water*) and Gullath-'illith and Gullath-tehtith (*the upper and nether springs*). They have been identified with the well-watered region *Ṣeil ed-Dilbeh* between Hebron and DEBIR. The twice-told tale (Jos.15.15-19; Judg.1.12-15) indicates the necessity felt in later times for explaining why the territory geographically connected with Hebron should belong to Debir. [OTHNIEL; CALEB.] [H.M.S.]

Achshaph', a royal Canaanite city (Jos.11.1) in Galilee (12.20), on the border of Asher (19.25). Probably, from position, the village *Kefr Yâsîf*, 6 miles N.E. of Accho. [C.R.C.]

Achzib'.—1. A city of Judah (Jos.15.44) in the Shephelah, noticed with KEILAH and MARESHAH (Mi.1.14); otherwise *Chezib* (Gen.38.5), near ADULLAM (ver. 1). The name survives at *'Ain Kezbeh*, close to Beit Nettîf on S., in the valley of Elah, 3 miles N. of Adullam.—**2.** An important shore town of Asher (Jos.19.29) not taken from the Canaanites (Judg.1.31); now *ez Zîb*, a village on the shore 9 miles N. of Accho. It was the border town of Galilee (Tal. Bab. *Gittin* 7 *b*), called Ecdippa or Actipous by Josephus (1 *Wars* xiii. 4; 5 *Ant.* i. 22). It is noticed by Thothmes III. in 16th cent. B.C. (No. 40), and probably by the Egyptian Mohar who travelled along the coast in the 14th cent. B.C. It is mentioned immediately before Accho, as taken by Sennacherib in 702 B.C. [C.R.C.]

Acipha' (1Esd.5.31) = HAKUPHA.

Acitho', an ancestor of Judith (Jth.8.1); possibly *Achitob* is the correct reading.

Acrabattine. [AKRABBIM.]

Acre. [WEIGHTS AND MEASURES.]

Acts of the Apostles. *The authorship* is, by English scholars almost without exception, ascribed to St. Luke, the writer of the third gospel, the "former treatise" of Ac.1.1. Both writings are addressed to Theophilus, both exhibit remarkable resemblances of style and vocabulary, and in particular both show that special medical knowledge and vocabulary which we should expect in Luke the beloved physician. No other suggested name—Timothy, Silas, Titus—suits the facts as well. Further, external evidence from the Muratorian Fragment and Irenaeus onwards supports the traditional view, and there is evidence of the use of the Acts as early as Ignatius and Polycarp, if not earlier.—*The integrity* of the book is also beyond doubt. The so-called "*we* sections," beginning with 16.10, are not a "travel-diary" found and used by a 2nd-cent. writer without changing the first person, but are by the same hand as the rest of the book, which therefore comes to us as a whole from a companion of St. Paul who was an eyewitness of much that he records, and had excellent opportunities of learning at first hand and on the spot about that part of the history which precedes 16.10.—The question of integrity is therefore important for its bearing on the *sources used by the writer.* For the earlier part of the Acts he had to collect his information from oral and written sources, and in doing so he no doubt used the same extreme care as in the gospel (Lu.1.3). These may have been in minor details inaccurate—the most serious difficulty is in regard to the "speaking with tongues" on the day of Pentecost—and the ground they covered must have determined St. Luke's choice of incidents. At the same time it is clear that St. Luke is not hampered by want of information, for he selects and discards what was not to his purpose. It is impossible to identify or estimate the extent of the separate sources. But the long stay at Caesarea (Ac.24.27) and the connexion with Philip (21.8) and Manaen (a disciple from the beginning, *i.e.* the Day of Pentecost), St. Luke's own possible connexion with Antioch (11.27, D), his certain connexion with St. Paul and with St. Mark (Col.4.10,14) and through St. Mark with St. Peter and St. Barnabas, suggest to us abundant opportunities of obtaining accurate information. This oral information may have been supplemented by written accounts, *e.g.* of the proceedings in the Sanhedrin, the trial of St. Stephen, and the conference at Jerusalem. For the latter part of the book, from 16.10 onwards, we have the evidence of an eyewitness, educated, interested, accurate, and observant. There is no ground for regarding *Josephus* as one

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of the sources used by St. Luke. Where they meet—*cf.*, *e.g.*, 5.36 (Theudas) and 12.3 (death of Agrippa) with Josephus, *Ant.* xx. v. 1 and *Ant.* viii. 2—they are obviously independent, and many of the supposed resemblances in diction are useless for proving St. Luke's acquaintance with Josephus. Nor can we suppose that *the epistles of St. Paul* were among the sources used by St. Luke. There are a large number of "undesigned coincidences" showing the accuracy of both accounts, but there are also many instances (*e.g.* Gal.1,2) of independence amounting almost to discrepancy, and of omissions, *e.g.* of St. Paul's trials and persecutions (*cf.* 2Cor.11), to which St. Luke must have referred with the epistles before him.—The relation of the Acts to Josephus and to St. Paul's epistles is important because of its bearing on the *date of the book*. If a use of these writings were established, a comparatively late date must be assigned to it. Harnack sees little objection to the possibility of its being written soon after 60, *i.e.* immediately after the close of the "two years" of Ac.28.30. This early date is adopted by some as explaining the supposed abruptness of the conclusion, the absence of any references to St. Paul's subsequent fortunes and death (to which some have supposed St. Luke intended to devote a τρίτος λόγος), and the favourable attitude taken by the writer towards the Roman government—an attitude which, it is said, would have been impossible after the Neronian persecution of 64–67. The greatest, and probably an insuperable, objection to such an early date for the Acts is that it requires an almost impossibly early date for the gospel which preceded it (1.1). The determining *terminus a quo* must therefore be the date of the gospel of St. Luke (LUKE, GOSPEL OF], and for a *terminus ad quem* we must not go beyond the lifetime of a contemporary of St. Paul. Sanday, Plummer, and Zahn would fix it before 80 A.D. and after 70 A.D. It has been suggested that two editions of the Acts and the gospel were published by St. Luke, and the *phenomena* presented by the so-called "Western text" have been used in support of this view. Certainly the readings found in authorities belonging to this family of MSS. are often most noteworthy in the Acts, *e.g.* at 11.28,12.10, etc., and deserve the attention of the student. The additions are often valuable, and seem to go back to a trustworthy source, but they do not seem sufficient to justify the theory which has been based on them.—*The purpose* of St. Luke was not to give a complete record of either words or deeds, for he alludes to things passed over (2.40,43, etc., etc.), but a selection determined partly by his information and still more by his object in writing. The student has to find out St. Luke's object and scheme of arrangement, for he does not state them. He has to ask why St. Luke dwells so long on the healing of the lame man and its consequences (3.1–4.31), or the incident of Ananias and its consequences (5), or St. Peter's escape from prison (12). Probably we may define his object best by saying that he wished to mark the salient points in the spread of Christianity (1.8) from Jerusalem, and found his climax in the arrival of St. Paul at Rome, and his preaching there ἀκωλύτως (28.31). In doing this he emphasizes the beginning of Christianity in various important centres and districts, and the beginnings of new lines of movement and policy in the Church itself, and in its relation to outside bodies (*e.g.* the Jews, the Gentiles, the Roman government). Another marked feature of his narrative is the stress laid on the fact that the course of the history is continually under divine guidance, a guidance given to the work of the Church as a whole (13.2,15.28, etc.), and to that of individuals (10.19,16.7, etc.). It was not St. Luke's purpose to write a book which should be an apology for Christianity against Judaism or paganism, or for St. Paul's line of action, or one which should be an *eirenicon* between a Petrine and a Pauline Christianity, or one which should give a favourable presentation of the attitude of the Roman government towards Christianity, though it may do these things, so far as a truthful statement of the facts allows.—*The historical value of the Acts* is the most important point to be considered by the reader, and although it has been depreciated for the groundless reasons just mentioned, its value may be established by considering the exactness with which St. Luke refers to political and geographical details (*cf.* 13.7,16.20, etc.), and the fidelity with which he records the language, ideas, and organization of primitive Christianity instead of adopting those of a later period. St. Luke does not hesitate to mention differences of opinion, nor does he try to conceal things discreditable or to gloss over discrepancies (*e.g.* between the accounts of St. Paul's conversion in 9,22, and 26). "It would be difficult in the whole range of literature to find a work where there is less attempt at pointing a moral or drawing a lesson from the facts" (Ramsay). The genuineness of the speeches has been questioned by some, and it has been suggested that St. Luke, like Thucydides, put his own words into the mouth of the speakers. A comparison of the speeches of St. Peter and St. James with their writings shows many resemblances of thought and diction, and the language of the speeches seems true to the primitive type of teaching. It has to be remembered that what is preserved in the Acts is but an abstract of what was said, giving the main headings, and therefore bears the impress of St. Luke; but those headings, in St. Paul's recorded speeches, agree in a remarkable way with what would be likely to have been said, and also with what we find in his epistles (*e.g.*, *cf.* Ac.20 with Ep. to Ephesians). There is no reasonable ground, on account of the speeches, to depreciate the historical value of the book.—Satisfied as to its historical value, the student must try to get a clear conception of the book as a whole by marking (*a*) the progress of time or the chronology, (*b*) the gradual widening of the horizon, (*c*) the importance of the chief persons and incidents.—*The chronology* is often vague, and "the crucial date" for fixing the end of the Acts—*viz.* the date of Festus' arrival in Judaea—cannot be definitely assigned to any particular year. But the Acts covers roughly a period of about thirty years, divided almost evenly by the only fixed date, the death of Herod Agrippa I. in

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44 A.D. (Ac.12).—*The widening of the horizon* involves a consideration of the relations of the Church to those Jews who did not believe, Sadducees, Pharisees, and "the people" generally, and of its attitude towards "those of the circumcision" who became believers and remained "zealous of the law," and towards the Gentiles.—*The importance of the chief persons and incidents* involves a consideration of the contributions to the progress and policy of the early Church made by SS. Peter, Paul, Barnabas, Stephen, etc., and of the influences which moulded them, and prompted their line of action. It bids us seek for the crises or turning-points in the history, the issues involved, the difficulties to be faced, and the helps or hindrances in the march of events. But the interest of the Acts is not exhausted when we have grasped the main outlines of the narrative. Almost every verse has something to tell us of the early Church, what it *was*, what it *did*, what it *taught and believed*. These data have to be collected, sifted, and grouped, and in doing so we must remember (1) to adopt a proper method of exegesis; *cf.* 17.3, διανοίγων καὶ παρατιθέμενος; (2) to check our conclusions by the Gk.; (3) not to read into expressions and words later meanings and associations; (4) to expect isolated instances of a practice or a dogma before it becomes general; (5) to "study the principles and ideals" of early Christianity rather than to "copy its precedents"; (6) to distinguish between the facts and our conclusions from the facts. Bearing these precautions in mind, we may gather a rich harvest from the Acts as to (α) *what "the Church" was*, what terms are used for those who became Christians, what names are given them, how they were admitted to the Church, what obligations membership implied, how they were organized, and what were the method of appointment, qualifications, and duties of its officers. (β) *What the Church did* involves a study of the life of the early Christians in prayer, in worship, in social relations; and we may gather what were some marked characteristics of that life—its grace, its power, its effort, its joyfulness. (γ) *The teaching and belief* of the primitive Church may be studied by seeing what is not there as well as what is there, or by a comparison with the different clauses of the Apostles' Creed. In particular, we must notice the great stress laid on the connexion of Christianity with O.T.—an insistence providential in view of Gnosticism—and group the teaching about the person and work of Christ and the person and work of the Holy Spirit. Arts. on *Acts* in Hastings, *D.B.* (5 vols. 1904; sound and thorough) and *Encyc. Bibl.* (very fanciful); Ramsay, *St. Paul the Traveller*, and *The Church in the Roman Empire*; Hawkins, *Horae Synopticae* (invaluable on the style); Vaughan, *Church of the First Days* (a homiletical running commentary); Comm. by Rackham, Knowling (in *Expositor's Gk. Test.* —the best Eng. comm. on the Gk. text), and Meyer-Wendt (German); Harnack, *Beiträge zur Einleitung in das Neue Testament* (important as accepting very many "conservative" views). [LL.J.M.B.]

Acua' = AKKUB, 3 (1Esd.5.30; *cf.* Ezr.2.45).
Acub' = BAKBUK (1Esd.5.31; *cf.* Ezr.2.51).

Adadah', a city in the extreme S. of Judah named with Dimonah and Kedesh (Jos.15.22). Now *'Ad'adah*, a ruin 7 m. S.E. of ARAD. [C.R.C.]

Adah' (*ornament, beauty*).—**1.** The first of the two wives of Lamech, who bore to him Jabal and Jubal (Gen.4.19).—**2.** A Hittitess, daughter of Elon, one of the three wives of Esau, mother of his firstborn son Eliphaz, and so the ancestress of six (or seven) tribes of the Edomites (Gen.36.2ff.). In Gen.26.34 she is called BASHEMATH.

Adaiah'.—1. Maternal grandfather of king Josiah, and native of Boscath in the lowlands of Judah (2K.22.1).—**2.** A Levite, of the Gershonite branch, and ancestor of Asaph (1Chr.6.41). In ver. 21 he is called IDDO.—**3.** A Benjamite, son of Shimhi (1Chr.8.21), who is apparently the same as Shema in ver. 13.—**4.** A priest, son of Jeroham (1Chr.9.12; Ne.11.12). —**5.** Ancestor of MAASEIAH, 15 (2Chr.23.1). —**6.** One of the descendants of Bani who had married a foreign wife during the Exile (Ezr.10. 29). He is called JEDEUS in 1Esd.9.30.—**7.** The descendant of another Bani, who had also taken a foreign wife (Ezr.10.39).—**8.** A man of Judah, of the line of Pharez (Ne.11.5).

Adalia', fifth son of Haman, slain by the Jews in Shushan (Esth.9.8).

Adam (Heb. *the man*), from a root signifying *ruddy* or *rosy*. He is described as being "formed," or "moulded," as distinct from the act of creation or "making" (all three words are found used of the divine methods in Is.45. 18), from the "dust of the earth," *i.e.* from material particles. "A breath of life was communicated to him, and he became a living soul." He was originally placed in a *garden of delight* [EDEN], *i.e.* in one of the most fertile portions of the earth, apparently the territory between the Tigris and the Euphrates, known as Mesopotamia. It was his duty to cultivate the soil, and he was to have perfect freedom of action (Gen.2.17), so long as he did not contravene the laws of his being imposed upon him by his Creator. Death was the penalty attached to such infringement. In order to put an end to his loneliness, a counterpart or complement was provided for him [EVE], and he was bidden to cleave irrevocably to her in love, since he and she were to become "one flesh." Through the subtilty of the serpent [FALL] he was induced to violate the conditions on which his sojourn in the garden of delight was permitted. He and Eve were driven out from the garden, and compelled to dwell in a land on which a curse rested; and henceforth labour was to be no longer a pleasure to him, but a burden. In his banishment two children were born to him, but the results of his evil-doing had already begun to work, and the younger fell by the hand of the elder. [CAIN; ABEL.] From a third son, Seth, sprung a worthier progeny than that of Cain, the murderer and fugitive. Adam lived, we are informed, to the age of 930 years. [J.J.L.]

Adam', City (Jos.3.16). The Jordan was blocked at a distance from the Jericho ford, and the waters "rose up in a heap a great way off, at Adam, the city that is beside Zaretan" (see R.V.). It is doubtful whether this site could have been the ADMAH of the *kikkār* (Gen.14.2), though not impossible. The name probably survives at the *Dâmieh*

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ford, 20 miles N. of the Jericho ford; and an Arab historian asserts that in the time of Bibars (about 1265 A.D.) the Jordan was here blocked for several hours. The bridge at this site was built about the same time. [C.R.C.]

Adamah', one of the "fenced cities" of Naphtali, named between Chinnereth and ha-Ramah (Jos.19.36); now *Admah*, 4 miles S.E. of Jabneel (*Yemma*). [C.R.C.]

Adamant, the translation of the Heb. *shāmîr* in Ezk.3.9 and Zech.7.12, translated in Je.17.1 "diamond." Dr. Pinches suggests that it may be compared with the Assyr. *shemiru*, the word used for a ring (the object in which a precious stone was set). Our Eng. *adamant* is derived from the Gk., and signifies "the unconquerable." In that language it is always applied to some very hard material. Hesiod (8th cent. B.C.) probably uses it for steel, while in Theophrastus (*d.* 287 B.C.) it is almost certainly corundum. *Adamant* in Eng. is also not constant in meaning, sometimes signifying the *diamond* (which is merely a corruption of the word *adamant*), but often any impenetrably hard substance. Some hard cutting stone is apparently intended in Jeremiah (17.1): "The sin of Judah is written with a pen of iron and with the point of a diamond." That stone, however, can hardly have been known to the Hebrews in the prophet's days [DIAMOND], and the expression in Ezk.3.9, "adamant *harder than flint*," suggests that by *shāmîr* is intended some variety of *corundum*, a mineral inferior only to the diamond in hardness. Of this mineral—crystallized alumina—the purer kinds are valued as gems, the red being named ruby; the blue, sapphire; the yellow, Oriental topaz; the green, Oriental emerald; the violet, Oriental amethyst. A common kind of corundum is dark or dull coloured, and practically non-transparent; this, on account of its hardness, is still often used for cutting purposes, as is *emery*, a more granular form, and frequently less pure, of the same, which often contains magnetite (an iron oxide) as an impurity and is thus not quite so hard. The Gk. name for this material is σμύρις or σμίρις, which the Heb. lexicographers derive from Heb. *shāmîr*, and there seems no doubt that the two words are identical. [T.G.B.]

Adami' (R.V. *Adami-nekeb*), on the border of Naphtali, mentioned after Allon Bezaanannim (Jos.19.33); now *ed Dâmieh*, 5 miles W. of Tiberias. [C.R.C.]

Adar', a place on the S. boundary of Palestine and of Judah (Jos.15.3), called Hazar-addar in Num.34.4. [HAZER.]

Adar. [MONTHS.]

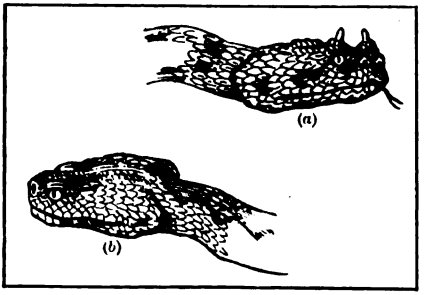
Ad'asa, a place in Judaea, 30 stadia from Beth-horon (Josephus, 12 *Ant.* x. 5). Here Judas Maccabaeus encamped before the battle in which Nicanor was killed (1Mac.7.40,45). Now *'Adaseh*, a ruin 8 miles S.E. of Beth-horon, on the road thence to Jerusalem. [C.R.C.]

Adbeel', a son of Ishmael (Gen.25.13; 1Chr.1.29), and probably the progenitor of an Arab tribe. Prof. Sayce (*Higher Crit. and Monuments*, p. 202) says that Adbeel is mentioned by Tiglath-pileser, under the form of Idibi'ilu.

Addan', a place whence some of the Captivity returned with Zerubbabel to Judaea (Ezr.2.59). In Ne.7.61 the name is Addon; in 1Esd.5.36, Aalar.

Addar', son of Bela (1Chr.8.3), called ARD in Num.26.40.

Adder. This word is used for any poisonous snake, and applied in this general sense by the translators of A.V., who use in a similar way the term ASP. The word adder occurs 5 times in the text of A.V., and 3 times in the margin as synonymous with *cockatrice*—*viz.* Is.11.8,14.29,59.5. It represents 4 Heb. words. (1) *'akhshûbh*, found only in Ps.140.3, "They have sharpened their tongues like a serpent, adder's poison is under their lips"; the latter half of this verse being quoted by St. Paul in Ro.3.13. Here serpent-poison is of course a figure for evil-speaking. The number of poisonous serpents with which the Jews were acquainted was probably limited to some 5 or 6 species [SERPENT]; and as there are reasonable grounds for identifying *pethen* and *sh'phiphôn* with two well-known species—*viz.* the Egyptian cobra and the horned viper—it is not improbable that *'akhshûbh* may represent the sand-viper (*Echis carinatus*) of Transcaspia, Arabia, and other parts of S. Asia and N. Africa. (2) *pethen*. [ASP.] (3) *çephâ*, or *çiph'ôni*, occurs 5 times in the Heb. Bible. In Pr.23.32 it is translated *adder*, but in Is.11.8,14.29,59.5, Je.8.17, it is rendered *cockatrice*. From Jeremiah we learn that it was venomous, while from the parallelism of Is.11.8 it appears that *çiph'ôni* was more dreaded than *pethen*. *çiph'ôni* may, then, quite possibly indicate the Algerian viper (*Vipera lebetina*), a very poisonous snake ranging from N. Africa to Syria and Persia. (4) *sh'phiphôn* occurs only in Gen.49.17, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." This habit of lurking in the sand and biting at horses' heels suits the character of the horned viper, or Cleopatra's asp (*Cerastes cornutus*), abundant in the deserts of Egypt, Syria, and Arabia. This venomous species averages from 12 to 15 in. in length, but occasionally larger individuals are found. [R.L.]



W.D.A.

Head of (*a*) the Horned Viper (*Cerastes cornutus*). (*b*) the Sand-viper (*Echis carinatus*).

Ad'di.—1. An ancestor of Jesus Christ (Lu.3.28).—**2.** The ancestor of Israelites who put away their foreign wives (1Esd.9.31). The same place in the list of Ezr.10.30 is occupied by Pahath-moab.

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Addo' (1Esd.6.1) = IDDO, 5.

Addon'. [ADDAN.]

Ad'dus.—**1.** ('Αδδούς.) His sons are named (1Esd.5.34 only) among the sons of Solomon's servants who returned under Zerubbabel.—**2.** ('Ιαδδούς, R.V. *Jaddus*.) A priest whose descendants were unable to establish their genealogy in the time of Ezra and were removed from their priesthood (1Esd.5.38). He is there said to have married a daughter, and adopted the name, of Berzelus (R.V. *Zorzellus*) or Barzillai (*cf.* 2Sam.17.27), and is called by this name in Ezr.2.61 and Ne.7.63. [C.D.]

A'der, a Benjamite, son of Beriah, chief of the inhabitants of Aijalon (1Chr.8.15). The name is more correctly Eder, as in R.V.

Ad'ida, a town on an eminence overlooking the low country of Judah, fortified by Simon the Hasmonaean in his wars with Tryphon (1Mac.12.38,13.13). Probably identical with HADID.

Adiel'.—**1.** A prince of the tribe of Simeon, who took part in the raid made by his tribe upon the Hamite shepherds of the valley of Gedor in the reign of Hezekiah (1Chr.4.36ff.).—**2.** A priest, ancestor of Maasiai (1Chr.9.12).—**3.** Ancestor of Azmaveth, David's treasurer (1Chr.27.25).

Adin', ancestor of a family of which some members returned from captivity with Zerubbabel (Ezr.2.15; Ne.7.20) and with Ezra (Ezr.8.6). They joined with Nehemiah in a covenant to separate themselves from the heathen (Ne.10.16).

Adina', one of David's captains beyond the Jordan; a Reubenite chief (1Chr.11.42).

Adino', the EZNITE. [JASHOBEAM.]

Ad'inus = JAMIN, 3 (1Esd.9.48; *cf.* Ne.8.7).

Aditha'im, a town of Judah, in the Shephelah, named, between Sharaim and hag-Gederah, in Jos.15.36. [ADIDA.] [C.R.C.]

Adjuration. [EXORCIST.]

Adla'i, father of Shaphat, 5 (1Chr.27.29).

Ad'mah, one of the CITIES OF THE PLAIN, *i.e.* of the *kikkār* of Jordan (Gen.10.19,14.2,8; Deut.29.23; Ho.11.8). [ADAM, CITY.] [C.R.C.]

Admatha', one of the seven princes of Persia who were counsellors to Ahasuerus (Esth.1.14).

Adna'.—**1.** One of the family of Pahath-moab who returned with Ezra and married a foreign wife (Ezr.10.30).—**2.** A priest, descendant of Harim in the days of Joiakim, the son of Jeshua (Ne.12.15).

Adnah'.—**1.** A Manassite who deserted Saul and joined David on his road to Ziklag from the camp of the Philistines. He was captain of a thousand, and fought with David in the pursuit of the Amalekites (1Chr.12.20, 21).—**2.** A man of Judah; the chief captain in Jehoshaphat's army (2Chr.17.14).

Adon, Adonai. [LORD.]

Adoni-be'zek, king of Bezek, a city of the Canaanites. [BEZEK.] This chieftain was vanquished by the tribe of Judah (Judg.1. 3-7), who cut off his thumbs and great toes, and brought him prisoner to Jerusalem, where he died. He confessed that he had inflicted the same cruelty upon 70 petty kings whom he had conquered.

Adonijah' (*my Lord is Jehovah*).—**1.** The fourth of David's sons by Haggith, thus coming next after Absalom (2Sam.3.4). When his father's strength was visibly declining, he put forward pretensions to the crown. David promised Bathsheba that her son Solomon should succeed (1K.1.30), for there was no absolute claim of primogeniture in these Eastern monarchies. Adonijah's cause was espoused by Abiathar the priest, and Joab the commander of David's army. [JOAB.] His name and influence secured a large number of followers among the captains of the royal army belonging to the tribe of Judah (*cf.* 1K.1.9 and 25); and these, together with all the princes except Solomon, were entertained by Adonijah at a great sacrificial feast. Nathan and Bathsheba, thoroughly alarmed, apprised David of these proceedings, who immediately gave orders that Solomon should be conducted on the royal mule in solemn procession to Gihon, a spring on the E. of Jerusalem (2Chr.32.30). [GIHON.] Here he was anointed and proclaimed king by Zadok the priest and Nathan the prophet, and joyfully recognized by the people. Adonijah fled to sanctuary, but was pardoned by Solomon on condition of good behaviour (1K.1.50-53). The death of David quickly followed on these events; and Adonijah begged Bathsheba, who as "king's mother" would now have special dignity and influence [QUEEN], to procure Solomon's consent to his marriage with Abishag, who had been the nurse of David in his old age (1.3,4). This was regarded as equivalent to a fresh attempt on the throne [*cf.* ABSALOM; ABNER]; and therefore Solomon ordered him to be put to death by Benaiah, as having violated the terms of his previous pardon.—**2.** A Levite in the reign of Jehoshaphat (2Chr.17.8). —**3.** (Ne.10.16.) [ADONIKAM.] [A.W.S.]

Adonikam', the head of a family of which some members returned with Zerubbabel (Ezr.2.13; Ne.7.18; 1Esd.5.14), and the remainder with Ezra (Ezr.8.13; 1Esd. 8.39). The name is Adonijah in Ne.10.16.

Adoniram' (1K.4.6,5.14; Adoram, 2Sam. 20.24, 1K.12.18, Hadoram, 2Chr.10.18; LXX. 'Αδωνιράμ; *Vulg.* Adoniram, Aduram), son of Abda. He was placed over the levies under David and Solomon. This made him very unpopular, and when he was sent by Rehoboam to put down the revolt of the Ten Tribes, he was stoned to death. [G.M.Y.]

Adoni-ze'dec (*lord of righteousness*), the Amorite king of Jerusalem who organized a league with four other Amorite princes against Joshua. The confederate kings having laid siege to Gibeon, Joshua marched to the relief of his new allies and put the besiegers to flight. The five kings took refuge in a cave at Makkedah, whence they were taken and slain, their bodies hung on trees, and then buried in the cave (Jos.10.1-27).

Adoption, a figure of speech peculiar to St. Paul, by which he describes the new relationship to God of man redeemed in Christ and endowed with the Spirit, both as regards present privileges (Ro.8.15; Gal.4.5; Eph.1.5) and future hope (Ro.8.23). He also once applies the word to the original choice of Israel by God (Ro.9.4). The word was no doubt suggested by the custom, common under Roman law, by which a childless person adopted,

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as his son, one born of other parents. The child thus adopted was entitled to the name of his new father, and a share in his ancestral religious observances (*sacra privata*), and he ranked as his heir-at-law. The father was also entitled to the property of his adopted son, and exercised towards him all the rights and privileges of a father. Adoption was not a Jewish practice [FAMILY], and would have been inconsistent with the Mosaic law as to inheritance. Parallel instances alleged in O.T. (Gen.15.3,16.2) are not cases of *legal* adoption to full family privileges. The leading thought in St. Paul's use of the word is that the adoption of man in Christ is an act of God's *grace*, transcending natural relationship. Liddon, *Expl. Analy. of Ep. to Romans* (1893); Maine, *Ancient Law* (5th ed. 1873). [A.R.W.]

Adora. [ADORAIM.]

Adora'im, a city fortified by Rehoboam (2Chr.11.9), in Judah, apparently near the Shephelah; noticed with Lachish and Mareshah; probably "Adora" (1Mac.13.20). Robinson identified it with *Dûra*, a village on a ridge 5 miles W. of Hebron. Josephus calls it Adora, and Dor, in Idumaea. [C.R.C.]

Adoram. [ADONIRAM.]

Adoration. Though, to the Christian, adoration (or worship) in its strict sense means the prostration of the whole being before God alone, yet it must not be forgotten that Orientals naturally make outward demonstrations of reverence and respect towards those who are regarded as in any way superior, which to a Western seem extravagant and out of place. Hence passages abound in the Bible where bodily prostration and similar gestures are described, not only towards Almighty God, but also towards idols and human beings; and in the East such gestures are still retained. In N.T., however, there are indications of a tendency, as the result of Christ's teaching, to restrict such attitudes (whether of mind or body) to times and modes of divine worship; *e.g.* St. Peter's rebuke to Cornelius (Ac.10.25,26) and the angel's to St. John the Divine (Rev.19.10; *cf.* Col.2.18). Hence it is significant that our Lord Himself in the Gospels does not refuse to accept such signs of honour when paid to Him, whether before (Mk.5.22; Lu.8.41; Jn.11.32) or after His resurrection (Mt. 28.9). [C.L.F.]

Adrammelech.—1. (2K.17.31.) Adrammelech and Anammelech were the two deities introduced into Samaria by the Sepharvites, some of the heathen colonists transplanted thither by Sargon, king of Assyria. Their worship resembled that of Moloch, as it included the sacrifice of infants by fire. The meaning of the names is somewhat uncertain. The probability is that, with Schrader and others, we should take them as Adar (*Atar*) the prince, and Anu the prince. (For the juxtaposition, *cf.* the analogous Jehovah Elohim.) "Anu the king" is frequently found in Assyrian inscriptions, but there is no certain evidence of the rite of child-burning. There is also some doubt as to the locality of SEPHARVAIM; but the recurrence of the name Adrammelech as—**2.** One of the two sons of Sennacherib, who murdered their father in the temple 680 B.C. (2K.19.37; *cf.* 2Chr.32.21; Is.37.38), favours its identification with the Syrian Sabara'in, rather than with the Sippar of N. Babylonia. [B.F.S.]

Adramyt'tium, a seaport in the province of ASIA, situated in the district anciently called Aeolis, and also Mysia (see Ac.16.7). Adramyttium gave, and still gives, its name to a deep gulf on this coast, opposite to the opening of which is the island of Lesbos. [MITYLENE.] St. Paul was never at Adramyttium, unless perhaps during his second missionary journey, on his way from Galatia to Troas (Ac.16), and its only Biblical interest is in illustrating his voyage from Caesarea in a ship belonging to this place (Ac.27.2). Ships of Adramyttium must have been frequent on this coast, for it was a place of considerable traffic. It lay on the great Roman road between Assos, Troas, and the Hellespont on one side, and Pergamus, Ephesus, and Miletus on the other, and was connected by similar roads with the interior of the country. The modern *Adramuti* is a poor village, though still a place of some trade and shipbuilding.

A'dria, more properly **A'driaa.** The meaning of this word in Ac.27.27 is important. The word seems to have been derived from the town of Adria, near the Po; and at first denoted the part of the gulf of Venice in that neighbourhood. Afterwards its signification was extended to embrace the whole gulf, and subsequently farther still, so that in the apostolic age it denoted that natural division of the Mediterranean which Humboldt names the Syrtic basin (see Ac.27.17, R.V.), and which had the coasts of Sicily, Italy, Greece, and Africa for its boundaries. This definition is explicitly given by the geographer Ptolemy, almost a contemporary of St. Paul, who says that Crete is bounded on the W. by Adrias. Later writers state that Malta divides the Adriatic Sea from the Tyrrhenian Sea, and the isthmus of Corinth the Aegean from the Adriatic. Thus the ship in which Josephus started for Italy about the time of St. Paul's voyage foundered in "Adrias," and there he was picked up by a ship from Cyrene and taken to Puteoli (*Life* iii.; *cf.* Ac.28.13). It is through want of attention to these facts that an argument has been drawn from this geographical term in favour of the false view which places the apostle's shipwreck in the gulf of Venice. [MELITA.]

Adriel', a son of Barzillai the Meholathite, to whom Saul gave his daughter Merab, although he had previously promised her to David (1Sam.18.19). His five sons were amongst the seven descendants of Saul whom David surrendered to the Gibeonites (2Sam. 21.8) in satisfaction for the endeavours of Saul to extirpate them, contrary to the league made with them by Joshua (Jos.9.15). In 2Sam.21.8 they are called the sons of Michal, which is probably a transcriber's error for Merab (see marg. *ad loc.*).

Aduel', a Naphtalite, ancestor of Tobit (Tob.1.1).

Adullam', a royal city (Jos.12.15) in the Shephelah, or low hills of Judah (Gen.38.1; Jos.15.35), near SOCOH (2Chr.11.7); fortified by Rehoboam. The cave of Adullam was David's stronghold at a "rock," after he left GATH, and apparently near KEILAH

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(1Sam.22.1,23.1; 1Chr.11.15). In Mi.1.15 we read (see R.V.), "The glory of Israel shall come to Adullam." [ODOLLAM; 2Mac.12.38.] Now the ruined site *'Aîd-el-mâ* (Clermont-Ganneau) on W. side of the upper valley of Elah. Eusebius places Adullam 10 Roman miles E. of Beit Jibrîn (actually 7 English miles). The ruins are on an isolated rocky hill, 300 to 400 ft. above the valley, and a cave on the N. slope is still inhabited. (*Surv. W. Pal.* iii. pp. 311, 361.) The town was inhabited after the Captivity (Ne.11.30) and was still a small village in 4th. cent. A.D. [C.R.C.]

Adul'lamite, a native of ADULLAM; the designation given to HIRAH (Gen.38.1,12,20).

Adultery. The parties to this offence as conceived in a polygamous society are a married woman and a man other than her husband. For further information as regards O.T., see CRIMES; ORDEAL OF JEALOUSY; WATER OF BITTERNESS. [H.M.W.]

In N.T. Adultery was the only cause for which our Lord would permit DIVORCE (Mt.5.32,19.9), thus agreeing with the school of Shammai against the Hillelites, who allowed divorce for the most trivial offences (*Git.* ix. 10; *Je. Sotah* i. i. 16*b*; *cf.* Mt.19.3). The active party to a divorce marrying again was guilty of adultery (Mk.10.11,12; Lu.16.18*a*); also he who married a divorced woman was likewise guilty (Lu.16.18*b*; Mt.5.32*b*,19.9*b*). Some think Mt.19.9*a* permits the innocent party to re-marry if the cause was adultery, but see R.V. marg. notes to verse and art. DIVORCE. Jewish law did not permit the marriage of the guilty parties, and it is supposed that the guilty woman might not marry again. According to Jewish authorities, adultery was so prevalent in N.T. times (*cf.* Lu.18.11) that the Mosaic punishment of stoning was superseded by divorce. For the same reason the ordeal of the "bitter waters" was about this time abolished by the Sanhedrin (*Sotah* ix. 9), since, according to R. Akiba, the test took effect only if the husband was innocent of the same offence (Siphri, *Naso* 21; *Sotah* 47*b*). This may throw light on our Lord's action in the case of the woman brought before Him (Jn.8.3-11, especially *vv.* 7,9). [H.H.]

Adummim' (Jos.15.7,18.17; *the ascent of blood*), the present *Tal'at ed Dumm* (*ascent of blood*) on the road from Jerusalem to Jericho, S. of the Qelt gorge, 9 miles N.E. of Jerusalem. The limestone is here covered with red stains like blood. [C.R.C.]

Advent. [INCARNATION; COMING OF CHRIST, SECOND.]

Advocate, the word used in A.V. and R.V. to translate παράκλητος in 1Jn.2.1, elsewhere rendered "Comforter" (Old Eng. for "Strengthener"). In this place the title is given to the ascended and glorified Christ in His capacity as Mediator and Intercessor. Elsewhere it is applied to the HOLY SPIRIT (Jn.14.16,26,15.26,16.7), though the expression "another Comforter" in the first of these passages shows that the title may be properly applied in the same meaning to either the Second or Third Person of the Trinity. And it should be noted that the office of intercession for the faithful, usually attributed to the glorified Christ, is in Ro.8.26,27 assigned to the Holy Spirit also. It is in fact this work, rather than the secondary one of "comforting" or consoling, which is implied in the Gk. word. For παράκλητος meant in legal phraseology an advocate or champion, one who was "called to the side" of an accused person to defend him, or bear witness in his behalf. Hence the thought seems to be that Christians accused by Satan (the *Diabolos*, or slanderer) may look both to the exalted Son of God as their Advocate or Champion (Ro.8.33,34), and also to the Holy Spirit in the Church, Who makes their prayers and intercessions on earth efficacious. Westcott, *Gosp. acc. to St. John* (1881); *Epp. of St. John* (1883). [A.R.W.]

Aedi'as (1Esd.9.27; *cf.* Ezr.10.26). Perhaps a corruption of ELIAH, 2, or of ABDI, 3.

Aegypt. [EGYPT.]

Aene'as, a man healed of his palsy at Lydda by St. Peter (Ac.9.33,34).

Ae'non, near Salim (Jn.3.23), where St. John baptized "because there was much water there." As in the cases of Bethabara and Sychar, the Fourth Gospel here shows special knowledge of Palestine, these sites being otherwise unnoticed. N.E. of Shechem is the perennial stream of *Wâdy Fâr'ah*, flowing E. to Jordan. It was the old boundary of Judaea and Samaria. The ruin *'Ainûn* is 4 miles N. of the stream, and the village *Sâlim* 4 miles S. of the stream. The two names are not found near together anywhere else in Palestine. The wild valley is a fit site for baptism in pure water. [C.R.C.]

Aethiopia. [ETHIOPIA.]

Affinity. [MARRIAGE.]

Ag'aba (1Esd.5.30). [HAGAB.]

Agabus, mentioned in Ac.11.28,21.10. His story is important as an evidence that the gift of prophecy in apostolic times was not limited to exposition of divine truth, but included prediction of the future. For his prophecy of a famine "over all the world," and the fulfilment of it, see CLAUDIUS. He also predicted St. Paul's arrest and deliverance to the Gentiles, repeating therein more circumstantially an inspired warning already given at Tyre (Ac.21.4). Being a Jew, he naturally used the symbolic method of emphasizing his prediction, which we meet with in Jeremiah, Ezekiel and others (*cf.* Je.13.1-13). [E.R.B.]

Agag', a king of Amalek, whom Saul spared, together with the best of the spoil, although the will of Jehovah was that the Amalekites should be extirpated (Ex.17.14; Deut.25.17; 1Sam.15.1-3). For this disobedience Samuel declared that Jehovah had rejected Saul from being king, and himself sent for Agag and slew him "in the presence of Jehovah" (1Sam.15). The name Agag seems to be used in Num.24.7 as the general title of the kings of Amalek, like Pharaoh of Egypt. [H.C.B.]

Agagite. Haman is so called in Esth.3.1, 10,8.3,5. The Jews consider HAMAN a descendant of Agag the Amalekite, and hence account for his hatred against their race.

Agape (Ἀγαπή). The solemn repast taken in common by the Christians of the apostolic age, and retained in use under varying conditions for many centuries. In N.T. the word occurs in this sense only in Ju.12, and in a doubtful reading of 2Pe.2.13. It is found,

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apparently in the same sense, in Ignatius (*Smyrn.* viii. 2), but not elsewhere known earlier than the last years of 2nd cent. It then becomes frequent, having been adopted by Latin as well as Gk.-speaking Christians. "Cena nostra," says Tertullian (*Apol.* 39), "de nomine rationem sui ostendit: id vocatur quod *dilectio* penes Graecos." Under other terms there seems to be a reference to the practice in Ac.**2**.46,**20**.11, 1Cor.**10**.21, and more definitely in 1Cor.**11**.20,21,33,34. Such solemn repasts were common to all ancient religions, in connexion with sacrifices, with funeral observances (indications of which are found in Je.**16**.7 and Tob.**4**.17), and with the meetings of confraternities. The name *agape* seems to be peculiarly Christian, but there is perhaps a parallel in the Roman *Caristia* (Ovid, *Fast.* ii. 617). The Christian practice appears to be referable to the general custom, but acquired a special significance from the association of the *agape* with the EUCHARIST (*q.v.*). At a date which cannot be ascertained these two observances were separated, and the *agape* had thenceforward a development of its own. Apart from the sacrificial banquets of *licitae religiones*, Roman legislation from the time of Augustus or earlier discouraged any such gatherings, except as held by burial-clubs, and the *agape* tended to assume the character thus allowed by law, becoming eventually a feast held in commemoration of martyrs or provided in memory of departed friends. Grave abuses sprang up in this connexion, especially in Africa (Aug. *Ep.* 22, 29; *Conf.* vi. 2). In the year 363 the 28th Canon of the Council of Laodicea forbade the celebration of the *agape* in churches; but this prohibition did not obtain in the W., for in 397 St. Paulinus of Nola (*Ep.* 13) describes an immense gathering of the kind in the Vatican Basilica. In the 7th cent. the Council in Trullo still found it necessary to renew the prohibition, and the gradual disappearance of the *agape* cannot be definitely traced. Keating, *The Agape and the Eucharist*; Fustel de Coulanges, *La cité antique*; Mommsen, *De collegiis et sodaliciis Romanorum*; Liebenam, *Zur Geschichte und Organisation des Römischen Vereinswesen*; Foucart, *Des associations religieuses chez les Grecs.* [T.A.L.]

Agar. [HAGAR.]

Agare'nes (Ba.**3**.23). [HAGARENES.]

Agate, mentioned four times in text of A.V. —*viz.* in Ex.**28**.19,**39**.12, Is.**54**.12, and Ezk.**27**.16. In Ex.**28**.19,**39**.12 it is represented by the Heb. *shᵉbhô* (probably from a Sumerian word read *shubu* and in Assyro-Babylonian *shubû*), and is spoken of as the second stone in the third row of the high-priest's breastplate; in Is.**54**.12 and Ezk.**27**.16 the original word is *kadhkôdh* (R.V. *rubies*), by which, no doubt, is intended a different stone. [RUBIES.] In Ezk.**27**.16 the marg. has *chrysoprase*, whereas in **28**.13 *chrysoprase* occurs in marg. in place of the *emerald* of the text, as the translation of a different Heb. word, *nôphēkh*; the translators evidently being perplexed (and this may sometimes be said of the R.V. also) as to what minerals were intended by the writers. Probably, however, that *shᵉbhô* means some variety of *agate*, for all interpreters so understand it. Our Eng. *agate*, or *achat*, derives its name from the Achates, in Sicily, on the banks of which, according to Theophrastus and Pliny, it was first found; but as varieties of it are found in most countries, it was doubtless known very early to the Orientals. A grey and white kind was employed in ancient Egypt, and a dark coloured and white by the early Greeks. Agate is formed of minutely crystallized quartz, in layers and other arrangements, differing in tint, which in some cases receive separate names [CHALCEDONY; JASPER; ONYX; SARDINE; SARDONYX], and varieties of it are still used for ornamental purposes. They occur in veins and cavities of more than one kind of rock. [T.G.B.]

Agee', a Hararite, father of SHAMMAH, 3 (2Sam.**23**.11).

Aggæ'us (1Esd.**6**.1,**7**.3; 2Esd.**1**.40) = HAGGAI.

Agriculture. The tilling of the earth and the planting of the vine are noticed from the first in O.T. (Gen.**2**.8,**4**.2,**9**.20), and though the Hebrew patriarchs led a pastoral life, especially in the Beer-sheba plains, yet Abraham bought a field with trees (Gen.**23**.17) as private property, and Isaac sowed corn at Gerar (**26**.12), while Jacob's family were engaged in agriculture (**37**.7) as well as in feeding flocks. The spies sent by Moses to Hebron (Num.**13**.23,24) found there vines, pomegranates, and figs cultivated by the Amorite population, and Palestine is described as a land of brooks, springs, and deep pools, of wheat, barley, vines, figs, pomegranates, and olives (Deut.**8**.7,8) in the time of Moses, just as it is now. This description is fully borne out by monumental notices of even earlier date. The first information as to agriculture is found in the laws of Ḫammurabi (about 2100 B.C.) respecting the cultivation of his empire, and referring to the tillage of fields, the renting of orchards, and the careful irrigation of the plains. The spoil-lists of Thothmes III., a century before the Exodus, show that agriculture flourished among the Canaanites in Palestine (Brugsch. *Hist. Egt.* i. pp. 327, 330, 332), for he mentions 280,000 measures of corn reaped near Megiddo, "besides what was destroyed, in gathering it in, by the soldiers of the king." In the S. of Palestine wine was found stored in cellars as well as in skins, and at each "resting-place" —or military post—the Egyptian soldiers were supplied by the natives with bread, oil, balsam, wine, honey, wheat, barley, spelt, and fruits. In the Amarna letters a century later we find frequent notice of corn grown both at Gebal in the N. and also in Philistia, where the 'Abiri exacted tribute of corn and oil from Ashkelon (Berlin 103), while mulberries appear (Brit. Mus. 26) to have been cultivated at Beirût.—*The Seasons.* The Hebrew year (like the Babylonian) consisted of 12 lunar months of alternately 30 and 29 days, beginning with the new moon about the vernal equinox. As this lunar year of 354 days fell behind the solar year, it was restored, to fit the seasons, by intercalating a 13th month (Ve-adar) at the end of the calendar. Such intercalation was as old as 2100 B.C. in the Babylonian Empire. The year (as in Egypt and among the early Aryans) appears

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to have been divided into three seasons, of four months each in a normal year, these being the seasons of harvest, vintage, and sowing. Barley harvest began in the valleys about Passover time, or early in April (Jos.3.15), and a month later in the hills. Wheat harvest began at Pentecost, in May (Ex.34.22), and continued in the mountains till June or the 4th month. In the fruit season the "ingathering" occurred at the "end" of the civil year, or the end of the 6th month (Ex.34.22), early in September; and the Feast of Booths, in the middle of the 7th month, followed the vintage. Prayers for rain began on the 3rd or 7th of the 8th month (in October), and a fast was ordained (Mishna, *Taanith* i. 4) if it had not fallen by the middle of the month. [RAIN.] In the third season the fasting for rain became more severe if it had not fallen in November. On the 28th of the 11th month (in February) the "wave sheaf" of wheat (Lev.23.10) was sown 70 days before the Passover. The earliest sowings of any

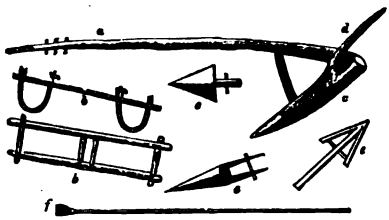


Fig. 1.—PLOUGH, ETC., AS STILL USED IN THE EAST. (From Fellows' *Asia Minor*.)
(*a*) Plough; (*b*, *b*) yokes; (*c*) share; (*d*) handle; (*e*, *e*) iron shoes.

crop had begun already in the middle of the 7th month (or in September), when the ploughing began if the rains were early. On the 8th or 9th of the last month (or in February) rejoicings for rain were celebrated, except in years of complete drought. This was the ordinary routine of the year, and the seasons for ploughing, sowing, harvest, and vintage, for the rains and dry months, remain unchanged to the present day.—*Agricultural Operations.* The cultivation, from the earliest time, included that of corn in open fields, of vegetables and fruit in enclosed gardens, and of olives in groves—especially in the lower hills—or of vines on the terraced mountains, where the September mists and the heat reflected from stone walls swelled and ripened the grapes. The lands, ploughed in autumn and winter and harrowed [HARROW], appear to have been manured (2K.9.37; Je.9.22), as they certainly were about the Christian era (Mishna, *Shebiith* iii. 2), as well as the fruit trees (Lu.13.8). The ploughing was not deep (Pliny, *Hist. Nat.* v. 47), and the soil, especially in Philistia, Sharon, Esdraelon, and Bashan, was naturally rich. It was not irrigated, like that of Egypt or of Babylonia, and "watering with the foot"—or directing the stream (as is still done) by damming the mud bank of the shallow ditch with the naked foot—was confined to gardens (Deut.11.10). In later times palm groves were irrigated at Naarath, 5 miles N. of Jericho (17 *Ant.* xiii. 1), and the aqueduct with its irrigation channels still remains there (at *el 'Aujeh*). Irrigated gardens (Can.4.2), and even fields, are mentioned in the Mishna (*Moed Katon* i. 3; *Peah* v. 3). The crops included wheat, barley, and spelt (A.V. rie), the latter (*kussemeth*) being the Arab. *kirsineh*. These are still grown, but not rye nor oats. The land was cleared of stones and thorns (Is.5.2; Job 5.5; Pr.24.30,31), and even of forest or copse (Jos.17.18), which now grows often over remains of vineyards. Thus firewood was often—as now—scarce, consisting of the roots of bushes; and perhaps charcoal from the wild broom was used instead (Ps.120.4). The corn, represented on Egyptian frescoes, was reaped standing; and Hebrew barley was heavier than the short-stalked grain now reaped crouching on the

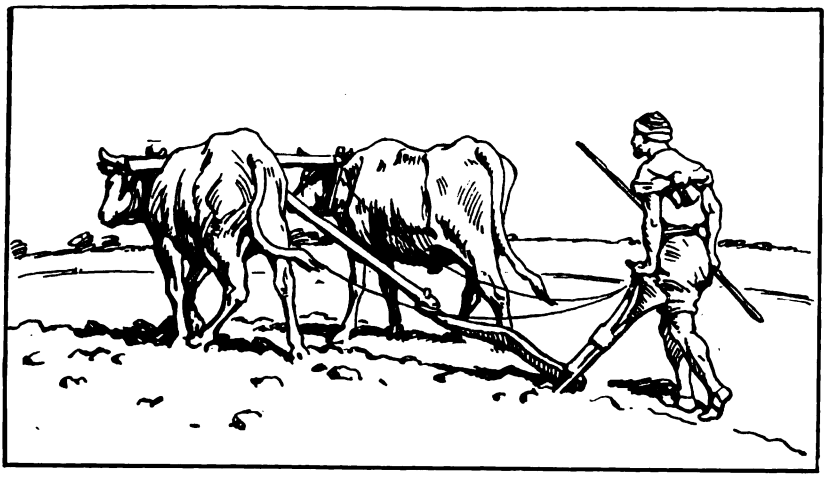


Fig. 2.—(The Eastern ploughman guides the plough with *one* hand; *cf.* Lu.9.62.) W.D.A

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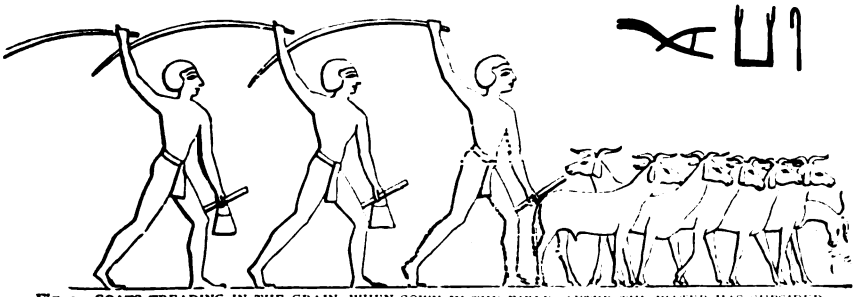


Fig. 3.—GOATS TREADING IN THE GRAIN, WHEN SOWN IN THE FIELD, AFTER THE WATER HAS SUBSIDED. (Wilkinson, from the Tombs near the Pyramids.)

heels. It was carried in a CART (Am.2.13), the sheaves, or armfuls (Ps.129.7), being stacked in shocks (*'ōmer*, Arab. *ghumr*). The stubble (and often the standing corn) was



Fig. 4.—EASTERN REAPER (Mk.4.29). W.D.A.

liable to catch fire in summer, or was purposely burned (Jl.2.5; Na.1.10). Land lay fallow at least in the seventh year (Je.4.3; Ho.10.12), and rotation of crops was contrary to the prohibition of mixtures (Deut.22.9).

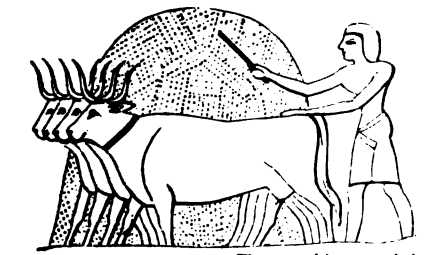


Fig. 5.—THRESHING-FLOOR. The oxen driven round the heap of already-winnowed corn. (Wilkinson, *Thebes*).

The threshing-floor (Heb. *gōren*, Arab. *jurn*) was a fixed site (Gen.50.10; 2Sam.24.18); no doubt, as now, a flat rock-surface in the hills, or a clay floor in the plains, outside the village, usually to the W. to catch the breeze. The corn was trampled by oxen (Ho.10.11), as in the Egyptian picture, or driven over with a sledge (Heb. *môragh*, Syrian Arab. *mûrej*), on the under side of which sharp pieces of basalt were let in as teeth (Is.28.28,41.15; 2Sam.24.22), this being dragged by an ox or horse, driven by a boy on the sledge, with a goad, or reins and whip. The ox was not muzzled (Deut.25.4). The owner slept on the floor to guard the corn (Ru.3.4,7). The corn, heaped in the centre, was winnowed with a wooden shovel or FAN (Ru.3.2; Job 21.18; Ps.35.5; Mt.3.12), and the flour sifted (Am.9.9). Lighter crops—the *nigella* (A.V. FITCHES) and cummin—were not crushed by a stone roller, nor by the *môragh* (Is.28.27), but beaten out by a staff or rod. The corn was stored in granaries as in Egypt (Lu.12.18), or commonly in rock-cut pits (Arab. *ma{mûrah*), which are still often large enough to hold more than one man (2Sam.17.19; Je.41.9; Jl.1.17). The olives were beaten down with rods, as they still are (Deut.24.20; Is.17.6), and crushed in a MILL. Vineyards and vegetable gardens had stone



Fig. 6.—OXEN TREADING OUT CORN (Deut.25.4). W.D.A.

walls or thorn-hedges [HEDGE] with a rock-cut vat, and a low tower or platform for the guard to stand on (Is.1.8,5.5; Mt.21.33). The grapes were gathered in baskets (Je.6.9); the best vines were trained low over terrace walls (Mishna, *Menaḥoth* viii. 6; Pliny, *Hist. Nat.*

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xvii. 35); others were planted in quincunx order (*Kilaim* iv. 5), or trained on trellises (Mi.4.4; Ps.128.3). Hired labourers were employed in the vintage (Mt.20.1), and the tenants (as in Babylon) paid a proportion

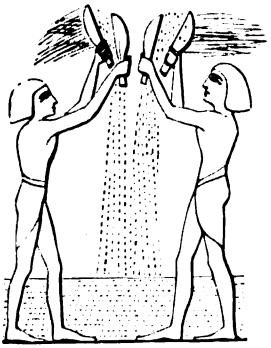


Fig. 7.—WINNOWING WITH WOODEN SHOVELS. (Wilkinson, *Thebes.*) (Is.30.24; *cf.* Mt.3.12.)

in kind to the owner (2Sam.9.10; Can.8.11; Mt.21.34). The pious provision for the poor [CORNER] included not only gleanings (Ru.2.17), and the right to eat in the field (Deut.23.24) like the disciples (Mt.12.1), but forgotten sheaves (Deut.24.19-21) and the gleanings of vines and olive trees (Lev.19.9,10). A second tithe every third year appears to have been levied for the poor (Deut.14.28,26.12; Am.4.4; see Num.18.24). It should be noted that grafting (Is.17.10; Ezk.17.4), though known, was also condemned as a "mixture."—*Later Cultivation.* The cultivation of Palestine, as described in many passages of the Mishna (especially in the tracts *Kilaim*, *Shebiith*, and *'Auqeṣin*), though written of *c.* 150 A.D., or rather later, appears to represent that which existed in the time of our Lord, and differs little from that of Palestine to-day. The cereals and other annual crops included wheat, barley, and spelt (tares and wild corn being noted), with millet, sesame, rice, and perhaps indigo, flax, and hemp. The fruits mentioned, besides grapes, olives, and figs, included apples, pears, peaches, pomegranates, quinces, citrons, almonds, mulberries, dates, melons, walnuts, pistachios, and blackberries. Olive oil was of three kinds (*Menaḥoth* viii. 4) from fresh fruit, with various degrees of pressure. Olives were also dried and salted. The vegetables noticed include gourds, pumpkins, cucumbers, beans, chickpeas, onions, leeks, shalots, carrots, radishes, rape, lentils, beet, cabbages, and (for the bitter herbs of Passover, Num.9.11) lettuce, endives, horse-radish, and liquorice. To these objects of cultivation we may add the natural products sometimes producing food. Trees and shrubs noticed in the Mishna include the oak, terebinth, carob [HUSKS], cedar (oil thence being used), sycamore-fig (see Am.7.14), wormwood, willow, myrtle, rhamnus, balsam, cypress, and hawthorn, with others that are doubtful. Herbs and flowers included roses, poppies, lilies (the latter planted, as now, near graves), crocus, rue, cistus, madder, mallows (whence food for the poor), cresses, succory, parsley, mint, hyssop (used as medicine), wild asparagus, colocynth, mustard, fennel, coriander, colewort, milkwort, and nasturtiums. [BARLEY, CHAFF, CORN, CORNER, FIELD, HAY, MATTOCK, MILLET, RAIN, SOWER, WHEAT, YOKE, PALESTINE.] [C.R.C.]

Agrippa. [HEROD.]

Agur, son of Jakeh (Pr.30.1), is credited by most commentators with the compilation of Pr.30.1–31.9. Nothing is known of him; the substitution in R.V. marg. of "of Massa, *cf.* Gen.25.14" for A.V. "the prophecy," R.V. "the oracle," being entirely conjectural. He may have been one of "the men of Hezekiah," an Ishmaelite who had raised himself above the religion of Abraham and recognized the religion of Israel as its completion (Delitzsch), or one of the wise "children of the East" contemporary with Solomon (1K.4.30) (Perowne). The paraphrases of the name in LXX. and Vulg. suggest corruption from a word similar to *Qōheleth* (= Ecclesiastes) as indicating "a collector" (of proverbs). [PROVERBS.] Delitzsch on *Prov.* (T. & T. Clark), and Perowne in *Camb. Bible for Schools.* [C.R.D.B.]

Ahab' (lit. *father's brother*, probably meaning one who closely resembles his father).—**1.** Son of Omri, seventh king of the separate kingdom of Israel, and second of his dynasty. He made an ill-starred marriage with Jezebel, daughter of Ethbaal, king of Tyre, who had been priest of Astarte; a union intended doubtless to strengthen the alliance begun by Solomon with Phoenicia to the commercial benefit of both kingdoms (*cf.* Ac.12.20). [JEZEBEL.] Ahab's reign was distinguished by the ministry of the great prophet Elijah, under protest from whom, and in obedience to Jezebel's wishes, Ahab caused a temple to be built to Baal in Samaria, while Jezebel hunted down and put to death God's prophets, some of whom were concealed in caves by Obadiah, the governor of Ahab's house. The Phoenician rites were carried on upon such a scale, that we read of 450 prophets of Baal, and 400 of Asherah. (See 1K.18.19, where R.V. rightly substitutes the proper name ASHERAH for "the groves," as again in 2K.21.7,23.6.) How the worship of God was restored, and the idolatrous priests slain, in consequence of "a sore famine in Samaria," is related under ELIJAH. Ahab had a taste for splendid architecture, which he showed by building an ivory house and several cities. He adorned Jezreel (now *Zer'in*), by the plain of Esdraelon, with a palace and park for his own residence, though Samaria remained the capital of his kingdom; Jezreel standing in the same relation to it as the Versailles of the old French monarchy to Paris (Stanley, *S. and P.* 244). When his neighbour Naboth refused to part with his vineyard (1K.21.3; *cf.* Lev.25.23), which Ahab coveted, a false accusation of blasphemy was brought against him, and he and his sons were stoned to death (2K.9.26). Elijah declared, as penalty, the entire extirpation of Ahab's house. The king's repentance, however, brought postponement of the sentence's execution. Ahab undertook three campaigns against Benhadad II., king of Damascus—two defensive and one offensive. In the first, Benhadad laid siege to Samaria; and Ahab, en-

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couraged by a prophet, made a sudden attack on him, whilst in arrogant confidence he was banqueting in his tent with his thirty-two vassal kings. The Syrians were totally routed, and fled to Damascus (1K.20.15ff.). Next year Benhadad, believing that his failure was owing to some peculiar power which the God of Israel exercised over the hills, invaded Israel by way of Aphek, on the E. of Jordan. Ahab's victory was complete, and Benhadad himself fell into his hands; but was released (contrary to the will of God announced by a prophet) on condition of restoring all the cities of Israel which he held, and making "streets" for Ahab in Damascus; that is, admitting into his capital permanent Heb. officers, in an ambassadorial position, with special dwellings for themselves and their retinues—Benhadad's predecessor having exacted from Omri a similar privilege in respect to Samaria. (For another suggestion, see STREET.) It appears from Assyr. records (Schrader, *Cuneif. Inscr. and O.T.* 2nd ed. i. 183 ff.), that Ahab's readiness to make peace with Syria arose from the reviving energies (after a century of comparative inaction) of their common foe, Assyria, under Shalmaneser II., *c.* 857 B.C. On the monolithic inscription of Shalmaneser there is a list of the allied kings of Syria whose forces were defeated by him at Qarqar (near the Orontes) in 854 B.C. Among their names occur Ahabbu Sir-'lâa (or Siri-'lâa), considered to be Ahab of Israel, and Adad-'idri (identified with Benhadad). Another opinion, however, which has important expert support, is that the above names have nothing to do with the Ahab and Benhadad of the Biblical narrative, on the grounds that (i) Sir-'lâa cannot mean Israel, and should in fact be read RIBLAH; (ii) Adad-'idri is not Benhadad, but Hadadezer; (iii) it is unlikely that Ahab would join forces with his constant enemy Benhadad; (iv) it appears to be chronologically impossible to bring any part of Ahab's reign at all as late as *c.* 853 B.C. We last read of him when, in conjunction with Jehoshaphat, king of Judah, he attacked Ramoth in Gilead, on the E. of Jordan, claiming that town for Israel. Michaiah's warning led only to his imprisonment. Ahab, though disguised, was slain by one who "drew a bow at a venture," and, though stayed up in his chariot for a time, he died towards evening, and his army dispersed. When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot; a partial fulfilment of Elijah's prediction (1K.21.19), more literally accomplished in the case of his son.—**2.** A prophet who deceived the captive Israelites in Babylon, and was burnt to death by Nebuchadnezzar (Je.29.21). [A.W.S.]

Aharah', third son of Benjamin (1Chr.8.1). [AHIRAM.]

Aharhel', a name in an obscure fragment of the genealogies of Judah. "The families of Aharhel" apparently traced their descent through Coz to Ashur, the posthumous son of Hezron. The Targum of R. Joseph on Chronicles identifies him with "Hur the first-born of Miriam" (1Chr.4.8).

Ahasa'i (Ne.11.13 = JAHZERAH, 1Chr.9.12), a priest, ancestor of AMASHAI.

Ahasba'i, father of Eliphelet, one of David's 37 captains (2Sam.23.34). In the list in 1Chr.11.35, Eliphelet appears as "Eliphal the son of Ur."

Ahasue'rus. Modern investigation seems to have established that the bearer of this name in Ezr.4.6 and Dan.9.1 is to be identified with the Ahasuerus of the book of Esther—*viz.* Xerxes, son of Darius Hystaspis, and king of Persia, 485-465 B.C. Thus Ezr. 4.6ff. is not, as has been supposed, a narrative of the opposition of the Samaritans during the two reigns intervening between Cyrus and Darius Hystaspis—*viz.* those of Cambyses and Pseudo-Smerdis, which two kings have been identified on insufficient grounds with the "Ahasuerus" and "Artaxerxes" of that passage—but it is, on the contrary, a continuation of the historical treatment of the subject in the days of the two immediate *successors* of Hystaspes, Xerxes and Artaxerxes I. (Longimanus). After this digression the chronological order is resumed in 4.24 ("So it ceased," etc.). In Dan.9.1 the obscurity which hangs over the name of "Darius the Mede" at any rate leaves it pretty certain that the writer had in view no Ahasuerus other than Xerxes. The Heb. *'âḥashverôsh* represents the Persian *Khshayârshâ* (*mighty eye*, or *mighty man*). The



CARTOUCHE OF KHSHAIARSHA (XERXES I.).

LXX., followed by Josephus, erroneously identify him with Longimanus just mentioned (465-424 B.C.), instead of Xerxes, conspicuous in history for the overthrow of his gigantic armaments at Salamis (480 B.C.) and Plataea (479 B.C.). This identification is clear for the following reasons: (1) the capricious and sensual character of Ahasuerus corresponds with the notices of Xerxes in Herodotus; (2) the extent of Xerxes' empire agrees with the description in Esth.1.1; (3) the assembly at Susa in the 3rd year of Ahasuerus' reign (1.3) answers to Herodotus' statement that Xerxes, after subduing Egypt, convened a large gathering of satraps at Susa to arrange for the attack upon Greece about 2 years later. [PALACE.] For Ahasuerus' part in the story of Esther, see ESTHER; HAMAN. [A.W.S.]

Ahava', a place (Ezr.8.15), or a river (8.21, 31) on the banks of which Ezra collected the second band which returned with him from Babylon to Jerusalem. It has been identified with the modern *Hit*, on the Euphrates, due E. of Damascus. Fried. Delitzsch regards it as one of the numerous canals of ancient Babylonia.

Ahaz'.—1. Son and successor of Jotham, king of Judah. Soon after his accession, Rezin, king of Damascus, and Pekah, king of Israel, who had recently become allies, invaded Judah, one of their objects being to depose Ahaz and to give the crown to the son of Tabeel, a nominee of their own (Is.7.6). The Syrians marched through Edom and inflicted a severe injury upon Judah by the capture of Elath (2K.16.6), and, according to the Chronicler, the Israelites under Pekah defeated the army of Ahaz (2Chr.28.6). At this juncture Ahaz sought the advice of Isaiah, who bade him have no fear of "these two tails of

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smoking firebrands," and invited him to ask for a sign from Jehovah. Ahaz replied, "I will not ask, neither will I tempt the LORD," whereupon the prophet gave him the sign of Immanuel (Is.7.10-16). It would seem, however, that Ahaz had already appealed for help to Tiglath-pileser, king of Assyria (2K.16.7), who eventually freed him from his enemies by invading Syria, taking Damascus, killing Rezin, and depriving Israel of its northern and trans-Jordanic districts. But Ahaz, as the price of this help, became tributary to Tiglath-pileser, sent him all the treasures of the temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies; making his son pass through the fire to Moloch, consulting wizards and necromancers (Is.8.19), sacrificing to the Syrian gods, introducing a foreign altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon, as he would seem to have set up the horses of the sun mentioned in 2K.23.11; and "the altars on the top [*or*, roof] of the upper chamber of Ahaz" (23.12) were connected with the adoration of the stars. We see another and blameless result of this intercourse with an astronomical people in the "sundial of Ahaz" (Is.38.8). [IDOLATRY.]—**2.** A son of Micah the grandson of Jonathan through Meribbaal or Mephibosheth (1Chr.8.35,36,9.42).

Ahaziah.—**1.** Son of Ahab and Jezebel, and eighth king of Israel. After the battle of Ramoth in Gilead [AHAB], the Syrians had the command of the country E. of Jordan, and cut off all communication between the Israelites and Moabites, so that the vassal king of Moab refused his yearly tribute (2K.1.1,3.4,5). Before he could take measures for punishing this revolt, Ahaziah fell through a lattice in his palace at Samaria. In his health he had worshipped Baal (1K.22.51-53), and now he sought counsel of Baalzebub in Ekron; for this act of impiety Elijah denounced him three times, and predicted his death (2K.1.2-17). His endeavour to join the king of Judah in the Red Sea traffic with Ophir is related under JEHOSHAPHAT.—**2.** Fifth king of Judah, son of Jehoram and Athaliah daughter of Ahab, and therefore nephew of Ahaziah, 1. He is called Azariah (2Chr.22.6), probably by a copyist's error, and Jehoahaz (21.17; 25.23). He allied himself with his uncle Joram, brother and successor of Ahaziah, 1, against Hazael, the new king of Syria. The two kings were, however, defeated at Ramoth, where Joram was so severely wounded that he retired to Jezreel to recover. The revolution under Jehu broke out while Ahaziah was visiting his uncle at Jezreel. Jehoram and Ahaziah went out to meet Jehu, who shot the former through the heart, and pursued Ahaziah as far as the pass of Gur, near the city of Ibleam. There Ahaziah was mortally wounded, and died when he reached Megiddo (2K.8.25-9.28). In 2Chr.22.9 an apparently different account is given of his death. He was 22 years old at his accession (42 acc. to 22.2, an obious mistake; *cf.* 21.5,20, where the age of his father, whom he succeeded, is given as 40) and he reigned 1 year. [H.C.B.]

Ahban', son of Abishur, by his wife Abihail (1Chr.2.29). He was of the tribe of Judah.

Aher' (lit. *another*), mentioned in 1Chr.7.12 as father of HUSHIM, or the Hushim. He was a Benjamite, and probably to be identified with Ahiram of the same tribe (Num.26.38). As the genealogy of Dan is omitted here, and some think Hushim was a Danite, it has been suggested that we should read literally "son of another," a reluctance to mention the name of Dan being discernible elsewhere. [B.F.S.]

Ahi'.—**1.** A Gadite, chief of a family who lived in Gilead in Bashan (1Chr.5.15), in the days of Jotham, king of Judah. By the LXX. and Vulg. it was not considered a proper name. —**2.** A descendant of Shamer, of the tribe of Asher (1Chr.7.34). The name, according to Gesenius, may be a contraction of Ahijah.

Ahiah' or **Ahijah'** (= *devotee of Jehovah*).—**1.** Son of Ahitub, brother of Ichabod, grandson of Phinehas, and great-grandson of Eli, also called Ahimelech, "since *-melekh* (*king*) may also be applied to God." It is remarkable that the name in cuneiform could be read either Ahiah or Ahimelech, and it has been suggested (Conder, *First Bible*, p. 133) that the variation arises from this fact. He is described as the Lord's priest in Shiloh, wearing an ephod (1Sam.14.3,18), and consulting with it (see Smith's *D.B.*, 4 vols. 1893) for Saul by means of Urim and Thummim (1Sam.14.41, LXX. and Vulg.). [AHIMELECH, 1.]—**2.** One of Solomon's princes (1K.4.3).—**3.** A prophet of Shiloh (11.29,14.2), of whom we have two remarkable prophecies extant: one (11.31-39) addressed to Jeroboam, announcing the rending of the ten tribes from Solomon, and the transfer of the kingdom to Jeroboam; the other (14.6-16) delivered in the prophet's extreme old age to Jeroboam's wife, foretelling the death of the ailing Abijah, the king's son, and the destruction of Jeroboam's house on account of the images which he had set up. Jeroboam's words concerning Ahijah (14.2,3) shows how highly he estimated his prophetic powers (*cf.* 2Chr.9.29).—**4.** Father of Baasha, king of Israel (1K.15.27,33).—**5.** Son of Jerahmeel (1Chr.2.25).—**6.** Son of Bela (8.7).—**7.** One of David's mighty men (11.36).—**8.** A Levite in David's reign (26.20).—**9.** One of "the heads of the people" who joined in the covenant with Nehemiah (Ne. 10.26). [C.R.D.B.]

Ahiam', son of Sharar (Sacar, 1Chr.11.35) the Hararite, one of David's thirty mighty men (2Sam.23.33).

Ahian', a Manassite, son of Shemidah (1Chr.7.19).

Ahie'zer.—**1.** Son of Ammishaddai, a chief of the tribe of Dan (Num.1.12,2.25,7.66, 71,10.25).—**2.** The Benjamite chief of David's ambidextrous archers at Ziklag (1Chr.12.3).

Ahihud'.—**1.** Son of Shelomi, and prince of the tribe of Asher (Num.34.27).—**2.** A chief of the tribe of Benjamin (1Chr.8.7).

Ahijah. [AHIAH.]

Ahikam', son of Shaphan the scribe, an officer at the court of Josiah, and of Jehoiakim; and one of the delegates sent by Hilkiah to consult Huldah (2K.22.12-14). In Jehoiakim's reign he successfully used his influence to protect the prophet Jeremiah (Je.26.24), as did his son Gedaliah afterwards (39.14,40.5).

Ahilud'.—**1.** Father of Jehoshaphat, the

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recorder or chronicler of the kingdom in the reigns of David and Solomon (2Sam.8.16,20.24; 1K.4.3; 1Chr.18.15).—**2.** The father of Baana, one of Solomon's twelve officers (1K.4.12). It is uncertain whether he is the same with the foregoing.

Ahimaaz'.—1. Father of Ahinoam, wife of Saul (1Sam.14.50).—**2.** Son of Zadok, the high-priest, who with Jonathan the son of Abiathar brought David news from the camp of Absalom (2Sam.15.27,28,35,36,17.17-21). After the battle between the king's forces under Joab and those of Absalom, he was the first courier to tell David of the victory, outrunning the Cushite who had been dispatched some time before him (18.19-33). There is no evidence, beyond the assertion of Josephus, that he was ever high-priest, since from 1K.4.2 compared with 1Chr.6.8,9 it would seem that Azariah his son succeeded Zadok.—**3.** Solomon's officer in Naphtali, who married Basmath the king's daughter (1K.4.15). [H.C.B.]

Ahiman'.—1. One of three giant Anakim inhabiting mount Hebron (Num.13.22,33), seen by Caleb and the spies. The whole race were cut off by Joshua (Jos.11.21), and the three brothers were slain by the tribe of Judah (Judg.1.10).—**2.** One of the porters (gatekeepers) in charge of the king's gate for the "camp" of the sons of Levi (1Chr.9.17).

Ahime'lech.—1. Son of Ahitub (1Sam.22.11,12), and high-priest at Nob in the days of Saul. He gave David the shew-bread to eat, and the sword of Goliath; for which he and his whole house were, upon the accusation of Doeg the Edomite, put to death by Saul's order. Eighty-five priests wearing an ephod were thus slaughtered; Abiathar alone escaped (21,22). He is indentical with AHIAH, 1. For the confusion between *Ahimelech* and *Abiathar* in 1Sam.8.17 and in 1Chr., see ABIATHAR.—**2.** A Hittite, one of David's companions while he was persecuted by Saul; called in LXX. *Abimelech*, which is perhaps the right reading, after the analogy of Abimelech, king of Gerar (1Sam.26.6).

Ahimoth', a Levite, son of Elkanah (1Chr.6.25; named Mahath in ver. 35). [C.R.D.B.]

Ahinadab', son of Iddo (1K.4.14), placed in Gad by Solomon as his officer.

Ahinoam'.—1. The daughter of Ahimaaz and wife of Saul (1Sam.14.50).—**2.** A JEZREELITESS who was married to David during his wandering life (25.43). She lived with him and his other wife Abigail at the court of Achish (27.3), was taken prisoner with her by the Amalekites when they plundered Ziklag (30.5), but was rescued by David (18). She is again mentioned as with him when he was king of Judah in Hebron (2Sam.2.2); and was the mother of his eldest son Amnon (3.2).

Ahio'.—1. Son of Abinadab, who accompanied the ark from his father's house at Gibeah (2Sam.6.3,4; 1Chr.13.7).—**2.** A Benjamite (1Chr.8.14).—**3.** A Benjamite, son of Jehiel, the "father" or founder of Gibeon (1Chr.8.31,9.37).

Ahira', chief of Naphtali at the census the year after the Exodus (Num.1.15,2.29,7.78,83,10.27).

Ahiram', son of Benjamin (Num.26.38) and ancestor of the **Ahiramites**, called EHI in Gen.46.21; perhaps the same as AHER or Aharah. Aharah is described as the "third" son of Benjamin in 1Chr.8.1, and Ahiram is mentioned third in Num. *l.c.*, while in Gen.46.21 Ehi is described as the sixth son, but the order in the lists is evidently not always precise. [H.C.B.]

Ahisamach', a Danite, father of Aholiab (Ex.31.6,35.34,38.23).

Ahishahar', a son of Bilhan and great-grandson of Benjamin (1Chr.7.10).

Ahishar', the controller of Solomon's household (1K.4.6).

Ahitho'phel (*brother of foolishness*), a native of Giloh, in the hill-country of Judah (Jos.15.51), and privy councillor of David. His wisdom was so esteemed that his advice was accounted as if a divine oracle, despite the signification of his name (2Sam.16.23). A comparison of 2Sam.11.3 with 23.34 suggests that he was the grandfather of Bathsheba; which might account for his position of influence, and would show once more how David's punishment followed from his sin. Absalom immediately he had revolted sent for Ahithophel, and when David heard that the latter had joined the conspiracy, he prayed Jehovah to turn his counsel to foolishness (15.12,31), alluding possibly to the meaning of his name. David's grief at the treachery of his confidential friend is thought to be alluded to in the Messianic prophecies (Ps.41.9,55.12-14). To show to the people that the breach between Absalom and his father was irreparable, Ahithophel persuaded the former to take possession of the royal *harim* (2Sam.16.21). David, to counteract his counsel, sent Hushai to Absalom. Ahithophel had recommended an immediate pursuit of David; but Hushai advised delay, intending to send intelligence to David and give him time to collect his forces. When Ahithophel saw that Hushai's advice prevailed, he despaired of success, and returning home "put his household in order and hanged himself" (17.1-23).

Ahitub'.—1. Son of Phinehas and grandson of Eli, the father of Ahimelech, or Ahijah (1Sam.14.3,22.9,11). There is no record of his high-priesthood.—**2.** Son of Amariah, and father (2Sam.8.17; 1Chr.6.7,8) or grandfather (1Chr.9.11; Ne.11.11) of Zadok the high-priest. Driver, Kittel, and others consider that the true reading of 2Sam.8.17 should be "And Zadok and Abiathar the son of Ahimelech, the son of Ahitub."—**3.** The genealogy of the high-priests in 1Chr.6.11,12 introduces another *Ahitub*, son of another Amariah, and father of another Zadok, probably a repetition by a clerical error. [H.C.B.]

Ahlab', a city of Asher from which the Canaanites were not driven out (Judg.1.31). It is named with the shore cities Accho, Zidon, and Achzib. The site is unknown. [C.R.C.]

Ahla'i, daughter of Sheshan, whom he gave in marriage to his Egyptian slave Jarha (1Chr.2.31,34,35), and from whom was descended Zabad, one of David's mighty men (1Chr.11.41; *cf.* 2.35-37). In ver. 31 A.V. reads *children*, R.V. *sons*, of Sheshan; but the obvious meaning is "descendants," as the plural is then explained by the genealogy

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which follows, and ver. 34 clearly states that "Sheshan had no sons but daughters."

Ahoah', son of Bela son of Benjamin (1Chr. 8.4). In ver. 7 he is called AHIAH (*cf.* Hiram and Huram). The LXX. has Achia in both verses. The patronymic, **Ahohite**, is found in 2Sam.23.9,28; 1Chr.11.12,29,27.4.

Aholah' (*tent*, fem.; *Oholah*, R.V.), sister of AHOLIBAH, a harlot, used by Ezekiel as the symbol of Samaria (Ezk.23.4,5,36,44).

Aholiab' (*Oholiab*, R.V.), a Danite of great skill as a weaver and embroiderer, whom Moses appointed with Bezaleel to erect the tabernacle (Ex.35.30-35).

Aholibah' (*my tent in her*; *Oholibah* R.V.), a harlot, used by Ezekiel as the symbol of Judah (Ezk.23.4,11,22,36,44).

Aholibamah', daughter of ANAH, a descendant of Seir the Horite, perhaps a mistake for *Hivite*, and one of the three wives of Esau (Gen.36.2,25). In the earlier narrative (26.34) Aholibamah is called Judith, daughter of Beeri, the Hittite. On the obscure subject of Esau's wives, consult *The Speaker's Comm.*, note A on Gen.36; and the comm. of Dillmann and Holzinger.

Ahuma'i, son of Jahath, a descendant of Judah, and head of a family of the Zorathites (1Chr.4.2).

Ahuzam', properly Ahuzzam, son of Ashur the "father" or founder of Tekoa (1Chr.4.6).

Ahuzzath', the friend of the Philistine king Abimelech who accompanied him to his interview with Isaac (Gen.26.26).

Ai (Heb. *hai*), **Aiath** (Is.10.28), or **Aija** (Ne.11.31, and in MSS. of 1Chr.7.28, where "Gaza" is improbable), a royal city (Jos. 12.9) E. of and near Bethel (Gen.12.8, "Hai"; Jos.7.2-5). It had a ravine (*gê*) to N. and low ground to W., and was near a deep valley (*'êmeq*) and a desert (*midhbâr*). It was made a "heap" (*tell*) by Joshua, and near its gate a great "heap" remained long after (Jos.8.1-29). This account must be older, apparently, than the time of Isaiah, when Aiath appears again as a town. It was also inhabited after the Captivity (Ezr.2.28; Ne.7.32,11.31). The Ai of Jeremiah (49.3), apparently in Moab, is probably not the same, and may be IIM. The site of Hai appears to be near the ruin *Haiyân*, 2 miles S.E. of Bethel. It has valleys to W. and N. and a deep gorge on N.E. near the desert; about three-quarters of a mile to N.W. is a very large artificial *tell* of stones, which may mark the site of Joshua's monument near the gate. [C.R.C.]

Aiah'.—1. Son of Zibeon, a descendant of Seir, and ancestor of one of Esau's wives (1Chr. 1.40); = AJAH (Gen.36.24). He apparently had no sons as the line is continued through his brother Anah.—**2.** Father of Rizpah, the concubine of Saul (2Sam.3.7,21.8,10,11).

Aiath', a place named by Isaiah (10.28) in connexion with Migron and Michmash; clearly the same as AI. [C.R.C.]

Aija'. [AI.]

Aijalon' (*a place of deer*).—**1.** A city of the Kohathites (Jos.21.24; 1Chr.6.69), in the lot of Dan (Jos.19.42; A.V. *Ajalon*), which tribe, however, was unable to dispossess the Amorites of the place (Judg.1.35). Aijalon was fortified by Rehoboam (2Chr.11.10), and was invaded later by the Philistines (2Chr.28.18; A.V. *Ajalon*). The valley of Aijalon is noticed in the speech of Joshua during his pursuit of the Canaanites (Jos.10.12). The town was discovered by Dr. Robinson in the modern *Yâlo*, N. of the Jaffa road, about 13 miles from Jerusalem. It is noticed in the Amarna letters from Jerusalem, etc. (Berlin 103, 137), as taken by the 'Abiri in 15th cent. B.C.—**2.** A place in Zebulun; the burial-place of Elon, one of the judges (Judg.12.12). [C.R.C.]

Aijeleth-shahar. [PSALMS, TITLES OF.]

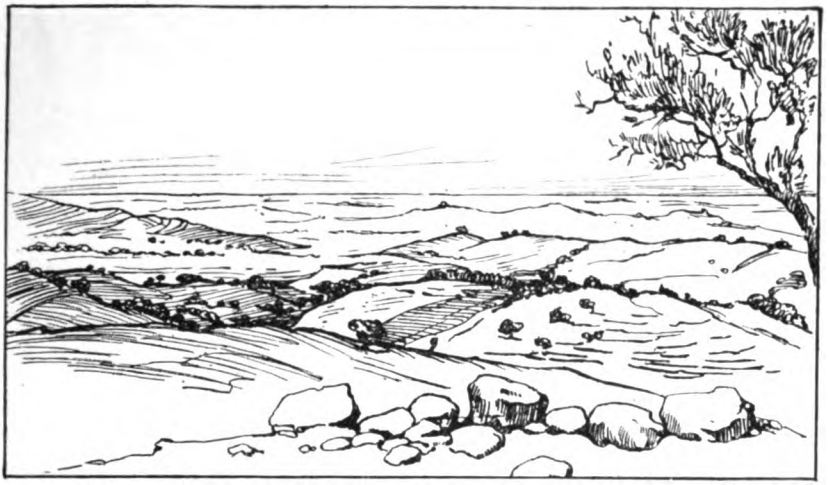
Ain (an "eye," and also a "spring"). *'ayin* or *'ên* occurs in En-gedi, En-gannim, etc. —**1.** Ain is apparently the village *el 'Ain*, near the W. foot of the Anti-Lebanon, about 18 miles S. of RIBLAH. The border of the land of Israel went E. of it, from near Riblah (Num.34.11).—**2.** One of the southern cities of Judah (Jos.15.32), allotted to Simeon (Jos.19.7; 1Chr.4.32) and to the priests (Jos.21.16). In 1Chr.6.59 Ashan takes the place of Ain. [EN-RIMMON.] [C.R.C.]

Airus', one of the "servants of the



VIEW FROM AI. (From an original sketch by Col. Conder.) W.D.A.

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THE VALLEY OF AIJALON, LOOKING W. FROM LOWER BETH-HORON. W.D.A.
(From an original sketch by Col. Conder.) See art. "Aijalon."

temple," or Nethinim, whose sons returned with Zerubbabel (1Esd.5.31). Perhaps = REAIAH, 2.

Ajah' (Gen.36.24) = AIAH, 1.

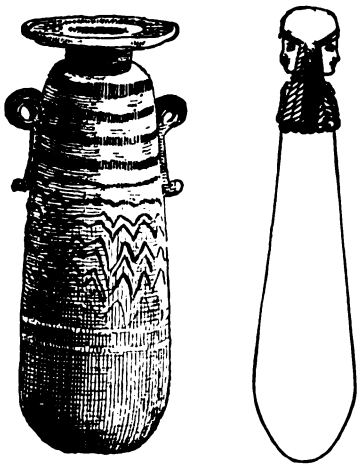
Ajalon' (Jos.10.12,19.42; 2Chr.28.18). Correctly AIJALON, 1, as in R.V.

Akan', son of Ezer, one of the "dukes" or chieftains of the Horites, and descendant of Seir (Gen.36.27). He is called JAKAN in 1Chr. 1.42 and JAAKAN in Deut.10.6, which last should probably be read in all three cases.

Akkub'.—1. A descendant of Jeconiah and son of Elioenai (1Chr.3.24).—**2.** One of the doorkeepers at the E. gate of the temple. His descendants succeeded to his office, and appear among those who returned from Babylon (1Chr.9.17; Ezr.2.42; Ne.7.45,11.19,12.25 = DACOBI, 1Esd.5.28).—**3.** One of the Nethinim, whose family returned with Zerubbabel (Ezr. 2.45). Perhaps = ACUA (1Esd.5.30), though some identify with ACUB (5.31).—**4.** A Levite who assisted Ezra in expounding the law to the people (Ne.8.7); = JACUBUS, 1Esd.9.48.

Akrabbim', The ascent of, and **The going up to;** also **Maaleh-acrabbim'** (*the scorpion pass*). A pass between the S. end of the Dead Sea and Zin, forming one of the landmarks on the S. boundary of Judah (Jos.15.3) and of the Holy Land (Num.34.4). Also mentioned with SELA (or Petra) as the boundary of the Amorites (Judg.1.36). Judas Maccabaeus gained here a great victory over the Edomites (1Mac.5.3, *Arabattine*). Scorpions abound in the whole of this district.

Alabaster occurs only in N.T. in the notice of the *alabaster-box* of ointment with which a woman anointed the Saviour in the house of Simon the leper at Bethany (Mt.26.7; Mk.14. 3; Lu.7.37). The Eng. word *alabaster* is applied to two different kinds of rock, the one a hydrous sulphate of lime (the commoner varieties of which are called gypsum), the other a carbonate of lime. The former, being soft and easily carved, is much employed in this country for decorative purposes inside buildings, its nearly white colour, veined and mottled with red (oxide of iron), producing a very good effect. The latter, often known as Oriental alabaster, is a peculiar variety of carbonate of lime, deposited in a series of irregular bands of varied tints, the more delicate colours in this case also being due to oxides of iron. It was



ALABASTER VASES.
(Brit. Mus.) (Dennis, *Etruria.*)

employed from a remote antiquity in Egypt, much of it being obtained from quarries near *Tell el Amarna*. It occurs in the limestone of Assyrian sculptures, and is, in Dr. Pinches' opinion, the material designated by the Sumero-Akkadian word *na gish-nu-gal* and the Assyro-Babylonian *parûtu* (meaning the "stone of the west of the great light"). Pliny distinguishes

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gypsum (the sulphate) from alabaster (the carbonate), remarking that varieties of the former resemble the latter, in which, he says (*Nat. Hist.* xiii. 3), unguents are best kept. He repeats this statement (xxxvi. 12), and mentions places where the material was worked. Of it no doubt the "cruse" of "pistic nard" was made, and probably the woman actually broke it in her hand. [T.G.B.]

Ala'meth (R.V. *Alemeth*), a son of Becher the son of Benjamin (1Chr.7.8).

Alamme'lech (*king's oak*), a place within the limits of Asher, named between Achshaph and Amad (Jos.19.26 only).

Alamoth. [PSALMS, TITLES OF.]

Alcimus (*valiant*), a Gk. form of Eliakim (*God establishes*), obtained by changing the vowel points. The son or nephew of Jose ben-Joeser, the famous pupil of Antigonus of Socho, and of Aaronic descent (1Mac.7.5,14). The fact that he is known as a leader of the Hellenizing party, which largely rested on the priests, and the objective of which was social rather than religious, is an explanation of the passionate resistance encountered by his movement. [HELLENIST.] Alcimus was nominated "through bribery" (162 B.C.) to the high-priesthood by Antiochus Eupator, to the exclusion of Onias, nephew of his predecessor Menelaus. The influence of Judas Maccabaeus at first prevented Alcimus from securing his position, and he withdrew to Antioch. Demetrius Soter, on his accession, sent Bacchides to restore him, and Alcimus was received by many even of the Hasidim. A massacre of 60 of these, however, was followed by the return of Judas and a second withdrawal of Alcimus to Antioch. Nicanor was next sent into Palestine, but was defeated and killed at Beth-horon (161 B.C.). Bacchides now returned (160 B.C.), and the fall of Judas was followed by Alcimus's unchallenged restoration. The scope of his plans for change in the temple and its services has been much discussed. He was engaged in an operation described (9.54, but *cf.* Josephus, 12 *Ant.* x. 6) as pulling down the "wall of the inner court of the sanctuary" and "the works of the prophets," an obscure and disputed expression, when "he was taken with a palsy," *i.e.* paralysed, and died. Later writers also give him the title of "the wicked" (7.9), and speak of him with greater bitterness than the author of 1Mac. [J.A.D.]

Alema (1Mac.5.26), a city where the Jews were besieged in 164 B.C., mentioned with CASPHON. Now the large village *Kefr el mâ*, 4 miles E. of *Khisfîn*, and 7 miles S.W. of Carnaim. The ruins include a Greek altar, and a curious bas-relief of Aesculapius (Schumacher, *Across the Jordan*, pp. 79-82). [C.R.C.]

Ale'meth, a Benjamite, son of Jehoadah or Jarah (1Chr.8.36,9.42), descended from Jonathan, son of Saul.

Alemeth' (R.V. *Allemeth*), the form under which ALMON, the name of a city of the priests in Benjamin, appears in 1Chr.6.60. Now the village *'Almît*, a mile N.E. of Anathoth. Among the genealogies of Benjamin the name occurs in connexion with Azmaveth (1Chr.8.36,9.42). [BAHURIM.] [C.R.C.]

Alexander III. (*helper of men*; *b.* 356 B.C., *d.* 323), the Great, son of Philip II. of Macedonia and Olympias. Having quelled the disloyalty which he found on Philip's murder (336), Alexander prepared his forces, and in 334 crossed the Hellespont. In 3 years he had largely realized the dream of world-wide conquest which he had inherited. The victories at the Granicus (334) and Issus (333) made him master of S.W. Asia and of Egypt. In 331 he founded Alexandria. The murder of



TETRADRACHM (ATTIC TALENT) OF LYSIMACHUS, KING OF THRACE.
Obv.: Head of Alexander the Great as a young Jupiter Ammon.
Rev.: Pallas seated to left, holding a victory.

Darius by Bessus (320), and the subjugation of Persia and Bactria were followed by his famous and abortive campaign into India (327). The discontent of his troops, however, compelled his return to Babylon, where he died. Ten years later his empire had broken up into the kingdoms of the Diadochoi. [PTOLEMY I.; SELEUCUS IV.]—*Alexander and the Jews.* An account is given by Josephus (9 *Ant.* viii. 3-6) and in the Talmud of a visit paid by Alexander to Jerusalem. The facts that Alexander paid a similar visit to Gordium, and that the visit to Jerusalem is not mentioned by Gk. historians, have raised the suspicion that there is no basis for the narrative. The probability, however, is that it rests on an historic event, for the Greeks rarely show interest in Palestine, and, both from policy and temperament, it is improbable that Alexander would have passed through Palestine without visiting Jerusalem. Jaddua (Ne. 12.11) the high-priest, it is said, refused demands made by Alexander while besieging Tyre. After razing that city, Alexander marched on Jerusalem. Jaddua, acting on a dream, met him in the pomp of his office near the city. Alexander worshipped the tetragrammaton on the high-priest's turban, and when Parmenio remonstrated with him for "adoring the high-priest" replied that he did not adore him, but his God, and that he had seen Jaddua in a dream at Dium "encouraging him to cross into Asia" (11 *Ant.* viii. 5). Alexander then went with Jaddua to the temple, offered sacrifices, and accepted such prophecies as Dan.8.21,11.3 as applying to himself. Not only was Alexander anxious to identify himself with national cults, but the Jews seem to have received exceptional treatment from him (see esp. Ewald, *Hist.* v.) He planted a favoured Jewish colony in Alexandria, is said to have given his Jewish troops freedom to exercise their religion, and was perhaps influenced by Jewish animosity in his treatment of Samaria. Zech.9.1-8 is thought to allude to Alexander's conquests. The references to his empire in Dan.2.40,8,5,6,7,21, 11.3 are unquestionable. Alexander bulks

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largely in Eastern legends, in which he is known as the "lord of horns." [J.A.D.]

Alexan'der Ba'las claimed, probably falsely, to be a natural son of ANTIOCHUS IV., and assumed his title Epiphanes (1Mac.10.1). In 153 B.C. he disputed the Syrian throne with DEMETRIUS I. (*Soter*), who had lost the friendship of the neighbouring kings and the affections of his own subjects. JONATHAN, now leader of the Jews (9.73), supported Alexander, who landed at Ptolemais (10.1), and in 150 B.C. defeated and killed Demetrius (10.48-50). After this Alexander married Cleopatra, daughter of PTOLEMY VI. (*Philometor*); and appointed Jonathan governor of Judaea (10.65,11.57). But Alexander proved an incapable and self-indulgent king. A fresh claimant to the throne, DEMETRIUS II. (*Nicator*), son of Demetrius Soter, landed in Syria in 147 B.C., and received the support of Apollonius, governor of Coelosyria (10.67ff.). Jonathan defeated and slew Apollonius, and was rewarded by Alexander with fresh favours (10.68-89). But in 146 B.C. Ptolemy entered Syria with a large force; garrisoned the chief cities of the coast, as Alexander's friend; and then, on the plea that Alexander was conspiring against him, declared himself in favour of Demetrius (11. 1-11). Alexander hastened from Cilicia to meet Ptolemy, but was defeated, and fled to Abae in Arabia, where he was murdered (11. 14-17). The Jews loyally supported Alexander as "the first that entreated of true peace with them" (10.47); and they showed the same zeal for his son ANTIOCHUS VI.

Alexander in N.T.—**1.** Son of SIMON, 11, of Cyrene (Mk.15.21). [RUFUS.]—**2.** One of the high-priestly family (Ac.4.6).—**3.** A Jew of Ephesus (Ac.19.33), whom the other Jews put forward during the tumult there, their object being probably to disavow to the mob any responsibility for the action of the Christians. —**4.** An apostate Christian (1Tim.1.20). [HYMENAEUS.]—**5.** A smith, probably of Ephesus, concerned in the persecution of St. Paul in that city (2Tim.4.14). [E.R.B.]

Alexandria, Alexandrians, referred to three times in N.T. In Ac.18.24 Apollos is spoken of as "born at Alexandria"; 6.9 speaks of the synagogue of "the Libertines, Cyrenians, and Alexandrians," referring probably to a synagogue in Jerusalem used by Jews from Alexandria, where a great many resided; and in 27.6, describing St. Paul's famous journey to Rome, it is related that the centurion found at Myra "a ship of Alexandria sailing into Italy," in which the apostle sailed to Malta, afterwards voyaging in another Alexandrian vessel to Puteoli, at that time a principal port of Rome to which much of the corn supply of Egypt was carried. The city of Alexandria was one of the most beautiful in the world. It possessed many natural advantages, notably of climate and of site, and its harbours were spacious and secure. It was founded by Alexander the Great in 332 B.C., opposite the island of Pharos, between Lake Mareotis and the Mediterranean Sea. Diodorus states that Alexander measured out the ground on which the city was to stand, marked out its streets, and called it after his own name. It became the flourishing Hellenic capital of Egypt. As a commercial centre it stood almost without a rival. Egyptians, Jews, and Greeks made up its population, which at one time amounted to nearly a million. The Jews, who were numerous there, occupied a quarter of their own, a great proportion of the trade of the city falling into their hands. Great attempts were made to establish the city as a centre of intellectual fame, and within its walls was stored the greatest library of ancient days. To the student, however, the chief interest of Alexandrian history will probably lie in the belief that it was the scene of the labours of the 70 or 72 translators of the Heb. O.T. into the Gk. version known as the Septuagint. Irenaeus, Justin Martyr, Epiphanius, and other writers give detailed accounts of the translators' methods; and the (so-called) Letter of Aristeas describes the arrival of translators at Alexandria; the feast which was celebrated in their honour, lasting 7 days; and the duration of the period of their labours. Eusebius states that St. Mark went to Egypt, where he preached Christianity, proclaiming the truths which his own gospel contained, and that he established churches in Alexandria. Its remarkable school of Jewish philosophy arose with the view of interpreting O.T. teaching in such a way as to commend itself to Hellenic thought. It is not easy to determine to what extent N.T. writers were influenced by Jewish philosophy. The Alexandrian Jew claimed to show good cause for maintaining the thesis that from his scripture proceeded all divine knowledge, and all guidance as to the daily life of man. Eusebius, *Hist. Eccl.*; Budge, *Hist. of Egypt*; Jowett, *Philo and St. Paul*; Neander, *Hist. of Chr. Church*; Smith, *Voyage of St. Paul.* [A.H.P.]

Algum or **Almug-trees;** the former form occurs in 2Chr.2.8,9.10,11, the latter in 1K.10.11,12. We read that the "almug" was brought in great plenty from Ophir, together with gold and precious stones, by the fleet of Hiram, for Solomon's temple and house, and for the making of musical instruments. In 2Chr.2.8 Solomon is represented as desiring Hiram to send him "cedar-trees, fir-trees, and algum-trees out of Lebanon." It is improbable that Lebanon, as well as Ophir, should have produced algum-trees. Perhaps the wood had been brought from Ophir to Lebanon, and Solomon's instructions to Hiram were to send on to Jerusalem the timber imported from Ophir that was lying at the port of Tyre, with the cedars which had been cut in mount Lebanon. It is impossible to identify the algum-tree with certainty, but the arguments favour the red sandal-wood (*Pterocarpus santalinus*) more than any other species. This tree, which belongs to the *Leguminosae*, is a native of India, chiefly on the Coromandel coast. Its wood is very heavy, hard, and fine grained, and of a beautiful garnet colour. The word *algum* has been identified by Max Müller with the Skt. *valguka*, a name for the sandal-wood tree, which may have been corrupted from an earlier form (*valgu*) by the Phoenician sailors. Celsius believed it to be the sandal. Josephus considered it a kind of fir, the Vulg. rendering being *ligna thyina*. Wyclif reads, "cedre trees, pyne trees, and thyne trees of the

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Liban." The red sandal-wood is employed in the E. " in the manufacture of idols and for musical instruments, examples of which may be seen in the Indian Museum at South Kensington " (Groser). *Almug* may be regarded as an erroneous form; unless, as Col. Conder suggests, the word is Assyrian and = " precious (or strong) wood." [OPHIR.] [H.C.H.]

Allah. [ALVAH.]

Allan. [ALVAN.]

Allegory, a figure of speech, defined by Bishop Marsh, in accordance with its etymology, as " a representation of one thing which is intended to excite the representation of another thing," the first representation being consistent with itself but requiring, or being capable of, a moral or spiritual interpretation beyond its literal sense. It is often difficult to draw a line between metaphor and allegory, the two running into one another in Biblical language. The distinguishing feature seems to be that a metaphor implies a mere resemblance which appeals to the imagination (*cf.* 2K.**19**.28, where the king of Assyria is metaphorically described as an unruly wild beast); an allegory or an allegorical interpretation aims definitely at suggesting moral or religious truth. In every allegory the immediate, historical, or literal sense is either true or possible (hence the distinction from *fable*, see below), while the secondary or allegorical sense may be either intended by the writer or only discovered in it by a later reader. An illustration is seen in Gal.**4**.24, where the apostle gives an allegorical interpretation to the historical narrative of Hagar and Sarah, not indeed treating it as an allegory in itself (as A.V. would lead us to suppose), nor implying that this meaning was originally intended by the writer or by the Holy Spirit (in which case it would be a TYPE), but drawing from it by his own spiritual insight a deeper and more edifying sense than is conveyed in the original narrative. Allegories are also classified as *pure* or *mixed*. In the first no direct allusion is made to the spiritual meaning, which is left to the reader to discover. In this sense there is no necessary distinction between an allegory and a PARABLE. In a " mixed " allegory some hint is given of the spiritual meaning, or the literal and spiritual are interwoven, as in the allegories of the Good Shepherd and of the Vine (Jn.**10**,**15**). The *fable*, like the allegory or parable, is intended to convey moral truth, but its distinguishing feature is the falseness or impossibility of its literal meaning. The lower animals or inanimate objects are introduced as speaking or acting like human beings. There are two examples of this in O.T.: (1) the fable of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg.**9**.8-15); and (2) the fable of the cedar of Lebanon and the thistle recorded as the answer of Jehoash to Amaziah's challenge (2K.**14**.9). The fable was a favourite method of imparting instruction among primitive peoples, hence the comparative earliness of examples of it in O.T. and its disappearance in later parts of the Bible. It was evidently felt inadequate as the exponent of the higher spiritual truths which it was the mission of Israel and of the Church to teach mankind. The fable may serve to exhibit the relations between man and man, but it fails to represent in a worthy manner those between man and God. Hence its place is taken by the parable. " Fable " is also used in a bad sense of the lying and misleading stories told by false teachers (1Tim.**1**.4,**4**.7; Tit.**1**.14; 2Pe.**1**.16). Marsh, *Lectures on Criticism and Interpretation of the Bible* (1838); Trench, *Notes on Parables* (15th ed. 1886); Lightfoot, *Ep. to Galatians* (8th ed. 1884). [A.R.W.]

Allelu'ia or **Hallelujah** (= " Praise ye Jehovah ") is found as a doxology to Pss.**105**, **106**,**112**,**113**,**135**,**146**–**150**. Pss.**113**–**118**, called by the Jews the Hallel, were sung at the feasts of Dedication, Tabernacles, Weeks, and Passover. At the last named, Pss.**113**,**114** were sung before the feast, and **115**–**118** at its termination, after filling the fourth cup. The hymn (Mt. **26**.30) sung by Christ and His disciples after the Last Supper seems to have been the Great Hallel, which varied according to the feast. The literal meaning of " Hallelujah " indicates the character of the Psalms in which it occurs, which are hymns of praise and thanksgiving. They are all in the last book of the collection, and bear marks of being intended for use in the temple service. In Rev.**19**.1-7 the apostle hears the word sung as the keynote of the chorus of the redeemed, and thus it finds its way from the Jewish into the Christian Church. Edersheim, *Temple and its Services*.

Alliances. In the patriarchal age, alliances of a simple and friendly sort were made by Abraham and his descendants with the tribes inhabiting Palestine (Gen.**21**.22,**26**.26ff.). But the Mosaic law (Ex.**34**.12ff.; Deut.**7**.2ff.) forbade such alliances, and though under the kings, the Hebrews were brought more into connexion with the surrounding nations and tempted to ally themselves with them, the influence of the prophets was always exerted against this tendency, as contrary to the divine ideal of the holy nation. Solomon, however, made a commercial treaty with (1) Hiram of Tyre, originally with the view of obtaining materials and workmen for the temple, and afterwards for the supply of ship-builders and sailors (1K.**5**.2-12,**9**.27); and (2) with Pharaoh of Egypt, by which he secured a monopoly of the trade in horses and other Egyptian products (**10**.28,29). Alliances for other purposes, offensive and defensive, followed the division of the kingdoms. So long as Syria was the chief danger, each kingdom sought alliance with that nation, as Asa with Benhadad (ch. **15**) and Pekah with Rezin (Is.**7**). Israel and Judah allied themselves with each other under Ahab and Jehoshaphat. Ahaz sought the alliance of Assyria against the coalition of Israel and Syria (2K.**16**.7), in spite of the warnings of Isaiah. But the most attractive, and as it proved, the most deceptive alliance, for both kingdoms was with Egypt, which was looked to as a protection against both Assyria and Babylon (Ho.**7**.11, etc.; Is.**30**). The later kings of Judah either allied themselves with Babylon, or tried (like Zedekiah) to play off Egypt against Babylon (Je.**37**.1-11) with disastrous results. In later days Judas Maccabaeus sought an alliance with the Romans as a counterpoise to the Greco-Syrian

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enemy (1Mac.8). This alliance was renewed by Jonathan (ch. 12) and by Simon (15.17); and the independence of the Jews was recognized by Rome, and formally notified to neighbouring nations 140 B.C. (15.22,23). Treaties were at the same period concluded with the Spartans, under the impression that they came of a common stock (12.6,14.20). The Roman alliance, renewed in 128, ultimately proved fatal to Jewish independence, for in 63 a quarrel referred to Rome gave Pompey the opportunity to place the country under tribute. The formation of an alliance was attended with religious rites, a victim was slain and divided into two parts, between which the contracting parties passed (Gen.15. 10-17; Je.34.18-20). Generally speaking, however, the *oath* alone is mentioned in the contracting of alliances either between nations (Jos.9.15) or individuals (Gen.26.28, etc.). A feast was held on these occasions, and salt played an important part as a symbol of fidelity. *Cf.* the expression "a covenant of salt" (Num.18.19; 2Chr.13.5). The Jews had a reputation for faithfulness to engagements (*cf.* Jos.9.18); a breach of covenant being visited with severe punishment, and deemed specially hateful to God (2Sam.21.1; Ezk.17.16; Am.1.9). Negotiations between Israel and other nations were naturally conducted by *ambassadors*. Examples of such special envoys are seen in early times in the messengers sent to Edom, Moab, and the Amorites (Num.20.14,21.21; Judg.11.17-19), and by the Gibeonites who deceived Joshua (Jos.9). Ambassadors appear frequently in the days of the monarchy, and were usually men of high rank or office. Sennacherib's ambassadors to Hezekiah were the Rab-shakeh (head chief or cup-bearer), the Rabsaris (or chamberlain), and the Tartan (or commander-in-chief). Ambassadors of a friendly character usually bore presents (1K.15.18; Is.30.6; 1Mac.15.18). Other interesting examples of various sorts of ambassage are seen in 2K.14. 8,18.14; 2Chr.32.31. The persons of ambassadors were probably considered inviolable, the only example of insult offered to them being in 2Sam.10.2-5, which was punished by David with wholesale and merciless severity. St. Paul frequently speaks of the apostolic and ministerial office under the figure of ambassadorship; see especially 2Cor.5.20. The ordinary sacredness of the ambassador's person gives particular point to his description of himself as "an ambassador in chains" (Eph.6.20). [FOREIGNER; LAW IN O.T.] [A.R.W.]

Allom' (1Esd.5.34) = AMI.

Allon', ancestor of ZIZA, 1 (1Chr.4.37).

Allon', a large strong tree, a terebinth or oak. The word is found in two names in the topography of Palestine.—**1.** ALLON, more accurately ELON, a city of Naphtali (Jos.19. 33). Probably the more correct construction is to take it with the following word—*i.e.* "the oak [*or*, plain] Bezaanannim" (R.V.), see Judg.4.11, "by Kedesh." [ZAANAIM.]—**2.** AL'LON-BACHUTH', near Bethel (*oak of weeping*), the tree under which Rebekah's nurse, Deborah, was buried (Gen.35.8). The palm of Deborah (Judg.4.5) was also near Bethel. [C.R.C.]

Almodad', eldest of the descendants of Joktan (Gen.10.26; 1Chr.1.20). His settlements must be looked for, in common with those of the other descendants of Joktan, in the Arabian Peninsula; and his name appears to be preserved in that of Mudâd, a famous personage in Arab tradition, the father of Ishmael's Arab wife, and the chief of the Joktanite tribe Jurhum.

Almon', a city of Benjamin, with "suburbs" given to the priests (Jos.21.18). In 1Chr.6.60 ALEMETH. [C.R.C.]

Almon-diblatha'im, one of the latest stations of the Israelites, between Diboń-gad and the mountains of Abarim (Num.33.46,47). [BETH-DIBLATHAIM.]

Almond-tree, Almond. These words are found in Gen.43.11; Ex.25.33,34,37.19,20; Num.17.8; Ec.12.5; Je.1.11, in the text of A.V. They are invariably represented by the same Heb. word (*shâqêdh*), which sometimes stands for the whole tree, sometimes for the fruit or nut; *e.g.* in Gen.43.11, Jacob commands his sons to take as a present to Joseph "a little honey, spices and myrrh, nuts and almonds." Here the fruit is clearly meant. In the passages of Exodus given above, the "bowls made like unto almonds," which were to adorn the golden candlestick, seem also to allude to the nut. Aaron's rod, that budded miraculously, yielded *almond-nuts*. In Ec.12.5 and Je.1.11 *shâqêdh* is translated *almond-tree*, which the context certainly requires. It is clearly then a mistake to suppose, as some have done, that *shâqêdh* stands exclusively for "almond-nuts," and that *lûz* signifies "the tree." Probably this tree, conspicuous for its early flowering and useful fruit, was known by both names. The Heb. *lûz* occurs only in Gen.30.37, where it is translated *hazel* in A.V.; but undoubtedly R.V. is correct in rendering it *almond*, the Arab. name of which is *lôz*. *shâqêdh* is derived from a root which signifies "to be wakeful," "to hasten," for the almond-tree blossoms very early in the season, the flowers appearing before the leaves. Hence it was regarded by Hebrews as a welcome harbinger of spring, and a token of the passing of winter (*cf.* Can.1.11,12). A tree which *hastens* to blossom is, therefore, a very fitting poetical description of the *lûz*, or almond-tree. This tree has been noticed in flower as early as the 9th of January; the 19th, 23rd, and 25th are also recorded dates. This fact explains the play upon words in Je.1.11,12, "The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see the rod of an almond-tree [*shâqêdh*]. Then said the Lord unto me, Thou hast well seen, for I will *hasten* [*shôqêdh*] my word to perform it." The almond-tree has always been regarded by Hebrews with reverence, and at the present day English Jews carry a bough of flowering almond to the synagogue on their great feast-days, just as Hebrews of old used to present palm-branches in the temple. The almond-tree is about 12 or 14 ft. high; the flowers are pink, and the leaves are lanceolate and serrate. The covering of the fruit is downy and succulent, enclosing the hard shell which contains the kernel. It is curious to observe, in connexion with the almond-bowls of the golden candlestick, that, in the language of lapidaries, *almonds* are pieces of rock-crystal, even now used

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in adorning branch-candlesticks. Gen.43.11 implies that the almond was not cultivated in Egypt in the days of Jacob, and it is little grown there now, much less so than in Syria. It is mentioned, however, by Pliny amongst Egyptian fruit-trees, so that it must have been introduced before his time. The almond passed from its home in the middle parts of Asia Minor at a comparatively late period. Pliny says (Holland's translation): "Now whether the Almond-tree were in Italie during the life of Cato [2nd cent. B.C.], there is some doubt and question made: because he nameth the Greeke nuts, which some doe hold for a kind of Walnut." [H.C.H.]

Alms. This word is not found in A.V. in the canonical books of O.T., but occurs repeatedly in N.T., and in Tobit and Ecclesiasticus. The duty of almsgiving, especially in kind, consisting chiefly in portions to be left designedly from produce of the field, the vineyard, and the olive-yard (Lev.19.9,10,23.22; Deut.15.11,24.19,26.2-13; Ru.2.2), is strictly enjoined by the Law. [CORNER.] Every third year also (Deut.14.28) each proprietor was directed to share the tithe of his produce with "the Levite, the stranger, the fatherless, and the widow." The theological estimate of almsgiving among the Jews is indicated in the following passages: Job 31.17; Pr.10.2,11.4; Esth.9.22; Ps.112.9; Ac.9.36, the case of Dorcas; 10.2, of Cornelius; and also Tob.4.10,11,14.10,11; and Ecclus.3.30,40.24. The Talmudists went so far as to interpret *righteousness* by almsgiving in such passages as Gen. 18.19; Is.54.14; Ps.17.15. In the women's court of the temple there were 13 receptacles for voluntary offerings (Mk.12.41), one of which was devoted to alms for education of poor children of good family. Before the Captivity there is no record of mendicancy, but it evidently existed in later times (Mt.20.30; Mk. 10.46; Ac.3.2). The Pharisees were zealous in almsgiving, but their too great ostentation therein was censured by our Lord (Mt.6.2). There is no ground for supposing that the expression "do not sound a trumpet" is more than a mode of denouncing their display, by a figure drawn from the frequent and well-known use of trumpets in religious and other celebrations, Jewish as well as heathen. The duty of relieving the poor was always recognized by Christians (Mt.6.1,4; Lu.14.13; Ac.20.35; Gal.2.10). Every Christian was exhorted to lay by on the first day of each week some portion of his profits, to be applied to the wants of the needy (Ac.11.30; Ro.15.25-27; 1Cor.16. 1-4), and widows were specially to devote themselves to ministering to such (1Tim.5.10). [TITHE.]

Almug-trees. [ALGUM-TREES.]

Alnathan' [ELNATHAN, 2] (1Esd.8.44).

Aloes, Lign aloes (Heb. *'ăhālīm*, or *'ăhālôth*), a costly and sweet-smelling wood mentioned in Num.24.6; Ps.45.8; Pr.7.17. In Can.4.14 Solomon speaks of "myrrh and aloes, with all the chief spices." Ἀλόης occurs once in N.T. (Jn.19.39), when Nicodemus brings "a mixture of myrrh and aloes, about an hundred pound weight," to anoint the body of our Lord. It is usually identified with the *Aquilaria agallochum*, a tree which supplies the *agallochum*, or aloe-wood of commerce, much valued in India on account of its aromatic qualities for fumigating and for incense. It grows to the height of 120 ft., being 12 ft. in girth. Dioscorides mentions that the wood of aloes was formerly exported from Arabia. The best sort of this wood (agalloch) comes from Sumatra and the Moluccas. "Aloes" has, of course, nothing to do with the flowering Aloe or Agave of modern gardens. [SPICES.] [H.C.H.]

Aloth' (*high places*; R.V. *Bealoth*), forming with Asher the jurisdiction of the ninth of Solomon's officers (1K.4.16). The name may survive at *'Alia*, a ruin about 9 miles E. of Achzib. [C.R.C.]

Al'pha, the first letter of the Gk. alphabet, used typically of a beginning, as the last, Omega, is of an end (Rev.1.8,11,21.6,22.13; *cf.* Is.41.4). The Greeks employed the letters of the alphabet as numerals. [NUMBER.]

Alphabet. [WRITING.]

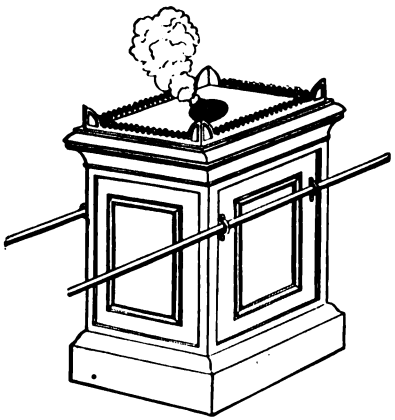
Alphaeus.—1. Father of Levi (Mk.2.14). [MATTHEW.]—**2.** Father of James, who is always described as son of Alphaeus (Mt.10.3), to distinguish him from James, son of Zebedee. Alphaeus has been identified with Clopas (Jn.19.25; A.V. CLEOPHAS). If James "the little" (Mk.15.40) is the apostle and the son of Alphaeus (R.V.), then the mother of that James is wife of Alphaeus. But the mother of James is almost certainly the same woman as Mary (the wife) of Clopas (Jn.19.25), and thus Alphaeus and Clopas are one and the same. It is also argued that Clopas, like Alphaeus, is a transliteration in another form of the Aramaic Ḥalphai, more accurately represented as Alphaeus. But Aramaic scholars deny the possibility of this. If the man is the same, the names are different. Double names, Aramaic and Gk., for the same man were common. No probable Aramaic or Gk. origin for Clopas has been suggested. It can hardly be an anomalous contraction for Cleopas, which is a shortened form of Gk. Cleopatros. If it were, Clopas might be identical with the Cleopas who went to Emmaus (Lu.24.18). The identification of Alphaeus and Clopas is important in deciding the relationship meant by the "brethren of the Lord." [JAMES.] Hegesippus mentions a Clopas, brother of Joseph, husband of the Blessed Virgin. But all conclusions are precarious on account of the vagueness of the Gk. genitives, before which we have to supply by guesswork, "son," "wife," daughter," etc. [R.R.B.]

Altane'us (1Esd.9.33) = MATTENAI, 1.

Altar (*mizbēaḥ*, from the root *zābhaḥ*, "to slay"), place of (sacrificial) slaughter. The simplest form of altar was a rock or a large movable stone, and in the absence of constructed altars these were utilized down to the period of the Judges, *e.g.* by Gideon (Judg.6.24, 26), Manoah (13.19), Saul at Michmash (1Sam. 14.33). From primitive times altars were *built* of stone or earth, *e.g.* by Noah (Gen.8.20), by Abraham at Shechem (12.7), at Bethel (ver. 8), on Moriah (22.9), by Isaac at Beer-sheba (26.25), at Bethel (35.7); by Moses at Rephidim (Ex.17. 15), at Horeb (24.4); by Aaron for idolatrous worship (32.5); by Balak at Bamoth-baal (Num.23.1), at Pisgah (ver. 14), at Peor (ver. 29). It is only once said of an altar that it was

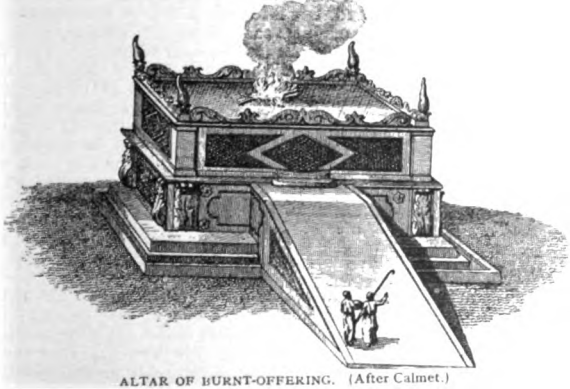
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erected (Gen.33.20), where, however, "altar" may have been read for "pillar," the two Heb. words being very similar in form; or it may have been an altar-pillar (ARIEL). In one instance the altar was not intended for sacrifices, but as a WITNESS (Jos.22.10-29). The Covenant code prescribes altars made of earth (Ex.20.24), with the permission added to build them of unhewn stones, without steps (ver. 25), not restricting the number or locality of such altars. Hence Moses commanded the children of Israel to build an altar of stones on mount Ebal (Deut.27.6; *cf.* Jos.8.30); others were built by Gideon at Ophrah (Judg.6.24), by the people at Bethel (21.4), by Samuel at Ramah (1Sam.7.17), by Saul after Michmash (14.35), by David on the threshing-floor of Araunah (2Sam.24.25; *cf.* 1Chr.22.1), and by Elijah on Carmel (1K.18.30). The law prescribing *one* altar, to be located at the central sanctuary (Deut.12.5,11-14), had no reference to the preceding, which were not under regular priestly control. This, and the altar for incense, were to be *made* (Ex.27.1, 30.1,37.25,38.1,30; 2Chr.4.1,19, etc.). A most important distinction was made between the (national) altar at the central sanctuary, administered by the regular order of priests, and local or occasional altars. An integral and most sacred part of the great altar was the *horns*, one at each corner, a feature which was copied in the rival altar made by Jeroboam for the shrine at Bethel (1K.12.33; Am.3.14). The altar of incense had the same appendages. Their origin is obscure, but not so their purpose. (1) They were an essential and distinctive part of the structure of these two altars, and had a definite place in the ritual of the sanctuary. Sin was represented as engraved on the horns of the altar (Je.17.1), hence the blood of the sin-offering was applied to these horns (Ex.29.12,30.10; Lev.4.7,18, 25,30,34,8.15,9.9,16.18). (2) The horns of the great altar afforded sanctuary, which failed only in certain cases (Ex.21.14; *cf.* 1K. 1.50,51,2.28,29). (3) There may be a reference to an ancient custom in Ps.118.27, "Bind the festal victim with cords, (even) unto the horns of the altar." I. *Altars in Tabernacle.* (1) Altar of burnt-offerings (Ex. 27.1-8,38.1-7). It was a hollow frame of acacia wood overlaid with copper or bronze. It was 5 cubits square by 3 high, and had a border or ledge half-way up the sides, probably for the priests to stand on. Extending from the edge of this border to the ground was a grating or network to which



SUPPOSED FORM OF THE ALTAR OF INCENSE.

brass rings were attached for the acacia wood staves with which to carry the altar. There was a horn at each corner of the altar, "of the same piece with it" (27.2). The utensils for the service of the altar are enumerated in ver. 3 —*viz.* pans for removing the ashes, shovels, basons for the blood, flesh-hooks (*cf.* 1Sam.2. 13,14), and firepans. [CENSER.] The prohibition against *steps* (Ex.20.26) would obviously have no meaning in connexion with an altar only 3 cubits in height (27.1). (2) Altar of incense (30.1-5, also called *mizbēaḥ* by an extension of use). This also was made of acacia wood overlaid with gold, and was 1 cubit square by 2 high (ver. 2). It had a flat top with a gold moulding round it (ver. 3), beneath which at each corner was a gold ring for the gold-covered poles used in carrying it. Its horns were, like the other parts, covered with gold. It was only to be used for the burning of incense. On the Day of Atonement Aaron was to apply the blood of the sin-offering to the horns (ver. 10). It is called the *golden* altar (39.38,40.5,26; Num.4.11, where directions are given for its care when carried about), and the altar of *sweet* incense (Lev.4.7). It stood in the centre of the W. end of the holy place (Ex.30.6). II. *In Solomon's Temple.* (1) The altar of burnt-offerings was made of bronze (1K.8.64; 2K.16.14; 2Chr.4.1, where it is said the altar was 20 cubits square by 10 high. No other details are given). Ahaz had this put on one side, and used in its stead a



ALTAR OF BURNT-OFFERING. (After Calmet.)

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copy of one he had seen in Damascus (2K.16). This latter, called the great altar, was probably of stone, since it is said to have been *built* (ver. 11). After the reformation under Josiah (2K.23), the only altar was the one at the central sanctuary. (2) The altar of cedar plated with gold (1K.6.20,7.48) was the altar of incense (*cf.* 2Chr.4.19,26.16). III. *In Ezekiel's ideal Temple.* (1) The ideal altar of burnt-offerings (Ezk.43.13-17). The dimensions were probably those of Solomon's altar. The upper part was the ARIEL, the altar-hearth, 12 cubits square by 4 high; beneath this was a platform 14 cubits square by 4 high; another platform and a base, each 1 cubit in height, giving a total height of 10 cubits. The base was probably 20 cubits square. The ascent was by steps (ver. 17). The altar was a horned one (ver. 15). (2) The altar of wood 3 cubits high and 2 long, described as "the table that is before the Lord" (41.22), might be either the altar of incense or the table of shewbread. IV. *Post-Exilic;* (*a*) The second temple. (1) The altar of burnt-offerings was of stone (1Mac.4.44-46), and was built before the temple was commenced (Ezr.3.2,3). It was profaned by Antiochus Epiphanes (1Mac.1.54,4.44), taken



ALTAR TRIPOD, FROM KHORSABAD.
(Layard's *Nineveh and its Remains.*)

down by Judas and the stones carefully preserved (4.44-46). (2) A new altar of incense replaced the one that had been defiled (4.49). (*b*) In Herod's temple. The great altar was of stone, and was 50 cubits square by 15 high (Josephus, 5 *Wars* v. 6). These measurements do not, however, agree with those in the Mishna (*Mid.* iii. 1). It was horned, and the approach was by a gradual ascent. The altar of incense does not appear on the Arch of Titus, nor is it mentioned by Josephus, 14 *Ant.* iv. 4. (*c*) For Heb.13.10, etc., see EUCHARIST. Toy, *Ezekiel*, in Haupt, *Sacred Books of O.T.*; Greene, "Hebrew Rock Altars," in *Bib. World*, ix. 329 ff.; Smith, *Religion of Semites.* [SACRIFICE, A.] [H.H.]

Al-taschith. [PSALMS, TITLES OF.]

Alush', a station of the Israelites on their journey to Sinai, the last before Rephidim (Num.33.13,14).

Alvah', a duke of Edom (Gen.36.40), written Aliah in 1Chr.1.51.

Alvan', a Horite, son of Shobal (Gen.36.23), written Alian in 1Chr.1.40.

Amad', in Asher, between Alammelech and Misheal (Jos.19.26 only). Probably the ruin *el 'Amûd*, N. of Accho. [C.R.C.]

Amadatha' (Esth.16.10,17), and **Amadathus'** (Esth.12.6). [HAMMEDATHA.]

Amal', an Asherite, son of Helem (1Chr. 7.35).

Amalek', son of Eliphaz by his concubine Timnah, grandson of Esau, and chief (*duke*, A.V.) of Edom (Gen.36.12,16; 1Chr.1.36).

Amalekites, a very ancient nomad race, declared by Balaam to be "the first of the nations" (Num.24.20). In the account of the expedition of Chedorlaomer and his allies, Amalek is mentioned as one of the defeated peoples, together with the Emim, Rephaim, and Zuzim, the ancient giant races of Palestine (Gen.14.7). At one time they appear to have occupied the territory assigned to the Ephraimites (Judg.5.14, "Out of Ephraim came down they whose root is in Amalek," R.V.; Judg.12.15, "In the land of Ephraim, in the mount of the Amalekites"). [BENJAMIN.] An Amalek is mentioned in Gen. 36.12 as a grandson of Esau, by the union of Eliphaz with a concubine called Timna; but nothing can be built on this statement, save that possibly some Amalekite clan was incorporated with Edom. All references serve to show that the Amalekites were an ancient nomad tribe, constantly changing their abode, and passing through many vicissitudes, and to countenance the Arab tradition that they came from the Persian Gulf, and were pushed westward by the growth of the power of Babylonia and Assyria. After the Exodus the Amalekites appear as the earliest enemies of Israel, who defeated them under Joshua at Rephidim, in the Sinaitic peninsula, or in the extreme S. of Palestine, according to the route the Israelites actually took, which is still in dispute. Perpetual war was vowed against Amalek by Moses (Ex.17.8-16). (See also Deut.25.17,18, where Amalek is said to have harassed Israel in the rear.) The spies found the Amalekites in the *neghebh* (Num.13. 29), and when the people, against the divine command, tried to enter the promised land, "the Amalekites came down, and the Canaanites which dwelt in that hill, and discomfited them, even unto Hormah." During the times of the Judges the Amalekites assisted in two great invasions of Palestine, that of Eglon, king of Moab (Judg.3.13), and the more famous incursion of the Midianites (Judg.6.3). In the time of Saul, when Israel was strong and united, a holy war, with all its terrible accompaniments, was declared against Amalek. Saul smote them from "Havilah until thou comest to Shur, that is over against Egypt," and devoted all to destruction, sparing no one but Agag their king, whose name (Num.24.7) probably was an hereditary title. For this violation of the ban against Amalek, Saul was solemnly cursed by Samuel, and the kingdom rent from him (1Sam. 15). The Amalekites, however, survived the expedition of Saul, and were still formidable in

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his latter years. David, as a Philistine vassal, used constantly to invade their territory from Ziklag (1Sam.27.8), and in revenge, when he marched N. to assist the Philistines against Saul, they plundered and burnt his city. David on his return pursued them, and rescued the spoil and his two wives (1Sam.30). In the account of Saul's death on mount Gilboa, we read (1Sam.31) that he fell on his own sword, but an Amalekite (2Sam.1), hoping for a reward from David, claimed to have been requested to put him to death. [SAMUEL, BOOKS OF.] Nothing more is told us of the Amalekites in the Bible, save in 1Chr.4.42,43, where a record is preserved of how 500 Simeonites, in the days of Hezekiah, smote the remnant of the Amalekites in mount Seir, in the territory of Edom. In Ps.83.7 Amalek is mentioned as one of the confederates against Israel; but the date of the Psalm is uncertain, and probably late, and the employment of the name may be an archaism. The well-known story of the book of Esther relates the rivalry between the pious Mordecai, the descendant of Kish, and of Haman the Agagite, in whom Josephus (9 *Ant.* vi. 5) and the Targum recognize a descendant of Agag. [F.J.F.-J.]

Amam', a city in the S. of Judah, named with Shema and Moladah in Jos.15.26.

Aman' = HAMAN (Tob.14.10; Esth.10.7, etc.).

Amana' (Can.4.8), a mountain mentioned with Lebanon and Hermon. Possibly the Amanus range N. of Antioch might be intended. This was known to the Akkadian prince Gudea (about 2800 B.C.) as a mountain of cedars, and to the Assyrians from the 12th cent. B.C. In the Mishna (*Hallah* iv. 8; *Shebiith* vi. 1) it is the N. boundary of Syria. [ABANA.] [C.R.C.]

Amari'ah.—**1.** "Father" (but *cf.* 2Esd. 1.2, where several generations intervene) of Ahitub and son (1Chr.6.7,52) or grandson (Ezr.7.3) of Meraioth, in the line of the high-priests.—**2.** The high-priest in the reign of Jehoshaphat (2Chr.19.11). He was the son of Azariah, and the fifth high-priest who succeeded Zadok (1Chr.6.11).—**3.** The head of a Levitical house of the Kohathites in the time of David (23.19,24.23).—**4.** The head of one of the 24 courses of priests, which was named after him, in the times of David, of Hezekiah, and of Nehemiah (1Chr.24.14, E.V. *Immer*; 2Chr.31.15; Ne.10.3,12.2,13). [IMMER, 1.]—**5.** A son of Bani, who had married a foreign wife (Ezr.10.42).—**6.** A descendant of Pharez, the son of Judah (Ne.11.4), probably the same as IMRI in 1Chr. 9.4.—**7.** An ancestor of Zephaniah (Zeph.1.1).

Amari'as, an ancestor of Ezra (1Esd. 8.2; 2Esd.1.2); see AMARIAH, 1.

Amasa'.—**1.** Son of Ithra or Jether, by Abigail, David's sister (2Sam.17.25). He joined Absalom's rebellion, and was by him appointed commander-in-chief in place of Joab, by whom he was totally defeated in the wood of Ephraim (18.6). David, when displeased with Joab for killing Absalom, forgave Amasa's treason, recognized him as his nephew, and appointed him Joab's successor (19.13). Afterwards Joab, when both were in pursuit of the rebel Sheba, pretending to salute Amasa, stabbed him with his sword (20.9-12), which he held concealed in his left hand.—**2.** A prince of Ephraim, son of Hadlai, in the reign of Ahaz (2Chr.28.12).

Amasa'i.—**1.** A Kohathite, father of Mahath, and ancestor of Samuel and Heman the singer (1Chr.6.25,35).—**2.** Chief of the captains of Judah and Benjamin, who deserted to David while an outlaw at Ziklag (12.18). Whether the same as Amasa, 1, is uncertain.—**3.** One of the priests who blew trumpets before the ark, when David brought it from the house of Obed-edom (15.24).—**4.** Another Kohathite, father of another Mahath, in the reign of Hezekiah (2Chr.29.12), unless the name is that of a family.

Amasha'i, son of Azareel, a priest in the time of Nehemiah (Ne.11.13), apparently = MAASIAI (1Chr.9.12).

Amasi'ah, son of Zichri, and captain of 200,000 warriors of Judah in Jehoshaphat's reign (2Chr.17.16).

Amath. [HAMATH.]

Ama'thels (1Esd.9.29). [ATHLAI.]

Am'athis, The land of, a district to the N. of Palestine (1Mac.12.25). From the context it is evidently HAMATH.

Amaziah'.—**1.** Son of Joash, and eighth king of Judah. On his accession (*c.* 795 B.C.) he slew his father's murderers, but permitted their children to live (2K.14.1-6; *cf.* Deut.24. 16). He made war on the Edomites, who had revolted from Judah during the reign of Jehoram (8.20-22), defeated them in the valley of Salt, and took their capital Petra or Sela (14.7; 2Chr.25.11,12), to which he gave the name of Joktheel (i.e. *God-subdued*). He carried back with him the gods of Seir and set them up as objects of worship (2Chr.25.14-16). Elated by success, Amaziah challenged Jehoash, king of Israel, to battle (2K.14.8), who replied by the contemptuous parable of the thistle and the cedar (*vv.* 9,10). The king of Judah, however, refused to listen to the king of Israel's well-meant advice, and, at the battle of Beth-shemesh, Judah was defeated and Amaziah himself taken prisoner and carried by Jehoash to Jerusalem, which opened its gates to the conqueror. A portion of the wall of Jerusalem was broken down, and treasures and hostages were carried off to Samaria. How long Amaziah survived this disaster is uncertain, the statement in 14.17 being perhaps open to doubt. [CHRONOLOGY.] He was assassinated at Lachish, whither he had retired for safety from Jerusalem (2Chr.25.27). [H.C.B.]

Ambassadors. [ALLIANCES.]

Amber (Heb. *hashmal*; Ezk.1.4,27,8.2 only) is usually supposed to denote a metal, and not the fossil resin called *amber*. The LXX. and Vulg. afford no certain clue, for the word *electron* was used by the Greeks to express both *amber* and an alloy of gold and silver, which was rather similar in colour and was highly esteemed by the ancients. The latter sense of the word, however, seems the less ordinary, and amber was undoubtedly well known in ancient times. It is probably mentioned by Homer, and was found by Schliemann in tombs at Mycenae and Tiryns. It is mentioned by Herodotus, and Pliny gives a long account of it (*Hist. Nat.* xxxvii. 11, 12). It is found in many countries—for instance, occasionally on the coast of Norfolk; but the best and clearest coloured varieties are obtained in the parts of Prussia adjacent to the Baltic. The

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amber there found probably made its way southward across Europe by ancient trade-routes from very early times. [T.G.B.]

Amen. This Aramaic word is identical with the Heb. verb אָמַן, "he was firm," and, throughout, it indicates a confirmation. (1) It is used for the purpose of adopting a remark of another as one's own, and chiefly in a religious sense as an expression of the faith of individuals in divine promise or revelation. Hence in Deut.27.15-26 it is used by the people as sanctioning the curses on mount Ebal. [OATH.] From this comes its liturgical use in the services of the synagogue (Ps.41.13; Ne. 8.6), from which, at a very early period, it was introduced into Christian worship (1Cor.14.16). From this its use by individuals to emphasize their own prayers is natural; see Ro.1.25, 9.5,15.33; Gal.6.18; Rev.1.7, etc. (2) A special application is found in our Lord's language. He employs the word, not at the end, but invariably at the beginning, of a sentence; His object being not to emphasize His own faith in the statements, but to make a special appeal for faith on the part of His hearers. This word, translated "verily," appears about 50 times in the Synoptic Gospels, and of these passages 30 are in St. Matthew. The double use of the word is confined to St. John, where it occurs 25 times. (3) The word is found in a few passages as an ordinary noun. In 2Cor.1. 20 it is used in contrast with "yea," where "yea" stands for the promise and "amen" for the fulfilment. In Is.65.16 God is, by a Hebrew idiom, twice called "the God of amen" (E.V. "God of truth"); in Rev.3.14 Christ is Himself called the Amen. [T.A.M.]

Amethyst (Heb. *aḥlāmá*). This name is given to the third stone in the third row of the high-priest's breastplate in Ex.28.19,39.12. In Rev.21.20 it denotes the twelfth stone in the foundations of the wall of the heavenly Jerusalem. Commentators generally are agreed that the Heb. word denotes the ordinary *amethyst*, as the Gk. ἀμέθυστος in Rev. certainly does. This a transparent purple variety of quartz (crystallized silica) which is found in many countries, and has been used for ornaments and carved objects of art from very early times. The name is derived from the Gk. α (privative) and μεθυστής, "a drunkard," because wine drunk from cups of it was supposed to lose its intoxicating properties. With the Heb. name we may compare a stone called *ḫilima* mentioned in 15th cent. B.C. in the Amarna tablets (Berlin 26). The modern *Oriental amethyst* is a choice variety of corundum, very similar to the above in colour. [ADAMANT.] [T.G.B.]

Ami', one of "Solomon's servants" (Ezr.2. 57); = AMON (Ne.7.59) and ALLOM (1Esd.5.34).

Aminadab' (Mt.1.4; Lu.3.33). [AMMINADAB, 1.]

Amit'tai, father of the prophet Jonah (2K.14.25; Jon.1.1).

Ammah', Hill of (2Sam.2.24). The Heb. may be read: "To Gibeah Ammah facing the fountain on the Gibeon-desert road." These sites are unknown. [C.R.C.]

Ammi', *i.e.*, as explained in A.V. marg. (Ho.2.1), "my people," a figurative name applied to the kingdom of Israel in token of God's reconciliation with them, in contrast with the negative name LO-AMMI given by the prophet Hosea to his second son (Ho.1.9, 10). Similarly, Ruhamah (*having obtained mercy*) contrasts with Lo-ruhamah.

Am'midoi (1Esd.5.20 only; R.V. *Ammidioi*), named among those who came up from Babylon with Zerubbabel.

Ammiel'.—1. The spy selected by Moses from the tribe of Dan (Num.13.12).—**2.** Father of Machir of Lodebar (2Sam.9.4,5,17. 27).—**3.** Father (1Chr.3.5) of Bathshua (= Bathsheba); called ELIAM in 2Sam.11.3. He was the son of Ahithophel, David's prime minister.—**4.** A doorkeeper of the temple; sixth son of Obed-edom (1Chr.26.5).

Ammihud'.—1. An Ephraimite, father of ELISHAMA, 1 (Num.1.10,2.18,7.48,53,10.22), and ancestor of Joshua (1Chr.7.26).—**2.** A Simeonite, father of SHEMUEL, 1 (Num.34.20). —**3.** Father of Pedahel prince of Naphtali (34.28).—**4.** Father of Talmai, king of Geshur (2Sam.13.37).—**5.** A descendant of Pharez, son of Judah (1Chr.9.4).

Amminadab' (*my people is generous*). —**1.** Son of Ram or Aram (Ru.4.20; 1Chr.2.10), father of NAHSHON, and father-in-law of Aaron (Ex.6.23). He was of the fourth generation after Judah in the genealogy of Jesus Christ (Mt.1.4; Lu.3.33).—**2.** The chief of the 112 sons of Uzziel, a junior Levitical house of the family of the Kohathites (Ex.6.18) in the days of David, for whom that king sent, together with other chief fathers of Levitical houses, to bring the ark to Jerusalem (1Chr.15. 10-12).—**3.** In 1Chr.6.22 Izhar, son of Kohath and father of Korah, is called Amminadab, probably by a clerical error.

Amminadib' (Can.6.12, A.V. and R.V. marg.; or "my willing people," A.V. marg. and R.V.). If a proper name, nothing else is known of him, nor is he elsewhere mentioned in the Bible.

Ammishaddai' (*people of the Almighty*), the father of Ahiezer prince of Dan at the Exodus (Num.1.12,2.25,7.66,71,10.25).

Ammizabad', son of Benaiah, apparently his father's lieutenant in the third division of David's army, which was on duty for the third month (1Chr.27.6).

Ammon, Ammonites. The Ammonites were, with the Moabites, descendants of Lot, and consequently allied in blood and language to the Israelites. The story of their origin is one of drunkenness and lust (Gen.19.36-38); and it implies that the Israelites, whilst recognizing them as kindred, entertained a strong moral repugnance to these two nations. Just before the entry into Canaan, Moses commanded the Ammonites and Moabites to be excluded from the congregation till the tenth generation, for hiring Balaam to curse Israel, Edomites and Egyptians being allowed to enter in the third (Deut.23.3-8); and we find this association of Ammon and Moab throughout the O.T. The Moabite and Ammonite territories lay close together on the E. of the Jordan, Moab occupying the S. part on the shores of the Dead Sea, and Ammon the N.E. district, its border being, in the days of Sihon, when the Israelites invaded his territory, at the town JAAZER (see Num.21.24, where

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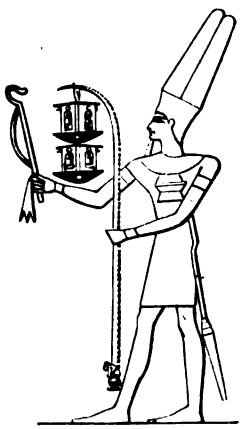
for "strong" some MSS. of the LXX. read *Jazer*). Their chief city was Rabbath-ammon, known in later times as Philadelphia. They are first mentioned as holding their territory from Jehovah, together with the Moabites, and therefore not to be attacked by Israel. It is said that they had occupied the land of the ZAMZUMMIM, a race of Rephaim, like the Anakim or Emims, whom their Moabite brethren had dispossessed (Deut.2.19-21). Eglon, the Moabite king, was assisted by the Ammonites in his invasion of W. Palestine (Judg.3.13). At a later time they passed the Jordan, "to fight against Judah and Benjamin and the house of Ephraim" till the election of the freebooter Jephthah as judge (Judg.10.9,11), who, before attacking them, sent an embassy to settle the question of the disputed territory conquered by Israel from Sihon three centuries before. In the interesting statement of Israel's claims (Judg.11.15-28), the identity of Ammon and Moab is so far assumed that both nations are said to worship Chemosh, whereas Milcom is elsewhere said to be the god of Ammon. The Ammonites were subdued by Jephthah (Judg.11.33), but in the days of Saul their king Nahash threatened the city of Jabesh-gilead. They were distinguished alike for craft and cruelty, and refused on this occasion to come to any terms with the inhabitants, unless they would all submit to have their right eyes put out. The city was finally delivered by Saul, who thereby justified his election by Samuel (1Sam.11,14.47). David seems to have been on good terms with another Nahash, and on the latter's death sent an embassy to his son Hanun. The brutality of the Ammonites was shown in their treatment of the envoys of a friendly king, and David began against them one of his most formidable wars (2Sam.10). The Syrians were hired by the Ammonites, and until they were subdued nothing could be done. Then Joab drove the Ammonites into Rabbah, and captured the place after a long siege, in which Uriah the Hittite perished (2Sam.12). The capture of this place, "the city of waters," as it was called, was possibly the chief triumph of David's reign. The crown of its king was placed on his head (2Sam.12.30). Perhaps the victory was marred by acts of exceptional cruelty on the part of the Israelites, provoked by the conduct of the Ammonites before the war. 2Sam.12.31, however, is capable of the interpretation that David merely reduced the Ammonites to servile labour. By Amos, who prophesied in the reign of Jeroboam II., the Ammonites are denounced for their atrocious cruelty practised in Gilead, "that they might enlarge their border"; from which we may infer that in the days of Israel's distress, they had begun to occupy its trans-Jordanic territory (Am.1.13). A cent. or more later we find the Ammonite king in possession of the territory of the tribe of Gad (Je.49.1; see also Zeph.2.8-11). In the days of the Babylonian invasion, the Ammonites seem to have been among the bitterest enemies of Israel (Ezk.21.28,25.1-7), and in Jehoiakim's reign they invaded Judah, at the instigation of Nebuchadnezzar (2K.24.2). Nevertheless, during the last siege of Jerusalem by the Chaldeans many Jews sought refuge with the Ammonites (Je.40.11), and their king Baalis sent one of these, Ishmael, the son of Nethaniah of the seed royal, to slay Gedaliah, the Jewish governor of the unfortunate remnant (Je.40.12,41.2). When Nehemiah was governor, his bitterest enemies were Sanballat, perhaps of Horonaim in Moab, and Tobiah the Ammonite (Ne.4.3), who hindered his attempt to fortify Jerusalem. Tobiah, whose name would imply that he was a worshipper of Jehovah, was allied by marriage with some of the noble families in Jerusalem. The Ammonites are alluded to as enemies of Israel in Ps.83.7. In the Maccabaean war Judas gained a victory over the Ammonites, commanded by a certain Timotheus, and the fugitives were destroyed in the temple at Carnaim or Carnion (1Mac.5.6, 26,37-44; 2Mac.12.21-26). The Ammonites are also alluded to in Judith (5,6,7), and last mentioned by Justin (*Dial. cum Tryph.* 119), who says (166 A.D.), "There are a number of Ammonites still." As Justin was a native of Palestine, this statement deserves some credit. The Ammonites appear to have been a more barbarous race than the Moabites, and there are few traces of civilization or culture among them. They were known to the Assyrians, being mentioned in the inscriptions of Shalmaneser II., Tiglath-pileser, Sennacherib, and Esar-haddon. They worshipped Milcom, or Molech, "the abomination of the children of Ammon." [ASHTEROTH KARNAIM.] [F.J.F.-J.]

Ammoni'tess, a woman of Ammonite race. Such were Naamah, the mother of Rehoboam, one of Solomon's foreign wives (1K.14.21,31; 2Chr.12.13), and Shimeath, whose son Zabad or Jozachar was one of the murderers of Joash (2Chr.24.26). [MIXED MARRIAGES.]

Amnon'.—**1**. Eldest son of David by Ahinoam the Jezreelitess, born in Hebron (1Sam.3.2). He violated his half-sister Tamar, and was in consequence slain at the command of her brother (2Sam.13.1-29). [ABSALOM.]—**2**. Son of Shimon (1Chr.4.20).

Amok', a priest whose family returned with Zerubbabel (Ne.12.7,20).

Amon' (אָמוֹן; Ἄμμών: *the hidden one*), an Egyptian god, the chief divinity of Thebes, whose worship spread over the whole land



THE GOD AMON. (Wilkinson.)

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under the great Theban kings. THEBES is mentioned by Nahum (3.8, see R.V.) as No-amon the city of Amon. The Egyptians called him Amon-Ra, identifying him with Ra (the sun). He is the head of the triad of Thebes: Amon the father, Mut the mother, and Khonsu the son, a lunar god. Amon is represented in human form, sitting or standing, and wearing two tall plumes. He is sometimes ram-headed. The Greeks likened him to Zeus and called him Ammon, whose oracle was in the oasis now called *Siwah*. [E.N.]

Amon'.—1. King of Judah, son and successor of Manasseh, reigned two years from 643 to 641 B.C. Following his father's example, Amon devoted himself wholly to serving false gods, and was killed in a conspiracy. The people avenged him by putting all the conspirators to death, and secured the succession to his son Josiah (2K.21.18-26; 2Chr.33.20-25). To Amon's reign we must refer the moral and religious declension of Jerusalem pictured by Zephaniah (1,3) and (a little later) by Jeremiah (2–6); idolatry supported by priests and prophets, the poor ruthlessly oppressed, and shameless indifference to evil.—**2.** Prince or governor of Samaria in the reign of Ahab (1K.22.26; 2Chr.18.25). The precise nature of his office is not known. Perhaps the prophet Micaiah was entrusted to his custody as captain of the citadel.—**3.** [AMI.]

Amorites. The name has been supposed to signify "a mountaineer," the Amorite being the highlander and the Canaanite the lowlander of Palestine. The Hebrews regarded the Amorites as the sons of Canaan (Gen.10.16; 1Chr.1.14); but, according to the report of the spies (Num.13.29), distinguished them from the Canaanites. "The Hittite and the Jebusite and the Amorite dwell in the mountain, and the Canaanite dwells by the sea and by the side of Jordan." They were in Palestine from a very early period, and gave their name to the country. The Egyptians used the form Amur, and in the Bab. and Syr. texts the name is written Amurrâ. It is probable that "the land of Martu" in the inscription of Sargina of Akkad (3800 B.C. [?]) and Gudea (2600 B.C.) is another form of "land of the Amurri"—Amorites (Sayce). In Gen.14.7 (the account of Chedorlaomer's expedition) the Amorites are at Hazezon-tamar, near Engedi, on the W. shores of the Dead Sea. Abraham's allies Aner, Eschol, and Mamre (Gen.14.13) were Amorites. According to the Amarna tablets, the *Amurru* or Amorites occupied N. Palestine; but in the Bible they are generally mentioned in connexion with E. or S. Palestine, and in Judg.1.35,36 the boundary of the Amorites was from the pass of AKRABBIM on the Dead Sea to Aijalon, etc. The first lands conquered by the Israelites were the Amorite kingdoms of Sihon and Og. Sihon had conquered the Moabites, and forced them to take refuge beyond the deep valley of the Arnon; and it is possible that Num.21.27-29 enshrines an ancient Amorite song of triumph over Moab. Sihon's refusal to allow Israel a passage through his territory led to an attack, which resulted in its capture by the Israelites, and the Moabite portion of it was assigned to the tribe of Reuben (Num.21.23-25; Deut.2.36; Num.32.33,37,38). The kingdom of Bashan, with its 60 cities, is described as Amorite, though Og himself was the last of the Rephaim or giant inhabitants of E. Palestine (Deut.3.1-17). We have here an intimation that the mountain known as Hermon to the Hebrews was called by the Amorites Shenir, "the white mountain." The district conquered by the Israelites was perhaps known in a special sense as the "land of the Amorites," extending from the Arnon right to the foot of Hermon (Num.21.25-35; Jos.12.1-6). The possession of the Moabite territory conquered by Sihon, and occupied by the Israelites, was the subject of the dispute between Jephthah and the king of Ammon. The Israelite judge in his embassy claims the land of Sihon by right of conquest, and pleads the silence of the Moabite king Balak at the time (Judg.11.19ff.). So much for the E. Amorites: those of the S. are apparently identified with the Hivites (*cf.* Gen.34.2; Jos.9.2,11.19 with Gen.48.22; 2Sam.21.2), the Jebusites (*cf.* Jos. 15.63,18.28; Judg.1.21,19.11; 2Sam.5.6 with Jos.10.5,6), and the Hittites of Hebron (*cf.* Gen.23 with 14.13). In the Egyptian monuments, says Prof. Sayce, "the Amorites are depicted as a tall race, with fair skins, light (but also black) hair, and blue eyes. The same type, with profiles resembling those of the Amorites in the Egyptian monuments, is still met with in Palestine, especially in the extreme south." It is interesting to observe that Ezekiel attributes an Amorite origin to Jerusalem: "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite" (Ezk.16.3). According to Amos (2.9) the Amorites were giants "whose height was like the height of cedars"—a proof that they had in the 8th cent. B.C. become a tradition of the past to the Israelites. [F.J.F.-J.]

Amos.—1. (עָמוֹס, probably *burden-bearer*; Ἀμώς). The earliest, save for the doubtful exception of Joel, of the writing prophets. He prophesied in the reigns of Uzziah of Judah and Jeroboam II. of Israel, at a somewhat earlier period than his contemporary Hosea. Amos does not name God's minister of vengeance, Hosea repeatedly names the Assyrian. In Amos the northern kingdom is still intact (6.14; *cf.* 2K.14.25); in Hosea it is tottering to its fall. The mention of the earthquake (1.1; *cf.* Zech.14.5) sheds no light on the date, but tends to show that the prophecy was all delivered at one time. Amos, perhaps alone among the prophets, was not a member of a prophetic guild, but a herdman of Tekoa, and a dresser of sycomore fruit. Yet though he lacked the training of the "schools," there is nothing rude or uncultured in his style. His language has a simple beauty all its own, which is enhanced by the illustrations drawn from the outdoor life in which he was placed. We have the cart laden with sheaves (2.13), the lion attacking the flock (3.12), the view of the starlit skies, as he gazed on the Pleiades and Orion (5.8), the locusts spoiling the vineyards and oliveyards (6.9), the "shearings" [MOWING] (7.1), the plowman, the reaper, the treader of grapes (9.13). The only TEKOA known to us is the village 10 miles S. of Jerusalem, whose "wise woman" was suborned by Joab (2Sam. 14). It is indeed said that the bleak and

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barren high ground of Tekoa would be unsuitable for sycomores, and attempts have been made to assume a Tekoa in the N., but there is no real evidence for this, and the home of the sycomores may have been lower down in the valley. We thus have a Judaean declaring God's message to the northern kingdom. The prophecy naturally falls into three divisions. (1) 1.1–2.16. Here we have dooms pronounced upon various neighbouring nations, Edom, Ammon, Moab, and others, culminating in Israel. (2) 3.1–6.14. This consists of three discourses, each introduced by "Hear ye this word," inveighing against idolatry, luxury, and oppression. (3) 7.1–9.20. Here are five visions, displaying a symbolism (grasshoppers, the plumb-line, and the like) which may have a greater effect than more direct appeals. Inserted amid these is the account of the visit of Amos to Bethel to protest against the doings of Jeroboam, as an earlier prophet had gone thither in the time of Jeroboam I. (1K.13). Yet whether it be direct appeal or symbolism, the unity of aim throughout is plain—God's judgment on sinful Israel. Then from amid the gloom the Messianic hope shines forth (9.11f.) that God will build up again the ruined tabernacle of David. The message of Amos is allied in time and in aim with that of Hosea, but the treatment of the message is very different. Amos writes filled with burning zeal, while Hosea is shaken with strong emotion. The literary style of Amos, from its finish and polish, plainly presupposes a long line of prophets before him. A certain amount of acquaintance with the Pentateuch is clearly shown. See, for one marked case, Am.2.8, and *cf.* Ex.22.26,27. There is a striking parallel between the picture presented by Amos and the social evils of the present day, more glaring even than those of the France of Louis XIV.—a selfish, grasping plutocracy, keen for pleasure and luxury, regardless of the great masses of the poor, whom they directly or indirectly oppress. See especially 4,6. The text of Amos is in a very pure state, though the meaning of 4.3 is doubtful, and may mark a corruption. Some extreme critics have urged that 2.4f., 4.13, 5.8f., 9.5f., are interpolations, either because they break the thread of thought, or because the ideas contained in them are indicative of a later period. We believe that the objections are purely subjective and fanciful. Amos is twice quoted in the N.T.—5.25-27 by St. Stephen (Ac.7.42,43), nearly in accordance with the LXX.; and 9.11,12 by St. James (Ac.15.16,17), freely from the LXX. Ewald's *Die Propheten des Alten Bundes* (or Eng. trans.); G. Baur, *Der Prophet Amos erklär*; Pusey in *Minor Prophets*; G. A. Smith in *Book of the Twelve Prophets*, vol. i.; Driver in the *Camb. Bible for Schools and Colleges*; and for a recent "critical" view, Harper, "Amos," in *Intern. Crit. Comm.*—2. Son of Naum, in our Lord's genealogy (Lu.3.25). [R.S.]

Amoz', father of the prophet Isaiah (2K.19.2,20,20.1; 2Chr.26.22,32.20,32; Is.1.1, etc.).

Amphip'olis, a city of Macedonia, through which SS. Paul and Silas passed on their way from Philippi to Thessalonica (Ac.17.1). It was distant 33 Roman miles from Philippi, and called Amphipolis, because the river Strymon flowed almost round the town. It stood upon an eminence on the left or E. bank of this river, just below its egress from the lake Cercinitis, and about 3 miles from the sea. It was a colony of the Athenians, and in the Peloponnesian war the battle was fought under its walls, in which Brasidas and Cleon were killed. Its site is now occupied by a village called *Neochori*, in Turkish *Yeni-Keui*, or "New Town."

Am'plias, a Christian at Rome, possibly of Caesar's household (see *Speaker's Comm., ad loc.*; Ro.16.8).

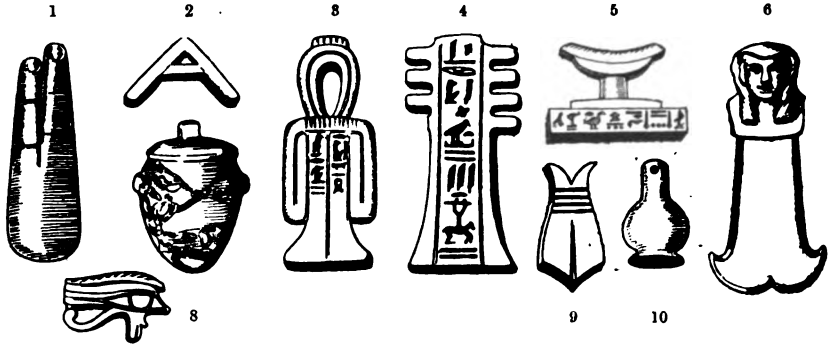
Amram'.—1. A Levite of the family of the Kohathites, and father of Moses, Aaron, and Miriam (Ex.6.18,20; Num.3.19; 1Chr.6.2,3,18). He is called the "son" of Kohath, but it is evident that in the genealogy several generations must have been omitted; for from Joseph to Joshua ten generations are recorded, while from Levi to Moses there are but three. Again, the Kohathites in the time of Moses mustered 8,600 males, from a month old and upward (Num.3.28), a number to which they could not have attained in two generations from Kohath. The chief difficulty then remaining is that Jochebed, wife and aunt of Amram, is described as a daughter of Levi, born to him in Egypt (26.59); but it disappears if by "Levi" the tribe and not the individual is intended. His descendants, the **Amramites**, are mentioned in Num.3.27; 1Chr.26.23.—**2.** A son of Dishon and descendant of Seir (1Chr.1.41); R.V. reads "Hamran" = HEMDAN in Gen. 36.26.—**3.** A son of Bani who had married a foreign wife (Ezr.10.34).

Amraphel', a king of Shinar (Babylonia) who took part in the expedition of the Elamite Chedorlaomer against Sodom, Gomorrah, and the cities of the plain (Gen.14). The identification of this king with the well-known Babylonian ruler Hammurabi (Ḥamurabi, Ammurapi) is generally admitted, the final l, which is the main difficulty, being probably due to a scribal error. Otherwise the two forms agree, and the date assigned to Ḥammurabi (2000 B.C. or later) is satisfactory. Though belonging to "the dynasty of Babylon," he was not of Babylonian origin, but descended from a royal stock supposed by some to have originated in an Arab tribe. In his reign of 43 or 55 years (the documents vary) he did much to promote the prosperity of his country, principally by digging irrigation-canals, as was the custom of the time. He took part in many warlike expeditions, the most noteworthy being that referred to in Gen.14, and one against Rîm-Sin of Larsa in the 31st year of his reign. As yet the account of his relations with Chedorlaomer have not been discovered, but the existence of late inscriptions which apparently refer to Chedorlaomer, Tidal, and Arioch make it probable that more light will be thrown on his reign. Many contracts of his time exist, as well as chronological lists and other inscriptions. Basreliefs representing him are preserved in the British Museum and in the Louvre, the latter on the celebrated Code of Laws bearing his name; for an account of which see LAW IN O.T. See *The O.T. in the Light of the Records*

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(S.P.C.K.), pp. 209 ff.; Sayce in *Proc. Soc. Bibl. Arch.*, 1906, pp. 193-200, 241-251; 1907, pp. 7-17. Also SYRIA and CHRONOLOGY in this Dict., in which other dates are advocated. [T.G.P.]

Amulets were worn as safeguards against evil spirits, and against the "evil eye"; the latter could belong to man, woman, or beast. Anything that tended to attract this away from the eye of a person was held to be efficacious. The belief in the ubiquity of demons was strongly held, and therefore prophylactic means to counteract their evil machinations were deemed indispensable; the "evil eye" (strictly speaking, the "envious eye") was the



EGYPTIAN AMULETS. (Brit. Mus.)

1. Two fingers signifying *blessing*. 2. Builder's square (*rectitude*). 3. The ankh (*life*), sometimes called "the girdle of Isis." 4. Tree-trunk (?), a symbol of stability or strength. 5. Head-rest (*repose*). 6. A deity, perhaps the mummy Osiris (*power* or *holiness*). 7. The eye of Rā (*light*). 8. The heart (*love*). 9. Doubtful. 10. Scent-bottle (*sweetness*).

result of a co-operation with a demon. Amulets of the most varied kinds existed, and still do exist, for in the East the ancient superstitions regarding evil spirits have altered very little; bones of hares, metal discs, knotted cords (called "fringes" in Num.**15**.38), scrolls, and ornaments of various descriptions are among the most popular.

Amzi'.—1. A Merarite Levite, ancestor of Ethan the minstrel (1Chr.**6**.46).—**2.** A priest, whose descendants served the temple in the time of Nehemiah (Ne.**11**.12).

Anab', a town in the mountains of Judah (Jos.**15**.50), named, with Debir and Hebron, as once belonging to the Anakim (Jos.**11**.21). Fixed by Robinson at *'Anâb*, a ruin 2½ miles S.W. of Debir. [C.R.C.]

An'ael, brother of Tobit (Tob.**1**.21).

Anah'. Both A.V. and R.V. use this name in one chapter of O.T. as if of three different people. (1) The parent of Esau's wife, and daughter ("son," LXX.) of Zibeon the Hivite (Gen.**36**.2,14). (2) Son (or descendant) of Seir the Horite (**36**.20). (3) The son of Zibeon, who found the *yêmim* (**36**.24). As all the occurrences of the name are in a list dealing with the dukes of Edom and descendants of Esau, it seems probable that there has been some confusion; that *Horite* should be read in ver. 2, and that all three represent the same person. *yêmim* is translated "hot springs" by R.V. and Vulg.; A.V. "mules" is only a guess from the context. If the former is correct, the hot springs referred to are probably some near the Dead Sea. [NAHALIEL.] [B.F.S.]

Anaharath', a place within the border of Issachar, named with Shihon and Rabbith (Jos.**19**.19). Now the village *en N'aûrah*, in the valley of Jezreel. [C.R.C.]

Anai'ah.—1. One of those who stood on Ezra's right hand as he read the law to the people (Ne.**8**.4); called ANANIAS in 1Esd.**9**.43.—**2.** One of "the heads of the people" who signed the covenant (Ne.**10**.22).

Anak, Anakim. [GIANTS.]

Anamim' (plur. form). Mizraim (Egypt) is said to have begotten Ludim, Anamim, and other tribes, including the Casluhim (out of whom came Philistim) and the Caphtorim (Gen. **10**.13; 1Chr.**1**.11). Ebers thinks they are the A'amu (or cowherds), a people of Semitic race represented at the grave of the Pharaoh Seti I., father of Ramses II. [F.J.F.-J.]

Anamme'lech (2K.**17**.31, עַנַמֶּלֶךְ). [ADRAMMELECH.]

Anan'.—1. One of "the heads of the people" who signed the covenant with Nehemiah (Ne.**10**.26).—**2.** (1Esd.**5**.30) = HANAN, 4.

Anani', the 7th son of Elioenai, descended from the royal line of Judah (1Chr.**3**.24).

Ananiah', probably a priest, and ancestor of Azariah, who assisted in rebuilding the city wall under Nehemiah (Ne.**3**.22,23).

Ananiah', a place, named between Nob and Hazor, in which the Benjamites lived after the Captivity (Ne.**11**.32). Now *Beit Hanina*, a village 2 miles S.E. of Gibeon. [C.R.C.]

Anani'as.—1. Sons of Ananias, numbering 101, returned with Zerubbabel (1Esd.**5**.16 only).—**2.** (**9**.21.) [HANANI, 3.]—**3.** (**9**.29.) [HANANIAH, 9.]—**4.** (**9**.43.) [ANAIAH, 1.]—**5.** (**9**.48.) [HANAN, 5.]—**6.** Father of Azarias, whose name was assumed by the angel Raphael (Tob.**5**.12,13).—**7.** Ancestor of Judith (Jth.**8**.1).—**8.** SHADRACH (Song 3 Chil. 66; 1Mac.**2**.59). [HANANIAH, 7.]

Anani'as.—1. A high-priest in Ac.**23**.2-5, **24**.1. He was the son of Nedebaeus, succeeded Joseph son of Camythos, and preceded Ismael son of Phabi. He was nominated to

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the office by Herod king of Chalcis in 48 A.D.; and in 52 A.D. sent to Rome by the prefect Ummidius Quadratus to answer before the emperor Claudius a charge brought by the Samaritans. He appears, however, to have resumed his office on his return. He was deposed shortly before Felix left the province; but still had great power, which he used violently and lawlessly. At the outbreak of the last revolt he was murdered by the sicarii as being a leader of the Roman party—a terrible fulfilment of the prophecy of St. Paul (Ac.23.3).—**2.** Husband of Sapphira. The second and fuller account of the common fund of the Christians of Jerusalem is followed by two instances of contributions to it, one in good faith by Barnabas (Ac.4.36,37), and the other fraudulent by Ananias and his wife (5.1-11). On St. Peter's denunciation of the fraud Ananias fell down and died. In the case of Sapphira the sentence of death was more explicitly pronounced. The sin was an attempt to deceive the Holy Ghost. Reverence for the Holy Ghost was the principle in danger, and its vindication was necessary at a time when the presence and work of the Spirit were so near and manifest. *Cf.* our Lord's teaching on sin against the Holy Ghost (Mt.12.31) and St. Peter's words to Simon Magus (Ac.8.22).—**3.** A Christian Jew of Damascus. As in the case of Peter and Cornelius, so here two visions prepared Ananias and Saul for the interview which Ananias at first unwillingly undertook. The imposition of his hands on Saul was followed by recovery of sight and by baptism. In St. Paul's account to the Jews of the circumstances of his conversion he conciliates them by mentioning that Ananias, his first human instructor in the faith, was a devout man according to the law, well reported by all the Jews that dwelt there (Damascus) (Ac.22.12). [E.R.B.]

Ananiel', forefather of Tobit (Tob.1.1).

Anath', father of Shamgar (Judg.3.31,5.6).

Ana'thema (lit. "a thing hung up" in a temple and so dedicated to the god) is the equivalent of Heb. *herem*—*i.e.* "a thing or person *devoted*" (see R.V.). Any object so devoted to the Lord was irredeemable: if an inanimate object, it was to be given to the priests (Num.18.14); if a living creature or even a man, it was to be slain (Lev.27.28,29). Generally speaking, a vow of this description was taken only with respect to the idolatrous nations who were marked out for destruction by the special decree of Jehovah, as in Num. 21.2; Jos.6.17; but occasionally the vow was made indefinitely, and involved the death of the innocent, as in the cases of Jephthah's daughter (Judg.11.31), and Jonathan (1Sam. 14.24), who was only saved by the interposition of the people. The breach of such a vow was punished with death (Jos.7.25). The word "anathema" frequently occurs in St. Paul's writings, and is generally translated *accursed*, and regarded by many as a technical term for judicial excommunication. That the word was so used in the early Church there can be no doubt, but an examination of its occurrences in N.T. shows that it bears the more general sense of accursed as expressive either of strong feeling (Ro.9.3) or of dislike and condemnation (1Cor.12.3,16.22; Gal.1.9). [CURSE; CRIMES; VOW.]

Anathoth'.—**1.** Son of Becher son of Benjamin (1Chr.7.8).—**2.** One of "the heads of the people" who signed the covenant (Ne. 10.19); unless, as is not unlikely, the name stands for "the men of Anathoth" (7.27).

Anathoth', a priests' city, in the lot of Benjamin, with "suburbs" (Jos.21.18; 1Chr. 6.60). Hither Abiathar was banished by Solomon to his "fields" after the failure of his attempt to put Adonijah on the throne (1K.2.26). It was the native place of Abiezer, one of David's 30 captains (2Sam.23.27; 1Chr.11.28,27.12), and of Jehu, another of the mighty men (1Chr.12.3); and here, "of the priests that were in Anathoth," Jeremiah was born (Je.1.1,11.21,23,29.27,32.7-9). The "men" of Anathoth returned from the Captivity with Zerubbabel (Ezr.2.23; Ne.7.27; 1Esd.5.18). Anathoth was N. of Jerusalem (Is.10.30), and is placed by Eusebius (*Onomasticon*) 3 miles from the city. It was discovered by Robinson at *'Anâta*, on a ridge 2 miles N.E. of Jerusalem. [C.R.C.]

Anchor. [SHIP.]

Andrew, a disciple of the Baptist, who with another was the first to follow Christ (Jn.1.40). He was brother of Simon, and brought him to the Lord. Hence his name and day have been specially associated with missionary effort. When the disciples were summoned to a closer allegiance, Andrew and Simon were the first two called (Mk.1.16). He is a link between the 1st and 2nd of the 3 sets of 4 in which the names of the apostles are arranged. He is included in the first quaternion, and is among them when they ask the solemn question about "the end" (Mk.13.3). On the other hand, he is closely connected with the second quaternion through Philip, who is always placed at its head, and thus immediately follows Andrew in two of the lists. Both were of Bethsaida and both have Gk. names, though this must not be held to imply Gk. origin. In the miracle of the feeding of the 5,000, and in the introduction of the Greeks to Jesus, these two disciples are closely associated. In Acts, Andrew, like the majority of his colleagues, is only mentioned in the list in 1.3. The scene of his labours is variously stated, but traditions agree in assigning Patrae in Achaia as the place of his martyrdom. [E.R.B.]

Androni'cus.—**1.** An officer left as viceroy in Antioch by Antiochus Epiphanes during his absence (171 B.C.). At the instigation of Menelaus, Andronicus put to death the high-priest Onias. This murder excited general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2Mac.4.31-38).—**2.** Another officer of Antiochus Epiphanes, left by him on Gerizim (5.23), probably in occupation of the temple there.—**3.** A Christian at Rome, saluted by St. Paul (Ro.16.7), together with Junia (R.V. *Junias*). The two are described by St. Paul (1) his "kinsmen," probably as being Jews; (2) "fellow prisoners," either as having shared his imprisonment on some unrecorded occasion, or as being, like himself, spiritual captives of Christ; (3) "of note among

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'apostles,'" *i.e.* among the delegates of the churches employed on special missions, as was Epaphroditus (*your messenger*, Gk. *apostle*, Ph. 2.25); (4) "in Christ before me." [E.R.B.]

Anem', a city of Issachar, belonging to the Gershonites (1Chr.6.73). Probably *'Anîn*, 9 miles N.W. of Jenîn, or EN-GANNIM, which is named instead in Jos.21.29. [C.R.C.]

Aner', one of the three Amorite chiefs who aided Abraham in the pursuit after the four invading kings (Gen.14.13,24).

Aner', a city of Manasseh W. of Jordan, given to the Kohathites (1Chr.6.70). Possibly *'Ellâr*, 8 miles N.W. of Samaria. [C.R.C.]

Aneth'othite (2Sam.23.27), **Anet'othite** (1Chr.27.12), and **An'tothite** (1Chr.11.28, 12.3), inhabitants of ANATHOTH.

Angel (Gk. *angelos*, "messenger" = Heb. *mal'ākh*; both frequently of men, *e.g.* Hag.1.13; *'abbîr*, "mighty," Ps.78.25 only). Other terms used of angels are "sons of God" (*bᵉnê 'ĕlôhîm*), Gen.6.2, Job 1.6,38.7; sons of gods (*bᵉnê 'ĕlîm*), Ps.29.1,89.6 (A.V. *sons of the mighty*); "holy ones," Job 5.1, Ps.89.5,7, Dan. 8.13 (A.V. *saints*); "a watcher and a holy one," Dan.4.13,23, *cf.* ver. 17; "spirits," Heb.1.14. The doctrine of angels existed in Babylon before the time of Abraham (the *Sukalli* being apparently inferior gods who were the messengers from the higher gods to dwellers on earth); it was elaborated especially in the Persian empire, heir of much of the religion as well as of the power of Babylon; and was modified in the Levant by Hellenism, which taught the need of intermediate beings between man and God. The Biblical doctrine shows traces of non-Israelite influence through all the periods.—I. O.T. Angels are mentioned in the "primitive strata" (even according to the alleged "sources" quoted below; for an account of which see PENTATEUCH) of Bible history, both directly and indirectly (*cf.* Lord of hosts, *i.e.* originally the heavenly hosts). (1) In the earliest histories the distinction between God and angels is not clearly expressed. (i) This is especially the case with the term "the Angel of the Lord" (J and Judg.), "the Angel of God" (E and Judg.[3]), "the Angel" (E, JE). This use of "angel" is not found in D or P. He speaks sometimes as messenger (Judg.13.16), but sometimes as God Himself (Judg.13.18; Ex. 3.2,6,14; Gen.22.15), and accepts worship (Judg.13.20-22). *Cf.* Is.63.9, "the angel of His presence," *i.e.* perhaps an angel who dwelt in God's immediate presence [*cf. infra*, II. (3)], but more probably the angel in whom God's presence was especially revealed (Ex.33.2,3 with 14,15; *cf.* Deut.4.37, R.V.); but probably not *mal'ākh habbᵉrîth* (Mal.3.1), which at that date naturally meant "messenger of the covenant." (ii) We find THEOPHANIES, where God is manifested as an angelic being in human form to Abraham (Gen.18.2,22; *cf.* 19.1), to Jacob at Penuel (32.24,30; Ho.12.4), to Joshua at Gilgal (Jos.5.13-15). Christians naturally connect this identification of angelic beings and God with the Word Who reveals God and was afterwards incarnate (see a summary of patristic views in Buel, *Dogmatic Theology* (1890), i. 105 ff. from Burton, *Testimonies of Ante-Nicene Fathers* (1829), pp. 38 ff.). (2) Generally the distinction is plain. (i) They have various activities. They are "with God in theophanies (Gen.28.12,32.2 [JE]), praising Him (Ps.103. 20,148.2); in His sight not without error (Job 4.18); charged with the care of the pious (Ps.91.11; *cf.* Dan.3.25,28,6.22); sent to a prophet (1K.13.18,19.5,7; 2K.1.3,15; Zech. 1.9, and 18 times in 1–6; *cf.* Ezk.8.2ff.,9.2ff., 10.2ff.,40.3ff.); excellent, wise, powerful (1Sam. 29.9; 2Sam.14.17,20,19.27; Zech.12.8); encamping round about the faithful (Ps.34.7; *cf.* 2K.6.17, Ps.68.17); chasing His enemies (Ps.35.5,6); destroying by the judgment of Yahweh (2Sam.24.16,17 = 1Chr.21.12-30; 2K.19. 35 = Is.37.36 = 2Chr.32.21)" (*Oxford Heb. Lex.*). There are hosts round God as king (Is.6.2-5; 1 K.22.19; Dan.7.10), Who has a council of the holy ones (Ps.89.7). (ii) They are guardians. The germ of guardianship of a person is seen in Gen.24.7,40. One has the guardianship of the nation of Israel (Ex.23.20,23,32.34,33.2). He has MICHAEL with him in this office (Dan. 10,20,21), and perhaps others who are called "watchmen" (Is.62.6). There are also guardians of Persia and of Greece (Dan.10.13,20). Possibly Is.24.21 alludes to guardians of nations, as the LXX. of Deut.32.8 (*cf.* 29.26) certainly does. (iii) Gradation in rank is implied in Dan.10.13 ("Michael, one of the chief princes"); see below. (iv) Names. GABRIEL (8.16,9.21), Michael (10.13,21, 12.1); also "the Satan," *i.e.* the Adversary (Job 1,2; Zech.3.1,2).—II. *Apocrypha and Pseudepigrapha*. These present so much of the popular religion current among the Jews in N.T. times that it is important to consider them here. The principles are the same as in O.T., but carried further. Only some particulars can be mentioned. (1) They direct the elements (*cf.* Persian Fravashi). *Cf.* the O.T. reference of pestilence and other judgments to them [*supra*, I. (2) (i)]. So repeatedly in Ethiopian Enoch (*e.g.* lx. 15-22); the Slavonic Enoch, xix. xx. 1; Bk. Jubilees, ii. 2. (2) They become clearly guardians of individuals, *e.g.* Tobit (Jub. xxxv. 17). For guardianship of nations, see Ecclus.17.17, "For every nation he appointed a ruler; and Israel is the Lord's portion"; but *not* over Israel (Jub. xv. 31, 32). (3) Their ranks are more defined. Seven archangels (Tob.12.15; Eth. En. xc. 21, 22 [probably due ultimately to the seven Babylonian planets]); ten orders (Slav. En. xx. 1, 3); four presences (Eth. En. xl. 2; *cf.* lxi. 10); "the angels of the presence" (Jub. ii. 2); "the one . . . from the seventh heaven" (Asc. Isa. vi. 13). (4) They fight on behalf of Israel (Ass. Moses x. 2; Asc. Isa. vii. 9); *cf.* MICHAEL. (5) They intercede for men (Eth. En. xl. 6, xlvii. 2, civ. 1; *cf.* xv. 2; Test. xii. Patr. *Levi*. v. 6). (6) Additional names in the Apocrypha are JEREMIEL (2Esd.4.36, R.V.; *Uriel*, A.V.); PHALTIEL (2Esd.5.16, R.V.; *Salathiel*, A.V.); RAPHAEL (Tob. *passim*; Eth. Enoch); URIEL (2Esd. 4.1, etc.; Eth. En. xx. 7, etc.).—III. N.T. (1) Rejecting the unbelief of the SADDUCEES (Ac. 23.8) and accepting the doctrine of the Pharisees (ver. 9) and of the popular religion, the N.T. writers assume the existence of angels, and indeed regard them as almost numberless (Mt.26.53; Lu.2.13; Heb.12.22; Rev.5.11,12.7). (i) The forms of their activity are various,

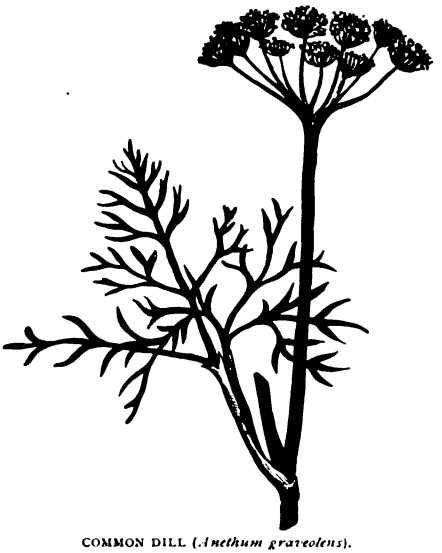
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representing the providence of God, *e.g.* towards Joseph (Mt.1.20), Zacharias (Lu.1.11), the Virgin Mary (1.26), St. Peter and St. John (Ac.5.19), Cornelius (10.3), St. Peter (12.7), St. Paul (27.23), also at the beginning (Mk.1.13) and end (Lu.22.43) and perhaps during (Jn.1.51) the three years of our Lord's public life. Also the law is said to have been given through them (Ac.7.53; Gal.3.19; Heb.2.2; *cf.* Jub. i. 27, "And He said to the angel of the presence, Write for Moses," etc.; also *cf.* LXX. of Deut.33.2). They govern elements—fire (Rev.14.18), waters (16.5 [*cf.* Text. Rec. Jn.5.4]; *cf.* Rev.9.11ff.), winds (7.1). So also a common interpretation of στοιχεῖα in Gal.4.3,9, Col.2.8,20. [ELEMENTS.] (ii) They are guardians of persons (Mt.18.10 [probably]; *cf.* Ac.12.15) and, probably, of local churches (Rev. 1.20,2.1, etc.; *cf.* "the angel of the Christian Church," Asc. Isa. iii. 15). Apparently they are present in church assemblies (1Cor.11.10). They are deeply interested in the salvation of men (Lu.2.9-14,15.10; 1Pe.1.12). (iii) Some fell (Ju.6; 2Pe.2.4). The cause is not stated, but perhaps was pride (1Tim.3.6, etc.) or lust (*cf.* Gen.6.2, and Eth. En. xii. 4, xv. 3 ff.). [SATAN.] The dragon and his angels fight Michael and his angels (Rev.12.7). (iv) They have many ranks (so probably Ro.8.38; Col. 1.16; Eph.1.21) and an archangel (1Th.4.16). (2) Yet N.T. guards against certain wrong tendencies and points out that (i) Christ, though man, is not inferior to angels but far above them (Heb.1.4–2.9; Col.1.16,2.15). (ii) Prayer to angels is wrong (Rev.19.10,22. 8,9). So also Col.2.18, the Colossian Christians being inclined to identify the local gods with angels (doubtless especially Michael, as later history tells of his worship there).—IV. *Their Nature and Form.* Little is said in Scripture of this. They are termed "spirits" (Heb.1.14), but it is not asserted that they are incorporeal. Our Lord seems to imply the contrary, for they that attain that Age and the resurrection from the dead do not marry because they cannot die, and they cannot die because they are equal to angels (Lu.20.35,36), or "as angels" (Mt.22.30; Mk. 12.25). They appear always in human form (*e.g.* Gen.18; Ac.1.10), but often glorious (Dan.10.6; Lu.24.4). In Jacob's dream they ascend and descend by a ladder, *i.e.* they apparently are wingless (Gen.28.12). Elsewhere they "fly" (Dan.9.21 [Gabriel]; Rev. 14.6 [*cf.* Text. Rec. 8.13]); and the Seraphim of Is.6.2 are depicted with wings. [SERAPHIM; CHERUBIM.] Everling, *Die paulinische Angelogie u. Dämonologie* (1888); Lueken, *Michael* (1898); *Jew. Encyc.*, art. "Angelology"; J. M. Fuller, "Introduction to Tobit," excursus ii., in *Speaker's Comm.*; J. T. Marshall in *Dict. of Christ and the Gospels* (especially valuable for the relation of modern thought to a belief in angels). [A.L.W.]

Aniam', a Manassite, son of Shemidah (1Chr.7.19).

Anim', a city in the mountains of Judah, named with Eshtemoh (*es Semû'a*) (Jos.15. 50). Eusebius and Jerome mention a place called Anea in Daroma, 9 miles S. of Hebron (*Onomasticon*), now *el Ghuwein*, 2 miles S. of Eshtemoh. It is the Aina of the list of Thothmes III. (No. 95), immediately preceding Carmel of Judah. [C.R.C.]

Anise (Gk. *anēthon*) occurs only in Mt. 23.23. It is by no means certain whether the anise (*Pimpinella anisum*, Lin.) or the dill (*Anethum graveolens*) is here intended, though the



COMMON DILL (*Anethum graveolens*).

latter is more probable. Both belong to the natural order *Umbelliferae*, and are much alike in external character; and the seeds of both are, and have long been, employed as condiments and carminatives. *Anethum* is more especially a genus of Eastern cultivation than the other plant, according to Dr. Royle. Anise and dill were confounded by the Greeks under the one name ἄνησον or ἄνηθον. When distinguished, the variant spellings in Latin (*anisum* and *anethum*) were used for that purpose.

Anklet. This word does not occur in A.V., but is referred to in Is.3.16,18,20, where the prophet speaks of "the tinkling ornaments" about the feet of the daughters of Zion, and of the "ornaments of the legs." Anklets were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked against each other was no doubt one of the reasons why they were admired. They are still worn in the East, and Lane quotes from a song, in allusion to the pleasure caused by their sound, "the ringing of thine anklets has deprived me of reason." Hence Mohammed forbade them in public; "let them not make a noise with their feet, that their ornaments which they hide may [thereby] be discovered" (*Korân* xxiv. 31).

An'na.—1. The wife of Tobit (Tob.1.9ff.). **—2.** An aged "prophetess" of the tribe of Asher in Jerusalem at the time of our Lord's presentation in the temple (Lu.2.36-38).

Anna'as (1Esd.5.23) = SENAAH.

Annas.—1. (1Esd.9.33) = HARIM, 4.**—2.**

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Son of Seth, appointed high-priest by Quirinus, imperial governor of Syria, A.D. 7, deposed by Valerius Gratus the procurator in A.D. 15. He lost office, but not power, for five of his sons held the office of high-priest as well as his son-in-law Joseph, who assumed the name Caiaphas (Jn.18.13). The sons of Annas monopolized the sale of all the materials for sacrifice, and so made the temple " a den of robbers " (Mk.11.17; *cf.* Edersheim, *Life and Times of Jesus*, vol. i. pp. 371-375). The title high-priest was retained by, and accorded to, one who had held the office, hence the usage in Ac.4.6; that in Lu.3.2 is unparalleled. The chief interest in Annas centres in the correction made by St. John of the confusion in the first two gospels between the stages of our Lord's trial (Mt.26.57,27.1; Mk.14.53,15.1). St. Luke avoids their mistake of transferring the morning meeting of the Sanhedrin to the previous night, and leaves room for such an informal inquiry as that of Annas really was (Lu.22.54). St. John shows how Annas' inquiry could but have one issue, and that it was as a condemned prisoner that Jesus was sent to Caiaphas (Jn.18.19-24; *cf.* Mk.14.64). The Sanhedrin met at this time in the headquarters of the Annas faction, and it may have been when passing through the court from the apartments of Annas to the council-chamber that " the Lord turned and looked upon Peter " (Lu.22.61; *cf.* Westcott on Jn.18.25). [C.R.D.B.]

Annu'us (1Esd.8.48). Possibly a corruption of the Heb. word rendered " with him " (*cf.* Ezr.8.19).

Anointing. I. The hot climate of Eastern countries gave rise to the use of unguents for purposes of the toilet. The application of OIL to the exposed parts of the skin, scorched by the sun, had a soothing effect, and was in daily use among the Jews for this purpose (Mt.6.17). Indeed, to such an extent was this use of oil regarded as a necessity of life that the failure of the olive harvest, from which the oil was chiefly obtained, is taken as typical of national calamity (Mi.6.15), and is especially regarded as a mark of God's anger (Deut.28.40). The more expensive oils were prepared with great care, and their use was a mark of luxury (Am.6.6). From this entirely natural use of anointing, various ceremonial and symbolical customs arose. (1) *Social Significance.* Anointing was practised preparatory to a visit of ceremony, as when Ruth anointed herself before visiting Boaz (Ru.3.3); and, on the other hand, the laws of hospitality required that the host should anoint his guest. It was by failure to perform this act of ceremony that Simon showed discourtesy to our Lord (Lu.7.46). (2) *Official Significance.* An important use of anointing was its employment as symbolic of admission to office; and here we find the introduction of a religious idea. The act of anointing represents a consecration, being the admission to an office which involves a special religious obligation. (i) *Prophets* are anointed to their office. Elijah is bidden to anoint Elisha (1K.19.16). Prophets are regarded as being in a special sense the Lord's " anointed ones " (Ps.105.15, R.V.). (ii) *Priests.* The consecration of Aaron is described in detail, as being a typical example of the high-priestly consecration. It included a two-fold anointing, first after the robing and again after the sacrifice of consecration (Lev.8.12,30). For this purpose a special oil was to be prepared which might be put to no other use (Ex.30.32). The ordinary priests, of whom Aaron's sons are taken as typical, were anointed once only, and that by sprinkling (Lev.8.30). (iii) *Kings.* Under special circumstances a man might be designated for the office of king by the ceremony of anointing, as in the case of Saul (1Sam.10.1) and of David (1Sam.16.13), and might be anointed a second time on his actual accession to the kingship (2Sam.2.4). A conspicuous example of the act of anointing, as a public ceremony, is to be found in the anointing of Joash by Jehoiada (2K.11.12). The custom was a widespread one, being found in other nations, as is recognized in Jotham's parable (Judg.9.8), and it has passed into the usage of Christian countries. An extension of this use of oil for the purpose of consecration to office is to be found in the consecration of inanimate objects to sacred purposes. Jacob consecrated the stone of his pillow at Bethel (Gen.28.18). The tabernacle and its furniture were consecrated by the oil specially compounded for the purpose (Ex.30.26). From this ceremonial use, the idea of anointing comes to be used metaphorically to express the setting apart of persons for some special relationship to God. The prophets look forward to the coming of one Who in a unique sense shall be " the anointed one " (Dan.9.25, R.V.), and Whose anointing shall be from God Himself (Ps.45.7). These prophecies are fulfilled in Jesus of Nazareth (Heb.1.9), Who, unlike any of His types, was " anointed " to all three offices. Christians, as having received the gift of the Holy Ghost, are similarly spoken of as God's anointed (2Cor.1.21; 1Jn.2.20,27). [LAYING ON OF HANDS.]—II. Oil was widely recognized in the ancient world as having a remedial value. It was prescribed for use in diseases of the skin, and for the healing of wounds. Thus it was used by the Good Samaritan (Lu.10.34). So, too, it was used as a remedy by the Twelve on their mission to the cities (Mk.6.13). Here, however, a fresh element is introduced in the fact that special powers of healing were bestowed upon the apostles. In conjunction with their exercise of these powers, they employed the natural remedy with which men were familiar. After the Ascension the disciples seem, in part at least, to have changed their method. They laid their hands upon the sick for the purpose of healing them (Mk.16.18; Ac.28.8), following in this the example of the Lord Himself. But the use of anointing still survived, at least among the Jewish Christians (Jas.5.14). In this practice the fact that oil possesses qualities as a natural remedy is still the underlying idea; but the power of faith is recognized as quickening its beneficial effect. Incidentally this use of oil is connected by St. James with the forgiveness of sins. Sickness was regarded as being frequently the result of some definite sin (1Cor.11.30). In such a case the act of faith, by which the remedial

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application of the oil is accompanied, will win the forgiveness of the sin and so make the bodily healing possible (Jas.5.15). In later times the bodily healing, which is the purpose of the act of anointing as described by St. James, in some cases passed out of sight; and so sprang up the doctrine of extreme unction, which has obscured and prejudiced the right and Scriptural use of unction. [J.C.V.D.]

Anos (1Esd.9.34) = VANIAH.

Ant (Heb. *n'mâlâ*). This insect is mentioned twice in O.T.: in Pr.6.6 the diligence of this insect is quoted as an example worthy of imitation; in Pr.30.25 the ant's wisdom is pointed out. The ancients believed that ants stored up food in summer for winter consumption; and although this is incorrect, there is considerable justification for the idea, owing to their habit of carrying many kinds of objects (not to mention their own pupae) to and from their nests. European ants become dormant in winter, and consequently require no food. The words of Solomon do not necessarily teach that ants store up food for future use, although they seem to imply that such was the case. If this was the general opinion, it is no matter for surprise that the wise man should select the ant as an instance on which to ground a lesson of prudence and forethought. Numerous species of ants inhabit Palestine, some of which are referable to the typical genus *Formica* and others to *Myrmica*. [R.L.]

Antichrist, a word first used in the Christian Church by Christian prophets, rather than made by St. John (as Grimm wrongly supposes; see 1Jn.2.18, "as ye heard"), means properly "counter-Christ," one over against the Christ. It adds to the idea of antagonism or impiety the idea of deceptive substitution (*cf.* "evil men and impostors," 2Tim.3.13, R.V.). St. John says there were many already. The idea belongs to the Christian age, called emphatically "the last time," because, though the thing is old (as old as anything Messianic: Gen. 3.15; Dan.7.11; *cf.* Auberlen, Gunkel), its chief development is as opposed to the historic Jesus. To make it a piece of Christian folklore is shallow exegesis and shallow thought. It is the last development of an ancient war with subtler deception. All that Bousset's interesting researches in the later pseudo-apocalyptic literature have proved is that it is a point of Christian doctrine, which by its mysterious appeal to unchastened curiosity has ever lent itself, with additions from elsewhere, to heretical perversion and Christian mistake. The terrific images of Rev.13,17 have their roots deep in history and experience. We have seen the resurrection of the old world-power as opposed to God, the subtle thought and wonder that incites its worship, and the false, adulterous, religious sanction and sentiment that courts and guides it (see Auberlen, *Kliefoth*; Archbishop Benson, *Apocalypse*, p. 45). If the N.T. had nothing to say of these things, we should be without chart or compass. That the presence and word of Christ destroys, and will destroy them, is bound up with our belief in goodness. The chief references to this subject in N.T. are Mt.24, Mk.13, Lu.21 (our Lord's eschatological discourse); 1Th.5.1-11; 2Th.2.1-14; 1Tim.4.1-5; 2Tim.3.1-10; Rev.13,17. In the midst of much diversity of presentation, there is a singular unity in thought. The marks of Antichrist's reign will be: (1) A general decay in Christian life (Mt.24.11-13; 2Th.2.3; 1Tim. 4.1; 2Tim.3.5; Rev.13.8,17). (2) A false contentment and the exaltation of man, even above all that has been called or thought divine (Mt.24.38; Lu.17.27,28; 1Th.5.2,3; 2Th.2.4,9; Rev.13.6,7). (3) The consequent weakening of moral and spiritual obligations (Mt.24.10; 1Tim.4.2; 2Tim.3.1-6). (4) Great increase of subtlety "to deceive, if it were possible, even the elect" with false wonders, evidently such as are fitted to their age (Mt.24.24; Mk.13.22; 2Th.2.9,10; Rev.13.13, 14). (5) The gathering of these characteristics into a type (Mt.24.23; Mk.13.22; Jn.5.43; 2Th.2.3; Rev.13.18). (6) The continuous victory of suffering truth (Mt.24.13,14; 1Th.5.4, 5; Rev.14.1,15.2); and finally (7) the abrupt termination of all these oppositions, associated with the presence and word of Christ Himself (Mt.24.30,31; Mk.13.26,27; Lu.21.27; 1Th. 5.3; 2Th.2.8; 2Th.3.9; Rev.20.10). St. Paul's earliest letters embody the idea of Antichrist in a person, "the lawless one." The early Church followed him. In his last letters he speaks only of principles. The idea of Antichrist has been embodied in men—*e.g.* Nero, Bar-cochab and his false prophet Akiba, Mohammed, Napoleon. Whether, in its most deceptive phase, it is to be finally and completely so embodied, is, we believe, intentionally left uncertain. But the destruction of all sense of revelation, the deification of human faculty and invention (Strauss), and the substitution of a false philanthropy, would leave the world clear for it (2Th.2.6). The idea of Antichrist is necessary for those who hold the real progress of the world and yet would not be misled by its false lights. There is an important sermon on this subject by Bishop Harold Browne, *Church Congress Report*, 1883; see also Swete, Milligan, and Huntingford on places in Rev.; Alford; Wohlenberg (in Zahn's *Kommentar*) on 2Th.; Bousset's *Der Antichrist* (Gottingen), with criticism of Gunkel; Gunkel's *Schöpfung und Chaos in Urzeit und Endzeit* (Gottingen); Bishop Martensen's *Christian Ethics* (T. & T. Clark, or Berlin), suggestive on this subject throughout, last chapter on Antichrist; Bishop Gibson's *Warburtonian Lectures*, 1903–1907, suggestive as to Christ's eschatological discourse; and see art. in this Dict. on THESSALONIANS II. [F.E.S.]

Antilibanus (Jth.1.7). [LEBANON.]

An'tioch.—1. The Greek capital of Syria, built by Seleucus in 300 B.C. (1Mac.3.37,4.35, 11.13; 2Mac.4.33,5.21,8.35,11.36,13.23,), mentioned as near DAPHNE. Now the small town of *Antâkia* on the S. bank of the Orontes, with ruins of mediaeval walls and buildings, extending S. up the steep slopes of mount Silpius. Only a few fragments of Gk. texts have been found, with one of greater importance (Waddington 2713 *a*) at Daphne dating from 189 B.C., and fixing the site of the famous temple of Apollo, which the emperor Julian found neglected when visiting Antioch. The city lay on the main trade route from Assyria, and had a port [SELEUCIA] at the river mouth,

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It was made a free city by Pompey (65 B.C.), and a pillared street was built by Herod the Great (1 *Wars* xxi. 11). Seleucus had made the Jews citizens of his capital (12 *Ant.* iii. 1). The Roman emperors added amphitheatres, baths, and aqueducts. The city remained the capital of Syria down to 1268 A.D., when it was destroyed by the Egyptian sultan Bibars.



"GATE OF ST. PAUL," ANTIOCH.

Nicholas of Antioch was one of the first deacons of the Christian Church (Ac.6.5), and a mission to the Jews of Antioch began after the death of St. Stephen (11.19,27), before the conversion of St. Paul (13.1), who returned to the city after his first journey (14.26), when the dispute concerning Jewish rites there took place (15.1,2) on St. Peter's arrival (Gal.2.11). In Antioch the "Christians" first received that name (Ac.11.26). St. Paul revisited the city in 56 A.D. (18.22).—**2.** ANTIOCH IN PISIDIA (Ac.13.14,14.19,21; 2Tim.3.11), on the borders of Phrygia (now *Yalowatch*), was also founded by Seleucus I., and was a Roman *colonia*; also called Caesarea. [C.R.C.]

Antiochi'a (1Mac.4.35,6.63; 2Mac.4.33, 5.21). [ANTIOCH, 1.]

Antiochi'ans, partizans in Jerusalem of Antiochus Epiphanes, organized by JASON, 4 (2Mac.4.9,19).

Anti'ochis, concubine of Antiochus Epiphanes (2Mac.4.30).

Anti'ochus, father of NUMENIUS (1Mac. 12.16,14.22).

Anti'ochus II., king of Syria (261–246 B.C.), is distinguished by the title Θεός bestowed upon him by the Milesians for freeing them from their tyrant Timarchus. He was son and successor of Antiochus I. (*Soter*). He inherited from his father the war against Ptolemy Philadelphus, king of Egypt. During this conflict Ptolemy laid waste most of the Western Asiatic countries in dispute, and compelled his adversary to sue for peace. Antiochus was weakened at this time by the revolt of Hyrcania, Parthia, and Bactria, which finally succeeded in throwing off the Seleucide yoke and founding the Parthian dynasty of the Arsacides (*c.* 250 B.C.). In accordance with the treaty between Syria and Egypt, concluded in the same year, Antiochus divorced his wife Laodice and married Ptolemy's daughter Berenice, undertaking to leave the throne to the new queen's firstborn son (Dan.11.6). But when Ptolemy died (247 B.C.), Antiochus sent away Berenice and her infant son and restored Laodice to her former position. Antiochus died in 246, it is supposed by poison administered by Laodice, who instigated her own son Seleucus to murder Berenice and her child at Daphne. To avenge his sister's murder, Ptolemy Euergetes of Egypt invaded Syria and would have entirely overthrown Seleucus Callinicus had not a revolt in Egypt compelled him to return home (Dan.11.7-9) with much booty. [W.ST.C.T.]

Anti'ochus III. (1Mac.1.10), surnamed "the Great," Seleucide king of Syria (223–187 B.C.), was son of Seleucus Callinicus. When quite young he succeeded to the throne on the murder of his brother Seleucus Ceraunos. Ptolemy Philopator of Egypt was then in possession of Coelosyria and Phoenicia. To expel him thence, Antiochus twice attacked him, and on each occasion pressed forward victoriously as far as Dora, 8 miles N. of Caesarea. On the second occasion a four months' truce was made, and Antiochus withdrew his forces to the Orontes (Dan.11.10). Hostilities being renewed, Antiochus was again successful (218), overran Samaria and Gilead, drove the Egyptian army back to Sidon, and, advancing still farther, went into winter quarters at Acre. But the tide turned in 217, when he was defeated at Raphia, near Gaza, with a loss of over 10,000 dead and 4,000 prisoners. Peace was then made for a time, Coelosyria, Palestine, and Phoenicia being surrendered to Ptolemy (11.11,12). When Ptolemy Philopator died in 205, Antiochus renewed the war, hoping that the minority of Ptolemy V. (*Epiphanes*) would enable him, in conjunction with Philip III. of Macedon, to conquer the whole of the Egyptian dominions (11.13). Aided by a party among the Jews, Antiochus seized the three provinces which had so long been the objective in the



COIN OF ANTIOCHUS III.

struggle between Syria and Egypt, but they were soon after recovered by Ptolemy's forces, owing to the outbreak of a war between Philip and the Romans on the one side, and between Antiochus and Attalus I. of Pergamos on the other. But when Antiochus returned to Palestine, he defeated the Egyptian general Scopas at Paneas (198 B.C.) and compelled him to sur-

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render at Sidon soon afterwards (11.15). The Jews welcomed Antiochus as their deliverer from rapine. Antiochus was compelled by Roman ambassadors to desist from following up his success by invading Egypt. He accordingly made a treaty with Ptolemy Epiphanes, promising to restore to him (at the command of Rome) the Phoenician provinces, but giving them ostensibly as the dowry of his daughter CLEOPATRA, who became the bride of the Egyptian monarch, and afterwards took her husband's part against her father (11.17). Antiochus after this crossed the Aegean, gaining certain successes among its islands, and, by the advice of the Aetolians and Hannibal, declared war against the Romans. Defeated at Thermopylae in 191, he returned to Asia, where the Scipios, with the aid of Eumenes of Pergamos, completely overthrew him at Magnesia (190 B.C.), where he is said to have lost 50,000 killed and 11,000 prisoners. Compelled to sue for peace, Antiochus had to cede all his dominions in Asia Minor, surrender his ships, captives, and deserters, and pay an enormous war indemnity to the Romans (188 B.C.). Partly, perhaps, to raise this money, he next year endeavoured to plunder a temple in Elymais—that of the "Elymaean Jove," says Trogus Pompeius—but was slain in the attempt (11.19). He was succeeded by Seleucus Philopator, his son. [W.ST.C.T.]

Antl'ochus IV. (Ἐπιφανής), afterwards called in mockery Ἐπιμανής (*the Maniac* instead of *the Illustrious*) (1Mac.1.10 ff.), was king of Syria (175–164 B.C.) and second son of Antiochus III. After the battle of Magnesia he was given as a hostage to the Romans for the fulfilment of the terms imposed upon his father; but after the latter's death his eldest son Seleucus IV. (*Philopator*), who succeeded him, gave his own son Demetrius as hostage in his brother's stead (175 B.C.) and secured Antiochus' release. Shortly after this (Dan.11.20) Seleucus was murdered by Heliodorus, and Antiochus usurped the throne, to the exclusion of his nephew Demetrius, having enlisted the assistance of Eumenes II. and then of his son Attalus II. of Pergamos to enable him to put down Heliodorus (11.21). It was the policy of Antiochus to Hellenize the Jews in religion,



COIN OF ANTIOCHUS IV. (EPIPHANES).

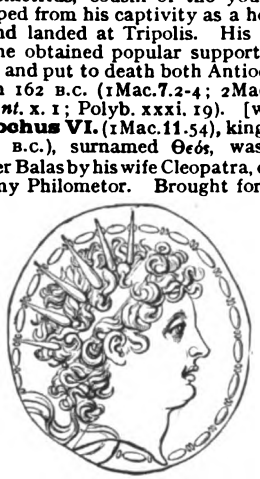
manner of life, and language, so as to make Palestine a more integral part of his kingdom. A party among the Jews was only too ready to favour the scheme. Led by Joshua, brother of Onias III., the high-priest, whose office he obtained for himself through bribery, the Hellenizers for a time became supreme in Jerusalem. A gymnasium was erected to train the Jews, as the heathen Greeks were trained, amid heathen surroundings; and their progress in what was supposed to be enlightenment and liberality of thought was still further displayed by sending deputies and presents to Tyre to the quinquennial games in honour of Hercules. [HELLENIST.] In 172 Joshua (who adopted the Gk. name of Jason) was deposed in favour of Menelaus, who had offered the king a larger bribe. Antiochus marched against Ptolemy VI. (*Philometor*), king of Egypt, in 171 B.C., and took him prisoner in 170 B.C. Antiochus then endeavoured to conquer the whole country. He unsuccessfully laid siege to Alexandria in 169 B.C. Another campaign in 168 gave, however, every prospect of entire success, until prevented by the arrival of "ships of Kittim"—*i.e.* the Romans sent Popilius to command Antiochus, under penalty of being declared an enemy of the Roman people, to withdraw from Egypt. On his return homewards through Palestine he found that Jason had attacked Jerusalem and deposed Menelaus. This gave Antiochus an opportunity of satisfying his army, disappointed in their hope of plundering Egypt. He sent Apollonius with a large force to take possession of the holy city and punish the Jews for their unruliness. Two years before they had received a severe lesson, when Antiochus had plundered the temple and "made a great massacre" (1Mac.1.24); but now the king resolved to put down the law of God and compel the Jews to conform to the religion and practices of the rest of his dominions. He issued an edict "that all should be one people" (1.41ff.). All copies of the Law which could be found were destroyed, while burnt-offerings and sacrifices in the temple were forbidden. An altar in honour of Jupiter Olympius, probably "the ABOMINATION OF DESOLATION" (Dan.11.31; 1Mac.1.54), was set up on the altar of God on Kislev 15, and on the 25th sacrifice to the heathen deity was offered thereon. But the cause of religious freedom was nobly upheld, at first by Mattathias, and, after his death, by his son Judas Maccabaeus, who rose in arms against the tyrant. In the battle of Beth-horon (167 B.C.) Judas utterly defeated the Syrian host under the command of Seron (and Apollonius ?), and overthrew an army of 47,000 men under Gorgias near Emmaus later in the same year. In 166 Lysias' army of 65,000 men was defeated at Beth-sura (Beth-zur), after which Judas captured Jerusalem and cleansed and re-dedicated the temple. Meanwhile Antiochus had crossed the Euphrates at the head of an army and marched into ELYMAIS. There he attempted to plunder a temple dedicated to Anaïtis or NANEA, but was repulsed. He retired to Babylon, and marched thence into Persia, where in 164 he died, having failed in every one of his leading projects. He left the throne to his young son Antiochus Eupator. [MACCABEES, THE.] Winer, *Bibl. Realwörterbuch* (*cf.* Dan.11.21-45). [W.ST.C.T.]

Antl'ochus V. (*Eupator*, 164–162 B.C.), son and successor of Antiochus Epiphanes, was only 9 (others say 13½) years of age when he ascended the throne. His father had on

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his death-bed named Philip his foster-brother regent and guardian of the young king (1Mac. 6.14f.,55). But Lysias, governor of the whole region between the Euphrates and Egypt, had been previously entrusted with the care of the prince's person (3.32f.,6.17), and now made himself regent. For the struggle between Philip and Lysias for the possession of the young king, and for the war waged by Lysias against the Jews, see PHILIP, 3, LYSIAS. Finally, Lysias overthrew Philip, but meanwhile Demetrius, cousin of the young king, had escaped from his captivity as a hostage in Rome and landed at Tripolis. His claim to the throne obtained popular support, and he captured and put to death both Antiochus and Lysias in 162 B.C. (1Mac.7.2-4; 2Mac.14.1,2; Jos. 12 *Ant.* x. 1; Polyb. xxxi. 19). [W.ST.C.T.]

Anti'ochus VI. (1Mac.11.54), king of Syria (145–143 B.C.), surnamed Θεός, was son of Alexander Balas by his wife Cleopatra, daughter of Ptolemy Philometor. Brought forward by



COIN OF ANTIOCHUS VI.

Tryphon (*Diodotus*) as a rival to Demetrius II., Antiochus was put to death by the ambitious general in 143 while still very young (13.31; *cf.* 12.39). [DEMETRIUS II.] [W.ST.C.T.]

Anti'ochus VII. (1Mac.15), king of Syria (137–128 B.C.), surnamed *Sidetes* from having been brought up at Sidê in Pamphylia, was the 2nd son of Demetrius I. (*Soter*), and is sometimes styled Εὐεργέτης (*Benefactor*) and sometimes Εὐσεβής (*the Pious*). After the capture of his brother [DEMETRIUS II.] by the Parthians, Antiochus made a treaty with Simon the Hasmonaean, granting him many privileges, among others the right to coin money. He then marched against the usurper Tryphon, who with a small force took refuge in "Dora, which lieth by the seaside" (1Mac.15.11), most of his troops having joined Antiochus. The latter besieged the town by land and sea, and, when Trypho escaped, pursued and overthrew him, recovering the revolted cities which had owned his sway (137 B.C.). Antiochus had meanwhile broken his agreement with the Jews, and demanded the payment of tribute and the surrender of the tower in Jerusalem, which had been in Simon's possession since 141, from which year the Jews dated their freedom from the Syrian yoke. To enforce these demands he sent an army under Cendebaeus to invade Judaea. After some slight successes, the Syrians were entirely defeated at Jamnia by Judas and John, sons of the aged Simon. The latter with his sons Mattathias and Judas was soon after (135 B.C.) treacherously murdered by a traitor, Ptolemy, son of Abubus, who then sent to invite Antiochus to invade the country. Having nothing further to fear from Tryphon, Antiochus marched against John Hyrcanus, 2nd son of Simon and his successor in the high-priesthood. Besieging him for a year in Jerusalem, he compelled him to surrender and become tributary (133 B.C.), but, fearing Roman interference, granted him favourable terms. Antiochus then turned his arms against the Parthians, John Hyrcanus and a body of Jewish troops accompanying him. The Syrians gained three battles and occupied Babylonia. This induced many provinces of the Parthian empire to revolt and join the invaders. But in 128 Antiochus fell in battle and his army was destroyed. His body was placed in a silver coffin and sent by Phraates to be buried in Syria. Antiochus' defeat and death enabled Hyrcanus and the Jews to recover their liberty. [W.ST.C.T.]

An'tipas.—1. Martyr at Pergamos (Rev. 2.13), according to tradition bishop of that place, and martyred under Domitian (*Menol. Gr.* iii. 51).—**2.** [HEROD.]

Anti'pater, son of Jason and Jewish ambassador to the Lacedaemonians (1Mac.12. 16,14.22).

Anti'patris (Ac.23.31), a town between Jerusalem and Caesarea, no doubt on the Roman road to the latter seaport. It was built by Herod the Great, in the plain of Caphar-Saba (16 *Ant.* v. 2), at a place with "rivers and trees" (1 *Wars* xxi. 9), which does not apply to *Kefr Sâba*, though one passage—perhaps corrupt—seems to identify the two (13 *Ant.* xv. 1). In the Talmud they are distinct, for Antipatris was on N.W. boundary of Judaea (Tal. Bab. *Gittin* 76 *a*; *Sanhed.* 94 *b*), while Caphar-Saba was in Samaria (Tal. Jer. *Demoi* ii. 2). The true site appears to be at *Râs el 'Ain*, the source of the river *'Aujeh*, at the foot of the hills, on the Roman road to Caesarea, as the following distances indicate:

Jerusalem Itinerary.

Lydda (*Ludd*) to Antipatris, 10 miles (11½).
Bether (*Ṭireh*) ,, ,, 10 ,, (9½).

Antonine Itinerary.

Caesarea to Antipatris, 28 miles (30½).

Onomasticon.

Galgula to Antipatris, 6 miles (6½).

The actual distances (in brackets) are as close as could be expected. Fine springs here gush out under the ruins of the Crusader's castle, Mirabel. The ditch dug from Antipatris to the sea, by Alexander Jannaeus (1 *Wars* iv. 7), probably canalized the *'Aujeh*, and Antipatris is here placed "near the mountains," which does not fit Caphar-Saba (*Surv. W. Pal.* ii. p. 258). [C.R.C.]

Antothijah', a Benjamite of the sons of Shashak (1Chr.8.24).

An'tothite. [ANETHOTHITE.]

Anub', son of Coz and descendant of Judah through Ashur the "father" of Tekoa (1Chr.4.8).

Anus' (1Esd.9.48) = BANI, 7.

Ap'ame, concubine of Darius, and daughter of "the admirable Bartacus" (1Esd.4.29; *cf.* Josephus, 11 *Ant.* iii. 5).

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Apelles (Ro.16.10), honoured by St. Paul with the designation "approved in Christ." Horace (1 *Sat.* v. 100) takes Apella as a representative Jewish name. See Lightfoot, *Philipp.*, note on Caesar's household. [E.R.B.]

Apes (Heb. *qôphîm*) are mentioned in 1K. 10.22, "Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks," and in the parallel passage of 2Chr.9.21. Since peafowl are restricted to the Indo-Malay countries, where elephants and apes (if the latter term be taken to include the species commonly designated monkeys) are also found, there is a strong presumption that "Tharshish" refers to some part of India or Ceylon, unless indeed it be a general term for those countries. This is supported by Sir E. Tennent's statement that the Tamil names for monkey, elephant, and peacock are identical with their Hebrew titles. On the other hand, as African ivory is now carried from Zanzibar to Bombay and thence re-exported, so anciently peacocks may have been transported from Ceylon or India to the Zanzibar coast, and thence reshipped by Solomon's merchantmen with African ivory and apes or monkeys. A totally different interpretation is given, however, by Paul Haupt (*John Hopkins Univ. Circular*, No. 163, p. 51, and *Proc. Amer. Phil. Soc.* xlvi. p. 151, 1907), who claims that Tharshish (or Tarshish) is a Phoenician word, originally signifying the dressing of ores, but referring in this instance to the mining district of southern Spain. "Stones of Tharshish," he urges, are crystals of cinnabar from the Spanish mines. Ships sailing from the S. of Spain might obtain apes and ivory from the African coast; but peacocks in this connexion present an apparently insuperable difficulty; but see also TARSHISH for yet another explanation. [R.L.]

Apharsathchites, Apharsites, Apharsachites, names formed from cities or districts from which colonies had been settled in Samaria by the Assyrian ruler Asnapper (Ezr.4.9,5.6). The first and last have been regarded as the same, but none have as yet been identified. Asnapper has been identified with the Assyrian king Assur-bani-pal, but his records contain no names which can be compared with these. [T.G.P.]

Aphek' (*strong*), **Aphekah'** (Jos.15.53), **Aphik'** (*brook*), Judg.1.31.—**1.** A royal city in Lower Galilee (Jos.12.18), perhaps N. of Jezreel (1Sam.29.1).—**2.** A town of Asher from which the Canaanites were not driven out (Jos.19.30; Judg.1.31).—**3.** Noticed with Gebal, now *Afqa*, the source of the Adonis River (Jos.13.4).—**4.** A Philistine camp perhaps near Ebenezer (1Sam.4.1).—**5.** A city of the *mîshôr* or plateau of Bashan, now *Fîq*, E. of the sea of Galilee (1K.20.25,26,30; 2K.13.17).—**6.** Aphekah in the mountains S.W. of Hebron (Jos.15.53). [C.R.C.]

Apherema (1Mac.11.34), capital of a district added to Judaea about 146 B.C. It is noticed with LYDDA and RAMATHEM; and is probably the town EPHRAIM. [C.R.C.]

Apher'ra, one of the sons of the servants of Solomon whose descendants returned with Zerubbabel (1Esd.5.34 only).

Aphi'ah, a forefather of Saul (1Sam.9.1).

Aphik'. [APHEK.]

Aphrah', The house of (Mi.1.10), possibly a temple at Gath. [C.R.C.]

Aphses', chief of the 18th of the 24 courses in the service of the temple (1Chr.24.15).

Apocalypse. [REVELATION OF ST. JOHN.]

Apoc'rypha, the collection of 14 books reckoned non-canonical by the English Church, which "the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine" (Art. VI.). The primary meaning of *Apocrypha* is "hidden, secret," *i.e.* esoteric; but, much later, the word came to mean "of doubtful authority" or authenticity, and the books would more correctly be described as "Deutero-canonical" or "Ecclesiastical." For the several books, see under their titles. For their relation to the canonical books of O.T., see CANON. [VERSIONS.]

Apollo'nia, a city of Macedonia, through which SS. Paul and Silas passed on their way from Philippi and Amphipolis to Thessalonica (Ac.17.1). According to the *Antonine Itinerary*, it was 30 Roman miles from Amphipolis, and 37 from Thessalonica. Now *Pollina*.

Apollo'nius.—1. Son of Thrasaeas, and governor of Coelosyria and Phoenice, under SELEUCUS IV. (*Philopator*), 187ff. B.C. (2Mac. 4.4). He conveyed to the king the presentations of Simon, *governor* of the temple, which induced him to make his unsuccessful attempt on the temple treasures (3.5ff.).—**2.** A governor of Samaria, sent by Antiochus Epiphanes with a large force against Judas Maccabaeus, but defeated and slain, 166 B.C. He is probably identical with the "chief collector of tribute" (1Mac.1.29) sent by Epiphanes to Jerusalem, where this "detestable ringleader" took advantage of the sabbath to slay numbers of the unresisting inhabitants (2Mac.5.24-26) and occupy a fortified position (1Mac.1.30ff.). —**3.** Son of Menestheus; an envoy commissioned (173 B.C.) by Antiochus Epiphanes to congratulate Ptolemy Philometor on his enthronement (2Mac.4.21).—**4.** Son of Gennaeus, a Syrian general under Antiochus V. (*Eupator*), *c.* 163 B.C. (12.2).—**5.** A governor of Coelosyria under Alexander Balas, who embraced the cause of his rival Demetrius Nicator, raised a large force, and attacked Jonathan, the ally of Alexander, but was defeated (147 B.C.) near Azotus (1Mac.10.69-87).

Apollo'phanes, a Syrian, killed by Judas Maccabaeus at Gazara (2Mac.10.37).

Apol'los, a Jew from Alexandria, eloquent (or, though less probably, *learned*) and mighty in the Scriptures. He had been instructed in "the way of the Lord," according to the teaching of St. John Baptist (Ac.18.25), and afterwards at Ephesus was more fully taught by Aquila and Priscilla. After this he became a preacher of the gospel, first in Achaia and then in Corinth (18.27,19.1), where he watered that which St. Paul had planted (1Cor.3.6). When St. Paul wrote 1Cor., Apollos was with or near him (1Cor.16.12), probably at Ephesus in 57 A.D.: we hear that he was then unwilling to journey to Corinth, but would do so at a more convenient time. His reluctance to revisit Corinth at the moment probably arose from his loyalty to St. Paul. Despite his wish, he

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had been made to figure as a party leader, in opposition to St. Paul, among the Corinthian Christians, and his reappearance in their city might have revived that spirit of faction so sternly rebuked in 1Cor. He is mentioned but once more in N.T., in Tit.3.13, where Titus is desired to "bring Zenas the lawyer and Apollos on their way diligently, that nothing may be wanting to them." After this nothing is known of him. Tradition makes him bishop of Caesarea. It has been supposed by Luther and others that Apollos was the author of the epistle to the Hebrews.

Apollyon. [ABADDON.]

Apostle. I. *Meaning and usage of the word.* Literally "envoy," derived from Gk. ἀποστέλλω, to send on a special mission (Jn.17.18). Christ Himself was the "apostle" of the Father (Heb.3.1). The word was already in use among the Jews for the delegates who collected the tribute for the temple service, and was applied in a similar sense to Christians charged by St. Paul or the Churches with various commissions, as in 2Cor.8.23, Ph.2.25, and probably Ro.16.7. But the ordinary N.T. application is to the twelve disciples and to those subsequently added to their body—Paul, Barnabas, Silas (and perhaps JAMES, the Lord's brother). Though the name was conferred on the Twelve by Christ Himself (Lu.6.13), it seldom occurs in the Synoptists (once only in Mt. and Mk.), and never in the Fourth Gospel, where they are always called "the disciples." It did not obtain currency at first, because discipleship, not apostleship, was in Christ's lifetime the primary function of the Twelve. Late in the 1st cent. the name was assumed by travelling evangelists, and traces of this begin to appear in 2Cor.11.13, Rev.2.2. —II. *Call and Training.* Restricting the title to the Twelve, we may distinguish in the special instances given us three stages in the association of the apostles with Christ. (1) Their individual acquaintance with Him (Jn.1.35-51). (2) Definite call to follow Him (Mk.1.16-20). (3) Selection of the Twelve from a larger body of followers (Lu.6.13). We next observe the twofold purpose of the selection as given us by St. Mark—that they might be with Him, and that He might send them forth (ἀποστέλλῃ) to preach (Mk.3.14). These two clauses summarize the training of the Apostles: (1) the personal influence of close association with Christ, including His teaching by word and act; (2) the mission on which they were sent (Mt.11.1), which could not have lasted long, and must be regarded chiefly as part of the training of their faith, discretion, and courage (10.7,16,31), and as conveying lessons for future endeavours. As the training by association and teaching includes the greater part of the gospel narratives, it is impossible to present a summary of it, but one or two aspects must be given. The wandering life to which they were called (8.19, 20) was necessary in order to detach them from the world. The method of teaching by parables was stimulating to their intellectual life on the spiritual side. The miracles taught them faith in Christ's Person and in His power to sustain them (Mk.4.37-40). Their Master's insight into their thoughts and His calm reproofs dealt with wrong tendencies as they arose (9.33,34) On the side of belief they had begun by acknowledging Jesus as the Messiah, but the political conception of Messiahship which they held in common with the men of their time had to be transformed. St. Peter's confession (Mt.16.13-20) means that a real advance had been made. The last discourses (Jn.14–16) assume a still greater advance; but the lesson was not completed till they looked back on all that they had heard and seen in the light of the Resurrection. It would be a mistake to regard the training of the Twelve as exclusively the training of missionaries or of rulers of the Church. The apostolic band is rather to be regarded as the nucleus of the Church, to which was to be committed a true conception of the Person, character, will, and work of the Saviour.—III. *The Work of the Apostolate.* Neither the gift of the Spirit by the risen Lord (Jn.20.22) nor that from the ascended Lord (Ac.2.1-4) can be regarded as confined to the Apostolic College. But the lead at once taken by it in the administration of the Church needs no proof in detail. More than twenty times in the first half of Acts the apostles are spoken of in the plural as acting in a body, and the new converts are described as continuing in "the apostles' doctrine" (2.42) as the norm of Christian faith and practice. The point which causes surprise is the slowness with which the extension of the apostolic mission beyond Judaism was apprehended, although definitely authorized and enjoined by Christ (Mt. 28.19; Lu.24.47; Ac.1.8). This point is dealt with elsewhere [PAUL], but it leads on to the necessary enlargement of the Apostolic College by the addition of men whose antecedents had prepared them for the work which remained to be done. St. Paul's energetic assertion of his apostolate in 1Cor.9, 2Cor.12, Gal.1,2, need not be dwelt on, and indeed it is from him rather than from any of the Twelve that the ordinary conception of the apostolic office is derived, though there is little probability that the work of the Twelve at all resembled that to which he devoted himself. It is to be noticed that as time goes on the apostles associate with themselves presbyters and the body of the Church as depositaries of authority (Ac.15), and are presided over by one who had not been an original member of the Twelve. [JAMES.] The traditions as to the missionary activity of the apostles of the circumcision are for the most part late and untrustworthy.—IV. *Qualification and Privileges.* The one essential qualification was to have been a witness of the Resurrection (Ac.1.21); and, comparing 1Cor.9.1 with 1Cor.15.8, this evidently means to have seen the Lord after He had risen. Their function was first of all that of witnesses (Lu.24.48, and so repeatedly in Acts). In this qualification of first-hand witnesses the apostles could have no successors. Other marks of an apostle were the power to communicate the gift of the Spirit (Ac.8.17,19.6); to perform miracles (2Cor.12.12); and to found Churches (1Cor.9.1,2). Churches so founded were called "apostolic," and in the 2nd cent. were held to have a certain prestige or nobility (*generositas*). St. Paul exercised strong disciplinary authority directly, or by

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delegates, such as SS. Timothy and Titus, over the Churches he had founded. When he claims this authority, he puts forward his apostleship (Gal.1.1); and a similar claim may be recognized in the epistles of St. Peter and St. John. The apostolate as the foundation of the Church is emphasized in Eph.2.20 and Rev.21.14—passages which look back to the Lord's words to PETER (Mt.16.18). Sustentation by the Church was an established privilege of apostles (1Cor.9.4-7), though this is extended at a later date to the elders (1Tim.5.17,18). On the name and office of an apostle reference should be made to Lightfoot's *Galatians*, detached note on Gal.1; on the training of the apostles to Latham's *Pastor Pastorum*, especially ch. viii., ix., x.; and to Bruce's *Training of the Twelve*. For the relation of the apostles to the Church, Hort's *Christian Ecclesia* should be studied, especially lect. ii. [BISHOP; CHURCH.] [E.R.B.]

Apothecary. The Heb. root (*rāqaḥ*) means "to mix ointments or spices"; "perfumer" would therefore be a more correct rendering, which agrees with the context in Ex.30.25,35 and the four other passages in which the word occurs. [W.O.E.O.]

Appa'im, younger son and successor of Nadab, in the line of Jerahmeel of the tribe of Judah (1Chr.2.30,31).

Appeal. For this subject in O.T. see JUDGE. Heb. law made no provision for appeal to a higher tribunal for the rehearing of a cause which had been decided by an inferior one. In N.T. times, when a local Heb. court failed to come to a finding, the cause could be taken before the two Lesser Sanhedrin in Jerusalem, and thence if necessary to the Great Sanhedrin, whose decision was final (Mishna, *Sanh.* xi. 2). [SANHEDRIN.] But this did not constitute appeal in the true sense. St. Paul exercised his privilege as a Roman citizen (Ac.22.25-29) when he appealed from the provincial to the supreme Roman tribunal —Caesar himself (25.11). The magistrate could use his discretion as to whether the circumstances justified an appeal (25.12,25), but he refused the claim at his peril (Suetonius, *Galba*, 9). [H.H.]

Apphi'a, a Christian woman (Ph.2) whose name occurs between those of Philemon and Archippus, probably wife of the former and mother of the latter. Lightfoot has shown that it is a Phrygian name, and, so far, a testimony to the genuineness of the epistle, as her home, Colossae, was a Phrygian city. [E.R.B.]

Ap'phus, "the Dissembler," a surname of Jonathan the Hasmonaean (1Mac.2.5), perhaps earned by his feat of 1Mac.9.37-41. [C.D.]

Ap'pii For'um, a well-known station on the Appian Way, the great road which led from Rome to the neighbourhood of the bay of Naples. St. Paul, having landed at Puteoli (Ac.28.13) on his arrival from Malta, proceeded under the charge of the centurion along the Appian Way towards Rome, and found at Appii Forum a group of Christians who had gone to meet him (ver. 15). Its position is fixed by the ancient Itineraries as 43 miles from Rome. Horace describes it as full of taverns and boatmen. This arose from the circumstance that it was at the N. end of a canal which ran parallel with the road through a considerable part of the Pontine Marshes. There is no difficulty



ARCH OF DRUSUS. W.D.A.

in identifying the site with some ruins near *Treponti*; and in fact the 43rd milestone is preserved there. [THREE TAVERNS.]

Apple-tree, Apple (Heb. *tappûaḥ*). The tree is mentioned in A.V., in Can.2.3,8.5 and Jl.1.12, where it is named with the vine, fig, pomegranate, and palm-trees, as withering under the attacks of the locust, palmer-worm, etc. The fruit is mentioned in Pr.25.11; Can.2.5 and 7.8. It is difficult to say what tree is denoted by the Heb. *tappûaḥ*. The quince, citron, and apricot have been supported by modern writers. The fragrance of the quince was held in high esteem by the ancients. "Its scent," says an Arabic author, "cheers my soul, renews my strength, and restores my breath." The quince was sacred to Venus. Dr. Royle says, "The rich colour, fragrant odour, and handsome appearance of the citron, whether in flower or in fruit, are particularly suited to the passages of Scripture mentioned above." But neither the quince, citron, nor apple appears to satisfy all the scriptural allusions. The *tappûaḥ* must be some tree the fruit of which is sweet, and possessing fragrant and restorative properties. Neither the quince nor the citron is sweet. As to the apple-tree (Arab. *tuffaḥ*), travellers assert that its fruit is generally of inferior quality. Moreover, the apple would hardly merit the character for excellent fragrance which the *tappûaḥ* is said to have possessed. On the whole, Canon Tristram decides in favour of the apricot. The citron yields no shade, and the fruit is hard and indigestible. Oranges were unknown sufficiently early, and our apple will not meet the requirements—a term more-

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over which was used with the widest latitude. The apricot, a native of Armenia, was probably introduced as early as the vine. The Neapolitan name for it, *crisuommolo*, is identical with Pliny's *chrysomela*, a kind of quince, or golden apple. The apricot is one of the most abundant fruits in Palestine, and like the quince is made into excellent marmalade. There need be little hesitation in accepting it as the "apple," or *tappûaḥ*, a word whose root signifies *scent*. "There can scarcely be a more deliciously perfumed fruit than the apricot, and what can better fit the epithet of Solomon (Pr.25.11)?" (Tristram, *Land of Israel*). It is right to mention, however, that one competent authority at least (Post) still believes it to be the true apple. Col. Conder also, in our PALESTINE article, says that El Muqaddasi speaks of "excellent apples" from Jerusalem (985 A.D.). [For "apples of Sodom," see VINE OF SODOM.] The expression "*apple* of the eye" occurs in Deut.32.10; Ps.17.8; Pr.7.2; Lam.2.18; Zech.2.8. The Eng. word here represents the Heb. *'ishôn*, "little man"—the exact equivalent of Eng. *pupil*, Lat. *pupillus*. [H.C.H.]

Apron. [HANDKERCHIEF.]

Aquila, a Jew of the province of Pontus (Ac.18.2), who had left Rome when the Jews were expelled by CLAUDIUS. St. Paul found him and his wife Priscilla at Corinth, and joined them at once, which implies that they were already Christians. St. Paul worked with them at their trade, the manufacture of tents from the rough Cilician haircloth, a product of St. Paul's native city of Tarsus. When he left Corinth, they accompanied him to Ephesus, where they remained till his return. For their share in the instruction of Apollos, see APOLLOS. Ac.18.26 confirms the impression given by Ro.16.4, that both at Ephesus and elsewhere the Gentile church owed much to Aquila and Priscilla. Moreover, they had rendered some personal service to St. Paul at the risk of their own lives (Ro.16.4). Hence their names are honoured with the first place in the salutations to the Christians at Rome, to which city they had returned at the date of that epistle. Later we find them again at Ephesus (2Tim.4.19). Both at Ephesus and Rome, their house was a centre of Christian worship (see Lightfoot, Col.4.15 note). Prisca (this form is used by St. Paul, and Priscilla, its diminutive, by St. Luke) precedes her husband Aquila in four of the six passages, in which they are mentioned together. This has been explained as implying, either that she was more active in Christian work, or that she was of higher social rank. Her importance in Roman tradition seems to point to the latter view (Ramsay, *Paul the Traveller*, p. 268). The prominence given to Priscilla accords with the marked recognition of the ministry of women by St. Luke both in his Gospel and in Acts. [DAMARIS.] [E.R.B.]

Ar, or **Ar of Moab,** one of the chief places of Moab (Is.15.1; Num.21.28). In later times the place was supposed to be Areopolis or Rabbath-moab, *i.e.* the great city of Moab, a site still called *Rabba*, halfway between *Kerak* and the Arnon, 10 or 11 miles from each, the Roman road passing through it. The remains are not important. See Deut.2.9,18,29; and also Num.21.15.

Ara', son of Jether, an Asherite (1Chr.7.38).

Arab', a city of Judah in the mountainous district of Hebron, mentioned only in Jos.15.52. Probably the ruin *er Rabîyeh*, 8 miles S.W. of Hebron. [ARUBOTH.] [C.R.C.]

Arabah'. Although this word appears in A.V. in its original shape only in Jos.18.18, in the Heb. text it is of frequent occurrence. It is used generally to indicate a barren district, but "the Arabah" indicates more particularly the valley extending from the slopes of Hermon to the Elanitic Gulf (*gulf of 'Aqabah*) of the Red Sea. [EDOM.] S. of the Dead Sea the valley retains its old name as *Wâdy el-'Arabah*. In Deut.1.1,2.8 (A.V. *plain* in both cases) the allusion is to the southern portion. In Deut.3.17,4.49; Jos.3.16,11.2,12.3; and 2K.14.25, both the Dead Sea and the sea of Cinneroth (Gennesaret) are named in close connexion with the Arabah. The allusions in Deut.11.30; Jos.8.14,12.1,18.18; 2Sam.2.29, 4.7; 2K.25.4; Je.39.4,52.7, become at once intelligible when the meaning of the Arabah is known. In Jos.11.16 and 12.8 the Arabah takes its place with "the mountain," "the lowland," "the south," and "the valley" of Coelosyria, as one of the great natural divisions of the conquered country. In all these cases R.V. reads Arabah. [C.R.C.]

Arabattine (1Mac.5.3). [AKRABBIM.]

Arabia. The great peninsula stretching S.E. of Palestine, between the Red Sea and the Persian Gulf, to a length of 1,500 miles, with a width of 700 in the N. and 1,200 in the S., and including the peninsula of Sinai, S. of Beer-sheba. The Arabia of St. Paul (Gal.1.17) is, however, the desert S. of Damascus, which, after 105 A.D., became the Roman province of Arabia Prima, with its capital at Bostra, E. of Bashan. This region had an Arab population yet earlier. The classic division of Arabia included the three regions *Arabia Felix*, or the Yemen (*the south*), in the S.W. part of the peninsula; *Arabia Deserta*, or the main plateau; and *Arabia Petraea*, or the deserts of Petra and Sinai. The main provinces are now called the *Hijâz*, or the W. shores and hills, including the trading towns of Mekkah and Medinah; the *Nejed*, or central plateau; the *Yemen*, with its towns of Aden and Mocha and its capital at San'aâ (*the tank*, originally called Auzal); *Ḥaḍramaut* [HAZARMAVETH], the desolate region, inland of the S. shores, between the Yemen and *Oman* near the mouth of the Persian Gulf; N. of the last two is the desert region of *Yemâma*. The great *Nejed* plateau is mainly a bare expanse of red gravel; but Arabia is not destitute of rain, and includes oases and pastoral regions. It has always had a considerable settled population, called *'Arab el Ḥaḍr*, or "Arabs of the enclosures," as contrasted with the nomads (*'Arab el Bedu*, or "Arabs of the waste"). The trading route from the Yemen [SHEBA], passing N. to Eloth and Petra, appears to have been very ancient; and the traders not only brought myrrh and other products of Arabia, but gold, probably sometimes from Abyssinia, over the straits at Aden. Arabia is first mentioned by name in the time

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of Solomon, to whom the "kings of Arabia" brought presents, and whom the queen of Sheba visited, bringing gold, spices, and precious wood (1K.10.2,10,15; 2Chr.9.1,9,10, 14; Ps.72.15). The gold came from Ophir, in Arabia itself (Gen.10.29; 1K.9.28; Is.13.12); and Diodorus, shortly before the Christian era, also speaks of gold dug from the ground in S. Arabia (ii. 4). These riches were brought on "camels," no doubt along the *Hijâz* trade route. But Arab sea trade brought also "sweet cane from a far country," as well as incense from Sheba (Je.6.20); and Herodotus (iii. 111) also says that the cinnamon in which the Arabs traded came (in 5th cent. B.C.) from some far land—apparently India. Isaiah (21.13) speaks of the thickets of Arabia, and of its "travelling companies," referring (see ver. 11) to the N.W. near DUMAH. Jeremiah, again, mentions the "kings of Arabia" (25.23,24), also in the N.W. near DEDAN, TEMA, and BUZ. In a later chapter of Isaiah (60.6-7) the gold and incense of SHEBA are mentioned with the camels of MIDIAN, and the flocks of KEDAR and NEBAIOTH. In Ezekiel we find the Tyrian trade, about 600 B.C., to have included the sheep and goats of Arabia, and of the "princes of KEDAR" (27.21). Arab "nomads" fought as allies of the Greeks, according to a late account (2Mac.12.11), against Judas Maccabaeus, and gave tribute of cattle. In most of these notices the region immediately S.E. of Edom seems to be indicated. St. Paul includes Sinai in Arabia (Gal.4.25), like the classical writers. Herodotus, in the 5th cent. B.C., speaks of the bowmen and camels of Arabia (vii. 69, 86), and gives an account of the riches brought by Arab traders to the Phoenicians, who carried them to the Greeks, specifying frankincense, myrrh, cassia, cinnamon (from India probably), and ladanum, or gum-cistus. His account agrees therefore with earlier O.T. notices (iii. 107-113).—*Inhabitants.* [ARABIANS.] The earliest inhabitants were Cushites (Gen.10.7), apparently of the same race with the non-Semitic Akkadians of Chaldea, and probably settling on the W. shores of the Persian Gulf. [CUSH.] The Semitic inhabitants came from the same region (10.26), and the name Joktan (the Qahtân of Arab tradition) signifies the "lesser" or younger branch of the Semitic race of Babylonia. The known regions mentioned as inhabited by these immigrants include UZAL, SHEBA, and HAZAR-MAVETH, representing a dispersion over the S. and S.W. of the peninsula. The Ishmaelites (closely akin by race to Hebrews and Egyptians) appear, on the other hand, to have been tribes of the N.W., mentioned according to their "towns and forts" (Gen.25.13-16), for the known names in this list include NEBAIOTH, KEDAR, DUMAH, and TEMA, with KEDEMAH or the "eastern" region. Arameans also, from Aram, spread S. to the same region, according to the Assyrian localization of Huz and Buz (Gen.22.21); and other descendants of Abraham are noticed in SHEBA and DEDAN among the sons of Keturah, who also dwelt in some cases in MIDIAN (Gen.25.2-4). The little that we know of Arabia from monuments confirms this account, as the Arab and Babylonian languages are akin, while the Aramaic of N.W. Arabia is nearer to the Hebrew. [SEMITIC LANGUAGES.] Accounts of the stepped pyramid of Ghumdân and the worship of the gods Istar, Sin, and Nebo in Hadramaut also indicate an early Babylonian influence. —*History.* At Zirgul (now *Tell Loh*), in Chaldea, the statues erected by prince Gudea (about 2800 B.C.) are of granite similar to that of Sinai; and the inscriptions inform us that the stone was brought by ship from *Mâ-gan* (*ship-port*), which is the name given by the later Assyrians to the Sinaitic peninsula, or to some port in the gulf of Suez. These data, taken together, seem to indicate that, at this very early period, the Akkadians of Chaldea had circumnavigated the peninsula of Arabia to reach *Mâ-gan*, and in order (as the same inscriptions state) to bring gold dust from *Melukhkha*, or Upper Egypt—probably Abyssinian gold. The history of Arabia, from sources other than the Bible, does not, however, begin before the time of Tiglath-pileser III., who invaded it from Edom in 734 B.C. A picture, accompanying his account, represents an Arab on his camel pursued by an Assyrian horseman, and might serve for a representation of a modern *Bedawî*. The Assyrians, however, penetrated only into the N.W. of Arabia, on the borders of Edom. They attacked Samsi, successor of Zabibeh—each called "queen of the Arabs"—capturing 30,000 camels and 20,000 oxen, with the queen, and defeating Sabeans and other tribes. A certain Hazael from the same region was subject to Esar-haddon, and recovered from Nineveh the images of Arab gods which Sennacherib had captured. Esar-haddon (after 680 B.C.) marched 900 miles from Nineveh into N. Arabia, to the region of Hazu and Bazu (Huz and Buz), which would thus have been not more than 200 miles S. of ELATH. He defeated eight local rulers, including Akbar of Nebaioth, Mansaku of Marabanu (perhaps *M'arib*), Yapah "queen" of Dedan, and B'ailu "queen" of Idilu (perhaps UZAL, *Auzâl*, though this seems too far S.); and he afterwards received tribute from Yautah, the son of Hazael, including an additional fine of 10 manehs of gold, 50 camels, gems, etc. The frequent notice of queens besides kings in Arabia, in this age, agrees with O.T. notices of the queen of Sheba and of the kings of Arabia. In the next reign, when Assur-bani-pal was confronted (about 650 B.C.) by the revolt of Babylon, Yautah and his queen Adiya, joined by the king of KEDAR, invaded Edom, Gilead, and Moab, but was defeated by Assyrian generals in ZOBAH, and deserted by the Nabathean king Nathan. He and his queen were taken as prisoners to Nineveh. Other Arabs had marched to Babylon to aid Samas-sum-ukin, the revolting brother of Assur-bani-pal, and perished (in 648 B.C.) in the siege, by famine after a vain sally. Yautah II., nephew of the former Yautah, joined by Nathan the Nabathean, raided the Assyrian borders a little later; and Assur-bani-pal marched 700 miles from Nineveh to the desert to confront them, but this measurement only brings us to the Nabathean country

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near Edom. The Assyrians suffered from thirst, but took many captives back to Damascus. After these events we hear nothing of Arabia—excepting the deserts E. of Edom and Gilead—until the Roman age, when Aelius Gallius (in 24 B.C.) conducted an unsuccessful attack on the Sabeans. The Arab sea-trade had prospered under the Ptolemies, and the Sabeans were celebrated for their wealth (see Horace, *Odes* i. 29; ii. 12; iii. 24); their power extended not only over the Yemen, but also into the lowlands of Abyssinia. They became the great carriers of the East in our 2nd cent., trading with India, and with Africa down to the Zambesi. The power of the Himyarites, or Sabeans, continued till about 522 A.D., when they became subject to the Arab kings of Axum in Abyssinia. Arabia was included in the Persian empire of Chosroes I. (about 541 A.D), and Mekka was unsuccessfully attacked by an Abyssinian army with elephants in 570 A.D. Arabia became finally a free country under Muhammad in 630 A.D., though afterwards owing allegiance to Egypt and to the Turks.—*Antiquities.* The study of ancient Arab inscriptions began with the discoveries of Seetzen in 1810, Halévy in 1860, and Doughty in 1875. Glaser added 1,000 texts, from M'arib and elsewhere, twenty years later. [WRITING.] But none of these records appear to be of very high antiquity. The Assyrian and Greek influences are visible in the rock-cut tombs and buildings of the N.W.; and Doughty's texts, from *M'aân* and farther S., are in an Aramean alphabet probably not older than 500 B.C. The coins and texts of the Sabeans, as far as they can be dated, belong to the 3rd cent. B.C., and those discovered by Glaser in Ḥadramaut and at M'aîn are possibly quite as late. The Sabeans were ruled, it appears, by kings, who called themselves by the title *maqrûb* (*supplicant*) on votive monuments, and "kings of Saba"; as late as the 6th cent. A.D. they were still styled "Kings of Saba, Dhu-Raidân, Ḥadramaut, and Yamnat." The Sabeans and the Mineans (of M'aîn, or of M'aân in the N.) fought one another; and one interesting text refers to a Minean king, Abiyad'a, as having a governor in Muṣrân (Egypt). A king so named was set up by Assur-bani-pal about 648 B.C., and even Tiglath-pileser III. made an Arab chief a governor in N. Egypt. The wars between *Yamnat* and *Shamat* (*the south and the north*), and the hosts of "Saba and Khawilân" [HAVILAH], are noticed in a votive text in honour of 'Athtar (Istar), set up by Mâ'an traders (Halévy, 535 and 578), who led caravans from Egypt to Assyria and the regions "beyond the rivers." This record has been supposed to be as late as 525 B.C. In others a trade with Egypt in incense is said to have taken the route to Gaza.—*Religion.* The Arabs worshipped many gods, symbolized by rough stones. The chief deity was Aumo, the god of "heat," whose name is found not only in S. Arabia and among Sabeans of Abyssinia, but even in Gk. texts of Bashan set up by Ghassân Arabs there settled. Samsi, "the sun," was female, the 'Athtar (Istar), "the moon," was male in Arabia. In Ḥadramaut the latter was adored with Nebo and Sin (Babylonian gods). The Assyrian texts speak of Adar-Samain as a supreme Arab deity, and among others were Nisr (*Eagle*), Al-makah, and Dhat-Aṣrân (a goddess). In the Korân many Arab idols are named, and others by Herodotus, the chief goddess being Allât or Lât, who is mentioned in S. Arabian texts. [C.R.C.]

Ara'blans, the nomadic tribes inhabiting the country to the E. and S. of Palestine. Their roving pastoral life in the desert is alluded to in Is.13.20; Je.3.2; 2Mac.12.11. [ARABIA.] During the prosperous reign of Jehoshaphat, the Arabians, in conjunction with the Philistines, were tributary to Judah (2Chr.17.11), but in the reign of his successor they revolted, ravaged Judah, plundered the royal palace, slew all the king's sons with the exception of the youngest, and carried off the king's wives (2Chr.21.16,17,22.1). The Arabians of Gur-baal (Mehunims from *M'aân* in Edom) were again subdued by Uzziah (2Chr.26.7). They were among the foremost in hindering Nehemiah in his work of restoration, and plotted with the Ammonites and others (Ne.4.7). Geshem, or Gashmu, one of the leaders of the opposition, was of this race (Ne.2.19,6.1). In later times the Arabians served under Timotheus in his struggle with Judas Maccabaeus, but were defeated (1Mac.5.39; 2Mac.12.10,11). The Zabadeans, an Arab tribe in Syria, were routed by Jonathan, the brother and successor of Judas (1Mac.12.31). Zabdiel, the assassin of Alexander Balas (1Mac.11.17), and Simalcue, who brought up Antiochus, the young son of Alexander (1Mac.11.39), afterwards Antiochus VI., were both Arabians.

Arad', a Benjamite, son of BERIAH, 3 (1Chr.8.15).

Arad' (Jos.12.14), a royal city of the Canaanites, in the *negebh* region (Judg.1.16). In Num.21.1,33.40 "the Canaanite king of Arad" (see R.V.) is noticed. It is mentioned in the *Onomasticon* as 4 miles from Malatha, and 20 from Hebron. Now *Tell 'Arâd*, a ruined town 17 miles S. of Hebron, and 7 miles N.E. of *el Milḥ* or Malatha. [C.R.C.]

Ar'adus (1Mac.15.23) = ARVAD.

Arah'.—1. An Asherite, of the sons of Ulla (1Chr.7.39).—**2.** The sons of Arah returned with Zerubbabel (Ezr.2.5; Ne.7.10). His descendant Shechaniah was father-in-law of Tobiah the Ammonite (Ne.6.18).

Aram' (*highland*), Gen.10.22. The name in Heb. of the high regions of Lebanon and the Taurus (SYRIA in A.V.) and of the hills in N. Mesopotamia, called more especially *Aram-naharaim* (Gen.24.10, see R.V. marg.), or "highland of the two rivers"—the Euphrates and the Tigris. The Syrian Aram included petty kingdoms called: (1) *ARAM-ZOBAH*, or Zobah (1Sam.14.47; 2Sam.8.3; 1Chr.18.5, 19.6; Ps.60, title), mentioned (as in Assyrian texts also) with Damascus, and extending N. in the Anti-Lebanon along the trade route of Tadmor; (2) *ARAM BETH-REHOB*, or Rehob (2Sam.10.6), noticed with the preceding; (3) *ARAM-MAACHAH* (1Chr.19.6), or MAACHAH (2Sam.10.6), apparently including

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Hermon; (4) GESHUR "in Aram," near the preceding (Deut.3.14; Jos.13.11,13); (5) Aram of Damascus (2Sam.8.5,6; 1Chr.18.5,6), all these "Syrian" principalities lying close to the land of Israel on the N.E. In the 10th cent. B.C. they owed allegiance to Damascus (1K.20.1), and were allied a century later to oppose the Assyrians. Even *c.* 1000 B.C. the king of Damascus ruled Aram (1K.11.25, see 15.18), for "the head of Aram is Damascus" (Is.7.8). The Assyrians are, however, also called Arameans (Je.35.11), and their language Aramean (2K.18.26; Is.36.11). The family of Laban (Gen.25.20) belonged to the Arameans of PADAN-ARAM, "the tilled highland" in HARAN (Gen.28.2) or "the East" (29.1,4; Deut.26.5). In early Egyptian accounts, and in the Amarna letters, *Naharina* is often mentioned, referring to Aram-naharaim, otherwise rendered MESOPOTAMIA (Judg.3.10) in A.V. As a personal name Aram occurs (1Chr.7.34) for a son of Asher, and in N.T. (Mt.1.4; Lu.3.33) for RAM. But "the father of Aram" (Gen.22.21) appears to mean the ancestor of the Aramean family in Haran (Gen.11.31). [C.R.C.]

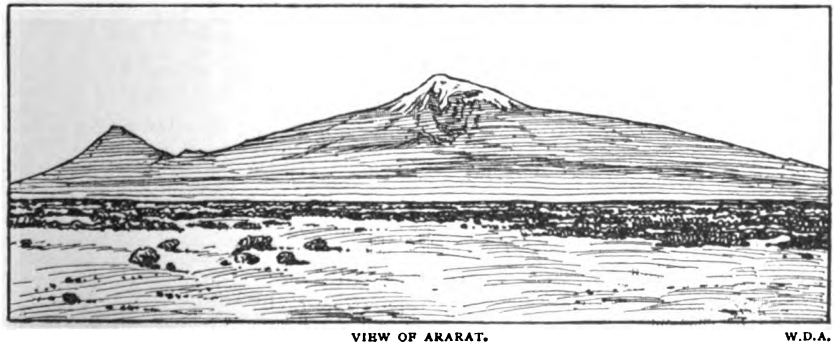
Aramī'tess, a female inhabitant of Aram the mother of Machir (1Chr.7.14). [ARAM.]

Aram'-nahara'im (Ps.60, title). [ARAM.]

Aram'-zobah' (Ps.60, title). [ARAM.]

Aran', a Horite, son of Dishan (Gen.36.28; 1Chr.1.42).

Ararat, a mountainous district in Asia, mentioned as the resting-place of the ark after the Deluge (Gen.8.4); as the refuge of the sons of Sennacherib (2K.19.37; Is.37.38; A.V. *Armenia*); and politically as the ally of Minni and Ashkenaz. The name is exceedingly ancient, the Assyro-Babylonian syllabaries giving it as Urṭū, and the later Assyrian inscriptions as Urarṭu. In the *Alarodians* of Herodotus (iii. 94) the first *r* has become *l*. Moses of Chorene gives the name of Araratia to the central province, but in O.T. it stands for the Armenian highlands in general—the lofty plateau overlooking the plain of the Araxes on N. and Mesopotamia on S. This district has an elevation of 6,000 or 7,000 ft. above sea-level. From its extensive plains spring other lofty mountain-ranges, having a generally parallel direction from E. to W., and connected by transverse ridges of moderate height. Both plains and mountains give signs of volcanic agency. As ARMENIA has the peculiarity of expanding into plains or steppes, separated by graduated subordinate ranges, it is far more accessible, both from without and within its own limits, than other districts of similar elevation. The Araxes, which flows into the Caspian, rises W. of either branch of the Euphrates, and at first runs N.; the Euphrates, which flows S., rises N. of the Araxes, and takes a westerly direction, indicating that the fall of the ground in the centre of the plateau is not decided in any direction. The winter (Oct. to May) is severe, and is succeeded by a brief spring and a hot summer. Pasture is abundant, and wheat, barley, and grapes ripen at high altitudes, the vine being indigenous in the country. There are various statements as to the spot where the ark rested. Berosus the Chaldean sets it in the mountains of the Cordyaeans or Kurds (Josephus, 1 *Ant.* iii. 6), and Nicolaus Damascenus states that a mountain named Baris, beyond Minyas [MINNI], was the spot (*ib.*). Baris is given more correctly as Lubar in the book of *Jubilees*, and was the boundary between Armenia and Kurdistan. In the Babylonian Flood-story the mountain of the ark is Niṣir or Nizir, E. of Assyria. It is natural that the scene of such an interesting event should be transferred to the loftiest and most imposing mountain in the district. Josephus (1 *Ant.* iii. 5) states that Noah's landing-place was called "the place of descent" (*Apobatêrion*), the site of which has been seen in Nakhitchevan, on the banks of the Araxes. The Armenians have so closely connected Noah with the district of Ararat, that Europeans have applied that name exclusively to the mountain, which, however, is called *Massis* by the Armenians, *Agri-dagh* (*painful mountain*, so Redhouse; or *snowy mountain*, so Conder) by the Turks, and *Koh-i-Nuh* (*Noah's mountain*) by the Persians. Rising out of the plain of the Araxes, it terminates in two conical peaks, named the Great and the Less Ararat, about 7 miles apart. The former reaches a height of 17,260 ft. above sea-level, and about 14,000 above the plain of the Araxes, whilst the latter is 4,000 ft. lower. The summit of the higher is covered by eternal snow for about 3,000 ft., and is of volcanic origin. Regarded as inaccessible, it was first ascended by the German Prof. Parrot in 1829 from N.W. He described a secondary summit about 400 yds.



VIEW OF ARARAT. W.D.A.

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from the highest, and surmises that the ark rested on the gentle depression which connects the two. Below the snow-line there is a barren and lifeless region. Arguri, the only village known to have been built on its slopes, is the traditional spot of Noah's vineyard; Nakhitchevan, his reputed burial-place, is lower down, on the plain of the Araxes—*History of the Tract.* According to Sayce, the introduction of the cuneiform syllabary into Armenia was due to the northern campaigns of Aššur-naṣir-âpli and his son Shalmaneser II. in the 9th cent. B.C. In 860 B.C. the latter attacked Arame, king of Ararat, and captured the city Sugunia, and in 556 B.C. defeated him again at Arṣašku, his royal city, which was destroyed. Pictures of the campaigns of Shalmaneser II. in Ararat are given on the bronze gate-coverings discovered by Mr. Rassam at Balawat (see *The Bronze Ornaments of the Palace-gates of Balawat*, strips A, B, G). In 833 B.C. Shalmaneser sent his general against Seduri (Sarduris I.), who, as he calls himself the son of Lutipris, seems to have been the founder of a new dynasty. He was succeeded by Išpuinis, who associated his son Menuaš with him on the throne. This last, who was a great conqueror and builder, claims to have fought with and defeated the Hittites. Argistis I., his son, followed in his footsteps, and states that he fought with the Minni and defeated the Assyrians. His son, Sarduris II., followed him, and continued the conquests of his predecessors; but Tiglath-pileser III., seeing in him a dangerous enemy, invaded his country and penetrated to the gates of Turušpâ (Tuspas or Van). Uršâ (Rusas I.) tried to make headway against the Assyrians, but killed himself in despair after Sargon captured Musaṣir, whose ruler, Urzana, had trusted to Uršâ for protection. His successor was Argistis II., under whom the country prospered, as also in the time of Erimenas, to whose court the sons of Sennacherib fled after assassinating their father. His son was Rusas II., who built a great palace at Van adorned with various works of art. Sarduris II. made alliance with Aššur-bani-âpli *c.* 645 B.C. The invasions of the Cimmerians and Scyths probably brought about the fall of the old dominion, and led to the rise of the Aryan Armenians, who, according to Herodotus (vii. 73), were Phrygian settlers. The district of Ararat was conquered by Cyrus in 546 B.C., after which there is no history in the true sense of the word. A prince named Tigranes (?) ruled in the time of the Parthian dynasty in Babylonia. See Sayce, *s.v.*, in Hastings, *D.B.* (vol. i. 1898). [T.G.P.]

Ara'rath (Tob.1.21) = ARARAT.

Arau'nah, a Jebusite who sold his threshing-floor on mount Moriah to David as a site for an altar to Jehovah, together with his oxen (2Sam.24.18-24; 1Chr.21.25). His name, written Ornan in 1Chr.21.15ff., 2Chr.3.1, has even more variants in the Heb. [TEMPLE.]

Arba' (Jos.14.15,15.13,21.11), **Arbah'** (Gen.35.27; R.V. *Kiriath-arba*). [HEBRON; KIRJATH-ARBA.]

Ar'bathite, The, probably a native of the ARABAH. Abialbon (= Abiel; 1Chr.11.32) the Arbathite was one of David's mighty men (2Sam.23.31).

Arbat'tis, a district of Palestine (1Mac.5.23 only), perhaps a corruption of Acrabattine, the district or toparchy S.E. of Shechem near the present village *'Aqrabeh.* [C.R.C.]

Arbe'la, mentioned in 1Mac.9.2 only, as defining the situation of Masaloth, a place taken by Bacchides. According to Josephus (12 *Ant.* xi. 1), this was Arbela of Galilee, a place remarkable for impregnable caves, the resort of robbers and insurgents (14 *Ant.* xv. 5). The topographical data are fully met by the existing *Irbid*, a site with a ruined synagogue W. of *Mejdel*, S. of *Wâdy Ḥamâm*, in a small plain at the foot of the hill of *Qurn Ḥaṭṭîn.* The caverns are in the opposite face of the ravine, and are called *Qul'at Ibn M'an.* [BETH-ARBEL.] [C.R.C.]

Ar'bite, The. Paarai the Arbite was one of David's guard (2Sam.23.35). The word signifies a native of ARAB.

Arbona'i, River of (Jth.2.24). The Vat. MS. reads *Abrona*; apparently the *Khabûr* river [HABOR] is meant. [C.R.C.]

Archangel. [ANGEL; MICHAEL.]

Archelaus, son of Herod the Great by Malthake, brought up at Rome with his younger brother Antipas. His father's third and last will gave him the largest and most valuable share of the Herodian dominions, including Judaea, Idumaea, and Samaria, with the title of king. The ratification of the will was dependent on the decision of Augustus, to obtain which Archelaus went to Rome. A Jewish embassy followed, praying the emperor to deliver them from such rulers as the Herods, and to annex Judaea to the province of Syria. Doubtless the journey of Archelaus, and the embassy sent after him, suggested the similar features in the parable of the pounds (Lu.19.12ff.). Augustus confirmed the will, but gave Archelaus the title of ethnarch only. The words "did reign" (Mt.2.22) are used loosely, and need cause no difficulty, for Josephus also speaks of him as king. His reign lasted till 6 A.D., when another deputation from Judaea and Samaria went to Rome to complain of his cruelties. The emperor condemned him, and sentenced him to banishment at Vienne, where he died. [E.R.B.]

Archer. [ARMS.]

Ar'chevites, evidently inhabitants of ERECH who had been placed as colonists in Samaria (Ezr.4.9).

Archi' (Jos.16.2), whence Hushai, David's friend, was called "the Archite" (2Sam.15.32, 17.5,14; 1Chr.27.33). The "border of Ha-Archi" lay between Bethel and Beth-horon. The name survives at *'Ain 'Arîk*, 2 miles N.E. of the latter, though the Heb. *aleph* (as in the case of Ashkelon, etc.) becomes a guttural *'ayin.* [C.R.C.]

Archip'pus, a Christian teacher in Colossae (Col.4.17), called by St. Paul his "fellow-soldier" (Ph.2). As this last-quoted epistle is addressed to him jointly with Philemon and Apphia, it seems probable that he was a member of Philemon's family. There is a legend that he was one of the Seventy, and suffered martyrdom at Chonae, near Laodicea, but it has no historic weight.

Archite. [ARCHI.]

Architecture. The first notice of building style in O.T. (Gen.11.3-9) refers to a tower of

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burned brick set in bitumen [BABEL, TOWER OF], describing one of the *ziqqurat* towers of Babylonia. The Phoenicians aided as masons and carpenters (1K.5.6,18) in building Solomon's TEMPLE and PALACE, and the description of these buildings (1K.6,7) shows that they resembled in style the contemporary architecture of the Phoenicians, Hittites, and Babylonians, being constructed of large squared stones, with roofs and pillars of cedar, and adorned with precious metals and with bas-reliefs, representing symbolic winged animals flanking palm-trees. Ivory seems also to have been often used in decoration (1K. 10.18,22.39; Am.3.15); lions and oxen were represented as well as the CHERUBIM (1K.6. 23-36), just as they are in Phoenicia and Babylonia. The ordinary Hebrew architecture [CITIES; GEZER; LACHISH; PALACE; PALESTINE] presents few special features of style; houses and town walls being of rudely squared stones of no great size, or of sun-dried bricks [HOUSE]. The bronze pillars of the temple had, however, capitals as elaborate as those of Egyptian or Assyrian shrines. [CHAPITER.] Stone structures already existed when Israel conquered Palestine (Lev.14.34,35; Deut.6.11). Many kings of Judah and of Israel were builders (1K.15.17,23,16.24,32,22.39; 2K.12.11,12,20. 20,22.6; 2Chr.32.27-30). After the Captivity the temple appears to have been restored in its original style, and on its original site (Ezr. 3.7,5.8; Ne.2.8). [TEMPLE.] But after *c.* 200 B.C. the Gk. influence in Palestine led to a gradual adoption of Gk. style. The palace of Hyrcanus in Gilead built before 176 B.C. [PALESTINE] presents drafted stones 8ft. high and 20 ft. long; it is adorned with carved lions: many details are, however, purely Gk. The tombs of this age throughout Palestine present rock pillars in their porches with Doric and Ionic capitals, triglyphs forming a frieze above, while vine bunches and other designs of native origin give a mixed character to this Jewish style. The art of the later Hasmonaean coins is, similarly, half Greek, half native. Herod the Great also adopted a similar architecture for his temples, the finely squared masonry being drafted after the Gk. fashion, and the stones being 3 to 6 ft. high, and sometimes 40 ft. in length (Mk.13.2; Lu. 21.5). He used the arch in building the great Tyropoeon bridge; and at the Double Gate on S. side of the Jerusalem temple, the gate-house has four flat domes supported on two pillars 6 ft. each in diameter. Their capitals are of simple, semi-Egyptian design, and one dome is adorned with geometrical patterns in low relief, connected by a vine, such as also surrounded the Great Gateway of the temple both at Jerusalem and at *Sî'a* in Bashan. At the latter site the pillars are of semi-Corinthian style, like those of the royal cloister at Jerusalem (Josephus, 15 *Ant.* xi. 5). The yet larger masonry at Ba'albek, Gerasa, and *Rûmet el Khûlîl* (*Abraham's tank*) near Hebron, differs entirely—in the tooling of the stones, and in other details—from Herodian work, and in each case belongs to the great age of Roman architecture (2nd and 3rd cents. A.D.). The latest Jewish buildings—in Greco-Roman style—are the Galilean synagogues, which are also probably not older than 2nd cent. A.D. The Ba'albek masonry is marked with Gk. letters, while that of Herod has Hebrew masons' marks. The Herodian style is best illustrated by the plates of de Vogüé's *Temple de Jerusalem*, and by those giving the details of the *Sî'a* temple by the same authority. [C.R.C.]

Arctu'rus. The Heb. words *'āsh* and *'ayish*, rendered "Arcturus" in A.V. of Job 9.9,38.32, as in the Vulg. of the former passage, are now generally believed to be identical, and to represent the constellation Ursa Major, known commonly as the Great Bear, or Charles's Wain. Niebuhr (*Desc. de l'Arab.* p. 101) relates that he met with a Jew at Ṣan'aâ, who identified the Heb. *'āsh* with the constellation known to the Arabs by the name *Umm en-n'ash*, or *N'ash* simply, as a Jew of Bagdad informed him. The four stars in the body of the Bear are named *En-n'ash* in the tables of Ulugh Bey, those in the tail being called *el Benât*, "the daughters" (*cf.* Job 38.32). The ancient versions differ greatly in their renderings. The LXX. render *'āsh* by the "PLEIADES" in Job 9.9 (unless the text which they had before them had the words in a different order), and *'ayish* by "Hesperus," the evening star, in Job 38.32. In the former they are followed or supported by the Aram., in the latter by the Vulg. R. David Kimchi and the Talmudists understood by *'āsh* the tail of the Ram or the head of the Bull, by which they are supposed to indicate the bright star Aldebaran in the Bull's eye. But the greatest difficulty exists in the rendering of the Syriac translators, who give as the equivalent of both *'āsh* and *'ayish* the word *Iyyâtha*, which is interpreted to signify the bright star Capella in the constellation Auriga, and is so rendered in the Arabic translation of Job. On this point, however, great difference of opinion exists. Bar 'Ali conjectured that *Iyyâtha* was either Capella or the constellation Orion; while Bar Bahlul hesitated between Capella, Aldebaran, and a cluster of three stars in the face of Orion. Following the rendering of the Arabic, Hyde was induced to consider *'āsh* and *'ayish* distinct; the former being the Great Bear, and the latter Capella, the brightest star, α, in the constellation Auriga.

Ard, a son (Gen.46.21) or grandson (Num. 26.40) of Benjamin. In 1Chr.8.3 he is called ADDAR (LXX. *Ared*).

Ardath (*the field called Ardath*: 2Esd.9. 26). Unknown, but suggested to be a corruption of *'Arbath*, "desert," indicating the condition of the land (*cf.* 10.21,22). [T.G.P.]

Ard'ites, descendants of ARD (Num.26.40).

Ardon', a son of Caleb ben Hezron by his wife Azubah (1Chr.2.18).

Areli', a son of Gad (Gen.46.16). His descendants are called **Arelites** (Num.26.17).

Areo'pagite, a member of the court of **Areopagus**. The title is given to DIONYSIUS (Ac.17.34). [MARS' HILL.]

A'res (1Esd.5.10) = ARAH, 2.

A'retas, the name (*Harith*) of several kings of the Nabatean Arabs.—**1.** A contemporary of Antiochus Epiphanes (2Mac.5.8).—**2.** "Aretas the king" (2Cor.11.32), whose ethnarch (governor), at the instance of the Jews (Ac.9.

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23-24), was on the watch to arrest St. Paul if he attempted to leave Damascus. This notice is of importance for the date of St. Paul's conversion. The evidence of coins shows that DAMASCUS was a part of the province of Syria till at least 34 A.D., and again in 54 A.D. But the absence of Damascene imperial coins between these dates suggests that it may for a time have come into the hands of Aretas, probably by grant from Tiberius or Caligula. The city had five times changed hands since 85 B.C. The history of Herod the Great shows the Arabs ever on the watch for opportunities of encroachment along the whole eastern border of Palestine. Herod Antipas married the daughter of this Aretas, and divorced her to make room for Herodias. [E.R.B.]

Are'us I., king of Sparta 309–265 B.C., wrote, at some date between 309 and 300 B.C., to Onias I., high-priest 323–300 B.C., a letter which is quoted in the letter sent by Jonathan Maccabaeus to Sparta *c.* 144 B.C. (1Mac.**12.**7, 20-23). [SPARTA.]

Argob', a tract of country E. of Jordan, in Bashan, containing 60 great and fortified cities. Argob was also allotted to the half-tribe of Manasseh, and was taken possession of by Jair, a chief man in that tribe. It afterwards formed one of Solomon's districts, under the charge of an officer whose residence was at Ramoth-gilead (Deut.**3.**4,13,14; 1K.**4.** 13). Argob means "stone heaps." In later times it was called Trachonitis, or "basalt region"; and it is now called the *Lejah*, from a local word for "basalt." It is a very remarkable district, S. of Damascus, about 22 miles from N. to S. by 14 from W. to E., and of a regular, almost oval, shape, described as an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, with fissures and crevices in every direction. But this forbidding region has many deserted villages, solidly built and of considerable antiquity. More than 100 Gk. texts have been copied here. [C.R.C.]

Argob' (2K.**15.**25). Probably a place. [ARIEH.] Jarchi regards both words as local. Perhaps *Rûjib*, a village 2 miles S.E. of Shechem. [C.R.C.]

Ariadi', ninth son of Haman (Esth.**9.**9).

Ariara'thes V. (*Philopator*), king of Cappadocia 163–130 B.C. For his obedience to Rome he was expelled by Demetrius Soter, 158 B.C., but he was presently restored. Letters were addressed to him from Rome in favour of the Jews, 139 B.C. (1Mac.**15.**22).

Aridatha', sixth son of Haman (Esth.**9.**8).

Arieh' (Heb. *haarieh* = "the lion"; 2K.**15.** 25). The LXX., in here describing the murder of Pekahiah by Pekah, reads *μετὰ τοῦ* before both ARGOB and Arieh, which suggests the translation "they slew him in Samaria, at a castle—a king's house—near Argob, and near the lion [monument]." [C.R.C.]

Ariel'. The etymology of the word is uncertain.—**1.** The name of one of the chief men among the returning exiles (Ezr.**8.**16).—**2.** "The two sons of Ariel of Moab" (R.V.) whom Benaiah smote (2Sam.**23.**20; 1Chr.**11.**22; see LXX. In A.V. "lion-like men"; see MOAB). —**3.** Applied to Jerusalem (Is.**29.**1,2,7). The city, which has been designated Ariel (ver. 1), is then *compared* to Ariel (ver. 2), perhaps with reference to the blood that would be shed in the coming siege. In this respect the city would be as—**4.** The Ariel of the ALTAR (Ezk.**43.**15,16, see R.V. marg.), the altar hearth on which the sacrifices were consumed by fire. Hence some translate No. 2 as "the altar hearths of Moab." It has also been suggested that the Ariels were altar-pillars on which sacred fire was fed by the fat of sacrifices. In the Mesha inscription, line 12, the Aral is something movable. Fire hearths on the top of monoliths have been found in Abyssinia (Theodore Bent, *Sacred City of Ethiopians*, 180 ff.). In the first dynasty of Egypt the serpent, an object of popular worship, appears as a fender around the hearth (Petrie, *Relig. of Anc. Egypt*, 21, 26). The derivation "lion [lioness] of God" has been suggested. See also Smith, *Relig. of Semites*, i. 469; Toy, *Ezekiel* in *Sacred Books of O.T.* 191; Sayce, *Higher Crit. and Mon.* 349, 376. [H.H.]

Arimathae'a, "a city of the Jews" (Lu.**23.**51), the home of Joseph, "a counsellor" (see Mt.**27.**57; Mk.**15.**43; Jn.**19.**38) who had a tomb just outside Jerusalem. The site of this city is uncertain. It might be the same as RAMATHEM (1Mac.**11.**34) or RAMAH of Benjamin; but, according to Eusebius and Jerome (*Onomasticon*), Armathem lay N. of Lydda. They refer either to *Rantieh*, a village 6 miles N. of Lydda, or to *Rentis* (*Onomast.* Remphis probably for Remthis), 8 miles N.E. of Lydda, which "many said" was Arimathaea. [C.R.C.]

Arioch'.—1. King of Ellasar, one of the four kings who invaded Palestine in the time of Abraham (Gen.**14.**1). In the Babylonian monuments the name Eri-aku, king of Larsa (identified with Senqereh in Lower Babylonia) and contemporary of Hammurabi, frequently occurs.—**2.** Captain of Nebuchadnezzar's bodyguard (Dan.**2.**14).—**3.** King of the Elymaeans or Elam (Jth.**1.**6). [J.R.]

Arisai', eighth son of Haman (Esth.**9.**9).

Aristarchus, a Jew (*cf.* Col.**4.**10 with **4.**11) of Thessalonica (Ac.**20.**4,**27.**2), first mentioned at Ephesus as a travelling-companion of St. Paul, and as being dragged into the theatre by the rioters (**19.**29). He accompanied St. Paul on his departure from Macedonia for Jerusalem, at the close of the third missionary journey (**20.**4), probably going as delegate for the church of Thessalonica in charge of their share of the contribution to the poor at Jerusalem. He seems to have remained in Judaea during St. Paul's imprisonment, and may have been one of those who were suffered to minister to him (**24.**23). He embarked with the apostle on his voyage to Rome, and was with him there when St. Paul wrote to the Colossians and to Philemon (Col.**4.** 10; Ph.24). For a discussion of "fellow prisoner," see Lightfoot, *Colossians*, *l.c.* [E.R.B.]

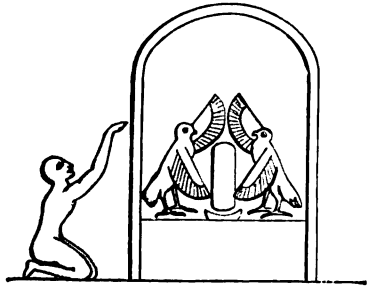
Aristobu'lus.—1. (2Mac.**1.**10.) A Jew of priestly descent, "teacher" of Ptolemy Philometor (180-145 B.C.); identified by Clement of Alexandria and Eusebius with the Hellenistic philosopher of that name. Aristobulus wrote an account of the Pentateuch, in which he contended that the Gk. philosophers derived their teaching from Moses.—**2.**

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(Ro.16.10.) St. Paul salutes "them which are of the *household* of Aristobulus" (*τοὺς ἐκ τῶν Ἀριστοβούλου*). Lightfoot (*Philippians*, p. 175) surmises that this Aristobulus was the grandson of Herod the Great, and friend of Claudius. Assuming that Aristobulus died shortly before the epistle was written, it would be usual that his household, which would contain many Jews, should on passing to the emperor retain their former master's name. See also Sanday and Headlam, *Romans*, p. 425. Aristobulus is said to have been one of the Seventy, and is mentioned as bishop in Britain. [J.A.D.]

Ark, Noah's. [NOAH.]

Ark of the Covenant (Ex.25.10-15,37.1-5). (1) *Names.* The ark; the holy ark (2 Chr.35.3); ark of the Lord; of God; of the TESTIMONY; of the covenant; of the covenant of the Lord. (2) *Structure.* A chest 2½ cubits long by 1½ broad and deep; of acacia wood, overlaid inside and out with pure gold; a moulding of gold round the top; four gold rings, one at each "foot" or corner, through which were passed two staves of acacia wood overlaid with gold, used in carrying it. These staves were not to be removed (but *cf.* Num.4.6), and in the temple of Solomon were seen from the Holy Place, but not from the entrance to the Tabernacle (1K.8.8), probably when the veil was drawn aside for the high-priest to enter the Holy of Holies. The ark was made by Bezaleel (Ex.37.1), after the pattern shown to Moses in the mount (25.9). According to Deut.10.3 Moses made an ark of acacia wood before ascending the mount to receive the second copy of the Decalogue. It was consecrated with the holy anointing oil (Ex. 30.26), and stood within the Holy of Holies (40.3). When the tabernacle was taken down, Aaron and his sons covered the ark with the veil of the screen, then a covering of sealskin (R.V.), and over all a cloth of blue (Num.4.5,6). The carrying of the ark devolved on the Kohathites (4.4). It was a complete coffer, on the top of which was placed a plate or slab of gold of the same length and width as the ark. The thickness is not specified (Ex.25.17-21, 37.6-9). The Heb. term for this covering is rendered "mercy-seat" in E.V.; R.V. marg.



EGYPTIAN ARK OR SHRINE. (Rosellini.)

"covering"; "propitiatory" is better. (Hamburger, *Realencyc. des Judentums*, i. 199, "Sühndeckel"). LXX. *ἱλαστήριον*, occurs also in Heb.9.5, R.V. marg., Gk. "the propitiatory." On the Day of Atonement the high-priest sprinkled the blood of the bullock and of the goat on the MERCY-SEAT (Lev.16.14,15). On this golden slab were fixed two CHERUBIM, one at each end (Ex.25.18-20,37.7-9). They were of solid gold, of beaten work, and faced each other, their wings meeting above. This was the throne from which Jehovah would speak with Moses (Num.7.89). (3) *Historical Notices.* At the river Jordan (Jos.4.7) and the siege of Jericho (6.4ff.). In the midst of the congregation when the Law was read at Ebal and Gerizim (8.33; tabernacle set up at Shiloh, 18.1). In Bethel at the time of the battle between Israel and Benjamin at Gibeah (Judg.20.27). In Shiloh (1Sam.3.3); taken into the battle with the Philistines at Ebenezer (4.5); captured (4.11), and set up in the house of Dagon at Ashdod (5.2); sent to Gath (5.8) and Ekron (5.10); in the land of the Philistines 7 months. Returned by the Philistines, on a cart, with a coffer containing presents of golden mice and tumours (6.8). Men of Beth-shemesh smitten for "looking into the ark" (6.19); 20 years in the house of Abinadab at Kirjath-jearim (7.1,2). With Israel at Gibeah during the war with the Philistines (14.18,19, where LXX. has "ephod" for "ark"; *cf.* 1Chr. 13.3, "We sought not unto it [*i.e.* the ark] in the days of Saul"). David had it taken thence in a new cart; Uzzah was smitten by God for touching the ark (2Sam.6.6,7). Three months in the house of Obed-edom the Gittite (*vv.* 10,11). Carried by Levites (1Chr. 15.2) into the city of David (2Sam.6.12), and put in the tent prepared for it (ver. 17). With the army at the siege of Rabbah (11.11). David would not permit the ark to be carried with him when he fled before Absalom (15. 24-29). Solomon had it placed in the Holy of Holies in the temple (1K.6.19,8.6; 2Chr.5.7). It was probably removed by Manasseh when he set up the idol (2Chr.33.7); restored by Josiah (35.3). Its ultimate fate is not known, but it probably perished when the temple was destroyed by Nebuchadnezzar (2K.25.9). There is a legend that Jeremiah hid the ark with the tabernacle and altar of incense in a cave on mount Horeb (2Mac.2.4-10). Mentioned Je.3.16; Ps.78.61,132.8; *cf.* Rev.11.19. There was no ark in the second temple (Josephus, 5 *Wars* v. 5). (4) *Purpose.* It was the receptacle for the two tables of the law (Ex. 25.21,40.20; Deut.10.2; *cf.* 1K.8.9); and in a special sense the dwelling-place of Jehovah (Ex.25.8; 1Sam.4.4; 2Sam.6.2; 1K.8.12,13). Hence it was more than a symbol of the presence of Jehovah; He was personally present in it. "Let us fetch the ark . . . that it may come among us and save us out of the hand of our enemies" (1Sam.4.3). It was *consulted* by the Israelites after their defeat by Benjamin at Gibeah (Judg.20.27); Saul was too impatient to consult it before engaging in battle with the Philistines (1Sam.14.18,19; *cf.* 1Chr.13.3). Joshua lamented before it after the defeat at Ai (Jos.7.6-9); and Solomon worshipped before it (1K.8.15). In form it resembled the movable shrines in which the Egyptians, Babylonians, etc., carried their idols about. According to Heb.9.4, the ark contained, besides the two tables, Aaron's rod

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and the pot of manna; whereas 1K.8.9 (=2Chr. 5.10) says "there was nothing in the ark except the two tables of stone which Moses put there at Horeb." It is not impossible that the ark in the Mosaic tabernacle contained the pot of manna and Aaron's rod, and that these were not in it when placed in Solomon's temple. There is a late Jewish tradition to this effect. See *The Epistle to the Hebrews* by J. B. M'Caul, pp. 113-117; W. Lotz, *Die Bundeslade* (Leipsic, 1901). [H.H.]

Ark'ite, The, one of the families of the Canaanites (Gen.10.17; 1Chr.1.15), and from the context evidently located in the N. of Phoenicia. The name is found in Pliny and Ptolemy, and from Aelius Lampridius we learn that the *Urbs Arcenae* contained a temple dedicated to Alexander the Great. It was the birthplace of Alexander Severus, and was then called Arca Caesarea Libani. The site which now bears the name of *'Arqa* lies near the coast, about 12 miles N. of Tripoli, and 5 S. of the Eleutherus River. A rocky tell rises to the height of 100 ft. close above the *Nahr 'Arqa*; on the top of this is an area of about 2 acres, on which and on a plateau to the N. the ruins of the former town are scattered. (Robinson, *Later Bib. Res.* 1852, p. 580.) Coins of Arca occur as early as Vespasian's time. It appears to be the Irkata of the Amarna letters (Berlin 77, 79; Brit. Mus. 42) destroyed by the Amorites in 15th cent. B.C. [C.R.C.]

Armageddon' (R.V. *Har-Magedon*; T.R. *Αρμαγεδδών*, W.H. *Αρ Μαγεδών*), the scene of the fierce battle between the forces of good and evil, which, according to Rev.16.16, will precede the millennial reign of Christ on earth. After the sixth vial, but before the seventh, the evil inhabitants of the earth, exasperated by their awful sufferings, gather together for a final struggle. The dragon (*i.e.* Satan), and the beast (*i.e.* the head of the anti-Christian world-power), and the false prophet (*i.e.* his ministers), cast forth from their mouths three unclean spirits like frogs, which, by working miracles, deceive the kings of the whole world, and gather them and their subjects (see R.V. of 16.16) to "the war of the great day of God, the Almighty," at a place which is called in Hebrew *har m^eghiddôn* (16.12-16). The result is given in 19.19-21. The beast and the false prophet are taken in battle by the rider upon the white horse (Christ), and are cast into the lake of fire, and the dragon is chained in the abyss for a thousand years (20.1-3). There are various interpretations of this narrative. The present writer regards it as a symbolical prophecy of the warfare between the persecuting heathen empire of Rome and the Christian Church, which, again, may be considered as a type of similar struggles in the future. [REVELATION OF ST. JOHN.] The place Har-Magedon is, of course, to be spiritually interpreted, like Sodom and Egypt in Rev.11.8. Literally it means "the mountain [*or*, mountain district] of Megiddo" (spelled "Megiddon," Zech.12.11), the "mountain" being the southern spur of mount Carmel, on which Megiddo was built. Here, in the age of the judges, Deborah and Barak, the representatives of true religion, overthrew the confederated forces of heathenism under Sisera (Judg. 4.5), and this accounts for the mystical use of the word in the Apocalypse. [MEGIDDO.] See the commentators on the Apocalypse, especially Holtzmann, Bousset, Swete; art. "Har-Magedon," Hastings, *D.B.* (5 vols. 1904). [C.H.]

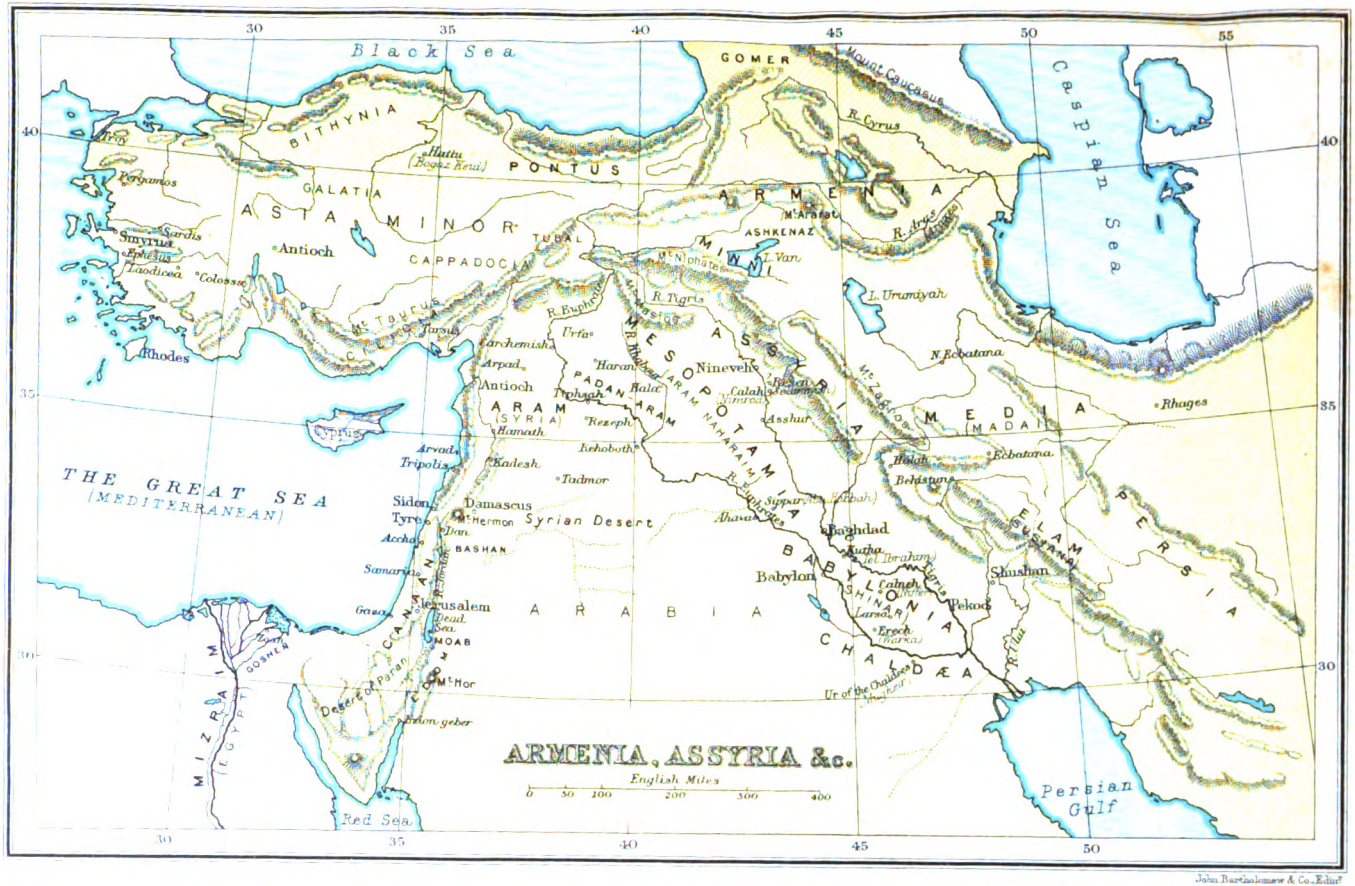
Arme'nia (2K.19.37) is the classical equivalent of the Heb. ARARAT. Ararat is the Babylonian Urartu, originally the name of the highlands surrounding, and S. of, lake Van, the mount Ararat of to-day lying outside and to the N. of it. From these highlands flow the Euphrates and Tigris in a southerly direction, and the Araxes eastward to the Caspian. On its E. side Ararat was bounded by the Mannâ, the MINNI of O.T. (Je.51.27), called Mana in the cuneiform inscriptions of Van and Minyas by Nicolaus of Damascus. The native name of the kingdom of Ararat was Biainas, which has become Van, the capital (the present Van) having been Tuspas. The kingdom was founded by Sarduris I., *c.* 835 B.C., who introduced the cuneiform characters from Assyria. His successors extended their dominions beyond mount Rowandiz on the E. to Cappadocia on the W., and also conquered the country N. of the Araxes. At one time they threatened Assyria, but their career of conquest was finally checked by Tiglath-pileser and Sargon; and *c.* 620 B.C. they were swept away by Scythian invaders and their place taken by the Indo-European Armenians of to-day. The older inhabitants of Ararat spoke a language which seems to have been related to that of the modern Georgians, and may possibly have been connected with Hittite. The climate of Armenia is very severe in winter. In summer the sun is sufficiently hot to ripen the grape, the original home of which is believed to have been the Armenian plateau (*cf.* Gen.9.20). It was upon one of the mountains of Ararat that the ark rested (Gen.8.4). The Babylonian account of the Deluge places the event upon "the mountain of Nişir," which is usually identified with Rowandiz; but an old Babylonian map makes it the present Jebel Judi, at the head of the waters of the Tigris, S. of lake Van and within the limits of the kingdom of Ararat. [A.H.S.]

Armlet, an ornament universal in the East, especially among women; used by princes as one of the insignia of royalty, and by distinguished persons in general. The word is not used in A.V., as even in 2Sam.1.10 it is rendered "the bracelet on his arm." Sometimes only one was worn, on the right arm (Ecclus. 21.21). From Can.8.6 it appears that the signet sometimes consisted of a jewel on the armlet. These ornaments are frequent on the sculptures of Persepolis and Nineveh, and were worn by the kings of Persia. In the Leyden Museum is an Egyptian armlet bearing the name of Thothmes III. [ORNAMENTS.]

Armoni', son of Saul by Rizpah; delivered by David to the Gibeonites (2Sam.21.8).

Arms, Armour.—*Offensive.* (1) The most primitive weapon is the *War-club* (Je.51.20, E.V. *battle-axe*). It is but rarely mentioned in O.T. (Pr.25.18, rendered *maul* in E.V.: *cf.* Je.50.23), and cannot have been much used in warfare, because it belonged to an earlier stage of civilization than that of the Israelites. The root-

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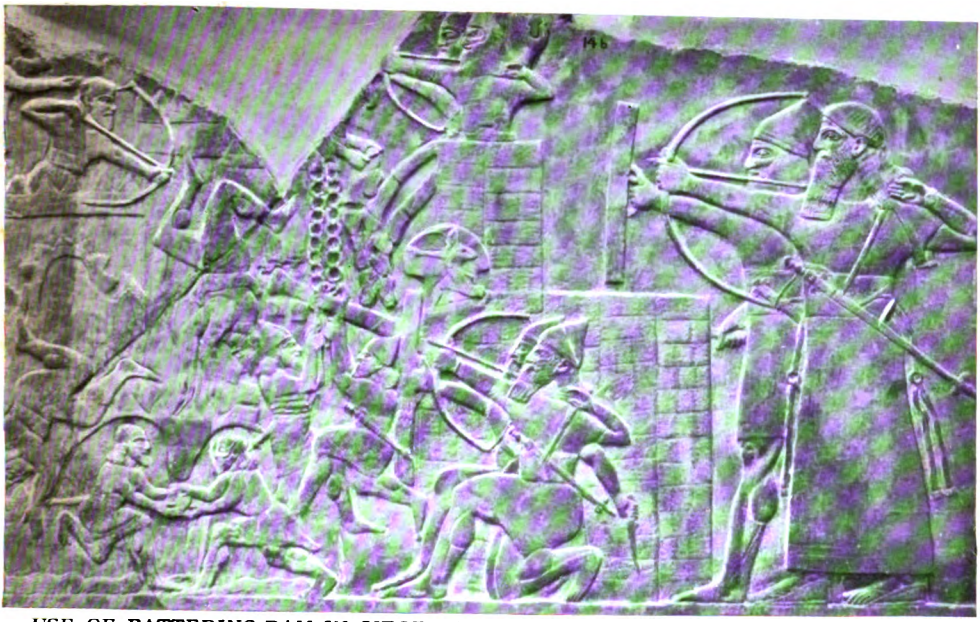


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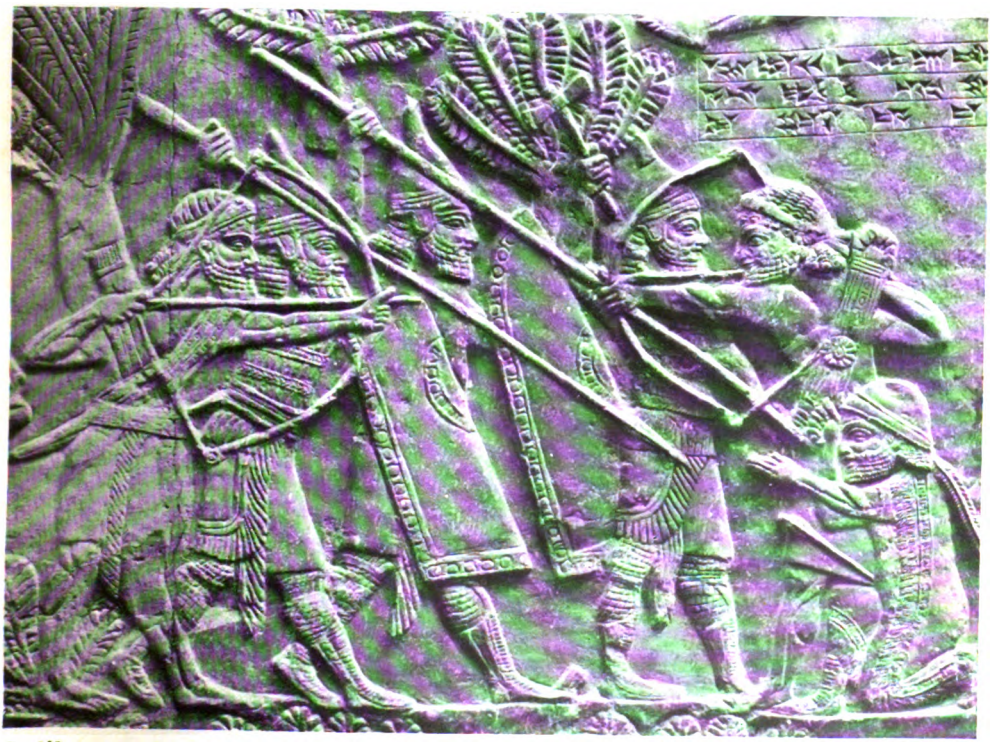
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PLATE I



USE OF BATTERING-RAM IN SIEGE. (From a monument in the Nimrûd Gallery, Brit. Mus.)



p. 58*b*]

PORTION OF BATTLE-PIECE.
(From a monument of Assur-bani-pal in Brit. Mus., showing shields, spears, etc.)

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PLATE II



BOW AND ARROW.
From a Babylonian monument.
(Brit. Mus.)



THE WAR-CLUB.
(From a monument of Assur-bani-pal in the Brit. Mus.)



SLINGERS.
From an Assyrian monument.
(Brit. Mus.)

p. 58c]

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meaning of the Heb. (*nāphaṣ*), "to shatter," sufficiently explains its use. (2) Next in age would be the *Sling* (Judg.**20**.16; 1Sam.**17**.40; 2 Chr.**26**.14). Besides being a weapon for war, it was used by shepherds, as well as hunters. Its use was fairly universal, as Assyrians, Egyptians, Persians, and Greeks employed it in warfare. It was made of the sinews of animals, or of leather, sometimes also of the hair of animals plaited together, and was some five feet in length. In the centre it was broader than at the ends. When about to be used, a stone was placed in the centre, and the slinger took hold of the two ends and swung it round over his head a few times, and then let go of one end. (3) Next in order of antiquity comes the *Spear*. There were two distinct kinds; firstly, the *ḥănîth*. Another word for spear is *rōmaḥ* (called "lancet" in 1K.**18**.28, A.V., and "javelin" in Num.**25**.7, A.V., while R.V. uses this latter term more suitably for the *kîdhôn*), but the difference between these two is unknown. That there was a difference is clear from 1Chr.**12**.8,24,34, according to which the men of Naphtali used the former, those of Judah and Gad the latter: the Arab. *rumḥ* is a lance 15 ft. long. The spear consisted of a wooden shaft (2Sam.**21**.19), with a bronze (later, iron) point fixed into it (1Sam.**13**.19). On account of the bright metal, when polished, it was called a "flame" and "lightning" (see 1Sam.**17**.7; Na.**3**.3, Heb.). The other kind of spear was shorter, and was used for throwing (Jos.**8**.18). This was called *kîdhôn*. Of similar character was the *shelaḥ*, the root of which word shows that it was something that was thrown; but otherwise we know nothing of its use. It was probably only another name for the *kîdhôn*. (4) The *Sword* (*ḥerebh*) was made of iron (1Sam.**13**.19; Is.**2**.4). It was straight, and sometimes two-edged (Judg.**3**.16). It was apparently carried in a leathern sheath (*cf.* Ex.**15**.9; Ezk.**21**.28-30), and fastened to a girdle on the left-hand side (Ex.**32**.27), outside the apparel (1Sam.**17**.39). It was used for smiting (2Sam.**12**.9) and for thrusting (1Sam.**31**.4). In Jth.**13**.6 A.V. uses the word *fauchion*, probably a curved sword (Pers.). (5) The *Bow* (*qesheth*) and *Arrows* (*ḥiṣṣîm*), carried in a *Quiver* (*'ashpaḥ*), formed with spear and sword the commonest offensive weapons. Bows were made of wood, and sometimes of copper or bronze (2Sam.**22**.35 = Ps.**18**.34; Job **20**.24; see STEEL). Those of wood were probably drawn with the hand (2K.**13**.16); for the "steel" ones the foot was used—hence the expression "tread" the bow. At Susa Dr. Morgan found a small model of a bow made of bronze. The string of the bow was made of animal gut, ox or camel; the arrows of light wood, with iron tips—in early times the tips were of stone. The quiver was worn on the back, or left-hand side, or else on the outside of the chariot, according to whether the archer was a foot-soldier or charioteer. Arrows were sometimes poisoned (Job **6**.4). At other times, during sieges, burning substances were attached to them (Ps.**7**.13; Is.**50**.11). (6) Another offensive weapon, used only at sieges, was the *Battering-ram* (*kar*). The root means to "dig," the reference being to the breaches made in the walls of the beleaguered city (Ezk.**21**.22[27]). It ran on wheels, and, judging from Assyrian sculptures, archers (shielded by a wicker-work screen) stood on it (2Chr.**26**.15). The word here used (*ḥishshābhôn*) means simply "contrivance." It was undoubtedly borrowed from Assyria. In A.V. and R.V. this is called *engine*.—*Defensive*. (1) The earliest form of defensive armour was the *Shield*. Of the two kinds mentioned in the Bible, the *māghēn* (usually *buckler* in A.V.) was the smaller. It was round, and easily carried, and was used by archers (2Chr. **14**.8[7], where R.V. renders wrongly "buckler" for *ṣinnâ*, and "shield" for *māghēn*), as well as by the ordinary swordsman (1Chr.**5**.18). The larger one, *ṣinnâ* (often *target* in E.V.), covered the whole body, and was accordingly of oblong shape. Another word for it is *sōḥērâ* (Ps.**91**.4 only). The shields were made, at first, of wicker-work (*cf.* the shields on the battering-rams referred to above), covered with leather, and could therefore be burned (Ezk.**39**.9). Metal shields were used later (1K.**14**.26ff.; 2Chr.**12**.9ff.; Na.**2**.3[4]), both for ornaments and for war; and, judging from Job **15**.26, were sometimes ornamented with bosses. They were smeared with oil, either for the purpose of polishing or against damp. But this "anointing" may, in early days, have had another meaning, according to which the oil made the shield a charm against wounds. The shield was worn on the left arm, to which it was attached by a strap, and for its better preservation it was kept covered (Is.**22**.6) when not in actual use. In the metaphorical language of the Bible, the shield generally represents the protection of God (*e.g.* Ps.**3**.3,**28**.7); but in Ps.**47**.9 it is applied to earthly rulers, and in Eph.**6**.16 to faith. The shield is the only piece of defensive armour of which the early Israelites knew. (2) The *Breast-plate*, or *Coat-of-mail* (*shiryôn*), was, it is true, introduced in one or two rare cases—probably from foreign countries—but it was only worn by the king (1Sam.**17**.38; 1K.**22**.34, marg.; *cf.* 1Sam.**17**.5, where the Philistine giant, Goliath, is said to have worn one). A similar word (*shiryâ*) occurs in Job **41**.26, where it is rendered *habergeon* in A.V. The R.V. marg. has "coat-of-mail," but in the text "pointed shaft." In Je.**46**.4 it is rendered *brigandine* by A.V. (*coat of Mail*, R.V.). In later days, it is possible that, owing to Assyrian example, breast-plates, as well as (3) *Greaves*, were more widely used. Greaves are said to have been part of Goliath's armour (1Sam.**17**.6). They covered the shin, while the *se'ôn* (*leather boot*) served as a protection to the feet. Though this latter hardly comes under defensive armour, it may be here mentioned, as it was only worn by soldiers, and was common among the Assyrian soldiery (*cf.* Is.**9**.4). The *se'ôn* was ancient, being mentioned in the Amarna tablets. (4) Like the breast-plate, the *Helmet* (*qob'a*) was, in early days, worn only by those in high estate (1Sam.**17**.38)—it was of bronze. Judging from the inscriptions, it is possible that the Israelite soldiers wore leathern or felt caps; for the inscriptions present to us Hittite and Syrian, as well as Egyptian, soldiers with



EGYPTIAN SLINGER. (From Beni Hasan.)

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a head-protection, which represents a cap of this kind still worn in Syria. [W.O.E.O.]

Army. I. HEBREW ARMY. From the time the Israelites entered the land of Canaan until the establishment of the kingdom, little progress was made in military affairs: their wars resembled border forays. No general muster was made at this period; but the combatants were summoned on the spur of the moment. With the kings arose the custom of maintaining a body-guard, which formed the nucleus of a standing army. Thus Saul had a band of 3,000 select warriors (1Sam.13.2, 14.52,24.2). DAVID further organized a national militia, divided into twelve regiments under their respective officers, each of which was called out for one month in the year (1Chr.27.1); in active service he appointed a commander-in-chief (1Sam.14.50). Hitherto the army had consisted entirely of infantry (4.10,15.4), the use of horses being restrained by divine command (Deut.17.16); but as the foreign relations of the kingdoms extended, much importance was attached to them for use in chariots. David reserved a hundred chariots from the spoil of the Syrians (2Sam. 8.4). It does not appear, however, that the system established by him was maintained by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. Occasional reference is made to war-chariots (2K. 8.21); but in Hezekiah's reign the Jews were obliged to seek the aid of Egypt for horses and chariots (18.23,24; Is.31.1). With regard to the arrangement and manoeuvring of the army in the field, we know but little. A division into three bodies is frequently mentioned (Judg.7.16,9.43; 1Sam.11.11; 2Sam.18. 2). Jehoshaphat divided his army into five bodies, apparently retaining, however, the threefold principle of division, the heavy-armed troops of Judah being considered as the proper army, and the two divisions of light-armed of the tribe of Benjamin as an appendage (2Chr.17.14-18). The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army. It is doubtful whether the soldier ever received pay even under the kings (the only mention of pay applies to mercenaries, 2Chr.25.6); but he was maintained, while on active service, and provided with arms (1K.4.27,10.16,17; 2Chr.26.14). The numerical strength of the Hebrew army is doubtful, the numbers, as given in the text, being manifestly incorrect.—II. ROMAN ARMY. The Roman army was divided into legions, the number varying considerably, each under six tribuni ("chief captain," Ac.21.31), who commanded by turns. The legion was subdivided into ten cohorts ("band," Ac.10.1), the cohort into three maniples, and the maniple into two centuries, containing originally 100 men, as the name implies, but subsequently from 50 to 100 men, according to the strength of the legion. There were thus 60 centuries in a legion, each under the command of a centurion (Ac.10.1,22; Mt.8.5,27.54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards. One of these cohorts was named the Italian (Ac.10.1), as consisting of volunteers from Italy. The cohort named "Augustus'" (Ac.27.1) may have consisted of volunteers from Sebaste. Others, however, think that it was a *cohors Augusta*, similar to the *legio Augusta*. The head-quarters of the Roman forces in Judaea were at Caesarea.

Arna' (2Esd.1.2) occupies the place of ZERAHIAH, 1, in the genealogy of Ezra.

Arnan'. In the received Heb. text "the sons of Arnan" are mentioned in the genealogy of Zerubbabel (1Chr.3.21). According to the LXX., Arnan was apparently the son of Rephaiah.

Arnon', the river or torrent which formed the boundary between Moab and the Amorites (Num.21.13,14,24,26,28), and afterwards between Moab and Israel (Deut.2.24,36,3.8,12, 16,4.48; Jos.12.1,2,13.9,16; Judg.11.13,18,22, 26). There can be no doubt that *Wâdy el Môjeb* is the Arnon. Its principal source is near *Qatrâneh* on the *Ḥâj* route. It flows W. in a deep gorge, on the N. bank of which is the ruin *'Ar'aîr*. [AROER, 1.] The width of the gorge is about 2 miles; the descent on the S. side is extremely steep. The stream is some 40 yds. in width, with a few oleanders and willows on the margin, and grass in places. [C.R.C.]

Arod' (= **Arodi**, Gen.46.16), a son of Gad and ancestor of the **Arodites** (Num.26.17).

Aroer' (*bare*).—**1.** A city "by the brink," or "on the bank of," or "by" the torrent Arnon, the southern point of the territory of Sihon, king of the Amorites, and afterwards of the tribe of Reuben (Deut.2.36,3.12, 4.48; Jos.12.2,13.9,16; Judg.11.26; 2K.10. 33; 1Chr.5.8; Je.48.19). Burckhardt found ruins with the name *'Ar'aîr* on the old Roman road, upon the very edge of the precipitous N. bank of *Wâdy el Môjeb*. [ARNON.] Mesha of Moab on his stone (at Dibon) says (in 9th cent. B.C.), "I built Aroer, and I made the steps at Arnon." It is probably intended in Num.32.34.—**2.** Aroer "facing Rabbah" (Rabbah of Ammon), a town of Gad (Jos.13.25; 2Sam.24.5). This is probably mentioned in Judg.11.33, now unknown.—**3.** Aroer, in Is.17.2, if a place at all (see LXX.), is probably *'Ar'ar* in Bashan, 9 miles S.E. of Ashtaroth. It is noticed in the Amarna letters (Brit. Mus. 64) with the latter, in 15th cent. B.C.—**4.** A town in Judah, named only in 1Sam.30.28. Robinson identified it at the ruin *'Ar'arah*, 12 miles E. of Beer-sheba. [C.R.C.]

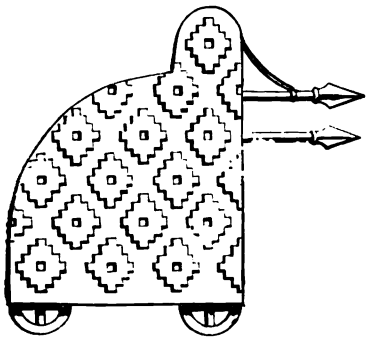
Aro'erite. Hothan the Aroerite was the father of two of David's captains (1Chr.11.44). [AROER.]

Arom'. Thirty-two "sons of Arom" were among those who returned with Zerubbabel (1Esd.5.16). Probably a mistake for Asom (1Esd.9.33; *cf.* Ezr.10.33), and therefore representing HASHUM (Ezr.2.19; Ne.7.22).

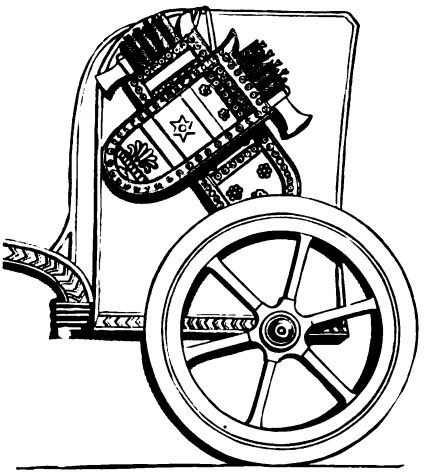
Arpad' or **Arphad'** (Is.36.19,37.13; Je.49.23), a city in Syria. It is named with Hamath, as conquered by Assyrians (2K.18. 34,19.13; Is.10.9). Now *Tell Erfâd*, 13 miles N.W. of Aleppo. It is noticed in an Amarna letter (Berlin 158) in 15th cent. B.C. It was attacked by Assyrians in 806 and 754 B.C., and fell in 740 B.C. [C.R.C.]

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PLATE III



ASSYRIAN WAR-ENGINE.
(From Botta, pl. 160.)



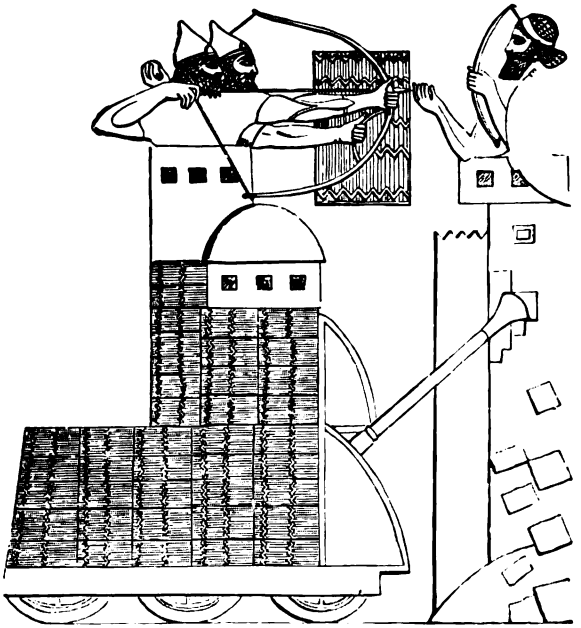
ASSYRIAN CHARIOT WITH QUIVERS.



COAT OF MAIL.



A "SHAYRETANA" OF THE GUARD.



BATTERING-RAM.

p. 60]

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Arphaxad' (*'arpakhshadh*).—**1.** Son of Shem and ancestor of Eber (Gen.10.22,24,11.10). Schrader has suggested that the word means "the coast of the Chaldeans," and Hommel at one time regarded it as being an Egyptianized form of Ur of the Chaldees (*Ur-pa-Keshed*). Ewald rendered it "the stronghold of the Chaldees," and the name has also been compared with Arrapachitis (*Arrapkha*) in N. Assyria.—**2.** A king "who reigned over the Medes in Ecbatana, and strengthened the city by vast fortifications" (Jth.1.1ff.). He is often identified with Deioces, the founder of Ecbatana (699–646 B.C.). Niebuhr has suggested Astyages (584–549 B.C.), which would suit much better. As, however, this king was captured by Cyrus, he could not have been put to death by Nebuchadnezzar. Both identifications are very uncertain. [T.G.P.]

Arrows. [ARMS.]

Arsa'ces VI., a Parthian king, better known as Mithridates I. He is called king of *Persia and Media* (1Mac.14.2), the two chief provinces of his kingdom giving their name to the whole. His general defeated the army of Demetrius Nicator, 138 B.C., captured Demetrius, and brought him to Mithridates, who treated him well, but kept him a prisoner till his own death, 130 B.C. Arsaces was the name of the first Parthian king, but was assumed by all his successors. [C.D.]

Arsareth (2Esd.13.45), explained by Schiller Szinessy as a corruption of *'ereç 'aḥereth*, "another land." *Cf.* ver. 40. [T.G.P.]

Artaxerxes (Heb. *Artakhshashtá*, Akhaem. Pers. *Artaḫshatrá*; Ass. Inscr. *Artaḫshaar, Artaḫsassu, Artaḫsatsu*; fr. Akhaem. Pers. *arta* [Skt. *ṛita*], Avest. *areta, ereta*, "high," "true," and *khshatram*, "sovereignty"). There is only *one* king of this name mentioned in the Bible, Artaxerxes I. (465–424 B.C.), Μακρόχειρ (Longimanus). Ezr.4.6-23 inclusive is an early addition to the book, probably a marginal note (Lord A. Hervey, *Expositor*, July 1893), just as Ezr.2 is extracted from Ne. 7.6-73. This removes the difficulty which led Josephus (11 *Ant.* ii. 1, 2) wrongly to identify Artaxerxes in Ezr.4 with Cambyses. Hengstenberg, *Christologie*, ii. 143, etc.; Schrader (Riehm's *Handwörterbuch*, s.v.); Sayce, *Ezra, Nehemiah, and Esther*; Oettli (Strack u. Zöckler's *Kgf. Komm*). [PERSIANS.] [W.ST.C.T.]

Ar'temas, a companion of St. Paul (Tit.3.12). According to tradition he was bishop of Lystra.

Arts. The Hebrews do not seem to have been naturally an artistic people. Most of their works of art were either imported, or made by foreign workmen. The stern spirituality of the Heb. religion, however far the practice fell short, and the forbidding of "graven images" by lawgiver and prophet, contributed undoubtedly to repress a free development of art. Yet it must be remembered that the arts in themselves were recognized as a gift of the Spirit of God (Ex.31.1-6). The period of the judges was certainly not favourable to the growth of art. Although the *architecture* of the Egyptians and the Canaanites was known to the Israelites, no trace of building on any scale of splendour is found before the period of the monarchy, and then it is obviously an imported art. The temple and other buildings of Solomon were Phoenician in design, and partly also in materials. The decorations—*e.g.* the gold and ivory plating, the hollow pillars of brass ("Jachin and Boaz")—are characteristically Tyrian. At a later period the prophets allude with disapproval to the growing splendour of domestic ARCHITECTURE (Is.5.9; Je.22.14; Am.6.4; Hag.1.4). *Engineering* works are attributed to several of the kings, notably to Uzziah (2Chr. 26), Ahaz (Is.22), and Hezekiah (2K.20.20). These were chiefly concerned with fortification, and the conveyance and storage of water. *Sculpture* was mostly of foreign importation—*e.g.* the lavers in Solomon's temple (1K.7.40)—though apparently native artists had fashioned the cherubim for the tabernacle, and Aaron at Sinai had shown a too-ready skill in making the golden calf. The prophets mention sculpture to denounce it as connected with idolatry. Its methods are graphically described in Is.44.12-17. *Cf.* the imitation of this passage in Wis.13.10-16. *Painting* is chiefly connected in O.T. with the service of idols or with female adornment (see 2K.9.30; Ezk.8.10, 23.14). [COLOURS.] The contrast which the art and civilization of neighbouring nations must have presented to the simpler life of the Hebrews is well seen in such passages as the famous description of Tyre, Ezk.27. *Camb. Companion to the Bible* (1893), art. on "The Arts, Trade, and Commerce." [A.R.W.]

Aruboth' (R.V. *Arubboth*), the third of Solomon's districts (1K.4.10). It included Sochoh, and Hepher in the Hebron mountains, and was probably a district named from ARAB. [C.R.C.]

Arumah', a place apparently in the neighbourhood of Shechem, at which Abimelech resided (Judg.9.41). Perhaps *el 'Ormeh*, 6 miles S.E. of Shechem. [C.R.C.]

Arvad', Ara'dus, a town on a small rocky island off the coast of Phoenicia, 13 miles N.W. of the mouth of the river ELEUTHERUS. The **Arvadites** were Canaanites (Gen.10.18), and great sailors (Ezk.27.8,11), allied to the Tyrians. It is mentioned with Simyra as early as the 16th cent. B.C. as taken by Thothmes III. In the Amarna letters, a century later, the ships of *Arâda* are noticed; they joined with the Amorites in attacking Tyre (Berlin 51, Brit. Mus. 28, 44); and *c.* 1130 B.C. Tiglath-pileser I. embarked on a ship of Arvad to hunt dolphins. The second (or third) monarch of this name, in 732, received tribute from Matab'al of Arvad, and Sennacherib, 30 years later, from another ruler of the island. Assur-bani-pal even married an Arvadite princess. The island is now called *er Ruwâd*. [C.R.C.]

Arza', prefect of the palace at Tirzah to Elah king of Israel, who was assassinated at a banquet in his house by Zimri (1K.16.9). In the Targum of Jonathan the name is taken as that of an idol, and in the Arab. version in the London Polyglot the last clause is rendered "which belongs to the idol of Beth-arza."

Asa' (*? healer*).—**1.** Son of Abijah, and third king of Judah (*c.* 927–886 B.C.), was conspicuous for his earnestness in supporting the worship of God. In his zeal against immor-

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ality and idolatrous rites he did not spare his grandmother Maachah, who occupied the special dignity of "king's mother," to which great importance was attached in the Jewish court. Asa burnt the symbol of her religion (1K.15.13), threw its ashes into the brook Kidron, and then deposed Maachah from her dignity. He also placed in the temple certain gifts which his father had dedicated, and renewed the great altar which the idolatrous priests apparently had desecrated (2Chr.15.8). Besides this, he fortified cities on his frontiers, and raised an army, amounting, according to 2Chr.14.8, to 580,000 men, perhaps an error in figures. Thus Asa's reign marks the return of Judah to a consciousness of the high destiny to which God had called her. The good effects of this were visible in the enthusiastic resistance offered by the people to Zerah, an invader who is called a Cushite or Ethiopian. [ZERAH.] At the head of an enormous host ("a thousand thousand," the expression probably meaning only that the host was too great to number), he attacked Mareshah or Marissa in the S.W. of the country, near the later Eleutheropolis (2Chr.14.9). There he was utterly defeated, and driven back with immense loss to Gerar. The peace which followed was broken by the attempt of Baasha of Israel to fortify Ramah as a frontier stronghold (1K.15.17). To stop this Asa purchased the help of Benhadad I., king of Damascus, by a large payment of treasure taken from the temple and palace, forced Baasha to abandon his purpose, and destroyed the works which he had begun at Ramah. The "pit" which he sunk at MIZPEH was famous in Jeremiah's time (41.9). The chronicler tells us that his alliance with Damascus was censured by the prophet Hanani, who seems even to have excited some discontent in Jerusalem, for which he was imprisoned, and suffered other punishments (2Chr.16.10). In his old age Asa suffered from gout, and "he sought not to the Lord, but to the physicians." He died greatly loved and honoured.—**2.** Ancestor of Berechiah, a Levite who resided in one of the villages of the Netophathites after the return from Babylon (1Chr.9.16).

Asadi'as, an ancestor of Baruch (Ba.1.1). The name is probably the same as HASADIAH (1Chr.3.20).

Asael', an ancestor of Tobit (Tob.1.1); perhaps the same as JAHZEEL or JAHZIEL, one of the four sons of Naphtali (Gen.46.24; 1Chr.7.13).

Asahel'.—1. Nephew of David and youngest son of his sister Zeruiah. He was celebrated for his swiftness of foot, a gift much valued in ancient times, and was one of David's 30 heroes (2Sam.23.24). When fighting under his brother Joab against Ishbosheth's army at Gibeon, he pursued Abner, who, after vainly warning him to desist, was obliged to kill him in self-defence (2Sam.2.18ff.). [ABNER.]—**2.** One of the Levites in the reign of Jehoshaphat, who went throughout the cities of Judah to instruct the people in the knowledge of the law (2Chr.17.8).—**3.** A Levite in the reign of Hezekiah, who had charge of the tithes and dedicated things in the temple under Cononiah and Shimei (2Chr.31.13).—**4.** A priest, father of Jonathan in the time of Ezra (Ezr.10.15).

Asahi'ah, a servant of king Josiah, one of those sent by him to inquire of Jehovah respecting the book of the law which Hilkiah found in the temple (2K.22.12,14; Asaiah in 2Chr.34.20, as R.V. in both passages).

Asai'ah.—1. One of the Simeonite princes who drove out the Hamite shepherds from Gedor (1Chr.4.36).—**2.** A Merarite (1Chr.6.30) who took part in bringing the ark from the house of Obed-edom to the city of David (1Chr.15.6,11).—**3.** The firstborn of "the SHILONITES," who with his family dwelt in Jerusalem after the return from Babylon (1Chr.9.5). In Ne.11.5 he is called MAASEIAH, and his descent is there traced from Shiloni, explained by the Targum of R. Joseph on 1Chr. as a patronymic from Shelah, son of Judah, by others as "the native or inhabitant of Shiloh."—**4.** (2Chr.34.20.) [ASAHIAH.]

Asana' (1Esd.5.31) = ASNAH.

Asaph'.—1. A Levite (1Chr.6.39,15.17), to whom are attributed Ps.50 and 73–83; one of those "whom David set over the service of song in the house of the Lord" (Ne.12.46; *cf.* 1Chr.6.31), was known later as "a seer" (2Chr. 29.30). After him were named "the singers, the sons of Asaph" (1Chr.25.1; 2Chr.20.14; Ezr.2.41; Ne.7.44).—**2.** Recorder or chronicler to Hezekiah and father of Joah (2K.18.18,37; Is.36.3,22).—**3.** The keeper of the king's forest whom Artaxerxes ordered to supply Nehemiah with timber (Ne.2.8).—**4.** Ancestor of Mattaniah, the conductor of the temple choir after the return from Babylon (1Chr.9. 15; Ne.11.17.—**5.** (1Chr.26.1) = ABIASAPH; *cf.* A.V. marg. and 9.19. [C.R.D.B.]

Asareel', a son of Jehaleleel in the genealogies of Judah (1Chr.4.16).

Asare'lah, son of Asaph, head of the seventh ward of the Levite musicians who were set apart by David to "prophesy with harps and with psalteries and with cymbals" (1Chr.25. 2; = Jesharelah, ver. 14).

Ascalon. [ASHKELON.]

Ascension. (1) The position in the gospels of the Ascension is obscurer than might have been expected. Whether St. Mark's original ending contained it cannot be certainly affirmed or denied. St. Matthew's gospel "cannot be fairly said to omit the Ascension, for it does not carry the reader so far, stopping short with the meeting in Galilee" (Swete, *Apostles' Creed*, p. 65). St. Luke contains interpolations. When these have been removed, the text runs: "And it came to pass while He blessed them, He parted from them, and was carried up into heaven" (R.V.). Some uncertainty remains about the last six words. Even if they ought to be omitted, the apostles' return to Jerusalem "with great joy" seems to imply Ascension—a parting from them different in character from any previous experiences (*cf.* Plummer on *S. Luke*). Westcott and Hort consider that the Ascension belongs rather to the history of the Church than to the gospel, and therefore begins the Acts (*Notes on Select Readings*, p. 73; but see Chase in *Camb. Theol. Essays*, 397, and *Syro-Latin Text of Gospels*, p. 130). On the other hand, the present ending of St. Mark, which "belongs at the latest to the earlier sub-apostolic age" (Swete, *Apostles' Creed*, p. 66; see Conybeare, *Expositor*,

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ser. iv. vol. viii. for ascription to Aristion; Nestle, *Textual Crit. Gk. Test.* 266), contains it in the plainest terms. The Fourth Gospel contains significant allusions (Jn.6.62,20.17). In the epistles see Eph.4.8-10; 1Tim.3.16; 1Pe.3.21,22. The analogy of the Ep. to the Hebrews suggests visible entrance into the heavenly place. Except, however, in this epistle, the Ascension is not assigned great doctrinal prominence in N.T., being subordinated to, perhaps assumed as included in, the Resurrection, of which it is the sequel and consummation (but *cf.* Ac.2.34). "On the whole it may be said that while the epistles give great prominence to the thought of our Lord's exaltation, they subordinate the process by which that exaltation was achieved; nevertheless, they express themselves precisely as they would do if the fact of the visible Ascension were tacitly assumed as known in the general first principles of Christian conviction" (*Our Lord's Resurrection* [*Oxford Library*], p. 193). (2) As to the evidential necessity of the Ascension, a distinction must be drawn between Christ's spiritual exaltation and the visible process of withdrawal from the earth. (i) The latter was not necessary for His sake, (ii) but for the disciples' sake it was very necessary indeed, as terminating the period of manifestation, as suggesting transcendence of earthly conditions and exaltation to heavenly glory. The visible Ascension was not created by belief in His exaltation, but conversely, belief in the latter was strengthened by sight of the former. (iii) It was not only necessary for apostolic faith, it is necessary still. "A gifted critic of our time says he can well imagine that many minds exist of such a type that for them, at any rate, a physical journey up through clouds is a necessary medium for belief in the abstract idea. May we not fairly ask whether in this case it is not also conceivable that the Almighty, Who is well aware of this uncultivated multitude and their profoundly human needs, should not have provided that symbolic medium for the conveyance of the idea which the critic himself acknowledges to be necessary for them?" (3) The difficulties presented to modern thought by the physical Ascension are: (i) Its relation to the laws of Nature. How could a natural body defy the principle of gravitation? But Christ's Resurrection Body was a Body Spiritualized, of Whose capacities and limitations we can know practically nothing. What the apostles saw was a temporary form of visible self-manifestation. (ii) Its localization of the spiritual world. But such localization is a necessity to our complex existence. While it is true that heaven is no more over our heads than under our feet, it is also true that our half-material state necessitates symbolical expressions; nor is it completely adequate to say that heaven is a condition rather than a place. So long as language describes the dead as the departed it must be justifiable to represent the exalted as the ascended. We are compelled by our constitution to utterances not necessarily conforming with metaphysical exactness. (4) The dogmatic value of the Ascension, as expressing Christ's exaltation and heavenly priesthood. This we owe chiefly to the Ep. to the Hebrews. The priestly functions of Christ are discharged in the heavenly sphere (Heb.9.24,10.12,4.14; "passed through the heavens"). Christ, by His sacrificial death, obtains entrance into the Eternal Sanctuary; that entrance being the consummation of His great redemptive act. It is an abiding presence in the Eternal Sanctuary, and permanently effective. Thus the Ascension realizes what the symbolism of the Jewish sanctuary shadowed and suggested. For St. Luke's text, *cf.* Graefe in *Studien und Kritiken* for 1888 and 1896. For the Ascension, *cf.* B. Weiss, *Life of Christ*; Swete, *Appearances*; Liddon, sermon, *Our Lord's Ascension the Church's Gain*; Milligan, *Ascension and Heavenly Priesthood*; Lacey, *The Historic Christ*, pp. 131-149. [W.J.S.S.]

Aseas (1Esd.9.32) = ISHIJAH.

Asebebi'a (1Esd.8.47), called Esebrias (ver. 54) = SHEREBIAH.

Asebi'a (1Esd.8.48), called Assanias (ver. 54) = HASHABIAH, 7.

Asenath (*'āṣ'nath*; Ἀσενέθ, Ἀσενέθ), daughter of Poti-pherah, priest of On (Gen.41.45,50), wife of Joseph and mother of his two sons, Manasseh and Ephraim. No satisfactory explanation has been given of this Egyptian name. The last syllable has been connected with the name of the goddess Neith—"she who belongs to Neith"; but Neith is not a divinity of On. Others have recognized there the name *Senit*, or the fem. form, *Asenit*, of the masc. *Asen*. [E.N.]

A'ser.—**1.** (Tob.1.2); probably = HAZER, 8. —**2.** (Lu.2.36; Rev.7.6); = ASHER.

A'serer (1Esd.5.32) = SISERA, 2.

Ash (Heb. *'ōren*) occurs only in Is.44.14, as one of the trees out of the wood of which idols were carved. It is impossible to determine what tree is denoted by *'ōren*. The LXX. and the Vulg. understand some species of pine.

Ashan', a city in the low country of Judah (Jos.15.42). In Jos.19.7 and 1Chr.4.32 it is given to Simeon, and in 1Chr.6.59 mentioned as a priests' city; it stands for AIN in Jos.21.16. The notice (Jos.19.7) with Remmon suggests the ruin *'Aseileh*, 3½ miles from Remmon. [C.R.C.]

Ashbe'a, House of, a proper name, but whether of a person or place is uncertain (1Chr.4.21). Possibly the Aramaic form for Sheba (Jos.19.2). The family made fine linen. [SHEBA.] [C.R.C.]

Ashbel', second son of Benjamin and ancestor of the **Ashbelites** (Gen.46.21; Num. 26.38; 1Chr.8.1). [JEDIAEL, 1.]

Ashchenaz' (1Chr.1.6; Je.51.27) = ASHKENAZ, as R.V.

Ashdod' (*fortified*), one of the five cities of the Philistine princes. It is now the mud village *Esdûd*, on S. slope of a great sand-dune, 2½ miles from the sea-shore, and 8 miles N.E. of Ashkelon. On the S.W. a fine khân lies in ruins, near a marsh which is of considerable size in spring. Gardens surround the village. (*Surv. W. Pal.* ii. pp. 409, 422.) In later times it is called Azotus (1Mac.5.68, 10.84; Ac.8.40). Though claimed by Judah (Jos.15.47), it remained a Philistine town (1Sam.6.17), probably till the time of Solomon. The inhabitants spoke a peculiar dialect even

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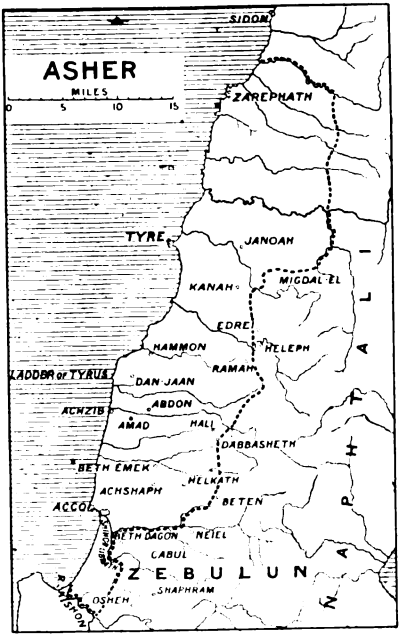
in Nehemiah's time (Ne.13.23,24). Isaiah notices its capture by a Tartan, or general, sent by Sargon (20.1), which happened in 711 B.C. A "remnant" of its old population remained in 607 B.C. (Je.25.20), and in the early part of the 8th cent. it was a prosperous Philistine town (Am.1.8,3.9; see Zeph.2.4) as well as *c.* 530 B.C. (Zech.9.6). Judas Maccabaeus destroyed its idols *c.* 162 B.C., and Simon his brother burned its temple of Dagon in 147 B.C. The monumental notices include the capture of Ashdod by Tiglath-pileser III. *c.* 734 B.C., the capture by Sargon in 711, and by Sennacherib in 702 B.C. The latter mentions Mitinti as its king. Mitinti had been established after the defeat of Yavan, an usurper of the throne of Azuri and of his brother Ahimiti, established by Sargon, Yavan being betrayed by the Pharaoh to whom he fled. A Mitinti (in 734 B.C.) was also king of Ashkelon. In 680 B.C. Esar-haddon received tribute from Ahimelek, king of Ashdod. [C.R.C.]

Ash'dodites, the inhabitants of Ashdod (Ne.4.7); called **Ashdothites** in Jos.13.3.

Ashdoth'-pisgah' (*the streams of Pisgah*; Deut.3.17,4.49; Jos.12.3,13.20), the stream immediately N. of the ridge of NEBO. There are two springs (*'Ayún Músa*) noticed by St. Silvia in 380 A.D., and called "the baths of Moses" by Antoninus Martyr *c.* 570 A.D. One on N. flows to a precipice 30 ft. high, and forms a waterfall; about 100 ft. farther W., on S. of this stream, a second spring forms a shallow pool 8 ft. across, with a pebbly bed, this stream joins the other, which accounts for the plur. in the Heb. (*Surv. E. Pal.* pp. 89-90.) [C.R.C.]

Asher' (in Apoc. and N.T., *Aser*), Jacob's eighth son, and the second of Zilpah, Leah's maid. He was named "happy" from Leah's exclamation at his birth (Gen.30.12,13). He is recorded to have had four sons and a daughter (46.17; 1Chr.7.30; *cf.* Num.26.44-47). In the wilderness, under Pagiel (Num.2.27), the tribe marched on the N. flank. Its numbers increased (1.41,26.47), but it was not one of the strongest tribes. The surveyor selected from it was Ahihud (34.27), and the spy was Sethur (13.13). In the blessing of Jacob we read, "Asher, his bread shall be fat" (Gen. 49.20, R.V. marg.); and the blessing of Moses, which refers to the meaning of the name, predicts that Asher shall "dip his foot in oil" (Deut.33.24), no doubt in allusion to the olive groves on the low hills of the assigned lot. The tribe stood on Ebal to respond to the curses of the law (27.13). Asher did not join in Barak's revolt, but "sat still at the haven of the sea, and abode in his creeks" (R.V. Judg.5.17). The tribe was probably weak, and had not succeeded in conquering the Phoenician seaports of Accho, Zidon, etc. (1. 31). It, however, aided Gideon (6.35,7.23). It formed Solomon's ninth district (1K.4.16), but is omitted from the account of David's census (1Chr.27.16-22), though the warriors of Asher are elsewhere noticed in his time (7.40,12.36). Some of the tribe came to Hezekiah's passover (2Chr.30.11), and the name occurs in Ezekiel (48.2,3,34). In N.T. the prophetess Anna is mentioned as a descendant of Aser (Lu.2.36), and the name of the tribe appears last in Rev.7.6. *The Tribal Lot* included some 300 square miles of shore plains and low hills W. of Naphtali (Jos.19. 34) and N. of Manasseh (17.10,11), and this included fertile and well-watered corn lands, and hills fit for the olive, fig, and vine. The W. border was the sea "to CARMEL westwards" (19.26), including "the region of ACHZIB" (R.V. ver. 29), but not the cities of Accho, Tyre, Hosah, and Sidon, held by the Canaanites. Carmel was apparently the S. boundary; for though DOR belonged to Asher, it was held by Manasseh (17.11), and Josephus (5 *Ant.* i. 23) includes Dora in the latter tribe, and speaks of Asher as holding the "valley" over against Sidon. The N. border was probably extended after David's conquests in Syria. The E. border marched with Naphtali and with Zebulun, running S. to NEIEL, and thence W. to BETH-DAGON (19.27). Apparently the shore S. of Accho was claimed by Asher to the foot of the Carmel promontory, and it has been thought that the "haven" (Judg.5.17, R.V.) of Asher was the later town of *Haifa* (at S. end of the bay of Accho), which is mentioned in the Talmud (Tal. Bab. *Sabbath* 26 *a*). [C.R.C.]

Asher' (Jos.17.7), a place on the border of Manasseh mentioned with MICHMETHAH. The description is not easily followed, as these ancient names have not survived. The LXX. (Vat. MS.) has quite



another reading: "And the border of the sons of Manasseh was Delanath [Δηλαράθ] which is opposite the sons of Anath, and placed on the border on Iamin [Heb. *right*

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hand, or S.] and Iassib, on the spring Taphthoth" (Heb. En-tappuah). Anath may be connected with Anuath (Josephus, 3 *Wars* iii. 5), on the border of Samaria, placed by the *Onomasticon* 15 Roman miles S. of Shechem; now the spring *'Aina*, near Borkeos (*Berqît*), with which it is noticed. The site of Iassib (representing Heb. *Yashubi*, A.V. *inhabitants*) would thus be *Yâsûf*, a village 2 miles N.W. of Berqît. It has a fine spring, which may be the En-tappuah, or "spring of apples." This line agrees with the situation of the river KANAH, near TAPPUAH (Jos.16.8), for *Wâdy Qâna* rises at Yâsûf. It also agrees with the supposition that Michmethah was the *Mukhnah* Plain. The name Asher does not occur anywhere near. [C.R.C.]

Asherah', and plur. **Asherim'** (three times Asheroth), the original word retained by R.V., which A.V., following LXX. and Vulg., translates "grove, groves." It is usually defined by the article, and in the great majority of the passages it evidently denotes a wooden stake or pole, erected in the vicinity of an altar, and often occurs in conjunction with a stone pillar or obelisk (*maṣṣêbhâ*). It was a feature of the Canaanite worship, which the Israelites were commanded to uproot (Ex.34.13; Deut. 16.21; Judg.6.25), but to which they largely conformed (2K.17.10; Is.27.9; Mi.5.14), even in connexion with the temple at Jerusalem (2K.23.6). What was its original intention is not clear, whether merely to indicate a sacred locality, or more probably to be a symbol of the deity that was worshipped, as, *e.g.*, in Judg.6.25, where one is found beside an altar of Baal. Some have supposed that there was a Canaanite goddess Ashera, of which the post was the symbol; and some countenance is given to this by the manner in which later writers, recognizing the idolatrous nature of the object, speak of it (2K.21.7; *cf.* ver. 3,23.7) as of an idol. The inscriptions and monuments can scarcely be said to give conclusive evidence of the existence of a goddess so named. Ashtoreth is spelled differently. [J.R.]

Ash'erites, descendants of Asher, and members of his tribe (Judg.1.32).

Ashes. The ashes on the altar of burnt-offering were gathered into a cavity in its surface. On the days of the three solemn festivals they were not removed until the next morning, the priests casting lots for the office. The ashes of a red heifer burnt entire, according to regulations prescribed in Num.19, had the ceremonial efficacy of purifying the unclean (Heb.9.13), but of polluting the clean. [SACRIFICE.] Ashes about the person, especially on the head, were used as a sign of sorrow. [MOURNING.]

Ashima', a deity whose worship was introduced into Samaria by the Hamathite colonists whom the Assyrian king settled there (2K.17.30). Nothing further is known about the name. [A.H.S.]

Ashkelon', **Askelon'**, **Ascalon'**, one of the five cities of the Philistine lords, now the ruined fortress *'Asqalân* on low cliffs with a small port, between Ashdod and Gaza; inhabited by Eshkalonites (Jos.13.3). It is not mentioned as belonging to Judah (see Jos.15.45-47) even in Judges (1.18), according to the LXX. reading "took not," which agrees with ver. 19. It was a Philistine city in the time of Samson (Judg.14.19), and of Samuel (1Sam.6.17) and David (2Sam.1.20). It still had a Philistine king in 6th cent. B.C. (Je.25.20; Am.1.8: see Zeph.2.4,7; Zech.9.5). It surrendered to Jonathan the Hasmonaean in 147 B.C. (1Mac.10.86,11.60). The Jerusalem Talmud (*Shebiith* vi. 1) places it just outside Judaea. Herod the Great adorned the city (1 *Wars* xxi. 11), which continued to be famous down to 1192 A.D., when the walls, rebuilt by Richard Lionheart, were destroyed by Saladin. They still lie in ruins; the interior is covered partly with sand, partly with gardens. The lake of the Philistine goddess Derceto (Diodorus Sic. ii. 1) was probably at *El Jûrah* (*the hollow*), just N. of the walls. Semitic rulers of *Askaluna* are noticed in the Amarna tablets as subject to Egypt *c.* 1480 B.C., but the place was taken by the 'Abiri, or gave tribute (Berlin 103, 119, 121, 122, 129; Brit. Mus. 52, 53, 54, 74). It was recaptured about 150 years later by Ramses II. In 734 B.C. Mitinti of Ashkelon rebelled against Tiglath-pileser III., but died, leaving a son, Rukibti, who submitted to Assyria. In 702 B.C. Sennacherib took the city, and sent its king Zidka with his family prisoners to Assyria, establishing Sarludari, son of Rukibti, in his stead. A seal found near Ascalon represents a man-fish. The kings of the 15th cent. B.C. bore the names Dagon-takala, and Yamir-Dagon, showing the worship of this god by a Semitic race. [DAGON.] [C.R.C.]

Ashkenaz', eldest son of Gomer (Gen.10.3). In Je.51.27 Ashchenaz is coupled with Ararat and Minni. Hence the name has been identified with that of the Asguzâ (identified by Winckler with the classical Scythians), who together with the Medes and Cimmerians (or Gomer) attacked Assyria in the reign of Esarhaddon. Others see in it the Askaêni of lake Ascanius in Asia Minor. [A.H.S.]

Ashnah', the name of two cities, both in the *shᵉphêlâ* of Judah: (1) named between Zoreah and Zanoah (Jos.15.33); and (2) between Jiphtah and Nezib (Jos.15.43). Neither of the two is known. [C.R.C.]

Ashpenaz', the master of the eunuchs of Nebuchadnezzar (Dan.1.3).

Ashriel', properly ASRIEL' (1Chr.7.14).

Ashtaroth. [ASHTEROTH KARNAIM.]

Ashte'rathite, an inhabitant of Ashtaroth. Uzzia the Ashterathite was one of David's mighty men (1Chr.11.44).

Ashteroth' Karna'im (*the horned Ashtoreths*), one of the two capitals of Og, king of Bashan, a city of Rephaim ("giants") in Abraham's time (Gen.14.5), otherwise Ashtaroth only (Deut.1.4; Jos.9.10,12.4); given to Manasseh (Jos.13.31), and to the Levites (1Chr. 6.71). It is called later Carnaim, or Carnion (1Mac.5.26; 2Mac.12.21,26), and was near a "brook," having a temple which Judas Maccabaeus destroyed (1Mac.5.42-44). Eusebius (*Onomasticon*) places it 6 Roman miles from EDREI, but the passage is corrupt in the Gk.—probably 16 is the proper reading. Now the ruined town, *Tell 'Ashtarah*, 16 miles W. of Edrei. The site stands 80 ft. above the

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plain, and remains of fortifications are traceable. It is well watered by a fine "brook," running S. on its W. (Schumacher, *Across the Jordan*, p. 209). It was evidently named from a temple of Ashtoreth (Atergatis, 2Mac.12.26). In the Amarna tablets of 15th cent. B.C. it is called *'Astarti* (Brit. Mus. 43, 64), and is connected with seven cities, all of which retain their names in the same district. It appears as *'Astaratu* in the list of Thothmes III. (No. 28) a century earlier. [C.R.C.]

Ashto'reth, the chief female divinity of the Canaanites and the counterpart of Baal. As there were many forms of Baal, there were correspondingly many forms of Ashtoreth, collectively spoken of as **Ashtaroth** (Judg.10. 6; 1Sam.7.4). Originally Ashtoreth had been derived from Babylonia, where she was called Istar and identified with the evening star. When the identity of the evening and morning stars became known, the morning star also was identified with her, and she was described as androgynous, both male and female. In Canaan, however, her male and female attributes were divided; the female Istar was provided with the feminine suffix (*th*) and in time identified with the moon (which was a male deity among the Babylonians), while the male Istar survived among the Moabites, 'Ashtar on the Moabite Stone being identified with the god Chemosh. In South Arabia, too, we find 'Athtar (for 'Ashtar) without the feminine suffix. In Babylonia and Assyria Istar was the virgin goddess of war and love, in whose honour prostitution was practised. Doves were sacred to her, and in later times the Syrians united her name with that of the goddess 'Ati, whence the classical ATARGATIS. The Phoenician colonists in Cyprus carried the worship of Ashtoreth to Cyprus, where a temple was erected to her at Paphos, and she was adored under the form of a conical stone. As Aphroditê her name and cult passed to the Greeks, who, however, in the classical age more correctly transcribed the name Astartê. Ashtoreth must be distinguished from ASHERAH, another Canaanite goddess of Babylonian origin. [See PLATE XIV.] [A.H.S.]

Ashur', the posthumous son of Hezron by his wife Abiah (1Chr.2.24,4.5). He became "father" or founder of the town of Tekoa.

Ashurites. In 2Sam.2.9 Abner made Ishbosheth, the son of Saul, king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin, and "over all Israel." For *Ashurites* the Syr. and Vulg. read "Geshurites." Geshur was, however, an independent kingdom at this time (2Sam.3. 3,18.37). Perhaps the Targum of Jonathan is right in rendering the word "the house of Asher." The Asherites would then include the inhabitants of the country W. of Jordan and N. of Carmel. [ASHER.] [F.J.F.-J.]

Ashvath', one of the sons of Japhlet, of the tribe of Asher (1Chr.7.33).

Asia. The passages in N.T. where this word occurs, are: Ac.2.9,6.9,16.6,19.10,22,26, 27,20.4,16,18,21.27,27.2; 1Cor.16.19; 2Cor.1.8; 2Tim.1.15; 1Pe.1.1; Rev.1.4,11. [Chief of Asia: see ASIARCHAE.] In all these it may be confidently stated that the word is used, not for "the continent of Asia," nor for what we commonly understand by "Asia Minor," but for a Roman province which embraced the W. of the peninsula of Asia Minor with Ephesus as its capital. This province originated in the bequest of Attalus, king of Pergamus (or Asia), who left to the Roman Republic his hereditary dominions in the W. of the peninsula (133 B.C.). In the division made by Augustus of senatorial and imperial provinces, it was placed in the former class, and was governed by a proconsul. It contained many important cities, including the seven churches of the Apocalypse, and was divided into assize districts for judicial business (Ac.19.38). It included the territory anciently subdivided into Aeolis, Ionia, and Doris, and afterwards into Mysia, Lydia, and Caria. The title "king of Asia" was used by the Seleucid monarchs of Antioch (1Mac.11.13).

Asiarchae (Ac.19.31; *chiefs of Asia*). The Asiarch was the president of the confederation of the cities of the province of Asia (*τὸ κοινὸν τῆς Ἀσίας*). The duties included the superintendence of a great festival and games, defraying most of the expenses; thus the office was limited to wealthy men. Past presidents retained the title. It was also assumed by the high-priests of the worship of Rome and of the emperor at Ephesus, and probably in other cities. The correctness of the use of the word in Acts is now confirmed by monumental evidence. Nicol, *Recent Archaeol. of Bible*, p. 313. [H.S.]

Asibi'as (1Esd.9.26) = MALCHIJAH, 3.

Asiel'.—1. A Simeonite whose descendant Jehu represented the family in the reign of Hezekiah (1Chr.4.35).—**2.** One of the five swift writers whom Ezra was commanded to take to re-write the law and the history of the world (2Esd.14.24).

As'ipha (1Esd.5.29) = HASUPHA.

Askelon. [ASHKELON.]

Asmodeus (R.V. *Asmodaeus*; LXX. [A], *Ἀσμοδαῖος*; in Rabbinical Heb. *Ashmedai*), in Rabbinical theology the king (as *Lilith* [OWL] is the queen) of that inferior order of demons which originated, according to one account, from the intercourse of fallen angels with Eve, or, according to another account, with "the daughters of men" of Gen.6. These demons were supposed to be semi-corporeal, of both sexes, and, though long-lived, mortal. [DEMON.] In *Tobit*, Asmodeus appears as the demon lover of Sara, daughter of Raguel. He slays her seven successive husbands on their wedding-night, and is finally put to flight by Tobias with the assistance of the angel Raphael, who binds the demon in the uppermost parts of Egypt (Tob.3.8,17,6.7,13-17,7.11–8.15). Some identify Asmodeus with the Persian evil angel Aeshma Daeva. More probably the name is Heb., signifying "destroyer," from *shāmadh*, "to destroy" (*cf.* "the destroyer," Wis.18.25, and Apollyon, Rev.9. 11). [ABADDON.] [C.H.]

Asnah'. The children of Asnah were Nethinim who returned with Zerubbabel (Ezr.2.50). In the list of Ne.7.52 the name is omitted, and in 1Esd.5.31 written Asana.

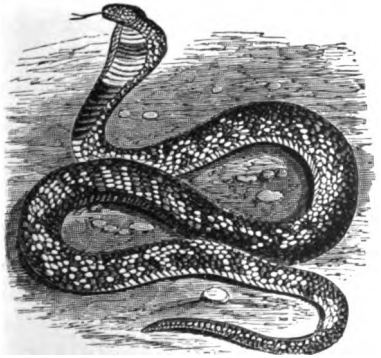
Asnapper' (Ezr.4.10), described as "the great and noble." He has been variously identified with Shalmaneser, Sennacherib, and Esar-haddon. As, however, he is mentioned as the personage who settled the Dinaites, the

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Archevites (people of ERECH), the Babylonians, the Susanchites (Susanians), the Dehavites, and the Elamites in Samaria, the general opinion now is that Aššur-bani-âpli (Assurbani-pal), being the only ruler who could have moved the Babylonians and the Elamites to a distance at that period, is the prince intended. Aššur-bani-âpli was the eldest son of Esarhaddon, and ascended the throne of Assyria in 668 B.C., Šamaš-šum-ukîn (Saosduchinos), his brother, assuming the sovereignty of Babylonia. His armies made two expeditions to Egypt, with varying success; besieged Tyre, and brought it, with the neighbouring districts, into subjection. Lydia and the Vannites were also conquered. Later, he repulsed the invasion of Urtak, king of Elam, and afterwards carried the struggle into the enemy's country, routing the army of Te-umman, Urtak's successor, and placing Umman-igaš on the throne. He also defeated the combined forces of the Babylonians, Elamites, and Arabians, and annexed Babylonia to Assyria, his "rebellious brother" setting fire to his palace, and perishing in the flames. Elam was again subjugated under king Umman-khaldas, who, having been captured, was brought to Nineveh and compelled, with other captive princes, to drag his chariot to the temple called Ê-maśmaš. Aššur-bani-âpli thus appears as a conqueror in some of the districts where Asnapper would seem to have held sway, and his sculptures represent him as having a presence which could be described as noble. He was one of Assyria's greatest rulers, and probably also one of the most learned men of his time. The R.V. has *Osnappar*, but in view of the identification, *Asenapar* is probably the pronunciation intended (*As* = *Aššur*; *ena* = *bani*; *par* = *pal*, the late pronunciation for *âpl* or *âpli*). See G. Smith, *History of Assur-bani-pal* (1871); S. A. Smith, *Keilschriftteste Assurbanipals* (1887). [T.G.P.]

Asom' (1Esd.9.33) = HASHUM, 1.

Asp (*pethen*). The Heb. word occurs in six passages: Deut.32.33; Job 20.14,16; Ps.58.5,91.13; Is.11.8. It is translated in Ps. *adder*



THE EGYPTIAN COBRA (*Naia haie*).

in the text of A.V., and *asp* in the margin; elsewhere the text of A.V. has *asp* as the equivalent of *pethen*. That some kind of venomous serpent is denoted is clear from the above passages; while from Ps.58.5 we see that *pethen* was a snake upon which the serpent-charmers practised. The wicked are there compared to "the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely"; and from Is.11.8, "the sucking child shall play on the hole of the asp," it would appear that the *pethen* dwelt in holes of walls, etc. The explanation of Ps.58.5 is that there are certain serpents which defy all attempts of the charmer; and in this sense may be termed deaf. [SNAKE-CHARMING.] Since the cobra (*Naia haie*), which infests old buildings and ranges from Egypt to India, is the species upon which snake-charmers chiefly exercise their skill, it has the best claim to represent the *pethen*. Cobras do not belong to the viper tribe (*Viperidae*), but to the *Colubridae*, which includes the harmless British grass-snake. [R.L.]

Aspal'athus, mentioned as some sweet perfume in Ecclus.24.15. Theophrastus includes it with cinnamon, cassia, and many other articles as used for ointments. The *Lignum rhodianum* is by some supposed to be the substance indicated by the *aspalathus*. The plant which yields it is the *Convolvulus scoparius* of Linnaeus. Pliny says: "In the same tract [Egypt, Cyprus] groweth Aspalathus: a white thornie shrub it is of the bignesse of a small tree, and beareth a flower resembling a rose. The root of it is in request for the making of sweet perfumes and ointments . . . Some call it Erisisceptrum, and others Sceptrum. The good Aspalathus is red or rather of a fiery colour, massie and heavie in hand, with a smell of Castoreum. It is sold for fifteene deniers the pound." (Holland's translation, 1601, xii. 24.) [H.C.H.]

Aspatha', third son of Haman (Esth.9.7).

As'phar, the pool in the "wilderness of Thecoe" (1Mac.9.33). There is a well called *Z'aferân* 3 miles S. of Tekoa. [C.R.C.]

Aspha'rasus (1Esd.5.8) = MISPERETH.

Asriel', son of Gilead and great-grandson of Manasseh (Num.26.31; Jos.17.2); the founder of the family of the **Asrielites.** The name is erroneously written Ashriel in A.V. of 1Chr.7.14. According to the LXX., he was son of Manasseh by his Syrian concubine.

Ass. Five Heb. names referring to various kinds of asses occur in O.T. (1) *hâmôr* denotes the male domesticated ass, though the word was no doubt used to express any ass. The ass is frequently mentioned in the Bible, and was used for burdens, for riding, ploughing, and grinding at the mill. Jews of high rank rode on asses; and in this manner our Lord made His entry into Jerusalem (Mt.21.2), fulfilling the prophecy of Zech.9.9. He came "meek and lowly," but it is a mistake to suppose that the fact of His riding on an ass had aught to do with this meekness, although doubtless meant to show the peaceable nature of His kingdom, as horses were used for war purposes. White asses (see Judg.5.10) are still used in Palestine and Egypt for riding, and Baghdad is famous for a much-esteemed breed. In Deut.22.10 "plowing with an ox and an ass together" was forbidden by Moses, probably because they could not pull evenly together; perhaps also this prohibition may have some reference to the

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law given in Lev.19.19. The ass was not used for food, the Mosaic law considering it unclean, as "not dividing the hoof and chewing the cud." In extreme cases, however, as in the famine of Samaria, when "an ass's head was sold for eighty pieces of silver" (2K.6.25), the flesh was eaten. The statement that it chews the cud is incorrect. (2) *'āthôn*, the domesticated she-ass. Balaam rode on a she-ass; the asses of Kish which Saul sought were she-asses; and the Shunammite (2K.4.22,24) rode on one when she went to seek Elisha. She-asses formed the care of one of David's officers (1Chr.27.30). (3) *'ir*, the name of a young ass, which occurs Gen.32.15,49.11; Judg.10.4,12.14; Job 11.12; Is.30.6, 24; Zech.9.9. Sometimes *'ir* is used for asses old enough for riding, carrying burdens, and ploughing. (4) *pere'*, a wild ass mentioned Gen.16.12; Ps.104.11; Job 6.5,11.12,24.5,39.5; Ho.8.9; Je.2.24,14.6; Is.32.14. Hosea compares Israel to a wild ass of the desert, and Job (39.5) gives a vivid description of this animal. (5) *'ārôdh* occurs in Job 39.5; but in what respect the animal indicated differs from *pere'* is uncertain. Two entirely distinct types of wild ass were probably known to the ancient inhabitants of Palestine: first, the Nubian wild ass (*Equus asinus africanus*), a tall, long-eared, grey animal, which (or its near relative the Somali wild ass, *E. a. somaliensis*) is the ancestor of the domesticated breeds; second, the Syrian onager (*E. onager hemippus*), a smaller, redder, and shorter-eared animal, connecting the African asses in some measure with the horse. Other races of the onager, or ghor-khar, are found in Persia and N.W. India. The wild ass of Scripture is doubtless the onager, which inhabits desert tracts in herds of considerable size, and is noted for its fleetness. [R.L.]

Assabi'as (1Esd.1.9) = HASHABIAH, 6.

Assal'imoth (1Esd.8.36) = SHELOMITH, 6.

Assani'as (1Esd.8.54) = HASHABIAH, 8.

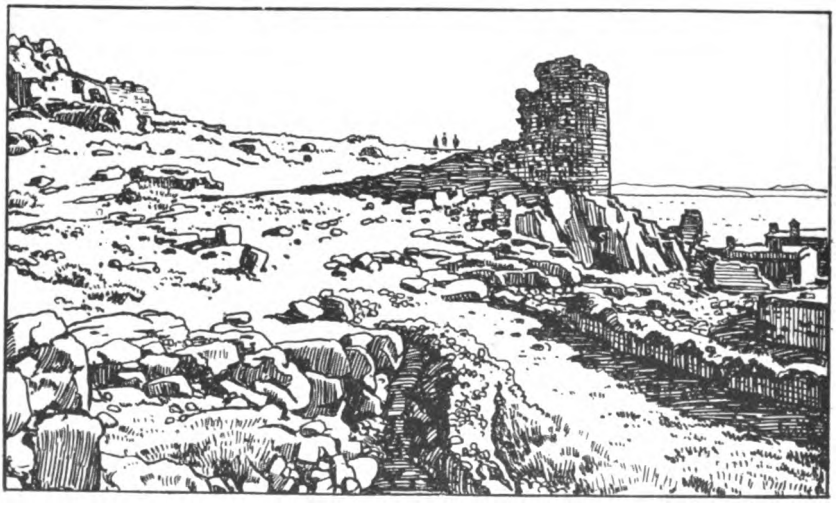
Asshur. [ASSYRIA.]

Asshurim' (plur. form), an Arab tribe descended from Abraham and Keturah; the three "sons" of Dedan, being Asshurim, Letushim, and Leummim (Gen.25.3). [F.J.F.-J.]

Asside'ans (R.V. *Hasidaeans*), *i.e.* the *pious*, a Jewish party, not identical (in spite of 2Mac.14.6) with the followers of the Hasmonaeans, which arose in opposition to the efforts of Antiochus Epiphanes, 168 B.C., to Hellenize Judaism. Indifferent to national independence, the Assideans aimed solely at religious freedom and the preservation of the national faith. Thus they supported Mattathias, 168–166 B.C. (1Mac.2.42). But when, 162 B.C., they had in Alcimus "a priest of the seed of Aaron" (7.13), they acquiesced in the Syrian domination. As the Maccabaean struggle became political rather than religious, the Assideans fell into the background, to reappear under John Hyrcanus (135–104 B.C.) as the Pharisees. [C.D.]

Assir'.—1. Son of Korah (Ex.6.24; 1Chr. 6.22).—**2.** Son of Ebiasaph (1Chr.6.23,37).—**3.** Son of Jeconiah (1Chr.3.17), unless "Jeconiah the captive" (R.V.) be correct.

As'sos or **As'sus,** a seaport of the Roman province of ASIA, in the district anciently called Mysia. It was situated on the N. shore of the gulf of ADRAMYTTIUM, and was only about 7 miles from the opposite coast of Lesbos, near Methymna. A good Roman road, connecting the towns of the central parts of the province with Alexandria Troas [TROAS] passed through Assos, the distance between the two latter places being about 20 miles. These points illustrate St. Paul's rapid passage through the town (Ac.20.13,14). The ship in which he was to voyage from Troas to Caesarea went round Cape Lectum, while he took the much shorter journey by land. Thus he was able to join the ship without difficulty, and in sufficient time to anchor off Mitylene at the close of the day on which he had left Troas.



ASSOS.

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Assue'rus (Tob.14.15) = ASHASUERUS.

Assur'.—1. (Ezr.4.2; Ps.83.8; 2Esd.2.8; Judg.2.14, etc.) = ASSYRIA.—**2.** (1Esd.5.31) = HARHUR.

Assurance. The words "assurance" and "full assurance," which occur in A.V. as a translation of πληροφορία in Col.2.2, 1Th.1.5, Heb.6.11,10.22, can scarcely be appealed to in support of the Calvinistic doctrine of "assurance," by which is meant a supposed inward conviction of the individual believer that his personal salvation is assured. The Gk. word means rather a conviction of the certainty of the Christian faith and hope, as divine truth. It is certainly the teaching of N.T. that personal experience of the blessings of faith does constitute an irrefragable evidence of the truth of the gospel (*cf. e.g.* Jn.7.17). There are also passages which seem to imply an inward witness of the Holy Ghost to the soul of the believer that he is in a state of grace and covenant with God—*e.g.* Ro.8.16; 1Jn.3.19,24, 4.13,5.10. On the other hand, there is nothing to justify the idea that the mere feeling of assurance is always trustworthy, but rather there are warnings to the reverse (Mt.7.22,23). And, in the light of 1Cor.9.27 and Ph.3.11,12, it must seem presumptuous for any individual Christian to regard his own final salvation as already assured. See Schaff, *Creeds of Christendom*, on "The Lambeth Articles," 4th ed. 1884; Harold Browne, *Exposition of XXXIX. Arts.* (Arts. xvi. and xvii.), 12th ed. 1882. [A.R.W.]

Assyria, Asshur, an important nation dwelling by the Tigris (Gen.2.14), whose capital was Nineveh (10.11, etc.). According to A.V., Assyria was colonized from Babylonia by Asshur, but R.V. makes the colonizer to have been Nimrod, who built its great cities. The country is named after its old capital Aššur, whose god *Ašir, Ašur,* or *Aššur* became the national deity. At first merely a province governed by a viceroy (*patesi* or *iššaku*), Assyria gradually extended its borders until it embraced the whole region from the Armenian mountains on N. to the borders of Babylonia on S., and from the Zagros mountains on E. to the desert on W. On N. and E. the high mountain-chains of Armenia and Kurdistan are succeeded by low ranges of limestone hills of a somewhat arid aspect, which, separating from the principal chains, run parallel therewith, and occasionally enclose rich plains and fertile valleys. To these ridges succeeds an undulating tract, well watered and productive, ending somewhat suddenly in the great Mesopotamian plain (*al Jezîreh*), which, extending for 250 miles, is interrupted by a single mountain-range, Jebel Sinjar. It is less abundantly watered on the right bank of the Tigris than on the left, and numerous ruin-mounds testify to its having anciently supported a large population. The classical geographers divided Assyria into provinces, named after certain of its chief cities: Arbelitis from Arbela; Calacene from Calah (Gen.10.11); Apolloniatis from Apollonia, E. of the Tigris; Sittacene from Sittace in the same neighbourhood; Adiabene, supposed to be the district of the river Zab; Arrapachitis, from Arrapha, etc. The chief cities were *Aššur,* now Qala'-sherqat; *Ninua* or Nineveh; *Kalaḫ* or Calah; *Arba-ilu* or Arbela; *Dûr-Šarru-ukîn,* now Khorsabad; *Upê* or *Upia,* the classical Opis; *Resen,* supposed to be the modern Selamieh; *Tarbisi,* now Sherif Khan; *Rêbit Ninua* (Rehoboth-Ir); and others whose sites have to be identified. There seems to be no reason to doubt the statement in Gen.10.11 that Assyria was colonized from Babylonia, though there may have been aboriginal inhabitants before the foundation of Aššur. In Herodotus (i. 7), Ninus, the mythical founder of Nineveh, was son of Belus (= Merodach = Nimrod), the founder of the great cities of Babylonia. This naturally points to the higher antiquity of Babylonia, from which Assyria obtained her civilization. From the recent German excavations at Aššur, it would seem that the history of the country goes back beyond 2100 B.C., which is about the date of Ušpia, the builder of the temple of Aššur in that city. As in the case of the earlier kings of Babylonia, the rulers of Aššur were at first not called kings, but viceroys, indicating that the country acknowledged Babylonian overlordship. To all appearance there were kings of Assyria before there were viceroys, as one of the Babylonian chronicles makes Ilu-šumma, king of Assyria, to have been contemporary with the Babylonian king Su-abu, who reigned about 100 years before Hammurabi. [AMRAPHEL.] This title of "king," however, may be simply due to a Babylonian usage. Among other early rulers were Kikia, Ikunum, Šar-kenkate-Ašir, and Ašir-nirari son of Išmê-Dagan, who are mentioned as having built the wall of the city of Aššur, which was restored by Aśir-rîm-nišê-šu *c.* 1500 B.C. Aššur-bêl-nišê-šu somewhat later made a treaty with Kara-indaš, king of Babylon, as did also Puzur-Aššur with Burna-Buriaš *c.* 1440 B.C. Aššur-uballiṭ (*c.* 1410) married his daughter to a Babylonian king, who, however, was killed by the Kaššites, thus enabling Assyria to interfere in the affairs of Babylonia, and set Kuri-galzu on the throne. Tukulti-Nirig (*c.* 1300 B.C.) conquered Babylonia and N. Syria; Aššur-dan, who also warred in Babylonia, is said to have attained to great length of years. Tiglath-pileser I. (*c.* 1120 B.C.) gives long and detailed accounts of his conquests, and we learn that he led his armies against Mesech, Comagene, Mesopotamia, etc., and also punished the Hittites. Aššur-naṣir-âpli (884 B.C.) has likewise left extensive records of his reign, and states that he received the tribute of the Tyrians, Sidonians, Gebalites, and of Arvad, which is in the midst of the sea. His son Shalmaneser II. (860 B.C.) aimed at the destruction of what is known as the Syrian league, which seems to have been headed by Adad-'idri (probably Bin-Adad-'idri = Ben-hadad) of Damascus, and included Aḫabbu the Sir'ilite, who is generally regarded as AHAB of Israel. Shalmaneser had at least three conflicts with Adad-'idri, and received tribute later from Hazael, who then sat upon the throne of Damascus, as well as from Tyre and Sidon, and from Jehu, "son of Omri" (= the Israelite) (842 B.C.). Šamši-Adad (825 B.C.) warred in Babylonia, but never came nearer to Syria than Carchemish. His son Adad-nirari III. (812 B.C.) also warred in the W., including Tyre, Sidon, the land of Omri (Israel),

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Philistia, and Damascus. Schrader sees in Adad-nirari the deliverer sent in answer to the prayers of Jehoahaz (2K.13.5). The queen of this king was named Sammuramat, generally compared with the somewhat mythical Semiramis of Herodotus. Adad-nirari was succeeded by Shalmaneser III. in 783 B.C. He fought against Damascus and Hatarika, which, it is suggested, may be Hadrach (Zech. 9.1). The next ruler was Aššur-dan (773 B.C.), who also warred in Hatarika. An eclipse of the sun which took place in his reign has been identified with that of June 15, 763 B.C., and is thought to be referred to in Am.8.9. This ruler had to contend with plague and rebellion within his dominions. Aššur-nirari II. (754 B.C.), his successor, warred against Hatarika and Arpad. Discontent, however, seems to have been rife, and a rebellion broke out, in consequence of which, seemingly, Tiglath-pileser III., also called Pul (2K.15.19) seized the throne (745 B.C.). This ruler warred in Babylon, as well as on the E. and N. In 739 B.C. he captured Kullanû, possibly the Calno of Is.10.9. Azariah of Judah is mentioned at least four times in his inscriptions, but the earlier notices are obscure. Nineteen districts owning allegiance to Azariah were captured, and Menahem of Samaria paid tribute. After this, various operations took place in Mesopotamia, Media, etc. An expedition to Philistia was undertaken in 734, when Abil-akka, on the borders of Israel, was attacked, and later Ijon, Abel-beth-maachah, etc. (2K.15.29). The prayer of Ahaz to deliver him from Syria and Israel led Tiglath-pileser to capture Hadara, Rezon's native city, and devastate the district around. He refers to the overthrow of Pekah and the payment of tribute by Hoshea, but there is no reference to the visit paid by Ahaz of Judah to the Assyrian king at Damascus (2K.16.10). Tiglath-pileser died in 727 B.C., and was succeeded by Shalmaneser IV. (2K. 17.3,18.9), who carried the Israelites captive, and is mentioned in the Babylonian Chronicle as having captured Sabarain or Samarain (? Samaria). This ruler besieged Tyre for many years. The next king was Sargon, who took the throne in 722 B.C. He prosecuted the Syrian war with vigour, and claims the capture of Samaria. Later, he had considerable success at the battle of Raphia, and Carchemish was made part of the Assyrian empire in 717 B.C. In 711 Ashdod was captured and its king Azuri deposed. Judah is mentioned with Edom and Moab as a country which went after Pir'u, king of Muṣri, a prince who could not help them. Sargon defeated Merodach-baladan, the Babylonian pretender, in 709 B.C., and died (to all appearance was assassinated) in 705 B.C. He was succeeded by Sennacherib, whose siege of Jerusalem is referred to in 2K.18.17ff. According to Sennacherib's inscriptions, Hezekiah had sided with the Ekronites against Padî, their king, and shut him up in Jerusalem for safe keeping. Forty-six cities of Judah were taken, Padî was delivered and set on the Ekronite throne again, and Hezekiah paid tribute. The general opinion is, that two expeditions against Hezekiah took place, though only one seems to be referred to. In 703 B.C. Sennacherib fought with the pretenders, one of them being Merodach-baladan, who had arisen in Babylonia. Later he attacked the Elamites, who had carried off his son, Aššur-nadin-šum, king of Babylonia; and Berosus and Herodotus say that he made an expedition to Egypt. He was killed by his sons (the Babylonian Chronicle says "a son") in 680 B.C. Esar-haddon, who succeeded him, tried to pacify the Babylonians, whom Sennacherib's severity had aroused. His first act was to make an expedition to Armenia, where his brothers, after the murder, had taken refuge. Later, he put down a revolt in Babylonia headed by the son of Merodach-baladan. In 675 B.C. the king of Sidon was beheaded by his orders, and he then assembled all the kings of Ḫatti and the sea-coast. It was possibly on this occasion that he "took Manasseh with hooks" or "chains" (2Chr.33.11); but the Israelitish king is only referred to in the inscriptions as one of the rulers who paid tribute. Esar-haddon attacked "those who dwell in Til-Aššur," the Medes, Chaldeans, and Arabians. He made two expeditions to Egypt, but died on the road whilst returning from the second, and was succeeded by his son Aššur-bani-âpli (Assur-bani-pal) in Assyria, and Saosduchinos in Babylonia (668 B.C.). The former, who is identified with "the great and noble Asnapper" of Ezr.4.10, was one of the greatest of Assyrian monarchs. He also received tribute from Manasseh, and his armies made determined attempts to complete the conquest of Egypt, but did not succeed in retaining the country. He received the submission of Gyges, king of Lydia, and later of his son, and his wars with the Elamites throw a vivid light on the condition of that country. As his brother would not acknowledge his overlordship, Babylonia was again annexed to Assyria, Saosduchinos having apparently committed suicide by perishing in the flames of his burning palace. We are greatly indebted to Aššur-bani-âpli for most excellent copies of the tablets of Babylonia and Assyria. He died in 626 B.C., and was succeeded by Aššur-êtil-ilâni-ukinni, of whose reign nothing is known. The last king of Assyria was Sin-šarra-iškun (Saracos), who is said to have sent his general Nabopolassar to put down a revolt in Babylonia. Having done this, Nabopolassar made an alliance with the Medes, and marched against Nineveh, which was taken after a two years' siege; whereupon Saracos raised a funeral pyre, and perished in the flames with all his entourage (606 B.C.). After this, the country has no history, though Cyrus mentions the city of Aššur as one of the places to which he returned the gods which had been carried away in former times, apparently by the Babylonians, and possibly under Nabopolassar. It was a great and sudden downfall which overtook the empire of Assyria. About 30 years before the end, Assyria had claimed dominion from Elam on E. to Egypt on W., and from Armenia and Lydia on N. to the Persian Gulf on S. Among the princes who had acknowledged her supremacy had been Menahem (2K.15.19), Ahaz (16.9), Hoshea (17.4), Hezekiah (18.14), and Manasseh (2Chr.33.11-13), as well as numerous rulers of states on every side, especially the W. Sargon, indeed, set up an

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image of himself, with an inscription, in the island of Cyprus. It is not quite certain whether Assyria required religious conformity from the people subject to her, but there seems to have been no real compulsion in that respect; if a ruler acknowledged the Assyrian gods, it was probably to curry favour. The Assyrian religion was the complex polytheism of Babylonia, differing, however, in having at its head the national deity Aššur, the great protector of the land, its people, army, and king. The gods most often mentioned by Aššur-bani-âpli are Aššur, Sin (the moon), Šamaš (the sun), Adad (Hadad), Bel, Nebo, Ištar of Nineveh, the divine queen of Kidmuri, Ištar of Arbela, Nirig, Nergal, and Nusku; but the religious inscriptions mention many other deities, besides protecting spirits and demons. To all appearance the civilization of Assyria was derived, with its writing and literature, from Babylonia. Like the Babylonians, the Assyrians were Semites, with, probably, a certain admixture of Sumero-Akkadian blood, as the statement in Gen.10.11 suggests—Nineveh, indeed, must have been a Babylonian (non-Semitic Sumerian) foundation. Besides their writing and literature, their religion and worship, the construction of their temples and the custom of building temple-towers, their method of ornamentation, and, last but not least, their language, were all derived from Babylonia. In the course of years, however, their national characteristics naturally became more pronounced, so that they no longer thought of themselves as being of Babylonian race. Their laws became somewhat different from those of Babylonia, their art assumed a style quite its own, with a spirit and boldness, and with efforts towards fidelity and realism, which are altogether admirable. Their pictures of war, the chase, and the camp, with the few representations of the more peaceful incidents of life which have come down to us, attract as much on account of these characteristics as because of the talent which their sculptors display. The advanced civilization of the country is proved alike by the details of their sculptures and the remains of their buildings. In many respects they were, even at their most advanced period, barbarians, though probably not more so than the nations among whom they lived. Their government was despotic, but probably benevolent, their conduct in war often cruel, and their art largely materialistic. Like the Babylonians and the Semites in general, they were exceedingly religious; their religion, especially in the worship of "the merciful Merodach," was on a high level, and there are signs of that tendency to monotheism which characterized the original Babylonian form. Nevertheless, they were always very superstitious, and believed in the efficacy of charms, incantations, magic, and all things connected therewith. They studied astronomy for the purpose of fixing the date of the equinoxes, and also to foretell events. Divination was practised, and calendars of lucky and unlucky days consulted. Their knowledge of medicine was primitive, but probably not more empirical than that in use in the same part of the world at the present day. Their literature shows, however, that whatever their faults, the Assyrians were a great nation, and had not their empire come to an untimely end, there is every probability that they would have advanced along the road of civilization until arrested by the cause which has retarded it throughout the Semitic East. [T.G.P.]

Astaroth (Deut.1.4; R.V. *Ashtaroth*). [ASHTEROTH KARNAIM.]

As'tath (1Esd.8.38) = AZGAD.

Asty'ages, last king of the Medes, 584–549 B.C. He was conquered by Cyrus, son of his daughter Mandane. Thus "Cyrus the Persian received his kingdom" (Bel 1). [C.D.]

Asuppim', and **House of** (1Chr.26.15,17, A.V. marg. *the house of the gatherings*, R.V. *storehouse*; Ne.12.25, A.V. *thresholds of the gates*, marg. *treasuries* or *assemblies*, R.V. *storehouses of the gates*). Nothing is known of it, except that it is the name of a storehouse outside the court of king Solomon's temple, where certain of the porters and Levites kept watch by night. From the context (1Chr.26.14, 16,17,18) it may be assumed that the situation was towards the S.W. of the temple courts. The Vulg. seems to have understood the word to refer to the council-chambers immediately outside the courts of the temple, in which the elders held their deliberations. [C.W.]

Asyn'critus, a Christian at Rome (Ro. 16.14). A doubtful tradition makes him bishop of Hyrcania.

Atad' (*thorn*), a threshing-floor (*gōren*) between Egypt and Hebron (Gen.50.10). [ABEL, 4.] [C.R.C.]

Atarah', a wife of Jerahmeel, and mother of Onan (1Chr.2.26).

Atar'gatis, corrupted by Gk. writers into Derketo, a Syrian goddess who owed her name and attributes to a combination of 'Athtar, the Assyrian Istar [ASHTORETH], and 'Ati (Gatis in Gk.), a Syrian goddess of allied nature. Her most famous temples were at Hierapolis (Mabug) and Ascalon. Plutarch says that some regarded her as "Aphroditê, others as Herê, others as the cause and natural power which provides the principles and seeds for all things from moisture." A temple of Atargatis (2Mac.12.26) at CARNION was destroyed by Judas Maccabaeus (1Mac.5.44). [A.H.S.]

Ataroth'.—1. One of the towns taken and built by the tribe of Gad (Num.32.3,34), mentioned with DIBON. On the Moabite Stone, in 9th cent. B.C., it is noticed as a "land" where "the men of Gad dwelt from of old." The name survives in *Jebel 'Aṭṭarûs*, with ruins of the same name, N.W. of Dibon.—**2.** A place on the boundary of Ephraim and Manasseh (Jos. 16.7), now unknown.—**3.** *ATA'ROTH-ADAR'*, or *-ADDAR'*, on the border of Benjamin, "near the 'mountain' that is on the S. side of the nether Beth-horon" (Jos.16.2,5,18.13). Evidently the ruin *ed Dârieh*, in the required position.—**4.** "Ataroth', the house of Joab," a place occurring in the list of the descendants of Judah (1Chr.2.54). [C.R.C.]

Ater'.—1. The children of Ater were among the porters or gate-keepers of the temple who returned with Zerubbabel (Ezr.2. 42; Ne.7.45). They are called in 1Esd.5.28, "the sons of Jatal."—**2.** The children of "Ater, of Hezekiah" returned with Zerubbabel (Ezr.2.16; Ne.7.21), and were among the

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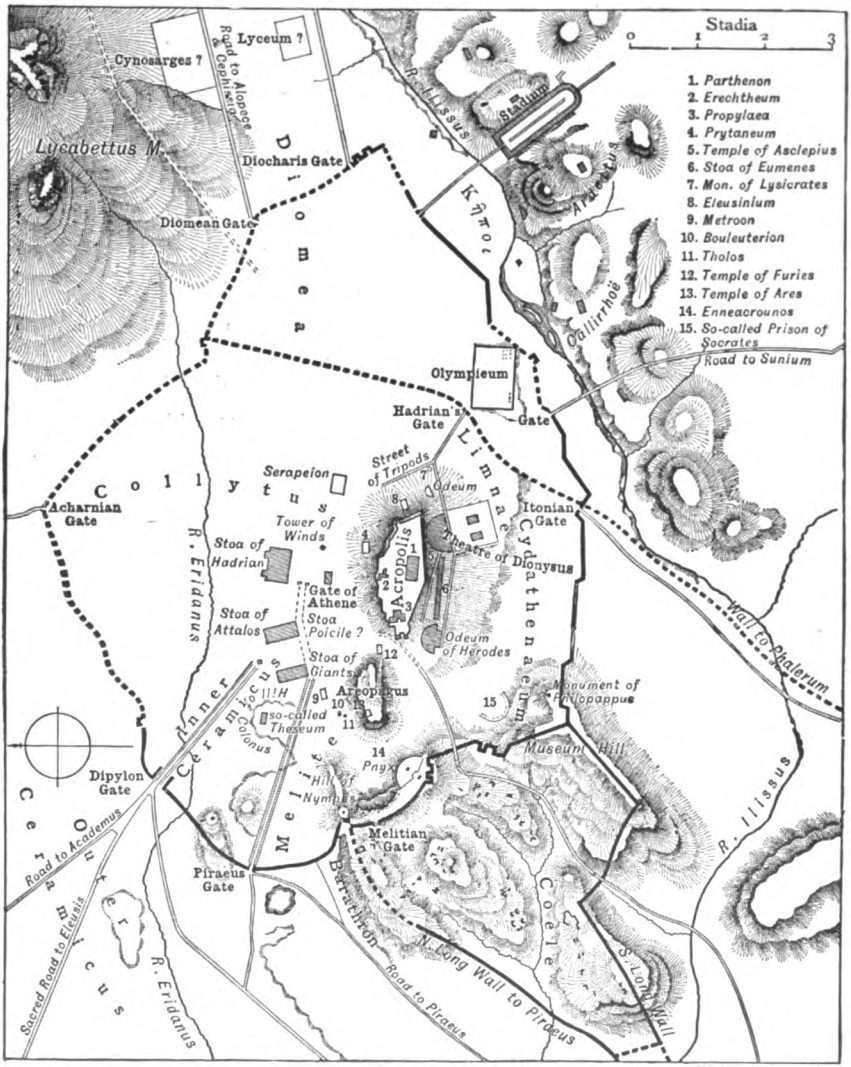
heads of the people who signed the covenant with Nehemiah (10.17). In 1Esd.5.15 the name is contracted into Aterezias.

Aterezi'as. [ATER, 2.]

Athach', a city friendly to David while at Ziklag (1Sam.30.30). The Vat. MS. reads *Nombe*, perhaps for NEBO, or *Nūba*, a village 4 miles S. of ADULLAM. [C.R.C.]

Athal'ah, a descendant of Pharez the son of Judah, dwelling at Jerusalem after the return from Babylon (Ne.11.4).

Athaliah'.—1. Daughter of Ahab and Jezebel, and grand-daughter of Omri, king of Israel. On the making of a treaty of peace between the two kingdoms of Judah and Israel, after a war of 60 years, she was married to the crown-prince of Judah, Jehoram, son of Jehoshaphat. The bridegroom was not more than eighteen years of age, and she was still younger. Not till he was 32 years old did Jehoram come to the throne. His first act was to destroy his six younger brothers, as possible religious rivals and claimants to the throne, together with those princes of Judah who were zealous for the ancient faith of the nation. Athaliah inherited the strength of mind of her mother,



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PLAN OF ATHENS. (From Smith's *Classical Dictionary*.) See art. "Athens."

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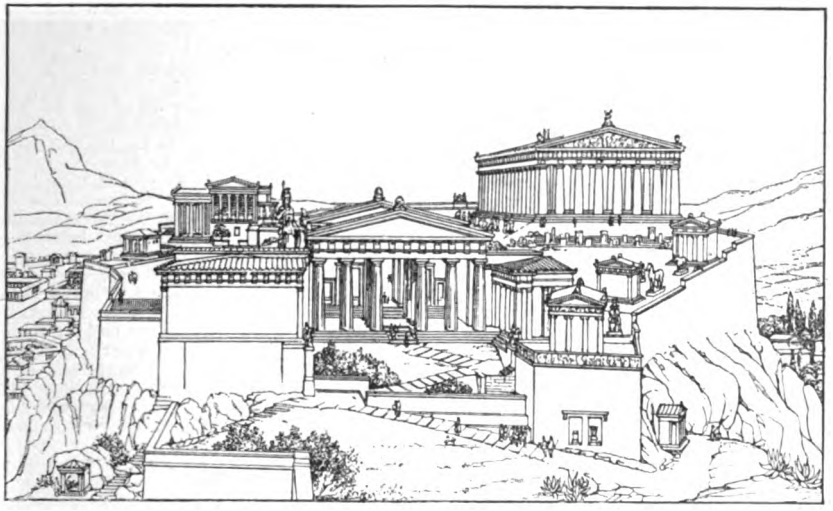
as well as her fervent devotion to the cult of the Phoenician god, Melkarth—usually addressed as Baal or Lord—and it is to her influence over her husband that we must attribute this act of unnatural ferocity. Athaliah survived her husband, who was succeeded by his son Ahaziah, over whose mind she exercised the same sinister influence as over her late husband. Ahaziah was married to a daughter of the house of Ahab, whose name is not given; and when, after a reign of a single year, he died, Athaliah procured the massacre of her grand-children—Jehoash excepted, who was rescued by an aunt. She now seized the reins of power in Jerusalem and ruled for six years (2K.11; 2Chr.22.10–23.15). Two events alone of this dark period in Hebrew history can be extracted from the records of the time. (i) A portion of the temple of Jehovah was broken up, and its materials used for the erection of a house of Baal in Jerusalem. (ii) The Zadokian high-priesthood was changed from the family of Ahimaaz to that of Meshullam—Jehoiada, who had married a daughter of Athaliah, being now promoted to the primacy. This action led to the undoing of the usurper, as Jehoiada proved staunchly true to the religion of Jehovah. For six years he and his wife Jehosheba concealed in their private apartments, near the temple, the youngest child of Ahaziah, rescued at the time of the massacre, and then six years old. When he was thirteen a revolution was planned, in conjunction with all the better elements of the nation, and Jehoash proclaimed king. Athaliah's personal attempt to stay the revolt failed, and she was cut down by one of the soldiers at the door of her palace, as she fled from the temple. The years of her reign are not counted separately by the Heb. historiographers, but are taken to form part of the reign of Jehoash. [CHRONOLOGY.]—**2.** A Benjamite of the sons of Jehoram (1Chr.8.26). —**3.** Father of JESHAIAH, 3 (Ezr.8.7). [W.S.C.]

Athar'as (1Esd.5.40), a corruption of the TIRSHATHA.

Athenians, people of ATHENS (Ac.17.21).

Atheno'bius, an envoy sent by Antiochus Sidetes to Simon the Jewish high-priest to demand the surrender of Joppa and Gazara (1Mac.15.28-36).

Ath'ens, the capital of Attica, and the chief seat of Grecian learning and civilization during the golden period of the history of Greece. It is only mentioned in the Bible in connexion with St. Paul, who visited it in his journey from Macedonia, and appears to have remained there some time (Ac.17.14-34; *cf.* 1Th.3.1). During his residence he delivered his memorable discourse in the Areopagus to the "men of Athens" (Ac.17.22-31). The Agora or "market," where he disputed daily, was situated in the valley between the Acropolis on the N.E. and E., the Areopagus on the N., the Pnyx on the N.W. and W., and the Museum on the S., as shown in the annexed plan. The remark of the sacred historian respecting the inquisitive character of the Athenians (17.21) agrees with the unanimous witness of antiquity. Demosthenes rebukes his countrymen for their love of constantly going about in the market, and asking, What news? The remark of St. Paul upon the "superstitious" character of the Athenians (17.22) is also confirmed by ancient writers. Thus Pausanias says that the Athenians surpassed all other states in the attention which they paid to the worship of the gods; and hence the city was crowded in every direction with temples, altars, and other sacred buildings. Of the Christian church founded by St. Paul at Athens, DIONYSIUS the Areopagite was, according to ecclesiastical tradition, the first bishop.



ACROPOLIS, ATHENS. (Suggested restoration by Rd. Bohn.)

Athlai', an Israelite who put away his foreign wife at the exhortation of Ezra (Ezr. 10.28); called AMATHEIS in 1Esd.9.29.

At'ipha (1Esd.5.32) = HATIPHA.

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Atonement. This is the A.V. translation of a word which R.V. translates *reconciliation* (Ro.5.11; 2Cor.5.18), and in early English means precisely the same, and is better written *At-one-ment*. *Cf.* Beaumont and Fletcher:

> From this atonement let our lives begin;
> Be all the rest forgotten.

The current meaning of the word as *expiation* has arisen from a false explanation of the Jewish sacrifice, which regards the death of the victim as representing the vicarious punishment of the worshipper. [SACRIFICE, B; ATONEMENT, DAY OF.] Truer views of sacrifice in O.T. show that it was intended as the expression of obedience, that expression being most clearly marked in the whole burnt-offering and in the presentation of "the blood which is the life" (Lev.17.11). We must therefore regard Christ as representing the obedience of the human race, and thereby cancelling its rebellion against God, and "putting away sin by the sacrifice of Himself" (Heb.9.26). The atonement of Christ has therefore an objective value, and Christ is to be regarded as the propitiation for the sin of the world in exactly the same sense as every Jewish sacrifice was a propitiation. Christ, by fulfilling the law "even unto death," satisfied it in a far deeper and more real way that it could be said to be satisfied by the infliction of punishment upon an innocent substitute. This explanation is free from the moral difficulties of substitution, which seem greater the more they are considered. The weakness of the popular doctrine lies in the small place it affords for the human side [REPENTANCE; FAITH; CONVERSION], and in the too great stress it lays on the removal of punishment in place of the removal of sin. Christ most certainly bore our sins in the sense that He removed them out of the way, so that they need no longer be a barrier between man and God. In the obedience and sacrifice of Christ man is called to share. This seems the main significance of both sacraments; and is essential to justification and salvation. See also SAVIOUR; SALVATION; and for the Pauline doctrine see PAUL. Moberly, *A. and Personality*. McLeod Campbell, *Nature of the A.* Dale, *Lect. on the A.* Scott Lidgett, *Spiritual Principle of the A.* Aubrey Moore, *Appeal and Claims of Christ.* Du Bose, *Soteriology of N.T.* Leighton Pullan, *Atonement.* J. J. Lias, *Atonement.* Oxenham, *Catholic Doct. of the A.* Denney, *Death of Christ; A. and the Modern Mind.* D. W. Simon, *Reconciliation by Incarnation.* M. Scott, *Crux Crucis.* Bushnell, *Forgiveness and Law.* Liddon, *Passiontide Sermons.* Art. in *Lux Mundi*, s.v. [JESUS CHRIST.] [M.S.]

Atonement, Day of (*yóm hakkippúrim* = lit. *day of coverings*, or of *wipings-off*), observed on the 10th day of the 7th month [Tishri = Sept.-Oct.), 5 days before the Feast of Tabernacles, being the only periodical fast-day represented as of Mosaic origin [FASTS], was styled in later days (Ac.27.9), "The Fast." Its annual observance is referred to in Ex.30.10, and described in Lev.16. It occurs as a day of humiliation and of obligatory abstinence from work and food, in the list of special days in 23.27,28, and the priestly calendar of Num.28,29 (see 29.7-11); and is mentioned in Lev.25.9 as the day on which the jubile year was to be proclaimed. The principle of atonement is enunciated in 17.11—"it is the blood that maketh atonement, by reason of the life" [ATONEMENT], and in that book alone the verb *kâphar* occurs more than 40 times in very varied contexts, from the formal sacrifices of burnt-, sin-, and guilt-offerings (1.4, 4.40,5.16, etc., etc.) and those connected with priestly consecration (8.34,9.7), to the rites of purification of a woman after child-birth (12.8), a leper (14.18, etc.), a "leprous house" (14.53) and other uncleannesses, physical (15.15,20) and moral (19.22). This comprehensiveness reflected in some degree the wide scope of the rites of the Day; which, however, in spite of the summary language of Lev.16.30, interpreted most liberally by later Judaism, cannot be supposed to have touched those "high-handed" sins expressly exempted from forgiveness in Num.15.30f. Outside the Pentateuch the verb occurs four times (2Sam.21.3; 1Chr.6.39; 2Chr.29.24; Ne.10.33); but the Levitical Day of Atonement, though possibly alluded to in Zech.3.9, is nowhere named in the prophetical or later historical books of the O.T. The first unquestioned reference outside the Pentateuch is Ecclus.50.5, *i.e. c.* 180 B.C. Passing over Ac.27.9, where "the Fast" is mentioned simply as ushering in the rough weather of autumn, the day plays an important part in the symbolism of the Ep. to the Hebrews (see below).—In describing the day's ceremonies we follow the order of Lev.16, supplementing where necessary from other passages. Further details of the ritual as practised in N.T. times may be gathered from Philo, Josephus, and the Mishnic treatise *Yoma*. Besides the normal morning and evening daily burnt-offering (Ex.29.38-42; Num.28.3-8), Num.29.7-11 prescribes festal sacrifices for this day—*viz.* as burnt-offerings a bullock, a ram, and seven young lambs, and a he-goat as sin-offering; distinct from the goats of the atonement ceremony, which is described as follows (Lev.16.2-28, *cf.* 29-34). The high-priest having selected his own offerings (a bullock for sin-offering and a ram for burnt-offering), bathed, and vested himself in white linen garments. Then he received the people's offerings at the door of the tent of meeting (Holy Place)—a ram for burnt-offering and two goats for sin-offering. From these latter he selected by lot one for the LORD and one "for *Azazel*" (see below). Next he killed his own sin-offering and with its blood entered within the veil into the Most Holy Place (Holy of Holies), carrying also a censer with live coals from the altar of burnt-offering, and a handful of incense. Having censed the ark and the mercy-seat by casting the incense on the coals, he dipped his finger in the blood and sprinkled it once upon the E. side (front) of the mercy-seat, and seven times in the space before it. Hitherto (16.1-11) he had been acting for himself and his family; next he proceeded to act for the people. Returning from the Holy of Holies to the Holy Place, he slew, as the people's representative, the goat selected for the LORD, and re-entering within the veil, dealt with its blood as with that of

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the bullock, thus completing the purification or "atonement" of the Holy of Holies. Next he proceeded in solitude to purify the Holy Place, sprinkling the victim's blood (see Ex.30. 10) on the horns of the golden altar of incense; after which, emerging into the court of the tabernacle, he "atoned for" the altar of burnt-offering, sprinkling its horns with the blood of his own bullock and of the people's goat (Lev.16.15-19). This completed the threefold purification of the Holy of Holies, the Holy Place, and the altar representing the outer court. The goat for Azazel, or "scapegoat," was now presented by the high-priest, who, laying his hands upon it, made a comprehensive confession of all the sins of the people; after which it was led off to the wilderness by one waiting in readiness, as a symbol of the putting away of the nation's iniquities (*cf.* Ps.103.12). The high-priest then returned to the tent of meeting, bathed, donned his official robes of gold, and offered the two rams of burnt-offering, his own and the people's (Lev.16.20-24; *cf. vv.* 3 and 5). Thus the day's ceremonies were completed. When the fat of the burnt-offerings had been consumed, the remains of the victims were carried, as usual (4.11,12), outside the camp; and those who performed this service, as also the conductor of the goat, were to wash themselves and their clothes before returning to the encampment (16.25-28). The phrase לַעֲזָאזֵל = "for Azazel" (R.V.), rendered in A.V. *scape-goat* (*cf.* LXX. ὁ ἀποπομπαῖος, Aq. ὁ τράγος ἀπολελύμενος, Sym. ὁ. τρ. ἀπερχόμενος, Vulg. *caper emissarius*; as though = עֵז אָזַל, "goat for going away"), occurs in this context only. The root אָזַל is not actually found, but inferred from Arabic *'azala* = "to remove to a distance." The phrase may thus signify "for dismissal" (as R.V. marg.); but in the context the parallelism with לַיהוָה makes it probable that Azazel is a proper name denoting an evil spirit inhabiting remote and desolate places (so *Origen* makes Ἀζαζήλ = ὁ διάβολος). If so, he may be the 'Azalzel who appears in the book of Enoch (*c.* 2nd cent. B.C.) as leader of the bad angels of Gen.6.2-4. In any case the symbolic meaning of the ceremony is broadly the same. The Mishnic tract *Yoma* supplies various details of this ceremony, some of which are inconsistent with Lev.16. Our view of the date at which this group of ceremonies assumed the form here depicted will depend upon critical problems which are discussed in the arts. LAW IN O.T.; PENTATEUCH; LEVITICUS, to which they more properly belong. But apart from these, it has been urged that if the ceremony had been traditional in Ezekiel's day (*c.* 592–570), a reference to this climax of the Levitical system would have been natural in the passage (Ezk.45.18-20) where the priest-prophet speaks of two atoning rites, on the 1st and 7th days of the 1st month. Hence some critics have regarded Ezekiel's words as furnishing the original idea from which the rite of Lev.16 was subsequently developed. Stress has also been laid on the fact that Zechariah (*c.* 520 B.C.), while referring (7.3-5, 8.19) to four commemorative fasts, one of them actually in the 7th month, makes no allusion in that context to the Day of Atonement; and also upon Ne.8 and 9, where three observances are recorded, all in the 7th month of 444 B.C.—(*a*) Feast of Trumpets on the 1st day; (*b*) Tabernacles, 15th–22nd; (*c*) a general *fast* on 24th—but which says nothing of the fast of the 10th day. It has been inferred that Lev.16 (and the parallel passages), as being part of the "New Code" just introduced (Ne.8), was not yet in force. It is possible, however, that the fast summarily described in Ne.9.1 may be the Day of Atonement, transposed, like Hezekiah's Passover (2Chr.30.15), for practical reasons; especially as the following chapter (Ne.10.33) refers to a provision "for the sin-offerings to make atonement for Israel." Nor was it absolutely necessary that Ezekiel, Zechariah, or Nehemiah (of whom the second alone mentions the Passover) should name the Day of Atonement, even were it a living institution of their times. Thus, even apart from the question of the age of Leviticus, we may doubt whether the post-Exilic institution of the Day of Atonement has been demonstrated, and whether, however considerable the subsequent development, the Mosaic nucleus in its ceremonial may not yet prove to be much greater than has been supposed. Certain it is that the principle of fasting and humiliation in religion is of immemorial antiquity [FASTS], and must have found some expression among the Hebrews earlier than the 6th-cent. fast-days of Ezekiel. But the permanent significance of the ceremony—fully enacted, at any rate, in N.T. times, as Philo and Josephus testify—is independent of the exact date of its origin. That significance lies in its relation to the atoning work of Christ, as expounded in Heb.9 and 10. In Christ's atoning death there is nothing of the figurative, imperfect, limited character which marks the Levitical ordinance. The high-priest enters the material Holy of Holies once a year with blood of external victims; Christ enters once for all into God's actual Presence with, and through, His own infinitely more efficacious Blood, wherewith He obtains no temporal but an eternal deliverance. Moreover, access to the throne of grace, open of old to the high-priest alone, and that under strict limitations of time and mode, is now, by Christ's "new and living way," free at all times to those mystically purged by His atoning Blood. [HEBREWS, EP. TO.] Oehler, *O.T. Th.* § 140 f.; Edersheim's *Temple*, pp. 263-288; Willis, *Worship of the Old Covenant*, pp. 190-214; Westcott, *Hebrews*, pp. 279-280; Driver, *Introd. Lit. O.T.*; Philo, *Lib. de Septenario*; Josephus, 3 *Ant.* x.; Mishna, *Yoma* (ed. Surenhusius, ii.). [L.R.]

Atroth', a city of Gad (Num.32.35). Perhaps the name should be taken with that following it, Shophan, to distinguish this place from Ataroth in the same neighbourhood.

Attai'.—1. The son of AHLAI, by Jarha, an Egyptian slave (1Chr.2.35,36).—**2.** One of the warriors of Gad, captains of the host, who joined David in the wilderness (12.11).—**3.** Second son of king Rehoboam by Maachah the daughter of Absalom (2Chr.11.20).

Attali'a, a coast-town of Pamphylia from which SS. Paul and Barnabas sailed on

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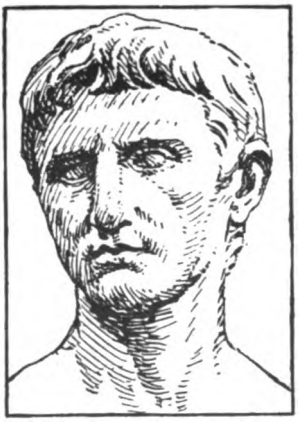
their return to Antioch from their missionary journey in the interior of Asia Minor (Ac.14. 25). It was built by Attalus Philadelphus, king of Pergamus, and named after him. All its remains are characteristic of the date of its foundation. Leake fixes Attalia at *Adalia*, on the S. coast of Asia Minor, N. of the *Duden Su*, the ancient Catarrhactes.

At'talus II. (*Philadelphus*) was king of Pergamum, 159–138 B.C. To him were addressed letters from Rome in favour of the Jews, 139 B.C. (1Mac.15.22), in response to the embassy sent to Rome by Simon the Hasmonaean (14.24). [C.D.]

Atthara'tes (1Esd.9.49), a corruption of the TIRSHATHA.

Au'gia (1Esd.5.38), daughter of Berzelus (BARZILLAI, Ezr.2.61). Her name is not given in the parallels in Ezra or Neh. [ADDUS.]

Augustus, first Roman emperor, in whose reign Christ was born (Lu.2.1). His father was C. Octavius, and his mother Atia, daughter of Julia, the sister of C. Julius Caesar. He came under the care of his great-uncle, the Dictator, who made him his heir. After Caesar's murder, Octavius was adopted into the Julian family, and was thenceforth known as C. Julius Caesar Octavianus. He became triumvir with Anthony and Lepidus, and the struggle between them for supreme power ended in his defeating Antony at Actium, 31 B.C. On his return to Rome, 29 B.C., he did not surrender his command of the military and naval forces, but by degrees strengthened his



HEAD OF AUGUSTUS CAESAR. (Brit. Mus.) W.D.A.

position by one after another of the higher magistracies. The surname Augustus by which he is usually spoken of was conferred on him by the senate, 27 B.C. It did not bestow political power, but suggested a sacred and awful character. As such it was continued to his successors, and designates Nero in Ac.25. 21,25. The principal link between Augustus and Jewish history lies in his relations to Herod the Great described by Josephus (15 *Ant.* vi. 5; vii. 3). Augustus died at Nola, 14 A.D., aged 77. The peace which his reign gave to the Roman world has been regarded as a preparation for the birth of Christ (Milton's *Hymn on the Nativity*, iv.). [E.R.B.]

Augustus' band (Ac.27.1). [ARMY.]

Aura'nus, leader of a riot at Jerusalem (2 Mac.4.40).

Aute'as (1Esd.9.48) = HODIJAH, 1.

Authorized Version. [VERSION, AUTHORIZED.]

Ava' (properly *'awwâ*), a place conquered by the Assyrians and apparently the same as Ivah (2K.17.24). [IVAH.] [T.G.P.]

Av'aran (1Mac.2.5) or **Sav'aran** (6.43). the surname of Eleazar, 8. It probably means "the pale"; but one derivation makes it mean "the piercer," in connection with the feat of 6.43-45. [C.D.]

A'ven (*empty*).—**1.** Am.1.5, a plain mentioned with places in Syria. The LXX. seems to understand ON in Egypt.—**2.** Ezk.30. 17, mentioned with PIBESETH; this is the Egyptian ON or Heliopolis, the city of *On* (*the rising sun*), in Egypt.—**3.** Ho.10.8 (*cf.* BETH-AVEN, 4.15). The "high places of Aven" were idolatrous shrines apparently at Bethel (1K.12.29; Am.7.10), which is now *Beitîn*; for the wilderness of Beth-aven (Jos. 18.12,13) was E. of Bethel. [C.R.C.]

Avenger of blood. [GOEL; HOMICIDE; CRIMES.]

Avim', Avites, correctly *Avvim* (as R.V.). The LXX. identifies them with the Hivites, rendering both names by Εὐαῖοι. In Deut.2.23 the Avim are mentioned as an ancient race destroyed by the Caphtorim who occupied their land in Hazerim (probably not a proper name, but = villages) "even unto Azzah" (Gaza). It has been inferred that they were one of the ancient giant races of Palestine. In Jos.13.3 the Avites are mentioned after the five lords of the Philistines, six instead of five districts being enumerated. In Jos.18.23 a city allotted to Benjamin is called *hā'avvîm* = the Avites, and it is noteworthy that the district assigned to Benjamin was Hivite (Jos.9. 7,27). [The word means apparently "inhabitants of ruins." Some trace of the root may survive at *Beit 'Awwa*, a group of ruined sites about 12 miles S.W. of Hebron, in the lower hills 30 miles E. of Gaza. C.R.C.] The Avim have also been identified with the Anakim; and the city *hā'avvîm* (Jos.18.23) is supposed to be a misreading for the Benjamite town of Ai [SAMARIA] (2K.17.31). [AVA.] [F.J.F.-J.]

Avith' (*ruins*), the city of Hadad ben-Bedad, one of the kings of Edom before there were kings in Israel (Gen.36.35; 1Chr.1.46). Perhaps the same as IIM (= *ruins*). [C.R.C.]

Awl (*marṣêa'*), a tool, the only notice of which is in connexion with boring the ears of slaves (Ex.21.6; Deut.15.17). The Heb. root means to "pierce," and the cognate Arab. root means to "stab." We may assume that in form this instrument resembled a small pointed bar of iron. [W.O.E.O.]

Axe. Seven Heb. words are rendered "ax" in A.V. (1) *garzen*, from a root signifying "to cut or sever," as "hatchet," from "hack," corresponds to the Lat. *securis*. It consisted of a head of iron (*cf.* Is.10.34), fastened, with thongs or otherwise, upon a handle of wood, and so liable to slip off (Deut.19.5; 2K.6.5). It was used for felling

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trees (Deut.20.19), and also, for shaping the wood when felled, perhaps like the modern



EGYPTIAN AXE. (Brit. Mus.)

adze (1K.6.7). (2) *ḥerēbh*, usually rendered SWORD, is once rendered "axe" (Ezk.26.9), evidently denoting a weapon for destroying buildings, a pick-axe. (3) *kashshîl* (Ps.74.6 only) denotes a large axe. It is also found in the Targum of Je.46.22. (4) *maghsērâ* (2Sam. 12.31) and (5) *m'ghērâ* (1Chr.20.3) are found in the description of the punishments inflicted by David upon the Ammonites of Rabbah. The latter word is properly "a saw," and is



EGYPTIAN ADZE. (Brit. Mus.)

apparently an error of the transcriber for the former. (6) *ma'ăçādh*, rendered "ax" in the marg. of Is.44.12 and Je.10.3, was an instrument employed both by the iron-smith and the carpenter, and is supposed to be a curved knife or bill, smaller than :—(7) *qardōm*, which was a large axe used for felling trees (Judg.9.48; Ps.74.5, etc.). The words 1, 5, and 7 have an etymological affinity with each other, "cutting" being the idea expressed by their roots.

Az'ael (1Esd.9.14) = ASAHEL, 4.

Azae'lus, mentioned 1Esd.9.34, but not Ezr.10.41, as putting away his "strange" wife in the time of Ezra. [C.D.]

Azal' (R.V. *Asel*), a name only occurring in Zech.14.5. Perhaps not a proper name. The Heb. may mean, "Ye shall flee the ravine of my mountain: for the ravine of the mountains shall come close"—referring to the earthquake, as in the next clause. [C.R.C.]

Azali'ah, the father of Shaphan the scribe in the reign of Josiah (2K.22.3; 2Chr.34.8).

Azani'ah, the father or near ancestor of Jeshua the Levite (Ne.10.9).

Aza'phion (1Esd.5.33; R.V. *Assaphioth*) = SOPHERETH.

Az'ara, one of the "servants of the temple" (1Esd.5.31).

Aza'rael, a Levite-musician (Ne.12.36).

Aza'reel (R.V. *Azarel*).—1. A Korhite who joined David at Ziklag (1Chr.12.6).—2. A Levite-musician of the family of Heman (25.18); called UZZIEL in 25.4.—3. Son of Jeroham, prince of the tribe of Dan when David numbered the people (27.22).—4. A son of Bani, who put away his foreign wife on the remonstrance of Ezra (Ezr.10.41); apparently = Esril in 1Esd.9.34.—5. A priest, the son of Ahasai (Ne.11.13). [H.C.B.]

Azariah', a common name in Heb., especially in the families of the priests of the line of ELEAZAR, whose name has the same meaning as Azariah. It is nearly identical, and often confounded, with Ezra, Zerahiah, and Seraiah.—1. Son of Ahimaaz (1Chr.6.9). He appears from 1K.4.2 to have succeeded Zadok, his grandfather, in the high-priesthood, in the reign of Solomon, Ahimaaz having died before Zadok. [AHIMAAZ.] To him, instead of to his grandson, Azariah the son of Johanan, probably belongs the notice in 1Chr.6.10, "He it is that executed the priest's office in the temple that Solomon built at Jerusalem."—2. A chief officer of Solomon's, the son of Nathan, perhaps David's grandson (1K.4.5).—3. Tenth king of Judah, more frequently called UZZIAH (2K.14.21, etc.). He is called *'Azriyāhu* in an Assyrian text.—4. Son of Ethan, of the sons of Zerah, though Zerahiah is the more probable reading (1Chr.2.8).—5. Son of Jehu and grandson of Obed, of the family of the Jerahmeelites, and descended from Jarha the Egyptian slave and son-in-law of Sheshan (2.38,39). He was possibly identical with one of the captains of hundreds in the time of Athaliah, called the son of Obed (2Chr.23.1).—6. The son of Johanan and father of Amariah (1Chr.6.10,11; *cf.* Ezr.7.3, where several preceding generations are omitted). He was probably high-priest in the reigns of Abijah and Asa, as we know his son Amariah was in the days of Jehoshaphat, the son of Asa.—7. Another Azariah is inserted between Hilkiah, in Josiah's reign, and Seraiah, who was put to death by Nebuchadnezzar, in 1Chr.6.13,14. The name may have been inserted here to assimilate the genealogy to that of Ezr.7.1.—8. Son of Zephaniah, a Kohathite, and ancestor of Samuel the prophet (1Chr.6.36). Apparently the same as UZZIAH in ver. 24.—9. Azariah, the son of Oded (2Chr.15.1), called simply Oded in ver. 8, was a remarkable prophet in the days of king Asa, and a contemporary of Azariah the son of Johanan the high-priest, and of Hanani the seer.—10, 11. Two sons of Jehoshaphat, king of Judah (21.2).—12. In 22.6 Azariah is a clerical error for Ahaziah.—13. Son of Jeroham, one of the captains of Judah in the time of Athaliah (23.1).—14. The high-priest in the reign of Uzziah, king of Judah. The most memorable event of his life is recorded in 26.17-20. When king Uzziah, elated by his prosperity and power, "transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense," Azariah the priest, accompanied by eighty of his brethren, went in boldly after him, and withstood him. Azariah was contemporary with Isaiah the prophet, and with Amos and Joel, and doubtless witnessed the great earthquake in Uzziah's reign.—15. Son of Johanan; one of the captains of Ephraim in the reign of Ahaz (28.12), who sent back the captives and spoil that were taken in the invasion of Judah by Pekah.—16. A Kohathite, father of Joel in the reign of Hezekiah (29.12).—17. A Merarite, son of Jehalelel, in the time of Hezekiah, contemporary with the son of the preceding (29.12).—18. The high-priest in the days of Hezekiah (31.10,13). He may have co-operated with the king in the thorough purification of

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the temple and in the restoration of the temple services. He succeeded Urijah, the high-priest in the reign of Ahaz.—**19.** Son of Maaseiah, who repaired part of the wall of Jerusalem (Ne.3.23,24).—**20.** One of the leaders of the children of the province who went up from Babylon with Zerubbabel (7.7). Called Seraiah (Ezr.2.2) and Zacharias (1Esd.5.8).—**21.** One of the Levites who assisted Ezra in instructing the people in the knowledge of the law (Ne.8.7). Called Azarias in 1Esd.9.43.—**22.** One of the priests who sealed the covenant with Nehemiah (Ne.10.2), and probably the same as the Azariah who assisted in the dedication of the city wall (12.33).—**23.** (Je.48.2.) [JEZANIAH.]—**24.** The original name of ABED-NEGO (Dan.1.6,7,11,19).

Azari'as.—**1.** (1Esd.9.21) = UZZIAH, 3.—**2.** (9.43) possibly = URIJAH, 3.—**3.** (9.48)= AZARIAH, 21.—**4.** Priest in the line of Ezra (2Esd.1.1), elsewhere AZARIAH, 7, and EZERIAS.—**5.** Name assumed by the angel Raphael (Tob.5.12,6.6,13,7.8,9.2).—**6.** A captain in the army of Judas Maccabaeus (1Mac.5.18, 56,60).

Azaz', a Reubenite, father of Bela (1Chr. 5.8).

Azazi'ah.—**1.** A Levite-harpist when the ark was brought from the house of Obed-edom to Jerusalem (1Chr.15.21).—**2.** The father of Hoshea the prince of Ephraim when David numbered the people (27.20).—**3.** One of the Levites in the reign of Hezekiah, who had charge of the tithes and dedicated things in the temple (2Chr.31.13).

Azbaz'areth, king of the Assyrians, probably a corruption of ESAR-HADDON (1Esd.5. 69; *cf.* Ezr.4.2).

Azbuk', father or ancestor of Nehemiah the prince of part of Beth-zur (Ne.3.16).

Azekah', a town of Judah, with dependent villages, lying in the *shᵉphēlâ*, near SHOCHOH (1Sam.17.1). Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azekah (Jos.10.10,11.15.35), which was fortified by Rehoboam (2Chr.11.9), and was still standing at the time of the Babylonian invasion (Je.34.7), and is mentioned as one of the places reoccupied by the Jews after the Captivity (Ne.11.30). The position of Azekah is still doubtful. [C.R.C.]

Azel', a descendant of Saul (1Chr.8.37,38, 9.43,44).

Azem', a city in the extreme S. of Judah (Jos.15.29), afterwards allotted to Simeon (19. 3). Called in 1Chr.4.29 Ezem.

Azephurith' (R.V. *Arsiphurith*). The name answers in the LXX. of 1Esd.5.16 to Jorah in Ezr.2.18 and Hariph in Ne.7.24. It perhaps originated in a mistaken combination of these two names, C being read for Ɛ. The Vulg. omits it. [C.D.]

Aze'tas. [CEILAN.]

Azgad'. The children of Azgad, to the number of 1,222 (Ezr.2.12; 2,322, Ne.7.17), were among the laymen who returned with Zerubbabel. A second detachment of 110, led by Johanan, accompanied Ezra in the second caravan (Ezr.8.12). They joined in the covenant (Ne.10.15). The name appears as Astath in 1Esd.8.38 and Sadas in 5.13, where the number is given as 3,222.

Azi'a (1Esd.5.31) = UZZA, 3.

Azi'el (2Esd.1.2), an ancestor of Ezra, called AZARIAH, 6 (Ezr.7.3), and Ezias (1Esd.8.2).

Aziel', a Levite (1Chr.15.20). A shortened form of Jaaziel (ver. 18).

Aziza', an Israelite who had married a foreign wife after the return from Babylon (Ezr.10.27); called Sardeus in 1Esd.9.28.

Azma'veth.—**1.** One of David's mighty men (2Sam.23.31; 1Chr.11.33).—**2.** A descendant of Mephibosheth, or Merib-baal (1Chr. 8.36,9.42).—**3.** The father of Jeziel and Pelet, two Benjamite slingers and archers who joined David at Ziklag (12.3).—**4.** Overseer of David's royal treasures (27.25). Probably 1, 3, and 4 are identical.

Azma'veth, a place in Benjamin, named with Anathoth. Forty-two *Bene-Azmaveth* returned from captivity with Zerubbabel (Ezr.2. 24). The "sons of the singers" settled there (Ne.12.29). See BETH-AZMAVETH (*Hizmeh*, 2 miles N. of Anathoth). [C.R.C.]

Azmon', a place on the S. boundary of the Holy Land, apparently near the torrent of Egypt (*Wâdy el-'Arish*; Num.34.4,5; Jos.15.4). It has not yet been identified.

Aznoth'-tabor' (Jos.19.34; *ears of Tabor*), a place at the foot of Tabor on W. The name has not been recovered. [C.R.C.]

A'zor, son of Eliakim, in our Lord's genealogy (Mt.1.13,14).

Azotus. [ASHDOD.]

Azotus, Mt. (1Mac.9.15), the place where Judas Maccabaeus was killed in battle, after advancing from ELEASA. Josephus places Mt. Aza near Berzetho or Bethzetho (12 *Ant.* x. 2, xi. 2), the scene of the battle; now *Bîr ez Zeit*, a village on high ground commanding the Roman road from Antipatris to Jerusalem, 4 miles N.W. of Bethel. [C.R.C.]

Azriel'.—**1.** The head of a house of the half-tribe of Manasseh beyond Jordan, a man of renown (1Chr.5.24).—**2.** A Naphtalite, ancestor of Jerimoth, 6 (27.19).—**3.** Father of Seraiah, 12 (Je.36.26).

Azrikam'.—**1.** A son of Neariah of the royal line of Judah (1Chr.3.23).—**2.** Eldest son of Azel, and descendant of Saul (1Chr.8. 38,9.44).—**3.** A Levite, ancestor of Shemaiah, 5 (1Chr.9.14; Ne.11.15).—**4.** Governor of the house, or prefect of the palace to king Ahaz, who was slain by Zichri, an Ephraimite hero, in the successful invasion of the southern kingdom by Pekah, king of Israel (2Chr.28.7).

Azubah'.—**1.** Wife of Caleb, 2 (1Chr.2.18, 19).—**2.** Daughter of Shilhi and mother of king Jehoshaphat (1K.22.42; 2Chr.20.31).

Azur, properly **Azzur'.**—**1.** One of the heads of the people who sealed the covenant (Ne.10.17).—**2.** A Benjamite of Gibeon, and father of Hananiah the false prophet (Je.28.1). —**3.** Father of Jaazaniah, one of the princes of the people against whom Ezekiel was commanded to prophesy (Ezk.11.1).

Azuran'. The sons of Azuran are enumerated in 1Esd.5.15 among those who returned from Babylon with Zerubbabel; perhaps identical with Azzur in Ne.10.17.

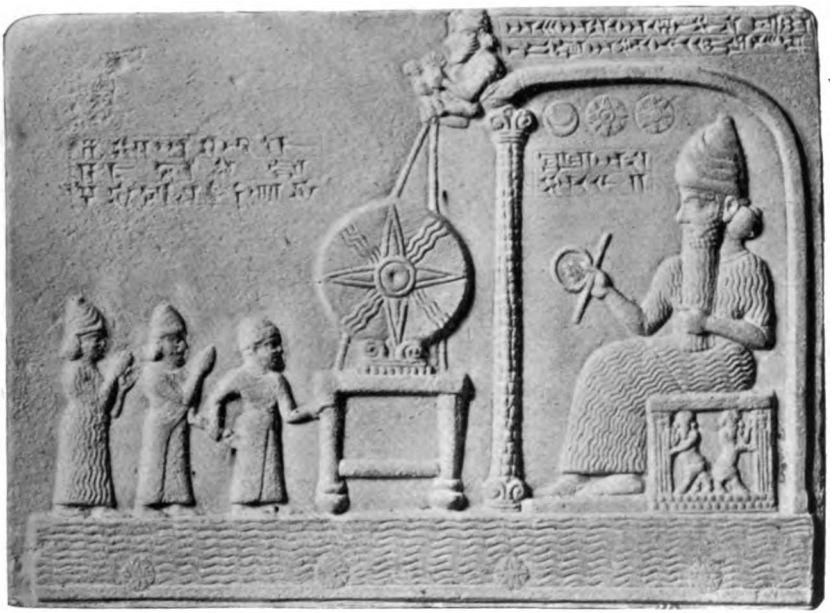
Azzah' (R.V. *Gaza*), the more accurate rendering of GAZA (Deut.2.23; 1K.4.24; Je.25.20).

Azzan', the father of PALTIEL (Num.34.26).

Azzur'. [AZUR, 1.]

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PLATE IV



WORSHIP OF THE SUN-GOD AT SIPPARA, *c.* 900 B.C.
(From a stone tablet in the Brit. Mus.) See art. "Baal."



p. 78]

SARCOPHAGUS FROM SIDON.
(Hamdi Pasha supposed this to be the tomb of Alexander the Great, but this is highly improbable. See art. "Sidon.")

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B

Ba'al.—**1.** A Reubenite, father or ancestor of Beerah (1Chr.5.5).—**2.** The son of Jehiel, father or founder of Gibeon, by his wife Maachah (1Chr.8.30,9.36).

Ba'al (plur. *ba'ălîm*), a word found in all the Semitic dialects in the sense of master, owner (not *ruler*), as, *e.g.*, owner of a house, land, ox, etc. It is also used in the sense of husband, though not applied to the owner of a slave. Some suppose it was used in N. Israel as equivalent to the word *'ādhôn* (*lord*) used in the S., but the words are not equivalent. It is found particularly in connexion with the local worship of the Canaanites, which the Israelites found on their entrance into Canaan, and to which they so largely conformed. A local divinity was supposed to have his seat in a particular spot or district of which he was *lord*, and to exercise special influence over the agricultural operations of the district. The Israelites, in their transition from a pastoral to an agricultural life, became habituated to the modes of speech of their neighbours, and conformed to their customs, celebrating the days of the *ba'ălîm*, and giving offerings of the produce to the local deities who were supposed to confer fertility (Ho.2.5,13). This conformity was the more insidious that the word *ba'al*, or lord, harmless enough in itself, was actually applied by the Israelites to their own God, and they no doubt persuaded themselves that they were giving Him reverence by this service. The result was practically the worship of the *ba'ălîm*, with all the immoral accompaniments of that worship (Ho.4.13,14). So it was reprobated by the prophets as a defection from the worship of Jehovah ; and so heinous did it appear to Hosea that he rebuked it as open idolatry, and said the time would come when Israel would see its error, and the very name *ba'al* would be so abhorred that it would not be mentioned. [ISHI.] Hence later writers substitute for it the word *bōsheth* (*shame*) in compound words forming proper names, writing Ishbosheth for Ishbaal, Mephibosheth for Meribbaal, etc., though these names had been at first used without any conscious reference to the Baal-worship, and in families most devoted to the Jehovah religion. As the word *ba'al* is not confined to Hebrew, so we find Baal-worship outside the bounds of Palestine. The Baal of Tyre was Melkart, and it was the worship of this deity that was introduced into N. Israel by Ahab, under the influence of his Sidonian wife Jezebel. This seems to have been a worship of a much more elaborate nature than that of the local *ba'ălîm* (1K.18.22); and though perhaps it was not designed by Ahab to take the place of the worship of Jehovah, Elijah perceived clearly that the nation must choose between the two, and made that solemn appeal and trial by fire which gave a check to the foreign worship. It is, however, to be noted that though this form of Baal-worship was stamped out by Jehu at a succeeding time, the worship of the local *ba'ălîm*, associated from time immemorial with the cultivation of the soil, and claiming to be not inconsistent with the acknowledgment of Jehovah as the national God, was still practised, as the book of Hosea shows. Though put down from time to time by reforming leaders, it ever again reasserted itself (*cf.* Judg.6.25 with 8.33, Judg.10.10 with 1Sam.7.4, 2K.3.2), and seems never to have been permanently abolished till the Exile (2K.17.16). In the Assyro-Babylonian religion the name occurs in the form of Bel, who is one of the first triad of gods, the god of the earth, as Anu is god of the heavens, and Ea the god of the abyss. At a later stage he became identified with Marduk, the city-god of Babylon. Among worshippers of the heavenly bodies the name Baal would be naturally, and apparently was sometimes, given to the sun ; but this does not warrant the conclusion that Baal was originally the sun. In 2K.23.5 the worship of Baal is distinguished from the worship of the sun. The name enters into a great many compounds, denoting the god of a locality or potency, and then the name of the place of this supposed influence. It also enters into the formation of some personal names. The chief of these compounds (besides the place-names in next art.) are :—**1.** *BAAL-BERITH'* (*lord of covenant*), also called El-berith, a deity worshipped at Shechem (Judg.9.4,46).—**2.** *BAAL-GAD'* (*lord of good fortune*), in the valley of Lebanon under mount Hermon, identified by some with Ba'albek, by others supposed to be the same as Baal-hermon, and located at Hasbeya (see next art. and GAD).—**3.** *BAAL-HANAN'* (*Baal has been gracious*), proper name of (*a*) one of the kings of Edom (Gen.36.38), (*b*) one of David's officers (1Chr.27.28).—**4.** *BAAL-PEOR'* (*lord of Peor*), a Moabite deity, into whose impure worship the Israelites fell (Num.25.3).—**5.** *BAAL-ZEBUB'* (*q.v.*). W. Robertson Smith, *Religion of the Semites*, lect. iii. ; F. Baethgen, *Beiträge zur semitischen Religionsgeschichte* (1888), pp. 17 ff. [J.R.]

Ba'al, Baalah', Baalath' (*geographical*). "High," an element in various town names.—**1.** *BAAL* (1Chr.4.33), on S. border of Simeon, in the Beer-sheba desert, called also *BAALATH-BEER* (Jos.19.8 ; *height of the well*), otherwise *Ramath-negheb* (1 Sam.30.27 ; *height of the dry region*). The site is unknown.—**2.** *BAALAH* (Jos.15.9), *BAALE* (2Sam.6.2), or *KIRJATH-BAAL* (Jos.15.60,18.14), names for KIRJATH-JEARIM (*'Erma*). It is noticed in the Amarna tablets, in 15th cent. B.C., as *Bit Belatu* (Berlin 106), rebelling from Jerusalem (see 9.17).—**3.** Mount *BAALAH* (15.11), the high land W. of Ekron.—**4.** *BAALATH*, a town of Dan (19.44), near Gezer and Beth-horon (8 *Ant.* vi. 1), fortified by Solomon (1K.9.18), possibly the village *Bel'ain* on a hill 3 miles N. of Beth-horon.—**5.** *BAAL-GAD*, the N. limit of Joshua's conquests "in the valley of Lebanon," and "under mount Hermon" (Jos.11.17,12.7, 13.5), perhaps at *'Ain Jedeideh*, on the road to Damascus, N. of Hermon. See also preceding art.—**6.** *BAAL-HAMON*, where Solomon had a vineyard (Can.8.11), is unknown, unless we may read *BAAL-HERMON* (Judg.3.3; 1Chr.5.23), Hermon being noted for the vineyards on its slopes.—**7.** *BAAL-HAZOR*, near the town of EPHRAIM (2Sam.13.23), now the high summit *Tell 'Aṣûr*, N. of Bethel, and E. of the road to Shechem.—**8.** *BAAL-MEON* (Num.32.38 ; 1Chr.5.8), a town of Reuben near

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NEBO; Eusebius places it 9 miles from Heshbon (*Onomasticon*), which is correct for *Mâ'aîn*, a high mound with Byzantine ruins S. of Heshbon. On the Moabite Stone (after 900 B.C.) it is called *BETH-BAAL-MEON*, as also in Jos.13.17; and Je.48.23 *BETH-MEON*.—**9.** *BAAL-PERAZIM* (2Sam.5.20), a hill near the valley of REPHAIM, S.W. of Jerusalem.—**10.** *BAAL-SHALISHA* (2K.4.42), perhaps in the land of SHALISHA (1Sam.9.4). Eusebius places it 15 Roman miles N. of Lydda; perhaps at *Kefr Thilth* (the Arab. *th* being the Heb. *sh*), 18 miles N. of Lydda.—**11.** *BAAL-TAMAR* (*hill of the palm*), near Gibeah of Benjamin (Judg.20.33), perhaps near the palm S. of Bethel (4.5).—**12.** *BAAL-ZEPHON* (*height of the north*; Ex.14.2,9), near the old head of the gulf of Suez. [C.R.C.]

Baale of Judah. [BAAL, *geogr.* 2.]

Ba'ali. [ISHI.]

Baalim. [BAAL, *the god.*]

Baalis', the Ammonite king who used the traitor Ishmael to slay Gedaliah (Je.40.14). [ISHMAEL, 6.]

Baal-zebub (בַּעַל זְבוּב; LXX. Βάαλ Μυῖαν, 2K.1.2,3,6,16), the Philistine god of Ekron, whose oracle was so famous, that when Ahaziah, king of Israel, was dangerously sick, he sent to inquire of it whether he should recover, and was accordingly rebuked by Elijah. The name Baal-zebub (lit. *lord of flies*), assuming it to be correct, would probably mean among the Philistines, "he who sends and averts plagues of flies"; *cf.* the worship of Ζεὺς ἀπόμυιος (Zeus, the averter of flies) in Elis, attested by Pausanias and Clement of Alexandria. But probably the second component, זְבוּב (*z'bhûbh* = fly) is a contemptuous Jewish substitute (*cf.* the substitution of *bōsheth*, shame, for Baal) for an original זְבָל, *z'bhûl*, = lofty abode, a word used of Solomon's temple (1K.8.13), and of heaven (Is.63.15; Hab.3.11). The true form, therefore, is Baal-zebul (*cf.* N.T. Βεελζεβούλ), and the true meaning is, either, lord of the temple (at Ekron), or (more probably) lord of heaven. The LXX. wrongly renders Baal-zebub "the lord Muian," *i.e.* the lord Zebub = fly. Josephus has a further error. Misled by the feminine article of the LXX. (ἐν τῇ Βάαλ Μυῖαν, 2K.1.2*a*,6,16), which merely indicates that, in reading, *αἰσχύνη* (*shame*) is to be substituted for the hateful word Baal, he makes Baal-zebub a *goddess* (9 Ant. ii. 1). In N.T. the word occurs 7 times (Mt.10.25,12.24,27; Mk.3.22; Lu.11.15,18,19), always as a title of Satan, an application natural enough at a time when the gods of the heathen were generally identified with demons. The true N.T. form is undoubtedly Βεελζεβούλ, Beelzeboul (W. H.'s Βεεζεβούλ is a palpable blunder), and the N.T. meaning is, therefore, "lord of the abode" (*cf.* the play upon the meaning, Βεελζεβούλ = *οἰκοδεσπότης*, Mt.10.25), the "abode" being understood to be not heaven, but *hell*. J. Lightfoot's suggestion that Beelzeboul is a contemptuous alteration of Beel-zebub (*lord of flies*) into בַּעַל זֶבֶל, *ba'al zebhel* (= lord of dung), is less probable. Baudissin in *Realency. f. prot. Theol.*[3], "Baal and Bel"; *Enc. Bib.*, arts. "Baal-zebub," "Beel-zebub." [C.H.]

Baana'.—1. Solomon's officer in the towns of Issachar (1K.4.12). [JEHOSHAPHAT, 4.]—**2.** The father of Zadok who assisted in rebuilding the wall of Jerusalem under Nehemiah (Ne.3.4).—**3.** (1Esd.5.8) = BAANAH, 4.

Baanah'.—1. Son of Rimmon, a Benjamite, who with his brother Rechab murdered Ishbosheth. For this they were killed by David, and their mutilated bodies hung up over the pool at Hebron (2Sam.4.2,5,6,9).—**2.** A Netophathite, father of Heleb or Heled, one of David's mighty men (2Sam.23.29; 1Chr.11.30).—**3.** Accurately Baana, son of Hushai, Solomon's commissariat officer in Asher (1K.4.16).—**4.** One of the "guides" of Zerubbabel on his return from the Captivity (Ezr.2.2; Ne.7.7; = BAANA in 1Esd.5.8). Possibly the same person is intended in Ne.10.27.

Baani'as = BENAIAH, 8, of the sons of Phorosh = Phoros (1Esd.9.26; *cf.* Ezr.10.25).

Baara', one of the wives of Shaharaim, a descendant of Benjamin (1Chr.8.8).

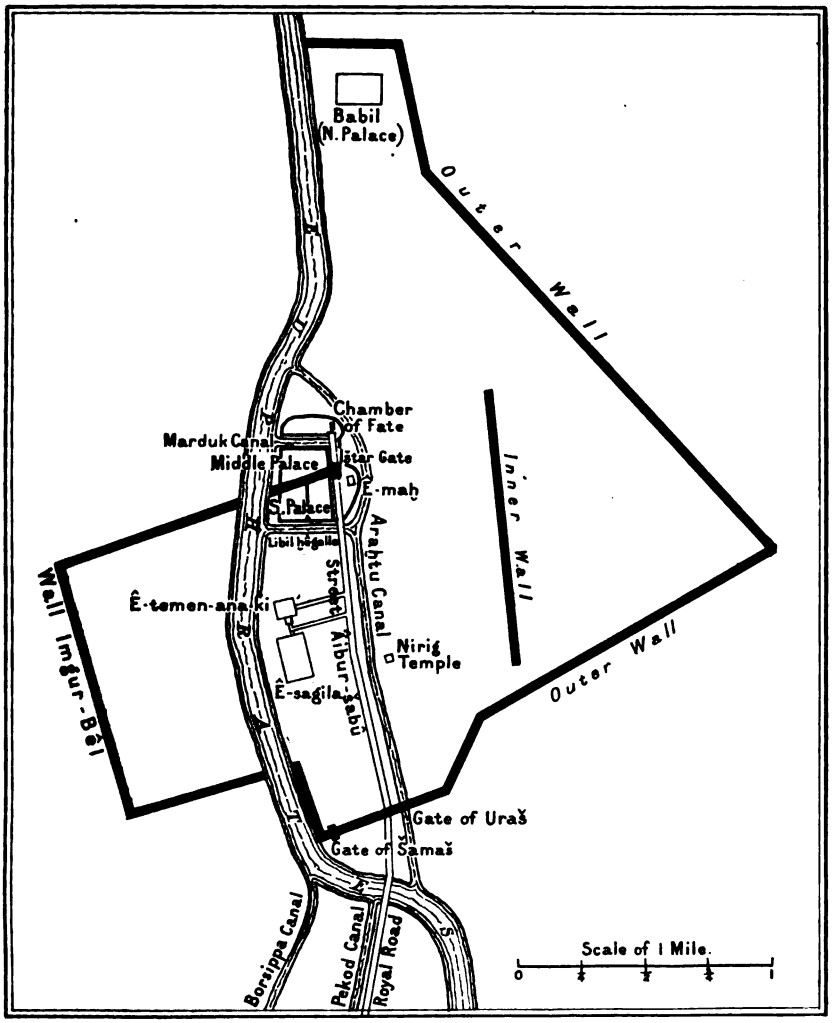
Baasei'ah, a Gershonite Levite, forefather of Asaph the singer (1Chr.6.40[25]).

Baasha', *c.* 925–902 B.C., 3rd king of the separate kingdom of Israel, and founder of its 2nd dynasty. He was son of Ahijah of the tribe of Issachar, and conspired against king Nadab, son of Jeroboam, when besieging the Philistine town of Gibbethon (1K.15.27), and killed him with his whole family. His origin appears to have been humble (16.2). He made war on Asa, probably in the 16th year of the latter's reign [CHRONOLOGY], and began to fortify Ramah. He was defeated by the unexpected alliance of Asa with Benhadad I. of Damascus. Baasha "walked in the way of Jeroboam," and therefore Jehu, the son of Hanani, pronounced against him Jeroboam's fate (16.1-4); he himself, however, died a natural death in the 24th year of his reign, and was buried in the beautiful city (Can.6.4) of Tirzah, which he had made his capital (1K.16.6; 2Chr.16.1-6). [H.C.B.]

Babel, Babylon, was properly the capital of the country called, in O.T., Shinar, and in later times Chaldea, or the land of the Chaldees. Whether it goes back to the same date as Erech, Accad, Calneh, and other cities, is doubtful, but it is certain that it existed in the time of Sargon of Agadé (*c.* 3000 B.C.), or even earlier. It probably attained the position of capital of the country *c.* 2000 B.C., when the "Dynasty of Babylon" ruled, the provinces not included being Ellasar (Gen.14.1) and the southern states, which last always retained a measure of independence. According to Herodotus, the city formed a vast square of 120 stades each way (close upon 14 miles, or nearly 56 miles in circuit). It was surrounded by a deep and broad ditch, and by a wall 50 royal cubits thick and 200 cubits high, pierced by 100 gateways with brazen gates. The city was situated on both sides of the Euphrates, and at the point where the wall met the river, return-walls in the form of ramparts stretched along each bank. Its houses were of three and four stories high, and the roads by which it was cut up ran in straight lines. Those leading to the river were closed by brazen gates set in the ramparts. Within the great outer wall was another "not much weaker, but enclosing a

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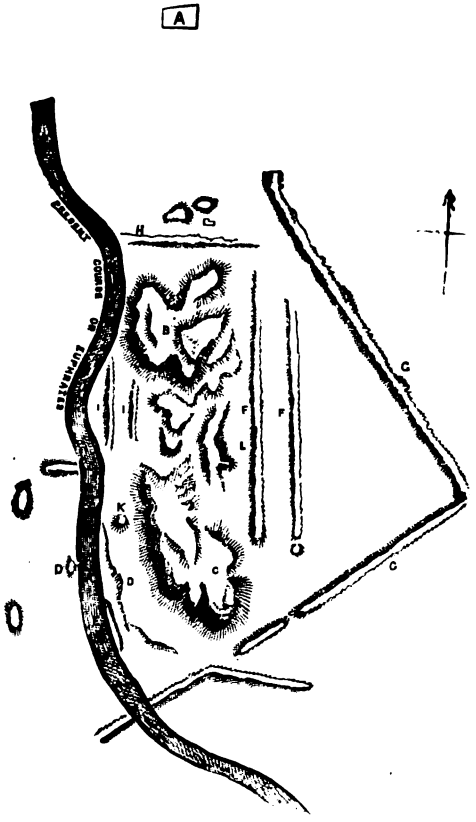
smaller space." In each division of the city was a building, one being the king's palace, large and "strongly fortified around," and the other the great temple of Belus. The latter was a tower in stages to the number of eight, with a sanctuary at the top in which the god was said to visit the woman who dwelt there. [BABEL, TOWER OF.] The two divisions of the city were united by a bridge formed of stone piers connected by movable platforms, said to have been built by queen Nitocris when she changed the course of the Euphrates to prevent invasion. Ctesias gives the circuit of the city as 360 stades only (rather less than 41½ miles). The two divisions were connected by a bridge 5 stades (more than 1,000 yds.) long, and 30 ft. broad, of the kind described by Herodotus. At each end was a royal palace, that in the eastern city being the grander of the two. Besides the bridge, the two palaces were also connected by a tunnel under the river! Ctesias' description of the temple of Belus has not come down to us. All the ancient writers represent Babylon as occupying a tract of large size, and enclosed within lofty walls, but their estimates differ. (To the above may be added Strabo, 385 stades; Q. Curtius, 368; and Clitarchus, 365 stades.) From Herodotus' and Diodorus' descriptions it seems clear that this space was not covered with houses, and Q. Curtius says that as much as nine-tenths consisted, even in the most flourishing



ATTEMPTED RESTORATION OF BABYLON.

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times, of gardens, parks, paradises, fields, and orchards. The reference to the height of the gates of Babylon and the breadth of her walls (Je.51.58; *cf.* 50.15 and 51.53) indicates that it was these dimensions, rather than their extent, that were renowned. About 21 in. has been suggested as the length of the royal cubit, which would make their height, as indicated by Herodotus, about 360 ft., which is clearly impossible. According to Ctesias, the wall was strengthened by 250 towers, irregularly disposed so as to guard the weakest parts (including, probably, the gates).—*The Ruins.* These lie about 5 miles above Hillah, on the E. bank of the Euphrates, and consist chiefly of three great masses of buildings. The northernmost is a squarish mound called *Babil*; some distance S. is a group of mounds designated *al Mujellibeh*, "the overturned," the lower one, which is called the *Qaṣr*, or "castle," being the most considerable. Still farther S. is the mound *'Amrân ibn Ali*, so called from the tomb which, with the sanctuary named *Ibrahim al Khalil*, occupies the summit. *'Amrân* is about 650 yds. long by 440 wide, and has at its N. end a depression about 110 yds. square, called *Sahan*, "the key." More E. is the irregularly shaped mound *al Aswad*, "the black." On N., between this and *al Mujellibeh*, is a large mound named *Merkez*—*i.e.* "centre," on account of its position. All these mounds are enclosed by the remains of the ancient wall of the city. Beginning by the old bed of the Euphrates N.W. of *Babil*, it runs E. for about 660 yds., and bending S. (930 yds.), runs S.E. for a couple of miles. Being then E. of the mound *Merkez*, after a gap, it turns almost at a right angle and goes S.W. towards the Euphrates for about 1¼ miles, when its traces are lost. The wall probably made a slight bend southward to join the two small isolated mounds, and then continued on to the river. The wall on the W. bank is practically the remains of a rectangle, and seems to be a continuation of that dividing the *Qaṣr* mound into two parts, its N. end being distant from it about 1 mile 200 yds. in a W.S.W. direction. It then makes an angle, and runs for about 1 mile 220 yards S.S.W., when it again bends, and after running E.N.E. for a short distance, is lost. Extensive gaps occur on all three sides. In the eastern division of the city, E. of the group *al Aḥmareḳ*, is a rampart which is regarded as part of the inner wall of the city, running nearly N. and S., with a break, to a point near the southern part of the great outer wall. As has long been known, the Euphrates anciently took a much straighter course than now. It entered Babylon close to the mound *Babil*. N. of the *Mujellibeh* it occupies its old bed, but anciently, instead of making two bends to the W., it practically skirted the *Qaṣr* and *'Amrân*. Curving then slightly to the W., after its junction with the Borsippa canal, it turned S.E., and received the waters of the Araḫtu Canal, bent southwards again. The Araḫtu Canal began some distance N. of the *Qaṣr*, skirting its eastern side, and continued S. past the mound *'Amrân*, entering the river where it bends S.E. after leaving the city. Two other canals are indicated by Weissbach —the Merodach Canal N. of the *Qaṣr*, fed from the Euphrates, and the canal Libil-ḥegalla S. of the same, running from the Euphrates to the Araḫtu. The most important ruin is the *Qaṣr*, or castle, regarded as being the remains of the great palace at Babylon. It seems at first to have consisted only of the building S. of the continuation of the western city wall, and had been several times destroyed and rebuilt. After its restoration by Nabopolassar, it was devastated by an overflow of the Euphrates, whereupon Nebuchadnezzar enlarged it, rebuilding it with baked brick so firmly that the lower portion remains still in existence. Its roof was of cedar, and its doors of cedar covered with bronze. The thresholds were of bronze, and the palace was adorned with gold, silver, and costly stones. On the N. side of the wall he built another edifice to serve both for fortress and royal residence. It was connected by a corridor with the old palace already referred to. This building is said to have been completed (without the decorations, apparently) in 15 days (*India House Inscrip-*

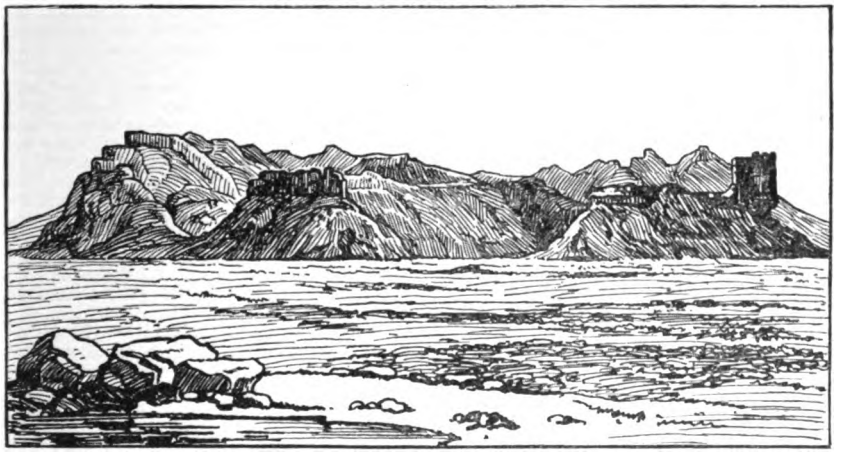


PRESENT STATE OF THE RUINS OF BABYLON.

References: A. Babil. B. Qaṣr, or palace. C. Mound with modern tomb. D. ? Enclosure. E. Embankment, perhaps originally on river-bank. F.F, G.G, H, I.I. Lines of ramparts. K. An isolated heap in a valley, regarded by some as the ancient bed of the stream.

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tion, and Berosus in Josephus, 10 *Ant.* xi. 1), after which a strong wall of bitumen and brick, flanked with stone, was thrown around it. The palace S. of the wall, which was also lavishly decorated, contained over 100 rooms, the principal being what is regarded as the throne-room, with a recess (for the throne) in the S. wall. The mound *Babil*, close to the N. wall, seems also to be the ruin of a palace. It is here that Mr. H. Rassam places the Hanging Gardens, which are supposed to be represented



VIEW OF BABIL FROM THE WEST. W.D.A.

on a sculpture in the British Museum. On the E. of the central palaces is the Ištar Gate, a massive erection decorated with the lion and the dragon of Babylon (the latter a wonderful composite creature) in enamelled brick. This gateway led to Â-ibur-šabû, the festival street, which, beginning at the gate of Uraš, where it formed the continuation of the high-road from S., passed under it to the "Chamber of Fate," on the N. bank of the Merodach Canal. It was here that the "fates" were declared at the beginning of each year. E. of the Ištar Gate are the ruins of the temple Ê-maḫ, dedicated to Nin-Maḫ, Merodach's spouse, as she who presided over births. The hollow place now named *Saḥan* marks the site of Ê-temen-ana-ki, "the House of the Foundation of Heaven and Earth," which Nebuchadnezzar calls "the tower [*ziqqurat*] of Babylon." [BABEL, TOWER OF.] At least a portion of the large mound S. of this marks the site of the temple Ê-sagila, where Bel (Merodach) was worshipped, along with other deities—Zêr-panîtum, Ea, Anu, Ellilla, Nebo, etc. Ê-sagila was situated in two great courts, one of which was called "the court of Ištar and Zagaga." Six gates admitted to the temple-area, and four to the platform where the tower Ê-temen-ana-ki was built. It was between these two buildings that the procession-street Â-ibuṛ-šabû began, and running E., joined the king's road, which then assumed the same name, and became part of it. This was apparently the roadway to the Chamber of Fate. Near it seems to have been *Bît niqê*, "the temple of Offerings," but its position has not yet been ascertained—possibly it lies under the mound *Aḥmareh*. Weissbach is of opinion that some of the chambers of Dû-azaga, "the Holy Seat," as the Chamber of Fate was called, exist where the N. end of the procession-street meets the Merodach Canal. The mound *al Aswad* conceals the ruins of a temple called Ê-pa-tu-tilla. Among the temples still to be discovered are Ê-giš-nu-gal (dedicated to the moon-god Sin), Ê-ḫursag-ella (to the goddess Nin-Karraga), Ê-namḫê (to Hadad), E-sa-bad (to the goddess Gula), Ê-ditar-kalamma, "the temple of the Judge of the World," etc. As yet no streets crossed by others at right angles, and leading to corresponding gates, have been discovered; but the gates had streets of a similar name leading to them. Thus there was "the street of Zagaga, who destroys his enemies," "the street of Merodach, the shepherd of his land," "the street of Ištar, the guardian spirit of her people," etc., with their gates.—*History of Babylon.* Along with Erech, Accad, and Calneh, Babylon was the beginning of the kingdom of Nimrod (Gen. 10. 8ff.), who, as Merodach, was their primitive deified king. He is given as the son of Cush, of Hamitic stock, and if that be the race of the Sumero-Akkadians, it seems clear that the most influential portion of the population were non-Semites. At the earliest period the country consisted of several petty states, distinguished by their capitals—Erech, Accad, Nippur (Calneh), Kiš, Lagaš, Isin, Larsa, etc. Semitic influence seems at first to have been strongest in the N., especially in Agadé (Akkad = Accad). This collection of small states acknowledged an over-lord, who, in the inscriptions, takes the title of "king of Šumer and Akkad" (*Kengi-Ura*), corresponding to the O.T. Shinar. One of these primitive rulers was En-sag-kuš-ana, king of Kengi or Šumer, who seems to have

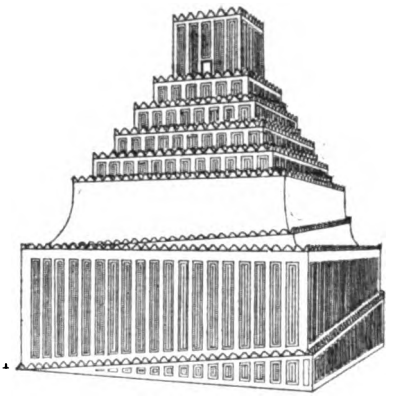
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made war in N. Babylonia. Another, Lugal-zaggi-si, king of Kiš, fought in Babylonia, and carried his arms as far as the Mediterranean. Both seem to have reigned before 4000 B.C. Of special interest is the state of Lagaš (Telloh), the growth of which can be traced in its records. In the time of Uru-ka-gina, Lugal-zaggi-si made an inroad, and spoiled all its palaces and temples. In 3800 B.C. (according to the chronology of Nabonidus), or somewhat later, ruled Sargon, king of the Semitic state of Agadé, whose dominions extended from the Persian Gulf to the Mediterranean, though whether his rule was effective or not over that extent of country is uncertain. His son Narâm-Sin was also a conqueror, and a wonderfully beautiful bas-relief showing him marching over the mountains has been discovered at Susa. About 2600 B.C. came the dynasty of Ur (of the Chaldees), the greatest of whose kings was Dungi, with a reign of 58 years. He warred in Elam on the E. and Marash on the W. Rather earlier than 2000 B.C. came the dynasty of Babylon, which, notwithstanding its name, was of foreign origin. Sixth in the list of kings we find the name of Ḥammurabi, who is identified with the Amraphel of Gen. 14. Contemporary with him was Eri-Aku (Arioch) of Larsa (Ellasar), who seems to have been succeeded by Rîm-Sin, the king captured by Ḥammurabi in the 31st year of his reign. During this period other dynasties ruled in the S., and came into conflict with Šamšu-iluna, Ḥammurabi's son and successor. About the 18th cent. B.C. the Kassites became masters of Babylonia, but gradually assimilated with the people whom they governed, though Kassite names constantly occur. For many centuries the power of Assyria had been growing, and its kings began to interfere actively in Babylonian affairs. One of these occasions was when Aššur-uballiṭ (*c.* 1400 B.C.) invaded Babylonia to avenge the murder of king Kadašman-murus, his daughter's son, and set Kuri-galzu on the throne. It was apparently a third Kuri-galzu who was challenged by Ḫurbâ-tila, king of Elam, to fight at Dûr-Dungi, and gained the victory. Encouraged by this, Kuri-galzu attacked the Assyrians, but was defeated at Sugagu on the Tigris. We are not surprised to find, after this, an Assyrian king, Tukulti-Nirig (*c.* 1300 B.C.) ruling the country. In the reign of Nabû-naṣir (Nabonassar), who came to the throne in 747 B.C., there was a feud between the Babylonians and the Borsippaites. In 729 B.C. the Assyrian king Tiglath-pileser III. took the throne. He appears in the royal list as *Pulu* (Pul). 727 B.C. saw the accession of Shalmaneser IV. (*Elulaeus*). Sargon followed him on his death in 722, but being occupied with the siege of Samaria, could not attend to his Babylonian province, and Merodach-baladan seized the throne three months later. Sargon made good his position in Babylonia, however, and was succeeded by his son Sennacherib in 705; but in 703 Merodach-baladan again took the throne. Having deposed him, Sennacherib set on the throne Bêl-ibni, a Chaldean; but his rule not being satisfactory, he was replaced in 700 B.C. by Aššur-nadin-šum, Sennacherib's son, who reigned 6 years. This prince was captured by Ḫallušu, king of Elam, whereupon Nergal-ušêzib (Šûzub) mounted the throne. Taken prisoner by the Assyrians after a troubled rule of 18 months, he was followed by Musêzib-Marduk (likewise called Šûzub) in 692 B.C. He being captured in his turn by the Assyrians, Sennacherib again mounted the throne (689 B.C.), which he occupied until his death in 681. Sennacherib's ravages during the final struggle for supremacy were remembered by the Babylonians long afterwards. His son Ésar-haddon (681 B.C.) tried to appease the people by rebuilding the destroyed temples, but met with much discontent. He was succeeded by his second son, Šamaš-šum-ukîn, in 669 B.C. This ruler incurred the enmity of his brother Aššur-bani-âpli, king of Assyria, and fearing to fall into his hands, set fire to his palace and perished in the flames. The next three rulers were Kandalanu, supposed to be the same as Aššur-bani-âpli, his son Aššur-êtil-ilâni, and Sin-šarra-iškun (Saracos). Nabopolassar is thought to have been a general in the army of the last-named, who, having been sent to Babylonia to put down a revolt, turned his arms against his royal master, and became king of Babylon. His reign of 21 years (625–604) was a most successful one, and under him Babylonia again became a great power. Wishing to conquer Syria, he sent his son Nebuchadnezzar with an army to reduce the country to submission, but died at Babylon whilst the operations were in progress. Nebuchadnezzar became king in 604. He reduced Jehoiakim to subjection (2K. 24. 1ff.), and later on captured Jerusalem, carrying off Jehoiachin and his court captives to Babylon (598 B.C.). Jerusalem was besieged and captured again in 586 B.C., when the temple was destroyed; and Tyre and Egypt also felt the force of his arms. Evil-Merodach succeeded him in 561 B.C., and showed marked favour to Jehoiachin. He was murdered by his brother-in-law Neriglissar, who mounted the throne in 559 B.C., and was followed by his young son Labâši-Marduk in 556. This last was assassinated after a rule of only 6 months, when Nabonidus, father of Belshazzar, was elected to succeed him. Belshazzar, who held the post of commander-in-chief, seems to have failed to keep the country in a proper state of defence. This attracted the attention of the conquering Cyrus, who sent his general Gobryas of Gutî (a part of Media—see DARIUS), and Babylon was captured in 538 B.C. The ease with which the conquest was effected suggests that the Babylonians rather desired the change. Nabonidus is said to have been transferred to Carmania, but Belshazzar was apparently killed in an attack on the night of Marchesvan 11. As a part of the Persian empire Babylon continued to be a royal residence. Alexander the Great intended to make it the capital of his eastern provinces, but died before he could carry out his plan. To all appearance it was the foundation of Seleucia on the Tigris which gave the death-blow to the prosperity of the city, though the services in the great temple of Belus still continued, for the people were closely attached to the centre of their religious life. The site was probably still inhabited

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until within a decade or two of the Christian era, and perhaps even later (*cf.* 1Pe.5.13). Babylon has formed quite a mine of building-material for the towns around, and still does so. The "great city," "the beauty of the Chaldees' excellency," has thus in reality "become heaps" (Je.51.37). Her walls have "fallen" (51.44), been "thrown down" (50.15), become "utterly broken" (51.58). "A drought is upon her waters" (50.38), for the system of irrigation on which, in Babylonia, fertility largely depends is no longer carried out in the same systematic way. Her cities are everywhere "a desolation" (50.45), her "land a wilderness"; "wild beasts of the desert lie there," and "owls dwell there" (*cf.* Layard, *Nineveh and Babylon*, p. 484, with Is.13.21,22 and Je.50.39). The natives are said to regard the whole site as haunted, and the Arab will neither pitch his tent there nor the shepherd fold sheep (Is.13.20). For the ruins, see Fried. Delitzsch, *Im Lande des einstigen Paradieses* (1903); Weissbach, *Das Stadtbild von Babylon* (1904). For the occurrence of the name in 1Pe.5.13 and in the Apocalypse, see BABYLON. [T.G.P.]

Ba'bel, Tower of. This edifice is only mentioned in Gen.11.4,5, and is spoken of as having been built of brick, with bitumen (A.V. (*slime*) for morter, and left in an incomplete state in consequence of the builders ceasing to understand each other. Jewish tradition states that fire fell from heaven, and split the tower through to its foundation; whilst Polyhistor and other writers say that the winds overthrew it. Traditionally the tower of Babel was regarded as the great *ziqqurat* or temple-tower of Nebo at Borsippa (the Birs-Nimrûd), though the distance of that site from Babylon is against this identification. Notwithstanding the statement in Gen.11.8 that the building of the tower was stopped, there is every reason to think that it was ultimately finished, and it is probably the building called "the Tower of Babylon" by Nebuchadnezzar—namely, Ê-temen-an-ki (*the house of the foundation of heaven and earth*), N. of the temple of Belus in that city. [BABEL.] Ê-temen-an-ki is called by Herodotus (i. 181) the temple of Belus, and described as a solid step-pyramid within an enclosed space 400 yds. square, to which access was gained through doorways closed by gates of bronze. The stages of the pyramid (not reckoning the lowest, which was the foundation-platform) were seven in number, and an ascent going round the structure gave access to the top. At this point was a chapel or shrine regarded by the Babylonians as the god's dwelling-place, though no statue represented him there; his image, a seated statue said to have been of solid gold, was in a shrine lower down. Before it was a table, likewise of gold, as were also the throne and the steps thereto. Outside were two altars, the smaller (for the sacrifice of unweaned lambs only) being of gold. The larger altar was for full-grown victims. A Babylonian description of this building is probably in existence, a tablet containing one having been for a time in the hands of the late George Smith. It stated that the temple had two courts, one within the other, and both oblong. The temple-area was provided with six gates. The platform within it, however, was square, and its wall had four gates opening towards the points of the compass. The building connected with the *ziqqurat* or temple-tower had



Probable form of the "Tower of Babylon," based on Mr. G. Smith's account, the description of Herodotus, and the remains of similar structures in Babylonia and Assyria.

TEMPLE OF TOWER OF BABEL.

on the E. shrines to Nebo and Tasmit, his spouse; on the N. to Ea (Hea) and Nusku; and on the S. to Anu and Bel. On the W. was a building consisting of two wings—probably a temple dedicated to Merodach (Belus), for it was there, according to Smith's tablet, that they kept the couch and throne of gold, together with other things of great value. Adopting Smith's measurements, the lowest stage of the tower itself was 300 ft. square by 110 ft. high, and ornamented with recessed groovings which were characteristic of Babylonian architecture. The second stage was 260 ft. square by 60 ft. high, and had apparently sloping or hollow sides. Stages 3 to 5 were 20 ft. high, and respectively 200, 170, and 140 ft. square. The measurements of the sixth stage were not given, but it was probably in the same proportion as the others. The text made the seventh stage to be the sanctuary of the god, its dimensions being 80 ft. long, 70 ft. broad, and 50 ft. high. The total height of the structure Smith estimates to have been the same as the length and breadth of the lowest stage—namely, 300 ft. above the plain. Like other temple-towers, the stages were probably tinted with the planetary colours, the order, beginning at the top, being gold, silver, yellow, blue, black, and white, the first two being emblematic of the sun and moon. There was probably no idea of "scaling heaven" in the minds of those who raised either this or any other of the Babylonian temple-towers; the expression used in Gen.11.4 is a mere exaggeration for great height (*cf.* Deut.1.28; Dan.4.11, etc.), and is not to be taken literally. Diodorus says that the great temple-tower dedicated to Belus was used by the Chaldeans as an observatory (ii. 19), but it is doubtful if there is any confirmation of this. These lofty erections may have been partly due to the

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feeling that, when sacrificing or worshipping, those on the summit were nearer to the deity than on the plain below. It has been stated that the temple-tower at CALAH was built over a tomb. See *Athenaeum*, February 12, 1876; Weissbach, *Stadtbild von Babylon* (1904), pp. 19 ff. [T.G.P.]

Ba'bi (1Esd.8.37) = BEBAI.

Babylon. For an account of the city, see BABEL. In this article we shall discuss only the two special uses of the name in N.T.—A. In 1Pe.5.13. St. Peter closes his epistle with a greeting from "Babylon." The question arises as to what place is intended by this name. Three chief interpretations are offered: (1) Babylon in Egypt, which is a small fort mentioned by Strabo. But this was so insignificant a place, that St. Peter would hardly be likely to thus mention it without further identification. (2) Babylon in Mesopotamia. But there is no evidence either that St. Peter went there or that a church existed there in the apostolic age. Indeed, both hypotheses are unlikely. (3) Rome. Eusebius states that this was the traditional interpretation; and this is corroborated by a *v.l.* ἐν Ῥώμῃ, in two cursive MSS. in this passage. It accords with what we know of the apostolic age to suppose that St. Peter was in Rome at the time of writing the epistle. For the early tradition of St. Peter's visit to Rome is too strong to be set aside. Moreover, St. Paul summoned St. Mark to Rome shortly before his own martyrdom (2Tim.4.11), and St. Peter here sends greetings from St. Mark. Silvanus, by whom the letter was carried, was, if we may identify him with the Silas of Acts, a prominent companion of St. Paul; and it is an interesting conjecture that by St. Paul's own wish St. Peter should have written this letter from Rome as an eirenicon to deepen the unity of the Church, as against the tendency to form a Petrine and a Pauline party, and that he should have selected Silvanus, as a friend of St. Paul, to bear his letter. Further, the whole sentence in which the name "Babylon" occurs is cast in allegorical terms. The church is regarded as a lady (ἡ συνεκλεκτή: *cf.* 2Jn.1.13); and this accords with the general usage of the epistle, which allegorically applies to Christians a description drawn from Jewish history (1Pe.1.1) and ascribes to them in a spiritual sense the privileges which O.T. gives to Israel (2.4-10). Finally, the allusion to Rome as "Babylon" occurs both in Jewish and Christian literature, and so would be well understood. In such mystical use of language the later Jews delighted.—B. In the Apocalypse (16.19,17.5,18.2) represents Rome. The Apocalypse is a great drama of the working out of the perpetual conflict between the opposing principles of good and evil, between the spiritual forces on the one hand and the world-power on the other. To the apocalyptist the mighty Roman empire, with its luxurious and vicious capital and its persecution of the Christian Church, was the embodiment of the world-power in his day. But throughout the book the great conflict is represented under symbolic imagery; hence Rome appears as "Babylon," the typical world-power of O.T., while the holy city of the old covenant is spiritualized as the new Jerusalem and represents the Christian Church. [J.C.V.D.]

Babylo'nians, in a special sense the inhabitants of Babylon, who were among the colonists planted in the cities of Samaria by the conquering Assyrians (Ezr.4.9). These people were of Semitic stock, but probably had a considerable admixture of non-Semitic (Sumerian) blood, and spoke, from about the middle of the third millennium onwards, the Semitic-Babylonian language. When, however, the warlike Chaldeans became predominant about the 7th cent. B.C., the names Chaldean and Babylonian became almost synonymous (Ezk.23.14,15; *cf.* Is.48.14,20). [T.G.P.]

Babylo'nish garment (lit. *robe of Shinar*; Jos.7.21), an ample robe ornamented with embroidery, or perhaps a variegated garment with figures inwoven in the celebrated Babylonian fashion.

Baca', Valley of, a valley through which the Psalmist sees in vision the pilgrims passing in their march towards the sanctuary of Jehovah at Zion (Ps.84.6). The R.V. reads "of weeping," or "of balsam trees." Perhaps *habbākhā́* is connected with *hab b'khaim* (A.V. *mulberries*; 2Sam.5.23,24), near the REPHAIM Valley. [C.R.C.]

Bac'chides, a friend of Antiochus Epiphanes, and governor of Mesopotamia, was sent by DEMETRIUS I. (*Soter*), 162 B.C., to install Alcimus as high-priest in Jerusalem. Having done this, he withdrew (1Mac.7.8-20). After Nicanor's defeat by Judas, Bacchides was again sent into Judaea, and defeated and killed Judas at Elasa (9.1-18). To maintain Syrian dominance there against Jonathan (9.25-32, 43-53), he remained in Judaea till the death of Alcimus (160 B.C.), when he returned to Antioch (9.57). In 158 B.C. he was once more in Jerusalem at the request of the Syrian party there, but met with ill success, and was glad to make terms with Jonathan and withdraw (9.68-72).

Bacchu'rus, one of the "holy singers," who had taken a foreign wife (1Esd.9.24). Possibly the name of the "porter" Uri in Ezr.10.24, which is not otherwise represented in 1Esd., has got displaced and corrupted into Bacchurus (see *Speaker's Comm.*, on 1Esd., *l.c.*).

Bacchus. [DIONYSIA.]

Bace'nor (2Mac.12.35), apparently a captain of horse in the army of Judas Maccabaeus; or possibly a title of the company.

Bach'rites, The, the family of BECHER, son of Ephraim (Num.26.35).

Badger-skins. The Heb. *taḥash*, which A.V. renders *badger*, occurs in connexion with *'ór*, *'órôth* (*skin*, *skins*), in Ex.25.5,26.14, 25.7,23,36.19; Num.4.6ff.14,25. In Ezk.16.10 *taḥash* occurs without *'órôth*, and is mentioned as the substance out of which women's shoes were made; in the former passages the *taḥash skins* are named in relation to the tabernacle, ark, etc., and appear to have formed the exterior covering of these. There is much obscurity as to the meaning of *taḥash*. Most ancient versions seem agreed that it denotes not an animal, but a colour, either black or sky-

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blue. It is difficult to understand why it should be thus interpreted, since there is no justification for such a meaning, either from etymology or from cognate languages; while from Ex.25.23 *taḥash* seems to have been a material in frequent use among the Israelites of the Exodus, and the construction of the sentences where the name occurs points to a skin rather than a colour. In the German of Luther and in A.V. it is translated badger; but although a badger (*Meles taxus canescens*) near akin to the European animal is common in the wooded parts of Palestine, it certainly cannot occur in the Sinaitic desert in numbers sufficient to have furnished skins for the purposes indicated. On the other hand, *taḥash* appears equivalent to the Arab. *takhas*, a term which seems to be applied to the Red Sea porpoises, dolphins, and dugongs; Tristram adds seals, which are, however, absent from the seas connected with the Indian Ocean. The Red Sea dugong has been named *Halicore tabernaculi* on the supposition that its skin, which forms excellent leather, constituted the real *taḥash*. Dugongs and manatis (*Manatus*), collectively known as sea-cows, are marine and estuarine mammals constituting the order Sirenia. Although often confounded with whales and porpoises (*Cetacea*), they are really more nearly akin to elephants. [R.L.]

Bag. (1) *ḥărîṭ* (2K.5.23; Is.3.22; A.V. *crisping-pins*, R.V. *satchels*), only in plur.; used to carry money, or as a lady's ornament. The root gives no indications as to size, shape, or material. (2) *kîs*, a bag for carrying weights (Deut.25.13; Pr.16.11; Mi. 6.11), also used as a purse (Pr.1.14; Is.46.6). (3) *kᵉlî*, translated "bag" in 1Sam.17.40, 49, is a word of most general meaning (see Gen. 42.25; 1Sam.9.7). The shepherd's "bag" which David had seems to have been worn by him as necessary to his calling, and was probably, from a comparison of Zech.11.15,16 (where A.V. *instruments* is the same word), for the purpose of carrying the lambs which were unable to walk, and contained materials for healing such as were sick and binding up those that were broken (*cf.* Ezk.34.4,16). (4) *ṣᵉrôr*, properly a "bundle" (Gen.42.35; 1 Sam.25.29), appears to have been used by travellers for carrying money during a long journey (Pr.7.20; Hag.1.6; *cf.* Lu.12.33, Tob.9.5). In such "bundles" the priests bound up the money which was contributed for the restoration of the temple under Jehoiada (2K.12.10; A.V. *put up in bags*). The "bag" which Judas carried was probably a small box or chest (Jn.12.6,13.29, γλωσσόκομον, used in LXX. for "chest" in 2Chr.24.8,10,11). In Lu.12.33 βαλάντιον is used for "bag" (A.V. *purse* in 10.4,22.35,36).

Ba'go (1Esd.8.40) = BIGVAI, 1.

Bagoas' (Jth.12.11,13,15,13.1,3,14.14). This name of Holofernes' confidential eunuch is probably borrowed by the author of this apocryphal romance from that of the favourite Egyptian eunuch of Artaxerxes III. of Persia. The *historical* Bagoas poisoned Artaxerxes in 338 B.C. and killed Arses 3 years later, but was himself put to death in 334 B.C. by Darius Codomannus. The name is Persian (Bagavao or Bagavô *nom.*, *cf.* Skt. *bhagavân*, "fortunate," "lucky"; Akhaemenian Pers. *baga*, "god"; Avestic *baga*, *bagha*, "lot," "gift," *bâga*, "wealth"). Another form is *Bagaeus* (Herod. iii. 128, vii. 80; Xen. *Hellenica*, iii. 4, 13). [W.ST.C.T.]

Bagoi' (1Esd.5.14) = BIGVAI, 1.

Bahurim' (*youths*), a town of Benjamin (2Sam.3.16,16.5,17.18,19.16), on David's route to Mahanaim (1K.2.8). The hero AZMAVETH was a **Baharumite** (1Chr.11.33), or a Barhumite (2Sam.23.31), probably of Bahurim. The Targum of Jonathan reads *'Almon* for Bahurim, perhaps only as meaning "youth," but suggesting ALMON (*'Almît*), a little N. of the old road to the Jordan Valley, which crosses N. of the mount of Olives. It is remarkable also that BETH-AZMAVETH (now *Hizmeh*) is only a mile N.W. of *'Almît*. The main road does not pass through the ruin, but a steep "hill side" slopes thence, separated from it by a ravine to "go over" (see 2Sam. 16.9,13). [C.R.C.]

Ba'jith (*the house*; R.V. *Bayith*, Is.15.2), preceded by the def. article in the Heb. The LXX. does not mention it. Perhaps a "temple." [C.R.C.]

Bakbakkar', a Levite, apparently a descendant of Asaph (1Chr.9.15).

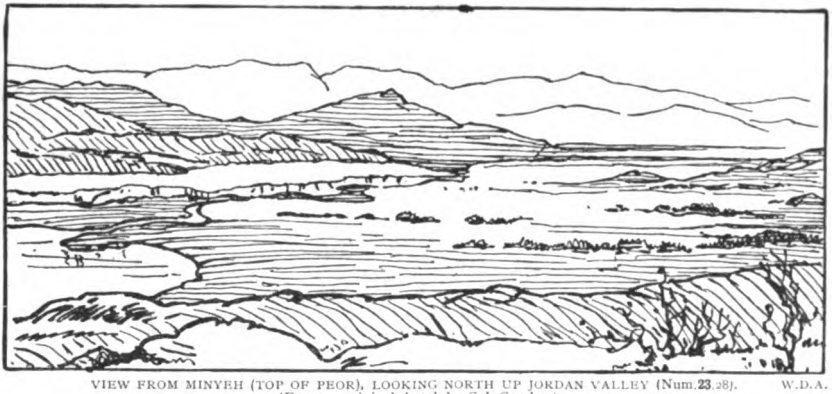
Bakbuk'. "Children of Bakbuk" were Nethinim who returned from captivity with Zerubbabel (Ezr.2.51; Ne.7.53).

Bakbukiah'—**1**. A Levite in the time of Nehemiah (Ne.11.17,12.9), perhaps the same as—**2**. A Levite porter (Ne.12.25).

Baker, Baking. [BREAD.]

Balaam, son of Beor (Num.22.5), lived at PETHOR in Mesopotamia (Deut.23.4), and was summoned hence, "brought from Aram out of the mountains of the East" (Num.23.7), by Balak, prince of Moab, in order to curse Israel. The mingling of desire and reluctance in his mind with regard to Balak's request has led to many studies of Balaam's character, most noteworthy of which is that by Bishop Butler, containing the clever suggestion that in Mi.6.5ff. we have the traditional dialogue which took place between the prince and the soothsayer. He comes to Balak from the high places of Baal, next he goes to the field of Zophim near the cairn of Nebo, and lastly to the cliff of Peor, on the narrow spur which runs out to Minyeh, each of which was a place sacred to one of the Moabite deities corresponding to Apollo, Mercury, and Priapus, and at each seven altars were raised, one to each of the seven planetary gods, whose aid was invoked against the God of Israel by the sacrifice to each of a bullock and a ram. But at each place Balaam, wishing to curse, blesses, and at last, recognizing his defeat, "he went not, as at the other times, to seek enchantments, but he set his face towards the wilderness." Then "the Spirit of God came upon him," and, to Balak's disgust, he not only foretells the victories of Israel, but indicates their future triumph over Moab. Then he rose up and went his way, having first given the advice to Balak by which the children of Israel were seduced into wickedness and punished by plague (Num.25.18,31.16; Rev.2.14). He joined himself with Midian, and was slain in company

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VIEW FROM MINYEH (TOP OF PEOR), LOOKING NORTH UP JORDAN VALLEY (Num.23.28). W.D.A.
(From an original sketch by Col. Conder.)

with five Midianite kings by the sword of the people he had endeavoured to curse (Num.31. 8). The speaking ass (Num.22.28) occasions no difficulty to those who believe in miracle or are familiar with folklore. "It is enough that the ass gave intelligible expression to its resentment and sense of wrong in such language as was natural to an ass, and that it attained all the ends of language, since it spoke home comprehensibly to the evil conscience of Balaam." *Butler's Sermons*, serm. 7; F. D. Maurice, *Patriarchs and Law-givers of O.T.*, pp. 229 f.; F. W. Robertson, *Sermons*, vol. iv. serm. 4, 5; *cf.* art. in *Guardian*, Sept. 27, 1905, by A. Smythe Palmer on "The Speaking of Balaam's Ass." [NICOLAITANES.] [C.R.D.B.]

Ba'lac (Rev.2.14) = BALAK.

Baladan. [MERODACH-BALADAN.]

Balah' (*waste*; Jos.19.3), or **Bilhah'** (1Chr. 4.29), a town of Simeon. The site is unknown; it has no connexion with BAALAH. [C.R.C.]

Balak', son of Zippor, king of the Moabites at the close of the Israelitish wanderings in the wilderness. Balak entered into a league with Midian and hired Balaam to curse the Israelites; but his designs were frustrated (Num.22–24). He is mentioned also in Jos.24.9; Judg.11.25; Mi.6.5; Rev.2.14. [BALAAM.]

Balamo (Jth.8.3). [BELMAIM.]

Balance. [WEIGHTS; LAW IN O.T.]

Balas'amus in 1Esd.9.43. The corresponding name in Nehemiah is MAASEIAH, 6.

Balm (Heb. *çŏrî*) occurs in Gen.37.25 as brought by Ishmaelites from Gilead to Egypt; in 43.11, as one of the presents sent by Jacob to Joseph; in Je.8.22,46.11,51.8, where it appears that the balm of Gilead had a medicinal value; in Ezk.27.17 (marg. *rosin*), as an article of commerce imported by Judah into Tyre. Perhaps *çŏrî* does not refer to an exudation from any particular tree, but denoted any resinous substance with a medicinal value. [SPICES; MASTICK.] Hasselquist (*Travels*, 293) describes the true balsam-tree of Mecca. As the true balm or balsam was a rare and costly medicament, several other sophistications did duty for it, or contained it in an adulterated state and received its name. The trees yielding balm belong to the genus *Balsamodendron*, of Asiatic and N. African growth. Coverdale was the first to render *çŏrî* "balm"; previously it was translated *resin*. "Balm of Gilead" is a modern term, arising naturally out of Je.8.22,46.11. For a summary of what is known of the history of the balm-tree (*B. opobalsamum*), which grew in the region about Jericho according to Josephus, and was lost by the time of the Crusades, see Smith's *Dict. of Economic Plants*. But Pliny's account is the most important. He says (xii. 25): "The tree that yeeldeth it, Nature hath bestowed onely upon the land of Iurie. In old time it was not to be found but in two parks or hortyards, belonging both to the kings of Iurie. . . . The Emperours Vespasian, both father and son, brought one of those little Balme trees to Rome, and shewed it openly. . . . Pompey the Great likewise made proud boast [of it]. At the sacking of Jerusalem . . . about this very plant, there was a cruell battaile fought." See the whole chapter. [H.C.H.]

Balnu'us (1Esd.9.31) = BINNUI, 2.

Balthasar' (Ba.1.11,12) = BELSHAZZAR.

Bamah'. This word appears in its Heb. form only in one passage (Ezk.20.29; see R.V. marg.). The cuneiform sign for *Bamatu* represents an altar or shrine, and the Heb. word has always this meaning. [C.R.C.]

Bamah (*bāmâ*). [HIGH PLACE; SANCTUARY.]

Bamoth'-ba'al (*high places*, or *monuments, of Baal*; Jos.13.17), a town S. of Heshbon, otherwise **Bamoth** (Num.21.19,20) "in the ravine," where Balaam found a "high place" (Num.22.41,23.3; see Is.15.2). Possibly the remarkable dolmens of *Wâdy Jideid*, 6 miles S.W. of Heshbon, mark this site (*Surv. E. Pal.* p. 254). [C.R.C.]

Ban (1Esd.5.37) = TOBIAH, 1.

Banai'as = BENAIAH, 8, of the sons of Nebo = Ethma (1Esd.9.35; *cf.* Ezr.10.43).

Band. [TROOP.]

Bani'.—**1.** A Gadite, one of David's mighty men (2Sam.23.36).—**2.** A Levite of the line of Merari, and forefather to Ethan (1 Chr.6.46).—**3.** A man of Judah of the line of Pharez (1Chr.9.4).—**4.** "Children of Bani" returned from captivity with Zerubbabel (Ezr.2. 10,10.29,34; Ne.10.14; 1Esd.5.12).—**5.** An Israelite "of the sons of Bani" (Ezr.10. 38).—**6.** A Levite, father of REHUM, 3 (Ne.3. 17).—**7.** A Levite who taught the people and

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sealed the covenant (Ne.8.7,9.4,5,10.13); called Anus in 1Esd.9.48. Possibly the same as 6, if the name is that of a family.—8. Another Levite, of the sons of Asaph (Ne.11.22).

Banid' (*Banias*, R.V.; 1Esd.8.36). This represents a name which has apparently escaped from the present Heb. text (see Ezr.8.10).

Bannai'a (1Esd.9.33) = ZABAD, 5.

Banner. [ENSIGN.]

Ban'nus (1Esd.9.34) = BANI, 5, or BINNUI, 3.

Banquets, among the Hebrews, were not only a means of social enjoyment, but often a part of the observance of religious festivity. At the three solemn festivals, when all the males appeared before the Lord, the family also had its domestic feast (Deut.16.11). Both males and females (1Sam.1.9) went up together, to hold the festival. Sacrifices, both ordinary and extraordinary, as amongst heathen nations (Ex.34.15; Judg.16.23), included a banquet, and Eli's sons made this latter the prominent part. Besides religious celebrations, such events as the weaning a son and heir, a marriage, the separation or reunion of friends, and sheep-shearing, were customarily attended by a banquet or revel (Gen.21.8,29.22,31.27,54; 1Sam.25.2,36; 2Sam.13.23). Birthday banquets are only mentioned in the cases of Pharaoh and Herod (Gen.40.20; Mt.14.6); but see BIRTHDAYS. The usual time of the banquet was the evening, and to begin early was a mark of excess (Ec.10.16; Is.5.11). The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Pr.9.2; Can.8.2), were perfumed ointments, garlands or loose flowers, white or brilliant robes; after these, exhibitions of music, singers, and dancers, riddles, jesting and merriment (Judg.14.12; 2Sam.19.35; Ne.8.10; Ec.10.19; Is.5.12,25.6, 28.1; Am.6.5,6; Wis.2.7ff.; Mt.22.11; Lu.15.25). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Gen.29.27; Judg.14.12; Tob.8.19); but if the bride were a widow, three days formed the limit. The "table" (*shulḥān*) was often merely a mat spread on the ground; round this the guests sat on the floor. The recumbent position referred to in N.T. belonged to a time when town-life had brought with it more luxurious habits. The separation of the women's banquet was not a Jewish custom (Esth.1.9). At the Passover four cups of wine, mixed with three parts of water, were blessed and passed round by the master of the feast.

Ban'uas (*Bannas*, R.V.). In 1Esd.5.26 "Banuas and Sudias" answer to "the children of HODAVIAH," 3, in Ezr.2.40.

Baptism. (1) *O.T. Preparation.* As through divine providential guidance pagan rites had their ceremonial lustrations as signs of the need of purification and grace, so also under the more direct revelation of God there was in O.T. a foreshadowing of the sacramental principle which was to be prominent in the Christian religion, and an anticipation of the use of water in one of the chief sacraments. The rite of CIRCUMCISION; the ceremony of washing after conditions symbolical of sin (Lev.13–17; Num.19) and before approach to God (Ex.19.10,14,29.4,30.18-21; Num.8.7,21); the bathing of Naaman (2K.5.10-14); and the references to washing in the prophecies of the Messiah (Is.52.15, A.V. and R.V., but not R.V. marg.; Ezk.36.25; Zech.13.1; *cf.* Heb.9.10, 10.22); may all be regarded as being in their different ways preparations for the institution of Christian baptism. They, or some of them, may have led to the Jewish belief that the Messiah and His forerunner would baptize



BANQUET: ASSYRIAN DRINKING SCENE. (From Khorsabad.)

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(Jn.1.26). The deliverance of Noah and the passage of the Red Sea and the overshadowing of the Israelites by the cloud are types of baptism (1Pe.3.21 ; 1Cor.10.1,2). (2) *Jewish Baptisms and the Baptism of St. John the Baptist.* Baptism was not used by the Jews in the case of those who were Jews by birth or the children of proselytes ; but in the admission of proselytes a ceremony of baptism was necessary in addition to circumcision and a sacrifice, and some Jewish teachers held this baptismal rite sufficient for proselytes without circumcision. Partly through the O.T. purifications and partly through these Rabbinical baptisms, the idea of baptism would be familiar to the Jews at the beginning of the ministry of St. John the Baptist. The "baptism of John," in a sense, placed all those who were invited to it in the position of Gentiles. While not itself a means of grace or of the forgiveness of sins, it was an indication of the will of God to forgive sinners, a sign of the remission of sins which was to be the result of the life and death and work of Christ, a preparation for the baptism of regeneration which Christ was to institute, and it may have conveyed some anticipatory touch of the effects of what Christ was to do in the future. By an act parallel to His submission to circumcision in His infancy, our Lord received the baptism of St. John as thereby fulfilling all righteousness, dedicating His ministry to the Father, and indicating the future sanctification of water through His death and resurrection to be a sacramental instrument (Mt.3 ; Mk.1.4-11 ; Lu.3.1-22 ; Jn. 1.19-34). (3) *Anticipations by our Lord and His disciples.* In His discourse with Nicodemus our Lord, perhaps not altogether without reference to the baptism of St. John the Baptist, alluded to the sacrament of Christian baptism, before the institution of it, in the sayings, "Except any one be begotten anew [*or*, from above] he cannot see the kingdom of God" ; "Except any one be begotten of water and the Spirit, he cannot enter into the kingdom of God" (Jn.3.3,5). By the ministry of His disciples, but not by His own personal act, He administered a rite of baptism during His life on earth which was probably similar in its purpose and effects to that of St. John the Baptist (Jn.4.1,2). The flow of blood and water from His side on the cross after His death is not unreasonably regarded as having had a mystical significance, and as pointing to the efficacy which the sacramental use of water derives from the death of Christ (Jn.19.34 ; *cf.* 1Jn.5.6). (4) *Institution and Administration of Christian Baptism.* The sacrament of Christian baptism was instituted by our Lord between His resurrection and ascension, when He gave command to His apostles, "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you ; and lo, I am with you alway, even unto the end of the world" (Mt.28.18-20). It is more likely that the apostles received the grace of Christian baptism together with the other gifts of the Holy Ghost on the day of Pentecost than that they were on this, or on any other, occasion baptized by our Lord, though there have been opinions that He baptized them (St. Augustine, *Ep.* cclxv. 3), or that He baptized the Blessed Virgin and St. Peter and that St. Peter baptized the other apostles (Euthymius Zigabenus, *In Joan. Ev.* iii. 5), or that our Lord baptized St. Peter, St. Peter baptized St. Andrew and the sons of Zebedee, St. Andrew and the sons of Zebedee baptized the other apostles, and St. Peter and St. John baptized the seventy disciples (Nicephorus, *H.E.* ii. 3). After the descent of the Holy Ghost on the day of Pentecost, and the sermon of St. Peter which followed, the first converts asked St. Peter and the rest of the apostles, "Brethren, what shall we do?" and received from St. Peter the answer, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins ; and ye shall receive the gift of the Holy Ghost" ; and the subsequent baptism was the means of the converts being added to the Church (Ac.2.37-41). Baptisms were administered as a result of the preaching of St. Philip the deacon in Samaria and to the Ethiopian eunuch (Ac.8.12,13,36-38). Saul of Tarsus after his conversion, Cornelius and his company after receiving the Holy Ghost, the proselyte Lydia and her household after she had given heed to the things which Paul spoke, the gaoler at Philippi, (after asking what he must do to be saved and receiving the answer, "Believe on the Lord Jesus, and thou shalt be saved" together with "all his,") the Corinthians who believed, and the disciples at Ephesus who had already received the "baptism of John," were baptized (Ac.9. 18,10.47,48,16.14,15,30-33,18.8,19.1-5). Baptism is spoken of by SS. Paul and Peter in their epistles, and by the author of *Hebrews*, as if it was assumed that all those in the Christian community had been baptized (Ro.6.3,4 ; 1Cor.1.13 ; Gal.3.27 ; Col.2.12 ; 1Pe.3.20,21 ; Heb.6.1,2). (5) *Subjects of Baptism.* The facts mentioned in the last section, coupled with the command to baptize "all the nations" (Mt. 28.19), indicate that baptism was regarded as a necessary rite for all who wished to become Christians. That infants as well as adults were baptized is not expressly mentioned in N.T. A concurrence of reasons supplies a high probability that they were so baptized. The relation of Christian baptism to the Jewish religion would make it likely that the administration of circumcision to Jewish infants and of the Jewish baptism to the children of proselytes together with their parents would suggest to the earliest Christians that any infants who were members of a household receiving baptism should be baptized. It is likely that there were infants in the "households" baptized. The natural inference from the history of baptism in the Church is that infants had been baptized from the days of the apostles. The theological reasons for the baptism of infants which have been held weighty in later times are of such a character as would be likely to appeal to the earliest Christians. These general considerations derive some support from expressions in N.T.—*e.g.* the words of St. Peter, "To you is the promise, and to your children" ; St. Paul's exhortations to children

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and his teaching as to their duties and those of their parents, and his description of children as "holy" (1Cor.7.14; Eph.6.1-4; Col.3.20, 21). Thus, that infants were baptized in N.T. times, while it cannot be proved, is very highly probable. (6) *Matter of Baptism.* It is obviously assumed throughout N.T. that baptism was administered with water. This is expressly stated in Ac.8.36-39, and necessarily implied in 10.47,48, as also in the words of St. Paul, "by the washing of water" (Eph. 5.26), and of the writer of *Hebrews* (10.22), "having our hearts sprinkled from an evil conscience, and our body washed with pure water." In some cases the method of using the water may have been by the complete immersion of the person being baptized. This may be the meaning of the words "they both went down into the water," "they came up out of the water," in connexion with the baptism of the Ethiopian eunuch by St. Philip (Ac.8.38, 39). Such a practice might give special significance to St. Paul's comparison between baptism and the burial and resurrection of Christ (Ro.6.4; Col.2.12). At the same time, a going down so as to stand with the feet in water while water was poured over the head would satisfy the requirements of the account of the baptism of the Ethiopian eunuch or of the comparison used by St. Paul. It is not likely that the three thousand persons baptized in one day in Jerusalem (Ac.2.41), or those baptized at Caesarea and Philippi in or near the houses of Cornelius and the gaoler (Ac.10. 44-48,16.33), were all completely immersed. An examination of the verb *βαπτίζω* in the LXX. and N.T. shows that, while it sometimes means to immerse completely, it does not always do so (2K.5.14; Is.21.4; Jth.12.7; Ecclus.34.25[31. 30]; Mt.20.22,23, T.R.; Mk.7.4, T.R., and revisers' text, but not marg., 10.38,39; Lu.11.39, 12.50). The nouns *βάπτισμα* and *βαπτισμός* do not occur in the LXX. In N.T. *βάπτισμα* is always used either for baptism or for the baptism of suffering; *βαπτισμός* is used for baptism in Heb.6.2, and as a variant reading for *βάπτισμα* in Col.2.12, and for ceremonial washing in Mk.7.4 (also ver. 8,T.R.). Thus, both the records of practice in N.T. and the terminology leave it uncertain whether complete immersion was ever used in N.T. times; while it was unlikely that it was always used. (7) *Form of Baptism.* Our Lord's command, as recorded in Mt. 28.19, is for the administration of baptism "in the name of the Father, and of the Son, and of the Holy Ghost"—a command which goes far to explain the references to the doctrine of the Holy Trinity in such early passages as 1Th.1.1-6, 2Cor.13.14. The phrases "in" or "upon" or "into," "the name of," "Jesus Christ," or "the Lord Jesus," or "the Lord," are used in Ac.2.38,8.16,10.48,19.5. The most probable explanation of these differing phrases is that the actual form of baptism was "In the name of the Father, and of the Son, and of the Holy Ghost," and that the phrase "In the name of Jesus" meant that the baptized were enrolled among the servants of Jesus. The phrase *εἰς τὸ ὄνομα* in Mt.28.19 and Ac.8.16,19.5 possibly ought to be translated "into the name"; it is perhaps more likely that, owing to the influence of Aramaic on N.T. Gk., it is rightly rendered "in the name." (8) *Minister of Baptism.* In the N.T. period baptism appears to have been administered by the apostles themselves, by deacons, and by Christian laymen. No statement is made as to who administered the earliest baptisms (Ac.2. 41) or baptized Lydia or the Corinthians or the disciples at Ephesus (16.15,18.8,19.5). Either St. Paul or St. Silas apparently baptized the Philippian gaoler and his household (16. 29-33). St. Paul says that it was not his ordinary custom to baptize, but that he had baptized in some cases (1Cor.1.14-17). St. Philip, one of the "seven men of good report" of Ac.6.5, probably baptized those at Samaria (8.12,13), and certainly baptized the Ethiopian eunuch (8.38,39). Ananias, a Christian disciple, apparently baptized St. Paul (9.17,18, 22.12-16); and "brethren from Joppa" appear to have baptized Cornelius and his company (10.44-48). (9) *Conditions of Baptism.* Repentance and belief are everywhere assumed as conditions of baptism, and these are explicitly mentioned in 2.38,8.12,13,16.31. The words of St. Philip to the Ethiopian eunuch and the eunuch's reply in 8.37, "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God," are found in a very early reading, but are apparently not part of the original text of the Acts. (10) *Doctrine of Baptism.* In our Lord's discourse with Nicodemus baptism is described as the means of seeing or entering the kingdom of God, and of being "begotten anew" or "from heaven" (Jn.3.3,5). Similarly, St. Paul describes it as the "washing of regeneration" (Tit.3.5). Being thus begotten anew and regenerate, the baptized are said by St. Paul to be the sons of God (Gal.3.26,27; *cf.* Ro.8.14-19), to have put on Christ (Gal.3.27), to be members of the body of Christ (1Cor.12. 12,13,27, *cf.* 6.15; Eph.5.26-30), and to have been united with the death and burial and resurrection of Christ (Ro.6.3,4; Col.2.12-20,3. 1). In thus being made sons of God and members of Christ, the baptized come under the agency and gift of the Holy Ghost. St. John the Baptist foretold of the work of Christ in Christian baptism, "He shall baptize you with the Holy Ghost" (Mt.3.11; Mk.1.8; Lu.3.16, *cf.* Jn.1.26). St. Peter promised the first converts that on being baptized they should "receive the gift of the Holy Ghost" (Ac.2.38). Ananias, in speaking of St. Paul's coming baptism, said that he should be "filled with the Holy Ghost" (9.17,18). St. Paul connects the "renewing of the Holy Ghost" with the "washing of regeneration" (Tit.3.5). Baptism, then, is represented in N.T. as the outward means whereby great gifts are bestowed on the Christian. Through the reception of these gifts his sins are forgiven (Ac.22.16), and he is placed in the way of salvation (Mk.16.16; Ac.2.41,47,16.30-33; 1Pe.1.3,4,3.21; Tit.3. 5-7). Yet, as the way to baptism is through conversion, so it is possible through sin to fall from the high state which baptism is the means of conferring (Ac.8.13,21-23; 1Cor.3. 16,17,5.3-5; Gal.5.2,4,19-21). (11) *The Gift of the Holy Ghost in Baptism.* Some writers have

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supposed, that, while the operation of the Holy Ghost is exercised on the soul in baptism, His indwelling presence in the soul is withheld until confirmation, because of the statements, "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet He was fallen upon none of them: only they had been baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost"; "They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them" (Ac.8.14-17,19.5,6). It appears to be easier to explain these statements of the reception of the Holy Ghost at the laying on of hands as referring to His special gifts at confirmation than to explain "ye shall receive the gift of the Holy Ghost" in 2.38, and "that thou mayest be filled with the Holy Ghost" in 9.17, as referring not to baptism itself, but to the laying on of hands which was to follow it. [LAYING ON OF HANDS.] (12) *Baptism for the Dead.* In 1Cor.15.29 St. Paul writes, "Else what shall they do which are baptized for the dead [*οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*]? If the dead are not raised at all, why are they then baptized for them [*ὑπὲρ αὐτῶν*: T.R. *ὑπὲρ τῶν νεκρῶν*]?" The opinion of Tertullian that St. Paul is referring to—though not necessarily approving—a custom of a living person being baptized with a view to vicariously benefiting one who had died unbaptized (*De Res. Carn.* 48; *Adv. Marc.* v. 10)—has been adopted by many; but is less likely than the interpretation of several Gk. commentators that the allusion is to those who receive baptism with a view to the resurrection of the dead (see, *e.g.*, St. Chrysostom, *In Ep.* i., *ad Cor. Hom.* xl. 1, 2). Elwin in Smith's *D.B.* (2nd ed.), i. 344-354; Armitage Robinson in *Encycl. Bibl.* i. 471-476; Plummer in Hastings, *D.B.* (5 vols. 1904), i. 238-245; Marcus Dods in Hastings, *Dict. of Christ and the Gospels*, i. 168-171; Bellamy in Vacant and Mangenot's *Dict. de Théol. Cath.* ii. 167-178; Mangenot in *op. cit.* ii. 360-364; Pusey, *Scriptural Views of Holy Baptism*; Stone, *Holy Baptism*; Elwin, *The Minister of Baptism*; Puller, *What is the Distinctive Grace of Confirmation*; Mason, *The Relation of Confirmation to Baptism*; Wirgman, *The Doctrine of Confirmation considered in Relation to Holy Baptism*; Horsley, in *Newbery House Magazine* for January and April, 1900 (for 1Cor.15.29); Schürer, *Hist. of the Jewish People in the Time of Jesus Christ*, II. ii. 319-324; and Edersheim, *Life and Times of Jesus the Messiah*, i. 273, ii. 745-747, and Krauss and Kohler in *Jewish Encyclopaedia*, ii. 499, 500, iv. 94, 95 (for Jewish baptisms). [D.S.]

Bar. [SON.]

Barabbas (Bar-Abba = *son of the father, i.e.* of the teacher, or of a man called Abba), a notable prisoner (Mt.27.16) released (by the desire of the people) instead of Jesus. He was one of an insurgent band who had committed murder, and were at that time in prison (Mk. 15.7; Ac.3.14). The term *robber* applied to Barabbas (Jn.18.40) shows that plunder was in part their object; and the same term being applied to the two malefactors suggests that they had been members of Barabbas's band. The reading *Jesus Barabbas*, in Mt.27.16,17, though interesting, is critically worthless. [E.R.B.]

Barachel', "the Buzite," father of Elihu (Job 32.2,6). [BUZ.]

Barachi'as (Mt.23.35). [ZACHARIAS, II; ZECHARIAH, I.]

Barak (*lightning*; Judg.4,5), son of Abinoam of Kedesh-naphtali; near to Hazor, Jabin's capital. From 4.6 we may infer that he had felt a call to deliver Israel, but needed Deborah's inspiration and decision of character to determine his rising at Mt. Tabor. He defeated Sisera, took Harosheth, and joined in the recitation of Deborah's ode. [DEBORAH; SISERA; JAEL; JABIN.] [H.M.S.]

Barbarian. The word is formed from the supposed sound of a language unintelligible to the hearer (*cf.* Eng. "jabber"), and is the term applied by the Greeks to all who were not of their own race. This original underlying idea appears in its application to the islanders of Malta, whose language, perhaps a dialect of Latin, was probably unknown to St. Paul (Ac.28.2,4). The Greeks summed up the nations of the world as "Greeks and Barbarians," and this non-offensive usage is followed by St. Paul (Ro.1.14). From this point of view the Jews themselves would be included among the *βάρβαροι*, though their own natural distinction was between *Ἰουδαῖοι* and *Ἕλληνες*. [GENTILES.] But such distinctions are now transcended by Christianity, which allows no national differences to be a barrier to unity in Christ (Col.3.11). [J.C.V.D.]

Barber. The Heb. word (Ezk.5.1 only) is formed from the root meaning to "shave"; cognate words occur in the whole Semitic group. [RAZOR.] [W.O.E.O.]

Barhumite, The. [BAHURIM.]

Bariah', a son of Shemaiah in the royal line of Judah (1Chr.3.22).

Bar-Jesus. [ELYMAS.]

Bar-Jona. [JONA; PETER.]

Barkos'. "Children of Barkos" were Nethinim who returned from the Captivity with Zerubbabel (Ezr.2.53; Ne.7.55).

Barley (Heb. *s'ôrâ*, Arab. *sh'aîr*) is mentioned in many passages of the Bible. It was grown by the Hebrews (Lev.27.16; Deut. 8.8; Ru.2.17, etc.), who used it for baking into BREAD (Judg.7.13; 2K.4.42; Jn.6.9,13), also mixing it with wheat, beans, lentiles, millet, etc. (Ezk.4.9,12); and as fodder for horses (1K.4.28). The barley harvest is mentioned Ru.1.22,2.23; 2Sam.21.9,10. It takes place in Palestine in March and April, and in the hilly districts as late as May. Barley harvest always precedes wheat harvest, in some places by a week, in others by fully three weeks. In Egypt barley is about a month earlier than wheat, whence its total destruction by the hail-storm (Ex.9.31). Barley was sown at any time between November and February, according to the season. Barley bread is still generally eaten in Palestine (Num.5.15). The homer and a half of barley, as part of the purchase-money of the adulteress (Ho.3.2), represents a trifling sum; *cf.* Ezk.13.19, "Will

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ye pollute me among my people for handfuls of *barley?*" The barley corn was the unit of weight and of measurement, and Hebrew barley appears to have had an average weight of 53 lbs. to the bushel—the mean between English and Arab barley. [WEIGHTS.] [C.R.C.]

Barnabas, an Aram. name signifying "son of prophecy," *i.e.* endued with the gift of prophecy; and as the main function of N.T. prophets was exhortation (*cf.* Ac.11.23), St. Luke renders it correctly "son of exhortation" (Ac. 4.36, R.V.). This additional name was given him by the apostles to distinguish him from others who bore the common name Joseph. He belonged to a Levite family settled in Cyprus, but had kindred living in Jerusalem, namely, his cousin John Mark, and Mary the mother of Mark. (1) He is first mentioned as an example of those who made over their property to the Christian community, and in contrast to the case of Ananias and Sapphira. That he was highly respected in the church of Jerusalem appears from the help which he was able to give to Saul on the latter's arrival there after his conversion (9.26ff.). On the news of the conversion of Greeks at Antioch, Barnabas was chosen to investigate the work, and, appreciating its importance, he fetched Saul from Tarsus to assist him in carrying it forward (Ac. 11.22-26). During the year so occupied we must place the mission to Jerusalem recorded Ac.11. 30, and their return to Antioch, bringing Mark with them (Ac.12.25). (2) A new period opens in Ac.13.1 with the choice and dedication of Barnabas, together with Saul, for missionary work. The selection of Cyprus for their destination, and Mark for their attendant, was probably due to Barnabas. He returned to Antioch at the close of the mission, and was sent thence with St. Paul to plead the Gentile cause at the Council of Jerusalem (Ac.15.2). On their return an incident occurred which may have prepared the way for the subsequent separation of the two friends. Barnabas, though fully aware of his inconsistency, had not strength to resist the example of St. Peter, who when at Antioch separated himself, and would not eat with the Gentile Christians (Gal.2.12,13). But the breach did not actually take place till, on their intended departure for the second journey, Barnabas insisted on taking John Mark, who in St. Paul's estimation had forfeited his position by his desertion of his companions on the first journey. Barnabas sailed to Cyprus with Mark, and passes out of the history. A single verse (1Cor.9.6) implies that at the date of that epistle he was still labouring, and the reconciliation between St. Paul and Mark may surely be taken to imply a reconciliation between St. Paul and Barnabas. St. Paul's debt to his colleague in the earlier years of his life was undoubtedly very great. He owed to him much of that impulse and guidance which he denies having owed to the other apostles. Two questions remain: (*a*) the apostleship of Barnabas. The title is clearly given him Ac.14.4,14. He is recognized by James, Cephas, and John as holding, together with Paul, the same position towards the Gentiles as they held toward the circumcision (1Cor.9.5,6). (*b*) The (so-called) Epistle of Barnabas. Though the external testimony to its authenticity is strong, yet its substance is so alien from apostolic teaching in its view of O.T., that it is impossible to regard it as the work of a fellow-labourer of St. Paul. [E.R.B.]

Baro'dis, a name (1Esd.5.34 only) in the list of those who returned with Zerubbabel.

Barsabas. [JOSEPH BARSABAS; JUDAS BARSABAS.]

Bar'tacus, the father of Darius' concubine Apame. "Illustrious" (A.V. *admirable*) was probably his official title (1Esd.4.29). [C.D.]

Bartholomew, one of the Twelve, of whom nothing is recorded, unless he is to be identified with NATHANAEL. [E.R.B.]

Bartimaeus (i.e. *the son of Timaeus*), a beggar whom our Lord healed of blindness on the outskirts of Jericho during His last journey up to Jerusalem. St. Matthew (20.29ff.) speaks of two men healed as He was leaving the town. St. Mark (10.46ff.) agrees with him as to the place, but only mentions one and him by name (apparently because Bartimaeus was the chief spokesman on the occasion or because he was afterwards a well-known character among the brethren). St. Luke (18.35ff.) also speaks of but one (and not by name), but infers that the miracle took place the day before, as our Lord was approaching the town. On the discrepancy, see, *e.g.*, Sadler, *St. Mark*, pp. 236 f. [C.L.F.]

Baruch'.—1. Son of Neriah, the friend, amanuensis, and faithful attendant of Jeremiah (Je.32.12,36.4-6,17,18,32,45.1) in the discharge of his prophetic office. He was of a noble family (Je.51.59; Ba.1.1), a worthy and trusted assistant. Seraiah his brother held office in the court of Zedekiah. Slanderers accused him of influencing Jeremiah to deliver his countrymen to the Chaldeans (Je.43.3), reviving an old reproach to the prophet (37.13). On the destruction of Jerusalem, 586 B.C., Nebuchadnezzar allowed him to stay with Jeremiah at Mizpeh (Josephus, 10 *Ant.* ix. 1), but later they were forced to go into Egypt (43. 6). Baruch perhaps hoped to succeed Jeremiah as Elisha succeeded Elijah, and Je.45.5 may have been intended to check such an aspiration. The production of the book of Baruch suggests the survival of the idea.—**2.** Son of ZABBIA. He assisted in rebuilding the walls of Jerusalem (Ne.3.20).—**3.** A priest who signed the covenant (10.6).—**4.** Son of Col-hozeh, descended from Perez (Pharez), or his brother Shelah, sons of Judah (11.5). [W.H.D.]

Baruch', Book of. Baruch is the only apocryphal book cast in the style of the Hebrew prophets. Though having largely the character of an imitation, with little originality, it is not without striking passages of considerable force, such as 4.9-16; so that the unprejudiced saying of La Fontaine (*Biog. univ.*, "La Font.") is fairly just, "Quel était donc ce Baruch? c'était un beau génie." Sound advice is offered to the distressed Israelites in an encouraging and hopeful tone, while submission to, and prayer for, their captors is counselled (2.22,1.11); yet a tinge of melancholy accords well with the last reflection of O.T. prophecy. Two main divisions of the book, differing in style, and in the names for God, are generally agreed upon—*viz.* 1–3.8 and 3.9 to the end. The first is supplicatory, preceded by

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14 verses of narrative; the second is hortatory. The latter has itself been divided into two at 4.5; and even further subdivision has been suggested.—*Language.* As to this, great divergence of competent opinion has manifested itself. It seems on the whole most likely that pt. i. was translated from a Semitic original. Pt. ii. has much more the aspect of original Gk. Kneucker and Rothstein, however, decidedly incline to belief in a Heb. original for both parts, ascribing the Grecisms in the latter to the dexterity of the translator, who was well acquainted with Gk. idioms; while Marshall maintains an Aram. original up to 4.4 only; and André deems the whole book to have been composed in Gk.—*Text and Versions.* Any Semitic original has been lost, and we are dependent for our knowledge of the text on the LXX. and versions made from it. Jerome omitted Baruch intentionally, and so did not revise or even include the Itala, which now stands in the Clementine Vulg. There are two other Lat. texts, edited by Sabatier and Hoberg respectively, the former deeming his to be the old Itala, and the latter printing a Vatican copy of the Codex Legionensis, which he styles "die älteste lateinische Uebersetzung."—*Author.* Except among R.C. writers the traditional authorship by Baruch is now rarely supported. 1.11,12 and 3.10 are especially difficult to attribute to the historic Baruch. There is a strong probability of different authors for the first and second parts. We may postulate Jewish writers, but these remain anonymous.—*Date.* This is as much disputed as the language. Schürer, Ryle, Streane, and others would place Baruch, as we now have it, after Titus's destruction of Jerusalem, making 4.30 ff. refer to that event. But the early Christian acceptance of the book, from Athenagoras and Irenaeus onward (not to mention a possible reference in Logion iii. ser. 2), does not imply so late a date; nor does the strong similarity of the LXX. text to that of Jeremiah, *e.g.* 2.25,3.22,4.26 compared with Je.32.36,49.7,2.25; nor the marked omission of a parallel to Dan.9.16,17, to which the writer's correspondences in the earlier part of ch. 2 naturally lead him up, and which would be very apposite at that time. This very late date is largely grounded on the clear correspondence of 5.7 with Ps. Sol. xi; but which document had priority is not so clear. Ryle hesitatingly decides for Ps. Sol., because "a Heb. writing would not have been based upon a Gk. writing" (Smith, *D.B.*²). A Gk. original of pt. ii. is therefore essential to his argument. He also adduces "the absence of testimony to the existence of Baruch until the 2nd cent." But were books added to the LXX. as late as this? Hoberg reasonably alleges its inclusion in LXX. as proof of pre-Christian Jews' acquaintance with it. Rothstein, while conceding the possibility of an A.D. date for the book in its present form, yet thinks the separate parts earlier. Those however who, with Reuss and Ewald, would place Baruch in 4th cent. B.C. have either to accept an earlier date for Daniel or to assume the existence of Dan.9 before the rest of the book. This divergence as to date has been taken by Philippe as a testimony to Baruch's authorship (Vigouroux, *B.D.*); an argument used *against* the defenders of Judith's historic character by Bissell (p. 157). Although there is much support for an A.D. date, the difficulties attendant upon it appear little lighter than those involved in the older notion of placing pt. i., at any rate, about the close of the Persian period, and the latter half in 2nd cent. B.C.—*History.* The statement in the Gk. *Apostolic Constitution*, v. 20, that Baruch was read, with Lamentations, in the synagogues on the Day of Atonement is uncorroborated. It does not accord with Baruch's expressed view of its suitability for festal reading (1.14); and, unless a mistake, must refer to some local and temporary usage. In a large part of the Christian Church, Baruch was early regarded as an appendage to Jeremiah. Patristic writers were naturally attracted by 3.37, which they often quoted as foretelling the Incarnation. The Council of Trent, after some hesitation, decreed the book canonical. Protestant bodies generally reject Baruch, though individuals have highly esteemed it; while the English Church has one proper and two daily lessons in her present calendar from what Art. vi. styles "Baruch the Prophet." The Apocalypse of Baruch is a distinct extra-Biblical work. Speaker's, S.P.C.K., and Bissell's Comm.; art. in Hastings's and Vigouroux's Dicts.; Streane, *Age of the Maccabees* (1898); J. J. Kneucker, Comm. (Leipzig, 1879); G. Hoberg (Freiburg i. B., 1902); L. E. T. André, *Les Apocryphes* (Florence, 1903). [W.H.D.]

Barzil'lai.—1. A wealthy Gileadite who showed hospitality to David when he fled from Absalom (2Sam.17.27). On the score of his age, he declined the king's offer of dwelling at court, but sent his son CHIMHAM in his stead (2Sam. 19.31-40). The descendants of his daughter (called Augia, 1Esd.5.38), who married into a priestly family, were unable, after the Captivity, to prove their genealogy (Ezr.2.61; Ne.7.63, 64).—**2.** A Meholathite, whose son Adriel married Michal, Saul's daughter (2Sam.21.8).

Bas'aloth (1Esd.5.31) = BAZLITH.

Bas'cama, a place in Gilead where Jonathan was killed by Trypho (1Mac.13.23). Called Basca by Josephus (13 *Ant.* vi. 6). The site is unknown. [C.R.C.]

Bashan' (*soft soil*), a district on the E. of Jordan; sometimes spoken of as the "land of Bashan" (1Chr.5.11), and sometimes as "all Bashan" (Deut.3.10,13; Jos.12.5, 13.30), but most commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon. They "turned" from their road over Jordan and "went up by the way of Bashan" to EDREI (Num.21.33; Deut.3.1-3). Bashan extended from Gilead on S. to mount Hermon on N. (Deut.3.14; Jos.12.5; 1Chr.5.23), from the Arabah or Jordan Valley on W. to Salchah (*Salkhat*) on E., and to the border of the Geshurites, and the Maachathites near Hermon. This district was bestowed on the half tribe of Manasseh (Jos.13.29-31), together with "half Gilead." It is named in the list of Solomon's districts (1K.4.13). Bashan was devastated by Hazael in the reign of Jehu (2K.10.33). After the Captivity it is mentioned as divided into four provinces—Gaulanitis [GOLAN], Auranitis

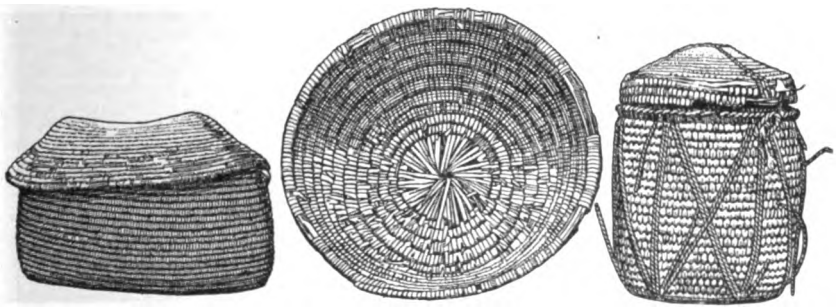
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[HAURAN], Trachonitis [ARGOB], and Batanaea, or *Arḍ-el-Bathanieh*, which lies E. of the *Lejah* and N. of the range of *Jebel Ḥaurân*. Bashan (especially the Haurân) is a fine corn-growing plateau of volcanic soil, with scattered oaks in the S. Assyrian records notice the invasion of the Haurân by Arabs in 650 B.C. Bashan supported a great Arab population later, and has numerous Gk. texts, and Roman cities of from 2nd to 7th cent. A.D., but the population is now sparse and villages small. [C.R.C.]

Bashan'-havoth'-jair' (Deut.3.14). If not a gloss, Bashan may here be a corruption of *be-shem*, and we may read "called them by the name of villages of Jair." *Cf.* Num.32.41; Judg.10.4; 1K.4.13. [HAVOTH-JAIR.] [C.R.C.]

Bashemath' (R.V. *Basemath*), daughter of Ishmael, the last married of the three wives of Esau (Gen.36.3,4,13), from whose son Reuel four tribes of Edomites were descended. When first mentioned she is called Mahalath (Gen.28.9), and the name Bashemath is given in Gen.26.34 to another wife of Esau, the daughter of Elon the Hittite. The Samaritan text corrects this by reading Mahalath for Bashemath in the genealogy. Possibly this name (Bashemath) has been assigned to the wrong person in one of the passages; but if so, it is impossible to determine which is erroneous.

Basket. (1) *ṣal*, so called from the *twigs* of which it was originally made, specially used for holding bread (Gen.40.16ff.; Ex.29.3,23; Lev.8.2,26,31; Num.6.15,17,19). The form of the Egyptian bread-basket is delineated in Wilkinson's *Anc. Egypt.* iii. 226, after the specimens represented in the tomb of Ramses III. The term *ṣal* apparently passed from its strict etymological meaning to any vessel applied to the purpose. In Judg.6.19 meat is served up in a *ṣal*, which could hardly have been of wickerwork. (2) *ṣalṣillôth*, a word of kindred origin, applied to the basket used in gathering grapes (Je.6.9). (3) *tene'*, in which the first-fruits of the harvest were presented (Deut.26.2,4). From its being coupled with the kneading-bowl (A.V. *store*, Deut.28.5,17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill. (4) *kᵉlûbh*, so called from its similarity to a bird-cage or trap, probably because it had a lid: it was used for carrying fruit (Am.8.1,2). (5) *dûdh*, used for carrying fruit (Je.24.1,2), as well as on a larger scale for carrying clay to the brickyard (Ps.81.6; *pots*, A.V.), or for holding bulky articles (2K.10.7). In N.T., baskets are described under the three terms, κόφινος, σπυρίς, σαργάνη. The last occurs only in 2Cor.11.33, in describing St. Paul's escape from Damascus. The first is exclusively used in reference to the miracle of feeding the five thousand (Mt.14.20,16.9; Mk.6.43; Lu.9.17; Jn.6.13), and the second to that of the four thousand (Mt.15.37; Mk.8.8): the distinction is most definitely brought out in Mk.8.19,20.



EGYPTIAN BASKETS. (Brit. Mus.)

Basmath', a daughter of Solomon married to his officer Ahimaaz (1K.4.15).

Bason. Among the smaller vessels for the tabernacle or temple service, many were required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, at the great ceremony of purification in the wilderness, put half the blood in "the basons" or bowls, and afterwards sprinkled it on the people (Ex.24.6,8). [GOBLET.] Among the vessels cast in metal, whether gold, silver, or brass, by Hiram, for Solomon, besides the laver and great sea, mention is made of basons, bowls, and cups. Of the first (marg. *bowls*) he is said to have made 100 (2Chr.4.8; 1K.7.45,46; *cf.* Ex.25.29 and 1Chr.28.14,17). Their form and material can only be conjectured from the analogy of ancient Assyrian and Egyptian specimens. The "bason" (Jn. 13.5) from which our Lord washed the disciples' feet, νιπτήρ, was probably deeper and larger than the hand-bason for sprinkling.

Bas'sa (1Esd.5.16) = BEZAI.

Bas'tai (1Esd.5.31) = BESAI.

Bastard. Deut.23.2[3] enacts that a *mamzêr* (E.V. *bastard*) shall not come into the congregation of the Lord unto the tenth generation. The term appears to denote the issue of an incestuous or illegal union. Parallels in Post, *Grundriss*, ii. 18. [H.M.W.]

Bat (*'ăṭallēphh*). There is no doubt A.V. is correct in the rendering of this word, which signifies "night-flier." It is true that in the A.V. of Lev.11.19 and Deut.14.18 the *'aṭallēphh* closes the lists of "*fowls* that shall not be eaten"; but the ancients considered the bat to partake of the nature of a bird, and the Heb. *'ôphh*, "fowl"—lit. *a wing*—might be applied to any winged creature. Besides the passages cited, mention of bats occurs in Is.2.20, and Ba.6.22 in a passage that sets forth the vanity of the

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Babylonian idols. Bats of many kinds, inclusive of long-eared and "horseshoe" species, are common in Egypt; but the most numerous appear to be the cave-bats of the genus



TOMB-BAT (*Taphozous perforatus*).

Taphozous, characterized by the tail being free for much of its length from the membrane connecting the hind-legs. The Palestine species is *T. nudiventris*, which swarms in the caves of Galilee, and is nearly allied to the Egyptian species shown in the cut. [R.L.]

Bath. [WEIGHTS AND MEASURES.]

Bath, Bathing. Among the Jews, as with other Easterns, bathing was usually a religious act, and in cases of Levitical uncleanness was necessary before full restitution to religious privileges. [PURIFICATION.] There is no mention of bathrooms in the houses, but there were cisterns for the purpose in the court (2Sam.11.2) or garden (Sus.15). When possible, running water was chosen (Ex.2.5,7.15; Lev.15.13; 2K.5.10). Harlots bathed in the pool of Samaria (1K.22.38, R.V.). Public baths were erected by Agrippa (19 *Ant.* vii. 5), and the pool of Bethesda had porches or colonnades (Jn.5.2). There was a bathroom in Herod's temple for the priests (*Yoma* iii.2). Hot springs were discovered by Anah (Gen.36.24, see R.V.), and there were hot baths at Callirrhoe (17 *Ant.* vi. 5) and Tiberias (2 *Wars* xxi. 6). Newborn infants were bathed before being dressed (Ezk. 16.4). Women anointed themselves after the bath with oil (2Sam.14.2) or sweet odours (Esth.2.12; Jth.10.3). Swimming is alluded to (Is.25.11; Ezk.47.5; Ac.27.42). [H.H.]

Bath-rabbim', Gate of, a gate of HESHBON (Can.7.4), near fish-pools, such as occur in the stream W. of the city. [C.R.C.]

Bathshe'ba (2Sam.11.3, etc.) or **Bathshua** (1Chr.3.5), the daughter of Eliam (2Sam.11.3) or Ammiel (1Chr.3.5) the son of Ahithophel (2Sam.23.34), and wife of Uriah the Hittite. The child of her adulterous intercourse with David died; but after marriage she became the mother of four sons, Solomon (Mt.1.6), Shimea, Shobab, and Nathan. When Adonijah attempted to set aside in his own favour the succession promised to Solomon, Bathsheba was employed by Nathan to inform the king of the conspiracy (1K.1.11-31). After the accession of Solomon, she, as queen-mother, requested permission for Adonijah to marry Abishag the Shunammite (1K.2.13-25).

Bath-zacharī'as, a place, named only 1Mac.6.32,33, to which Judas Maccabaeus marched from Jerusalem, and where he encamped for the relief of Beth-sura. The two places were about 70 stadia apart, and the approaches to Bath-zacharias were intricate and confined (12 *Ant.* ix. 4). This description is met by the modern *Beit Skâria*, 6 miles N. of *Beit Ṣûr*. [BETH-ZUR.]

Battle-ax (Je.51.20). [ARMS.]

Baval', ruler of the "half part" of Keilah, who assisted in repairing the wall of Jerusalem (Ne.3.18).

Bay-tree (*'ezrāḥ*, lit. *native*). It is difficult to see upon what grounds A.V. renders this word in Ps.37.35 "bay-tree." Most Jewish doctors understand by *'ezrāḥ* "a tree which grows in its own soil," *i.e.* has never been transplanted, as A.V. marg. and R.V. The bay-tree, or laurel, has therefore no place in the Bible excepting upon Coverdale's introduction.

Bazlith' (Ne.7.54), **Bazluth'** (Ezr.2.52). "Children of Bazlith" were Nethinim who returned with Zerubbabel.

Bdellium (*bᵉdhōlaḥ*), a precious substance mentioned in Gen.2.12, with "gold" and "onyx stone," as one of the products of the land of Havilah, and in Num.11.7, where *manna* is in colour compared to *bdellium*. Some authorities think *bᵉdhōlaḥ* means the pearl, others the carbuncle or at any rate a gem, but the majority believe it to be some kind of gum-resin. That now denoted by *bdellium* "resembles myrrh in appearance and qualities, but is weaker and at the same time more acrid" (Chambers's *Encycl.* s.v.). It is produced by more than one kind of tree, and is obtained in Egypt as well as Asia. [T.G.B.]

Beall'ah, a Benjamite, one of those who joined David at Ziklag (1Chr.12.5).

Bealoth', a town in the extreme S. of Judah (Jos.15.24).

Be'an, Children of, a tribe of predatory habits in Edom, destroyed by Judas Maccabaeus (1Mac.5.4). Perhaps for Mean (*Mâ'an*) in Edom. [C.R.C.]

Beans are cultivated in Palestine, as are many leguminous plants, such as lentils, kidney-beans, vetches, etc. (2Sam.17.28). Beans blossom in January. They have been noticed in flower at Lydda on the 23rd, and at Sidon and Acre even earlier. They continue in flower till March. The cultivation of beans is of the highest antiquity. Homer mentions both beans and peas. Pliny says beans challenge the "first rank and principal place amongst pulse," and "thereof men have assaied to make bread" (*cf.* Ezk 4.9). [H.C.H.]

Bear. The Syrian bear (*Ursus arctus syriacus*), a grey variety of the European brown bear, is the animal of the Bible, and is said by Tristram to be still found on the mountains of Palestine. During summer these bears keep to the snowy parts of Lebanon and Hermon, but descend in winter to the villages; while in former days they doubtless occurred in other parts of Palestine. We read, for instance, of bears in a wood between Jericho and Bethel (2K.2.24); and it is probable that the destruction of the children who mocked Elisha took place in winter. The ferocity of the bear when deprived of its young is alluded to in 2Sam.17.8, Prov.17.12, Ho.13.8; its attacking flocks in 1Sam.17.34, etc.; its craftiness in ambush in Lam.3.10; and that it was dangerous to man in Am.5.19. The passage in Is.59.11 would be better translated, "we *groan* like bears." Bears are also mentioned in Rev.13.2; Dan. 7.5; Wis.11.17; and Ecclus.47.3.

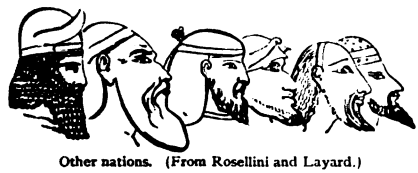
Beard. Semitic races have always

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cherished the beard as the badge of the dignity of manhood. The Egyptians, on the contrary, usually shaved the hair of the face and head, and compelled their slaves to do the like. The Semitic enemies of the Egyptians, including many of the nations of Canaan, Syria, and Armenia, etc., are nearly always represented bearded. On the Ninevite monuments is a series of battle-views from the capture of Lachish by Sennacherib, in which the captives



Egyptian beards. (From Wilkinson.)



Other nations. (From Rosellini and Layard.)

BEARDS.

have beards very like some of those in the Egyptian monuments. The precept (Lev.19.27,21.5) regarding the "corners of the beard" refers to the well-known hair-offerings among all ancient peoples. [HAIR.] Size and fulness of beard are regarded by Arabs, at the present day, as a mark of respectability and trustworthiness. The beard is the object of an oath, and that on which blessings or shame are spoken of as resting. The custom was and is to shave or pluck it and the hair out in mourning (Ezr.9.3; Is.15.2,50.6; Je.41.5,48.37; Ba. 6.31), to neglect it in seasons of permanent affliction (2Sam.19.24), and to regard any insult to it as the last outrage which enmity can inflict (10.4). The beard was the object of salutation (20.9). The dressing, trimming, anointing, etc., of the beard was performed with much ceremony by persons of wealth and rank (Ps.133.2). The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev.14.9).

Beast, the representative in the A.V. of the following Heb. words. (1) *b'hēmâ*, the general name for "domesticated cattle" of any kind, is also used to denote "any large quadruped," as opposed to fowls and creeping things (Gen.6.7,20,7.2; Ex.9.25; Lev.11.2; 1K.4.33; Pr.30.30, etc.); for "beasts of burden," horses, mules, etc., as in 1K.18.5, Ne.2.12,14, etc.; or for "wild beasts," as in Deut.32.24, Hab.2.17, 1Sam.17.44. (2) *b'îr* is used either collectively of "all kinds of cattle," like the Latin *pecus* (Ex.22.5[4]; Num. 20.4,8,11; Ps.78.48), or specially of "beasts of burden" (Gen.45.17). It has a more limited sense than the preceding. (3) *ḥayyâ* is used to denote any animal. It is, however, frequently used specially of "wild beasts," when the meaning is often more fully expressed by the addition of the word *hassâdê*, "of the field" (Ex.23.11; Lev.26.22; Deut.7.22; Ho.2.12[14], 13.8; Je.12.9, etc.).

Beatitudes. [SERMON ON THE MOUNT.]

Beautiful Gate. [TEMPLE.]

Beba'i. "Sons of Bebai," 623 (Ne. 628) in number, returned from Babylon with Zerubbabel (Ezr.2.11; Ne.7.16; 1Esd.5.13), and later 28 more returned with Ezra under Zechariah, who is further described as "the son of Bebai," which may however be used as the family name (Ezr.8.11). Four of the family had taken foreign wives (Ezr.10.28; 1Esd.9.29). The name occurs also among those who sealed the covenant (Ne.10.15).

Beba'l (Jth.15.4), an unknown town in central Palestine. [C.R.C.]

Be'cher.—**1.** The second son of Benjamin, according to the lists in Gen.46.21 and 1Chr. 7.6,8; but omitted in Num.26.38 and 1Chr.8.1. The Heb. text of 1Chr.8.1, however, suggests that "*b'khôrô*, his first-born," is a corruption of Becher, so that the genuine reading would be "Benjamin begat Bela, Becher, and Ashbel," in agreement with Gen.46.21. Some have thought that 1Chr.8.1 is right, and that in Gen.46.21 and 1Chr.7.8 Becher, as a proper name, is a corruption of *b'khôr*, "first-born," so that Benjamin had no son Becher. It is possible that Becher, or his heir and head of his house, married an Ephraimitish heiress, a daughter of Shuthelah (1Chr.7.20,21), and that so his house was reckoned in the tribe of Ephraim, just as Jair son of Segub was reckoned in Manasseh (1Chr.2.22; Num.32.40,41). —**2.** Son of Ephraim (Num.26.35); called BERED in 1Chr.7.20.

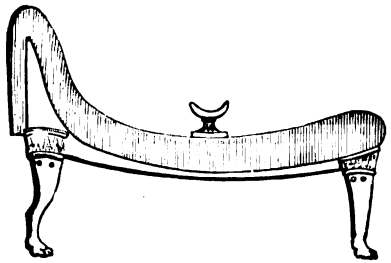
Bechorath', an ancestor of king Saul (1Sam.9.1,2).

Bec'tileth, The plain of, mentioned in Jth.2.21 as lying between Nineveh and Cilicia. The name has been compared with Βακταϊαλλά, a town of Syria named by Ptolemy, Bactiali in the Peutinger Tables, which place it 21 miles from Antioch.

Bed and **Bedchamber.** We may distinguish in the Jewish bed five principal parts: (1) the mattress; (2) the covering; (3) the pillow; (4) the bedstead or support for (1); (5) the ornamental portions. (1) This consisted of a mere mat, or one or more quilts. (2) A quilt finer than those of (1). In summer a thin blanket or the outer garment worn by day (1 Sam.19.13) sufficed. Hence the law that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deut.24.13). (3) The only mention of the material for this is in 1Sam.19.13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's-hair. As, however, it was something hastily adopted to serve for a PILLOW, it is not decisive of the ordinary use. In Ezk.13.18 those mentioned are probably not bed-pillows, but fillets or amulets for the arms (so Ephrem Syrus). Pillows are common to this day in the E., formed of sheep's fleece or goat's-skin, with a stuffing of cotton, etc. (4) The bedstead was not always necessary, a platform along the side or end of an Oriental room serving as a place for the bedding. Yet some slight and portable frame seems implied among the senses of two of the six Heb. words translated in A.V. "bed," and used variously for a "bier" (2Sam.3.31; 2Chr.16.14), for the

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ordinary bed (2K.4.10), for the litter for carrying a sick person (1Sam.19.15), for Jacob's sick-bed (Gen.47.31), and for the couch on which guests reclined at a banquet (Esth.1.6). For the "bedstead" of Og, see OG. (5) The ornamental portions were pillars and a CANOPY (Jth.13.9), ivory carvings, gold and silver, and probably mosaic work, purple and fine



BED AND HEAD-REST. (Wilkinson, *Ancient Egyptians.*)

linen (Esth.1.6; Can.3.9,10). The ordinary furniture of a bedchamber is given in 2K.4.10. The position of the bedchamber in the most remote and secret parts of the palace seems indicated in Ex.8.3 and 2K.6.12. The "bedchamber" in the temple where Joash was hidden (2K.11.2; 2Chr.22.11) was probably not a sleeping-room, but a store-chamber (perhaps a mere cupboard such as is used in the East in the present day) for the rolled-up mats.

Bedad', the father of Hadad king of Edom (Gen.36.35 = 1Chr.1.46).

Bedan'.—1. (1Sam.12.11.) Samuel refers to him as a deliverer of Israel. Nothing more is known of him. LXX. identifies him with Barak. He has also been identified with Samson and Abdon.—**2.** (1Chr.7.17.) A Manassite. [H.M.S.]

Bedeiah, a son of Bani, in the time of Ezra, who had taken a foreign wife (Ezr.10.35).

Bee (*d'bhōrâ*; Deut.1.44; Judg.14.8; Ps. 118.12; Is.7.18). That Palestine abounded in bees is evident from the description that it was a land "flowing with milk and honey," there being no reason to suppose that this expression is to be understood otherwise than in its literal sense. Dr. Thomson (*Land and Book*, p. 299) records swarms of bees inhabiting a cliff of *Wâdy el Qürn*. "The people of M'alia, several years ago," he writes, "let a man down the face of the rock by ropes. He was entirely protected from the assaults of the bees, and extracted a large amount of honey; but he was so terrified by the prodigious swarms of bees that he could not be induced to repeat the exploit." This illustrates Deut.32.13 and Ps.81.16 as to "honey out of the stony rock"; while Deut.1.44 and Ps.118.12 suggest the fearful nature of the attacks of these insects when irritated. In Palestine, as in India, the attacks of bees are more to be dreaded than in more temperate climates, the swarms being larger, and their stings not unfrequently causing death; hence the force of the Psalmist's complaint, "They compassed me about like bees" (118.12). The passage about the swarm of bees and honey in the lion's carcase (Judg.14.8) can be easily explained when we remember that in a hot dry country, after a carcase has been picked nearly clean by vultures, jackals, and ants, the skeleton might well form a *nidus* for a swarm of bees. Is.7.18, "the Lord shall hiss for the bee that is in the land of Assyria," has been understood by some to refer to the practice of "calling out the bees from their hives by a hissing or whistling sound to their labour in the fields, and summoning them again to return" in the evening. More probably the expression has reference to the Eastern custom of calling the attention of any one by a *hiss* or "*hist*." The honey-bee of Palestine, although nearly allied to the European *Apis mellifica*, is regarded as a distinct species, *A. fasciata*. [R.L.]

Beel'iada (*Baal knows*), one of David's sons, born in Jerusalem (1Chr.14.7). In 2Sam. 5.16 the name is ELIADA (*El knows*).

Beel'sarus (1Esd.5.8) = BILSHAN.

Beelteth'mus, an officer of Artaxerxes residing in Palestine (1Esd.2.16,25). The name is a corruption of the title of Rehum (*chancellor*), the name preceding it (Ezr.4.8). This title, according to Sayce (*Introd. to Ezr., Ne., and Esth.*), signifies "lord of official intelligence" or "postmaster."

Beelzebub. [BAAL-ZEBUB.]

Beer' (*well*).—**1.** One of the latest halting-places of the Israelites, lying beyond the Arnon, and so called because of the well which was there dug by the "princes" and "nobles" of the people (Num.21.16-18). This is possibly the BEER-ELIM referred to in Is.15.8. —**2.** A place to which Jotham, the son of Gideon, fled for fear of his brother Abimelech (Judg.9.21); perhaps BEEROTH.

Beera', an Asherite, son of Zophah (1Chr.7.37).

Beerah', prince of the Reubenites, taken captive by Tiglath-pileser (1Chr.5.6).

Beer-elim', a spot named with DIMON in Is.15.8 as on the "border of Moab." [BEER.]

Beeri'.—1. The father of Judith, one of the foreign wives of Esau (Gen.26.34). [ANAH.] —**2.** Father of the prophet Hosea (Ho.1.1).

Beer-lahai-roi' (*well of the Living One Who sees me*, R.V. marg.), between Kadesh and Bered, in the wilderness, "in the way to Shur," and therefore in the "south country" (Gen.24.62). According to the explanation of the text, it was so named by Hagar, because God saw her there (Gen.16.14). By this well Isaac dwelt both before and after the death of his father (Gen.24.62,25.11). In both these passages the name is given in A.V. as "the well Lahai-roi." Near Kadesh (*Qadis*), S. of Beer-sheba. [KADESH; KEDESH.] [C.R.C.]

Beeroth', one of the four cities of the Hivites who deluded Joshua into a treaty of peace with them; the other three being Gibeon, Chephirah, and Kirjath-jearim (Jos.9.17). Beeroth was allotted to Benjamin (18.25), in whose possession it remained at the time of David (2Sam.4.2). It is named with Chephirah and K.-jearim in the list of those who returned from Babylon (Ezr.2.25; Ne.7.29; Beroth, 1Esd.5.19). Eusebius (*Onomasticon*) places it "under the hill Gibeon," as visible from the road to Lydda at the seventh milestone. Now *el-Bireh*, a village about 8 miles N. of Jerusalem by the road to

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Náblus. Nahari "the **Beerothite**" (2Sam. **23**.37), or "the Berothite" (1Chr.**11**.39), was one of David's guard. [BEER; BEREA.] [C.R.C.]

Beeroth' of the children of Jaakan, the wells of the Bene-jaakan (perhaps named from JAKAN, 1Chr.**1**.42, or AKAN the Horite, Gen.**36**.27); a halting-place of the Israelites in the Arabah near mount Hor (Deut.**10**.6). In Num.**33**.31,32 *Bene-jaakan* only. [C.R.C.]

Beer-she'ba (*well of the oath*, as given in the Bible, Gen.**21**.31), where Abraham made a covenant with the Philistines, and planted a tamarisk by the well that he dug. The alliance was renewed by Isaac, who apparently dug a second well (**26**.23,28,32,33). Beer-sheba is often mentioned as the S. boundary of the land of Israel (Judg.**20**.1, etc.), and was given to Judah (Jos.**15**.28) and afterwards to Simeon (**19**.2). Here Samuel's sons were judges (1Sam.**8**.2). It was in the *negeb*, or "dry" country (A.V. *south*: 2Sam.**24**.7); and Elijah here slept under the desert broom bush (1K.**19**.3,5). It was probably an idolatrous centre in the time of Josiah (2K.**23**.8),



BEER-SHEBA. (From an original sketch by Col. Conder.) W.D.A.

and condemned as such yet earlier (Am.**5**.5, **8**.14). It was reoccupied by descendants of Judah after the Captivity (Ne.**11**.27,30). The site is now called *Bîr es Seba'*, at the foot of the Hebron hills, in the open pastoral plateau which is covered with grass in spring, and supports flocks of goats and cattle. There are two wells, with a constant supply of good water even in autumn, cut in rock in the bed of the boundary valley, which runs W. to GERAR. There is also a third dry well. (*Surv. W. Pal.* iii. pp. 394-396.) The largest well is over 12 ft. in diameter, lined with masonry to a depth of 28 ft., and with water at 37 ft. The masonry in the 15th course bears an Arabic tablet with a date (505 A.H.) answering to 1112 A.D. Though much furrowed by ropes, the stonework is therefore not very ancient. A few rude stone troughs stand round this well, but neither it nor the others have any parapet. The second well, some little distance to W., is 5 ft. in diameter and 40 ft. to the water; the stones are cut to the arc of the circle. The third well to E. is dry; the masonry is superior; the diameter is over 9 ft., and the depth 23 ft. It has large stones at the bottom. Ruins of a Byzantine town, or village, including the foundations of a church, exist N. of the wells; and Beer-sheba in the 5th cent. was an episcopal town. [C.R.C.]

Beesh-terah', one of the two cities allotted to the sons of Gershom in Manasseh beyond Jordan (Jos.**21**.27). It appears as Ashtaroth in 1Chr.**6**.71. Probably short for Beth-ashterah. [ASHTEROTH.]

Beetle. [LOCUST.]

Beeves. [CATTLE.]

Beheading. [CRIMES.]

Behemoth'. There can be little doubt that in Job **40**.15-24 the hippopotamus is intended, as the description of *behemoth* accords well with the habits of that animal. As in the first part of Jehovah's discourse (Job **38**,**39**) land animals and birds are mentioned, it seems probable that aquatic or amphibious creatures are referred to in the latter part. Moreover, since "leviathan" usually denotes the crocodile, behemoth seems to point to the hippopotamus, its associate in the Nile. The description of behemoth lying under "the shady trees," amongst the reeds and willows, is perfectly applicable to the hippopotamus. In former days hippopotamuses were found in Lower Egypt, although they have now receded far up the Nile; there is, however, no evidence, geological or otherwise, of their former occurrence in Syria or Palestine. The description is certainly not applicable to the African elephant. See NILE; but for the opposite view, see PALESTINE. [R.L.]

Bekah. [WEIGHTS AND MEASURES.]

Bel. [BAAL.]

Bel and Dragon. [DANIEL, APOCRYPHAL ADDITIONS TO.]

Be'la.—1. The old name of ZOAR (Gen.**14**.2, 8).—**2.** A king of Edom son of Beor (Gen.**36**.32), whom some Jewish commentators identify with Balaam son of Beor (Num.**22**.5) and the LXX. renders Balak.—**3.** The eldest son of Benjamin (Gen.**46**.21), Belah in A.V.; the ancestor of the Belaites (Num.**26**.38,40).—**4.** A son of Azaz, of the tribe of Reuben (1Chr.**5**.8).

Be'lah, Be'laites, The. [BELA, 3.]

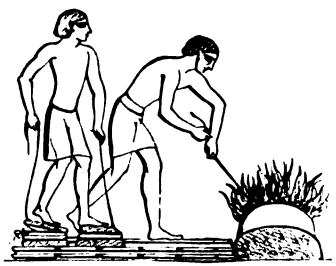
Be'lemus. [BISHLAM.]

Belial (Heb. *bĕliyya'al*, lit. "worthlessness," from *bĕlî*, "without," and *ya'al*, "worth") occurs generally in such phrases as "sons of B.," "men of B.," "daughter of B.," "thing of B.," etc., and always in O.T. as *a common noun*, denoting an extreme degree of depravity: *e.g.* Deut.**13**.13 (apostasy); Judg. **19**.22 (sodomy and rape); 1Sam.**1**.16 (female drunkenness), **2**.12 (the profanation of the priestly office), **20**.1, 2Chr.**13**.7 (rebellion); 1 K.**21**.10, Pr.**19**.28 (perjury). In two passages it seems to mean *the perdition of the soul—viz.* Ps.**41**.8 (see marg.), "a matter of perdition," *i.e.* a matter which brings a man to perdition;

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and Ps.18.4 (see marg), "the floods of perdition." In N.T. the word has become a proper name, and is a title of Satan (2Cor.6.15). The correct N.T. form is *Beliar* (Βελιάρ), probably an intentional alteration of the word (*cf.* BAALZEBUB). The form Βελιάρ is also found in the Testaments of the Twelve Patriarchs and in the book of Jubilees. In Milton's *Paradise Lost* Belial is the spirit of lust. [SATAN.] [C.H.]

Bellows. The word occurs only in Je.6.29, where it is used figuratively, "The bellows are burned," their use being to heat a smelting furnace. A picture of two different kinds of bellows, both of highly ingenious construction, may be found in Wilkinson, *Anc. Egypt.* iii. 338. "They consisted," he says, "of a leather, secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with



EGYPTIAN BELLOWS. (F. Cailliard, *Recherches sur les arts des anciens Egyptiens.*)

one under each foot, and pressing them alternately while he pulled up each exhausted skin with a string he held in his hand. In one instance we observe from the painting that when the man left the bellows, they were raised as if inflated with air; and this would imply a knowledge of the valve. The pipes, even in the time of Thothmes II., [supposed to be] the contemporary of Moses, appear to have been simply of reed, tipped with a metal point to resist the action of the fire."

Bells. The use of large bells for calling assemblies or similar purposes seems to have been unknown in Palestine, trumpets of various kinds being used instead. The small golden bells (Heb. *pa'ămōnim*) which alternated with the tri-coloured pomegranates round the hem of the high-priest's long robe are twice mentioned, Ex.28.33ff. and Ecclus.45.9 (*cf.* Josephus, 3 *Ant.* vii. 4); their object is described as being to give forth a sound as he went in and out of the sanctuary. The number of these bells is given by the Rabbis as 72 in all, while others give 12 or 365 (Kalisch, *Comment. on Exod., in loc.*). This bell and pomegranate arrangement has been thought to be derived from the old Egyptian ornamental border of lotus and bud, with its original meaning lost or altered. The word translated "bells" in Zech.14.20 is quite a different one (*m'ṣillōth*), and is represented by "bridles" in LXX. (so A.V. marg.); but a metal substance that would tinkle when shaken seems here indicated rather than leathern straps. See Flinders Petrie's art. "Bells" in Hastings, *D.B.* (5 vols. 1904). [C.L.F.]

Belma'im (Jth.7.3). The name survives in *Wâdy Bel'ameh*. [BETHULIA.] Probably the same as Balamo and BELMEN. [C.R.C.]

Bel'men, a place named amongst the towns of Samaria (Jth.4.4). [BELMAIM.]

Belshazzar', the last native king of Babylon (Dan.5.1ff.). According to Daniel, he was slain in the night, after a splendid feast in his palace. The first Babylonian record in which the name of Belshazzar was discovered is that inscribed on four clay cylinders found at Muqeir (UR of the Chaldees). In this Nabonidus, after describing his restoration of the temple there, calls down a blessing on his first-born son, Belshazzar (*Bêl-šarru-uṣur*). He does not appear in the official records as a ruler, but is apparently meant when, in the Babylonian Chronicle, "the son of the king," who was for many years "with the army in Akkad," is referred to. Belshazzar is often mentioned on contract-tablets, always with the same title. In the first year of Nabonidus he bought some land of Marduk-ṭriba; in the fifth his secretary hired a house; in the eleventh Iddina-marduk seems to have owed him 20 mana of silver on account of woven stuff or clothing supplied through Nabû-ṣabit-qâtê, the prince's *major domo*. Other tablets, dated in the seventh, ninth, and twelfth years of Nabonidus, record offerings made on behalf of Belshazzar in the temple at Sippar (Abu-habbah). This confirms the statements in the Babylonian Chronicle that the son of the king was with the army in Akkad in the seventh to eleventh years of Nabonidus, at which point the record is defective until the seventeenth and last year of that king. On Tammuz 16 in that year Gobryas entered Babylon with the army of Cyrus, and it is stated that on the night of Marchesvan 11, Gobryas . . . did something, and the son of the king (or "the king" simply) died. In this we may in all probability see the attack in the night spoken of in Daniel. The date of his death was 538 B.C., at which time he could hardly have been less than 37 years old. Xenophon describes "the king" (probably Belshazzar) as dying, sword in hand. With regard to his father, Nabonidus, Berosus in Josephus (*Agst. Apion*, i. 20) states that he was captured in the neighbouring city of Borsippa, and kindly treated by Cyrus, "who gave him Carmania as a place for him to inhabit." Rawlinson connected Belshazzar with Nebuchadnezzar (Dan.5.2) through his mother, who may have been a daughter of that king, in which case Nebuchadnezzar was Belshazzar's maternal grandfather. This would make Nabonidus Nebuchadnezzar's son-in-law, and probably receives confirmation from two tablets in which a certain Nabonidus, "who is over the city," is called "the son of the king" (Nebuchadnezzar's eighth year). Nabonidus calls himself, in his records, "son of Nabû-balaṭ-su-iqbi." Smith, *D.B.* (4 vols. 1893); Hastings, *D.B.* (4 vols. 1898), etc.; *The Old Testament in the Light of the Records* (S.P.C.K.), pp. 412 ff., 435 ff. [T.G.P.]

Belteshazzar. [DANIEL.]

Ben.—1. A Levite "of the second degree,"

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one of the porters for the ark appointed by David (1Chr.15.18).—**2.** [SON.]

Bena'iah.—**1.** The son of Jehoiada the chief priest (1Chr.27.5), and therefore of the tribe of Levi, though a native of Kabzeel (2 Sam.23.20; 1Chr.11.22), in the S. of Judah; set by David (1Chr.11.25) over his bodyguard of CHERETHITES AND PELETHITES (2Sam.8.18; 1K.1.38; 1Chr.18.17; 2Sam.20.23), and occupying a middle rank between the first three of the "mighty men" and the 30 "valiant men of the armies" (2Sam.23.22,23; 1Chr.11.25, 27.6). The exploits which gave him this rank are narrated in 2Sam.23.20,21, 1Chr.11.22. He was captain of the host for the third month (1Chr.27.5). Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1K.1.8,10,32,38,44); and was raised into the place of Joab as commander-in-chief (2.35,4.4). He appears to have had a son, called after his grandfather, JEHOIADA, who succeeded Ahithophel about the person of the king (1Chr.27.34). But this is possibly a copyist's mistake for "Benaiah the son of Jehoiada."—**2.** "The PIRATHONITE," an Ephraimite, one of David's 30 mighty men (2Sam.23.30; 1Chr.11.31), and the captain of the eleventh monthly course (1Chr.27.14).—**3.** A Levite in the time of David, who "played with a psaltery on Alamoth" (15.18,20,16.5).—**4.** A priest in the time of David, appointed to blow the trumpet before the ark (15.24,16.6).—**5.** A Levite of the sons of Asaph (2Chr.20.14).—**6.** A Levite in the time of Hezekiah, one of the "overseers of offerings" (31.13).—**7.** One of the "princes" of the families of Simeon (1Chr.4.36).—**8.** Four laymen in the time of Ezra who had taken strange wives: 1. (Ezr.10.25) [BAANIAS]; 2. (10.30) [NAIDUS]; 3. (10.35) [MABDAI]; and 4. (10.43) [BANAIAS].—**9.** The father of Pelatiah, "a prince of the people" in the time of Ezekiel (Ezk.11.1,13).

Ben-amm'i (*son of my kindred*), son of the younger daughter of Lot, and progenitor of the Ammonites (Gen.19.38; *cf.* Deut.2.19).

Bene-berak', one of the cities of Dan, mentioned only in Jos.19.45. It was captured by Sennacherib in 702 B.C. Now the village *Ibn Ibrâq*, 4 miles E. of Joppa. [C.R.C.]

Bene-jaakan'. [BEEROTH OF THE CHILDREN OF JAAKAN.]

Bene-ke'dem, "the children of the East," or people, dwelling to the E. of Palestine (Gen.29.1; Job 1.3; Judg.6.3,33,7.12,8.10); mentioned with the Midianites and Amalekites. From Judg.7.11-15 we infer that they spoke a dialect intelligible to an Israelite, and the name itself is Semitic. From 1K.4.30 it is evident that the term is used in a very general sense, but in Is.11.14, Je.49.28, Ezk.25.4,10, they are noticed with Ammon and Kedar. The term thus includes all the tribes between Israel and the Euphrates. [C.R.C.]

Benhadad', the name of three kings of Damascus.—BENHADAD I. was (1K.15.18) son of Tabrimmon and grandson of Hezion (? Rezon), and in his time Damascus was supreme in Syria. His alliance was courted by both Baasha of Israel and Asa of Judah. He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the N. of Israel, thereby enabling Asa to pursue his victorious operations in the S. It would appear (1K.20.34) that he continued to make war upon Israel in Omri's time, and forced him to make "streets" in Samaria for Syrian residents. [AHAB.]—Possibly the contemporary of Ahab was a BENHADAD II., son of the preceding (though not so stated in O.T.), as otherwise Benhadad I. must have reigned 50 or 60 years, which, however, is not impossible [see under DAMASCUS]. Long wars with Israel characterized his reign, of which the earlier campaigns are described under AHAB. He was signally defeated at Aphek (1K.20.34ff.). His power is shown by the 32 vassal kings who accompanied him to his first siege of Samaria. In Jehoram's reign Benhadad renewed the war with Israel, attacked Samaria a second time, and pressed the siege so closely that there was a terrible famine in the city. But the Syrians dispersed in the night in consequence of a sudden panic (2K.7.7). Soon after, Benhadad fell sick, and sent Hazael to consult Elisha as to the issue of his malady. Hazael, the day after his return, smothered his master and seized the throne (2K.8.15).—BENHADAD III., son of Hazael. When this king succeeded Hazael on the throne of Syria, Jehoash recovered the cities which Jehoahaz had lost to the Syrians, and beat him in Aphek (2K.13.17,25). Jehoash gained two more victories, but did not restore the dominion of Israel on the E. of Jordan. This glory was reserved for his successor. Benhadad III.'s misfortunes in war are noticed in Am.1.4.

Ben-ha'il, one of the princes whom king Jehoshaphat commanded to teach the law in the cities of Judah (2Chr.17.7).

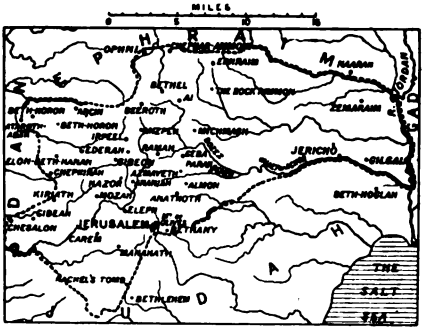
Ben-hanan', son of Shimon, in the line of Judah (1Chr.4.20).

Beninu', a Levite who sealed the covenant with Nehemiah (Ne.10.13[14]).

Ben'amin (*son of the right hand*), the youngest child of Jacob, and the 2nd of Rachel, own brother of Joseph, and the only one of the family born in Palestine (Gen.35.18). His mother called him Benoni (*son of my sorrow*); the meaning of Benjamin (*ben-yâmîn*) may be "son of the south," as he was born so far S. of HARAN. Since Joseph was 30 years old when he stood before Pharaoh (Gen.41.46), and Benjamin apparently only a year younger (30.25), the latter must have been more than 37 years old when Israel went into Egypt (41.53). He already had ten children (46.21), yet (in A.V.) he is called a "lad" (43.8). The Heb. word however (*na'ar*) is of very indefinite meaning, and applies not only to David when he was more than 20 (1Sam.17.42), and a "man of war" (16.18), but also to Absalom, who was married (2Sam.18.32), and to others, like the spies (Jos.6.23), who were grown men. The only indication of Benjamin's personal character is found in the blessing of Jacob (Gen.49.27), where he is compared to a wolf. In the wilderness the tribe, under ABIDAN, is by no means one of the smallest (Num.1.37,2.23, 26.41), nor was its lot in Palestine the least of any tribe. But when Saul speaks of it as the smallest tribe of Israel (1Sam.9.21), we must remember that, about three centuries and a half

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before his time, after the massacre at Gibeah, Benjamin had been reduced to only 600 men (Judg.20.47). In the blessing of Moses there appears to be an allusion to the fact that the three most sacred centres of Israel all lay within this tribe's border (Deut.33.12). The men of Benjamin appear to have been famous as bowmen and slingers (Judg.20.16; 2Chr.14.8,17.17), and it is remarkable that all left-handed persons mentioned in O.T. are Benjamites (Judg.3.15,20.16; 1Chr.12.2). In the song of Deborah a difficult verse may (see LXX.) be rendered "From Ephraim *was* their rooting out; against Amalek after thee, Benjamin, in thy people" (Judg.5.14). Benjamin was destined to destroy Amalek under Saul (1Sam.15.1-33),



THE TRIBAL LOT OF BENJAMIN.

and the war cry "after thee, Benjamin," was known (as was the story of Gibeah) to Hosea (5.8,10.9). The sin of Gibeah (Judg.19–21) almost blotted out the tribe for a time. David had friends among the Benjamites (1 Chr.12.16) before ABNER deserted Saul's heir (2Sam.3.19); and, though he was bitterly hated by some of the tribe—such as SHIMEI—(16.5,19.17), yet one of his heroes was ITTAI of Gibeah (2Sam.23.29; 1Chr.11.31), and after the separation of the two kingdoms Benjamin adhered to the house of David (1K.12.21) without any indecision. The Benjamite genealogies (1Chr.7.6-12,8.1-40) go down apparently to the time when Benjamin occupied towns of Dan after the Captivity (1Chr.8.12; Ne.11.35). In the Psalm (68.27) Benjamin is still a small tribe. The E. gate of Jerusalem was named from it (Je.37.13,38.7; Zech.14.10). The ethnic form occurs in full (1Sam.9.21,22.7; 2 Sam.16.11,19.17; 1K.2.8; 1Chr.27.12; Ps.7, *title*), but it is sometimes shortened to *yemini* in Heb. (Judg.3.15,19.16; 1Sam.9.1,4; 2Sam. 20.1; Esth.2.5), the last-cited passage referring to Mordecai: while St. Paul, yet later, was of this tribe (Ph.3.5). *The Tribal Lot* (Jos. 18.11-28) was all occupied early except Jerusalem (Judg.1.21), and coincided with Solomon's eleventh district (1K.4.18). Its borders are described under EPHRAIM and JUDAH, and it included about 400 square miles, mostly consisting of very rugged hills, but considered very good land by Josephus (5 *Ant.* i. 22) because it included the plain of JERICHO. The W. border ran S. along the crest of the mountains from ATAROTH-ADAR to KIRJATH-JEARIM (Jos.18.13-14), for it "turned about on the W. quarter southward" (R.V.). Two of the tribe who were named after its founder are noticed in later times (1Chr.7.10; Ezr.10.32). Benjamin is last mentioned in Rev.7.8. [C.R.C.]

Ben'Jamin, High gate, or **Gate, of** (Je. 20.2,37.13,38.7; Zech.14.10). [JERUSALEM.]

Beno', apparently a Merarite Levite; more probably not a proper name, but meaning "his son" as describing Jaaziah (1Chr.24.26,27).

Ben-oni' (*son of my sorrow*, or *hurt*—i.e. *last effort*), the name given by the dying Rachel to her second son, but changed by his father into BENJAMIN (*son of the right hand*; Gen.35.18).

Ben-zoheth', a descendant of Judah (1Chr. 4.20).

Beon' (Num.32.3) is probably an early clerical error for Meon (ver. 38). [C.R.C.]

Be'or.—1. The father of BELA, one of the early Edomite kings (Gen.36.32; 1Chr.1.43). **—2.** Father of Balaam (Num.22.5, etc.).

Be'ra, king of Sodom, one of the 5 kings who rebelled against Chedorlaomer (Gen.14.2ff.).

Berachah', a Benjamite archer who joined David at Ziklag (1Chr.12.3).

Berachah', Valley of (R.V. *Beracah*), a valley in which Jehoshaphat and his people assembled to "bless" Jehovah after the overthrow of the hosts of Moabites, Ammonites, and Mehunim, and which thus acquired its name of "the valley of blessing" (2Chr.20.26). The name *Breikût* still survives, attached to ruins 4 miles W. of Tekoa. [C.R.C.]

Berachiah' (1Chr.6.39) = BERECHIAH, 6.

Beraiah', son of Shimhi, a chief man of Benjamin dwelling in Jerusalem (1Chr.8.21).

Bere'a.—1. (R.V. *Berœa*). A city of Macedonia, to which St. Paul retired with Silas and Timotheus during his first visit to Europe, on being persecuted in Thessalonica (Ac.17.10). and whence, being again persecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (14,15). The community of Jews must have been considerable in Berea, and their character is described very favourably (11). Sopater, one of St. Paul's missionary companions, was from this place (20.4). Berea, now called *Verria* or *Qara-Verria*, is situated on the E. slope of the Olympian mountain-range, commanding an extensive view of the plain of the Axius and Haliaemon, and has now 15,000 or 20,000 inhabitants. A few ancient remains, Greek, Roman, and Byzantine, still exist here. **—2.** (R.V. *Berœa*; 2Mac.13.4.) The modern *Aleppo*.**—3.** A place in Judaea (1Mac.9.4), probably BEEROTH. [AZOTUS, MT.]

Berechiah'.—1. A son of Zerubbabel, and in the royal line of Judah (1Chr.3.20). **—2.** The father of MESHULLAM, 13 (Ne.3.4,30,6.18). **—3.** A Levite of the line of Elkanah dwelling in the villages of the Netophathites (1Chr.9.16). **—4.** A doorkeeper for the ark (15.23). **—5.** One of the chief men of Ephraim in the time of king Ahaz (2Chr.28.12). **—6.** A Gershonite Levite, father of Asaph the singer (1Chr.15.17). **—7.** Father of Zechariah the prophet (Zech.1.1,7). [ZACHARIAS, 11; ZECHARIAH, 1.]

Be'red.—1. A place in the south of Palestine, between which and Kadesh lay the well Lahai-roi (Gen.16.14). **—2.** A descendant of Ephraim (1Chr.7.20), possibly a clerical error for Becher in Num.26.35.

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Berenice. [BERNICE.]

Beri', an Asherite, son of Zophah (1Chr.7.36).

Beriah' (*in an evil case*, or possibly *a gift*). —**1.** A son of Asher, from whom descended the "family of the **Beriites**" (Gen.46.17; Num. 26.44,45).—**2.** A son of Ephraim, so named on account of the state of his father's house when he was born (1Chr.7.20-23). The event here recorded must be assigned to the time between Jacob's death and the beginning of the oppression, as some of Ephraim's sons must have attained to manhood, and the Hebrews were still free. Perhaps the land in which the men of Gath were born was the eastern part of Lower Egypt, if not Goshen itself. At this time very many foreigners must have been settled in Egypt. Possibly these men of Gath may have been mercenaries in the Egyptian service, to whom lands were probably allotted as to the native army; but for another view see ELEAD.—**3.** A Benjamite. He and his brother Shema were ancestors of the inhabitants of Ajalon, and expelled the inhabitants of Gath (8.13,16).—**4.** A Levite (23.10,11).

Be'rites, The (2Sam.20.14), mentioned with Abel in the extreme N. of the land of Israel. Perhaps not a proper name. [C.R.C.]

Berith', The god (Judg.9.46) = Baal-berith. [BAAL, 1.]

Bernice. Eldest daughter of Herod Agrippa I. She was first married to her uncle Herod king of Chalcis, and after his death lived under circumstances of grave suspicion with her own brother Agrippa II. (Juvenal, *Sat.* vi. 156), who brought her with him to greet Festius on his arrival in Judaea as procurator (Ac.25.13). She listened to St. Paul's defence as her sister DRUSILLA had done (24. 24). She married, as her second husband, Polemon king of Cilicia, then, leaving him, became the mistress of Titus, who at last dismissed her from Rome to appease public discontent on account of his connexion with her. [E.R.B.]

Berodach'-baladan' (2K.20.12)=MERODACH-BALADAN.

Beroth' (1Esd.5.19) = BEEROTH.

Berothah', a city named (Ezk.47.16) with Hamath on the N. of the land of Israel; possibly, but not certainly, the same as BEROTHAI.

Berothai' (2Sam.8.8) is the name of a city of Zobah, tributary to David, noticed with Tibhath (see BETAH), both belonging to Damascus. The LXX. gives "chosen cities" for Berothai (*i.e.* Heb. *barā*, "to choose") and for *Chun* in the parallel passage (1Chr.18.8). The latter is supposed to be the later Conna (Rob. *Later Bib. Res.* p. 535), now *Rās Ba'albek*, 24 miles N.E. of Ba'albek. The village *Breitān*, 5 miles S. of Ba'albek, is a possible site for Berothai. [C.R.C.]

Bero'thite, The (1Chr.11.39). [BEEROTH.]

Beryl (*tarshîsh*) occurs in Ex.28.20,39.13, Can.5.14, Ezk.1.16,10.9,28.13, Dan.10.6, as the translation of the Heb. *tarshîsh*, and of the Gk. βήρυλλος in Rev.21.20. It is generally supposed that the *tarshîsh* derives its name from the place so called. The beryl was known to Pliny, who admits several varieties, stating that the palest one, called chrysoprase, was by some considered a different stone, and he mentions the relation between the ordinary kind and the emerald. Theophrastus does not use the name, but probably knew the stone as one variety of his smaragdus; apparently Rev.21.20 is the first appearance of the word in a Gk. author, but there it almost certainly denotes the modern beryl. This, the aquamarine of jewellers, is hardly more than a variety of emerald, containing less of the colouring material. Whether *tarshîsh* also signifies this stone is more doubtful. The emerald was known to the Egyptians, for there are ancient mines near the Red Sea, slightly N. of the latitude of Assouan, and the gems there obtained are rather pale in colour; but some think that *tarshîsh* refers to the *chrysolithus* of Pliny, a golden-coloured gem, probably the modern topaz, which also occurs in that part of Egypt. [T.G.B.]

Berze'lus (1Esd.5.38) = BARZILLAI, 1.

Besai'. "Children of Besai" were Nethinim who returned to Judaea with Zerubbabel (Ezr.2.49; Ne.7.52).

Besodeiah', father of MESHULLAM, 14 (Ne.3.6).

Besor', The brook, a torrent-bed in the extreme S. of Judah, mentioned only in 1Sam. 30.9,10,21. It was in the Amalekite country or *Tîh* desert. [C.R.C.]

Be'tah, a city belonging to Hadadezer, king of Zobah, mentioned with Berothai (2Sam.8.8). In 1Chr.18.8 the name is perhaps better called Tibhath. Tibhath is probably the Tubakhi of the Amarna letters (Berlin 171) noticed in 15th and also (by an Egyptian traveller) in 14th cent. B.C. Possibly *Kefr Dubbeh*, W. of Ba'albek. [C.R.C.]

Bet'ane, a place apparently S. of Jerusalem (Jth.1.9); probably BETH-ANOTH. [C.R.C.]

Be'ten, on the border of the tribe of Asher (Jos.19.25). By Eusebius it is said to have been then called Bebeten, and to have lain 8 miles E. of Ptolemais (*Onomasticon*). He perhaps means *el B'aneh*, a village 12 miles E. of Acre. [C.R.C.]

Beth (*house, temple,* or *tent* as among modern Arabs; Judg.18.31, 1Sam.1.7). *BETH-E'KED*, the "shearing house" (2K.10.12) between Jezreel and Samaria, according to Jerome 15 miles from the town of Legio, and in the plain of Esdraelon, probably *Beit Qâd*, 13 English miles S.E. of *Lejjûn*. *BETH-HAGGAN'*, the "garden-house" (2K.9.27) near Ibleam (*Yebla*), possibly *Beit Jenn*, 9 miles N. of *Yebla*, or otherwise *Jenîn* near BELMAIM, according as Ahaziah fled N. or S. from Jezreel. [C.R.C.]

Bethab'ara (*house of crossing*), where St. John baptized (Jn.1.28). It was "beyond Jordan." The three oldest MSS. read "Bethania beyond Jordan," which could not mean Bethany (where there is no water, and which is not "beyond Jordan"), but probably refers to Batanaea. [BASHAN.] Origen states that, in 3rd cent. A.D., nearly all the MSS. had this reading; yet he considers Bethabara to be the true reading, as did Epiphanius in 4th cent. A.D. Eusebius (*Onomasticon*) indicates the traditional site at the ford E. of Jericho (as still shown); but while Bethabara was only a day's journey from CANA of Galilee (Jn.1.29, 35,43,2.1), it was two or three days distant from Bethany (Jn.10.40,11.3,6,17), and must have been on the upper Jordan. The name of a ford N. of Beisân was ascertained in 1874, by

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the surveyors of Jordan, to be well known as *'Abârah*, and this is about 20 miles from *Kefr Kenna*, and 60 from Bethany. The site is suitable, and the name shows St. John's knowledge of Palestine, as the place is otherwise unnoticed. It can have no connexion with either Beth-barah or Beth-arabah. [C.R.C.]

Beth-anath', one of the "fenced cities" of Naphtali, named with Beth-shemesh (Jos.19.38); from neither of them were the Canaanites expelled (Judg.1.33). Now *'Ainîtha*, a village 6 miles W. of KEDESH. [C.R.C.]

Beth-anoth', a town in the mountains of Judah, named with Halhul, Beth-zur, etc., in Jos.15.59 only. Now *Beit 'Ainûn*. [C.R.C.]

Bethany, a village on the mount of Olives (Mk.11.1; Lu.19.29), nearly a mile from Jerusalem (Jn.11.18), on the road from Jericho (Mk.10.46; Lu.19.1). It was the home of Lazarus (Jn.11.1), and hence is now called *el 'Azeriyeh*, on the road which crosses the S. shoulder of Olivet. It was a "sabbath day's journey" from the city (Ac.1.12); for near Bethany Jesus was last seen by His disciples (Lu.24.50). See Mt.21.17,26.6; Mk.11.11,12; Jn.12.1. The name probably means "house of dates," and a date palm still grows there, with figs [*cf.* BETHPHAGE] and olives. It is a small stone village, dominated by the tower of Queen Melisinda's convent (1148 A.D.), and a very small underground chapel is shown as the tomb of Lazarus. The ancient tombs are beside the road E. of the village. (*Surv. W. Pal.* iii. pp. 27-28.) [C.R.C.]

Beth-arabah', one of six cities of Judah which were situated in the Arabah (Jos.15.61), on the N. border of the tribe, and near Beth-hoglah (15.6). It is also included among the towns of Benjamin (18.22). In Jos.18.18 (*cf.* R.V.) we find "the Arabah" for Beth-arabah, the site of which is unknown. [C.R.C.]

Beth-aram' (R.V. *Beth-haram*), a town of Gad, described as in "the valley" (Jos.13.27), and no doubt the same as Beth-haran in Num.32.36. Eusebius (*Onomasticon*) says that Syrians called it Bethramphtha, and that, in honour of Augustus, Herod had named it Livias. Josephus says that Herod (Antipas) fortified Betharamphtha, calling it Julias in honour of the Emperor's wife Julia, or Livia (18 *Ant.* ii. 1). Ptolemy gives the locality of Livias as 31° 26′ lat. and 67° 10′ long., or near the N.E. shore of the Dead Sea. It is now *Tell er Râmeh*, 7 miles N.E. of the Jordan mouth (*Surv. E. Pal.* p. 238). [C.R.C.]

Beth-arbel' (Ho.10.14 only), the scene of a sack and massacre by Shalman. No clue is given to its position; it may be Arbela in Galilee (*Irbid*), or another Arbela near Pella, E. of Jordan. Now *Irbid* (*cf.* Sayce, *Higher Crit. and Mon.* p. 482). [C.R.C.]

Beth-a'ven, a place on the mountains of Benjamin, E. of Bethel (Jos.7.2,18.12), and between it and Michmash (1Sam.13.5,14.23). In Ho.4.15,5.8,10.5 the name is transferred, with a play on the word very characteristic of this prophet, to the neighbouring Bethel—once the "house of God," but then the house of idols, or of "naught." The name has not been found extant. [C.R.C.]

Beth-azma'veth (Ne.7.28 only), a town of Benjamin which is elsewhere called Bethsamos (1Esd.5.18). Noticed with ALEMETH (*'Almît*), close to which, 1 mile to N., is the village *Hizmeh*. [AZMAVETH.] [C.R.C.]

Beth-baal-meon' (Jos.13.17). [BAAL, 8.]

Beth-barah', named only in Judg.7.24, as a point S. of the scene of Gideon's victory. It was apparently in the Jordan Valley. [C.R.C.]

Beth-ba'si, a town in which Jonathan and Simon took refuge from Bacchides (1Mac.9.62,64). Josephus (13 *Ant.* i. 5) calls it Bethagla. [BETH-HOGLAH.] [C.R.C.]

Beth-biri' (R.V. *Beth-biri*), a town of Simeon (1Chr.4.31), otherwise BETH-LEBAOTH (Jos.19.6), near Hazar-susah and SHARUHEN. It was probably *Btreh*, a ruined site 13 miles S.W. of Hebron, and 12 miles N.E. of *Tell esh Sheri'ah*. [C.R.C.]

Beth-car', a place named as the point to which the Israelites pursued the Philistines (1Sam.7.11). From the expression "under Beth-car" it would seem that the place itself was on a height. Josephus says that the stone Ebenezer was set up here (6 *Ant.* ii. 2). The site is doubtful. [EBENEZER.] [C.R.C.]

Beth-dagon' (*temple of Dagon*).—**1.** A town of Judah (Jos.15.41, in Dan), now *Beit Dejan*, a village 6 miles S.E. of Joppa, called Caphar-dagon in 4th cent. A.D. (*Onomasticon*), between Lydda and Jamnia. It was taken by Sennacherib in 702 B.C.—**2.** A town apparently on the N. border of Zebulun, near the sea (Jos.19.27), probably the ruin *D'aûk* on a hill 5 miles S.E. of Accho, near the Belus River. This agrees with the situation of CABUL, and other points on the border of Asher and Zebulun. [C.R.C.]

Beth-diblatha'im, a town of Moab (Je.48.22), apparently the place elsewhere called ALMON-DIBLATHAIM. It lay between DIBON and NEBO. [C.R.C.]

Bethel' (*house of God*).—**1.** Jacob, fleeing to Haran, found a certain "place" (Heb. *mâqôm*, Arab. *maqâm*), or "shrine," near LUZ (Gen.28.11,19), which he called Bethel. It was perhaps the site of Abraham's altar, E. of the town afterwards itself called Bethel (Gen.12.8). On his return from Haran (35.7,9,15), this shrine, called EL BETHEL, near Luz, is (ver. 6) said to have been so named by him when he "fled from the face of his brother." He again raised up a pillar and anointed it (ver. 14) when God appeared to him "again" (ver. 9). The second episode thus refers back to the first. The town of Bethel—now *Beitîn*—is a small stone village, on a high, bare, and very rocky ridge, 9½ miles N. of Jerusalem. It contains the ruins of a 12th cent. church; and in the valley 3 miles to W. the spring called *'Ain Lôzeh* preserves the name of LUZ. Bethel lay within the N. boundary of Benjamin, and E. of Luz (Jos.16.2,18.13); but the place was conquered by the sons of Joseph (Judg.1.22). It was a sacred centre to which the ark was brought in war-time (see R.V. Judg.20.18,26, 21.2), and was one of the places where Samuel judged Israel (1Sam.7.16). Here Jeroboam set up a calf idol (1K.12.29), which remained till destroyed by Josiah (2K.23.15), though Bethel was for a time recovered by Abijah (2 Chr.13.19), and inhabited by "sons of the prophets" (2K.2.3). About 772 B.C. it is called the "holy place," and "royal house," of "the

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PLATE V



p. 104] BETHANY, FROM THE NORTH.

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king," or of Moloch (Am.7.12,13), to whom, as a calf, human sacrifices appear to have been offered (Ho.13.2, R.V. marg.). Bethel was recolonized by Benjamites after the Captivity (Ne.11.31), and fortified by Jonathan the Hasmonaean (1Mac.9.50). In 1Esd.5.21 it is called *Betolius*.—**2.** A royal Canaanite city (Jos.12.16) apparently near TAPPUAH. Perhaps the present village *Beit Aula*, 7 miles N.W. of Hebron, and 4 miles N. of *Tuffûḥ*. [C.R.C.]

Bethel, Mount (Jos.16.1; 1Sam.13.2). The mountain region round BETHEL, 1.

Beth-e'mek, a place on or near the border of Asher (Jos.19.27). Probably *'Amqa* (Robinson), 7 miles N.E. of Accho; E. of it the border ran N. to DABBASHETH. [C.R.C.]

Beth'er, Mountains of (Can.2.17). Bether (*Bittîr*) was a town near Jerusalem on S.W., where the Jews were massacred in 135 A.D.; but the word may only mean "division" (LXX.), or may refer to BITHRON, the hills W. of Mahanaim (2Sam.2.29). [C.R.C.]

Bethes'da. Probably "house of the stream," at Jerusalem (Jn.5.2), a pool by the "sheep *market*" (R.V. "sheep *gate*") or "sheep *place*," perhaps where the sheep were watered. It had "five porches," and the water was periodically "troubled." Steps led down to the water (ver. 7). Robinson suggested the GIHON spring (*'Ain Umm ed Deraj*), which is reached by a long flight of steps, and is still "troubled" by the periodical rise of the fountain. The sick still bathe in it, and flocks are watered thence. In 4th cent. A.D. Bethesda was shown at the Twin Pools, just outside the temple enclosure on N.W. In 12th cent. it was placed at the Inner Pool, a tank to the N. of the preceding. Since the 14th it has been shown at *Birket Isrâîl*, outside the N. wall of the temple enclosure. But none of these pools appears to have existed in the time of Christ, and none of them has any "stream." [C.R.C.]

Beth-e'zel, named only in Mi.1.11, with places on E. border of Philistia. [C.R.C.]

Beth-gader' (1Chr.2.51). Possibly the same as GEDOR.

Beth-gamul', a town of Moab, in the *mîshôr*, E. of Jordan (Je.48.23, *cf.* 21). Probably *Jemaîl*, a ruin E. of Dibon. [C.R.C.]

Beth-hacce'rem (*house of vineyards*). From Je.6.1 we find it was used as a beacon-station, mentioned with Tekoa. In the time of Nehemiah (3.14) it seems to have been in the "environs" (A.V. *part*) of Jerusalem. The site is unknown. [C.R.C.]

Beth-haran' (Num.32.36). [BETH-ARAM.]

Beth-hogla' or **-hoglah',** a place on the border of Judah (Jos.15.6) and Benjamin, to which latter tribe it was reckoned to belong (18.19,21). The name occurs at *'Ain Ḥajlah*, in the required position E. of Jericho, by the old monastery *Qûṣr Ḥajlah*. [C.R.C.]

Beth-horon', the name of two towns or villages, an "upper" and a "nether" (Jos. 16.3,5; 1Chr.7.24), on the road from Gibeon (Jos.10.10,11) to the Philistine plain (1Mac. 3.24), and on the boundary-line between Benjamin and Ephraim (Jos.16.3,5 and 18.13,14); it was counted to Ephraim (Jos.21.22; 1Chr.7. 24), and given to the Kohathites (Jos.21.22; 1Chr.6.68[53]). These two towns are the modern villages of *Beit-'ûr et-taḥta* and *Beit-'ûr el-foka*—that is, "the lower" and "the upper" *Beit-'ûr*. The old road to Jerusalem rises 500 ft. in about a mile between the two; the pass was thus always important for defence. Beth-horon is noticed in Shishak's list of conquests (10th cent. B.C.) next to Gibeon. See 1K.9.17; 2Chr.8.5; 1Mac.9.50; Jth.4.4. From Gibeon to the Upper Beth-horon is about 4 miles of broken ascent, and this appears to be the "going up" to Beth-horon which formed the first stage of Joshua's pursuit. With the upper village the descent commences; the road is rough and difficult. This is the "going down to Beth-horon." [C.R.C.]

Beth-jeshimoth', or **-jesimoth',** a town E. of Jordan, at the S. end of the Jordan Valley (Num.33.49). It was one of the limits of the encampment of Israel before crossing the Jordan. Later it was allotted to Reuben (Jos. 12.3,13.20), but came at last into the hands of Moab, and is described as "the glory of the country" (Ezk.25.9; LXX. *best land*). Now the ruin *Suweimeh* near the N.E. corner of the Dead Sea shore. [C.R.C.]

Beth-lebaoth', a town of Simeon (Jos. 19.6; Lebaoth, 15.32). [BETH-BIREI.]

Bethlehem (*house of bread*).—**1.** BETHLEHEM OF JUDAH. Its old name was Ephrath, or EPHRATAH (Gen.35.16,19; Ru.4.11; 1Sam. 17.12; 1Chr.4.4; Ps.132.6; Mi.5.2), meaning "fertile." Near it Rachel was buried. It is now called *Beit Laḥm*, a small town on a high ridge 5 miles S. of Jerusalem. The site of Rachel's tomb, according to early tradition, is fixed on the main road a mile N. of the town, and is now covered by a modern shrine. Bethlehem seems to have been quite a small place (Mi.5.2), and is not mentioned in the geography of Joshua, except in the verse (15.59) added in LXX.: "Ephratah which is Bethlehem." [ELTEKON.] It is called "of



BETHLEHEM, FROM S.E. W.D.A
(From an original sketch by Col. Conder.)

Judah" (Judg.17.7,19.2; 1Sam.17.12; Mt.2. 1,6) to distinguish it from No. 2. Jonathan the grandson of Moses [JONATHAN, 5] (Judg. 17.7-9,18.30) was a Levite living as a *gêr*,

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or protected member of another tribe, at Bethlehem, as did another Levite (**19.2,18**); and the *g'rûth* of CHIMHAM (see 2Sam.**19.37**; Je.**41.17**) seems to have been a "dwelling" given to a Gileadite near Bethlehem. There were fields (Ru.**2.3**) and pastures (1Sam.**17.15**) near the town, the latter in the wilderness to S.E. Yearly sacrifices were here offered (1Sam. **16.2-5,20.6**) before the temple was built. It had no natural water supply—for there is only a small spring 2 miles to E.—but had a well (*b'êr*), now supposed to be a cistern N.W. of the town (2Sam.**23.14,16**; 1Chr.**11.16**), which depends on Pilate's aqueduct for water; this no doubt is the reason why it was not a large place originally. It was inhabited by the family of Caleb (1Chr.**2.51,54.4.4**), and after the Captivity (Ezr.**2.21**; Ne.**7.26**). But, in consequence of prophecy (Mi.**5.2**), it was a general Jewish expectation in our Lord's time that the Messiah would be born here (Mt.**2.5**; Jn.**7.42**); and in the manger at the "inn," or "lodging," Jesus was laid (Lu.**2.7**). Justin Martyr, *c.* 150 A.D. (*Trypho* 78), says that the "cave" where Christ was born was shown in his time; and Origen intimates that it was well known (*Agst. Celsus* i. 51). Jerome (*Epist. ad Paulin.* xiii. 49) says that this cave had become a scene of Adonis-worship before Constantine cut down the grove and built his first church on the site in 330 A.D. It is remarkable that, in the Hebron hills, there are still many rock-cut stables, with mangers, in ancient ruins. The site is the only one in Palestine of which there is Christian tradition traceable before the 4th cent. A.D. The ancient basilica is still standing—the oldest church perhaps in the world—adorned with glass mosaics added, *c.* 1150 A.D., on the nave walls (above the original pillars), and with a roof of English oak put up in 1482 A.D. Bethlehem was the retreat where Jerome translated the Bible into Latin at the close of 4th cent. A.D. It has now a population of 4,700 Christians and 300 Moslems, and is a thriving town, with fields, olives, fruit, and pastures near it. (*Surv. W. Pal.* iii. pp. 28-9, 83-5, 129, 130.)—**2.** BETHLEHEM OF ZEBULUN (Jos.**19.15**). Now the village *Beit Laḥm*, 7 miles N.W. of Nazareth. It is not said which of the two towns was the home of the judge Ibzan (Judg.**12.8,10**). [C.R.C.]

Bethlo'mon (1Esd.**5.17**) = BETHLEHEM, 1.

Beth-maachah', named in 2Sam.**20.14**, 15 as a definition of the position of ABEL in or close to MAACAH, or Aram-maachah, one of the petty Syrian kingdoms in the N. of Palestine (*cf.* 2K.**15.29**). [C.R.C.]

Beth-marcaboth' (*house of the chariots*), one of the towns of Simeon, mentioned with Ziklag and Hormah (Jos.**19.5**; 1Chr.**4.31**). In Jos.**15.30,31** Madmannah occurs instead. The place, like Hazar-susah, which name stands next, refers no doubt to a military post with a force of chariots, dating perhaps from the Egyptian occupation of such posts in the plains in the 15th and 16th cents. B.C. [C.R.C.]

Beth-meon' (Je.**48.23**). [BAAL, 8.]

Beth-nimrah', one of the fenced cities of Gad (Num.**32.36**) lying in the valley near Betharan (Jos.**13.27**). In Num.**32.3** it is called simply NIMRAH. Now *Tell Nimrîn*, at the foot of the hills of Gilead, 10 miles N. of the Dead Sea (*Surv. E. Pal.* p. 237). [C.R.C.]

Bethoron' (Jth.**4.4**), correctly (as R.V.) BETH-HORON.

Beth-pa'let, Beth-phe'let (R.V. *Bethpelet*), a town among those in the extreme S. of Judah, named in Jos.**15.27** and Ne.**11.26** with Moladah and Beer-sheba. The site is unknown. [C.R.C.]

Beth-pazzez', a town of Issachar named with EN-HADDAH (Jos.**19.21**).

Beth-peor' (*temple of* [*Baal*] *Peor*; Deut. **3.29,4.46,34.6**; Jos.**13.20**), a place apparently not far from NEBO, in Moab, probably near the "top of PEOR" (Num.**23.28**), which commanded a view of the JESHIMON on W. of the Dead Sea. If Peor was at *Minyeh*, the very remarkable rude stone circle with its central standing stones at *el Mareighât* (*smeared things*) on the same ridges may represent this "temple of Peor." [PEOR.] (*Surv. E. Pal.* pp. 10, 184-189.) [C.R.C.]

Beth'phage (*house of figs*), a place on Olivet (Mt.**21.1**; Mk.**11.1**; Lu.**19.29**), apparently close to BETHANY. There is no clue to the exact site and the Talmudic references are vague. [C.R.C.]

Beth-phe'let. [BETH-PALET.]

Beth-rapha' occurs in the genealogy of Judah as the son of Esh-ton (1Chr.**4.12**), probably a place-name.

Beth-rehob', a place near the valley in which lay the town of Laish or Dan (Judg.**18.28**). It was one of the little kingdoms of ARAM or Syria (2Sam.**10.6**). In ver. 8 the name occurs in the shorter form of Rehob. [C.R.C.]

Bethsa'ida, the home of SS. Philip, Andrew, and Peter (Jn.**1.44,12.21**), a place important as defining the site of the miracle of feeding the five thousand. There is no doubt that a town so called lay immediately E. of the Jordan, close to where it entered the sea of Galilee, in "lower Gaulonitis" within the tetrarchy of Herod Philip, who died and was buried there. He named the city Julias from Caesar's daughter (Josephus, 18 *Ant.* ii. 1, iv. 6, 3 *Wars* x. 7). Pliny also (*Hist. Nat.* v. 15) places Julias on the E. side of the lake, with Hippos (*Sûsieh*). Ruins in this position were described by L. Oliphant in 1884, including possible remains of a synagogue, and Greco-Roman fragments, at *ed Dikkeh* (*the platform*) on the slope of a barren hill a few hundred yards E. of the river, a mile N. of the ruin *et Tell*. The Jordan has probably filled up the N. shores of the lake considerably since 34 A.D., when Philip died; but this site is still only 2 miles from the point at which it enters the lake. Two difficulties have been found, from early times, in applying all the N.T. references to Bethsaida Julias, though most of them clearly apply to this site. First, that Bethsaida is said to be "of Galilee" (Jn.**12.21**); this, however, might be an early clerical error for the less familiar "of Golan." Secondly, that the disciples took boat, from near the desert where the feeding of the five thousand occurred, "to go to the other side before unto Bethsaida" (A.V. Mk. **6.45**), or simply "the other side to Bethsaida" (R.V.). The distance from their starting-point to Capernaum (Jn.**6.17,19**) exceeded 25 or 30 furlongs, that is 3 or 4 miles; and "the land of

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Gennesaret," where they landed (Mk.6.53), was 5 miles S.W. of Julias. But they are not said to have reached Bethsaida; and the Greek preposition πρός, with the accusative case, means not only "to" but also "against" or "in relation to." The difficulty disappears if we render the passage "go to the side opposite to Bethsaida," which would be Julias as opposite Gennesaret, E. as opposite W. of Jordan. The notices of Bethsaida with Chorazin and Capernaum present no objection (see Mt.11.21, Lu.10.13), since Julias was only about 3 miles from the former and 5 from the latter. The belief that Bethsaida was in Gennesaret (which is nowhere stated in N.T.) was due to the passage above quoted (Mk.6.45), and led to the supposition that the miracle occurred W. of the lake. The Sinaitic MS. (which contains several serious blunders) alters the topography to agree with this view. It omits the words "belonging to a city called Bethsaida" (Lu.9.10), as defining the position of the desert where the miracle occurred, and it alters the phrase "there came other boats from Tiberias nigh unto the place where they did eat bread" (Jn.6.23), into "which was nigh where they did also eat bread." The emendation has created much confusion. In Mt.14.13,34 we find that Jesus retired from "His own country" (13.54) going "by ship unto a desert place apart"; and after the miracle, "when they were gone over they came into the land of Gennesaret." In Mk. 6.31,45,8.13,22 the account of the first event is the same, and a second voyage from Dalmanutha [MAGDALA] led to "the other side" and "to Bethsaida." In Lu.9.10 the miracle is stated, in all the oldest MSS. except the Sinaitic, to have occurred near Bethsaida, a city which lay on the borders of the desert region of Golan. In Jn.6.1,3,15, 17 Jesus, having crossed the sea of Galilee, returned after the miracle to Capernaum, a distance of more than 3 or 4 miles. Hence the four accounts agree in placing Bethsaida at Julias, in all respects except in the two verbal expressions already noticed. This question, which has been said to be the most difficult problem of N.T. geography, is due, not to any discrepancy between the various accounts, but to the misunderstanding that arose about the 4th cent. A.D. The site of Julias is not noticed in the *Onomasticon*, and the scene of the miracle was then wrongly shown W. of the lake of Gennesaret. The Sinaitic MS. took this view, as it took the prevailing view as to EMMAUS; but its writer is responsible also for supposing an eclipse of the sun to occur at full moon (Lu.23.45), and for ungrammatical Aramaic in substituting ταλιθὰ κοῦμ for "Talitha cumi" (Mk.5.41). To reconcile all known notices of Bethsaida, we require only to read Golan for "Galilee," or to take the latter as rather loosely used in contrast with Judaea—Bethsaida, "the house of fishing," being only about a quarter of a mile outside the Galilean border. [C.R.C.]

Bethsa'mos. [BETH-AZMAVETH].

Bethsan' (1Mac.5.52,12.40,41), **Beth-shan'** (1Sam.31.10,12; 2Sam.21.12); elsewhere **Beth-she'an,** a city which, with its "daughter" towns, belonged to Manasseh (1Chr.7.29), just within the limits of Issachar (Jos.17.11), and therefore on the W. of Jordan (*cf.* 1Mac.5.52). The Canaanites were not driven out from the town (Judg.1.27). In Solomon's time it seems to have given its name to a district extending from the town itself to Abel-meholah; and "all Beth-shean" was under charge of one of his officers (1K.4.12). The corpses of Saul and his sons were fastened up to the wall of Beth-shean by the Philistines (1Sam.31.10,12) in the open "street" or space, which then, as now, fronted the gate of an Eastern town (2Sam.21.12). Bethsan is mentioned *c.* 150 B.C. in 1Mac.12.40,41. The later name SCYTHOPOLIS appears first in 2Mac.12. 29, but has not survived, and the place is still called *Beisán*. It lies in the Jordan Valley, about 12 miles S. of the sea of Galilee, and 4 miles W. of the Jordan, at the mouth of the valley of Jezreel. The ruins on N. include those of a Roman theatre. It has recently become the seat of a district governor, but is only a poor village of mud huts. [C.R.C.]

Beth-she'mesh (*temple of the sun*). Four places so named include—**1.** A town on the border of Judah and Dan (Jos.15.10), W. of Kirjath-jearim, otherwise Ir-shemesh (*town of the sun*; Jos.19.41), a city of Levites (Jos.21.16), who are here noticed early (1Sam.6.9,14,15); now *'Ain Shems*, a ruined village in the valley of Sorek, 4 miles W. of *'Erma* (*Surv. W. Pal.* ii. p. 231), distinguished from others as "of Judah" (2K.14.11). Amaziah was here defeated (2Chr.25.21). It was in the *shᵉphêlâ* (2Chr.28.18).—**2.** A place on the border of Issachar (Jos.19.22), apparently near Jordan on S.E. boundary. It is probably the ruin at *'Ain Shemsîyeh*, 7 miles S. of *Beisân* in the Jordan Valley.—**3.** A town of Naphtali (Jos.19.38; Judg.1.33), possibly the ruin *Shemsîn*, 8 miles E. of Tabor. —**4.** In Egypt (Je.43.13). The LXX. reads "Heliopolis"—that is, ON, named from the Egyptian *Un*, the "rising sun." The site is 10 miles N.E. of Cairo, and the mediaeval Arabs called it *'Ain Shems*. [C.R.C.]

Beth-shittah' (*house of the acacia*; Judg. 7.22). The Midianites pitched in the "valley of Jezreel" (6.33), which was that E. of the city, and fled to ABEL-MEHOLAH (*'Ain Helweh*) in the Jordan Valley. The village of *Shuṭṭa*, on N. side of the valley, 6 miles E. of Jezreel, is therefore a fit position for Beth-shittah. [C.R.C.]

Beth-su'ra. The form in 1 and 2 Mac. (1 Mac.4.29, etc.) of BETH-ZUR.

Beth-tappu'ah, a town of Judah, in the mountains near Hebron (Jos.15.53; *cf.* 1Chr. 2.43). Now *Tuffûḥ*, a village 4 miles W. of Hebron. [C.R.C.]

Bethuel', the son of Nahor by Milcah; nephew of Abraham, and father of Rebekah (Gen.22.22,23,24.15,24,47,28.2). In 25.20 and 28.5 he is called "Bethuel the Syrian." Though often referred to in the narrative, Bethuel only appears in person once (24.50). Upon this Prof. Blunt ingeniously suggested (*Coincidences*, i. §4) that he was the subject of imbecility or some other incapacity.

Bethuel' (1Chr.4.30), **Beth'ul** (Jos.19.4), otherwise probably CHESIL (Jos.15.30), a town of Simeon in the far S. The site is unknown Perhaps BETHEL, 2 (1Sam.30.27). [C.R.C.]

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Bethulia, the home of Judith, the topography of which is very minutely described. It was "over against ESDRAELON" and near the plain of DOTHAIM (Jth.4.6). The enemy camped in the latter plain, as far as BELMAIM or BALAMO (7.3,8.3), or from *Dothân* E. to *Wâdy Bel'ameh*. But Bethulia was in the hills, on the slope of a mountain (6.11,12) with springs at its foot (7.7,12), but no water at the town (7.13,20). Other mountains surrounded it (15.3), and the view extended down to a valley (10.10). These details apply to the village *Mithilia* or *Meselieh* (*Surv. W. Pal.* ii. p. 156), on the N. slope of a hill, 5 miles S.E. of *Tell Dothân*. It has only wells, but on S. side of the mountain there is much water in the *Merj el Ghuruk*, or "drowned meadow." The view on N. extends over Esdraelon to Nazareth and Tabor. [C.R.C.]

Beth-zacharias. [BATH-ZACHARIAS.]

Beth-zur', a town in the mountains of Judah, named between Halhul and Gedor (Jos.15.58). Beth-zur would appear from 1Chr.2.45 to have been founded by the people of Maon, and was fortified by Rehoboam (2Chr.11.7). The people of Beth-zur assisted Nehemiah in rebuilding the wall of Jerusalem (Ne.3.16). In the wars of the Hasmonaeans, Beth-zur, or Beth-sura, played an important part. The name means "house of the rock"; now *Beit Ṣûr*, close to *Halhûl* on W., a ruin on a cliff at a narrow pass of the road from Hebron to Jerusalem. [C.R.C.]

Beto'llus (1Esd.5.21). [BETHEL, 1.]

Betomas'them and **Betomes'tham,** a town "over against Esdraelon, facing the plain that is near Dothaim" (Jth.4.6,15.4). An unknown site. [C.R.C.]

Betonim' (Jos.13.26), named on N. border of Gad. Probably the *Butein* district of N. Gilead. [C.R.C.]

Betrothal. [MARRIAGE.]

Beulah' (*married*). In the imagery of Isaiah (62.4; *cf.* 49.14,54.1ff.) the name which the land of Israel is to bear when the Gentiles share its spiritual privileges.

Bezai'. "Children of Bezai" returned from captivity with Zerubbabel (Ezr.2.17; Ne.7.23). The name occurs again among those who sealed the covenant (Ne.10.18).

Bezaleel'.—1. Son of Uri the son of Hur, of the tribe of Judah; the artificer to whom was confided by Jehovah the design and execution of the skilled work, especially in metal, wood, and stone, for the tabernacle (Ex.31.1-6). **—2.** One of the sons of Pahath-moab who had taken a foreign wife (Ezr.10.30).

Be'zek.—1. A Canaanite town (Judg.1.4,5), probably the ruin *Bezqah* 6 m. S.E. of Lydda. **—2.** A place evidently in Central Palestine, a day's march from JABESH-GILEAD (1Sam.11.8), where Saul gathered Israel within a week. Eusebius (*Onomasticon*) mentions a Bezek 17 Roman m. from Shechem, now *Ibziq*, an ancient ruin 14 English m. N. of Nâblus. This lies immediately W. of the probable site of Jabesh, about 25 m. distant (*Surv. W. Pal.* ii. pp. 231, 237). [C.R.C.]

Be'zer, an Asherite, son of Zophah (1Chr. 7.37).

Be'zer, a town of Reuben in the desert (*midhbār*), and in the *mishōr* or "plateau" (Deut.4.43; Jos.20.8; 1Chr.6.78), given as a city of refuge, and to the Levites (Jos.21.36). The site is doubtful. [C.R.C.]

Be'zeth (1Mac.7.19), a place outside Jerusalem where Bacchides camped. Josephus reads Beth-zetho (12 *Ant.* x. 2). [AZOTUS, MOUNT.] [C.R.C.]

Bi'atas (1Esd.9.48) = PELAIAH, 2.

Bible. I. NAME. Derived from *byblos*, (*βύβλος*), the Gk. name for the papyrus reed. [GEBAL.] It was frequently spelt *biblos*, and its diminutive *biblion* was used not only for the material paper, but also for what was written on it. The plur. *biblia* thus became a collection of papers and books, whilst *bibliotheca* was used both for a depository of books and also for the books themselves. After a time the word *biblia* passed from being a neuter plur. and became a fem. sing., as in the *De Imitatione Christi* (Du Cange). It is curious that the word was used in another sense in the Middle Ages—*viz.* for a weapon of assault against a besieged city.—II. DIVISIONS. The various books and parts of the Bible are dealt with under their respective headings, but it is the purpose of the present article to regard the book as one whole. As it stands in English, it contains 66 documents, 39 in O.T. (exclusive of the Apocrypha) and 27 in N.T. Each book is divided into so many chapters and verses, which have taken the place of old paragraph divisions in the Heb. and of the sectional marks in the gospels. The law had been divided into 54 lessons for synagogue reading in ancient days, and the same was the case with the prophets. The division of the Bible into chapters is frequently ascribed either to Cardinal Hugh de St. Cher or to Stephen Langton; while the O.T. verses were marked by the Massoretes, and those in N.T. date from the middle of the 16th cent. and first appeared in Stephens' ed. of 1551.—III. CONTENTS. These extend from the beginnings of human history to the mission of Christ and the foundation of His Church. They may be divided into seven portions—*viz.* the origin of man, primitive history, patriarchal narratives, Israel's history from the Exodus to Samuel, the period of the Kings, the return from captivity, and the events connected with the coming of Jesus Christ into the world. The histories thus sketched out are by no means in equal proportion. Thus, the first eleven chapters of the Bible comprise half of the whole period which the book covers. There is nothing in it of the nature of annals. It is only a selection of events written by prophets (*i.e.* specially gifted men), intended for the instruction of those who should come after. But the Bible is not wholly historical. It contains poetry, proverb, and prophecy. Nor are these kept rigidly apart—they are all blended and are closely related to the history; and it may be said that what the prophets are to the historians in O.T. that the epistles and Apocalypse are to the gospels in N.T., and all work together for good.—IV. UNITY. It is evident that this collection of books must present a great deal of variety. There are many authors of different ages, ranks, and degrees of culture, living under diverse circumstances, some writing at great length, others very shortly, others again being compilers rather than original

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contributors. Yet beneath all these varieties of composition there is a remarkable and significant unity of spirit. This is not only because all, or almost all, the writers are of one nation, but because they teach the same truths about the nature of the Divine Being and His relation to man, and—perhaps unwittingly—testify to a great scheme or purpose running through the ages and culminating in the manifestation of the Son of God. This is led up to not only by direct prophecy, but also by type and ceremony and by God's dealings with men exhibited during the long course of Jewish history, so that when the Lord Jesus had accomplished His work He might be identified by means of the broken lights afforded in the O.T. as a whole. It is natural that this relationship of the books should be dwelt upon in N.T., as it formed part of the justification of Christ in presenting His claim, through His accredited followers, to the world. Whilst the later O.T. writers make far more use of their predecessors than is usually supposed, the N.T. writers quote no less than 600 passages from O.T. (*vide* Gough's *N.T. Quotations*), and thus reveal the true meaning and bearing of God's dealings with the seed of Abraham in ancient days.—V. LANGUAGE. The O.T. is mainly in Hebrew, a simple, massive, yet graphic language, possessing a remarkable wealth of words and idioms, and peculiarly suited for the purpose it had to fulfil. The Chaldee or Aramaic is closely related to Hebrew, and seems to have been almost a *lingua franca* in the East in one or other of its dialects, having been spoken in Canaan, Syria, and Mesopotamia. It was a Hebraized form of it which was the spoken "Hebrew" of N.T. In O.T. it is to be found in Ezr.4.8–6.18, 7.12-26, in Dan.2.4–7.28, and in Je.10.11. There are various "provincialisms" in the Heb. Bible which were formerly regarded as marks of late date, but which probably point in a very different direction. The N.T., as we have it, is all in Greek, though there are strong reasons for believing that St. Matthew wrote in "Hebrew," and we know that some of the speeches in the Acts which we now have only in Greek were uttered in Hebrew. At first sight there seems to be a great gulf between the Semitic O.T. and the Gk. N.T. But in the providence of God this has been bridged over by the preparation of the Gk. translation of O.T. (250–150 B.C.). This magnificent undertaking gave to the world what has well been called Hebrew thought in Greek clothing; and although, as Deissmann pleads, there has been too great a tendency during the last century to create or imagine a Hellenistic or Judaeo-Greek dialect quite distinct from other Greek, yet, as Dalman and Abbott in their studies on N.T. emphasize, the Greek of N.T. must always be read in the light of the LXX., which practically became almost an authorized version of O.T. amongst the earliest Christians; and consequently every word in the Gk. Testament has to be examined in the light of the Heb. word to which it answered in the LXX. reading of O.T. Thus our N.T. combines the strength and depth of Hebrew conviction with the refinement and elasticity of Greek.—VI. ARCHAEOLOGY has done much to make the Bible a living and real book during the past century. The land of Palestine, as we now call it, has been opened up, its ruinous heaps or *tells* have been identified, the country has been mapped out, the manners, customs, land-laws, traditions, and dialects of the people have been investigated. We owe much to the labours of Robinson and to the enthusiasm of Stanley, and still more to the work of the Palestine Exploration Fund, and to the diggings of Petrie, Bliss, and Macalister. The history of the land can now be traced from the time of the old Amorite inhabitants through all the ages that have followed. The Amarna tablets have been a revelation as to the politics of Canaan in the Mosaic age and as to its links with Egypt and the East. The situation of the walls and buildings of old Jerusalem is gradually being elucidated; and speaking generally, it may be said that whilst the Bible is the best handbook to Palestine, the land with all that it has to tell us is the best commentary on the Bible. The countries round Palestine have also yielded their silent testimony to the history of the past as recorded in Scripture. This is true to some extent of Egypt and Sinai, but still more of Assyria, Babylon, and Persia. The dealings of ancient Eastern kings with one another and with Israel and Judah are becoming increasingly clear, and there is hardly a notable event in the Bible in which foreign kings are concerned from the time of Abraham onwards which is not capable of illustration or direct confirmation from modern discovery. The same is true in the case of N.T. The few difficulties which formerly existed are now removed—*e.g.* concerning the census (*vide* Ramsay's *Was Christ born in Bethlehem?*); the narrative of St. Paul's shipwreck has been tested and confirmed in every particular (*vide* James Smith's *Voyage of St. Paul*); and the record of St. Paul's travels in Asia Minor has proved to be a marvel of accuracy (*vide* Ramsay's *Paul the Traveller* and other works). What remains to be done in this department is chiefly the exact determination of certain chronological obscurities. The want of a fixed era in ancient Egyptian history is one of the most serious hindrances to this. Old Babylonian methods of recording reigns are becoming clearer (*vide* King's *Babylonian Records*); and it seems that some of the dates assigned by Assyrian and Babylonian kings to ancient events were given through misunderstanding rather than deliberate exaggeration, and have to be brought down considerably lower. It should be added that whilst Oriental discoveries (often very fragmentary) furnish frequent illustrations of the truth of Scripture, the Bible itself throws considerable light on ancient history, and leads us on from the times of the earliest Babylonians and Ninevites to the age of the Roman empire, telling us by the way much about the Canaanite, Syrian, Phoenician, and Egyptian kingdoms, and bringing before us the story of the rise and fall of Eastern nations in a most instructive manner. This is so strikingly the case that, were it not "a Bible," it would be *universally* accepted as the most valuable historical document which has come down to us from ancient times.—VII. LEGISLATION. The Bible is not a book of philosophy or of ethics, but rather the record of the manifestation of God in history,

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yet it contains the germs of a noteworthy scheme of legislation. The laws and customs of the patriarchal age may now be compared with those of Hammurabi (Amraphel); while the Mosaic law received much light from an investigation of old Arabian laws by Michaelis. The peculiarity of the law of Moses is that it is not a complete code, but was delivered piecemeal, and by divine revelation. First, there was the covenant of the Ten Words; then the laws of Ex.20.22–23.19; then, after the construction of the sacred tent and its accompaniments, came the rules of ritual cleansing, marriage, purity, and land tenure (Lev.1–25). Subsequently, the parting addresses of Moses recapitulate many of the laws with occasional slight modifications (Deut.1–30). All these acts of legislation are interspersed with portions of Israel's history. They are not the results of national discussion, but are imposed by divine authority, and are regarded as authoritative, even if occasionally modified in the later books. The root of all obedience is love to God Who had brought the people out of Egyptian bondage, and all the history and life of the people was to be animated by the spirit of love. Many of the laws which seem to us almost barbarous were by no means behind the age when they were laid down, but quite the contrary.—VIII. A thoughtful survey of the Bible as a whole leads to the conclusion that this Divine library is UNIQUE. It cannot be regarded or studied profitably as mere "literature." Its pages point to God as related to man yet contrasted with man. Though so much of it is at first sight national history, it proves to be exceedingly personal and has a constant bearing on the spiritual side of life. It is human and sympathetic, searching, setting forth a Godlike standard of holiness, purity, justice, and lovingkindness, dealing with the depths of our nature, illustrating the divine by the human and inspiring the human by the divine. Its sublime truths are set forth in strong concrete language, and all nature is laid under contribution to supply illustrations of the ways of God. It is adapted to young and old, to men of all nations, to every phase of life. It is saturated with Salvation, national and personal, temporal and eternal. All roads in it lead to Christ, Who is its Alpha and Omega. Its great men are living epistles. It is at once a lesson-book, a prayer-book, and a hymn-book for all the world. When it is translated into a new language it tends to conserve and also to sanctify that language. As Christ is supreme among men, so is the Bible among books. It is spiritual in its origin, and is to be read with spiritual intent and a receptive mind, as a divine message to the world and to the heart. All nations are beginning to recognize its force and its authority, and to learn through its sacred pages the love of the Father, the way of redemption through the Son, and the secret of life through the Spirit. [R.B.G.]

Bichri, a Benjamite, ancestor of Sheba (2Sam.20.1ff.).

Bidkar, Jehu's "captain," originally his fellow-officer (2K.9.25); who fulfilled the prophecy of Elijah (1K.21.19) by casting the body of Jehoram son of Ahab into the field of Naboth.

Bier. [BURIAL.]

Bigtha, one of the seven chamberlains or eunuchs of the *harim* of Ahasuerus (Esth.1.10).

Bigthan or **Bigthana**, an eunuch (*chamberlain*, A.V.) in the court of Ahasuerus, one of those "who kept the door" and conspired with Teresh against the king's life (Esth.2.21,6.2). The conspiracy was detected by Mordecai, and the eunuchs hung.

Bigvai.—**1.** "Children of Bigvai," upwards of 2,000 in number, returned from the Captivity with Zerubbabel (Ezr.2.14; Ne.7.19), and 72 of them later with Ezra (Ezr.8.14).—**2.** Apparently one of the chiefs of Zerubbabel's expedition (Ezr.2.2; Ne.7.7), whose family afterwards signed the covenant (Ne.10.16).

Bildad, the second of Job's three friends. He is called "the SHUHITE" (Job 2.11), which indicates his descent from Shuah the son of Abraham and Keturah (Gen.25.2). [H.C.B.]

Bileam (1Chr.6.70), a town in the western half of Manasseh, given with its "suburbs" to the Kohathites. Possibly *Bel'ah*, 12 miles N.W. of Shechem. [IBLEAM.] [C.R.C.]

Bilgah.—**1.** A priest in the time of David; the head of the fifteenth course for the temple service (1Chr.24.14).—**2.** A priest or priestly family who returned from Babylon with Zerubbabel and Jeshua (Ne.12.5,18); probably = BILGAI (Ne.10.8).

Bilgai, a priest who sealed the covenant with Nehemiah (Ne.10.8). [BILGAH, 2.]

Bilhah.—**1.** Handmaid of Rachel (Gen.29.29), and concubine of Jacob to whom she bore Dan and Naphtali (Gen.30.3-8,35.25,46.25; 1 Chr.7.13). Reuben afterwards lay with her (Gen. 35.22; *cf.* 49.4; 1Chr.5.1).—**2.** [BALAH.]

Bilhan.—**1.** Son of EZER, 1 (Gen.36.27; 1 Chr.1.42).—**2.** A Benjamite, son of JEDIAEL, 1, possibly descended from Bela (1Chr.7.10; *cf.* 8.3,6).

Bill. [WRITING.]

Bilshan, one of Zerubbabel's companions in the return from Babylon (Ezr.2.2; Ne.7.7).

Bimhal, an Asherite, son of Japhlet (1Chr.7.33).

Binea, a descendant of Saul (1Chr.8.37, 9.43).

Binnui.—**1.** A Levite, father of Noadiah (Ezr.8.33).—**2.** One of the sons of Pahath-moab, who had taken a foreign wife (10.30).—**3.** Another Israelite, of the sons of Bani, who had taken a foreign wife (10.38).—**4.** (Ne.7.15; *cf.* Ezr.2.10) = BANI, 4.—**5.** A Levite, son of Henadad, who assisted in repairing the wall of Jerusalem, under Nehemiah (Ne.3.24,10.9). He is possibly also the Binnui in 12.8.

Birds. [PALESTINE.]

Birsha, king of Gomorrah at the time of the invasion of Chedorlaomer (Gen.14.2).

Birth. Labour among Eastern people, and indeed among all open-air or nomad tribes, is generally very easy. Cases of difficult labour sometimes occur in O.T. (Gen.25.26,35.17, 38.28; 1Sam.4.19). But the fact of circumcision being fixed for the eighth day (Gen.17.12) seems to point to easy parturition as the natural and expected course of events. For references to miscarriage, see Ex.21.22; Job 3.16; Ps.58.8; Is.26.18. [FAMILY, D. iv. *b*.] [F.J.]

Birthdays. The observation of birthdays is very ancient (Gen.40.20; *cf.* Job 1.4; Ho.7.5). In Persia (Herod. i. 133) and in Egypt they

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were celebrated with great pomp. In Mt.14.6 by τὰ γενέσια (A.V. *birthday*), which in classical Gk. is used for a memorial feast for the dead, Herod's accession feast is probably intended, for such feasts were common in Herod's family (Josephus, 15 *Ant.* xi. 6).

Birthright. The eldest son by a full wife had a birthright, consisting mainly of an additional portion of the paternal inheritance which could be transferred by agreement between the eldest son and a younger brother (Gen.25.31ff.) or by the father (48.22 ; 1 Chr.5. 1). On Deut.21.15-17, see FAMILY, E (1) (*b*). Precedence went by seniority (Gen.43.33), but the father could vary this while living (1Chr. 26.10), or after his death by his BLESSING (to be distinguished carefully from birthright ; Gen.27.36), which dealt with the family headship, *not* with property (9.25ff.,27.3ff.,49.4). [FAMILY ; CRIMES.] [H.M.W.]

The term πρωτοτόκια occurs only once in N.T. (Heb.12.16, with reference to Esau) ; but the birthright precedence of the firstborn is accorded to Christ (Col.1.18), " that in all things [R.V. marg., *or*, that among all] He might have the pre-eminence." As the FIRSTBORN He has a more excellent inheritance than His brethren (*cf.* Heb.1.4,6). [HEIR.] [H.H.]

Birzavith' (1Chr.7.31), a place probably in Asher, of which Malchiel was the founder. The site is unknown. [C.R.C.]

Bishlam', apparently an officer or commissioner (= BELEMUS, 1Esd.2.16) of Artaxerxes in Palestine at the time of the return of Zerubbabel from captivity (Ezr.4.7).

Bishop. The word "bishop" (ἐπίσκοπος) was in common use among Greeks to denote commissioners and inspectors and magistrates and other officials. In the LXX. it occurs in Num.4.16,31.14 ; Judg.9.28 ; 2K.11.15,18 ; 2Chr.34.12,17 ; Ne.11.9,14,22 ; Job 20.29 ; Wis. 1.6 ; Is.69.17 ; 1Mac.1.51. In all these places it is used to denote overseers and officials of various kinds, except in Job 20.29, where it refers to God, and is used to translate the Heb. *'êl*. In N.T. it occurs in Ac.20.28 ; Ph.1.1 ; 1Tim.3.2 ; Tit.1.7 ; 1Pe.2.25. In the first four of these passages it denotes a church officer ; in 1Pe.2.25 it is used for our Lord. In N.T. the verb ἐπισκοπέω occurs in Heb.12.15 in a general sense, and in the T.R. and text of revisers, but not in their margin or in Westcott and Hort's text in 1Pe.5.2 in the sense of " exercising the office of bishop." As the title of a church officer ἐπίσκοπος is equivalent to " elder " or " presbyter " (πρεσβύτερος), as may be seen by comparing Ac.20.17,28, Ph.1. 1, 1Tim.3.1-13, Tit.1.5-7, and, if the reading ἐπισκοποῦντες is correct, 1Pe.5.1,2. Hence it may be concluded against Weizsäcker, who distinguished them, and Hort, who regarded ἐπίσκοπος not as a title of office but as meaning one in a position of oversight, that ἐπίσκοπος and πρεσβύτερος denote the same official. For the nature of the office and the method of appointment, see CHURCH ; LAYING ON OF HANDS ; TIMOTHY, EPP. TO. Plumptre and Gibson in Smith's *D.B.* (4 vols. 1893), i. 436-439 ; Armitage Robinson in *Encl. Bibl.* i. 578-584 ; Gwatkin in Hastings, *D.B.* (5 vols. 1904), i. 301, 302 ; Lightfoot, *Philippians*, pp. 95-99 ; Gore, *The Church and the Ministry*, pp. 363-369 (4th ed.) ; Hatch, *Bampton Lectures* ; Harnack, *Analecten zu Hatch* ; Weizsäcker, *Apostolic Age of Christian Church*, ii. 326-331 ; Hort, *Christian Ecclesia*, pp. 190-194 ; Stone, *Christian Church*, pp. 278, 279. [D.S.]

Bithiah', daughter of a PHARAOH, and wife of Mered, a descendant of Judah (1Chr.4.18). The Scriptures, as well as the Egyptian monuments, show that the Pharaohs intermarried with foreigners ; but such alliances seem to have been contracted with royal families alone. It may be that Bithiah was a captive.

Bithron' (2Sam.2.29), the " broken " slopes of Gilead W. of MAHANAIM. [BETHER.]

Bithyn'ia. This province of Asia Minor is mentioned only in Ac.16.7 and 1Pe.1.1. Bithynia, considered as a Roman province, was contiguous on the W. to ASIA. On the E. its limits underwent great modifications. The province was originally inherited by the Roman republic (74 B.C.) as a legacy from Nicomedes III., the last of an independent line of monarchs, one of whom had invited into Asia Minor those Gauls who named the central district of the peninsula GALATIA. On the death of Mithridates, king of Pontus, 63 B.C., the W. part of the Pontic kingdom was added to the province of Bithynia, which again received further accessions on this side under Augustus, 7 A.D. The chief town of Bithynia was Nicaea, celebrated for the general Council of the Church held there in 325 A.D. against the Arian heresy.

Bitter herbs. The Israelites were commanded to eat the Paschal lamb " with unleavened bread and with bitter herbs," Heb. *m'rôrîm* (Ex.12.8). The Jews probably derived the custom of eating herbs with their meat from the Egyptians, with whom the practice was common (Aben Ezra). The *m'rôrîm* may denote various sorts of bitter plants, particularly such as belong to the *Cruciferae*, as some of the bitter cresses, or to the chicory group of the *Compositae*, the sow-thistles, and wild lettuces which grow abundantly in the peninsula of Sinai, in Palestine, and in Egypt. The Jews of to-day eat the Passover with horse-radish, endive, parsley, etc., to remind themselves of the bitterness of the Egyptian bondage.

Bittern. The Heb. *qippōdh*, which occurs in several passages, *e.g.* Is.14.23, 24.11, and Zeph.2.14, appears to indicate a creature inhabiting marshy or ruined situations. In the first passage it is stated, " I will also make it [Babylon] a possession for the bittern, and pools of water " ; while in the other two the word is also translated bittern, whose companion in such situations is stated to be the cormorant. Some commentators have identified the word with the Arabic *qŭnfŭdh*, the porcupine, or hedgehog ; but neither hedgehogs nor porcupines frequent swampy situations, climb about ruins, or utter a cry (Zeph.2.13,14). The general opinion favours the view that the translation of *qippōdh* by " bittern " is correct ; this bird (*Botaurus stellaris*) frequents marshy situations, which may sometimes occupy, or be near, the sites of ruined buildings. The loud booming of the bittern was formerly a familiar sound in the English fens. The

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GATE OF NICAEA, THE CAPITAL OF BITHYNIA. See art. "Bithynia."

bird has a wide range in Europe, W. and N. Asia, and N. Africa. [R.L.]

Bitterness, Water of. [WATER OF BITTERNESS.]

Bitumen. [SLIME; SALT SEA.]

Bizjothjah' (R.V. *Bizjothiah*), a town in the S. of Judah named with BEER-SHEBA and BAALAH (Jos.15.28).

Biztha', the second of the seven eunuchs of king Ahasuerus' *ḥarim* (Esth.1.10).

Black. [COLOURS.]

Blains. The word occurs once only in A.V. (Ex.9.9); but boils are frequently mentioned (Lev.13.18; 2K.20.7; Is.38.21; Job 2.7). The Sixth Plague is apparently referred to in Deut.28.27,35, as "the botch of Egypt," and was probably a form of leprosy or of bubonic plague. [LEPROSY; PLAGUE.] [F.J.]

Blasphemy. The Heb. *nᵉ'āṣā* means "a mocking." The later Jews said (Mishna, *Sanh.* vii. 5), "The blasphemer was not guilty till he uttered The Name" (of Jehovah), and the "name" is frequently connected with the word both in N.T. and O.T. (*e.g.* Lev.24.11,18; 2 Sam.12.14; Ps.74.10,18; Is.52.5; *cf.* Ro.2.24; Rev.13.6). [CRIMES.] In view of this it is instructive to note the application of the idea to the name of Christ by one so imbued with Jewish thought as St. James (2.7). In classical Gk. the primary meaning of this word was an utterance of ill-omen, opposed to εὐφημία, as when one unintentionally prays for evil instead of good (Eur. *Ion*, 1189). It then came to have a general sense of slanderous, contumelious speech against either God or man. And while in N.T. this wider use is found (Mt.15.19; Ro.14.16; 1Cor.10.30; Tit.3.2,etc.), the word also has a special sense of arrogating to oneself what belongs to God alone. On this charge both our Lord and St. Stephen were condemned to death by the Jews (Mt.26.65; Ac.6.13). The Jewish punishment for this was death by stoning (Lev.24.11-16). According to the teaching of Christ, blasphemy was of various degrees of sinfulness, that against the Holy Spirit being of so serious a nature as to deprive one guilty of it of all hope of pardon in this world and the next (Mt.12.32; Mk.3.29; see also 1Jn.5.16). What blasphemy against the Holy Ghost really implies has been a fruitful source of controversy. Those Jews were apparently in danger of committing this sin who attributed to the power of Satan those unquestionable miracles which Jesus performed by the finger of God, and the power of the Holy Spirit. But blasphemy, like lying, may be acted as well as uttered, and implies the deliberate preference of evil to good. Then, habitual and determined opposition to the influence of the Holy Spirit renders repentance, and therefore forgiveness, morally impossible. Grace, like bodily nourishment, may be rejected till the power to receive it vanishes. There is no question of the efficacy of divine grace. The obstacle lies in the wrong-doer alone, who, by persistent sin, brings upon himself, as was the case with Pharaoh, a judicial hardening of heart, which of itself excludes the possibility of pardon. [R.S.M.]

Blas'tus, the chamberlain of Herod Agrippa I., (Ac.12.20), who was persuaded by the people of Tyre and Sidon to gain them a hearing from the king. [E.R.B.]

Blessing. In early times the blessing was regarded as being a real, material power, capable of influencing the future of those upon whom it was pronounced. Thus the future of the sons of Noah was decided by his blessing or curse (Gen.9.26). So potent was it that when once spoken it was no longer under the control of the one who pronounced it, and could not be recalled (27.37). The blessing, even when obtained by guile, had the power to transfer birthright precedence from the elder

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to the younger son, and was irrevocable (*vv.* 29,33,41). [LAYING ON OF HANDS; BIRTHRIGHT; FAMILY; OATH.] [H.H.]

Blindness is extremely common in the East, purulent ophthalmia frequently occurring in Egypt and the Holy Land, especially amongst children, but also amongst adults. From whatever cause it originated, blindness was regarded in O.T. not indeed necessarily as a direct punishment of sin (*cf.* Jn.9.2), but as a disqualification for the perfect service of God. Blind beasts must not be offered in sacrifice (Lev.22.22; Deut.15.21; Mal.1.8), nor were blind priests permitted to officiate (Lev.21.18). Several cases of blindness as the direct result of divine interposition are recorded in Holy Scripture. Deut.28 is specially interesting as suggesting to any one with medical knowledge the direct and natural results of moral transgression, esp. in *vv.* 22, 27, 28, and 35. 2K.6.18 and possibly Gen.19.11 may be explained as referring not to loss of physical eyesight, but to dense fog or mist in which those "smitten" lost their way; but the case of Elymas the Sorcerer (Ac.13.11) is capable of no such interpretation. His seizure was probably either glaucoma or embolus. Either of these would produce a sudden blindness, especially under the stress of great excitement. If we accept the "fog" theory for 2K.6.18, there is no specific case of the healing of blindness recorded before N.T., except that of Tobit in the Apoc. Such healing, however, is constantly mentioned as a special prerogative of the Almighty and of the coming Messiah (see, *inter alia*, Ps.146.8; Is.35.5,42.7; Mt.9.27; Lu.4.18, etc.). Accordingly, there are several cases recorded of our Lord's healing the blind. In some He accomplished this by simple touch (Mt.9.29); in others He used physical means—clay (Jn.9.6) or saliva (Mk.8.23). None of these are capable of reasonable explanation except on the basis of pure miracle. There is one other recorded case of blindness which is of special interest, that of St. Paul, the salient facts of which are: Saul (i) is struck blind suddenly by an intense light (Ac.22.11,26.13); (ii) remains blind for three days in a state of great nervous depression (9.9—"did neither eat nor drink"); (iii) is visited by Ananias, who delivers his message and puts his hands upon him. This results in a scaly substance falling from his eyes and he receives his sight. (N.B.—In 9.18 the word "forthwith" is omitted by R.V. and by all the best authorities.) Now, there are three diseases which might cause sudden blindness such as is here described, but one of these (retinitis of renal origin) is quite inconsistent with St. Paul's living a life of hardship for thirty years afterwards. This leaves the possibility of thrombosis (the blocking of some blood-vessel of the central nervous system by clot or foreign substance, thereby temporarily disturbing the visual centres), or of trachoma. This last (which coincides best with the story of the healing) is an acute form of purulent ophthalmia, and would quite possibly (especially if accompanied by pannus) cause a complete breakdown of vision under the influence of the intense and miraculous light. Under these circumstances the patient would remain, probably, greatly depressed and afraid of the least ray of light (photophobia), and repulsive purulent secretions would collect around the eyelids. Upon Ananias removing these ("putting his hands upon him") and encouraging him to use his eyes, he would find his sight slowly returning, though it would never be very strong. If we compare this theory with Gal.4.15,6.11 (R.V.) and 2Cor.10.10, we get perhaps as near as is possible to a working theory as to the much-discussed "thorn in the flesh" (*q.v.* for other theories) of 12.7. [*Cf.* PAUL, I. (5), (i).] [F.J.]

Blood. [SACRIFICE, 2; 3, iv. *d*; UNCLEAN MEATS.]

Blood, Avenger of. [GOEL; HOMICIDE; CRIMES.]

Blood, Issue of. The phrase is used in two senses: first, of the ordinary periodical menstrual discharge which, according to the Levitical law, involved one week's uncleanness; and secondly, of a permanent disease (see Mt.9.20; Mk.5.25; Lu.8.43). This latter meant a permanent uncleanness (Lev.15.19ff.). It is impossible to identify absolutely the disease spoken of in the gospels, but probably it was either menorrhagia (excessive bleeding at the menstrual period) or some sort of cancer or tumour of the uterus. [F.J.]

Blue. [COLOURS.]

Boanerges, a name given by Christ to SS. James and John, Mk.3.17; and there explained to mean "sons of thunder." The spelling of the Heb. name has probably been corrupted in its transliteration into Gk.; and if so, it may represent two Heb. words: *bᵉnê* = sons, and *reges*, which is used Job 37.2 of the sound of the voice of God, in a passage descriptive of thunder. The name referred to the impetuosity of their character (*cf.* Lu.9.54). On its aptness, see Westcott's *St. John*, Introd. p. xxxii., and Trench, *Studies in the Gospels*, art. "Sons of Thunder." [E.R.B.]

Boar, Wild. [SWINE.]

Boaz' (*in him is strength*).—**1.** A wealthy Bethlehemite possibly identical with IBZAN, kinsman to Elimelech the husband of Naomi. Finding that the nearer kinsman of Ruth was unwilling to become her *gô'ēl*, he had the obligation publicly transferred with the usual ceremonies to himself; hence it became his duty to marry Ruth, and to redeem the estates of her deceased husband Mahlon (4.1ff.). Being himself precluded from marriage with an Israelite, as the child of Salmon and Rahab (Deut.23.2; Mt.1.5), he gladly undertook these responsibilities; and his obedience to the twofold law of *mamzēr* and *gô'ēl* was blessed by the birth of Obed, from whom in a direct line our Lord was descended. S. Cox, *The Book of Ruth.* —**2.** The name of one of Solomon's brazen pillars erected in the temple porch. [JACHIN.] It stood on the left, and was 18 cubits high (1K.7.15,21; 2Chr.3.15; Je.52.21). [C.R.D.B.]

Boc'cas (1Esd.8.2). [BUKKI, 1.]

Bocheru', son of Azel according to the present Heb. text of 1Chr.8.38 = 9.44.

Bochim' (*the weepers*), a place on the W. of Jordan above Gilgal (Judg.2.1,5).

Body. [MAN.]

Bo'han (Jos.15.6,18.17), a Reubenite who erected a stone on S. bank of the valley of ACHOR,

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and N.W. of BETH-HOGLAH. The name has not survived in this position, nor elsewhere. [C.R.C.]

Boils. [BLAINS; MEDICINE.]

Bolster. [PILLOWS.]

Bondage. [CAPTIVITIES OF THE JEWS; SLAVE; LAW IN O.T.]

Bonnet. [HEADDRESS.]

Book (Heb. *sêpher, a writing*). Not a book of pages, but a document, whether "roll" or "tablet," or set of tablets. [WRITING.] [C.R.C.]

Booths. [SUCCOTH; TABERNACLES, FEAST OF.]

Booty consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made; beyond those limits, in case of war, all the women and children were to be made captives and the men put to death (Deut.**20**. 14,16). The law of booty was an equal division between the army and the people of Israel, but of the former half one head in every 500 was reserved to God, and appropriated to the priests, and of the latter one in every 50 was similarly reserved and appropriated to the Levites (Num.**31**.26-47). David added a regulation that the baggage-guard should share equally with the troops engaged (1Sam.**30**.24,25).

Booz' (Mt.**1**.5; Lu.**3**.32) = BOAZ, 1.

Bo'rith (2Esd.**1**.2). [BUKKI, 1.]

Boscath'. [BOZKATH.]

Bosor.—1. A fortified city in Gilead or in S. Bashan (1Mac.**5**.26), noticed with Casphon, Carnaim, and Alema. The last may be *Kefr el Mâ*, 11 miles W. of ASHTEROTH KARNAIM, and either Bosor or Bosora may be *Buṣr*, 5 miles S.E. of EDREI, not far from CASPHON or *Khisfîn* (**5**.36).—**2.** Bosor, for BEOR, 2 (A.V. 2Pe.**2**.15), is more correctly Beor in the Sin. and Vat. MSS. (R.V. *Beor*). [C.R.C.]

Bosora (1Mac.**5**.26,28; Vat. MS. *Bosor*), reached from Gilead "by the way of the wilderness," may be the later Bostra (*Buṣrah*), which is not otherwise noticed in the Bible. [BOSOR; BOZRAH.] [C.R.C.]

Boss. [ARMS.]

Botany. [PALESTINE.]

Botch. [BLAINS.]

Bottle. (1) The skin bottle; (2) the bottle of earthen or glass ware, both of them capable of being closed from the air. (1) The Arabs and all nomads often keep water, milk, and other liquors in goatskins. When the animal is killed, they cut off its feet and its head, and draw it out of the skin, without opening its belly. In Arabia the skins are



SKIN BOTTLES. (From the Museo Borbonico.)

tanned with acacia-bark and the hairy part left outside. They afterwards sew up the places where the legs and the tail were cut off, and when it is filled they tie it about the neck. The effect of external heat upon a skin bottle is indicated in Ps.**119**.83, "a bottle in the smoke" (or "vapour"), and of expansion produced by fermentation in Mt.**9**.17, "new wine in old bottles." (2) Vessels of metal, pottery, or glass for liquids were in use among the Greeks, Egyptians, Etruscans, and Assyrians, and also among the Hebrews, especially in later times. In Je.**19**.1 "a potter's earthen bottle" is noticed. The Hebrews probably borrowed their manufacture of GLASS from Egypt, which was celebrated for glass work, as remains and illustrations of Egyptian workmanship are extant at least as early as 15th cent. B.C. (Wilkinson, ii. 59, 60).

Bow. [ARMS.]

Bowl. As in the case of the BASON, the precise form and material of the bowl is uncertain. Bowls would probably be used at meals for liquids, or broth, or pottage (2K.**4**. 40). Modern Arabs are content with a few



INSCRIBED HITTITE BOWL.

wooden bowls. In the Brit. Mus. are several terra-cotta bowls with superstitious Aramaic inscriptions, expressing charms against sickness and evil spirits, which may possibly explain the "divining cup" of Joseph (Gen.**44**.5). The bowl was filled with some liquid which was drunk as a charm against evil.

Box-tree. The Heb. *t'ashshûr* occurs in Is. **41**.19,**60**.13; Ezk.**27**.6. The Talmudical and Jewish writers generally consider that the box-tree is intended. The Syr. and the Arab. version of Saadias understand a species of cedar called *sherbin*, distinguished by the small size of its cones and the upright growth of its branches. But the evidence for the box-tree is on a better foundation than that for the *sherbin*. In Ezk. **27**.6, a passage of great difficulty, *t'ashshûr* is rendered "the Ashurites" in A.V. R.V. reads "they have made thy benches of ivory inlaid in box-wood." The box is a native of cold climates, and hardly to be expected in the Bible; and although it occurs in sub-Alpine situations in the Lebanon chalk, its mention amongst forest-trees is incongruous. However, it has always been a favourite when luxuriantly grown, and its excellent wood for engraving and carving was in use amongst the ancients. In 2Esd.**14**.24 "box tables" (tablets) are mentioned; see A.V. marg., R.V. omits "box." Pliny commends it for arbours, and says the best wood for ornamental carving is found in the root. He distinguishes three sorts. [H.C.H.]

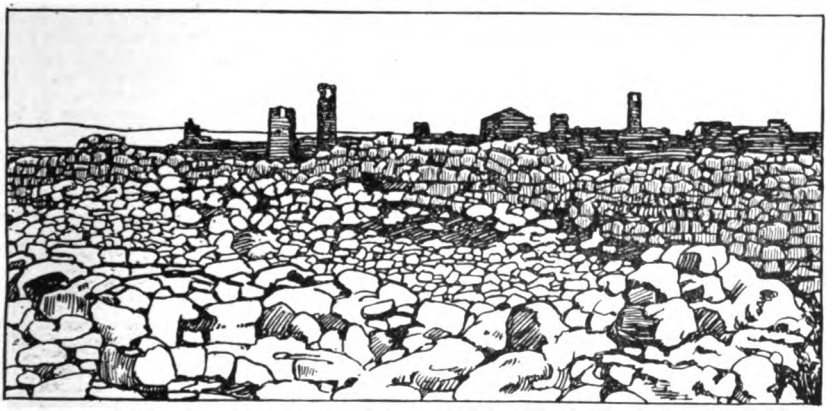
Bozez' (*shining*), noticed with SENEH (*thorn*; 1Sam.**14**.4,5) as two "teeth of the cliff," near MICHMASH and GIBEAH. Josephus (5 *Wars* ii. 1) mentions the "valley of thorns" at Gibeah, now *Wâdy es Ṣuweinît* (*valley of*

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small thorn-trees), and here, just E. of *Jeb'a* and S. of *Mukhmâs*, are two remarkable crags, N. and S. of the gorge. The northern (called *el Qŭl'ah*, "the castle") shines in the midday sun, and is no doubt Bozez, on the top of which the Philistine "post" was established. The ascent on the S.W., though very steep and some 500 ft. high, is still climbable. [C.R.C.]

Bozkath', a city of Judah in the lowlands (Jos.15.39). It is mentioned once again (2K.22.1; A.V. *Boscath*) as the native place of the mother of king Josiah.

Bozrah' (*fortress*).—**1.** A town in EDOM (Gen.36.33; Is.34.6,63.1; Je.49.13,22; Am.1.12). In Mi.2.12 there is a play on the name *boçrā* and *baçrā* (*sheep-fold*). The site is now *Buseireh*, N. of TOPHEL, in Edom.—**2.** A town of Moab [BEZER], the site of which is doubtful (Je.48.24), unless (1) is intended. This town appears in the 9th cent. B.C. as Bosor, in the list of Moabite cities rebuilt by king Mesha, as noticed on the Moabite Stone.



BOZRAH.

—**3.** The city called Bostra in Roman times is unnoticed in the Bible, unless it be the BOSORA or Bosor (Vat. MS.) conquered by Judas Maccabaeus, in the "wilderness" (1Mac.5.26,28). This place became important after 105 A.D., when it was made the capital of the Roman province of Arabia Prima. The ruins of *Buṣrah*, S.E. of Bashan on the desert trade route from Arabia to Damascus, are those of the Roman city, including a theatre, baths, a triumphal arch, colonnades, a cathedral built in 513 A.D., and a Moslem castle on the S. dating from the 13th cent. The extant inscriptions, in Gk. and Lat. (Waddington, Nos. 1906-1958), begin in 2nd cent. A.D., and go down to 539 A.D. or later. Some are Christian. They show a mixed population, partly of Arab pagans adoring Dhu-Sher'a (*the lord of gleaming*) down to 6th cent. A.D., and the Gk. Zeus Epikarpios, or god of produce. A Nabathean text of king Malchus and Nabathean coins have also been found here. Christians paid honour to the martyrs Sergius and Bacchus in the cathedral, and to the Virgin Mary. [C.R.C.]

Bracelet. Bracelets of fine twisted Venetian gold are still common in Egypt. In Gen.38.18,25 the word rendered "bracelet" means probably "a string by which a seal-ring was suspended." Men as well as women wore bracelets. Layard says of the Assyrian kings, "The arms were encircled by armlets, and the *wrists by bracelets*." [ARMLET.]

Bramble. [THORNS; BUSH.]

Brass. The Heb. *nᵉḥōsheth* is improperly translated "brass," since the Hebrews were not acquainted with that compound of copper and zinc. In most places of O.T. copper would be correct, although, when a hard material is obviously intended, it must mean bronze, a compound of copper and tin which was known around the E. Mediterranean long before the Exodus. But sometimes a simple metal is obviously intended, as in Deut.8.9,33.25 and Job 28.2. Copper was known very early, and the invention of working it is attributed to Tubal-cain (Gen.4.22). The same Eng. word is used for money in N.T. (Mt.10.9, etc.). [MONEY; WEIGHTS, *coins*.] It often occurs in metaphors, *e.g.* Lev.26.19; Deut.28.23; Job 6.12; Je.6.28; often as an emblem of strength (Zech.6.1; Je.1.18). The word χαλκολίβανον in Rev.1.15,2.18 (A.V. *fine brass*), has excited much difference of opinion. Some suppose it to have been orichalcum, which was so rare as to be more valuable than gold. It *may* perhaps be deep-coloured frankincense.

Brazen Sea. [SEA, MOLTEN.]

Brazen Serpent. [SERPENT, BRAZEN NEHUSHTAN.]

Bread (*leḥem*, a word often used also for food in general). The preparation of bread as an article of food dates from a very early period. The corn or grain employed was of various sorts; the best bread was made of wheat, which being ground produced the "flour" or "meal" (1K.17.12, etc.), and when sifted the "fine flour" (Gen.18.6; Ex.29.2) usually employed in the sacred offerings (Ex.29.40; Lev.2.1; 1Sam.1.24; Ezk.46.14) and in the meals of the wealthy (1K.4.22, etc.). "Barley" was used only by the very poor (Jn.6.9,13), or in times of scarcity

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(Ru.3.15, *cf.* 1.1; 2K.4.38,42; Rev.6.6). "Spelt" (R.V.; *rye, fitches*, A.V.) was also used both in Egypt (Ex.9.32) and Palestine (1K.19.6; Is.28.25; Ezk.4.9). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentiles, and millet, were added (Ezk.4.9; *cf.* 2Sam.17.28); the bread so produced is called "barley cakes" (Ezk.4.12, "*as* barley cakes," A.V.), barley being the main ingredient. The baking was done in primitive times by the mistress of the house (Gen.18.6) or one of the daughters (2Sam.13.8); female servants were, however, employed in large households (1Sam.8.13). Baking as a profession was carried on by men (Ho.7.4,6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the names "bakers' street" (Je.37.21), and "tower of the ovens" (Ne.3.11,12.38; *furnaces*, A.V.). The bread taken by persons on a journey (Gen.45.23; Jos.9.12) was usually unleavened bread. In the process of making bread the flour was first mixed with water, then kneaded with the hands (in Egypt with the feet also) in a small wooden



EGYPTIANS KNEADING THE DOUGH WITH THEIR FEET.

bowl or "kneading-trough" until it became dough (Ex.12.34,39; 2Sam.13.8; Je.7.18; Ho. 7.4). When the kneading was completed, leaven was generally added [LEAVEN]; but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the custom among the Bedouin (Gen.18.6,19.3; Ex.12.39; Judg.6. 19; 1Sam.28.24). The leavened mass was allowed to stand for some time (Mt.13.33; Lu.13.21). The dough was then divided into round cakes (Judg.7.13), not unlike flat stones in appearance (Mt.7.9; *cf.* 4.3), about a span in diameter and a finger's breadth in thickness. The cakes were sometimes *punctured*, and hence called *ḥallâ* (Ex.29.2,23; Lev.2.4,8. 26,24.5; Num.15.20; 2Sam.6.19), and dipped in oil. Sometimes they were rolled out into wafers (Ex.29.2,23; Lev.2.4; Num.6.15-19), and merely coated with oil. The cakes were now taken to the oven, having been first, according to the practice in Egypt, gathered into baskets (Gen.40.16, *cf.* R.V.) which were placed on a tray and carried on the baker's head. In the towns, where professional bakers resided, there were no doubt fixed ovens; but more usually each household possessed a portable oven (*tannûr*), consisting of a stone or metal jar about 3 ft. high, which was heated inwardly with wood (1K.17.12; Is. 44.15; Je.7.18) or dried grass and flower-stalks (Mt.6.30). Other modes of baking were



AN EGYPTIAN CARRYING CAKES TO THE OVEN. (Wilkinson.)

specially adapted to the migratory habits of the pastoral Hebrews, as of the modern Bedouin Arabs; the cakes were either spread upon heated stones, or they were thrown into the heated embers of the fire itself, or they were roasted on a fire of cakes of dried dung, which is specially suitable as it burns slowly (Ezk.4.12,15). The cakes required to be carefully turned during the process (Ho.7. 8). Other methods were used for other kinds of bread: some were baked on a pan and



AN EASTERN OVEN (Mt.6.30). W.D.A

appear to have been chiefly used as sacred offerings (Lev.2.5,6.15,7.9; 1Chr.23.29). A similar cooking utensil was used by Tamar (2Sam.13.9). A different kind of bread, probably resembling the *faṭîreh* of the Bedouin Arabs, a pasty substance, was prepared in a saucepan (*frying-pan*, A.V.); this was also reserved for sacred offerings (Lev.2.7,7.9).

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PLATE VI



EGYPTIAN BRICKS. (Brit. Mus.)



p. 116] *Photos by Mansell.*

BABYLONIAN BRICK,
Inscribed with titles of Nebuchadnezzar II. (604–561 B.C.).

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Breast-plate. [ARMS; EPHOD.]

Breeches (Ex.28.42, etc.). The description of Josephus (3 *Ant.* vii. 1) doubtless applies to the garment mentioned in the Bible: "He [the priest] puts on that which is called *Machanase* [Heb. *mikhnᵉsē*], which means somewhat that ties fast. It is a girdle composed of fine twined linen, and is put about the privy parts, the feet being to be inserted into them in the nature of breeches, but above half of it is cut off, and it ends at the thighs, and is there tied fast." [W.O.E.O.]

Brethren of Jesus. [JAMES.]

Brick. The earliest mention of brick in O.T. is in Gen.11.3, where it is stated that at the building of the tower of Babel they had brick for stone and bitumen for morter. Herodotus (i. 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in kilns. The bricks were cemented with hot bitumen, and at every thirtieth row layers of reeds were inserted. This account agrees with the descriptions of what was actually found by the explorers. Babylonian bricks were either kiln-burnt or sun-dried like the Egyptian. They are usually from 12 to 13 in. square, and 3½ in. thick, and most of them bear the name, inscribed in cuneiform character, of the king who caused the structure to be erected. They thus resemble excessively thick tiles (Ezk.4.1). They were sometimes glazed and enamelled on one side with patterns of various colours, which, when built into a wall, produced those mural decorations for which the Babylonians and also the Persians were noted. As brick-stamps of the time of Sargon of Agadé exist, it is certain that brick-making is an exceedingly ancient art, going back perhaps to 4,000 B.C. or even earlier. The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building (Ex.1.14,5.7). Egyptian bricks were not generally dried in kilns, but in the sun, and even without straw are as firm as when first put up in the reigns of the Pharaohs whose names they bear. When made of the Nile mud, they required straw to prevent cracking; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders. A brick pyramid is mentioned by Herodotus (ii. 136) as the work of king Asychis. The Hebrews practised brick-making in Egypt, and the brick-kiln was common in David's time (2Sam.12.31). A complaint is made by Isaiah that the people built altars of brick instead of unhewn stone as the law directed (Is.65.3; Ex.20.25).

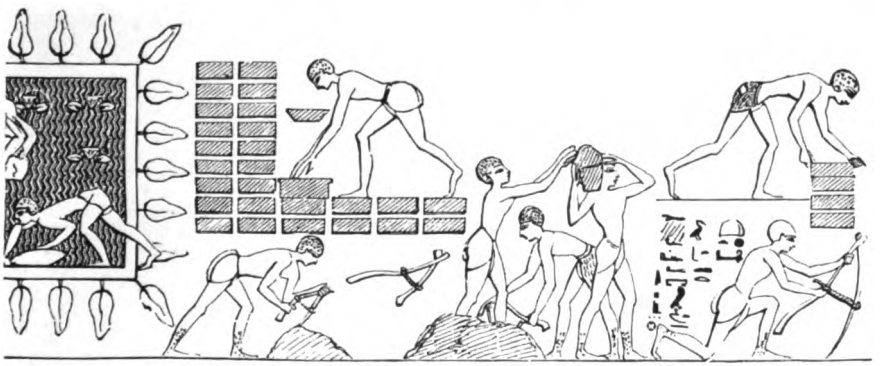
Bride, Bridegroom. [MARRIAGE; FAMILY, D, II.]

Bridge. This word occurs only in a late work (2Mac.12.13), and even in this case either refers to a bridge from a siege tower or to a bridge of boats used against the city CASPIS. The oldest known bridge in Palestine was the arched causeway from the upper city to the temple, destroyed by Pompey in 65 B.C., and rebuilt by Herod the Great. The arch stones of the latter lie on a pavement, underneath which one voussoir of the older bridge was discovered by Sir C. Warren. [C.R.C.]

Brier. [THORNS.]

Brigandine. [ARMS, *Defensive*, (2).]

Brimstone, formerly the common name for *sulphur*. The Heb. word (*gophrîth*) is connected with *gôpher*, "gopher-wood," A.V., Gen. 6.14, and probably signified first the *gum* or *resin* that exuded from that tree, and was hence transferred to all inflammable substances, especially to sulphur, which is found impregnating springs on the shores of the Dead Sea (Gen. 19.24). [GOPHER-WOOD.]



FOREIGN CAPTIVES EMPLOYED IN MAKING BRICKS AT THEBES. (Wilkinson.)

Brook (Heb. *yᵉ'ôr* and *'āphîq*). [RIVER.]

Brother. The Heb. and E.V. use this term also of any kinsmen or member of the same clan [FAMILY (A)], or tribe, or people; or of kindred peoples, *e.g.* Num. 20.14; of covenant brothers or allies (2Sam.1.26; Am.1.9), or royal brother (1K.9.13, etc.); as salutation of strangers (Gen.29.4). [H.M.W.]

In N.T., besides the literal sense, one of the same nation (Mt.5.47; Ac.2.29,3.17,22,7.2,23, etc.). A kinsman—*e.g.*, according to some, the brethren of Jesus (Mt.12.46ff.,13.55; Jn.7.3; Ac.1.14). One of the same order, an equal (Mt.23.8; Rev.6.11,19.10,22.9). A disciple, follower, beloved as a brother (Mt.12.50,25.40; Heb.2.11,12). One of the same faith (Ac.9.30,10.23,11.29; Ro.8.29; 1Cor.5.11; Eph.6.23; Ph.1.14; 1Tim.6.2; Rev.1.9). A colleague (1Cor.1.1; 2Cor.1.1,2.13, etc.). In

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direct address, one beloved as a brother (Ac.6.3; 1Th.5.1; Gal.4.12,28; etc.). [H.H.]

Bubastis. [PIBESETH.]

Buckler. [ARMS.]

Building. [HANDICRAFTS, (3).]

Bukki'.—1. Son of Abishua and father of Uzzi, fifth from Aaron in the line of the high-priests (1Chr.6.5,51). In 1Esd.8.2, *Boccas*, corrupted to *Borith* in 2Esd.1.2. Whether Bukki ever filled the office of high-priest we are not informed in Scripture. Josephus (8 *Ant.* i. 3) mentions him as the first of those who lived a private life, while the sacerdotal dignity was in the house of Ithamar.—**2.** Son of Jogli, prince of the tribe of Dan, one of the ten men chosen to apportion the land of Canaan between the tribes (Num.34.22).

Bukkiah', a Levite-musician in the temple, one of the sons of Heman (1Chr.25.4,13).

Bul. [MONTHS.]

Bull, Bullock. [CATTLE.]

Bull, Wild (Heb. *tô* or *t'ô*). In Deut.14.5 the Heb. is rendered "wild ox," while in Is.51.20 we read, "They lie at the head of all the streets, as a wild bull [*tô*] in a net." Were it not the opinion that the wild ox, or aurochs, is indicated by the word *r'ĕm* [UNICORN], that animal might stand for *tô*. As it is, there is no possibility of any satisfactory identification. Tristram was, indeed, of opinion that the white or sabre-horned oryx (*Oryx leucoryx*, or *O. algazal*) is the animal denoted by *tô*; but, in spite of his statement that he had seen it in the desert and noted its horns in the bazaar at Damascus, the species apparently does not occur anywhere out of N. Africa. The horns seen by him doubtless belonged to the rather smaller Beatrix oryx (*Oryx beatrix*) of Arabia and the deserts near Baghdad. It is a white animal with brown patches on the face, brown legs, and long, cylindrical, slightly curved black horns. There is no evidence that bison or buffalo ever occurred wild in Syria. [R.L.]

Bulrush. [REED.]

Bunah', son of Jerahmeel of the family of Judah (1Chr.2.25).

Bunni'.—1. A Levite in the time of Nehemiah (Ne.9.4); possibly the same as the Bunni in 10.15.—**2.** Another Levite of earlier date than 1 (Ne.11.15).

Burial. *Customs.* The first act in reference to the departed was the closing of the eyes (Gen.46.4). It is probable that the dead were, in early times, buried in the clothes they wore when living (*cf.* 1Sam.28.14; Is.14.19; Ezk.32.27); recent Palestinian research confirms this. "Grave cloths" belong to a later time (Jn.11.44,20.5,7). Objects of various description were placed in tombs; such were, vessels with food which was believed to be required after death; objects which the departed had been accustomed to use when living, *e.g.* swords for warriors, trinkets for women, etc., the idea being that these would comfort their possessors; amulets, designed as safeguards against evil spirits, who were believed to be specially active near dead bodies. In each of these cases corroboration is afforded by recent excavations in Palestine. The underlying idea regarding the above was that no separation between soul and body took place until long after death. In the case of kings, and possibly also those in high estate generally, incense was burned in the presence of the body (2Chr.16.14,21.19; Je.34.5); this was perhaps a remnant of ancestor-worship. In early Israel embalming was not practised (it is an Egyptian custom that is referred to in Gen.50.2,26); in later times it was in vogue among those who could afford it (*cf.* Jn.19.39, 40). The burning of dead bodies was reserved for especially wicked criminals (Lev.20.14; Jos.7.25), it being regarded as a terrible aggravation of the death-sentence already inflicted. Very awful, too, was the thought of being buried outside one's native country, *i.e.* in an "unclean" land (Am.7.17); scarcely less abhorrent was the idea of non-burial (1K.14.11, 16.4,21.24; 2K.9.10; Je.7.33,8.2, etc.), this was on account of the belief that the spirit of an unburied body wandered about, a theory which entailed a twofold evil, for not only was it a cruel hardship to the departed, since he could not rest, but also it constituted a grave danger to the living, because of the harm to be apprehended from a wandering spirit who would resent such neglect. The corpse was generally buried on the day of death, or not later than the day after; the hot climate demanded this (*cf.* Deut.21.23; Jn.11.39), as it still does in the East. The use of any form of coffin was unknown in early Israel (*cf.* 2K.13.21; see *supra* as regards that in Gen.50.26); the body was carried to burial on a bier (*miṭṭā*, 2Sam.3.31, *cf.* Lu.7.14), as at the present day in the East.—*The Place of Burial.* In pre-Exilic as well as in later times it was a matter of supreme importance that the departed should rest in the family tomb; hence the oft-recurring expressions, "going to his fathers," "gathered to his fathers, or people," "sleeping with his fathers" (Gen.15.15,47,30; 2Sam.17.23,21.14; 1K.14.31,15.8, etc.); the belief was that the spirits of the fathers were present in or about the tomb, and that the dead man joined their company if buried in the same tomb. The tomb was usually constructed in the plot of land belonging to the family (*cf.* Gen.23.4ff.; 1Sam.28.3), most likely in close proximity to the house—at all events in early times; Naboth's refusal to part with his land (1K.21.3) was mainly due to the belief just mentioned. Recent excavations on the site of ancient Gezer have shown that in some cases people were buried in their houses; thus 1Sam.25.1 is evidently to be taken in a literal sense. This is further borne out by the fact that the kings of Judah, up to the time of Ahaz, were buried in the city of David; from the death of Manasseh onwards they were buried in the garden of Uzza, which was close to the king's palace (2K.21.18).—*Structure of Tombs.* Natural caves, which exist in great quantities in Palestine, were utilized for the purposes of burial; tombs hewn out of the rock were, however, also abundantly constructed. Examples of both have been discovered within quite recent years; these have proved that, besides the tombs which were cut out of the face of the rock, it was also the custom to make caves for burial purposes under the surface of the ground; the still visible marks of the tools used in chiselling out the rock, or in digging

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out such caves, prove that these were artificially constructed in some cases, even in the very earliest times. These tombs were closed with large stones—in one case the stone was found *in situ* over a burial cave constructed underground—with the object, primarily, of keeping out the wild animals with which Palestine abounded in days gone by. The O.T. gives us few, if any, details as to the construction of tombs, but the Gospels, and more especially archaeological research, enable us to form accurate ideas on this subject. As far as the Hebrews were concerned, they were entirely lacking in originality in this respect; the term architecture cannot be applied to their sepulchres any more than to their buildings generally; wherever signs of architecture, in the real sense of the word, appear, it is always due to foreign influence. [TEMPLE.] Thus in every case in which tombs in Palestine partake of an ornate character, it is owing to external, mostly Greek, influence; the very conception of a tomb hewn out of the face of the rock (as distinct from subterranean tombs) is Phoenician, while the highly ornamental *façades* of these—such as those of the so-called tombs of the judges and tombs of the kings, as well as the built tombs in the Kidron Valley—all show the marks of Greek influence; even the really ancient "monolith of Siloa" shows distinct Egyptian design. Generally speaking, tombs were constructed in the following ways: (1) They were dug or hewn out of the ground (*cf.* Jn.11.38). In these large numbers of bodies were sometimes deposited; indeed, one of the burial caves of this kind excavated on the site of Gezer would seem to have been a public place of burial. (2) They were cut into the face of the rock (*cf.* Lu.23.53). These usually contained 8 bodies placed in *loculi*, 3 on either side and 2 opposite the entrance; sometimes, however, a considerably larger number of *loculi* are found. (3) They were built above the ground. These are practically all of, comparatively speaking, late date, and they were of an exceptional character, as they belonged only to the rich. Cemeteries, in the more modern sense of the term, belong to later times; they were always, unlike older tombs, outside the city. [TOMB.] [W.O.E.O.]

Burnt-offering. [SACRIFICE, esp. 3, ii. *b*, v. *b*; CRIMES.]

Bush. The Heb. word *ṣ'nê* occurs only in passages which refer to Jehovah's appearance to Moses "in the flame of fire in the bush" (Ex. 3.2,3,4; Deut.33.16). The Gk. word is *βάτος* both in the LXX. and in N.T. (Lu.20.37; Ac. 7.35; see also Lu.6.44, where A.V. correctly renders it "bramble bush"). Celsius (*Hierob.* ii. 58) argued in favour of the *Rubus vulgaris*, i.e. *R. fruticosus*, the bramble or blackberry bush, representing the *ṣ'nê*, and traces, but without justification, the etymology of Mt. "Sinai" to this name. Sprengel identified the *ṣ'nê* with what he terms the *Rubus sanctus*, and says it grows abundantly near Sinai. It is quite impossible to say what kind of thorn bush is intended by *ṣ'nê*; but Sinai is almost beyond the range of the genus *Rubus*. [THORNS.]

Bushel. [WEIGHTS AND MEASURES.]

Butcher. As among the Bedawîn Arabs and Fellâḥîn of the present time, the slaughtering of animals for food was usually (for an exception, see 1Sam.28.24) done by a male member of the household, and for sacrifices by the offerer (Lev.1.5,11,3.2,4.29, etc.). That all slaughtering was not connected, as has been alleged, with sacrifice is clear from Joseph's employing "the steward of the house" in Egypt (presumably a non-Israelite) to "slay" in preparation for his feast to his brethren (Gen.43.16), and from the fact that Gideon first slew a kid and *afterwards*, at the command of the angel, offered the same kid as a sacrifice (Judg.6.19ff.), thus involving, as Wiener points out (*Bibliotheca Sacra*, Jan. 1908, p. 115), the offering of the same sacrifice *twice* to God if the slaying had been in itself a sacrificial act. For other evidences of non-sacrificial slaughter see Ex.22.1 (a stolen ox), 1Sam.25.11 (Nabal's refusal of hospitality), 28.24 (witch of Endor). Later Jewish custom has made all slaughtering a sacred act, though not necessarily "a sacrifice," and therefore only to be undertaken by a specially selected "Slaughtering Board" (the *Shehṭṭâ*), a practice which may have arisen soon after the destruction of the temple. To fulfil what are supposed to be the legal requirements, the practice of Jewish butchers in the present day is to exercise great care that the throat of every animal killed for food is cut; the pharynx, oesophagus, and main blood-vessels (carotids and jugulars) must be at least partially severed, and minute ritual directions are laid down—*e.g.* the knife must be drawn across the throat without any pause, without any pressure save its own weight, etc., etc. In the case of birds it is sufficient that either windpipe or gullet is severed. The animal being killed and allowed to bleed thoroughly, it is then, provided all the ritual directions alluded to above have been complied with, fit for sale. But it is not yet "kosher"—*i.e.* "right" for food. The housewife or cook must further prepare it by soaking it for a considerable time in water, allowing it to drain, plentifully sprinkling it with salt and then washing the salt off in more water. It is then considered to be thoroughly cleansed from blood, and may be cooked and eaten. See also THIGH.

Butler. More correctly "cup-bearer," *i.e.* one who gives drink, as the Heb. root implies (Gen.40.1; see Ne.1.11). [W.O.E.O.]

Butter (Heb. *ḥem'â*, "curdled" milk; Gen.18.8; Deut.32.14; Judg.5.25; Job 20.17). In one instance a curd cheese seems to be intended (Pr.30.33). It is twice noticed with honey (2Sam.17.29; Is.7.15,22). The drink offered by Jael (Judg.5.25) was no doubt, as Josephus supposes (5 *Ant.* v. 4), the sour clotted milk, now called *leben*, which is offered to guests by nomad Arabs. It has a remarkably soporific effect, especially upon a tired man. It was presented in a "bowl of princes," or perhaps more probably, a "shepherd's bowl." Butter (*zibdeh*) of a very soft kind is made in springtime by the Arabs: the women churn it in goatskin bags swung from poles; but this is not very generally used. [C.R.C.]

Buz.—1. The second son of Nahor and Milcah, and nephew of Abraham (Gen.22.21). **—2.** A name occurring in the genealogies of the tribe of Gad (1Chr.5.14).

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Buzi', father of Ezekiel (Ezk.1.3).

Buzite. Barachel, the father of Elihu, is called the Buzite of the kindred of Ram—*i.e.* Aram (Job 32.2,6)—and was therefore probably a descendant of Buz, whose family seems to have settled in Arabia Petraea (Je.25.23). An alternative suggestion, rejecting the emendation of Aram for Ram, is that Barachel was a descendant of Ram (Ru.4.19) and only a *dweller* with the Buzite.

Byssus. [LINEN.]

C

Cab. [WEIGHTS AND MEASURES.]

Cabbon', a town in the low country of Judah (Jos.15.40).

Cabul', a place named as one of the landmarks on the boundary of Asher (Jos.19.27, where we should read "goeth out N. of Cabul," which lay in Zebulun). It was included among 23 cities of Galilee (1K.9.11-14) given by Solomon to Hiram of Tyre. Now *Kábúl*, a village 9 miles E. of ACCHO, which latter was a Phoenician city. [C.R.C.]

Caddis. [JOANNAN.]

Cades (1Mac.11.63,73). [KEDESH.]

Ca'des-bar'ne (Jth.5.14). [KADESH-BARNEA.]

Cad'miel (1Esd.5.26,58) = KADMIEL.

Cae'sar, always in N.T. the Roman emperor reigning at the time. It was the family name of C. Julius Caesar, and when his dynasty became extinct, was assumed by successive



NERO.

emperors as a title for themselves, and afterwards for their heirs. Caesar in Mk.12.14 and Jn.19.12 is Tiberius; in Ac.25.11,21 and Ph.4.22 Nero. [AUGUSTUS.] [E.R.B.]

Caesare'a, the seaport city (now *Qaisárieh*) built by Herod the Great (19 B.C.) on the site of the old "Strato's Tower"; where Philip the deacon settled and made converts (Ac.8.40,21.8,16). Hence St. Paul embarked for Tarsus (9.30), and hence Cornelius the centurion sent for St. Peter at Joppa (10.1,24,11.11). It was the seat of government under Herodians and procurators (12.19,25.1,4,6,13), and the centre of an early church (18.22). It was more than a day's journey from Jerusalem (23.23,33). Herod named it after Augustus Caesar, to whom he erected a temple with statues of Rome and of Caesar. He made an artificial harbour, with a mole, a theatre, and on the S. an amphitheatre; these works occupied 10 or 12 years till 9 B.C. (15 *Ant.* ix. 6; 16 *Ant.* v. 1). The chief tower on the walls was called after Drusus, Caesar's son-in-law (1 *Wars* xxi. 5-8). This city, which remained a fortress till Bibars destroyed it (in 1265 A.D.), is now a ruin, with a few cottages of Bosnian exiles. The walls of the Roman town included a space 1,600 yds. N. and S. by 900 E. and W. (300 acres). The harbour is much smaller than Josephus supposed, measuring 180 yds. N. and S. across the entrance, the S. reef and mole being 160 yds. long. The remains include a theatre (covered with earth and sand) on the S.; foundations of a temple, over which a 12th cent. cathedral was built, the walls of which remain; a hippodrome on E. (1,056 by 264 ft.), with remains of a large granite goal-post; and 2 aqueducts, the low level from the Crocodile River 3 miles N., and the high level from springs 6 miles N. The mediaeval walls were built in 1218, and restored by St. Louis in 1251 A.D. They enclose an area 600 yds. N. and S. by 250 yds. E. and W. (30 acres) close to the port. Caesarea lay within Samaria, and was reckoned as outside the Holy Land. It had a Samaritan population until 12th cent. A.D., mingled with Jewish traders. It was the see of a bishop, and afterwards of a patriarch (*Surv. W. Pal.* ii. pp. 13-29). [C.R.C.]

Caesare'a Philip'pi, the city whence our Lord ascended a "high mountain" (Mt.16.13,17.1; Mk.8.27,9.2), which was no doubt Hermon. This city, originally Paneas, and called Caesarea by Herod Philip (Josephus, 18 *Ant.* ii. 1), was at the "fountains of Jordan." Herod the Great had already built a temple of white stone, called Panion, near the cave whence the river springs (15 *Ant.* x. 3); the name Paneas applied to the district also (2 *Wars* ix. 1). The city lay on the E. border of the Holy Land (Tal. Jer. *Shebiith* vi. 1). The cave has now partly fallen in, and the great stream, swelled by the Hermon snows, rushes out from under a cliff, and dashes between poplars and bushes to the village of *Bánids* hard by—a place with mediaeval walls, but now only holding 350 Moslem inhabitants. The great fortress on the hill to E. was built about 1130 A.D. At the source of the Jordan the cliff is carved with three niches for small statues, one inscribed to "Pan and the nymphs," in Gk.; another to "the goddess"; a third Gk. text in honour of the emperors was carved by Valerius Titianus, "priest of the god Pan"; and a fourth by Agrippa, son of Marcus, "archon" in the year 222 A.D. (Waddington, Nos. 1891-1894). [C.R.C.]

Caesar's household (Ph.4.22, *οἱ ἐκ τῆς Καίσαρος οἰκίας, qui de Caesaris domo sunt*). Members of Caesar's household send salutations to the church at Philippi. It has been supposed that these must have been persons of high importance, or even members of the royal family. At the end of the 1st cent. Flavius Clemens and his wife Domitilla, cousin of the emperor Domitian, were charged with "atheism," by which was meant Christianity. But the members of Caesar's household referred to in Philippians were probably slaves or freedmen. The *domus* or *familia Caesaris* included a very large number of people. Lightfoot gives a list of the various offices in the imperial household. There are extant a great many inscriptions from the *columbaria* where members of Caesar's household were buried. Many are of the reign of Nero, and several of the names

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are identical with Christians to whom St. Paul sends salutations in Ro.16, *e.g.* household of Narcissus, Tryphena, Tryphosa, Philologus, Julia, etc. It has also been supposed that the words, "My bonds in Christ are manifest in all the palace" (Ph.1.13, A.V.), mean that converts were made in the imperial household. But the words τῷ πραιτωρίῳ, refer probably to the Praetorian Guard (see R.V.), and not to the camp built by Tiberius outside the city walls or the barracks on the Palatine. The converts would then be soldiers to whom St. Paul had been chained, or their companions. *Cf.* Lightfoot, *Phil.* pp. 99-104,171-178. [G.M.Y.]

Cage. In Je.5.27 more properly a *trap* in which decoy birds were placed (*cf.* Ecclus.11.30, κάρταλλος). [HUNTING.] In Rev.18.2 φυλακή means rather a prison.

Caiaphas, surname of Joseph, high-priest from 18 to 36 A.D., son-in-law of ANNAS. Under the lead of Caiaphas the Sadducees advanced to the position thenceforth held by them as the bitterest enemies of Jesus, and afterwards of the Church (Ac.4.1,5.17). The counsel of Caiaphas that Jesus "should die for the people" is noticed by St. John (11.50) as an unconscious prophecy. Caiaphas is referred to in the Lord's words to Pilate, "He that delivered Me unto thee hath the greater sin" (Jn.19.11). [E.R.B.]

Cain. The eldest son of Adam and Eve followed the business of agriculture (Gen.4.1,2). In a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he murdered his brother, for which he was expelled from "the presence of the Lord" (Gen.4.16; *cf.* Heb.11.4; 1Jn.3.12; Ju.11). He settled in the land of Nod, and built a city which he named after his son Enoch. According to rabbinic tradition, he was killed accidentally by Lamech. The following points deserve notice in the fragmentary Biblical narrative: (1) The position of the land of NOD, which it seems vain to attempt to identify with any special locality. (2) The "mark set upon Cain" probably means that Jehovah *gave a sign to* Cain, very much as signs were afterwards given to Noah (Gen.9.13), Moses (Ex.3.2,12), Elijah (1K.19.11), and Hezekiah (Is.38.7,8). (3) The existence of a considerable population in Cain's time (Gen.4.14). (4) The descendants of Cain are enumerated to the sixth generation, with names almost identical with those of the Sethites, and the connexion between them and men of a later day seems not to have been broken by the Deluge (Gen.4.21,22). (5) The social condition of the Cainites is prominent in the history: Cain founded the first city; Lamech instituted polygamy; Jabal introduced the nomadic life; Jubal invented musical instruments; Tubal-cain was the first smith; Lamech's language takes the stately tone of poetry; and even the names of the women, Naamah (*pleasant*), Zillah (*shadow*), Adah (*ornamental*), seem to bespeak an advanced state of civilization. But along with this there was violence and godlessness: Cain and Lamech furnish proof of the former, while Gen.4.26 implies the latter. Ryle, *Early Chapters of Genesis.*

Cain (R.V. *Kain*; Heb. קַיִן; Jos.15.57), a town of Judah in the Hebron mountains. Now *Yuqîn*, a ruin 3 miles S.E. of Hebron. [C.R.C.]

Cainan'.—1. Son of Enos and father of Mahalaleel (Gen.5.9-14; Lu.3.37,38). The rabbinical tradition that he first introduced idol-worship and astrology was by the Hellenists transferred to the post-diluvian Cainan. **—2.** Son of Arphaxad and father of Sala (Lu.3.35,36) is found in the LXX. in the genealogy of Shem (Gen.10.24,11.12, and 1 Chr.1.18), but not in the Heb. nor in any version made from the Heb. It seems certain that his name was introduced into the genealogies of the Gk. O.T. to bring them into harmony with that of Christ in Lu.3, where Cainan was found in the time of Jerome. Probably Cainan was not inserted by St. Luke himself, but added afterwards, either by accident, or to make the number of generations 17, or for some other cause not now known.

Cakes. [BREAD.]

Calah', one of the four ancient cities of Assyria, whose foundation is ascribed to Asshur (Gen.10.11) or to Nimrod (R.V.). Its ruins were discovered by Layard beneath the mounds of Nimrûd between 1845 and 1850, and lie about 20 miles S. of Kouyunjik (Nineveh), on a tongue of land formed by the Tigris (W.) and the Greater Zab (E.). Shalmaneser I. (*c.* 1300 B.C.) is said by Aššur-naṣir-âpli to have been the founder of the city, but this may be simply in the sense that Sargon of Assyria founded Dûr-šarru-ukîn—*i.e.* by choosing as his residence a site already existing. Aššur-naṣir-âpli (885 B.C.) raised at Calah the extensive and magnificent N.W. palace, in the halls of which were fine bas-reliefs representing the king engaged in religious ceremonies, whilst smaller reliefs depicted him in battle and chasing the lion and the wild bull. These are now in the British Museum. The doorways of this building were decorated with finely carved winged human-headed lions and bulls. Shalmaneser II., his son (859 B.C.), built the central palace, where the celebrated Black Obelisk was found. This was also the palace of the Biblical Tiglath-pileser (III.), who has left some very fine sculptures with valuable historical inscriptions. Sargon (722 B.C.) restored the N.W. palace; and Esar-haddon, his grandson (681 B.C.), built the S.W. palace with materials taken from the central palace, Tiglath-pileser's slabs being sometimes planed off to receive new reliefs. The temple-tower of Calah is exceedingly interesting, as it has in the basement a long vault, which suggests that it was originally a tomb. One of the small temples on the site was dedicated to Nebo, and the other to Ninip or Nirig. There was also a shrine to Ištar. Aššur-êtil-ilâni, son of Aššur-bani-âpli, was the last king to reside at Calah. The city itself was defended by extensive walls, those to the S. showing traces of more than 50 towers. It is thought that Calah formed one of the suburbs which went to make up the great city of Nineveh, the enormous size of which is referred to in the book of Jonah, and also by Diodorus Siculus and others. [NINEVEH.] Sayce (*Higher Crit. and Mon.* p. 170) points out that the statement (Gen.10.12) that Calah is "a great city" must have been written before the overthrow

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of Assyria, and is therefore an evidence of the early date of this chapter. [T.G.P.]

Calamo'lalus (1Esd.5.22), a corrupt place-name, apparently agglomerated of Lod and Hadid (*cf.* Ezr.2.33).

Calamus. [Reed.]

Calcol', a man of Judah, son or descendant of Zerah (1Chr.2.6). Possibly = Chalcol (1 K.4.31).

Caldron (1Sam.2.14; 2Chr.35.13; Job 41.20; Mi.3.3). [Pan; Reed.]

Caleb', son of Jephunneh (Num.13.6), called son (*i.e.* descendant) of Kenaz (Jos.15.17; Judg.3.9), and "son of Jephunneh the Kenezite" (Jos.14.6; 1Chr.4.15). He is first mentioned in Num.13 as representing Judah among the twelve spies sent by Moses from Kadesh-barnea. He brought back from Hebron and Eschol a good account, and tried to calm the people who had been frightened by the other spies (ver. 30). Later, with Joshua, he tried to persuade them to advance, but was threatened with stoning (14.6-10). When the adult Israelites were condemned to die in the wilderness, Caleb was excepted (14.24,32.12); and the promise that he should possess the land his feet had trodden was made (Deut.1.26). When 85, but still strong for war, he reminded Joshua of this (Jos.15.13-19), took Kirjath-arba (Hebron) from the Anakim, and it became the possession of his family. Afterwards he marched S., and offered his daughter Achsah to any one who would take Kirjath-sepher. Othniel took it. The last reference to Caleb concerns the dowry given to his daughter (Judg.1.9-15). As regards the spies, some critics maintain that in JE and D, Caleb alone is faithful, while P associates Joshua with him. As the phrase "and thee" (Jos.14.6) contradicts this, it is put down as a harmonistic gloss. There are reasons for thinking that Caleb was not a Judaean by birth, for the Kenizzites were an Edomite tribe (Gen.36.42, *cf.* 15.19); but there is little to justify Moore's guess that Caleb's was a separate invasion from the S. The Calebites, like the Jerahmeelites, are treated as distinct from Judah proper (1Sam.30.14,29); and both Jerahmeel and Caleb are in 1Chr.2 the sons of Hezron and great-grandsons of Judah. The passages, however, in 1Chr.2 (notwithstanding ver. 49), are probably concerned with the clan, its position in the tribe, and its geographical distribution. The confusion of clans and their subdivisions with persons who from their prominence bore the clan name is only natural. Robertson Smith (*Kinship and Marriage*, p. 233, new ed.) describes the Calebites as the dog tribe, with the dog as their totem. Hence they may have derived their name, but that is no reason for believing that the Caleb of history was concerned with totems. Sayce (*Early Hist. of Heb.* p. 265) says that cuneiform inscriptions show Caleb to be an individual name, that the Amarna tablets have *Kalbu* (dog) in the sense of officer or messenger, and he suggests that Caleb may have been a messenger of Pharaoh before becoming a Hebrew spy. Col. Conder, however, maintains that *Kalbu* is only used in the Amarna tablets as a term of abject humility, but that, on the other hand, it occurs in cuneiform texts as meaning a "priest," and he suggests that this and not "dog" may be the meaning of Caleb. Caleb's tribe was afterwards of importance in the *neghebh*. Nabal was of the house of Caleb (1Sam.25.3). [H.M.S.]

Caleb-ephratah (1Chr.2.24). The text is corrupt. The LXX. reads καὶ μετὰ τὸ ἀποθανεῖν Ἐσρὼν ἦλθεν Χαλὲβ εἰς Ἐφραθά. This has been further amended, and the verse may mean, "And after Hezron's death Caleb went in unto Ephrath, the wife of his father Hezron [*cf.* ver. 19]; and she bare him Ash-hur, the founder of Tekoa." C. J. Ball, *Chronicles. Cf.* "Genealogy," Hastings, *D.B.* (5 vols. 1904), and Wordsworth *in loc.* [H.M.S.]

Calf. In Ex.32.4 it is stated that Aaron, constrained by the people in the absence of Moses, made a molten calf of the gold earrings of the people, to represent the Elohim which brought Israel out of Egypt. It does not seem likely that earrings would have provided the enormous quantity of gold required for a solid figure. More probably it was a wooden figure plated with gold—a type of image known to have existed in Egypt. "A gilded ox covered with a pall" was an emblem of Osiris (Wilkinson, iv. 335). To punish the apostasy Moses burnt the calf, and then grinding it to powder scattered it over the water, where, according to some, it produced in the drinkers effects similar to the water of jealousy (Num.5). The process used is difficult of explanation, Bochart and Rosenmüller considering that Moses merely cut, ground, and filed the gold to powder. It seems probable that the image of the calf (or, better, "steer") was derived from that of Apis, the sacred ox of Egypt and the incarnation of the god Ptah. The "calves" set up by Jeroboam at Dan and Bethel, on the other hand, were probably of Canaanitish origin (1K.12.28,29). Hosea is full of denunciations against the calf-worship of Israel (Ho.8.5,6,10.5), and mentions the curious custom of kissing them (13.2). The expression "the calves of our lips" (14.2) might be the prophet's application, in a higher and spiritual sense, of a thought suggested by 13.2; but the more usual explanation is that the word "calves" is used metaphorically for victims or sacrifices, and that the phrase signifies either "the sacrifices of our lips," *i.e.* "this tribute of thanksgiving and praise," or else "the sacrifices which our lips have vowed." [Cattle.]

Cal'itas. [Kelita, 1 and 2.]

Callis'thenes, a partisan of Nicanor, burnt by the Jews for setting fire to "the holy gates" (2Mac.8.33).

Calneh' appears in Gen.10.10 among the cities of Nimrod. Probably the site is the modern *Niffer*, which was certainly one of the early capitals, and which, under the name of *Nopher*, the Talmud identifies with Calneh. It had a renowned temple-tower dedicated to the older Bel, and its ruins, as excavated by the American explorers, show exceedingly interesting remains of various dates. A number of tablets have also been found, the later ones showing that a large Jewish colony lived there. See Clay's *Light on the O.T. from Babel* (Philadelphia, 1907). [T.G.P.]

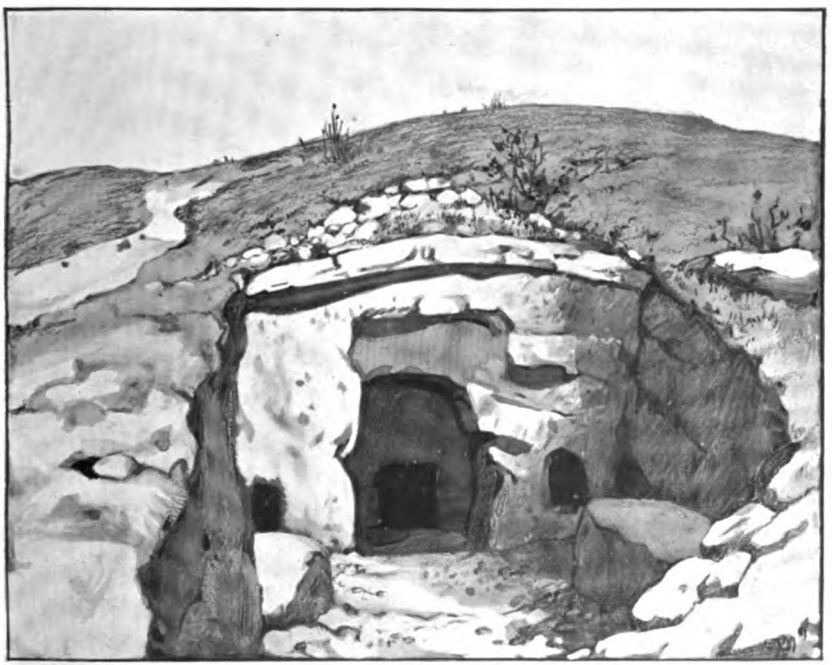
Calneh' (Am.6.2) or **Calno'** (Is.10.9),

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PLATE VII



THE SO-CALLED "GARDEN TOMB," IN THE TEMPLARS' HOSPICE, JERUSALEM.



p. 122] W.D.A.

VIEW, LOOKING W., OF A GRECO-JEWISH TOMB W. OF THE SUPPOSED SITE OF CALVARY.
(From an original sketch by Col. Conder in 1881.)

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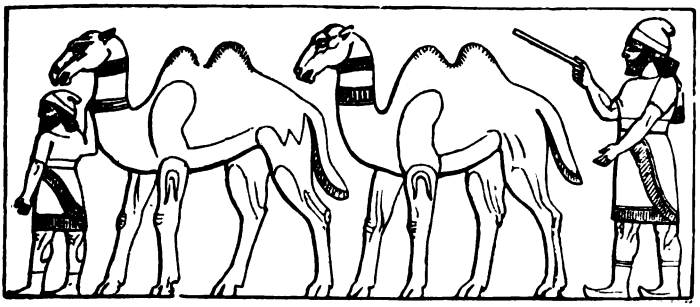
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probably the *Kulnia* of the Assyrian inscriptions. Fried. Delitzsch suggests that it may be *Kullanhu*, about 6 m. from Arpad. [T.G.P.]

Cal'phi, father of JUDAS, 3 (1Mac.11.70).

Calvary (A.V. Lu.23.33; R.V. *the skull*). From Lat. *calvaria*, derived from *calva* (*skull*), a translation of Gk. κρανίον. The Heb. (or rather Aramaic) word was GOLGOTHA (*place of a skull*; Mt.27.33; Mk.15.22; Jn.19.17). The exact situation is not stated in the gospels, and neither Calvary nor the tomb beside it are mentioned elsewhere in the Bible. It was probably the ordinary place of execution, and as such well known. Crucifixion was not exclusively a Roman punishment; it was a custom of Greeks, Carthaginians, and even Jews (Josephus, 13 *Ant.* xiv. 2), and Pilate "gave up" Jesus to the Jews (Lu.23.25; Jn.19.16), though providing a guard. From Mt.28.11 we learn that the "new sepulchre" was outside Jerusalem; and Christ "suffered without the gate" (Heb.13.12). From Lu. 23.49 we gather that Golgotha was a place visible "afar off," and therefore probably on high ground. From St. John we know that it was "nigh unto the city" (19.20), and that the tomb was at, or "in," the place of crucifixion, but in a garden (19.41,42). The place where Stephen was stoned was also outside the city (Ac.7.58). There is no known reference to the position of Golgotha in any writer before the time of Constantine. In 330 A.D. this emperor desired to restore the holy sepulchre, and pulled down a temple of Aphrodite, under which a tomb was found. Eusebius does not say why this was accepted as the true site, but only that Constantine was divinely inspired in his search (*Life of Constant.* iii. 26). Twenty years later fragments of the true cross were shown on the rock S.E. of this tomb, which was included in the church, and recognized as Calvary. Thus, as at Bethlehem, Gerasa, Ba'albek, etc., a Christian church was built on the site of a pagan temple. The difficulty in accepting this site for Calvary is, that the ground slopes steeply away from the high rocky knoll to the deep valleys on its S. and E. It is certain that Calvary was outside the city wall at the time of the Crucifixion; but if that wall is drawn to exclude the traditional rock, it would be entirely commanded by the rock, which no ancient builder would have permitted. The old "house of stoning," or place of execution, is noticed in the Mishna (*Sanhedrin* vi. 1-4) about 150 A.D. It was some distance from the temple, in which the Sanhedrin sat, since a horseman was employed to carry thither the criminal's last words at the place of execution. It is said that the latter was "the height of two men," and the person stoned was first cast over this cliff, and finally "hung up," on a cross with a transverse beam, planted in the ground or leant against the cliff. The Jews identify this site with the remarkable knoll outside the N. gate of the city; it has a cliff on the S. side, and is visible from a distance all round. Here also, in the 5th cent., the site of the stoning of Stephen was fixed. The Templars built a hospice immediately to the S. after 1187 A.D.; and in the W. end of the cliff a tomb, marked with two Latin patriarchal crosses in red paint, was found in 1873 filled to the roof with human bones. On W. of the main N. road (*cf.* Mt.27.39; Mk. 15.29), close to this knoll, a Jewish tomb, with an outer chamber with a single grave, was also found in 1880. This knoll (*el Heidhemlyeh*, "the cutting"), now covered with Moslem graves, is generally regarded as the true site of Calvary by those who are dissatisfied with the traditional site. It was certainly outside Jerusalem, but nigh to the city, in the time of our Lord (see *Surv. W. Pal., Jerusalem* vol., pp. 380-386, 429-435). [C.R.C.]

Camel. Under this head may be considered the Heb. words *gāmāl*, *bĕkher*, or *bikhrâ* (f.), and *kirkārôth* (f. plur.). The *'ăḥashtᵉrānîm* (*cf.* Pers. *ester*, "mule") are erroneously translated "camels" by A.V. in Esth.8.10. (1) *gāmāl* is the common Heb. term for camel, irrespective of age, sex, or breed. It is clear from Gen.12.16 that camels were early known to the Egyptians. The Ethiopians had "camels in abundance" (2Chr.14.15); the queen of Sheba came to Jerusalem with camels (1K.10.2); the men of Kedar and of Hazor possessed camels (Je.49.29,32); David took away the camels from the Geshurites and the Amalekites (1Sam.27.9,30.17); forty camels' burden of good things was sent to Elisha by Benhadad king of Syria from Damascus (2K.8.9); the Ishmaelites used camel-transport (Gen.37.25); the Midianites and the Amalekites possessed camels "as the sand by the sea-side for multitude" (Judg.7.12); Job had 3,000 camels before his affliction (Job 1.3) and 6,000 afterwards (42.12). Camels were used for riding (Gen.24.64; 1Sam.30.17); as beasts



BACTRIAN OR TWO-HUMPED CAMELS ON BLACK OBELISK. (Layard.)

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of burden (Gen.37.25; 1K.10.2; 2K.8.9, etc.); and for draught purposes (Is.21.7); while from 1Sam.30.17 we learn that they were used in war. John the Baptist wore a garment made of camel's hair (Mt.3.4; Mk.1.6), and some have supposed that Elijah "was clad in a dress of the same stuff." Camel's flesh, although esteemed by the Arabs, was forbidden to the Israelites (Lev.11.4; Deut.14.7), because, though the camel "cheweth the cud, it divideth not the hoof." (2) *bĕkher* and *bikhrâ*, the masculine and feminine forms of the same word, occur only in Is.60.6 and Je.2.23, where A.V. reads "dromedary," and there is little doubt that this is correct. (3) As to *kirkârôth* of Is.66.20 (A.V. *swift beasts*) there is some difference of opinion. The explanation that dromedaries are meant is unsatisfactory and it more probably indicates the "panniers" or "baskets" carried on the backs of camels or mules. The camel in use among the Jews and the heathen nations of Palestine was the Arabian or one-humped species (*Camelus dromedarius*). The dromedary, which is swifter than the baggage-camel, and used chiefly for riding purposes, is merely a finer breed than the other, called by the Arabs *Hajîn*. The camel is the subject amongst Orientals of many proverbial expressions; see many cited by Bochart (*Hieroz.* i. 30), and *cf.* Mt.19.24 and 23.24, where, in Tristram's opinion, A.V. is correct, notwithstanding attempts made to explain away the expression. The very magnitude of the hyperbole, observes the same writer, is evidence in its favour: in the Talmuds "an elephant passing through a needle's eye" is a common figure to denote anything impossible. The only other species is the two-humped Bactrian *Camelus bactrianus*, which was employed in the domesticated state by the Assyrians, as it now is in N. Persia and Central Asia generally. It occurs wild in Mongolia, the one-humped species being unknown in the wild state. Camels, although allied to the true ruminants (*Pecora*), form a separate group, the Tylopoda, so named from their cushion-like feet. [R.L.]

Camon', the place in which JAIR the judge was buried (Judg.10.5). Josephus says that it was a city of Gilead. In modern times, however, the name has not been recovered on the E. of Jordan.

Camp. [ENCAMPMENT.]

Camphire. This is undoubtedly an incorrect rendering of the Heb. *kôpher*, which occurs in the sense of some aromatic substance in Can.1.14,4.13 only. The marg. in both passages has "cypress," giving the form but not the signification of the Gk. word. *Camphor* is the product of a tree largely cultivated in the island of Formosa, the *Camphora officinarum*, of the natural order *Lauraceae*. It has the express repute of an antaphrodisiac; so that its unsuitability is quite pronounced. For the expression "cluster of *kôpher* in the vineyards of Engedi," in Can.1.14, the Chaldee reads "bunches of grapes." [PALESTINE.] Several versions retain the Heb. word. The substance really denoted is the *Lawsonia alba* of botanists, the henna of Arabian naturalists. The Nubians call henna *khofreh* = Arab. *kafûr*. Hasselquist (*Trav.* 246, Lond. 1766) says, "the leaves are pulverized and made into a paste with water; the Egyptians bind this paste on the nails of their hands and feet, and keep it on all night: this gives them a deep yellow, which is greatly admired by Eastern nations. The colour lasts for three or four weeks before there is occasion



LAWSONIA ALBA.

to renew it. The custom is so ancient in Egypt that I have seen the nails of the mummies dyed in this manner." Sonnini (*Voyage*, i. p. 297) says the women are fond of decorating themselves with the flowers of the henna-plant; that they take them in their hand and perfume their bosoms with them. (*Cf.* Can.1.13.) The *Lawsonia alba* when young is without thorns, and when older is spinous, whence Linnaeus's names, *L. inermis* and *L. spinosa*; he regarding his specimens as distinct species. The henna-plant grows in Egypt, Syria, Arabia, and N. India. The flowers are white and very fragrant, and grow in clusters. The shrub is from 4 to 6 ft. high. The *Lawsonia alba*, the only known species, belongs to the natural order *Lythraceae*. R.V. reads *henna* in both passages. Harris points out that the expression "pare her nails," in Deut.21.12, may rather mean *adorn* or *prepare her nails*, the proper signification of the Heb. words. This may imply the antiquity of the practice described by Hasselquist, and earlier by Dioscorides. The correct interpretation of *kôpher* (rendered "cypres tree" in Wyclif) was of an early date. R. Ben Melek, in his note on Canticles, expressly says, "Botrus copher id ipsum est quod Arabes vocant Al-hinna." It is noteworthy that the earliest sense of *pare* (not obsolete in 1611) was *to adorn*, or *deck out; get ready, prepare* (New Eng. Dict.); so it is not impossible that A.V. left the sense open. Wyclif reads "kytt about the nailis." [PAINT.]

Cana of Galilee (Jn.2.1), the site of the miracle (2.11), and the home of Nathaniel (21.2; see 4.46). The position is not mentioned; nor does Josephus (*Life* 16 and 71; 1 *Wars* xvii. 5) assist us, except that it appears to have been on the high-road from Bethsaida (Julias) to the W. The site is not

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defined in the *Onomasticon*, but rather later was shown at *Kefr Kenna* on the road to Tiberias, 3½ miles N.E. of Nazareth. This Arab. name does not properly represent the Heb. Kanah. In the 12th cent. the site shown was the ruin *Qānā*, 8 miles N. of Nazareth; but though the name is exact the place is not on the direct route to Tiberias. There is also a spring called *'Ain Qānā*, about a mile N. of Nazareth by the village of *er Reineh*, and this site, both as to position and as to the spelling of the name, would be suitable. [C.R.C.]

Cana'an, Canaanites. Canaan was the youngest son of Ham (Gen.10.6,15ff.) and the "father" of Zidon, Heth (the Hittites), etc. Noah's curse for the sin of Ham is directed against Canaan (Gen.9.18-27), who is to be a "servant of servants" to Shem and Japheth. The name is widely used; it occurs under the form Ki-na-'a-na in the Amarna tablets of 15th cent. B.C., where the "kings of Canaan" (*cf.* Judg.4.2,5.19; Ps.135.11) are noticed (Brit. Mus. 37, 58), apparently in the lowlands, and the Canaanites generally as revolting from Egypt (Berlin 8, 92: Brit. Mus. 2, 24, 30). The name "mother of the Canaan" also appears on Phoenician coins of the Syrian Laodicea (*Lataqia*) in the later Gk. age. The Phoenician form found in Eusebius, Hecataeus, and Stephen of Byzantium was Χνᾶ. Augustine says that when the country-folk in the province of Africa in the 5th cent. A.D. were asked who they were, they replied "Canaanites"—*i.e.* lowlanders (*Exp. Ep. Rom.* 13). The Heb. word is from a root meaning "to be low," and is properly applied to the inhabitants of the plains, *i.e.* the Canaanites dwelling in the lowlands of Phoenicia and of Philistia (Zeph.2.5) and in the Jordan Valley (Gen.10.18,19). But the term is used in the Bible in several senses: (*a*) Applied, as distinguished from the Israelites, to all inhabitants of the land (Gen.12.6; Jos.11.3; Ps.105.11), even including the Hebron mountains (Gen.23.2, etc.), Canaan answering to the old Akkadian name *Mar-Tu* (*the way down*) from the country W. of the Euphrates (Assyr. *Aḫaru*, "west"). (*b*) More commonly restricted to the lands W. of Jordan (Num.13.2,17,33.40,51; Jos.21.2: Judg.21.12). (*c*) Limited to the sea-coast and the Jordan Valley, the Canaanites being distinguished from the Amorite inhabitants of the mountains (Num.13.29). (*d*) Applied to the inhabitants of Phoenicia proper. As the Phoenicians were, above all, traders, and the great trade routes were in the plains, "Canaanite" came naturally to mean a "merchant," and is so translated in Job41.6; Pr.31.24; Is.23.8,11; Ho.12.7 (*cf.* R.V. marg.); and probably should be in Zech.14.21 (see R.V. marg.). In N.T. the word is used for Phoenician, so γυνὴ Χαναναία (Mt.15.22) is the equivalent of γυνὴ Ἑλληνίς, Συροφοινίκισσα τῷ γένει (Mk.7.26). For "language of Canaan" (Is.19.18), see SEMITIC LANGUAGES. [F.J.F.-J.]

Canaanite, properly **Cananaean** (R.V.), the name of a turbulent Jewish sect (*cf.* Josephus, 18 *Ant.* i. 1; 4 *de Bell. Jud.* iii. 9, etc.) headed or revived by Judas of Gamala in protest against the Quirinian census [TAXING; CYRENIUS], and conspicuous for its excesses during the final siege of Jerusalem. The T.R. had Καναναίτης, which A.V. wrongly renders "Canaanite," *i.e.* descendant of Canaan; nor does it mean an inhabitant of Cana, which would be "Canite." Καναναῖος, as used in Mt.10.4 = Mk.3.18, is the additional name of the apostle Simon, to distinguish him from St. Peter, and represents *qan'ânayyâ*, signifying "jealous" (*cf.* Ex.20.5; Deut.4.24, where *'êl qannâ*, "jealous God," is rendered in LXX. Θεὸς ζηλωτής). In a general sense it would signify zeal for the Law and for the kingship of Jehovah; in a particular sense it was applied to the sect which so violently resented the Roman rule as derogatory to that kingship. St. Luke gives Zelotes (*the Zealot*) as its equivalent (Lu.6.15; Ac.1.13). This need not necessarily imply Simon's actual membership of the sect. Possibly the name merely suited his character. [E.H.P.]

Canda'ce (Ac.8.27), a queen of Ethiopia (now the Egyptian Soudan). The name was not that of an individual, but of a dynasty of Ethiopian queens. Their capital was Napata, in the district now known as Bakariwya (Murray's *Guide to Egypt*). [E.R.B.]

Candlestick (Heb. *menôrâ*, lampstand), always referring to the "holy candlestick" (Ecclus.26.17), except in 2K.4.10. (1) In the tabernacle. Made by Bezaleel (Ex.31.2,37.17), after the pattern shown Moses in the mount (25.40). Directions for making (25.30-40, *cf.* 37.17-24): of pure gold, hence called the "pure candlestick" (31.8,39.37; Lev.24.4); not cast by fusion but wrought by hammer (Ex. 25.31); a talent of gold was used for the candlestick and its utensils (25.39). It consisted of a pedestal; a shaft, from which sprung three branches on each side; and seven lamps, one on each of the branches and one on the shaft. [LAMP.] The branches probably curved upwards to the height of the shaft, so that the lamps were on a level. Three kinds of ornament are mentioned, cup, knop, and flower (Ex.25.31), but their form is uncertain. If the candlestick was intended to represent an almond-tree (for symbolism, see Je.1.11,12), the ornaments may respectively have resembled bulb, opening bud, and blossom. There were four cups on the shaft and three on each of the branches, with their knobs and flowers. The candlestick was 6 ft. high (*Men.* 28*b*); the spread of the branches and of the base was 3 ft. (*Shilte ha-Gibborim* xxxi.). It stood in the holy place, on the S. side, opposite the table of shewbread (Ex.26.35). When the tabernacle was moved, the candlestick with its lamps, tongs, snuff-dishes [CENSER], and oil vessels was covered with a blue cloth, and over this a covering of sealskin, and then slung on a pole for carrying (Num.4.9,10). (2) In Solomon's temple there were ten golden candlesticks, five on the N. and five on the S. of the holy place (1K.7.49). These are not described, but were probably of the same design (1K.7. 49, "flowers"; 2Chr.4.7). They were carried to Babylon (Je.52.19). (3) Zerubbabel's temple had only one candlestick (1Mac.1.21,4.49, 50; Josephus, 14 *Ant.* iv. 4). This was in the Herodian temple (Josephus, 5 *Wars* v. 5; 7 v. 5), and was taken to Rome after the fall of Jerusalem. The representation on the arch of

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Titus can scarcely be correct in all details; *e.g.* the figures on the base are improbable (*cf.* Josephus, 7 *Wars* v. 5). Reland, *De Spoliis Templi Hierosolymitani.* [H.H.]

Cane. [REED.]

Canker, probably any sort of spreading tumour or growth is referred to in 2Tim.2.17, not necessarily that particular form which we call cancer. R.V. gives "gangrene." [F.J.]

Cankerworm. [LOCUST; PALMER-WORM.]

Canneh' (Ezk.27.23), a contraction of CALNEH (Calno), which is the reading of one MS., or else the Kannu' of certain Assyrian contract-tablets, in which case it was probably in N. Syria. [T.G.P.]

Canon of O.T. I. *Definition.* By "canon" we understand the collection of the holy writings recognized by the Christian Church, writings given by God, and therefore the Church's rule of faith and life. The word, which is borrowed from the Semitic language (Heb. *qānê*, "a reed"), signifies anything straight (*e.g.* an horizontal beam, a rule, a measuring rod), in which inflexibility is the pervading idea. From this original meaning is easily derived the metaphor of a standard, measure, hence a regulative precept or directive principle in the philosophic, grammatical, ethical, or ecclesiastical senses, *e.g.* as applied to the baptismal creed, or to the decisions of synods. Hence, likewise, our idea of a canon of Scripture must be in accord with the foregoing significations, despite the fact that Zahn, an acknowledged authority on the canon, has revived the old opinion of Semler, *viz.* that it meant merely a "list" or "catalogue," an opinion which had long become obsolete, though a tendency to put it forward in the interests of Rationalism had at times existed. The use of the word "canon" and its derivatives in this connexion dates back to *c.* 350 A.D. We find it (367 A.D.) in the preamble to the festal epistle of Athanasius (lix.), in a canon of Laodicea, and in Amphilochius. The Latins adopted the word, but call the Bible itself canonical, in the sense which we have assigned to it.—II. *The Formation of the O.T. Canon.* The treatment of this subject is much more difficult and much more important than it was formerly, when more certainty and more agreement prevailed as to the composition of the several books. Our estimate of the beginning and close of the canon unquestionably depends largely on our attitude towards each separate problem of scientific introduction; as is shown by, *e.g.*, the hypothesis of Wellhausen, the critical handling of the Psalms, or the late dating of parts of the prophets. But assuredly scientific introduction is not the only factor in our decision as to the canon. If it is possible by other arguments to show its close at a time before that at which criticism postulates the origin of many parts of it, it will become necessary to revise and modify the supposed results of scientific introduction, the methods of which are often in a high degree arbitrary and despotic. Hence it is necessary to note the limits within which scientific introduction rightly has free play, but which it must not over-pass. We will begin from the conclusion of the canon and trace it back. A. *The Close of the Canon.* Josephus (*Contra Apion*, i. 7, 8) gives us a clear account of the credibility of the Heb. historical writing in contrast with the Gk. Its composition was not due to the personal predilections of any individual writer, but to the instrumentality of inspired prophets. "We have not," he continues, "an innumerable multitude of books among us, disagreeing from and contradicting one another, but only 22 books which contain the records of all the past times, which are justly believed to be divine" (whether or no "divine" is a possible addition of Eusebius is immaterial). He further specifies that the historic records which were valued as having prophetic authority ended with the reign of Artaxerxes, and continues, "How firmly we have given credit to those books of our own nation is evident from what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately, and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them." Although this account dates from *c.* 100 A.D., and although we may be unable to accept every detail of his account indiscriminately, yet this testimony of Josephus has undoubted importance, since he gives no mere private opinion, but expresses the general judgment of his times—that since the time of Artaxerxes nothing had been added to the canon, because the prophetic succession was wanting, without which no one would have ventured to admit new books to the canon. Passing over Philo, whose only relevant writing (*De Vita Contemplativa*, § 3) is held to be spurious, and the N.T., where in Lu.24.44 we find the well-known threefold division, and where in Mt.23.35 (Abel to Zacharias—*i.e.* from the first murder to the last in the last book of the Heb. canon; see 2Chr.24.20 ff. and ZECHARIAH, 1) the present order (Genesis at the beginning and Chronicles at the end) of the Heb. canon is implied, we come to the prologue of Jesus the grandson of Sirach, which was composed 132 B.C., where the threefold division and the close of the canon as early as the time of Sirach himself is implied (Prol. to Ecclus.; three times). This witness carries us back at least to 180 B.C., if the author of the book was the grandfather of the writer of the prologue. But if it were Simon I., "the Righteous," and not Simon II., who was contemporary with Sirach, then we must not translate πάππος "grandfather," but "ancestor," and the date of the composition of the book would be *c.* 290 B.C. (see Halévy, and possibly Baudissin). As in Ecclus.48.20-25,49.6,8,10 there is a distinct testimony to three major and twelve minor prophets, it is superfluous to discuss Marti's dating of Zech.9–14 in 160 B.C. It does not follow from the varying and indefinite designations of the third group that this was only just begun, for a better explanation is found in the heterogeneous contents of the collection (*cf.* "Psalms" in Lu.24.44); and the definite article, which occurs in all three sentences, requires that we should recognize that the Hagiographa was closed, just as much as was the second group, the name of which also varies ("the prophets"

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or " the prophecies "). It follows that whatever date we assign to the composition of the book of Daniel, it did not first see the light as late as 164 B.C., a conclusion founded merely upon the assumption that so accurate a prediction is impossible, and which has against it the fact that Daniel's prediction of the future extends far beyond the times of Antiochus Epiphanes (see, *e.g.*, all that is prophesied concerning the fourth kingdom). All other conclusions of criticism, which date any canonical book later than 290 B.C., or at latest 180 B.C., are purely arbitrary, and in contradiction to the evidence already set forth. In earlier times no analogous literature is extant. It is possible, however, to adduce very important indirect testimony to support the affirmations of Josephus. That " no man has ever yet hated his own flesh " (Eph.5.29) is as true of nations as of individuals. Now, it is a fact that none of the literary fragments, which are stated to be so late, ever date themselves, or are dated by tradition, beyond the period which Josephus assigns as the latest period of canonical authorship; and it is also a fact that the general feeling regards the time after Nehemiah as a period of spiritual destitution in comparison with the older history (see 1Mac. 14.41,9.27,4.46). These facts are an insoluble puzzle, if the time after Nehemiah was fruitful in striking and valuable literary productions, as modern critical science takes it to be. Further, it is surely inconceivable that a generation which preserved the stones of a desecrated altar for burnt-sacrifice till a prophet should arise (1Mac.4.44-46), and thus showed that in the very smallest particulars it felt itself without any power of initiation, should have ventured to settle the canon. It is also unnecessary to put Nehemiah and the Chronicles later than the period assigned by Josephus; for 1Chr.3.19f. carries us down no farther than to Zerubbabel's grandson, since the posterity of Rephaiah, who seem to be later, stand without any congruity with what goes before. In Ne.12.22,23, we may have to do with supplementary information made at different times (*cf.* the statement in *Baba Bathra* about Ezra, that he wrote the genealogies of Chr. up to his own time, as below), or it may be a contemporary notice that four generations of high-priestly descent were then alive—as we Germans used to speak of a famous picture as representing "Four Kaisers"! It is possible that Nehemiah himself, who in 430 B.C. was acquainted with a married grandson of Eliashib (13.28), may have lived to see his great-grandchildren. We cannot here treat in detail the notorious mistakes of Josephus with regard to this period. It is clear, however, that in Ne. 12.22, Darius III. (*Codomannus*) is not meant (336–331 B.C.), but Darius II. (*Nothus*; 423–404 B.C.). It is, moreover, a fact not without importance that not one of the many genealogies is continued beyond the time given by Josephus. It is further to be remarked that this date is from all points of view intelligible in itself. The exiled people had learned to value their ancient religious documents; they felt that inspiration was on the point of passing away, just as was the use of the old Hebrew language. On the other hand, the close and selection of the canonical writings was a need of the times, especially if they were to be put into the temple for safe keeping (Josephus, *Arch.* v. and *De Bello Jud.* vii.); they possessed in Ezra (" the scribe," Ezr.7.6) and in Nehemiah commanding personalities; and the much more limited range of interests which presented themselves to the little colony of Jews after their Return left them leisure to collect all that they now treasured, and sufficiently explains the general acceptance of the canon which we meet with in later times. These conclusions enable us to extract what there is of truth from the medley of confused notices of the canon which have come down to us, and at the same time to find support in them for results which have already been assured by other modes of reasoning. (i) To such notices belongs 2Mac.2.13. This passage is generally held to be spurious, and it stands in an apocryphal context, and also on the face of it only speaks of the collection of books into a library. Yet, nevertheless, Strack (*e.g.*) has a high opinion of its value, and it is, in any case, worthy of attention, because the singular nature of its affirmations is quite inexplicable, unless a true reminiscence, afterwards lost in obscurity, of the twofold division of the first two main parts of the canon is here reflected. The notice also follows the distinctive features of the third part—*viz.* the Psalms and (which had special weight as regards Nehemiah) the Ezra document. (ii) A similar account may be given of 2Esd.14.44f. God says to him with regard to the 94 books (according to the right reading) imparted to him by inspiration, " The former things that thou hast written appoint for public reading both for the worthy and the unworthy, but the last 70 books preserve that thou mayest hand them on to the wise amongst the people." From this passage in itself nothing can be argued, because of its mechanical idea of inspiration and because it puts a higher value upon the 70 apocryphal books than upon the 24 canonical; yet, when it is taken with what has already been proved, there is light thrown on its possible origin. Most passages in the Fathers which present us with similar notices either refer directly to 2Esd. or arise probably from the same source. Only Irenaeus (*Adv. Haer.* iii. 21), where the statement has a simpler form, has the appearance of being independent. (iii) The tractate *Baba Bathra* (xiv. 2; xv. 1) states that " Moses wrote [*kāthabh*] his book, the section about Balaam and Job. Joshua wrote his book and eight verses in the law. Samuel wrote his book, the book of Judges and of Ruth. . . . Jeremiah wrote his book, the books of the Kings, and Lamentations. Hezekiah and his colleagues wrote JMSK. [*i.e.* Is., Pr., Can., and Ec.]. The men of the great synagogue wrote KNDG. [*i.e.* Ezk., 12 prophets, Dan., and Esther]. Ezra wrote his book and brought down the genealogies of the Chronicles to his own times." Since the time of Kuenen the men of the Great Synagogue have been definitely held to have been banished to the kingdom of legend, though doubts as to their existence were expressed much earlier. But we may use this passage as a witness to the genuineness of the underlying fact of the close of the canon

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from the times of Ezra and Nehemiah which is reflected in it. (iv) Is not the threefold division itself yet another reason for the view that the canon was closed in the days of Nehemiah? It is true that this division has often been represented as haphazard, but the older positive investigators maintained that in it is discovered a principle, which postulates the closing of the canon at a definite date. This brings us, however, to our next section.

B. *The Beginning of the Canon.* We believe that it is true that there is an underlying principle, but one that has been in part historically evolved. (i) The work of Moses forms the foundation. We must quite certainly set his inspiration yet higher than that of the prophets (see Ex.33.11; Num.12.6f.; Deut.5.5,34.10). See the present writer's *Are the Critics right?* and the articles in this volume on the PENTATEUCH and on the several books for evidence that views which do not refer Deut., the priestly Codex, and the book of the Covenant in their main fundamental elements to Moses, must lead to inextricable contradictions and enigmas. We must therefore recognize in Deut.31.9,26,17.18 the beginnings of the formation of the canon (*cf.*, further, Ex.17.14,24.4,34.27; Num.33.2). Jos.24.25f. is an analogous instance; for the early existence of written laws (Toroth), see Ho.8.12 (Heb.) which mentions "innumerable" precepts of the Law as "written" (*cf.* R.V. marg.; the "though" in R.V. text is not in the Heb., and destroys the vivid balance of the sentence). How much of the Law, and what also in its historical parts was canonical, is, as to details, the problem of the science of introduction, and different answers to it are given. 2K.22.8f. is concerned with canonization, or rather recanonization, and is generally referred to Deut. In Ne.8–10 the Pentateuch is, according to Wellhausen, given canonical status; according to his school, who contradict the statements of the text, only the priestly Codex. The conclusion of the Torah (Law) is then assigned arbitrarily to *c.* 400 B.C. How, in this case, would the adoption of the Pentateuch by the Samaritans be conceivable? What it is that is referred to in Is.34.16 and Ps.40.7,8 is not certain. (ii) An early collection of the prophetical books must also have existed; otherwise the cross-references to one another, which are everywhere numerous, and which reach their climax in Ezekiel, Jeremiah, and Zechariah, remain unintelligible. Je.36 throws interesting light upon the way in which the several parts of the canon originated. *Cf.* further, Dan.9.2, and the expression "the earlier prophets" in Zech.1.4, 7.7,12. We must therefore conclude, from the authoritative official position of the prophets, that as a rule their writings received canonical recognition as soon as they appeared, so that the prophetical collections were continually growing. Whether these were in earlier times complete, or how far complete, we are no longer in a position to say. But may we not have, in the way in which the *waw consecutive* stands at the beginning of Jonah and Ezekiel, a clear indication that they were consciously connecting themselves with the prophecies of their immediate predecessors (in the order of Heb. Bible) Obadiah and Jeremiah respectively? That this "accurate succession" (Josephus) ceased with Malachi follows at once from the facts. Moreover, Zech.7.12 seems to know of an incorporation of the law with the prophets as already in existence. Rightly, in any case, does the canonical collection of the historical books (Joshua–Kings) as "former prophets" connect itself with the identical designation "latter prophets," not because prophetic passages occur in them, or because their authorship was ascribed to individual prophets (as in later times *Joshua* was ascribed to Joshua, *Samuel* to Samuel, *Kings* to Jeremiah), but because it belonged to the prophetic office to set forth the revelation of God as fulfilling itself in history. Even profane historians have thus been called "prophets who face backwards." Whether the canon of the "former" prophets arose successively one by one, like that of the "latter" (see, for a special instance, 1Sam.10.25), or at some time in the Exile, we have at present no means of deciding. The joining with the "latter" prophets may well have taken place at the time of the closing of the canon. (iii) Since parts of the Hagiographa also were certainly collected at an early period (see Pr.25.1), it follows that the threefold division of the canon does not correspond simply to the historical succession in time, but that here a definite principle of division has been in reality the ruling factor. This alone explains why the order of the individual books in the Heb. Bible varies, while yet each book is always placed in the same section. This principle arises objectively from the different status of the writers in the theocracy, subjectively from their differing degrees of inspiration. Often both these reasons are taken into account, but at other times one or other is predominant. Abarbanel and Maimonides push the matter further into what are often very subtle distinctions, with which we may compare the right distinction of Witsius between the prophetic *donum* and the prophetic *munus* by which Daniel's place in the Hagiographa becomes intelligible. In any case, however, a principle implies the conclusion of the canon at some definite time. The later Jewish discussions, which concern Pr., Ec., Esther, Ezk., Can., have nothing to do with their reception into the canon, which, indeed, those discussions assume; still less with any later exclusion from it, which could not be reconciled with the demonstrably high estimation in which Esther was held; but are concerned with their exclusion from public reading in divine service, which, however, was not carried out. The reason for them was not critical impeachment of their genuineness, but arose from their contents, *e.g.* Ezekiel was supposed to be inconsistent with the law. Critics in earlier times cited the Alexandrian canon against the Hebrew, but this is not justified. For as revelation in the Alexandrian view had a wider scope, they allowed themselves additions (*cf.* the many apocryphal additions and see under III.) and alterations. Despite these, the LXX. canon is in the main the same as the Hebrew. Yet Philo, according to Strack, quotes from all the Biblical writings with the exception of Ezekiel,

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Daniel, and the five *Megilloth*, and gives only one citation from the Apocrypha. What Josephus thought, though he makes frequent use of the LXX., and favours Alexandrian views, we have already seen. The computation of 24 books, which is the total of the Jewish tradition (2Esd.14.44-48, see *supra*, and Talmud) as far as it is uninfluenced by the LXX., is to be held, with Strack against Zahn, to be original, *i.e.* 5 books of the law, 4 + 4 (*i.e.* Jos., Judg., Kings, Sam.; + Is., Je., Ezk., and the book of the 12 minor prophets) of the prophets, and 11 of the Hagiographa; that of Josephus, the Hellenists, and the Christian writers, which makes them 22, is conformed to the alphabet, and is only obtainable by uniting Ruth with Judges and Lamentations with Jeremiah; yet if this were originally so, their present position in the Hagiographa would be hard to explain. Equally artificial is the number 27, favoured by Epiphanius and Jerome, which arises from the final letters of the alphabet being added. With regard to the varying order, which we find in the LXX., in the Fathers, in the Vulg., Talmud, Rabbis, and German and Spanish MSS., see Strack, Introduction, or Hertzog, *Real-encyc.* edd. 2 and 3. The LXX., *e.g.*, gives us a division into historical, poetic, and prophetical writings, and gives the five first lesser prophets in the order of their size. Because *Baba Bathra* and the larger number of German and French MSS. make Isaiah follow Jeremiah and Ezekiel, it does not follow that we are to see in this a reminiscence of the origination of Is.40ff. in the Exile. Jewish antiquity did not trouble itself with such criticism, and, long before, Jesus Sirach (Ecclus.48.22ff., esp. 24) had held these chapters to be genuine. The Jews themselves give a different explanation of this order—*viz.* that threatening should follow threatening, and comfort, comfort. It is often difficult to discover a principle in the varying order of the Hagiographa; though that the five *Megilloth* follow the order of the feasts, at which they were read, is intelligible enough. Even in the names a constant tradition is wanting. The abbreviations נך (*i.e.* Torah, Nebiim, Ketubim), אמת (*i.e.* books with special accents; Job, Proverbs, and Psalms), and the denomination of the books of the law by the first word or one of the first words in them, are well known.—III. *History of O.T. Canon in the Christian Church.* (*a*) The Early and Middle Ages. The most important point for us is that Christ and the apostles recognized our O.T. as canonical, for only passages from it are quoted as Holy Scripture, and only very occasional reminiscences of the Apocrypha are to be found (*e.g.* Heb.11.35ff. refers to 2Mac.6f.). Of the canonical writings, references are wanting only to Ezra, Nehemiah, apparently to Esther, and probably to Ecclesiastes. For the attitude of Christ and His apostles towards the O.T. or to its several parts, the following passages may be especially noted: Mt.5.17,18.3ff.; Lu.24.25,44ff.; Jn.5.39,10.34ff.; Ro.3.2; 2Tim.3.15,16; Heb. 1.1; 1Pe.1.10ff.; 2Pe.1.19ff. Even the apostolic Fathers are still far from quoting the Apocryphal writings as Holy Scripture, though they use them and have clear allusions to them. Clem. Rom. refers to Wisdom, Ecclus., Tobit, and Judith; Justin Mart. (*Ap.* i. 46) to the additions to Daniel, and in the *Dia. with Trypho* (*c.* 120 A.D.) even to the *Ascensio Isaiae.* As Christian converts from paganism were often unable to read the O.T. in the original, and could only use the Gk. translation, the distinction between canonical and apocryphal writings was soon obliterated, since in the LXX. the two were blended, and it was an accepted opinion that, by the instrumentality of the Logos, inspiration had a wider scope. In this way the Apocrypha succeeded in obtaining a transient recognition in the Greek Church, and a lasting recognition in the Latin. We give in the table on the next page a synopsis, which, though it makes no pretension to completeness, may serve to give at a glance the general position taken on this question by the Church of the Early and Middle Ages. It is desirable to add that as soon as the Fathers observed the difference of their Bible from the Hebrew, Melito and Origen set about inquiries into the limits of the Jewish canon. Notwithstanding the opinion of Origen that canonicity was to be defined as the Church had received it and that so the Apocrypha was to continue to be used as Holy Scripture, from the times of the Laodicean Council, which (Canon lix.) forbade the public reading of books "not received into the canon," and of Athanasius, who distinguished between "what was canonical, what was read, and what was apocryphal," the Hebrew canon came into currency in the Greek Church; but the writings incorporated with Jeremiah in the LXX. (Baruch and a letter) were still regarded as canonical. (For the change in the meaning of the word "apocryphal," see art. APOCRYPHA.) The Apost. Can. (lxxxv.), dating from the 5th cent., introduced a position which was at that time abnormal in the East, and for this reason Canon lxxxv. is put in brackets. The attitude taken up in the Latin Church from the end of the 4th cent. onwards is different. The Councils of Hippo (393 A.D.) and of Carthage (397 A.D.), in the name of Augustine, pronounce ecclesiastical tradition to be authoritative, in default of fixed criteria by which to judge canonicity. Here and there, indeed, we find isolated learned ecclesiastical writers who, following Jerome, recognize the *Hebraica veritas*, but they are the exceptions, and are consequently bracketed in the table. The last column refers to the book of Esther, the only canonical writing which (certainly on account of its contents) was generally misliked or of which the canonical authority was questioned, and that almost without exception by the Greeks. It is only necessary, further, to mention the critical position of Theodore of Mopsuestia, who recognized Baruch and Ecclus., but, on the contrary, did not regard Job, Can., Chron., Esther, Ezra (Nehemiah), or the superscriptions of the Psalms as canonical; upon him Julius Africanus is certainly dependent (see Strack). The oldest Syrian Church did not recognize the Apocrypha. On the contrary, the conception of what was canonical in the Ethiopic Church seems to have been even more comprehensive than that of the LXX. itself. (*b*) The course of opinion since the Reformation. The Reformed Churches mainly agree with the judgment of Luther, who intro-

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	Baruch and the letter of Jeremiah.	Additions to Daniel.	Wisdom.	Sirach.	Tobit.	Judith.	Maccabees.	Esther.
Greek Fathers, including Tertullian and Cyprian.								
Irenaeus (*Adv. Haer.*)	+	+	..	..	..	..	..	..
Clemens Alex.	+	..	+	..	..	..	..	..
Tertullian	..	..	+	+	..	..	..	..
Cyprian (*De Orat. Dom.*)	+	..	+	..	+	..	..	..
Melito	—	—	—	—	—	—	—	..
Origen	+	?	+	+	+	..	+	..
The Council of Laodicea (Canon 59)*	..	—	—	—	—	—	..	..
Athanasius (*Ep. Fest.*)	+	..	|	|	|	|	..	|
Synopsis Script. Sacr.	+	..	|	|	|	|	..	+?
Cyril fluctuates	+	+	+	..	..	..	..	..
Epiphanius, uncertain and fluctuating	..	..	?	?	..	..	..	..
Gregory Naz.	..	..	.	..	..	..	..	—
Amphilochius	..	..	..	..	..	..	..	?
(*Canons Apost.* lxxxv.)	..	..	..	+	+?	+?	+	..
Table of the 60 Canonical Books	..	..	—	—	—	—	—	..
Nicephorus	+	|	|	|	|	|	|	| ?
The Latin Church.								
Can. Mommsen, Council of Hippo, 393 A.D., and of Carthage, with Augustinian authority	..	..	+	+	+	+	+	..
Innocent I. (*Ad Exsuperium*)	..	..	+	+	+	+	(+)	..
(Jerome)	+	..	—	—	—	—	+	..
Hilary	+	..	..	..	+?	+?	—	..
(Rufinus, ecclesiastical in contrast with canonical)	..	..	|	|	|	|	|	..
Theodore of Mopsuestia	+	..	..	+	..	..	..	—

+ signifies canonical acceptance ; — rejection ; | a middle position ; ? uncertain.

*** Distinguishes "books not canonized" from those "of the new and the old covenant which are canonical."**

duces the Apocrypha in his first publication of the entire Bible in 1534, with the words, "Apocrypha, that is a collection of books which are not held on an equality with the Holy Scriptures, and yet are useful and good to be read." He did not, however, accept 1 and 2Esdras, and he expressed himself freely about Esther. He followed the order of the Vulg., but placed the Apocrypha at the end. The same valuation of the Apocrypha is shown in the symbols of the reformed Churches: *e.g. Conf. Gall.* (1559), art. iv.; *Conf. Belg.* (1562), art. iv.–vi.; *Conf. Anglic.* (1562), art. vi.; *Conf. Helv.* (after 1566), ch. i., *Declar. Thorun* (1645). The table in the book of Common Prayer appoints lessons from the Apocrypha for All Saints' Day and other days. Much more cautious and tentative was the Synod of Dordrecht, 1618, which markedly separated 2Esdras, Tobit, Judith, and the Story of Bel and the Dragon from the canonical writings. For the Roman Church the Council of Trent (session iv.) pronounced all the Apocrypha *in veteri vulgata Latina* to be canonical, and anathematized every one that should think otherwise. The Greek Church has rejected the confession of Metrophanes Kritopulos (1625) and of Cyrillus Lukaris (1629), which only receive the Hebrew Canon, and at the Synod of Jerusalem (1672), in the confession of Dositheus, designates most of the Apocrypha as "genuine parts of Scripture"; whereas the catechism of Philaret (1850) returns pretty much to the opinions of Athanasius. Herzog, *Real-encyc.*[1], *s.v.* (Oehler); *ib.* 2 and 3 (Strack). The Introductions of Keil, Strack, Baudissin, Cornill, Driver, and König; Hengstenberg, *Beiträge*, i. 23 ff., 237 ff.; Zahn, *Geschichte des N.T. Kanons*; Herzog, *Real-encyc.*[2], art. "Canon des N.T."; *Grundriss der Geschichte des N.T. Kanons*. [W.M.]

Canon of N.T. [The article by Bp. Westcott in Smith's *D.B.* (4 vols. Murray, 1893) is still acknowledged by the general consent of scholars to be unaffected by recent controversies, and the historical facts are necessarily unchanged; hence the present article is, in all essentials, and with but slight additions, a condensation of that scholarly production. A final paragraph, referring to the discussions since Bp. Westcott's time, has been added.—*Ed.*] The history of the N.T. Canon may be conveniently divided into three periods. The 1st extends to the time of Hegesippus (*c.* 170 A.D.), and includes the era of the separate circulation and gradual collection of the apostolic writings. The 2nd is closed by the persecution of Diocletian (303 A.D.), and marks the separation of the sacred writings from other ecclesiastical literature. The 3rd closes with the 3rd Council of Carthage (397 A.D.), at which a catalogue of the books of Scripture was formally ratified by conciliar authority. (1) *The history to* 170 A.D. The writings of N.T. themselves contain little more than faint, perhaps unconscious, claims to the position which they were destined to occupy [but see SPIRIT, HOLY, 4]. The mission of the apostles was essentially one of preaching, not of writing: of founding a

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present Church, not of legislating for a future one. The prevailing method of interpreting O.T., and the peculiar position which the first Christians occupied, as standing upon the verge of "the coming age," seemed to preclude the contemplation of putting forward a "New Testament." Yet a public use (Col.4.16; 1 Th.5.27; Rev.22.18), and an authoritative power (Lu.1.1-4; Jn.21.24; 2Th.3.6; 1Tim. 4.6; Rev.22.19) is claimed for their writings; and, at the time 2Peter was written, which on any hypothesis is extremely early, the epistles of St. Paul were placed in significant connexion with "the other Scriptures." The transition from the apostolic to the sub-apostolic age is essentially abrupt and striking. An age of conservatism succeeded an age of creation, but in feeling and general character faithfully reflected it. The writings of the APOSTOLIC FATHERS (*c.* 70–120 A.D.) were called forth by exceptional circumstances, and seldom necessitated the quotation of the earlier writings. In apologetic and missionary treatises especially the appeal would naturally be rather to O.T. At the same time they show that the canonical books of N.T. supply an adequate explanation of the belief of their age, and must therefore represent completely the earlier teaching on which that was based; and CLEMENT of Rome (*Ep.* 47), IGNATIUS (*ad Eph.* 12), and POLYCARP (*Ep.* 3)—the latter of whom († 155 A.D.) was a personal disciple of St. John—refer to apostolic epistles written to those whom they were addressing. The casual coincidences of the writings of the Apostolic Fathers with the language of the epistles are much more extensive. With the exception of the epp. of *Jude*, *2Peter*, and *2,3John*, with which no coincidences occur, and 1,2Thessalonians, Titus, and Philemon, with which the coincidences are questionable, all the epistles were clearly known, and used by them, though not quoted with the formulas which preface citations from O.T.; nor is the famous phrase of Ignatius (*ad Philad.* 5) sufficient to prove the existence of a collection of apostolic records as distinct from the sum of apostolic teaching. The coincidences with the gospels, on the other hand, are numerous and interesting, but not such as can be referred exclusively to our present gospels. The details of the life of Christ were still matters of general knowledge; and the sense of the paramount authority of O.T. was too powerful (even among Gentile converts) to require or admit the immediate addition of supplementary books as Scriptures. Nevertheless, the sense of the unique position occupied by the apostles, as the original inspired teachers of the Christian Church, was already felt in the sub-apostolic age. The TEACHING OF THE XII. APOSTLES clearly assumes a recognized body of evangelic tradition, and its language suggests acquaintance with the gospels of SS. Luke and John, 1Corinthians, 1Peter, *Jude*, and possibly Ephesians, *2Peter*, and the *Apocalypse*. The next period (120–170 A.D.), which may be fitly termed the age of the Apologists, carries the history of the formation of the Canon further. The facts of the life of Christ acquired a fresh importance in controversy with Jew and Gentile. The oral tradition was more distant, and therefore less authoritative, and a variety of written documents claimed to occupy its place. Then it was that the canonical gospels were definitely separated from the mass of similar narratives. Other narratives remained current for some time; but whenever the question of authority was raised, the four gospels were ratified by universal consent. The testimony of JUSTIN MARTYR († 165 A.D., or earlier) is in this respect most important. An examination of his evangelic references shows that they were derived, certainly in the main, from St. Matthew; but each gospel is distinctly recognized by him, and he frequently quotes the prologue of St. John's gospel. Of other books of N.T. he mentions by name the *Apocalypse* only, and attributes it to "a certain . . . John" (*Dial. c. Tryph.* 81), and offers some coincidences of language with the Pauline epistles. The evidence of PAPIAS (*c.* 140–150 A.D.), who was traditionally connected with St. John, goes back still earlier. It seems clear that he was acquainted with our present gospels of SS. Matthew and Mark, the former of which he connected with an earlier Heb. original; and probably also with the gospel of St. John, the former epistles of SS. John and Peter, and the *Apocalypse*. Meanwhile various mystical teachers made the apostolic writings the foundation of strange speculations, which are popularly confounded together under the general title of Gnosticism, whether Gentile or Jewish in their origin. The need of an authoritative Canon made itself felt during the Gnostic controversy; and the witness of Gnostic heretics has its special value in the case of some books—*e.g.* Basilides and Valentinus base an important part of their teaching on St. John's gospel. The Canon of MARCION (*c.* 140 A.D.) contained both a gospel ("the gospel of Christ"), which was a mutilated recension of St. Luke, and an "apostle" or apostolicon, which contained ten epistles of St. Paul—the only true apostle in Marcion's judgment—excluding the pastoral epistles and that to the *Hebrews*. The narrow limits of this canon were a necessary consequence of Marcion's heretical position, but it offers a clear witness to the fact that apostolic *writings* were thus early regarded as a complete original rule of doctrine. The *Diatessaron* of TATIAN (*c.* 166 A.D.), the pupil of Justin Martyr, proves the early and exclusive acceptance of "a fourfold gospel," as it was undoubtedly a harmony of the four canonical books. The close of this period is marked by two important testimonies to N.T. as a whole. The MURATORIAN CANON in the W., and the PESHITṬÀ in the E., deal with the collection of Christian Scriptures as such. Thus far *2Peter* is the only book of N.T. not recognized as an apostolic and authoritative writing; and in this result the evidence from casual quotations coincides exactly with the lists of the two express catalogues. (2) *From* 170 A.D. *to* 303 A.D. From the close of the 2nd cent. Christian writers take a foremost place intellectually as well as morally; and the powerful influence of the Alexandrine church widened the range of Catholic thought, and checked the spread of speculative heresies. From the first the common elements of the Roman and Syrian Canons form a Canon of acknowledged books, regarded as a whole,

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authoritative and inspired, and co-ordinate with O.T.; as is proved by the testimony of contemporary Fathers of the Churches of Asia Minor, Alexandria, and N. Africa. IRENAEUS (*c.* 177 A.D.), disciple of Polycarp, speaks of the Scriptures as a whole, without distinction of the O. or N. T., as "perfect, inasmuch as they were uttered by the Word of God and His Spirit." "There could not be," he elsewhere argues, "more than four gospels or fewer." CLEMENT of ALEXANDRIA (*c.* 189 A.D.) regards "the apostle" as a collection definite as "the gospel," and combines them as "scriptures of the Lord" with the law and prophets. TERTULLIAN (*c.* 202 A.D.) notices particularly the introduction of the word *Testament* for the earlier word *Instrument*, as applied to the dispensation and the record, and appeals to the *New Testament*, as made up of the "gospels" and "apostles"; and in his *Adv. Marc.* analyses ten of St. Paul's epistles. This comprehensive testimony extends to the four gospels, Acts, 1Peter, 1John, 13 epistles of St. Paul, and the *Apocalypse*; and, except the *Apocalypse*, no one of these books was ever afterwards rejected or, until modern times, even questioned. But this important agreement as to the principal contents of the Canon left several points still undecided. The E. and W., as was seen above, each received some books which were not universally accepted; and in other cases apocryphal or unapostolic books obtained a partial sanction or a popular use before they were finally excluded. Generally it may be said that of the "disputed" books of N.T. the *Apocalypse* was received by all the writers of the period, with the single exception of Dionysius of Alexandria, who questions its *authorship* rather than its *canonicity*; and the *Hebrews* was accepted by the churches of Alexandria, Asia (?), and Syria, but not by those of Africa and Rome. The epp. of SS. *James* and *Jude*, on the other hand, were little used, and *2Peter* was barely known. (3) *From* 303 A.D. *to* 397 A.D. The persecution of Diocletian was directed in great measure against the Christian writings, and was partly successful. Some were found who obtained protection by surrendering the sacred books, and, later, the question of the readmission of these "traitors" (*traditores*), as they were emphatically called, created a schism in the Church. The Donatists, whose judgment on their crime was the sterner, maintained in its strictest integrity the popular judgment in Africa on the contents of the Canon of Scripture; and Augustine allows that they held in common with Catholics the same "Canonical Scriptures," and were alike "bound by the authority of both Testaments." The list of the 59th Canon of the COUNCIL OF LAODICEA (*c.* 363 A.D.) omits the *Apocalypse*, but our present Canon of N.T. exactly agrees (*Jl. of Theol. Studies*, i. 558) with that of the COUNCIL OF ROME (382 A.D.) and of the 3rd COUNCIL OF CARTHAGE (397 A.D.), from which time it was accepted throughout the Latin Church, though occasional doubts as to the *Hebrews* remained. Meanwhile the Syrian churches, representing the conservative East, retained the Peshiṭṭâ Canon. CHRYSOSTOM († 407 A.D.), THEODORE of MOPSUESTIA († 429 A.D.), and THEODORET, who represent the church of Antioch, furnish no evidence in support of the epp. of *Jude*, *2Peter*, *2,3John*, or the *Apocalypse*. JUNILIUS, in his account of the public teaching at Nisibis, places the epp. of *James*, *Jude*, *2,3John*, *2Peter* in a second class, and mentions doubts in the East as to the *Apocalypse*; and though EPHREM SYRUS was acquainted with the *Apocalypse*, yet his genuine Syrian works exhibit no habitual use of the books not contained in the Syrian Canon. The churches of Asia Minor seem to have occupied a mean position as to the Canon between the E. and W. With the exception of the *Apocalypse*, they received generally all the books of N.T. contained in the African Canon. A festal letter of ATHANASIUS († 373 A.D.) bears witness to the Alexandrine Canon. This contains a definite list of the books of N.T. as received at present; and the judgment of Athanasius is confirmed by the practice of his successor CYRIL. One important catalogue yet remains. After noticing in separate places the origin and use of the gospels and epistles, EUSEBIUS (*c.* 315 A.D.) sums up the results of his inquiry into the evidence on the apostolic books furnished by the writings of the first three centuries (*H.E.* iii. 25). In the class of *acknowledged* books he places the 4 gospels, 14 epp. of St. Paul, 1John, 1Peter, and, in case its *authenticity* is admitted (such seems to be his meaning), the *Apocalypse*. The class of *disputed* books he subdivides into two parts, the first consisting of such as were generally known and recognized, including the epp. of *James*, *Jude*, *2Peter*, *2,3John*; and the second of those which he pronounces *spurious*, *i.e.* either unauthentic or unapostolic, as the Acts of Paul, the Shepherd of Hermas, the Apocalypse of Peter, the *Apocalypse* of John (if not a work of the apostle), and, according to some, the gospel according to the Hebrews. These two classes contain all the books which had received ecclesiastical sanction, and were in common distinguished from a third class of *heretical forgeries* (*e.g.* the gospels of Thomas, Peter, Matthias, etc.). At the era of the Reformation the subject of the N.T. Canon was again freely discussed; but though Erasmus, Calvin, and Luther, the latter from a purely subjective standpoint, expressed their doubts as to certain books, the reopening of the question resulted in the general acceptance of the old Canon. The language of the Articles of the Church of England with regard to N.T. is, however, remarkable. In the Articles of 1552 no list is given; but in the Elizabethan Articles (1562, 1571) Holy Scripture is defined as the "canonical Books of the Old and New Testament, *of whose authority was never any doubt in the Church*" (Art. vi.). This is followed by an enumeration of the books of the O.T. and Apocrypha; and then it is said summarily, without a detailed catalogue, "All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical." It seems, therefore, possible that the framers of the Articles intended, as in so many other matters, to leave a freedom of judgment on a point on which opinions were then divided. [Recent N.T. criticism does not call for much remark under this head, and is dealt with in the

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articles on the several books. Harnack has taken the place of Paulus, Strauss, and Baur as the hero of the moment. His conclusions are different, but his methods are the same. It is true that in his latest work he condemns "the impressionalism that is the ruling fashion of the day." But his own works are conspicuous examples of this "impressionalism." He has been forced, indeed, to admit that, in the matter of dates, at least, criticism is "gradually returning to the traditional standpoints." But he still disputes the *authority* of the N.T. writers, though on purely subjective grounds. Historical testimony, among writers of his school, is ignored or evaded. They depend on the ingenious invention of difficulties and contradictions in the subject-matter of the writers with whom they deal. Harnack promises us further "startling discoveries" by methods of this kind. We are confident that they will prove, as previous discoveries of a like kind have proved, but a "nine days' wonder." The principle on which we may dismiss them is, that a society such as the Christian Church was not likely to be neglectful of its title-deeds. And of the genuineness of those title-deeds we have evidence such as no other records in the world can show. On the traditional side the fullest account of the Canon will be found in Westcott's *Canon of N.T.*; Salmon's *Introduction to the N.T.*; Scrivener's *Introduction to the Crit. of N.T.*; and Lightfoot's *Essays on Supernatural Religion*. On the side of modern criticism there are a vast number of recent books, bearing more or less on the subject; but those which have found the widest acceptance are the works of Harnack. J.J.L.]

Canopy (Jth.10.21,13.9,16.19). The canopy of Holofernes is the only one mentioned, although, perhaps, the "pillars" of the litter described in Can.3.10 may indicate that its equipage included a canopy. It probably retained the mosquito nets or curtains which gave it its name (κωνωπεῖον, from κώνωψ, "gnat"), although its description (Jth.10.21) betrays luxury and display rather than such simple usefulness.

Canticles, or Song of Solomon; Vulg. *Canticum Canticorum*, from Heb. *shîr hashshîrîm*, "Song of the Songs," *i.e.* the best or most beautiful of songs. It was apparently not without some hesitation that the Jews placed this exquisite but obscure poem in the Hagiographa. Once admitted to the sacred canon, however, it became invested with peculiar sanctity, for, like the book of Ezekiel, it was not allowed to be read by any before the age of thirty; and it gained the dignity of being included in the five Megilloth (or *Rolls*) read liturgically on the great Jewish festivals. The Song was read thus on the 8th day of the Passover (*cf.* the use of 2.10-17 as the 1st lesson at Evensong on Easter Monday in the Anglican Calendar). Passing with the other books of the Hebrew canon into the service of the Christian Church, the Song became a favourite study of mediaeval devotion. St. Bernard of Clairvaux left 86 sermons on Can.1-3.1. St. Thomas Aquinas even on his deathbed was besought by the monks of Fossa Nuova to undertake a commentary on it.—*Authorship and Date.* The title (1.1) need not of necessity have more authority than the titles of the Psalms. It expresses only an ancient tradition, which perhaps the allusions in the Song to Solomon and the fact of the "one thousand and five" songs attributed to Solomon by 1K.4.32 may be sufficient to account for. Modern scholars have assigned widely different dates. Deane believes it to be the work of some prophet contemporary with Solomon, and intended for that king's reformation. Driver (so also Stickel and Oettli) considers it to belong to a time not long after the division of the kingdoms. On the other hand, many (*e.g.* Graetz, Rothstein, Cheyne) consider it post-Exilic. The scenery is mostly that of the northern kingdom (see frequent allusions to Lebanon in ch. 4,5,7; to Tirzah, 6.4; to Baal-hamon, 8.11; and to vineyards generally). Some of its peculiar words are usually explained as belonging to the northern dialect. The freshness and vigour of its imagery, the glow of its passion, might naturally suggest an early period of literature, and would fit in well with the age of Solomon; but whether the king himself could possibly have been its author will depend considerably on the view taken of its literal meaning and purpose.—*Scheme.* The Song has been regarded by some (*e.g.* Herder, Budde, Cheyne) as without dramatic unity, being rather a loose collection of love and marriage lyrics. But the prevailing view is that the Song is a dramatic poem, having pure wedded love for its theme. Here again agreement ends, and not unnaturally, for little is known of Hebrew dramatic poetry. There are no external divisions of speeches, nor any names of characters prefixed. There is, however, a distinction in the Heb., which cannot be represented in an Eng. version, between the speeches of the "bride" and "bridegroom," made by the use of the 2nd pers. poss. pronoun masc. and fem., and in some MSS. of the LXX. the *dramatis personae* are inserted throughout the book. Hence it is possible to divide the Song in various ways, and even to construct entirely different plots. At present there are two main schools of literal interpretation. (1) (Supported by Delitzsch and Orelli.) Two principal characters, Solomon and a country maiden of great beauty and simplicity, called Sulamith or "the Shulammite." [SHULAMITE.] The court ladies form a sort of chorus, which comments on the course of events. Solomon is assumed to have discovered the Shulammite and won her love, while disguised as a shepherd. The play opens with her introduction to his *ḥarîm* at Jerusalem; the dialogue describes the course of their courtship, the purpose being to glorify monogamy, in contrast with the polygamy of Solomon. The speeches of the king are said by some to show a gradual elevation of tone, as he learns more of the maiden's character. The royal wedding takes place between ch. 4 and 5, and they return together to the old scenes of rural beauty, where among the vineyards and the flocks they had first loved each other. The poem ends with a panegyric upon the pure wedded love of one man for one woman (8.6,7). (2) (Originated by Jacobi in 1771, though partly suggested by Ibn Ezra in 12th cent., and

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supported by Ewald, Driver, and most modern scholars.) There are three characters in addition to the chorus, Solomon, the Shulammite, and an unnamed shepherd-lover, to whom the maiden remains faithful in spite of the entreaties of Solomon, and to whom she is eventually allowed to return. This view has much to recommend it from the dramatic point of view. Instead of a marriage with the king in 4.16–5.1, the drama leads up to a triumphant consummation in ch. 8 in the meeting of the separated lovers (ver. 5), the praise of faithful love (*vv.* 6, 7), and the vindication of the maiden's chastity (*vv.* 8-12). The ethical value of the drama is much clearer than in (1). True love triumphs over fear and the seductions of the court. A parallel has been pointed out in the Arabic story of the loves of Hamda and Habbas (Wetzstein, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, xxii. [1868], p. 74); the former is on the point of marriage with her cousin Ali, when the real state of her affections is disclosed, and she returns to her true lover. It has also been suggested that the starting-point of the story may be found in that of the fair Shunammite Abishag, who preserved her purity at the court of David and Solomon, and disappears from the history after 1K.2.22, presumably returning then to her old home. Yet (2) is not without great difficulties. To some its very completeness and its modern flavour will be arguments against a too ready acceptance, and 5.1 is still very obscure. A marriage certainly seems to be assumed here. On the shepherd-lover theory, however, Solomon at this point discovers the truth, and retires from the stage. On the other hand, there is a curious unreality about the whole movement of the drama on theory (1); and the supposed conversion of Solomon to a purer love is by no means clear. The literal interpretation of the Song cannot yet be regarded as satisfactorily solved.—*Spiritual Interpretation.* It was universally believed by the later Jews that the poem was a designed allegory of the love of Jehovah and His people Israel, conceived in the spirit of the prophetical imagery of Is.50.1; Je.2.2; Ezk.16; Ho.2, etc. It was even explained as an allegorical account of the whole history of Israel from the Exodus onwards. Origen introduced this conception into the Christian Church, and it dominated all the primitive and mediaeval Catholic interpretations. Theodore of Mopsuestia was even condemned by the 5th General Council (553) for denying that the Song had any but a literal meaning. Most modern scholars reject any allegorical purpose in the Song, and assume that its ethical motive is its sufficient justification. It certainly cannot be proved that any allegorical meaning was in the mind of the writer, nor does it seem *prima facie* at all necessary or even likely. Nevertheless, the practically universal feeling of both the Jewish and Christian Churches ought not to be disregarded. And the controversy between allegorists and literalists does not touch the real question. To the mind of the Church all the O.T. is typical of and preparatory to the Incarnation. But it is not necessary, in order to justify this, either to allegorize or ignore the plain literal meaning of the text. The original purpose of the Song, the glorification of pure wedded love, in accordance with God's creation, is a sufficient starting-point for a higher and "mystical" interpretation. For marriage is "a great mystery," whose inner meaning, revealed to the Christian conscience, is the union of God and man in the Incarnation. That this meaning may legitimately be read in the Canticles is implied in St. Paul's use of its language in application to the Church (*cf.* Eph.5.27 with Can.4.7). Thus in either Solomon or the shepherd-lover may be seen a type of the Son of God (*cf.* 2.8-10); and in the Shulammite a type (*a*) of the Church of God in every age, her desires, her dreams, her struggles, and her triumphs; (*b*) of the B.V. Mary, the epitome and flower of the Church; (*c*) of the Christian soul, living over in itself the Church's experience. Thus the great poem of love and spring-time not only rightly finds its place in the Canon, which has room for every side of human nature, but is also eloquent of God's great purpose of the restoration of human nature and of the second spring of the Resurrection. To deny the possibility of spiritual interpretation would be tantamount to denying the connexion of the O.T. with the Incarnation, or indeed its general inspiration. Ginsburg, *Song of Songs* (1857); Ewald, *Dichter des A.B.'s* (1867); Renan, *Le cant. des cantiques* (4th ed. 1879); R. F. Littledale, *Comm. on Song of Songs* (1869); Graetz, *Shir ha-Shirim* (1871); Delitzsch, *Bib. Comm.* (1875); Driver, *Intro. to Lit. of O.T.* (1891); H. Deane, *Smith's D.B.* (vol. i. new ed. 1893); Rothstein, *Hastings's D.B.* (vol. iv. 1902); Cheyne, *Encycl. Bib.* (vol. iv. 1903). [A.R.W.]

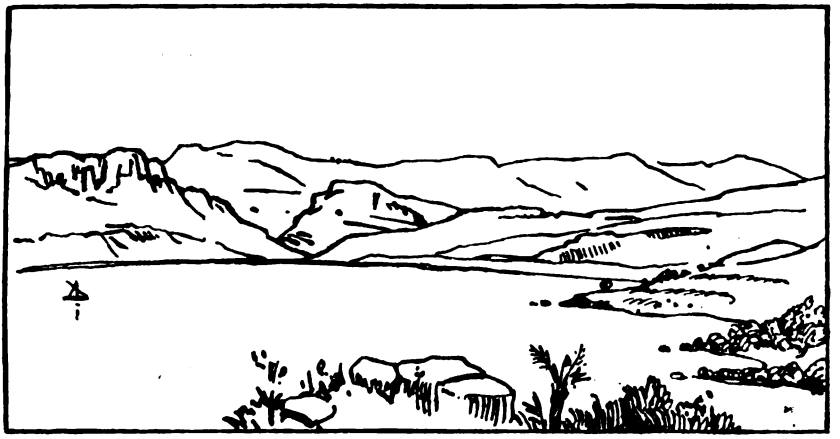
Canticles of N.T. [HYMNS.]

Caper (Heb. *'ābhiyyônâ*). This word occurs only in Ec.12.5, where the A.V. reads "desire shall fail" (*concupiscence*, Geneva version), but in Wyclif it stands "the erbe caperis shal be scattered," or "and capparis schal be distried." This meaning has been restored by R.V. The caper was regarded as a stimulant to the appetite, which was no longer of service when man was about to die. The word "caper-berry" of R.V. introduces an old blunder, since the part made use of as a condiment or pickle is the unopened flower-bud, not the berry. *Capparis spinosa* is a small, prickly, trailing shrub, usually clinging to walls, ruins, and dry rocky places. It may be seen near Jerusalem and in the Jordan Valley, and often in the Sinaitic peninsula (Wâdy el 'Ain, etc.). Some writers have endeavoured to prove that hyssop (*q.v.*) was the caper; chiefly, perhaps, because it grows on a wall. [H.C.H.]

Caper'naum (Sinai M.S. *Capharnaum*), apparently "village of Nahum." Our Lord's "own city" (Mt.4.13,9.1), in Galilee (Lu.4.31), on the coast of the sea of Galilee (Mt.4.13), and apparently in the plain of GENNESARET (Jn.6.17, *cf.* Mt.14.34). It was apparently at least 4 Roman miles from the N.E. shore of the lake or shore S. of BETHSAIDA (Julias), which agrees with the situation of Gennesaret (Jn.6.19,21). It was below CANA and NAZARETH (Lu.4.31; Jn.2.12), and not on a height—according to the Sinai MS. reading (Mt.11.23; Lu.10.15), "Shalt thou be exalted to heaven?"

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It was in Naphtali, while Nazareth was in Zebulun (Mt.4.13; Is.9.1). It had a synagogue (Mk.1.21; Lu.4.33; Jn.6.59) built by a Roman centurion (Lu.7.1,5); and was a military station, and a town where taxes were levied (Mt.9.9, etc.). In the Midrash (*Qoheleth* vii. 20) Caphar-nahum is noticed as the town of *mînîm*, or Christian "heretics." It is perhaps the Capharnome to which Josephus was carried when wounded at Julias (*Life* 72). He says that the fountain of Capharnaum watered the plain of Gennesaret (3 *Wars* x. 8), which applies to the *'Ain el Madowerah*, or "round spring," especially because the Coracinus fish, which he notices in the Capharnaum fountain, still exists in the latter spring. In visited it in 1334, and found there a "tomb of Nahum." He says (probably following the Midrash, as above quoted) that it was once inhabited by *mînîm* (*heretics*). Quaresmius in 1620, and Robinson in 1852, advocated a site called *Minieh*, which might be named after the *mînîm*, by a spring close to the shore in the N.E. corner of the Gennesaret plain; and, as being on the shore, and on the Roman road where the cutting would form a good station for a guard and a custom house, this site seems most suitable. The descriptions of early travellers are vague after 530 A.D., and it is doubtful to which of the two sites they refer. But they have no real authority, and the Jewish tradition is preferable. [C.R.C.]



SEA OF GALILEE, FROM TELL ḤÛM. (From an original sketch by Col. Conder.) W.D.A.

the 4th cent. A.D. Jerome (*Onomasticon*) places CHORAZIN (*Kerâzeh*) 2 miles from Capharnaum, and in 530 A.D. Theodorus makes the latter 4 miles from Magdala. These distances point to *Tell Ḥûm*, a ruin on the N. shore of the lakes, with a synagogue (probably, however, of 2nd cent. A.D.), about 5 miles from MAGDALA and 2½ from *Kerâzeh*. But this site is not in Gennesaret, nor is it 25 to 30 furlongs from the N.E. shore. It is probably the *Kefar Aḥim* of the Talmud (Tal. Bab. *Menaḥoth* 85 *a*), mentioned with Chorazin. Some writers have supposed the spring *'Ain et Ṭabghah* (*dyers' spring*), 1½ miles W. of Tell Ḥûm and ¾ miles N.E. of *Minieh*, to be the fountain of Capernaum. It seems to be the *migdol ṣeb'oia* (*dyers' tower*) of the Rabbis (see Neubauer, *Geog. du Tal.* p. 217 for ref.), noticed with Magdala. It is not in the plain of Gennesaret, from which a cliff separates it. A modern aqueduct runs from this spring, but the cutting in the cliff is not a continuation, and is too large to be anything but a Roman road. Nor would the plain be irrigated from the *Ṭabghah*, since it has springs of its own. This traditional site is unsuitable, and appears to have been unknown in the Middle Ages, when Capernaum was shown in the Gennesaret plain. Rabbi Isaac Khelo

Caphar', one of the words employed in the Bible to denote a village; the modern Arabic *Kefr*, "hamlet." In names of places it occurs in CHEPHAR-HAAMMONAI, CHEPHIRAH, CAPHAR-SALAMA, and CAPERNAUM. [C.R.C.]

Caphar-salama (1Mac.7.31), a place where Judas Maccabaeus in 161 B.C. defeated Nicanor, who fled back to Jerusalem; apparently in Judaea (7.24). Possibly *Selmeh*, a village 3 miles E. of Joppa. [C.R.C.]

Caphenatha (1Mac.12.37), a place so called on E. side of Jerusalem. Probably the Aramaic *Kaphenatha* (*heap*), equivalent to Heb. OPHEL (*mound*). [C.R.C.]

Caph'ira (1Esd.5.19). [CHEPHIRAH.]

Caphtor' and **Caphtorim'** (Gen.10.14; Deut.2.23; 1Chr.1.12; Je.47.4; Am.9.7). All these references concern the Philistines, who are said to have come from Caphtor, but were perhaps not Caphtorim. Caphtor is generally thought to be Crete. [PHILISTINES; CAPPADOCIA.] [H.M.S.]

Cappado'cia (Ac.2.9; 1Pe.1.1), the mountain region of E. Asia Minor immediately N. of Syria. In the time of the Apostles it had a Jewish population dispersed among the natives. The capital was at Mazaka (*shrine of Ma*), the later Caesarea. The researches of Ramsay, Hogarth, and Chantre (*Mission en*

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Cappadoce, 1893–1894) show an early population akin to the Hittites speaking an agglutinative tongue like the Akkadian, mingled—as early as about 2000 B.C.—with Babylonian traders whose tablets are in Semitic language and cuneiform script. In and after the Persian period there was also a strong Persian element, and the Cappadocian calendar was Persian. Tablets in Persian cuneiform were also found by Chantre at Eyûk. Greeks and Romans have left texts and temples, and the Jews were introduced as colonists by Seleucus I. The LXX. (Deut.**2**.23; Am.**9**.7) renders CAPHTOR by *Kappadokia*, and makes the Philistines (who were Semitic, and adored the Babylonian god Dagon) Cappadocians originally, which is possible as there was an early Semitic population in this region. Cappadocia is a grazing mountain-plateau, deficient in wood, and producing grain. Ptolemy extends its W. limits even to include ICONIUM. The Babylonians called this region *Kat-pad-uka*, apparently Akkadian for "great north region." [C.R.C.]

Captain answers usually to *sār* or *qāṣîn*, both used of civil as well as military officers. "Chief captain" (χιλιάρχος: Ac.**21**.31, etc.) represents *tribunus* or "colonel." [ARMY.] Lysias commanded the Roman garrison of Jerusalem, the "band" or cohort. "Captain of the guard" (στρατοπεδάρχης: Ac.**28**.16) means either prefect of the praetorians or the *princeps peregrinorum*, head of the couriers; R.V. omits clause. The "captain of the temple" (Ac.**4**.1, etc.) commanded the priests and Levites and kept order in the temple. For "Captain [ἀρχηγός] of our salvation" (Heb.**2**.10) R.V. has "Author," as **12**.2, but "Prince" in Ac.**3**.15,**5**.31; lit. "leader." [H.S.]

Captivities of the Jews. The term captivity is applied to the deportation of the people of Israel and Judah by their conquerors. —I. *Israel*. Rezin king of Syria, and Pekah king of Israel, laid siege to Jerusalem. Ahaz king of Judah appealed for aid to Tiglath-pileser (Pulu, or Pul), king of Assyria, to whom he was vassal (2K.**16**.5-9). In 734 B.C. the king of Assyria marched against Hano of Gaza, as stated in the Eponym Canon, and, apparently, on that occasion went against Damascus, and, having taken it, punished the kings of Syria by annexing a part of their territory (**15**.29), and deported the inhabitants to Assyria. A few years later Hoshea, the last king of Israel, revolted against Assyria, and sought help of So (Sabaka) king of Egypt (**17**.4). Thereupon Shalmaneser IV. laid siege to Samaria in 724, and the city was taken in 722 by his successor, Sargon (Smith, *Assyr. Canon*, 201). It is not necessarily implied in **17**.5,6, **18**.9,10, that it was Shalmaneser who brought the siege to a close. After the fall of Samaria the inhabitants were deported to Media and Gozan, in Mesopotamia, their place being taken by colonists from Babylon, etc. (**17**.24). Thus ended the Northern, or Ephraimitic Kingdom.—II. *Judah*. Jehoiakim, king of Judah, having withdrawn his allegiance to Babylonia, marauding bands were sent against him, until the regular army could lay siege to Jerusalem. Meanwhile, he died and was succeeded by his son Jehoiachin, who after three months' resistance submitted to Nebuchadnezzar. He and 10,000 captives, including the chief men of the land, the treasures of the temple and palace, were taken to Babylon. This occurred in the year 597 B.C., and was the beginning of the Babylonian Captivity (**24**.1-16). Ten years later, in 587, Jerusalem was a second time besieged by Nebuchadnezzar, to punish Zedekiah for breaking his oath of fealty. The siege lasted about a year and a half, and the city fell on Tammuz 9 [MONTHS], 586 B.C. Zedekiah and the army left the city by night and sought to escape to some place of safety in the Jordan Valley. They were overtaken in the plains of Jericho, and the king captured. He was taken first to Riblah, where his eyes were put out, and then he, with the rest of the people, including those who had sought refuge in the Babylonian camp, were carried to Babylon. A certain number of the poor were left behind to till the land, and about eighty of the principal men, among whom was Seraiah the high-priest, were taken to Riblah and there put to death. The city was destroyed by fire on Ab 10; and the gold, silver, and brass were taken to Babylon (2K.**25**.1ff.; Je.**39**.1ff., **52**.2ff.; *cf.* Ezk.**24**.1ff.). A third deportation of Jews to Babylon took place by order of Nebuchadnezzar in 582 B.C. (Je.**52**.30). There is some obscurity in the two accounts of the number of exiles given in 2K.**24**.14,16 and Je.**52**.28-30. According to the former there were 10,000 in 597 B.C., and according to Je. only 3,023, with 832 in the deportation in 586 B.C., and 745 in 582 B.C., making a total of 4,600. The smaller numbers probably count men only, but even then seem far too small to account for the denudation of the land.—III. *Duration of the Captivity*. The exiles from the northern kingdom never returned as a community. The beginning of the restoration of the Jews was in the year 536, when they returned under the leadership of Zerubbabel and Jeshua, in accordance with the permission given by the Edict of Cyrus (Ezr.**1**). The number of those who returned is given as 42,360 (**2**.64). If the period of the Exile is reckoned from the deportation in 597 it was 61 years, but if from the destruction of Jerusalem, in 586, then only 50 years. No system of computation gives a complete 70 years (Je.**29**.10); but see CHRONOLOGY for another view.—IV. *Condition of the Exiles*. It is not known how the exiles were distributed in the province of Babylon—*i.e.* whether they were scattered or permitted to live in defined districts or towns (*cf.* Esth.**3**.8). They were regarded rather as colonists than captive slaves, and were permitted to build their own houses, cultivate their land, and live the family life (Je.**29**.5-7). They might attain to the highest offices of state (Dan.**2**.48), or discharge functions which brought them into close contact with the king (Ne.**1**.11). They observed fast-days (Is.**58**.3), and their religious laws and customs generally (Esth.**3**.8). [H.H.]

Caraba'sion, a name to which it is difficult to find anything corresponding in the Hebrew text (1Esd.**9**.34).

Carbuncle represents in A.V. two Heb. words, (1) *'eqdāḥ* occurs only in Is,**54**,12, in

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the description of the beauties of the new Jerusalem. The term may be a general one for any *bright sparkling gem*, but it is impossible to identify it with certainty from this single occurrence. (2) *bāreqeth*, *bārqath*, the third stone in the first row of the sacerdotal breastplate (Ex.28.17,39.10), also one of the mineral treasures of the king of Tyre (Ezk.28.13). Braun supposes that the smaragdus is meant. This name generally, but not invariably, means the EMERALD. Pliny states that Nero, who was short-sighted, used an eyeglass of smaragdus, from which some have thought the term must include other minerals, such as the rock-crystal. But it seems clear (*Nat. Hist.* xxxvii. 16) that he means the emerald, so it was probably a pale variety approaching beryl. The carbuncle (Gr. *ἄνθραξ*; Lat. *carbunculus*) is properly the RUBY, but the name is applied to blood-red varieties of the spinel and garnet. The first named was known to both Theophrastus and Pliny, but is not likely to have been seen by O.T. writers, and its hardness would then have baffled the engraver. [T.G.B.]

Carcas', seventh of the seven "chamberlains" (*i.e.* eunuchs) of king Ahasuerus (Esth. 1.10).

Carchamis'. The form in A.V. of 1Esd. 1.25 of CARCHEMISH, though some editions here read Charchamis.

Carchemish' (2Chr.35.20, R.V.; Is.10.9; Je.46.2), a Hittite city on the Euphrates, W. of Haran. It is now the ruin *Jerâblus* (Hierapolis), where G. Smith found Hittite monuments now in the British Museum. The famous temple of the Dea Syria described by Lucian stood here. It was the scene of the decisive battle (607 B.C.) in which Nebuchadnezzar defeated Pharaoh Necho. The ruins lie W. of the river, and Hittite monuments still lie among them. In the 12th cent. B.C. Tiglath-pileser I. passed Carchemish after swimming his soldiers over the Euphrates on inflated skins, or small rafts such as are still used. In 870 B.C. Sangara, the Hittite king of Carchemish, submitted to Assur-nazir-pal of Assyria. In 744 B.C. Pisiris of the same city was tributary to Tiglath-pileser III. In 717 B.C. Sargon attacked Pisiris, and took the city, carrying the Hittites away as captives. The fall of the fortress opened the way for Assyria to Palestine. Hittite princes in this region are, however, mentioned in a text of Nebuchadnezzar as late as 600 B.C. [C.R.C.]

Careah' (2K.25.23), elsewhere KAREAH, as R.V. here.

Ca'ria, the S. part of the region which in N.T. is called ASIA, and the S.W. part of the peninsula of Asia Minor. In the Roman times the name of Caria was probably less used than previously. In 139 B.C. it is mentioned as a separate district (1Mac.15.23); it was then enjoying the privilege of freedom, granted by the Romans. A little earlier it had been assigned by them to Rhodes, and a little later was incorporated in the province of Asia.

Carmanians (2Esd.15.30). As referring to conditions about 100 A.D. (see 10.45), this probably alludes to the Parthians of Kerman or E. Persia, the *Germanoi* of Herodotus (i. 125). The Parthians opposed Trajan on the Assyrian frontier in 116–117 A.D. [C.R.C.]

Car'me (1Esd.5.25) = HARIM, 2.

Car'mel (*forest* or *wood*).—**1.** A city of Judah in the Hebron mountains (Jos.15.55) near MAON and ZIPH. Now the ruin *Kurmul*, with a conspicuous mediaeval tower, 7 miles S. of Hebron. Saul, on his way from the S. desert to Gilgal, here erected a "hand" or monument (1Sam.15.12) as a memorial of victory. It was a grazing country (25.2,5,7, 40), as it still is, and had vineyards also (2Chr. 26.10). It is noticed in 16th cent. B.C. by Thothmes III. (No. 96), and a century later in one of the Amarna letters (Berlin 199).—**2.** Mount Carmel is the ridge running S.E. for 15 miles, from Haifa and the promontory which it forms at S. end of the bay of Accho. It rises from about 400 ft., at this promontory, to 1,800 ft. near its S.E. limit, where the ground falls rapidly to a lower plateau. The spurs on N.E. side are very steep, and the KISHON runs at the foot of the mountain on this side. The S.W. spurs are much longer, stretching to the sea plain. The sea is visible from all parts of the ridge. The mountain is densely clothed with copse of mastic, dwarf oak, hawthorn, and stunted firs (*Pinus carica*). The hair of Solomon's queen was luxuriant as Carmel, and dark as the "purple" fished in its bay (Can. 7.5). The scene of Elijah's sacrifice is supposed to be at the *Maḥraqah* (*place of burning*), a cliff near the S.E. end of the ridge, 1687 ft. above sea level, and about 1500 ft. above the Kishon which flows close below. There is a well just below the cliff, whence water might have been drawn high up on the mountain; and the prophet's servant ascending thence to the cliff top saw the sea (1K.18.19,33,40,42,43). Carmel was by the sea (Jos.19.26); the retreat also of Elisha (2K.2.25); a mountain (4.25) with a forest (19.23) or copse. It was celebrated for the luxuriance of its growth (Is.33.9,35.2,37.24; Je.46.18,50.19; Am.1.2,9.3; Mi.7.14; Na.1.4), and a natural hiding-place (Am.9.3). JOKNEAM (Jos.12.22) lay near its foot. The "nations of Carmel" are noticed in Jth. 1.8. Tacitus says that a god called Carmel was adored on this mountain, at an altar without a temple (*Hist.* ii.). Pliny says it was the name of the god and of the shrine (*Hist. Nat.* xxxi. 2). [C.R.C.]

Carmelite, a native of CARMEL. Applied to Nabal (1Sam.30.5; 2Sam.2.3,3.3) and to Hezrai or Hezro (2Sam.23.35; 1Chr.11.37).

Carmelitess, a woman of Carmel. Applied only to Abigail, wife of David (1Sam.27.3; 1Chr.3.1) and formerly wife of Nabal. [CARMELITE.]

Carmi'.—1. The fourth son of Reuben and progenitor of the family of the **Carmites** (Gen.46.9; Ex.6.14; Num.26.6; 1Chr.5.3).—**2** A man of Judah, father of Achan (Jos.7.1,18; 1Chr.2.7,4.1), the son of ZABDI, 1.

Carnaim, Carnion. [ASHTEROTH KARNAIM.]

Carpenter. [HANDICRAFTS, (3).]

Car'pus, a Christian at Troas (2Tim.4.13).

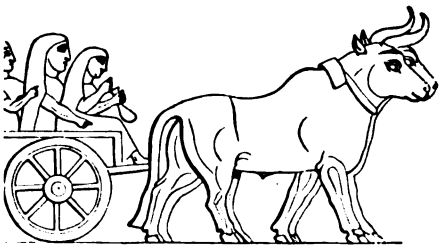
Carriage. This word occurs ten times in the text of A.V. for what we now call "baggage," and represents three Heb. and three Gk. words. (1) *kēlîm* (1Sam.17.22 *bis*; Is.10.28), generally translated "stuff" or "vessels"; = Gk. *σκεῦος*.

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(2) *k·bhûdâ* (R.V. *goods*), Judg.18.21 only. (3) The word rendered "carriages" in Is.46. 1 means "things carried." (4) ἀπαρτία (Jth. 2.17,3.10). (5) ἀποσκεύη (1Mac.9.35,39). (6) ἐπισκευασάμενοι (Ac.21.15). In the marg. of 1Sam.17.20 and 26.5—and there only—"carriage" is employed in the sense of a wagon or CART. [ENCAMPMENT.]

Carshena', one of the seven princes of Persia and Media (Esth.1.14).

Cart (Heb. *'âghâlâ*). Though wheeled vehicles are not now used in Palestine, carts with two and with four wheels appear on early Babylonian and Assyrian monuments, as drawn by oxen (1Sam.6.10; 2Sam.6.3).



ASSYRIAN CART DRAWN BY OXEN. (Layard.)

Wagons were also used in Egypt (Gen.45.19,27) to convey women and children. Carts carried the corn to the threshing-floor (Am.2.13), and were used even in the desert (Num.7.3); but the "cart wheel" (Is.28.27) is probably a mistranslation. [HARROW.] [C.R.C.]

Cart-rope, used figuratively in Is.5.18, where the wicked are said to drag sin after them as it were with cart-ropes. [W.O.E.O.]

Carving. [HANDICRAFTS, (3).]

Casiph'ia, a place of uncertain site on the road between Babylon and Jerusalem, on or near the river Ahava (Ezr.8.17).

Cas'leu. The form used in 1 and 2Mac. for Chisleu. [MONTHS.]

Casluhim' (plur. form), sons of Mizraim (Gen.10.14; 1Chr.1.12). They are placed between the Pathrusim and the Caphtorim, and the Philistines are said to have come forth from them, though Amos (9.7) says the Philistines were brought from Caphtor. In 1892 an inscription of Ptolemy XIII. (*Auletes*) was discovered in the temple of Kom-Ombo, in Upper Egypt, in which the name of a country called Kasluhet occurs, but with no indication as to its situation. [F.J.F.-J.]

Casphon (χασφών, 1Mac.5.36), or **Casphor** (5.26), one of a group of fortresses in Gilead and S. Bashan (including Carnaim in Bashan) taken by Judas Maccabaeus about 164 B.C. The Gk. probably represents a Semitic name *Khasphon*, and the most probable site is *Khisfin*, a place important in mediaeval history, 9 miles E. of the sea of Galilee and 20 miles W. of Carnaim (*Tell 'Ashtarah*). [C.R.C.]

Caspis (κάσπιν, 2Mac.12.13), a city with a lake or marsh (ver. 16), described between Jamnia and CHARACA, and as being nearly 100 miles from the latter. The passage seems to refer to the war of Judas Maccabaeus in Edom. He made a "bridge" (Schedia, 3 Mac. iv. 11) to attack Caspis. The ruin *Kuseifeh*, 4 miles S.W. of ARAD, is a possible site—if the plain was marshy in spring—and the road thence to *Kerak* (50 miles in a direct line E.) might be estimated at 100 miles. [C.R.C.]

Cassia, the representative in A.V. of two Heb. words. (1) *qiddâ* occurs in Ex.30.24, as an ingredient in the "oil of holy ointment"; and in Ezk.27.19. The accounts of cassia as given by ancient authors are confused. It is clear that the Lat. writers understood by the term *casia* both the Oriental product now under consideration, and some low, sweet, herbaceous plant; but the Gk. word is limited to the Eastern product. Dioscorides mentions several kinds of cassia as produced in Spicy Arabia. One kind is known by the name of *mosyletis*, or, according to Galen, of *mosyllos*, from the ancient city and promontory Mosyllon, on the coast of Africa and the sea of Bab el Mandeb. This fact probably suggested the "Meuzal" of A.V. marg., but the names are not equivalents. In this wonderful account of the trade of Tyre in Ezk.27.19 there is considerable variety of reading, but perhaps "both Dan and Javan" (= Ionia) belong to ver. 18, and we should then read "From UZAL [in Sheba; LXX. ἐξ Ἀσήλ; *cf.* R.V. marg.], they occupied thy fairs," etc. The R.V. (text) "with yarn" is not probable. The cassia would be brought from India to Sheba, and thence exported to Tyre and elsewhere. Cassia is not produced by any trees now found growing in Arabia. Gk. authors sometimes mistakenly regarded products imported into Arabia, and thence exported northwards to other countries, as the natural productions of that country. Such may be the case here, though that cassia may have grown there formerly is the more probable if the *moselytis* was grown on the shore of Somaliland opposite, and not merely imported to Mosyllon. Cassia may be regarded as inferior cinnamon, chiefly obtained from the bark of *Cinnamomum casia*, and known as *Casia* or *Casia lignea*. It is native in Cochin China, and belongs to a family including also the bay-tree and the camphor. Harris quotes the opinion of Scacchus, "that by *qiddâ* we are to understand that fragrant composition extracted from a plant which the ancients called *costus* . . . and it appears from Propertius (lib. iv. eleg. 5) that it was used on the altars, together with frankincense." Pliny describes "Casia or Canell" at length. He says "the blacke is most employed in sweet perfumes and oyntments. There is no drugge that varieth more in price than the Canell; for whereas the best will cost fiftie deniers Romane a pound; all the rest a man may buy for five" (xii. 19). His account of their transport and preparation is full of interest. Herodotus (iii. 107, 110) and Diodorus (iii. 3) say that cassia came from the shores of Arabia. (2) *qᵉṣî'ôth* (Ps.45.8 only) is generally supposed to be another term for *cassia*. The old versions, as well as the etymology of the Heb. word, favour this interpretation. [H.C.H.]

Castor and Pollux. The *Dioscuri*, as the Greeks called them, were, according to a later legend, the twin sons of Jupiter and

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Leda, and the guardians of sailors. They appear among the signs of the Zodiac as the *Gemini*. On coins and other objects of art they are represented as stars shining above a ship, or as youths on horseback, wearing



SILVER COIN OF BRUTTII.

Obv.: Heads of Castor and Pollux to right.
Rev.: Castor and Pollux mounted, advancing to right. In the exergue, BPETTIΩN.

conical caps with stars above their heads. Their sign was sometimes seen on ships, as in Ac.28.11, where a ship of Alexandria is mentioned as bearing the sign of the Twin Brothers. [A.R.]

Cat, mentioned but once in Scripture (Ba.6.22). The Gk. word *αἴλουρος*, which refers to a domesticated animal and is commonly translated "cat," really indicates the marten, or marten-cat; and it is not till Byzantine Gk. that we meet with the word *κάττος*, or *κάττα*, used to designate domesticated cats imported from Egypt, where the African wild cat (*Felis ocreata*, or *maniculata*), was tamed, worshipped, and eventually embalmed, as at Bubastis. Possibly this cat may occur in Syria, where a variety of the European wild cat (*Felis catus morea*) is met with. The general opinion is that the passage in Baruch relates to wild cats. [R.L.]

Catechizing. The word *κατηχέω* occurs 8 times in N.T: twice in the ordinary sense of giving information (Ac.21.21,24), elsewhere of instruction (Lu.1.4; Ac.18.25; Ro.2.18; 1Cor.14.19; Gal.6.6). In Lu.1.4, Ac.18.25, R.V. marg. translates "taught by word of mouth"; and it evidently has that meaning, as distinguished from the common word *διδάσκω*. Teaching cannot help beginning with catechizing, which no doubt underlay the whole system of education in O.T. and N.T. [EDUCATION.] *Cf.* Herbart, *Science of Education*: "From first to last, that form of preparation in which the teacher alone takes part, which subjects the pupil to discourses by him, and which the pupil must silently follow, must be declared inadmissible." The catechetical method, however, was not methodized by those who first used it. It is commonly called the Socratic Method; but "we must understand that, in contrast to what is now called 'method,' it rose not in the consciousness of Socrates formally as method—and in abstraction, therefore, from every concrete case—but that it had spontaneously grown up with the very mode and manner of his philosophizing" (Schwegler, *History of Philos.* xii. 6). The incessant questioning of Socrates has been divided into (1) *irony*, an assumed ignorance which evokes from the person questioned statements by which he is eventually overthrown; (2) the *maieutic* method: Socrates likened himself to his mother Phaenarete, a midwife, because he "helped to birth his pupils' intellectual throes." The subject of the philosophy of catechizing is of importance, because it is the foundation of the "method" of a greater teacher even than Socrates. Our Lord was continually asking questions, He catechized more than any other teacher, and His "method"—though entirely unconscious, as in the case of Socrates—may be systematized to a limited extent. (1) He too *overthrew His enemies by questions*, so that they were afraid to meet Him. "The baptism of John, whence was it?" "Why did David call him Lord?" "Whose is this image, etc.?" "For which of those (good) works do ye stone me?" The whole passage is a condensed account of an inductive "Socratic" discourse (Jn.12.32-38). Also it is to be noticed (2) that our Lord *enforced the most important doctrines by questions*. His first recorded words are two questions, and assert the most important doctrine of all—His divinity. *Cf.* "Whom do men say that I am?" "Whom do ye say that I am?" "What think ye of Christ?" "Of whom do the kings of the earth take tribute?" "Why callest thou Me good?" "Whether is easier to say, etc.?" Also that remarkable discourse on the way to Emmaus—the record of which one longs for more than for anything else unrecorded—began with the question "Ought not Christ to have suffered these things?" (Lu.24.26) *Cf.* "Dost thou believe on the Son of God?" (3) Our Lord used the catechetical method, more than any one else has ever used it, to draw people to Himself. This category begins with the first words to the disciples, "*What* seek ye?"; it develops to the "*Whom* seek ye?" of the Resurrection morning, and the "Lovest thou Me?" to His chief apostle; and is not complete till the ascended Christ asks His final question, "Saul, Saul, why persecutest thou Me?" *Cf.* "Will ye also go away?" (4) It is to be noticed too, that our Lord at times asked for information which was of use not to Him but to the person questioned. In one such question we have the purpose stated: "Whence shall we buy bread?—This He said to prove him; for He Himself knew what He would do" (Jn.6.5,6). Similar questions were asked concerning the lunatic, "How long is it ago since this came upon him?" and Lazarus, "Where have ye laid him?" The catechetical method of our Lord's teaching is equally recorded in all four gospels; the psychology of His teaching is a subject which repays study, and proves that He spake as never man spake. It is not without purpose that the cry of the heathen world was expressed to Him, by the most important representative of it whom He ever met, in a question, "What is truth?" [B.R.]

Caterpillar. The translation in the A.V. of the Heb. *ḥāṣîl* and (in three passages) *yeleq*. The former occurs in 1K.8.37; 2Chr.6.28; Ps.78.46; Is.33.4; Jl.1.4,2.25; in most cases in connexion with "locust." From this association it has been suggested that the term, which signifies "the consumer," refers to immature locusts, or locusts in the pupal and larval conditions, when, although wingless, they are even more destructive to

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vegetation than the adult insects. For *yeleq*, see Locust. [R.L.]

Cathu'a (1Esd.5.30) = Giddel, 1.

Cattle. In ancient Heb., as in mod. Eng., several terms were used to designate domesticated cattle, according to sex, age, etc. Although each appears to have had a more or less definite meaning, they are frequently translated indifferently in A.V. as bull, cow, ox, bullock, heifer, calf, etc. Among the more important of these terms, *bāqār* (derived from a root signifying to cleave, and hence to plough; or perhaps referring to their cloven hoofs) seems to be properly used for adult cattle of either sex, especially those suitable for ploughing. It is translated bullock in Is.65.25, cow in Ezk.4.15, and oxen in Gen.12.16. *shôr*, although occasionally used collectively, denotes a single individual, whether bull, cow, ox, or bullock. Its Aramaic equivalent *tôr* (from the same root as Gk. *ταῦρος* and Eng. *steer*) occurs in the later books of O.T., Ezr.6.9,17,7.17; Dan.4.24. *par*, bull, and *pārâ*, cow, are generally used respectively for a young bull or bullock, and for a heifer or young cow used for sacrifice. In Judg.6.25, however, *par* may signify a much older bull. *'ĕghel*, on the other hand, denotes a calf of either sex, properly of the first year, although it may be used occasionally for older animals. Finally, the word *'abbîrîm* (*the strong ones*) is used in a few passages for bulls, as in Ps.22.12, Is.34.7, and Je.50.11. No animals in the rural economy of the Israelites were held in higher esteem than cattle, on whose labours depended the ordinary operations of farming. Oxen were used for ploughing (Deut.22.10; 1Sam.14.14, etc.); for treading out corn (Deut.25.4; Ho.10.11, etc.); for draught purposes, when they were generally yoked in pairs (Num.7.3; 1Sam.6.7, etc.); and as beasts of burden (1Chr.12.40). Their flesh was eaten (Deut.14.4; 1K.1.9, etc.); they were used in the sacrifices; and the cows supplied milk, butter, etc. (Deut.32.14; Is.7.22; 2Sam.17.29). Connected with the importance of oxen in these respects are the laws enacted by God for their protection and preservation. The ox that threshed the corn was not to be muzzled, and was to enjoy its rest on the sabbath (Ex.23.12; Deut.5.14). The law prohibiting the slaughter of any clean animal, except as "an offering unto the Lord before the tabernacle," during the time that the Israelites abode in the wilderness (Lev.17.1-6), contributed to the preservation of oxen and sheep. It seems clear from Pr.15.17 and 1K.4.23 that cattle were sometimes stall-fed, though this was probably not the rule. Humped cattle, or zebu (*Bos indicus*), were kept in Syria, where there were also breeds of ordinary humpless cattle (*Bos taurus*), one of which was "polled," or hornless. The long-horned humpless cattle of ancient Egypt have been referred to a distinct species by the present writer, under the name of *Bos aegyptiacus*. The domesticated Indian buffalo (*Bos* [*Bubalus*] *bubalis*), now common in Syria and Palestine, appears to have been unknown there in early Biblical times. For a full account of the various breeds of cattle kept in Syria and the neighbouring countries in Biblical times, see Dr. J. U. Dürst's *Die Rinder von Babylonien, Assyrien, Aegypten* (Berlin, 1899). Dürst considers that the expression "bulls of Bashan" indicates the extinct wild ox, or aurochs, elsewhere probably denoted by "unicorn," the A.V. translation of *r'ēm*. [Calf; Unicorn.] [R.L.]

The law, by providing five-fold restitution for a stolen ox that had been killed or sold as against four-fold for a stolen sheep (Ex.22.1 [21.37]), plainly shows the superior relative importance of the ox, which was used for agricultural purposes. See Maine, *Early History of Institutions*, 147 ff.; Post, *Grundriss der Ethnologischen Jurisprudenz*, ii. 421-422; *Encycl. Bibl.* s.v.; and *cf.* the use of *mikneh* for cattle. [Crimes; Firstlings.] [H.M.W.]

Caul (*shâbhîs*). Only used in Is.3.18 (in plur.). It was a little glass ornament (strictly speaking an amulet) worn at the neck, like a locket. A.V. also renders the Heb. *yôthereth* by "caul." This was a fatty substance which hung to the liver, and is referred to in connexion with the sacrificial animals (Ex.29.13; Lev.3.4,10,15, etc.). A.V. also thus translates *segôr* in Ho.13.8, where it is figuratively used, and means the covering of (*lit.* something that encloses) the heart. [W.O.E.O.]

Cave. (1) *me'ārâ*. The chalky limestone of which the rocks of Syria and Palestine chiefly consist contains, like all limestone formations, a vast number of caverns and natural fissures, many of which have been artificially enlarged and adapted to purposes both of shelter and defence. This has given rise to the use of a large number of words in the Scriptures to denote caves, holes, and fissures, some of them giving names to places in their neighbourhood. Of these we may mention: (2) *ḥûr*, or *ḥôr*, "a hole." From this come (*a*) the name of the *Horites* of mount Seir, a Troglodyte race spoken of by Strabo, and of whom remains have been found in recent excavations in Palestine (Gen.14.6,36.21; Deut.2.12; Job 30.6). (*b*) *Haurân* (Ezk.47.16,18). (*c*) The two towns of *Beth-horon* (Jos.16.3,5). (*d*) The town *Horonaim* (Is.15.5). (3) *hăghāwîm*, "places of refuge in rocks" for birds (Can.2.14; Ob.3; A.V. *clefts*). (4) *minhârâ* (A.V. *den*), a ravine through which water flows (Judg.6.2). The most remarkable caves noticed in Scripture are: (1) That in which Lot dwelt after the destruction of Sodom (Gen. 19.30). (2) Machpelah (23.17). (3) Makkedah (Jos.10.16). (4) Adullam (1Sam.22.1). (5) En-gedi (24.3). (6) Obadiah's cave (1K. 18.4). (7) Elijah's cave in Horeb (19.9). (8, 9) The rock sepulchres of Lazarus and of our Lord (Jn.11.38; Mt.27.60). The existing caverns near the N.E. end of the Dead Sea serve fully to justify the mention of a cave as the place of Lot's retirement; as those on the W. side agree both in situation and in name with the caves of En-gedi. There is also frequent mention in O.T. of caves generally as places of refuge. Thus the Israelites are said to have taken refuge from the Philistines in "holes" (1Sam.14.11), and in the time of Gideon from the Midianites in dens and caves and strongholds, such as abound in the mountain region of Manasseh (Judg.6.2). *Cf.* Heb.11.38. Nor is Adullam the only

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cave in Palestine where banditti made their accustomed haunt. Josephus (15 *Ant.* x. 1; 1 *Wars* xvi. 2-4) speaks of the robber inhabitants of Galilee and of Trachonitis, who lived in large caverns, and were put down by Herod. The caves which lie beneath and around so many of the Jewish cities formed also the last hiding-places of the Jewish leaders in the war with the Romans; and in modern and ancient times alike, the rock caverns of Palestine and the adjacent regions were the customary burial-places. The rocky soil of so large a portion of the Holy Land almost forbids interment, except in caves either natural or hewn from the rock. Accordingly, numerous sites are shown in Palestine and adjacent lands of reputed sepulchres of saints and heroes of O.T. and N.T., venerated both by Christians and Mohammedans.

Cedar. There is little doubt that the Heb. *'erez*, invariably rendered "cedar" by A.V., is, in most passages, a correct rendering. The *'erez* (Arab. *ers*), from a root signifying "firmly rooted and strong tree," is the cedar of Lebanon (*Cedrus libani*); but the word is used in a wider sense to denote other *Coniferae* in some passages. *E.g.* "cedar wood" (Lev.14.6) can hardly be the wood of the Lebanon cedars, as the *Cedrus libani* could never have grown in the Sinai peninsula. In Ezk.27.5, *'erez* perhaps denotes some fir; probably, as Dr. Hooker conjectures, the *Pinus halepensis*, which grows in Lebanon, and is better suited for ship-masts than the *Cedrus libani*. Probably both these trees, and also the *Juniperus excelsa*, were included under the term *'erez*; but undoubtedly it especially denotes the cedar of Lebanon, the firmest and grandest of the conifers. The cedar is found in various parts of Syria [LEBANON], but the best-known grove is in a valley of the Lebanon range, *viz.* that of the Kedisha River, which flows W. from near the highest point of the range to the Mediterranean at Tripoli. This grove is at the very upper part of the valley, about 15 miles from the sea, 6,500 ft. above that level, and above all other arboreous vegetation. The cedars are confined to a small portion of a range of low, stony, rounded hills, perhaps 60 to 100 ft. above the flow of the valley. These hills Dr. Hooker believed to be old moraines. A true JUNIPER (*J. phoenicea?*) occurs in Edom in several places, *e.g.* close to the summit of mount Hor (Jebel Haroun); and the present writer has seen groves of small trees of it in more than one place along the brow of the Edomitic escarpment above the 'Arabah. No doubt it was incomparably commoner in Biblical times, since all available wood disappears before the Arabs for fuel in S. Palestine and Sinai. This juniper was probably the cedar wood "cast into the midst of the burning" for purification, in Num.19.6. Juniper was held in the highest repute amongst woods for burning to purify the air of all corruptions and infections. Vergil is supposed to mean *juniper* in "Disce et odoratum stabulis accendere cedrum" (*Georgics*). It was burnt among the ancients, to expel evil spirits, as it still is in many countries. Pliny says, "The Juniper hath the same propertie that the Cedar has as a preservative against rottenness, if its oil be rubbed on any wood"—thus recognizing their distinctness. [H.C.H.]

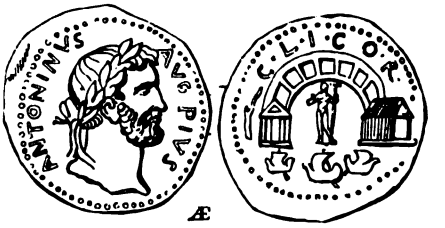
Ce'dron.—**1.** A place fortified by Cendebaeus under the orders of Antiochus (Sidetes), as a station from which to command the roads of Judaea (1Mac.15.39,41,16.9). It was not far from Jamnia (Jabne), and was probably the modern *Qatrah*, 5 miles E. of *Yebnah*.—**2.** Jn.18.1 only. [KIDRON.]

Ce'llan (1Esd.5.15). Sons of Ceilan and Azetas returned with Zerubbabel from Babylon. The lists of Ezra and Nehemiah have no names corresponding to these.

Celling. [CIELING.]

Celosyria. [COELOSYRIA.]

Cen'chrea (R.V. *Cenchreae*) was the E. harbour of Corinth (*i.e.* its harbour on the Saronic Gulf), and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechaeum (*Lutráki*) on the Corinthian Gulf was with Italy and the W. St. Paul sailed from Cenchreae (Ac.18.18) on his return to Syria from his second missionary journey;



COLONIAL COIN OF CORINTH.

On the obverse the head of Antoninus Pius; on the reverse the port of Cenchrea, with C.L.I.COR., that is, COLONIA LAVS IVLIA CORINTHIUS.

and when he wrote his epistle to the Romans in the course of the third journey, an organized church seems to have existed here (Ro.16.1). [PHOEBE.] The distance of Cenchreae from Corinth was 70 stadia or about 9 miles. The modern village of *Kikries* retains the ancient name, which is conjectured by Dr. Sibthorpe to be derived from the millet (κέγχρι), which still grows there.

Cendebe'us, accurately **Cendebaeus** (as R.V.), a general left by Antiochus VII. in command of the sea-board of Palestine (1Mac.15.38, etc.) after the defeat of Tryphon 138 B.C. He fortified Kedron and harassed the Jews, but was defeated by Simon the Hasmonaean, with great loss (1Mac.16.1-10).

Censer. A bowl-shaped vessel for burning incense. It was filled with live coals from off the altar, and on this fire was put the incense. The censer was then carried to the altar of incense and placed upon it. This appears to have been its general use, since incense was to be burned night and morning on the altar of incense (Ex.30.7,8,40.26,27). Censer is the rendering of two Heb. words. (1) *miqtereth* (2Chr.26.19; Ezk.8.11). The form *m'qallᵉrôth* occurs 2Chr.30.14, and is rendered "altars for incense" (R.V. marg. *vessels*; Oxf. Gesenius, "incense altars"). These censers probably had a stand or flat base. (2) *mahtâ*, rendered (*a*) censer (Lev.10.1,16.12 [ritual for

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Day of Atonement]; Num.16.6,17,18,37-39, 46). These were of brass, except the one for use on the Day of Atonement, which was of gold, and had a handle (*Yoma* iv. 4). Also (*b*) firepans, of brass in the tabernacle and of pure



EGYPTIAN CENSER.

gold in the temple. The word occurs in this sense in lists of utensils intended for the service of the altar of burnt-offerings (Ex.27.3,38.3; Num.4.14; 1K.7.50; *cf.* 2Chr.4.22; 2K.25.15; Je.52.19). Also (*c*) snuff-dishes of pure gold, "into which the snuffings of the lamps were put" (Keil, *Bib. Arch.*); mentioned in connexion with the golden candlestick (Ex.25.38,37.23; Num.4.9). In Heb.9.4, θυμιατήριον is rendered "censer" (R.V. marg. *altar of incense*). The former is probably correct. θυμιατήριον is the LXX. for *miqtereth* in 2Chr. 26.19, Ezk.8.11. [H.H.]

Census. 1. Moses laid down the law (Ex. 30.12,13) that whenever the people were numbered, an offering of half a shekel should be made by every man above 20 years of age, by way of atonement or propitiation.—*Instances of numbering recorded in O.T.* (1) Under the express direction of God (Ex.38.26), in the 3rd or 4th month after the Exodus during the encampment at Sinai, chiefly to raise money for the tabernacle. The numbers then amounted to 603,550 men. (2) In the 2nd month of the 2nd year after the Exodus (Num.1.2,3). This census was taken to ascertain (*a*) the number of fighting men from the age of 20 to 50; (*b*) the amount of the redemption offering due on account of all the firstborn both of persons and cattle. The Levites, numbering 22,000, were taken in lieu of the 22,273 firstborn males of the rest of Israel, and for the surplus of 273 a money payment of 5 shekels each was made to Aaron and his sons (3.39,51). (3) Thirty-eight years afterwards, previous to the entrance into Canaan, the total number, excepting the Levites, amounted to 601,730 males—a decrease of 1,820. (4) The first formal numbering of the people as an established nation took place in the reign of David. This was probably necessary because the protracted campaigns of David's foreign wars made it impossible for the whole male population capable of bearing arms, who formerly acted as the army of Israel, to serve for so long away from home. The military nature of this census is shown by its execution being entrusted to Joab and his captains; but it was no doubt intended also as a basis for the taxation required for an organized government. This measure was viewed with suspicion, and its instigation is accredited to evil influence—"Satan stood up to provoke Israel"—whilst the pestilence which followed was regarded both by David and the people as a sign of divine displeasure. The Chronicler presupposes (1Chr.23–27) records of numbers and divisions of the people, such as show an elaborately organized system of religious, civil, and military officials, which some consider far in advance of the time of David, though fragments of old records may be incorporated in his work; but we may well assume that the system of taxation under later kings followed upon the registration inaugurated by David. The numbers given are: men of Israel above 20 years of age 800,000, Judah 500,000, total 1,300,000. 1Chr. gives Israel 1,100,000, and Judah 470,000, total 1,570,000; but adds that Levi and Benjamin were not numbered (1Chr.21.6, 27.24). (5) The census of David was completed by Solomon, by the numbering of the foreigners and remnants of the conquered nations resident within Palestine. They totalled 153,600, and were employed in forced labour on his great architectural works (Jos.9.27; 1K.5.15,9.20,21; 1Chr.22.2; 2Chr.2.17, 18). Between this time and the Captivity mention is made of the numbers of armies under various kings of Israel and Judah. [NUMBER; PALESTINE.] For N.T. references to the Roman census (Lu.2.1; Ac.5.37), see TAXING. [S.N.S.]

Centurion. [ARMY.]

Cephas. [PETER.]

Ceras (1Esd.5.29) = KEROS.

Ce'tab. Sons of Cetab were Nethinim who returned with Zerubbabel (1Esd.5.30). No corresponding name is found in the lists of Ezra and Nehemiah.

Cha'bris, son of Gothoniel, and an "ancient" (πρεσβύτερος) of Bethulia (Jth. 6.15,8.10,10.6).

Cha'dias, an unknown place in Judaea. Perhaps HADID, but the text is very corrupt. "They of Chadias and Ammidoi" (1Esd.5.20) returned from Babylon with Zerubbabel. There are no corresponding names in Ezra and Nehemiah. [C.R.C.]

Chaff. The Heb. words rendered *chaff* in A.V. have not precisely the same meaning: *ḥâshash* (Arab. *ḥashîsh*), "grass" withered by heat, occurs twice only (Is.5.24,33.11). *môṣ* is chaff separated by winnowing from the grain—the husk of the wheat. *tebhen,* rendered *straw* in Ex.5.7,10,11, etc., and *stubble* in Job 21.18, means straw cut into short portions, in which state it was mixed with the mud of which bricks were made to give it consistency; as the Arab. *tibn* is still used, as well as for fodder with barley. In 1K.4.28 mention is made of a mixed fodder for horses and camels of barley and *tebhen.* The word *'ûr* (Arab. *'Âwâr*) occurs in Dan.2.35 for "chaff of the summer threshing-floors." [C.R.C.]

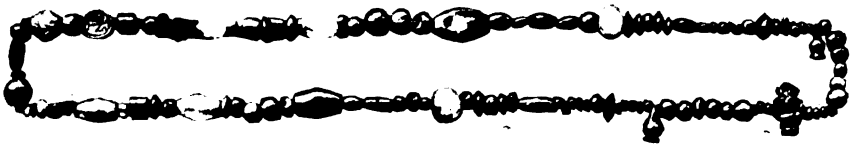
Chain. Chains were used (1) as badges of office; (2) for ornament; (3) for confining prisoners. (1) The gold chain placed about Joseph's neck (Gen.41.42), and that promised to Daniel (Dan.5.7), are instances of the first use. In Egypt it was one of the *insignia* of a judge, who wore an image of truth attached to it; it was also worn by the prime minister. In Persia it was considered not only as a mark of royal favour, but a token of investiture. In Ezk.16.11 it is mentioned as the symbol of sovereignty. (2) Chains for ornamental purposes were worn both by men and women in

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PLATE VIII

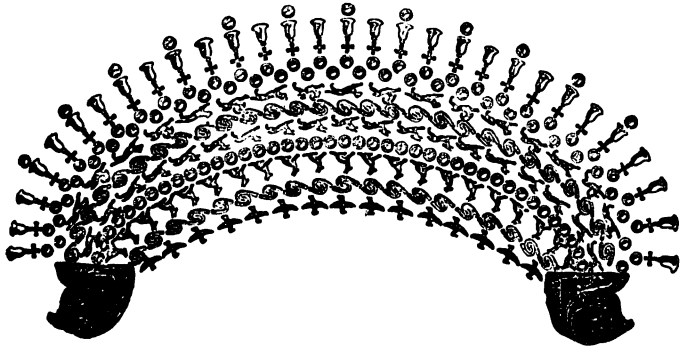


NECKLACE OF GOLD, CARNELIAN, LAPIS-LAZULI, AND FELSPAR BEADS, COWRIE SHELLS, AND SYMBOLIC FIGURES. (Brit. Mus.)



Photos by Mansell.

NECKLACE OF CARNELIAN, AMETHYST, JASPER, AND QUARTZ BEADS, INCLUDING TWO SYMBOLIC EYES. (Brit. Mus.)



GOLD NECKLACE OF AN EGYPTIAN QUEEN OF ABOUT THE TIME OF JOSEPH.

p. 142]

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W.D.A.
CHAFF DRIVEN BY WIND (Ps.1.4). See art. "Chaff."

many parts of Europe and Asia, and probably among the Hebrews (Pr.1.9). The necklace consisted of pearls, corals, glass beads, metal discs, etc. Besides the necklace, other chains were worn (Jth.10.4), hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon ("round tires like the moon," A.V.; "crescents," R.V.; Is.3.18). The Midianites adorned the necks of their camels with these (Judg.8.21,26), and camels in Palestine may still be seen with bone crescents tied to their necks. Step-chains were attached to the ankle-rings, which shortened the step and produced a mincing gait (3.16,18). (3) The means adopted for confining prisoners among the Jews were fetters similar to our handcuffs (Judg.16.21; 2Sam.3.34; 2K.25.7; Je.39.7). Among the Romans, the prisoner was handcuffed to one, and occasionally to two guards (Ac.12.6,7,21.33).

Chalcedony (Rev.21.19 only). The name is applied in modern mineralogy to minutely crystalline silica, of a milky or very pale brown colour, in fact a variety of AGATE, generally of little value as a gem, but often used, after classic times, for carvings, like some other kinds of agate. Pliny does not speak of it as a separate stone, but mentions *Calchedonii smaragdi* (*Nat. Hist.* xxxvii. 18) as an impure variety of emerald obtained from copper-mines in Chalcedon. This, also referred to by Theophrastus (*De Lapid.* § 25), was evidently (King, *Precious Stones*, p. 157) dioptase, a crystalline hydrous silicate of copper, green in colour. [T.G.B.]

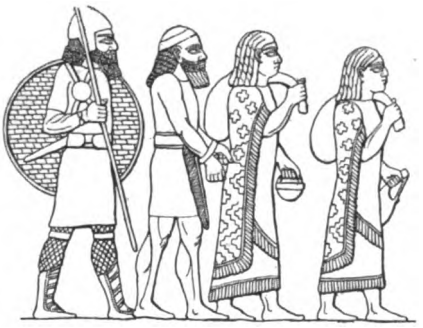
Chalcol'. [CALCOL; DARDA.]

Chaldea (*Chaldaea*). This was properly the southern portion of Babylonia, without the tract through which the Shaṭṭ al-'Arab (which did not anciently exist) passes. It was known to the Babylonians as "the Land of the Sea," but was sometimes called *mât Kaldu*, on account of the numerous Chaldean (and Aramean) tribes which had settled there (*Bît-Dakuri*, *Bît-Adini*, *Bît-Amukkâni*, *Bît-Šilâni*, *Bît-Ša'alli*, *Bît-Sâla-Larakki*, *Bît-Yakîn* to which Merodach-baladan [2K.20.12, etc.] belonged). The important position which the Chaldeans attained, however, caused the nations around to extend the name to the whole of Babylonia. In this sense it embraced the alluvial plain formed by the deposits of the Euphrates and the Tigris, which extends, nearly N.E. and S.W., about 400 miles along the courses of those rivers, with an average width of about 100 miles. In consequence of its alluvial nature, the country is exceedingly flat, and the monotony of the landscape is only broken by the towns built here and there, and the ruins of ancient settlements. Everywhere are to be seen the remains of ancient canals, pointing to a much more extensive system of irrigation than exists at present. Above Chaldea proper, which was occupied by the tribes, the country was divided into provinces, named, seemingly, after the chief cities (the province of Babylon, Sippar, etc.). The capital of the country was Babylon, after which the chief cities were Šippar (*Abu-habbah*); Calneh or Nippur (*Niffer*); Ur (*Muqeir*); Erech (*Warka*); Larsa, the Biblical Ellasar (*Senqâra*); Agadé, the city of the Babylonian Sargon; Kiš (*Haimar*); Lagaš (*Tel-loh*), with many others. To these may be added Cuthah (*Ibrahîm*); Chilmad (*Kalwadha*); Larak (Gk. *Larancha*); Is (*Hît*); Šurippak, the city of the Babylonian Noah (? *Fara*); Êridu (*Abu-Shahrein*); Dêru; Dûr-Kuri-galzu, etc. Among the canals which were such a remarkable feature of the country were the *Nahr Malka* (*Nâr Šarri*) or "Royal Canal," the *Nâr Kutû* or "canal of Cuthah," the "New Canal," the *Pallukatu* or Palacopas, the canal of Borsippa, the canal of Pekod, and many others. These ancient waterways can still be traced, and some at least will ultimately be identified. Chaldea has one natural feature worthy of note—*viz.* the great inland fresh-water sea of Nejef, a permanent lake of considerable depth, extending in a south-easterly directly for 40 miles, with a maximum width of 35 miles. From the site of Babylon extend, in a south-easterly direction, the famous Chaldean marshes, where Alexander was nearly lost. The extreme fertility of the Chaldean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild; and Herodotus states (i. 193) that grain returned 200-fold, and occasionally 300-fold, to the sower. The date-palm has been from remote ages one of the principal objects of cultivation, its fruit being a staple food of the country. The soil is rich, but ill-cultivated,

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much of the land being dry and waste for want of a proper system of irrigation, which would probably also drain the marshes. [BABEL; CHALDEANS.] [T.G.P.]

Chaldeans, Chaldees. These words, like the word Chaldea, do not occur in the Heb. of O.T. (which always has *kasdîm*; 77 times altogether, of which 46 are in Jeremiah), and the Eng. trans. comes from the LXX. The term is used for the people of the S. portion of Babylonia, but designating, in later times, the inhabitants of Babylonia in general, including the tract anciently called Shinar. In Dan.5.30,9.1 they are classed with magicians and astrologers, and seem also

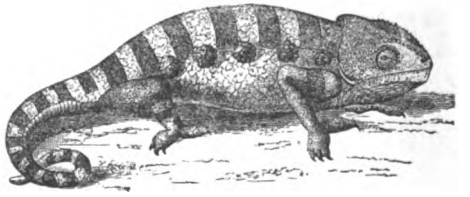


FIGURES SUPPOSED TO BE CHALDEANS.
(Layard's *Monuments of Nineveh.*)

to form a kind of priestly class, with a "tongue" and "learning" of their own (1.4). The Gk. authors make the same distinction. In the Assyrian inscriptions, "Chaldean" is the ordinary designation of certain S. Babylonian tribes associated with the Arameans, and it is thought that Ur of the Chaldees, if it be the modern Muqeir, was so called from its southern position on the Euphrates (it lies near its junction with the Shaṭṭ al-Ḥai). To all appearance this district was also referred to by the Babylonians and Assyrians as "the Land of the Sea," because of its position at the head of the Persian Gulf. This tract seems to have attained prominence about 2000 B.C., when Ḥammurabi's son and successor, Samsu-iluna, with his son Abiši (Abešu', Ebišu^{m}), came into conflict with Ilu-ma-ilu (Anman), who apparently ruled there. The name *mât Kaldu*, "the country Chaldea," is first mentioned by the Assyrian king Adad-nirari III., *c.* 810 B.C. Merodach-baladan, whose tribe was Bît-Yakîn, and who belonged to "the Land of the Sea," is described by Sargon as a Chaldean, the nationality given by Sennacherib to Šûzub, the Nergal-ušêzib (Rhegebelos) of the Babylonian Chronicle. The name Chaldean soon spread to the whole of S. Babylonia, and thence to the northern provinces also. The Chaldean kings of Babylon bear names indistinguishable from those of the true Babylonians, so that the suggestion that Nebuchadnezzar was of Chaldean origin may be correct, and may account for the term being applied to the whole Babylonian nation. The language of the Chaldeans seems to have been similar to Biblical "Chaldee." The use of Chaldean to indicate one learned in Babylonian lore must have been due to its application to the inhabitants of Babylonia in general. According to Strabo, the chief seats of Chaldean learning were Borsippa and Ur, and Pliny speaks of Babylon and Sippara. These towns were not within the boundaries of Chaldea in its restricted sense, and Babylonian scribes or priests must be intended. Their special tongue was, therefore, the ancient Sumerian language, and their learning that derived from its literature. To the centres of learning mentioned may be added Nippur, Erech, and probably other towns. "Chaldeans" with the meaning "wise men" does not occur in Assyro-Babylonian literature. The period being taken into consideration, this Babylonian reputation for learning was well deserved. [SEMITIC LANGUAGES.] [T.G.P.]

Chamberlain. Erastus, "the *chamberlain* [R.V. *treasurer*] of the city" of Corinth (Ro. 16.23), held an office which was apparently that of public treasurer, or *arcarius*, as the Vulg. renders his title. These *arcarii* were inferior magistrates, who had the charge of the public chest (*arca publica*), and were under the authority of the senate. They kept the accounts of the public revenues. The office held by Blastus, "the king's *chamberlain*" (Ac.12.20), was entirely different; it was a post of honour which involved great intimacy and influence with the king. The marg. of A.V. reads "that was over the king's bedchamber." For "chamberlain" in O.T., see EUNUCH.

Chameleon. The translation of the Heb. *kôaḥ*, used in Lev.11.30, as the name of some unclean creature, is generally regarded as incorrect. It has been suggested—and Tristram accepts the view—that the large Syrian and Egyptian lizards known, from a misconception of the meaning of their Arabic name *waran* or *ûran*, as monitors (*Varanus*) are those indicated. One species (*V. griseus*) common in Egypt attains a length of 3 or 4 ft., but a second (*V. salvator*) grows to at least 6 ft., and is, in fact, the largest of all lizards. These lizards are often incorrectly called iguanas. The chameleon itself may perhaps be the animal indicated in Lev.11.30 by the name *tinshemeth*, there translated



THE CHAMELEON.

"mole" in the A.V., although another Heb. word is elsewhere rendered as that animal. The reason for believing that *tinshemeth* indicates the chameleon is that the meaning of this word is "to breathe," in allusion, it is suggested, to the old fable that this reptile lives on air. Nothing more definite can be affirmed in either case. [MOLE.] [R.L.]

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Chamois (Heb. *zemer*). In the list of animals allowed for food (Deut.14.5) is the *zemer*, a term translated in the LXX., Vulg., and some other versions "camelopard" or "giraffe," and in A.V. "chamois." If, as is believed, the word is related to the Arab. *zamar*, it indicates some leaping animal. As the chamois is unknown E. of the Taurus and Caucasus, it cannot be the species intended. It has been suggested that the N. African wild sheep, or udad (*Ovis lervia*), is



THE NORTH AFRICAN WILD SHEEP, OR UDAD.

the animal referred to; but against this is the fact that this species is unknown in Asia. The udad is an aberrant, foxy red sheep, with a fringe of long hair on the throat and chest; and in some degree serves to connect the more typical wild sheep with the goats. *zemer* might indicate the wild goat, or possibly the gazelle, but other Heb. words have been assigned to those animals. [PALESTINE.] [R.L.]

Cha'naan, the form in which CANAAN appears in A.V. of Apoc. and N.T. (Jth.5.3ff.; Ba.3.22; Sus.56; 1Mac.9.37; Ac.7.11,13.19).

Chanaanite for CANAANITE (Jth.5.16).

Channune'us (1Esd.8.48) perhaps = MERARI (Ezr.8.19).

Chapiter, the capital of a pillar. The A.V. so renders three Heb. words. (1) *kŏthereth*, "crown" or "circlet," applied to pillars (1K.7.16-20,41,42; 2K.25.17; 2Chr.4.12,13; Je.52.22), and also to the ornamental rims of the temple lavers (1K.7.31). (2) *çepheth*, "adornment" of a pillar (2Chr.3.15). (3) *rôsh*, "head" (Ex.36.38,38.17,19,28), applied to the pillars of the tabernacle; the word is otherwise rendered *top* in connexion with pillars (1K.7.16-19,22). The capitals of Solomon's bronze pillars were adorned with "checker work" or "net work" (*s'bhākhâ*) probably in low relief [LATTICE, 3], and these designs were finished above and below by rows of pomegranates (1K.7.17-20,41,42). [C.R.C.]

Charaath'alar (R.V. *Charaath'alan*) is given in 1Esd.5.36 as the name of a leader under Zerubbabel; but is probably a corruption of two place-names, Cherub and Addan (*cf.* Ezr.2.59).

Characa (2Mac.12.17). Perhaps *Kerak*, E. of the Dead Sea. [CASPIS.] [C.R.C.]

Charashim, Valley of (1Chr.4.14), mentioned with LOD and ONO (Ne.11.35). The R.V. has "Ge-harashim" in 1Chr.4.14, "Valley of Craftsmen" (marg. R.V. *Geharashim*) in Ne.11.35, or perhaps "of ploughmen," or "wood-cutters." Probably the town is represented by the ruin *Hirsha*, 12½ miles S.E. of Lydda, 4½ E. of *Yâlo* (*Surv. W. Pal.* iii. p. 36). [C.R.C.]

Charchamis'. [CARCHAMIS.]

Charchemish' (2Chr.35.20) = CARCHEMISH (as R.V.).

Char'cus (1Esd.5.32; R.V. *Barchus*) = BARKOS.

Cha'rea (1Esd.5.32) = HARSHA.

Charger. A vessel used in the tabernacle for presenting offerings of fine flour with oil (Num.7.79). The "chargers" mentioned in Numbers are said to have been of silver, and to have weighed each 130 shekels, or 87 oz. Judging from the analogous word in Syriac, the vessel was deep, acorn-shaped. Quite different was the charger mentioned in Mt.14.8, which was probably a shallow dish, yet deep enough to contain the blood that must have been dripping from the head of the Baptist. [W.O.E.O.]

Chariot. (1) *rekhebh*, sometimes including the horses (2Sam.8.4,10.18). (2) *r'khûbh*, a chariot or horse (Ps.104.3). (3) *merkābhâ* is the most usual word, occurring 42 times in O.T.; it is used, *e.g.*, of the chariots of the Egyptians (Ex.14.25,15.4), of the Canaanites (Jos.11.6,9), and of the Assyrians (Na.3.2). (4) *merkābh* (only in Lev.15.9 [E.V. *saddle*], 1K.4.26, and Can.3.10) does not differ radically from *merkābhâ*, but a distinction may be discerned in their use in that *merkābh* represents rather the seat in the chariot, *merkābhâ* the chariot itself. (5) *'ăghālâ* (Ps.46.9[10]). (6) *'appiryôn* (Can.3.9). Chariots were used mostly for warlike purposes. [ARMY.] The earliest mention of them in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen.41.43), and went later in his own chariot to meet his father on his way from Canaan (46.29). In the funeral procession of Jacob chariots also formed a part (50.9). The next mention of Egyptian chariots is for a warlike purpose (Ex.14.7). Pharaoh in pursuing Israel took with him 600 chariots. The Canaanites of the valleys of Palestine successfully resisted the Israelites in consequence of the number of their chariots of iron (Jos.17.18; Judg.1.19). Jabin, king of Canaan, had 900 chariots (Judg.4.3). David took from Hadadezer, king of Zobah, 1,000 chariots (2Sam.8.4), and a little later 700 from the Syrians (10.18), who in order to recover their ground collected 32,000 chariots (1Chr.19.7). Up to this time the Israelites possessed few or no chariots. But Solomon raised and maintained a force of 1,400 chariots (1K.10.26) by taxation on certain cities, agreeably to Eastern custom in such matters (1K.9.19,10.25; Xen. *Anab.* i. 4, 9). The chariots and the horses were both imported chiefly from Egypt, and each chariot cost 600 shekels of silver, and each

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EGYPTIAN PRINCES IN THEIR CHARIOTS. (Wilkinson.)

horse 150 (1K.10.29). From this time the possession of chariots was regarded as most important, and they, as well as horses, appear to have been still supplied mainly from Egypt (1K.22.34 ; 2K.9.16,21). Commonly two persons, sometimes three, rode in the chariot (2K.9. 20,24 ; 1K.22.34 ; Ac.8.38), the third being employed to carry the state umbrella. A second chariot usually accompanied the king to battle to be used in case of necessity (2Chr. 35.24). Chariots are frequently alluded to as typical of power (Ps.20.7,104.3 ; Je.51.21 ; Zech.6.1). Chariots of other nations are mentioned, as of Assyria (2K.19.23 ; Ezk.23.24),



ASSYRIAN CHARIOT.

Syria (2Sam.8 and 2K.6.14,15), Persia (Is.22. 6), and Antiochus Eupator is said to have had 300 chariots armed with scythes (2Mac.13.2). In N.T., the only mention of a chariot, except in Rev.9.9, is that of the Ethiopian or Abyssinian eunuch of queen Candace (Ac.8.28).

Charity. (The Eng. word is derived both from Old Fr. *charitet* and Vulg. *caritatem*.) In A.V. this word is confined to the epistles. While it always represents ἀγάπη, the latter is often translated "love," and it is difficult to trace any principle by which the A.V. translators distinguished their use of the two terms. "Charity" was used in the Vulg. of the *love of man for God*, but had degenerated in the 16th cent. into the sense of *love from man to man*. Its somewhat technical connotation of *giving to the poor* is of late acquisition, and quite contradicted by St. Paul, who considers the possibility of bestowing all one's goods on the poor, and yet being destitute of this virtue. It is from 1Cor.13 that all our ideas of this "greatest of gifts" are derived. This charity is more important than eloquence, prophecy, knowledge, faith, philanthropy, or the martyr's zeal; because it is a *motive*, in the absence of which all these things are destitute of merit. This is quite in accordance with modern Ethics. Its manifestation is set out in *vv.* 4-8. It is long-suffering, patient, hopeful, enduring; neither envious, proud, nor cynical. It is the one thing which shall never fail, but shall be able to endure the searching and perfect light of heaven. 2Pe.1.7 bids "charity" be added to "brotherly kindness," and 1Pe.4.8 speaks of it as "covering a multitude of sins." [B.F.S.]

Char'mis, son of Melchiel, an "ancient" (πρεσβύτερος) of Bethulia (Judg.6.15,8.10,10.6).

Char'ran (Ac.7.2,4) = HARAN.

Chas'eba, named in 1Esd.5.31 only among those whose sons returned with Zerubbabel.

Chebar, a river or canal in "the land of the Chaldeans" (Ezk.1.3), on the banks of which Jews were located during the Captivity, and where Ezekiel saw his earlier visions (Ezk. 1.1,3.15,23, etc.). It is often identified with the Ḫabôr, or river of Gozan, whither Israelites were removed by the Assyrians (2K.17.6). The Chebar of Ezekiel, however, must be looked for in Babylonia, and is probably the *nahr Kabari*, a canal near Niffer (*Calneh*, Gen.10.10), as suggested by Hilprecht. Its course has still to be determined. See Hilprecht and Clay, *Business-Documents of Murashû Sons*, Pennsylvania Expedition, vol. ix. p. 28 ; Clay, *Light on O.T. from Babel*, p. 405. [T.G.P.]

Chedorlao'mer, king of Elam in the time of Abraham, who with three vassal princes suppressed a rebellion of the Canaanites in the neighbourhood of the Dead Sea (Gen.14.1-16). Babylonia had been conquered by the Elamites, northern Babylonia

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with its capital Babylon being left to the young king Ḥammurabi or Ammurapi [AMRAPHEL], while southern Babylonia with its capital at Larsa [ELLASAR] was handed over to the Elamite prince Eri-Aku or Arioch, whose father was appointed governor of Canaan. Canaan had long been considered a Babylonian province, and was therefore claimed by Elam after the conquest of Babylonia. The name of Chedorlaomer appears as Kudur-Lagamar, "the servant (?) of the goddess Lagamar," in the cuneiform texts—an important confirmation of the Biblical story of Abraham. Some time after the Canaanite campaign Ḥammurabi succeeded in shaking off the Elamite yoke. [A.H.S.]

Cheese. In Palestine cheese is still made, and also a sour curd cheese when milk is plentiful in spring. The latter may be intended in Pr.30.33. [BUTTER.] The three Heb. words rendered "cheese" by A.V. are *gᵉbhînâ*, the Arab *jibn*, "cheese" (Job 10.10); *ḥâriṣê ḥeḥălâbh* (1Sam.17.18), or "slices of milk"—perhaps curd cheeses; and *shᵉphôth bâqâr* (2Sam.17.29), "strainings of cows," which might mean cream, or curds, or the dried buttermilk of the Arabs. (Burckhardt, *Notes on the Bedouins*, i. 60.) [C.R.C.]

Chelal', one of those who put away their foreign wives (Ezr.10.30).

Chelci'as (*Helkias*, R.V.).—**1.** Ancestor of Baruch (Ba.1.1).—**2.** = HILKIAH, father of Joachim, the high-priest in the time of Josiah (Ba.1.7).—**3.** Father of Susanna (Sus.2,29,63).

Chel'lians, The (Jth.2.23), inhabitants of CHELLUS.

Chelluh', one who had married a foreign wife (Ezr.10.35).

Chellus (χελλοῦς; Jth.1.9), mentioned with BETANE, KADES, and the "river of Egypt." Apparently, as Reland suggests (*Pal. Illust.* ii. p. 717), the later Elusa (now *Khalaṣah*), 8 miles S.W. of Beer-sheba, named after an Arab goddess still adored there in 4th cent. A.D. (See Robinson, *Bib. Res.* i. pp. 201, 202.) [C.R.C.]

Che'lod. "Many nations of the sons of Chelod" were among those who obeyed the summons of Nabuchodonosor to his war with Arphaxad (Jth.1.6). The word is apparently corrupt. Variant readings are *Cheleoul, Cheslaiouda, Cheleoud*; Syr. *Chaldeans*.

Chelub'.—1. A descendant of Judah (1Chr. 4.11).—**2.** The father of EZRI (1Chr.27.26).

Chelubai', son of Hezron, of one of the chief families of Judah. The name occurs in 1Chr.2.9 only, and comparing this with 2.18, 42, it appears to be but another form of Caleb.

Chemarims' (Zeph.1.4, *cf.* margin of 2K. 23.5; Ho.10.5), probably a word of foreign origin, always used in a bad sense of priests who conducted false worship. In Syriac the corresponding word is used in Judg.17.5,12 of Micah's priest, in Is.61.6 of the priests of the true God, and in Heb.2.17 of Christ Himself. Kimchi derived it from a root meaning "to be black," because the idolatrous priests wore black garments; others take the root to mean "to be sad," as if the monk or priest were an ascetic. The versions of Ezk.31.15 show how these two ideas run together: Pesh. *kemîrâ*, LXX. ἐσκότασεν, Vulg. *contristatus est*, E.V. *caused to mourn*; *cf.* art. MOURNING. [C.R.D.B.]

Chemosh', the national deity of the Moabites (Num.21.29; Je.48.7,13,46). In Judg. 11.24 he also appears as the god of the Ammonites. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1K.11.7; 2K.23.13). In the inscription of the Moabite king, Mesha, language is applied to him not unlike that used of Jehovah in O.T. [MOAB.] [A.H.S.]

Chenaanah'.—1. Head of a Benjamite house (1Chr.7.10). [JEDIAEL, 1; BILHAN.]—**2.** Father or ancestor of Zedekiah the false prophet (1K.22.11,24; 2Chr.18.10,23).

Chenani', a Levite who assisted at the solemn purification of the people (Ne.9.4).

Chenaniah', chief of the Levite singers (but see R.V. marg.) when David carried the ark to Jerusalem (1Chr.15.22); also described as an Izharite officer and judge (26.29).

Chephar-haammonai' (R.V. *Chepharammoni*; Jos.18.24), a town of Benjamin. Now the ruin *Kefr 'Ana*, 3 miles N. of Bethel, on the extreme border of the tribe. [C.R.C.]

Chephirah', a town of Benjamin (Jos. 18.26), a Hivite city (9.7,17), mentioned also after the Captivity (Ezr.2.25; Ne.7.29). Now the ruin *Keftreh*, 8 miles N.W. of Jerusalem. Called Caphira in 1Esd.5.19. [C.R.C.]

Cheran', one of the sons of Dishon the Horite "duke" (Gen.36.26; 1Chr.1.41).

Che'reas, governor of Gazara, slain there by the Hasmonaeans (2Mac.10.32,37).

Cherethims' (Ezk.25.16). The plur. form of the word elsewhere rendered CHERETHITES.

Cherethites and Pelethites, the lifeguards of David (2Sam.8.18,15.18,20.7,23; 1K.1.38,44; 1Chr.18.17). The Cherethites are mentioned separately in 1Sam.30.14; Zeph.2. 5; Ezk.25.16; twice in connexion with the Philistines. From this it has been inferred that "Pelethites" is another form of "Philistines." As the original home of the Philistines was Caphtor (? Crete; Am.9.7; Je.47.4), it is possible that the form "Cherethite" = Cretan. For *Cherethites* the Heb. of 2Sam.20.23 has *kâri*, and in 2K.11 (the account of the accession of Joash and the death of Athaliah) the body-guard of the later Jewish kings consisted of *kârî* (A.V. *captains*). The Cherethites and Pelethites were, according to Gesenius, the executioners and runners of the kings of Judah; but linguistic and other considerations seem fatal to this theory, though the "runners," *râçîm*, occur after *kâri* in both passages. [FOOTMAN.] Most probably the names are gentilic, as the Cherethites are a nation dwelling on the S. coast of Palestine, in proximity to the Philistines. The commander of the foreign mercenaries of David, who is quite distinct from David's captain of the host, was Benaiah, the son of Jehoiada (2Sam.8.18,20.23). He was promoted to the latter office by Solomon on the death of Joab (1K.2.35). David evidently relied greatly on the fidelity of his non-Israelite troops, and the Cherethites and Pelethites remained ever faithful to him and his designated successor Solomon, both in the rebellions of Absalom and Sheba (2Sam.15,20), and in the troubles concerning the accession of Solomon (1K.1.11). The Cherethites and Pe-

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lethites are apparently distinguished from the Gittite troops of David, commanded by Ittai of Gath (2Sam.15.18), and from the "mighty men" (2Sam.20.7). This alien body-guard was probably continued by the kings of Judah, since (in the days of Athaliah) Jehoiada is able to rely on the fidelity of the *kâri* to the dynasty in the restoration of Joash (2K.11.4). Perhaps they guarded the temple, for their presence in the sanctuary (2K.11) seems to excite no comment; but see the parallel passage in 2Chr.23. It has been supposed that "those that leap on the threshold" (Zeph.1.9) were Philistine guards of the temple (*cf.* 1Sam.5.5); and that Ezekiel (44.6ff.) alludes to their presence there. After the return from captivity the guards of the temple were Levites. The Egyptian kings of the 20th and 21st dynasties had in their service mercenaries of a nation conquered by Ramses III., called *Shayretana* of the sea, whom some writers have identified with the Cherethites. See CAPPADOCIA, CRETE, and PELETH for another view which would make the Cherethites and Pelethites Israelite troops. [F.J.F.-J.]

Cherith', The brook, or "torrent" which "dried up"; described as "*facing* the Jordan" (1K.17.3,5,7). This term often means "west of." The site is unknown. In 1321 (Marino Sanudo) it was shown at Phasaelis (*Fâsâîl*), 11 miles N. of Jericho, where a spring exists. In the *Onomasticon* it is placed "beyond Jordan," but does not appear to have been known to Eusebius or Jerome in 4th cent. [C.R.C.]

Cherub, Cherubim. These were looked upon, in the Heb. view, as celestial beings whose function it was to attend upon the divine presence of the Most High God, and to whom certain tasks were allotted. It has been usual to connect them, in the religious symbolism of the sacred writings, with the creature-forms which find expression in the art and sculpture of Assyria, Egypt, and Persia. From such sources, doubtless, certain notions may have been derived; yet it is not easy to say definitely what conception the Hebrew mind had of the form of the cherubim. The sphinx had probably been seen by Jacob's descendants in Egypt, and the Assyrian winged bulls, having human heads, would suggest might, wisdom, and the power of flight, together with other attributes of the deity. "Both name and thing," it is alleged, "were derived from a primitive stage of religious thought in western Asia." If so, it is easy to appreciate the Hebrew reluctance to describe definitely either the duty or the appearance of the cherubim. In Gen.3.24, cherubim were placed at the E. of the garden of Eden, to keep the way of the tree of life. In Ps.18.10 we read, "He rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." The cherub in this passage has been described as "the mighty winged spirit of the storm." The king of Tyrus is, in Ezk.28.14, compared thus: "Thou art the anointed cherub that covereth"; or, as one upon the holy mountain, in the very Presence of the divine. Ezk.10 contains the mysterious description of the prophet's vision of the cherubim: "The sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when He speaketh." Some of the Rabbis regarded the cherubim as being youthful angels, and the author of *Hebrews* speaks (9.5) of "the cherubims of glory shadowing the mercy-seat," alluding to their figures placed on the ark, where, however, no minute description is given of them. There were also figures of cherubim fashioned upon the veil which hung before the holy of holies; in Solomon's temple two large figures of cherubim, overlaid with gold, were placed; the brazen sea and other parts of the interior of the temple were also similarly ornamented. In all these instances the precise form of the cherubim is left undescribed. Like the seraphim, they formed one of the ten groups of angels recognized in the Egyptian system. They ever symbolized, to the Hebrews, the near presence of God. Papers by Bp. Ryle; Cheyne's *Isaiah*; Budge's *Gods of the Egyptians*. [A.H.P.]

Cherub', apparently a place in Babylonia from which some persons of doubtful extraction returned to Judaea with Zerubbabel (Ezr. 2.59; Ne.7.61). It has been identified with Chiripha, mentioned by Ptolemy.

Chesalon' (Jos.15.10), a place important as fixing the line of N. border of Judah. It was known in 4th cent. A.D. as a large village in the vicinity of Jerusalem, and is now *Kesla*, 10 miles W. of the city, on a high ridge N. of the valley of Sorek, and 2 miles N. of KIRJATH-JEARIM ('*Erma*), which is immediately S. of the valley. From the latter town the border "compassed westward to mount Seir" (or "the rugged hill"), and "went over mount Jearim's shoulder, north of which *is* Chesalon, and went down to Beth-shemesh." Thus Chesalon lay in Benjamin, and the boundary between the tribes, from Kirjath-jearim to Beth-shemesh (on the border of Dan), was the valley of Sorek. [C.R.C.]

Che'sed, fourth son of Nahor (Gen.22.22).

Chesil' (Jos.15.30). [BETHUL.]

Chesnut-tree (Heb. '*armôn*, LXX. *styrax* and *pine*), mentioned in Gen.30.37 and Ezk. 31.8. The balance of authority favours the Oriental plane. The context indicates a tree which thrives best in low and rather moist situations, whereas the chestnut-tree prefers dry and hilly ground. *Platanus orientalis* ranges from Europe across Asia to Cashmere. Its value for shade in the East is well known, and it was exceedingly prized by early writers. Pliny says it was first brought over the Ionian Sea "to beautify the tomb of Diomedes. From thence translated into Sicilie, and so bestowed at length upon Italie, and there planted as a most singular, rare, and special tree . . . who would not marvel that our people should fetch a tree . . . only for the shade that it giveth?" (xii. 1). He gives accounts of many famous and royal plane-trees. In Ecclus.24.16, Wisdom praiseth herself, and says she "grew up as a plane-tree [*platan* in Wyclif] by the water." This accords with the R.V. rendering of *plane-tree* in Gen.30.37 and Ezk.31.8. Travellers in the East will remember the gigantic plane-tree at Damascus, still standing in 1883. It was then 15 or 16 ft. in diameter, and said to be the largest tree in Syria, and as old as the times of Abraham! But "the fame of the plane-tree fills all antiquity, east and

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west," as Hehn concisely puts it. It is mentioned only once by Homer. Wyclif's reading is *planes* in Gen.; in Ezk. *platanes* (*planetrees*). The Arab *'arâm* is, however, a Rhamnus or thorn-tree. [H.C.H.]

Chest. The exceptional translation in A.V. of two Heb. terms: (1) *'ârôn*, the word used only for the Ark of the Covenant, except in two places, (*a*) the "coffin" in which the bones of Joseph were carried from Egypt (Gen.1.26);



EGYPTIAN CHEST OR BOX FROM THEBES. (Wilkinson.)

and (*b*) the "chest" in which Jehoiada the priest collected the alms for the temple repairs (2K.12.9,10 = 2Chr.24.8-11). (2) *g'nâzîm*, Ezk. 27.24 only; elsewhere "treasuries."

Chesulloth'. [CHISLOTH-TABOR.]

Chet'tiim (1Mac.1.1) = CHITTIM.

Chezîb'. [ACHZIB, 1.]

Chidon' (1Chr.13.9), the owner of the threshing-floor at which the accident happened to the ark, on its transport from Kirjath-jearim to Jerusalem (2Sam.6.6; Nachon). The LXX. omits the first name, and reads Nahor for the latter.

Chief of Asia. [ASIARCHAE.]

Children. [FAMILY.]

Chileab. [ABIGAIL; DANIEL, 1.]

Chilion' (Ru.1.2,5,4.9), the husband of Orpah. [MAHLON.]

Chilmad', a place or country mentioned with Sheba and Assur (Ezk.27.23). Probably Kalwâdha near Baghdad. The Targum substitutes Media (*Madai*); therefore, Mez amends *Chilmad* to *kol Madai*, "all Media." Other identifications have been made, but are unsatisfactory. [T.G.P.]

Chimham', a follower, probably a son, of Barzillai the Gileadite, who returned from beyond Jordan with David (2Sam.19.37,38,40). David seems to have given him a possession at BETHLEHEM, on which, in later times, was an inn or *khan* (Je.41.17). In 2Sam.19.40 the name in the Heb. text is Chimhan.

Chinne'reth, Chinneroth' (Jos.19.35), a city of Naphtali near HAMMATH and RAKKATH. It is called *Keneratu* in the list of Thothmes III. (No. 34). The Jerusalem Talmud (*Megilla*, l. 1) makes its later name *Guinoṣar*. The "sea of Chinnereth" (Num.34.11; Jos.13.27). or of Chinneroth (Jos.11.2,12.3), was the lake of Gennesaret, and the name applied to the region generally (Deut.3.17, and R.V. 1K.15.20 for Cinneroth). It is remarkable that while Gennesaret has been rendered "garden of princes" as a Semitic word, the old name, in the Akkadian language—*Gin-nir-ta*—would also mean "enclosure of the king." It may have been the name given by Canaanites of the Akkadian race. [C.R.C.]

Chi'os. The position of this island in reference to the neighbouring islands and coasts could hardly be better described than in the account of St. Paul's return voyage from Troas to Caesarea. Having come from Assos to Mitylene in Lesbos (Ac.20.14), he arrived the next day over against Chios, the next day at Samos and tarried at Trogyllium, and the following day at Miletus (ver. 15); thence he went by Cos and Rhodes to Patara (21.1). At that time Chios enjoyed the privilege of freedom, and it is not certain that it ever was politically a part of the province of Asia, though only a strait of 5 miles separates it from the mainland. It is about 32 miles long, and its breadth varies from 8 to 18. It is mountainous and bold, and has always been celebrated for beauty and fruitfulness. In the last century it was well known, under its modern name *Scio*, for the sufferings of its inhabitants in the Greek war of independence.

Chisleu. [MONTHS.]

Chision', father of Elidad (Num.34.21).

Chisloth'-tabor' (*loins of Tabor*; Jos.19.12), a place W. of DABERATH, on S.E. border of Zebulun, = Chesulloth (19.18), a town of Issachar. Now *Iksâl*, a village at the foot of the hills of Zebulun, 2 miles S.E. of Nazareth. Josephus calls it Xaloth, the S. limit of Lower Galilee (3 *Wars* iii. 1).

Chittim', Kittim', a people descended from JAVAN (Gen.10.4; 1Chr.1.7; E.V. *Kittim*), mentioned with Elishah, Tarshish, and Rodanim (Dodanim), as distributed among the isles of the Gentiles. In Num.24.24 Balaam predicts that a fleet should come thence to destroy Assyria, and in Is.23.1,12 it appears as the resort of the fleets of Tyre. In Je.2.10 the "isles of Chittim" are to the far W., as Kedar to the E. of Palestine, and thence the Tyrians procured the boxwood or cedar which, inlaid with ivory, they used for the decks of their vessels (Ezk.27.6). In Dan.11.30, "ships of Chittim" are to come S. against the king of the N. Later, Alexander the Great is described as coming from the land of Chettiim (1Mac.1.1), and PERSEUS, king of the Citims, is referred to (1Mac.8.5). Josephus (1 *Ant.* vi. 1) states that Cyprus was called *Cethima*, from Cethimus, its possessor; and for that reason "all islands, and the greatest part of the sea-coasts, are named *Cethim* by the Hebrews," the name having been likewise preserved in Citium, now Larnaca. Though "the land of Chittim" stood primarily for the island of CYPRUS, it could therefore be applied either to Rome, or to Macedonia, or to any oversea power likely to become prominent in the opinion of the Hebrews. With regard to the island of Cyprus, the S. and E. was occupied by Phoenicians, the remainder being inhabited by Greeks. For this reason it was known to the Assyrians as *Yâ̂nana*, or *Yawanu* ("of the Ionians"). Sargon of Assyria (709 B.C.) set up a monolith with his own bas-relief at Citium, and Esarhaddon and Aššur-bani-âpli both received tribute from ten of its princes, whose names

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they give. See Hastings, *D.B.* (vol. iii. 1900), art. "Kittim," by J. Macpherson. [T.G.P.]

Chiun. [REMPHAN.]

Chlo'e. Some members of the household of Chloe (probably slaves or freedmen) informed St. Paul of the divisions in the church of Corinth (1Cor.1.11). Of Chloe herself nothing is known. [E.R.B.]

Choba (χωβά; Jth.4.4,15.5), **Chobai** (15. 4), a place near ESORA (*'Aṣlreh*) and SALEM (*Sâlim*), not far from BETHULIA (*Mithilieh*). The Gk. probably represents a Semitic *Ḥobah*, or "hiding-place," perhaps at *el Mekhubbi* (*the hiding-place*), a ruin 9 miles S.E. of Jenîn, and 10 miles E. of Bethulia, on the main road from Beth-shean to Shechem. [C.R.C.]

Chorashan' (R.V. marg. *Bor-ashan*), "spring" or "pit" of ASHAN (1Sam.30.30). Like Ashan, it is unknown. [C.R.C.]

Chora'zin (Mt.11.21; Lu.10.13), mentioned with BETHSAIDA and CAPERNAUM. Now the ruined village *Kerâzeh*, 2½ miles N. of *Tell Ḥûm*. There are remains of a synagogue, adorned in rude Greco-Roman style, perhaps not older than 2nd cent. A.D., when Simeon-bar-Yoḥai is said to have built various Galilean synagogues. [C.R.C.]

Chozeba' (1Chr.4.22), a place apparently in Judah; probably *Kûeizbâ*, a ruin in the Hebron mountains, 2½ miles N.E. of HALHUL. It was possibly the native place of the rebel Bar-cocheba, who in 135 A.D. brought ruin on his brethren the Jews. [C.R.C.]

Christian. In N.T. this word only occurs three times (Ac.11.26,26.28, and 1Pe.4.16). Outside N.T. it is noteworthy that it does not occur in the earliest Christian writers, before the apologists, except in Ignatius, a native of Antioch, with which place St. Luke connects the origin of the word. Ignatius uses the name frequently, and also χριστιανίζειν and χριστιανισμός. With the apologists it becomes a natural term to use. In pagan writers the most important early references are the following: Tacitus (*Ann.* xv. 44), writing (*c.* 116 A.D.) of the Neronian persecution of 64 A.D., says, "Nero reos poenis affecit, ... quos vulgus Christianos appellabat"; Suetonius, writing just afterwards (*Nero* 16), says, "Afflicti suppliciis Christiani genus hominum superstitionis novae ac malificae." Pliny, a few years earlier (*Ep.* x. 96), asks Trajan whether Christians are to be punished for the *nomen ipsum* (*i.e.* of Christians) or the *flagitia cohaerentia*. The name also occurs in the well-known and probably interpolated passage of Josephus about Christ (18 *Ant.* iii. 3), and perhaps in an inscription at Pompeii (*i.e.* prior to 79 A.D.). Much discussion has gathered round these references to the name but we may say that there are no real grounds for distrusting St. Luke's assertion (Ac.11.26) that it originated at Antioch before 44 A.D. Neither the termination *-anus*, nor the early date discredits the statement. His notice of the fact implies that the word was in frequent use by the time he wrote, and its origin, therefore, a matter of interest. The reference in St. Peter implies that it was well known to those in Asia Minor, to whom he was writing, and to the same date belong the allusions to the word in connexion with Nero's persecutions found in Tacitus and Suetonius. The **name** was not given by the Christians to themselves, for they used other titles (ἅγιοι, ἀδελφοί, etc.), nor by the Jews, who would not have recognized Jesus as Christ. It was coined by the heathen inhabitants of Antioch, perhaps by Romans in the retinue of the *legatus*, after the analogy of words like Caesariani, on the supposition that Christus was a proper name. Tacitus (see above) says the name was used by the *vulgus* at Rome, and his use of the imperfect *appellabat* may imply that, once used only by the *vulgus*, it had come into general use by the time he wrote, and, as we have seen, it was, not long after, generally used by the Christian apologists. Pliny's question to Trajan suggests the interesting problem as to when Christians were first persecuted *as such*, and we may say that such persecution is implied by 1Pe.4.16, and probably began with Nero. A variant form, Chrestiani, is found in ℵ in all the passages of N.T., and is to be connected with a proper name, Chrestus (*cf.* Suetonius, *Claud.* xxv.). To the name in this form allusion is made by Justin Martyr and others, who play upon the meaning of χρηστός. Harnack, *Expansion of Christianity* (Eng. trans.), ii. 15 ff.; Zahn, *Einleitung*, ii. 40 ff.; Lightfoot, *Philippians* and *Ignatius*, i. 415 ff.; Lipsius, *Über den Ursprung ... des Christennamens*; Keim, *Aus dem Urchristenthum*; "Christian" in Hastings, *D.B.* (5 vols. 1904), and *Encyc. Bib.* [LL.J.M.B.]

Chronicles, Books of (originally one book), called in the LXX. Παραλειπομένων πρῶτον and δεύτερον—which is understood, following Jerome, to mean that they are supplementary to the books of Kings. The constant tradition of the Jews (in which they have been followed by the great mass of Christian commentators) is that these books were completed by Ezra or possibly by Daniel, and the internal evidence as to the time when they were compiled seems to demand that in their *final* form they must be put somewhat later. In Ne.3.29 Shemaiah, the son of Shechaniah, is described; but 1Chr.3.22-24 apparently takes us three generations later, and is thus parallel with the latest addition in Nehemiah (12.10,11). The integrity of *Chronicles* has been impugned by various critics of late years for a variety of reasons. It is of course a compilation, but has high authority. The plan of the book becomes apparent immediately we consider it as the compilation of Ezra or some one nearly contemporary with him. Among the greatest difficulties connected with the Captivity and the Return must have been the maintenance of that genealogical distribution of the lands which was a vital point of the Jewish economy: and the maintenance of the temple services at Jerusalem, which could only be effected by the residence of the priests and Levites (including porters, singers, etc.) in Jerusalem in the order of their courses; this residence being only practicable by the payment of the appointed tithes, first-fruits, and other offerings, which was dependent upon the different families of Israel being established each in his inheritance. Hence the obvious need for trusty genealogical records. Moreover, nothing could more effect-

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ually aid their leaders to re-infuse something of national life and spirit into the people, than setting forth a compendious history of the kingdom of Judah which should embrace a full account of its prosperity, and trace the sins which led to its overthrow, and should also carry the thread through the period of the Captivity, and continue it on the other side; and those passages in their former history would be especially important which exhibited their greatest and best kings as engaged in building or restoring the temple, in reforming all corruptions in religion, and zealously regulating the services of the house of God. The kingdom of Israel had utterly and hopelessly passed away, and the inhabitants of the land, being among the bitterest "adversaries of Judah and Benjamin," would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of the two books of Chronicles and the book of Ezra. Many Aramaisms in the language of these books, the resemblance of the style of Chronicles to that of Ezra—which is, in parts, avowedly Ezra's composition—the reckoning by darics (1Chr.29.7, R.V.), as well as the breaking off of the narrative in the lifetime of Ezra, are among other valid arguments by which the authorship, or rather compilation, of 1 and 2Chronicles and Ezra by Ezra is supported. As regards the *materials* used by him, and the *sources* of his information, they are not difficult to discover. The genealogies are obviously transcribed, sometimes rather imperfectly, from public or family registers. A wide divergence in the age of the materials embodied in the books is at times apparent. Thus the information in 1Chr.1.43ff. concerning the kings of Edom before the reign of Saul was obviously drawn from very ancient sources. The same may be said of the incident of the slaughter of the sons of Ephraim by the Gittites (7.21, *cf.* 8.13) and of the account of the sons of Shela, and their dominion in Moab (4.21,22). The curious details concerning the Reubenites and Gadites in ch. 5 must have been drawn from contemporary documents, while other records used by the compiler are as late as after the return from Babylon, *e.g.* 9.2 ff.; 2Chr.36.20 ff. Hence it is manifest that these books, though put into their present form by one hand, contain extracts from many different writings, which were extant at the time the compilation was made. In more closely examining the sections of Chronicles which are to be found in Samuel and Kings, it is noteworthy that they not merely present a general resemblance, but are practically identical. This has been demonstrated in the *Deuterographs* (Oxford Press, 1894). The extracts are 57 in number, of varying length. The variations in the text between these two ancient documents show how liable the earliest copyists were to make mistakes, and also that the Chronicler sometimes introduced a later word for one current in the earlier age. But especially does a comparison of these documents illustrate the method in which the long record in Samuel and Kings was put together. On the one hand, the Chronicler refers to certain authorities almost all through his book, beginning with Nathan, Samuel, and Gad for the period of David; on the other hand, his history is demonstrated to be largely an extract from the books we now possess under the names of Samuel and Kings. The conclusion must be, that Samuel and Kings were the work of prophetic men contemporary with the kings whose lives they record. These men were a "school," founded by Samuel to record such events as should be instructive for after-ages. We must carefully distinguish their works from the state annals (frequently referred to as "the chronicles of the kings of Israel and Judah"), which have all perished. This view of the books of Samuel and Kings explains their authority, their instructiveness, and their freshness and vividness in style. The author of Chronicles made use of an early recension of these ancient documents, selecting what best fulfilled his requirements. Beginning with the death of Saul (1Chr.10), he records the election of David, the removal of the ark, the Messianic promise, David's successes, the numbering of the people, notable events in the life of Solomon, and outlines of the reigns of the kings of Judah. He omits many things contained in his authorities, such as the matter of Uriah and its sequel, also the sin of Solomon, and the history of the kings of Israel. On the other hand, he introduces a number of events which his authorities (as we now have them) did not contain. These include certain matters relating to David's administration, and also the accounts of the passovers held in the time of Hezekiah and Josiah. In these narratives it will be found that prophets are generally brought on the scene, and they may have left records which the Chronicler was able to use. Where the text of Chronicles is in the main the same as that of Samuel and Kings, it is interesting to notice occasionally a different way of putting the same thing—as in the numbering of the people, the dialectal differences, changes of spelling, and variations of numbers. It is sometimes possible to correct the text of the early source by the later extract, and at other times the earlier is clearly the right text. When we find such variations as 22 for 42, 700 for 7,000, 3,000 for 2,000, 4,000 for 40,000, 8 for 18, and 3 for 7, we learn how easily numbers were corrupted. [NUMBER.] It is noteworthy that the LXX. has occasionally corrected one text by the other—unless, indeed, the Heb. copies were different when the Gk. translation was made. The general conclusion is that the record left us by the Chronicler is of high religious and historical value, and that (after making due deductions for textual variations) the work is one of supreme importance to the student of the times of the kingdom of Judah. It remains to refer to the GENEALOGIES (1Chr.1–9). The first chapter is extracted from Genesis, with slight textual variations. Parts of the chapters which follow may be tested by the contents of Exodus and Numbers, but were evidently extracts from later documents. They give us the family of Judah, including the house of David, up to the return from captivity; also of all the tribes but two, *viz.* Zebulun and Dan. In some cases very little is told us—*e.g.* of Naphtali, the record of which is taken from Num.26 with no additions. It is observable that we have two copies of Saul's genealogy (1Chr.8.29,9.35); also two of Samuel's

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—one ascending and the other descending (*cf.* our Lord's genealogies in St. Matthew and St. Luke). In these old family lists we get interesting variations of spelling and omissions of names, showing that the ancient methods of keeping genealogies were not quite in line with our modern methods; whilst spellings varied in those days as much as they did in our own parish registers 300 years ago. *The language* of these books, as of Ezra, Nehemiah, Esther, and the later prophets, has a marked Chaldee colouring, and Gesenius says that "as literary works, they are decidedly inferior to those of older date." [R.B.G.]

Chronology of O.T. and Archaeology.

[The great importance of the bearing of archaeological research upon the chronology of O.T. fully justifies at the present day the insertion of a separate article by an acknowledged expert viewing the chronology chiefly from that standpoint of archaeology, while the very many varieties of opinion as to O.T. dates (arising from the acceptance of varying data and schemes of harmonizing—see editorial note to next article) equally justify the presentation of two systems founded on different views. In all cases the writers of other articles have been allowed to suggest their own dates independently of either of the systems of the two following articles.—*Ed.*]

As far back as 722 B.C. the O.T. dates are well known to about a year, and agree with the statements of monuments and of classical writers. Before that date (the Fall of Samaria) there are differences of opinion, according as the Massoretic Heb. text, or the Gk. LXX., are preferred by scholars; but, if we accept Ḥammurabi as the Amraphel of Gen.14 (as Sir H. Rawlinson proposed), the claims of the Heb. text are the better. There are minor discrepancies in some of the cross-references of the books of Kings, showing corruption by later scribes—probably with a harmonizing intention. Thus it is, for instance, impossible that Ahab's son could accede in 2nd of Jehoram of Judah (2K.1.17) and also in 18th of Jehoshaphat (3.1). But, if we follow the main statements, the O.T. chronology agrees with the monumental notices of ascertained dates of accession except in two cases—*viz.* (1) AHAB cannot be the Ahab of *Sir'laa* (or of RIBLAH), mentioned some 30 years after Ahab's death in a text of Shalmaneser II. (2) Menahem was reigning in 738 B.C., according to a text of Tiglath-pileser III., and appears therefore to have ruled some 20 years or more (O.T. 10 years), while Pekaḥ (on the same authority) would have reigned only 4 years (O.T. 20 years). But these alterations nearly cancel one another, and cannot affect the totals by more than five or six years, as at present understood. As regards monumental dates, the Egyptian lists of kings unfortunately give no chronology at all. Scholars still have to depend on the corrupted text of Manetho (who wrote *c.* 270 B.C.) as extant, second hand, in Eusebius and George the Syncellus, or in Julius Africanus. It is, however, known, from the Amarna tablets, that Amenophis IV. was contemporary with Burna-Burias of Babylon, who acceded *c.* 1440 B.C., and Egyptian dates require to be made conformable to this fact, which agrees with all the O.T. notices. In Assyria, before *c.* 910 B.C., there is a gap in the history, after which the Assyrian dates agree with O.T. except as above stated, and except that the expedition of Sennacherib to Lachish occurred in 703 B.C. —*i.e.* the 24th instead of 14th of Hezekiah. Before 910 B.C. Assyrian dates can only be fixed by the cross-references to contemporary Babylonian kings such as Nabu-kudur-uṣur (1154–1128 B.C.) and Burna-Burias (*c.* 1440 B.C.). We thus depend on the Babylonian chronicle, which is continuous back to the foundation of Babylon in 2250 B.C. This date also agrees within 18 years with that deduced by Rawlinson (*i.e.* 2232 B.C.) from various statements by Gk. writers. Before this epoch no chronicles exist, and (in spite of popular assertions) the age of the first Akkadian civilization under Sargina ("the founder king") is uncertain within 1,000 years, just as the date of Menes, in Egypt, is variously conjectured by scholars with a variation of some 2,000 years. The Babylonian chronology being the only one certain (up to 2250 B.C.), the various statements require detailed notice. The statement that a certain *lugal* ("king"), called *Zaggisi* (or more probably *Sargina*), lived *c.* 4000 B.C. is a conjecture not supported by the one known text of this ruler, since this contains no date at all. The totals of dynasties in the Bab. chronicle are confirmed and controlled by various independent statements. (1) The text of Sennacherib at Bavian probably fixes the accession of Tiglath-pileser I. of Assyria as *c.* 1130 B.C. (2) The same Assyrian monarch fixes the conquest of Babylon by Tiglath-adar of Assyria as occurring *c.* 1292 B.C. (3) Tiglath-pileser I. fixes Ismi-Dagon, ruler of Assyria, as *c.* 1850 B.C. (4) The contemporary of Assur-Dan was Zagagasum-edin of Babylon (*c.* 1200 B.C.). (5) Nabû-na'id (Nabonidus), the last king of Babylon, fixes the accession of Burna-Burias of Babylon as being *c.* 1440 B.C. (6) He places Ḥammurabi 700 years earlier—*i.e.* 2140 B.C. (7) Assur-bani-pal fixes the date of Kudur Nanḫundi of Elam *c.* 2280 B.C. (8) Nabû-na'id also fixes Dungi of Uru, the suzerain of Gudea of Zirgul, *c.* 2800 B.C. (9) He supposes Sargina ("the founder king") of Akkad to have lived *c.* 3800 B.C., but we have nothing to show how he came to calculate this date—more than 3200 years before his own time. (10) He also places Sagasalti-Burias of Babylon *c.* 1350 B.C. These statements are all very valuable as checking the Babylonian chronicle.—*O.T. Dates.* The Heb. and LXX. dates differ, especially with respect to the earlier ages. The Heb. in 1K.6.1 gives 480 years, but LXX. 440 years, from the Conquest to 4th Solomon. The LXX., in Ex.12.40, considers that the 430 years include the 215 which the patriarchs spent in Palestine from the call of Abraham to Jacob's descent into Egypt. The LXX. does not, however, agree with Gen.15.16 ("four centuries"; A.V. "fourth generation") nor with Ac.7.6 ("four hundred years"). The 480 years in 1K.6.1 also agrees best with Judg.11.26 ("three hundred years"), and these statements together agree with ten others in Judg., which make the various judges follow one another. The prevalent idea that they were often contemporaries, in various parts of Palestine, is quite contrary to all O.T. statements,

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and also to Ac.13.20 ("about four hundred and fifty years"), which is within some 20 years of the total details given in O.T. Lepsius supposed that the Exodus must be placed later than the time of Ramses II., because the city Raamses is noticed in Ex.1.11. But the "land of Rameses" (Gen.47.11) is noticed even in the time of Jacob. For these reasons the Heb. text is preferable to LXX. Before the call of Abraham the LXX. gives 3,549 years up to Adam, but the Heb. only 2,083 years. In this case we have as yet no means at all of checking the O.T. chronology. From Solomon, however, down to 722 B.C. we are able to check the chronology of the kings of Judah by the contemporary chronology of kings of Israel, and the O.T. totals represent about 96 years from the death of Solomon to the usurpation of Jehu (who was contemporary with Shalmaneser II.), and about 150 years from the latter epoch to 722 B.C. when Samaria fell. From these materials we thus obtain dates:—

Event.	*Years' interval*	B.C.	*Contemporary.*
Call of Abraham ..	0	2160	5th king of Bab.
Descent into Egypt	215	1955	Hyksos.
Exodus	430	1525	Thothmes IV.
Conquest	40	1485	Amenophis III.
Foundat. of temple	480	1005	21st Dynasty.
Death of Solomon ..	37	968	Shishak, acc. 966.
Acc. Jehu	96	872	Shalmaneser II.
Hoshea's 9th year..	150	722	1st Sargon.

Incidentally, these dates are confirmed by other monumental notices. Thus Abraham had lived over 10 years in Palestine (Gen.16.3) when Ishmael was born, and Ḥammurabi's inroad (14.1) occurred just before, as the text now stands. Ḥammurabi reigned from 2139 to *c.* 2094 B.C., as calculated by Peiser, in agreement with the statement of Nabonidus. The raid occurred early in his reign, before he became independent of Chedorlaomer. There is thus a total discrepancy of only 10 or 20 years, at most, between the time of his inroad and the fall of Samaria in 722 B.C.—which is as near as we could expect to arrive in the long period of 14 centuries, and which is capable of several explanations. Again, it appears (Judg.5.2) that "Pharaohs tyrannized" just before the revolt of Barak, which O.T. places *c.* 1312 B.C. —or in the reign of Ramses II., who conquered TABOR rather earlier. Sisera (whom Barak defeated) has an Egyptian-sounding name (it is not Semitic)—*viz. Ses-ra*, "servant of Ra." Moreover, when Gideon (6.4,6) defeated Midian, Israel was "greatly impoverished," *c.* 1265 B.C., and Menephtah (Merenptah) in his 5th year (*c.* 1265) says of Israel that it "is spoiled, it has no seed." These coincidences are independent of the appearance of the *'Abiri* (or *Ḥabiri*) in S. Palestine *c.* 1480 B.C., in whom Zimmern and others recognize the Hebrews after the Conquest in 1485 B.C.—*Details of O.T. Chronology.* In Judg.11.26 Jephthah speaks of Israel as having conquered Palestine 300 years earlier. The details amount to 326 years, as below, but the periods of "rest" are given in round numbers, which may explain the discrepancy. These details are:—

	Years.	
The war of Conquest, *c.* ..	7	Jos.14.10
Oppression by Chushan-rishathaim	8	Judg.3.8
Rest under Othniel	40	„ 3.11
Oppression by Eglon	18	„ 3.14
Rest under Ehud and Shamgar	80	„ 3.30,31
Oppression by Jabin	20	„ 4.3
Rest under Barak	40	„ 5.31
Oppression by Midian	7	„ 6.1
Rest under Gideon	40	„ 8.28
Abimelech, son of Gideon ..	3	„ 9.22
Tola, judge "after" Abimelech	23	„ 10.2
Jair, judge "after" Tola ..	22	„ 10.3
Oppression by Ammonites ..	18	„ 10.8
Total to Jephthah	326 years.	

If we take the round number of 300 years (in Judg.11.26), we obtain a calculation to the foundation of the temple from the Conquest which agrees, within 5 years, with the 480 years noticed in 1K.6.1, as below:—

	Years.	
Conquest to Jephthah ..	300 ..	Judg.11.26
Jephthah, judge	6 ..	„ 12.7
Ibzan "after" Jephthah ..	7 ..	„ 12.9
Elon "after" Ibzan ..	10 ..	„ 12.11
Abdon "after" Elon ..	8 ..	„ 12.14
Samson, judge	20 ..	„ 15.20
Eli, judge	40 ..	1Sam.4.18
Samuel, judge	20 ..	„ 7.2
Saul, king	? 20	(as in 6 *Ant.* xiv. 9)
David, king	40	1K.2.11
Fourth of Solomon	4	„ 6.1
Total to foundat. of temple	475 years.	

Regarding the 40 years of Philistine oppression (Judg.13.1) it is stated (15.20) that Samson was judge "in the days of the Philistines," and this oppression continued till the beginning of Saul's reign (1Sam.13.3). This indicates 20 years for the rule of Samuel. The ark (7:2) was in Kirjath-jearim 20 years in Samuel's time, and was taken out to war early in Saul's reign (14.18). Samuel, if judge for 20 years, would have been not more than 60 when Saul was made king (see "old," 8.1), but he died some 10 years later (25.1). The length of Saul's reign is nowhere stated in O.T., but Josephus (as above) makes it 20 years, which is quite probable, as Jonathan was grown up at the time of Saul's accession (13.1,14.1), while Ishbosheth (Saul's younger son) was only 40 at the time of Saul's death (2Sam.2.10). The discrepancy between the round number 480 (1K.6.1) and the details 475 may give five more years between Saul and Samuel.—*The later chronology* of the kingdoms of Judah and Israel presents only difficulties of detail, due either to mis-copying or to harmonizing alterations; and the actual statements agree generally very well.

Kings of Judah, 1st Period.

	Years.		*From* B.C.
Rehoboam	18 (17 in Jerus.) ..	1K.14.21,15.1	968
Abijah ..	3	„ 15.1	950
Asa ..	41	„ 15.9,10	947
Jehoshaphat	25 (4th Ahab) ..	„ 22.42	906
Jehoram ..	8	„ 22.50	881
Ahaziah ..	1 (11th Joram) ..	2K.9.29	873 *to* 972
Total ..	96 years.		

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This coincides with the parallel reigns of kings of Israel, if Joram of Israel reigned not a full 12 years. It is here assumed that the Hebrews, like the Babylonians and Assyrians, dated the first year from the beginning of the new year, and would have called the months from accession to new year the "throne year"—this applying to Israel and Judah alike.

Kings of Israel, 1st Period.

	Years.		From B.C.
Jeroboam I.	22	1K.14.20	968
Nadab	2	„ 15.25	946
Baasha	24 (3rd Asa)	„ 15.33	944
Elah	2 (26th Asa)	„ 16.8	920
Zimri	0 (27th Asa)	„ 16.10	918
Omri	11 (alone in 31st Asa)	„ 16.23	918
Ahab	22 (38th Asa)	„ 16.29	907
Ahaziah	2	„ 22.51	885
Jehoram	11	2K.3.1	883
			to 872
Total	96 years.		

Omri's capture of Tirzah by the slaughter of Zimri (1K.16.18) was followed by four years of civil war (*vv.* 21-23), but Tibni is not reckoned as a king. Omri's 12 years (ver. 23) date from Zimri's death, and are reduced to 11 by the cross-reference. Probably 5½ in Tirzah, and 5½ in Samaria. Jehoram of Israel and Ahaziah of Judah were killed together by Jehu.

Kings of Judah, 2nd Period.

	Years.	*2Kings.*	From B.C.
Athaliah	6	11.3	872
Joash	40 (7th Jehu)	11.4,12.1	866
Amaziah	29 (2nd Jehoash)	14.1	826
Azariah	52	15.1	797
Jotham	2 (14 regent)	15.5,32	745
Ahaz	16	16.1	743
To 6th of Hezekiah	5	18.10	727
			to 722
Total	150 years.		

Kings of Israel, 2nd Period.

	Years.	*2Kings.*	From B.C.
Jehu	28	10.36	872
Jehoahaz	17 (23rd Joash)	13.1	844
Jehoash	16 (? 37th Joash)	13.10	827
Jeroboam II.	? 52 (15th Amaziah)	14.23 (O.T.41)	811
Zechariah	1 (38th Azariah)	15.8	759
Shallum	0 (39th Azariah)	15.13	759
Menahem	? 21 (Monuments)	15.17 (O.T.10)	758
Pekahiah	2	15.23	737
Pekah	? 4 (Monuments)	15.27 (O.T.20)	735
Hoshea	9	17.1,18.9	731
			to 722
Total	150 years.		

The only numbers in this list not authorized by O.T. are: 52 years for Jeroboam II. (which, however, results from the cross-references to Judah), 21 for Menahem (O.T. 10), which agrees with the notice of his ruling in 738 B.C. —on a monument; and 4 for Pekah (O.T. 20), necessitated by the statement of Tiglath-pileser III. already quoted. After the fall of Samaria (in first year of Sargon, or 722 B.C.) the differences of calculation amount only to two or three years in any date. Sargon took Ashdod in 711 B.C. (see Is.20.1). The embassy of Merodach-baladan (39.1) must have been sent to Hezekiah between 702 and 699 B.C. Jehoiakim must have served Nebuchadnezzar (under Nebuchadnezzar's father) till his fourth year (for "three years," 2K.24.1), since it was then that Nebuchadnezzar acceded (Je.25.1; see 2K.24.12). The dated contract-tablets of the dynasty of Nebuchadnezzar give a minimum interval between the death of Assur-bani-pal in 626 B.C., and 1st Cyrus in 538 B.C., but we do not know that the latest dates of these tablets in any reign coincide with the last year of a reign, and later discoveries may therefore lengthen the total interval by a few years. The minimum is 82 years, which differs by four years from O.T. In Jeremiah (25.11, 29.10) the "seventy years" of affliction date back from 538 to 608 B.C., and the same book (25.1,3,28.1,32.1,46.2) fixes the accession of Nebuchadnezzar in 608 B.C., which agrees with the chronology of 2 Kings, and is in no manner at discord with monuments. Texts of Nabonidus and of Cyrus show that the Median Gobrias (probably "Darius the Mede," Dan. 5.31) began the siege of Babylon in the summer of 539 B.C., after the surrender of Nabonidus at the "palace," which according to Berosus, as quoted by Josephus (*Contra Apion*, i. 20), was at Borsippa, a suburb outside Babylon on S.W. The final attack was made about four months later, when the "king's son" was slain. His name we know (from another text) to have been Bel-shar-uṣur [BELSHAZZAR], and it is clear that after his father's capture he reigned at least four months (Dan.5.30), though the third year (8.1) of Belshazzar is either a clerical error for the third month, or represents his rule in Babylon during the absence of Nabonidus with the army. Belshazzar appears as the "son," or descendant, of Nebuchadnezzar (Dan.5.2,18), who may have been his grandfather through his mother, or even through his father Nabonidus, since the genealogy of the latter is unknown from monuments, though his father's name is known to have been Nabu-balaṭsu-iqbi, who was a "wise lord." The chronology of Ezra and Nehemiah presents no difficulties if we remember that the Aramaic passage in Ezr.4.7-24 pursues the history of attempts to frustrate the rebuilding of Jerusalem from *c.* 433 down to 424 B.C., the narrative then returning (5.1) to the history of Zerubbabel.—*Authorities.* The lists of Manetho may be studied in Cory, *Ancient Fragments* (ed. 1876). Manetho's dates are correct back to 528 B.C. They are 10 years too late for the accession of NECHO, and 10 years for that of TIRHAKAH, placing SHISHAK 33 years too late (there is also a difference of four years between the stated total and the details of 22nd dynasty), the date of his accession being 966 B.C. (Brugsch), or 3rd of Rehoboam (1K.14.25). The dates given by Brugsch (*Hist. Egt.*, 1879) only claim to be approximate, but fit with the known fact that Amenophis IV. was contemporary with Burna-Burias, who acceded in Babylon *c.* 1440 B.C. (*Amarna Tablets*, Brit. Mus., Nos. 2, 3, 4, 6, 7). The Babylonian Chronicles may be studied in *Proceedings of Bib. Archaeo. Soc.*, Dec. 1880, Jan. 1881, May 1884, March 1899. The Eponym Canon, and other Assyrian no-

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tices, are in Schräder, *Cuneif. Inscrip. and O.T.* (Eng. trans., 1885). The contract-tablets, in the time of Nebuchadnezzar's dynasty, are given in the *Brit. Mus. Guide* (1900), pp. 173-186. The cylinder text of Cyrus and those of Nabonidus are translated by Dr. Pinches in *Records of Past* (new series), vol. v. pp. 144 ff. The important text of Menephtah was first published by Dr. Flinders Petrie (who discovered it) in *Contemp. Rev.*, May 1896. Biot's attempt (1831) to fix astronomical dates is based on a fallacy. Dr. Winckler's discoveries at Pterium (*Deutschen Orient Gesell.* No. 35, 1907, p. 26) show that Ramses II. was reigning in 1330–1320 B.C., thus confirming Brugsch's dates. [PALESTINE; SYRIA.]

LEADING EVENTS, B.C.

From the Heb. text of O.T. and Monuments, etc.

	B.C.
Foundation of Babylon	2250
Call of Abraham	*c.* 2160
Hammurabi acc.	2139
Death of Abraham	*c.* 2060
Descent into Egypt	*c.* 1955
Exodus	*c.* 1525
Conquest of Palestine	*c.* 1485
Burna-Burias in Bab.	*c.* 1440
Ramses II. acc.	*c.* 1330
Barak's revolt	*c.* 1312
Menephtah acc.	*c.* 1270
Gideon's victory	*c.* 1265
Jephthah, judge	*c.* 1185
Samson, judge	*c.* 1148
Eli, judge	*c.* 1128
Samuel, judge	*c.* 1088
Saul acc.	*c.* 1068
David acc.	*c.* 1048
Solomon acc.	*c.* 1008
Temple founded	*c.* 1004
Rehoboam acc.	*c.* 968
Shishak acc.	*c.* 966
Omri acc.	*c.* 918
Ahab acc.	*c.* 907
Jehu usurps	*c.* 972
Fall of Damascus	732
Fall of Samaria	722
Fall of Carchemish	717
Sargon takes Ashdod	711
Sennacherib acc.	705
" *takes Lachish*	703
Manasseh acc.	699
Esar-haddon acc.	681
Assur-bani-pal acc.	668
Josiah acc.	644
Nabopolassar acc.	625
Necho in Palestine	613
Jehoahaz acc.	612
Jehoiakim acc.	612
Fall of Nineveh	609
Nebuchadnezzar acc.	608
Jehoiakin acc.	601
Zedekiah acc.	601
Fall of Jerusalem	590
Evil-merodach acc.	564
Nergal-shareser acc.	562
Labasi-Marduk acc.	558
Nabû-na'id acc.	555
1st of Cyrus	538
Temple refounded	536
Cambyses acc.	529
Darius I. acc.	521
Temple resumed	520
" finished	516
Xerxes acc.	486
" marries Esther	483
Artaxerxes I. acc.	465
Ezra at Jerusalem	459

	B.C.
Nehemiah at Jerusalem	444
" leaves Jerusalem	433
Rehum's letter (Ezr. 4.8)	432
Darius II. acc.	425
End of book of Ezra	423
Alexander at Tyre	333
" " *Arbela*	331
" *dies*	324
Era of the Seleucidae	312
Revolt at Modin	168
Judas Maccabaeus dies	161
Simon high-priest	143
John Hyrcanus high-priest	135
Aristobulus I. "	106
Alexander Jannaeus acc.	105
Alexandra queen	78
Hyrcanus II. acc.	69
Aristobulus II. acc.	69
Pompey takes Jerusalem	63
Antipater rules "	47
Herod the Great acc.	37
Death of Herod	4 B.C. or 1 A.D.

For a discussion of the last date, see CHRONOLOGY OF N.T., where the present writer gives his reasons for preferring the date 1 A.D. to the commonly accepted 4 B.C. [C.R.C.]

Chronology of O.T. (an attempted harmonizing). [The occasional corruption of numerals in the Heb. text involves any harmonizing of Chronology in some amount of necessary emendation; hence any suggested system must be open to criticism in details, according to the data and theories adopted by the particular critic. The system set forth in the following tables and notes is therefore offered, not as infallibly correct (which no system can be), but as a suggested harmony which has been most carefully drawn up and may be useful as a general guide in these difficult questions. It is believed that no general survey of Biblical chronology has been put forward before in so clear a way as this tabular view provides, and with such a minimum of emendation of the text of Scripture. As there has been, however, no wish to commit other writers to the suggestions of this article, they have been left free to adopt their own views, and hence their chronology is independent of this—*e.g.* an alternative chronology of the kings of Israel is given under ISRAEL, KINGDOM OF.—*Ed.*]

From the Creation to Abraham. It is easy for any student to construct from the ages of the patriarchs, as given in the Bible, a table of dates working back from Abraham to the Creation, as Archbishop Ussher (to whom the dates in the margin of A.V. are due) did in the 17th cent. But such a system is wholly unsatisfactory, for scientific evidence demands for the world, and probably even for the inhabited world, a greater age than is so obtained, and the ancient monuments now clearly bear witness to a considerable degree of civilization which many scholars consider to date back a longer period than that allowed by Ussher before Abraham. (But see preceding article.) The Bible, moreover, must not be held responsible for the calculations of Archbishop Ussher, and the Pentateuch itself makes no such claim to give data for chronology; for the "generations" given may not be successive ("son of" being very commonly used in Heb. for "descendant of"), or the names may represent (as often in other parts of the Bible) the founder or head of a family, in which case also no successive chronology can be built up on them. Hence Biblical chronology, for which any degree of certainty can be predicated, begins only with the birth of Abraham.

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Abraham to David. The key to the chronology of this period is found in the fact that the Hebrews uniformly reckoned the number of years between the giving of a divine promise and its fulfilment as the figures to be borne in mind. Thus, (*a*) St. Stephen speaks of "the time of the promise drawing nigh," and refers the promise of a numerous posterity when as yet he had no child (Ac.7.6,17; Gen.15.2-5) to the time when Abraham was in Hebron. To this interval—citing Gen.15.13—he gives 400 years, the dates of the birth of Isaac and the Exodus being 390 years apart, in the following table (see note β). Ten other years may have elapsed between the giving of the first promise to this effect and the second in Gen.16.10, which immediately preceded Isaac's birth. (*b*) St. Paul in Gal.3.17, citing Ex.12.40,41, gives the period of 430 years as intervening between the date of the giving of the Law on Sinai and the call of Abraham. This is the number of years separating items 3 and 16. The LXX. and Samaritan texts of the Pentateuch agree with the Heb. in making the affliction of the Children of Promise include the sojourning of the patriarchs in the land of Canaan, and thus to date from the call of Abraham in 1644. It is from this point of view that the text of Ex.12.40,41 is to be read. It is, therefore, important to see how many years belong to the sojourn in Canaan and how many to that in Egypt. In Table I. we see that the birth of Isaac took place 25 years after Abraham's removal from Haran. Jacob was born when Isaac was 60, and was 130 when he went down into Egypt. He was 15 years old when his grandfather Abraham died (*cf.* Heb.11.9, which states that Abraham dwelt in tents "*with* Isaac and Jacob"). This leads us to conclude that 215 years passed between Abraham's departure from Haran and Jacob's descent into Egypt, and 215 years between the Descent and the Exodus. The two censuses at Sinai and at Shittim (Num.1,26) cannot be allowed to influence this decision, as these numbers are subject to revision in common with all military and population returns of O.T. Other than this uncertain factor there is no reasonable ground for rejecting the division of the "430" into two equal periods.—Table I. and the Schedule of the Judges depend upon two suggestions: that as to the date of Hammurabi in note (*a*), and the theory held by many scholars that the judges were not successive. If these two hypotheses are rejected, Table I. would need to be dated back just about the period required to count the judges as successive, and the subsequent tables would not be affected.

TABLE I. ABRAHAM TO DAVID.

No.	Reference.	Biographical and Historical Events.	Date B.C.
1	Gen.11.26 ..	Birth of Abraham in Ur of the Chaldees	1719
2	Gen.11.31 ..	Removal of Abraham from Ur to Haran, at about 60	1659
3	Gen.12.4 ..	Call and migration of Abraham into Canaan, when 75	1644
4	Gen.14.1-16..	Abraham rescues Lot from the camp of Amraphel (*a*), say	1640
5	Gen.16.16 ..	Birth of Ishmael, in Abraham's 86th year	1633
6	Gen.21.5 ..	Birth of Isaac, when Abraham was 100	1619
7	Gen.25.26 ..	Birth of Jacob, when Isaac was 60 ..	1559
8	Gen.25.7 ..	Death of Abraham, at 175 (*a*)	1544
9	Gen.30.24 ..	Birth of Joseph in Padan-aram ..	1469
10	Gen.35.28 ..	Death of Isaac, at 180	1439
11	Gen.41.46 ..	Joseph's promotion, at 30, 10 years before the Descent	1439
12	Gen.46.27,47, 9	Descent of the 70 into Egypt. Jacob 130 years old	1429
13	Gen.47.28 ..	Jacob's death, at 147	1412
14	Gen.50.22 ..	Joseph's death, at 110	1359
15	Ex.7.7; Deut. 34.7	Birth of Moses, 120 years before the Entrance into Canaan	1294
16	Ex.12.40,41..	Date of the Exodus from Egypt (Merenptah, 1234-1214 B.C.)	1214 (β)
17	Jos.5.6,10 ..	Date of the entry into Canaan after 40 years in the wilderness	1174
18	Jos.11.18,23.1	Joshua's 30 years in Canaan (Josephus 25, Talmud 28, Eupolemus 30)	1174-1144
19	See next page	Times of the Judges and Saul	1144-1027
20	2Sam.5.4-5 ..	Date of the establishment of the monarchy under David (γ)	1027

(*a*) Abraham was a contemporary of Amraphel of Gen.14.1, who is undoubtedly the Hammurabi of Babylonian history. It is, as yet, impossible to fix with certainty the date of Hammurabi (*cf.*, *e.g.*, Hommel 1772-1717 and Peiser 2139) from the cuneiform inscriptions of Babylon, as the names and dates of all the Babylonian kings have not yet been discovered; in particular, the names are missing between 1013 and 920 (see Dr. Sayce's "Babylonian Chronology" in Appendix II. of *Early Israel*, pp. 280-283). In this interval the present writer suggests a Burna-Burias II. in the "2nd dynasty of Babylon," to complete the information of an inscription of Nabonidus the last king of Babylon (550 B.C.), that "Hammurabi, the ancient king who—700 years before Burna-Burias—had built the Sun temple at Larsa." This allows us to fix the date of the rescue of Lot by Abraham from the camp of Amraphel at *c.* 1640.

(β) This is Dr. Petrie's date, who, however, allows that it may possibly have been from 5 to 10 years later.

(γ) The statement in 1Sam.7.2 that the ark abode a long time in Kirjath-jearim, "for it was 20 years," has disturbed many chronologists. The context shows that the annalist is writing prior to the anointing of Saul. To the "20 years" must be added the 40 years of Saul's wars and the first 10 of David's reign. The whole period of the separation of the ark from the tabernacle is thus more nearly 70 than 20 years. The first 20 years of the ark's captivity are supposed to coincide with the 20 of Samson's judgeship; and to have immediately preceded the election of Saul.

THE TIMES OF THE JUDGES AND SAUL.

The dates here suggested of the Occupation (in or about 1174) and of the establishment of the monarchy in Judah under David (1027), leave rather less than a century and a half for all the events of Joshua's later life, the rule of the Judges, and for Saul, who is included here, rather than under the monarchy, as being, to a Judaean writer, an illegitimate sovereign (Moore, *Judges*, p. 41 ff.).

The Biblical records of these times are very complete, every event of importance in any part of

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the country having been written down and preserved. We have but to sort and rearrange these records to have a continuous and harmonious narrative of these years. This may be most successfully done in a schedule, which, omitting the first thirty years of the Occupation, as being those of Joshua's later years, gives a bird's-eye view of the years following his death.

EPISODES IN THE MILITARY HISTORY OF PALESTINE, OCCURRING BETWEEN THE DEATH OF JOSHUA (TABLE I., ITEM 18) AND THE ACCESSION OF DAVID (ITEM 20), A PERIOD OF 117 YEARS, NUMBERED IN THE ORDER OF THEIR RECORD.

** *The periods of the various judges often coincided, the different parts of Palestine being at times under different contemporaneous judges; hence, while the "recorded" years total 407, they were all comprised in a period of 117 years.*

1 The Eastern or Trans-Jordanic Tribes.	2 The Northern Tribes.	3 The Mid-Palestine Tribes.	4 The Southern Tribes.	5 The Philistina or S.W. Border Tribes.
1. Judg.3.7-11. CUSHAN'S tyranny of 8 years, followed by a quiet of 40 years. 7. Judg.10.3,4. Judgeship of JAIR the Gileadite, 22 years. 8. Judg.10.6-12. 7. Ammonite oppression of 18 years, followed by Jephthah's rule of 6 years. *Blank, 23 years.* *Recorded, 94 years.*	4. Judg.4,5. The Canaanite oppression of 20 years, followed by SISERA'S defeat and by a peaceful period of 40 years. 9. Judg.12.8-10. Judgeship of IBZAN of Bethlehem in Zebulun, 7 years. 10. Judg.12.11,12. Judgeship of ELON the Zebulunite, 10 years. 11. Judg.12.14. Judgeship of ABDON the Ephraimite, 8 years. *Blank, 32 years.* *Recorded, 85 years.*	5. Judg.6-8. Midianite oppression and spoliation as far west as Gaza, near Samaria, and continued for 7 years. GIDEON'S war, contemporaneous, followed by a peace of 40 years, during which Abimelech was "prince" of Ephraim for a short time. 6. Judg.10.1,2. Judgeship of TOLA of Issachar, who lived in Ephraim 23 years. *Blank, 47 years.* *Recorded, 70 years.*	2. Judg.3.12-30. Moabite domination and occupation by EGLON of Jericho, 18 years, followed by 80 years of quiet in Judah and Benjamin. *Blank, 19 years.* *Recorded, 98 years.*	3. Judg.3.31. SHAMGAR'S victory over the Philistines, preceded and followed by intervals of peace. 12. Judg.13.1. The Philistine domination of 40 years.

13. Samson's judgeship of 20 years, "in the days of the Philistines" (Judg.15.20). 1Sam.4-31 describe later events in the 40 years' Philistine oppression and war, following the time when the ark was captured and separated from the tabernacle (1Sam.7.2).

14. Ac.13.21. SAUL'S reign of 40 years followed Samson's judgeship. These two officers — one wholly and one for his first 20 years — were contemporary with the Philistine overlordship of 40 years (item 12).

Blank, 57 years. Recorded, 60 years.

The Hebrew Monarchies. The following tabular view of the Hebrew kings is constructed on the principle that while the southern kingdom (Judah) followed the Babylonian precedent of dating its kings' reigns from the first day of the civil year—being Tishri 1 or September 21—the northern kingdom (Israel) reckoned any fraction of a year as a full unit, and included the same year as part of the reigns both of the deceased monarch and his successor. The former plan is known as post-dating, the latter as pre-dating. This peculiarity in the Israelitish mode of computing the reigns of their kings would account for a difference of 14 years in the sum of the years given to Israel, 227 years having actually passed between the division of the kingdom and the fall of Samaria. As the recorded number of years during which the kings of Judah reigned while the northern kingdom lasted amount to 260, and in Israel to 241, it becomes necessary to show how the gain of 33 years in the Judaean monarchy occurred, the reduction in the records of Israel to 227 being effected by subtracting the 14 duplicate years arising from their system of pre-dating.

By the following considerations, 33 years are eliminated from the total of 260 in the annals of Jerusalem, though they still stand as a portion of the national history.

(*a*) Athaliah, a female ruler and a blood-stained usurper, is omitted from the list of constitutional sovereigns and her years are included in the 40 given to Jehoash. A modern parallel is the dating, as is the case in all official records and legal documents, of the accession of Charles II. from the day of the death of Charles I.

(*b*) Twenty-seven other years—completing the 33—are gained by a consideration of the repeated statement that "Jotham the king's son was over the household, judging the people of the land" (2K.15.5; 2Chr.26.21). King Uzziah's retirement from the duties and cares of State and Jotham's accession is thus seen to have taken place before the former's death, and is shown in these tables as occurring in his 41st year and in the 25th year of his reign. He lived for some 27 years longer (*cf.* 2K.15.2) in a separate house in Jerusalem, often spoken of as "king," but taking no part in the government, and died (ver. 7) late in the reign of his grandson Ahaz.

These corrections with regard to the two reigns of Athaliah and Uzziah, with the variations of reckoning in the two kingdoms, are alone needed to correct the whole machinery of Hebrew chronology during the time of the kings, and to bring the two systems of Judah and Israel into accord.

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TABLE II. THE HEBREW KINGS,

It must be borne in mind in making the deductions that such an expression as 18 *Jeroboam*
Hence 947 *minus* 17 (*not* 18) = 930, *the date*

No.	Regnal Years.	Kings of Judah.	Accession, B.C. Post-dated years.	Accession, B.C. Pre-dated years.	Kings of Israel.	Regnal Years.
1	40	David	1027	—	—	—
2	40	Solomon	987	—	—	—
3	17	Rehoboam ..	947	947	Jeroboam I. ..	22
4	3	Abijam	930	—	—	—
5	41	Asa	927	—	—	—
6	—	—	—	926	Nadab	2
7	—	—	—	925	Baasha	24
8	—	—	—	902	Elah	2
9	—	—	—	901	Zimri + Tibni ..	4 } 12
10	—	—	—	897	Omri	8 }
11	—	—	—	891	Ahab	22
12	20	Jehoshaphat ..	886	—	—	—
13	25 —	—	—	869	Ahaziah	2
14	—	—	—	868	„ with Jehoram	4 } 12
15	5	„ with Jehoram	866	—	—	8 }
16	—	—	—	865	Jehoram	—
17	8	Jehoram	861	—	—	—
18	—	—	—	857	Jehu	28
19	1	Ahaziah	853	—	—	—
20	0	(Athaliah) ..	(852–846)	—	—	—
21	40	Jehoash	852	—	—	—
22	—	—	—	830	Jehoahaz	17
23	—	—	—	814	Joash	16
24	29	Amaziah	812	—	—	—
25	—	—	—	799	Jeroboam II. ..	41
26	25	Uzziah	783	—	—	—
27	—	—	—	759	Zechariah ..	6 m.
28	—	—	—	759	Shallum	1 m.
29	—	—	—	759	Menahem ..	10
30	—	—	—	750	Pekahiah	2
31	—	—	—	749	Pekah	20
32	16	Jotham	758	—	—	—
33	16	Ahaz	742	—	—	—
34	—	—	—	730–721	Hoshea	9
35	29	Hezekiah	727	—	—	—
...	.....	.....	.....	*Reference.*	.....	.....
36	55	Manasseh	698	2K.21.1.	Total of kings of Israel.	241
37	2	Amon	643	2K.21.19	Deducting 14 duplicate years.	14
38	31	Josiah	641	2K.22.1		
39	3 m.	Jehoahaz	610	2K.23.31		227
40	11	Jehoiakim ..	609	2K.23.36		
41	3 m.	Jehoiachin ..	598	2K.24.8		
42	11	Zedekiah	597–586	2K.24.18		

(A) In 1K.6.1 "the fourth year of Solomon's reign" is given as the synchronism of "the 480th year after the children of Israel were come out of the land of Egypt." The following figures make up 480 years, and the historian of Solomon's reign seems to have used them in his calculations. To the 3 completed years of Solomon's reign and the 40 of David's, we add the 407 years detailed in the book of Judges, as those during which there was a state of either peace or war in Israel. This total (*see note* ** *on preceding page*) does not include the 3 years following Gideon's death, during which the tribe of Ephraim made an abortive attempt at establishing a monarchy under his son, as these years are expressly included in the 40 years' peace secured by Gideon. To the 450 years thus obtained we add the 30 during which Joshua lived after the crossing of the Jordan. The total is 480, a complete justification of the text, if looked at solely from an arithmetical point of view.

(B) The reigns of the two Jehorams present a problem of great complexity. The course of events would seem to be as follows: In 869, the 2nd year of his reign, Ahaziah, the king in Samaria, had an accident (2K.1.2) which left him bedridden until his death, and compelled him to hand over the duties of kingship to his brother Jehoram. This was in the 18th year of Jehoshaphat's reign in Jerusalem (item 14). Ahaziah survived his injuries for 3 years, during which time there was a co-sovereignty of the brothers. Then Ahaziah died, and his brother became sole king; this might have been dated as 21 Jehoshaphat. It is not, however, so dated in the text, because during Ahaziah's lifetime Jehoshaphat had taken his son—also named Jehoram—into partnership with himself on the throne of Judah, and the historian has preferred to date the northern Jehoram's years of sole power from the 2nd year of the southern Jehoram's co-sovereignty—*i.e.* 865. This southern co-sovereignty, again, is not described as having taken place in his father Jehoshaphat's 20th year, but (2K.8.16) in "the 5th year of Jehoram of Israel"—*i.e.* from the beginning of his *regency* (and see correction in table, item 15), it being added, "Jehoshaphat being then king of Judah"; but the "8 years" in ver. 17 refers to the time he was sole king (item 17). We thus find that the two Jehorams who ultimately became kings of Judah and Israel were not only contemporary sovereigns for 4 years, but that for some months previously they were simultaneously holding the positions of associate kings in Jerusalem and Samaria respectively.

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WITH THEIR SYNCHRONISMS—DOMESTIC.

—i.e. "In the 18th year of Jeroboam"—means that he had then been 17 years on the throne. of Abijam's accession: and so elsewhere.

No.	Synchronism.	Reference.	Remarks.
1	*See* Table I. (γ)	1K.2.11.	
2	Temple built, 4–11 Solomon	1K.6.1,38,11.42...	(A).
3	Division of monarchy ..	1K.12.20.	
4	18 Jeroboam I.	1K.15.1.	
5	20 "	1K.15.9.	
6	2 Asa	1K.15.25.	
7	3 "	1K.15.33.	
8	26 "	1K.16.8	Baasha attacked Judah
9	27 "	1K.16.15,21.	
10	31 "	1K.16.23.	" 36 Asa " (2Chr.16.1);
11	38 "	1K.16.29.	for 36 read 16 (*cf.* item 8)
12	4 Ahab	1K.22.41.	= 911 B.C.
13	17 Jehoshaphat	1K.22.51.	
14	18 "	2K.3.1	(B), (C).
15	5 Jehoram (Is.)	2K.3.16	(B). For 5 read 2.
16	2 " (J.)	2K.1.17	(α)
17	Became sole king	See Note (B).	
18	See item 21	2K.10.36 ..	(D).
19	12 Jehoram (Is.)	2K.8.25	(β).
20	An unanointed usurper ..	2K.11.3	See introduction.
21	7 Jehu	2K.12.1	For 7 read 5.
22	23 Jehoash	2K.13.1.	
23	37 "	2K.13.10 ..	For 37 read 39.
24	2 Joash	2K.14.1	(γ).
25	15 Amaziah	2K.14.23 ..	For 15 read 14.
26	27 Jeroboam II.	2K.15.1	For 27 read 17.
27	38 Uzziah	2K.15.8	
28	39 "	2K.15.13.	* All these are the years of Uzziah's *age* (δ).
29	39 " *	2K.15.17.	
30	50 "	2K.15.23.	
31	52 "	2K.15.27 ..	For 52 read 51.
32	2 " Pekah "	2K.15.32 ..	For Pekah read Menahem.
33	17 "	2K.16.1	For 17 read 7.
34	12 Ahaz	2K.17.1.	
35	3 Hoshea	2K.18.1; *cf.* 9,10	Hoshea slew Pekah " in the 20th year of Jotham " (2K.15.30), read " in the 20th year of his [*i.e.* Pekah's] reign."
....			

An alternative harmonizing, involving a change of about a year in most of the dates of accession, but not altering the principles of this chronology, was given by the present writer in *Solomon's Temple* (2nd ed., R.T.S., 1907).

(α) The *deaths* of Jehoram of Israel and Ahaziah of Judah took place at the same time, B.C. 853. The Biblical record, however, follows the action of Elisha (note D) in regarding the last five years of Jehoram's reign as unconstitutional.

(β) *I.e.* the southern scribe counts from the accession *as sole king* of Jehoram of Israel, and ignores the illegality of his latter years, which was recognized (see note α) by the northern one.

(γ) Amaziah " lived . . . 15 years " after the death of Joash (2K.14.17)—*i.e.* Joash *d.* 799, Amaziah *d.* 783.

(δ) Uzziah *b.* 798; crowned (in 16th year of his age) 783; disqualified (in his 41st year) 758; *d.* 731. He " reigned "—*i.e.* lived after his accession—" 52 years in Jerusalem " (2K.15.2). Items 27 and 28:—The end of the 38th year of Uzziah's age and beginning of his 39th was 759. There is no reason of time why this year may not have seen four kings on the throne of Israel.

(C) The fact that Jehoshaphat and Jehoram of Israel became allies in a campaign against Mesha, king of Moab (2K.3.5-27), derives additional interest from the contents of the Moabite Stone, describing the war. The years during which the allied sovereigns could have co-operated are narrowed down to the last 7 years of Jehoshaphat's reign (868–861). The victory commemorated by the Moabite Stone is veiled in the dubious phrase of ver. 27, " there was [or, came] great wrath upon Israel " (*i.e.* on the part of Jehoshaphat and the Judahites) for their panic and disgraceful flight from before the votaries of Chemosh.

(D) The battle of Qarqar in 854, at which the whole contingent of troops sent from Israel had been lost, was the event which, in all probability, led to the prophet Elisha's sending a messenger to anoint Jehu as king of Israel, while still engaged as a captain in the defence of Ramoth-gilead (2K.8.28–9.28). But he had long been designated for that office by the prophet Elijah (1K.19.16). Some 3 years previous to the battle of Qarqar, it would seem from the chronological evidence that political action of some sort in Samaria had raised him to the position of king *de jure*, though he still remained in a private station. The evidence of which is this: Ahaziah of Judah is declared to have been made king " in the twelfth year of Jehoram " (2K.8.25). Jehoram of Israel had two beginnings to his reign, one in 868 as regent, and one in 865 as sole king. That the latter of these is the one referred to in the above-cited texts is apparent, as 865 minus 12 brings us to 853, the year of Ahaziah's elevation to the throne. That Jehoram was then alive, his death by the arms of Jehu at the same time as Ahaziah proves. But this was 4 years after Jehu had received his title to the throne. These 4 years, therefore, were those in which " Jehu conspired against Jehoram " (2K.9.14). The fatal results to Samaria of the battle of Qarqar are seen in the visit of condolence paid by Ahaziah to his brother-in-law, and more especially in the easy conquest of Jehu over both kings. There were evidently not sufficient warriors left in Samaria to protect the person of the king.

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TABLE III. THE HEBREW KINGS: SYNCHRONISTIC DATES—FOREIGN.

No.	Reference.	Hebrew King.	Foreign Sovereign.	Historic Event.	Harmonizing Year B.C.
1	1K.14.25.	5 Rehoboam, 947–930.	Shishak I., 952–930 B.C.	Temple and palace spoiled	942
2	2Chr.14.9,15.10.	15 Asa, 927–886.	Zerah (Uarsarkon I.), 930–894.	Battle of Mareshah ..	912
3	Monuments.	4 Jehu, 857–830 (A).	Shalmaneser II., 859–825.	Battle of Qarqar	854
4	Monuments.	18 Jehu (B).	The same.	Assyrian tribute paid by Jehu	842
5	2K.15.19.	Menahem, 759–750 (C).	Assyrian general Pul or Pulu, called "king" by anticipation.	1,000 talents of silver paid by Menahem	759–750
6	2K.15.29.	Pekah, 749–730 (C).	Tiglath-pileser III.,745–27.	N. and E. Palestine lost..	738
7	2K.16.10.	10 Ahaz,742–727 (C).	The same.	Ahaz visits Tiglath-pileser at Damascus	732
8	2K.17.4.	Hoshea, 730–721.	{Pharaoh So (Shabaka), regent, 725 (Petrie, *Egypt*, iii. 282).}	Envoys sent to Egypt from Samaria	725
9	2K.18.9,10.	The same.	Shalmaneser IV. and Sargon "the Later."	Fall of Samaria and end of the northern kingdom ..	721
10	Is.20.1.	6 Hezekiah, 727–698.	Sargon, 722–705.	Ashdod captured by Assyrians from Egyptians ..	721
11	Is.36.1; 2K.18.13-16; 2Chr.32.1-8.	"14" Hezekiah.	Prince Sennacherib commands the army (α).	First Assyrian campaign against Judah. Hezekiah fined	713
12	2K.18.17-19.35; 2Chr.32.9-22.	24 Hezekiah.	King Sennacherib, 704–681.	Second Assyrian campaign against Judah. Assyrian Army perished ..	703
13	2K.19.9.	The same.	Pharaoh Tirhakah, 703–667.	Ethiopia an ally of Judah..	703
14	2K.20.12.	Hezekiah (last years).	Merodach-baladan (β).	Babylonian embassy received by Hezekiah ..	*c.* 699
15	2K.19.37.	17 Manasseh, 698–643.	Esar-haddon, 680–668.	Death of Sennacherib ..	680
16	2K.23.29.	Josiah, 641–610.	Pharaoh Necho II., 610–594.	Battle of Megiddo and death of Josiah	610
17	2K.23.34.	Jehoiakim, 609–598.	The same.	Judah an Egyptian State ..	608
18	Dan.1.1; 2K.24.1.	"3" Jehoiakim.	Nabopolassar, king of Babylon, 625–605 (α).	Beginning of the 70 years' captivity to Babylon ..	606
19	Je.25.1,46.2.	"4" Jehoiakim (γ).	Nebuchadnezzar, 605–562 (*cf.* note α).	Battle of Carchemish. Egypt defeated. Fall of Jerusalem	605
20	Je.52.28.	10 Jehoiakim.	"7" Nebuchadnezzar.	3,023 Jews deported ..	599
21	2K.23.36; 2Chr.36.6.	11 „	8 „	Babylonians again take Jerusalem	598
22	2K.24.12.	Jehoiachin (3 m.).	"8" „ (*i.e.* 598–597; *cf.* Table II.)	Babylonians a third time take Jerusalem in revolt under Jehoiachin. Ezekiel and 10,000 captives taken	598
23	2K.24.17.	Zedekiah, 597–586.	8 Nebuchadnezzar; *cf.* item 15, Table V.	Judah made a province of Babylon	597
24	2K.25.1; Je.39.1,52.4.	"9" Zedekiah.	17 Nebuchadnezzar.	18 months' siege of Jerusalem began	588
25	Je.32.1,2,52.29.	"10" „	"18" „	Siege of Jerusalem continued. 832 Jews deported	587
26	2K.25.2,8ff.; Je.39.2; Ezk.26.1ff.(δ)	"11" „	"19" „	Destruction of Jerusalem and temple (Tyre actually invested, 585–572) (δ)	586
27	Ezk.32.1,17, 33.21.	"12" „	20 „	Lament for the conquest of Egypt; Ezekiel hears of the fall of Jerusalem ..	585
28	Je.52.30.	After the murder of Gedaliah.	"23" „	745 Jews deported ..	582
29	Ezk.40.1.	"Twenty-fifth year of our captivity."	33 „	Ezekiel's vision of a new temple "in the fourteenth year after" the fall of Jerusalem ..	572
30	Ezk.29.17.	"Twenty-seventh year of our captivity."	35 „	Ezekiel's celebration on hearing of the raising of the siege of Tyre (δ) ..	570
31	2K.25.27-30; Je.52.31-34.	"Thirty-seventh year of our captivity."	First year of *Avil-Marduk* (Evil-Merodach), 561–560	Jehoiachin released from prison in the 45th year of the national captivity ..	561

(α) Item 18: "King" (when account was written, actually *prince* when events happened) Nebuchadnezzar commanded the army (*cf.* Note C). A similar suggestion accounts for the emendation "prince" in item 11.

(β) The occasion of Merodach-baladan's sending ambassadors to Hezekiah was after his second expulsion from Babylon in 709 B.C. by Sargon. Sennacherib states that, in his first year, 704, he again drove Merodach-baladan out of Babylonia. The embassy to Jerusalem was that of a refugee monarch, and followed the withdrawal of Sennacherib's army from Jerusalem in 702.

(γ) Je.25.1-3 is the classical passage for synchronisms of this period. It states that the "1st year of king Nebuchadnezzar, king of Babylon" was "the 4th year of Jehoiakim, king of Judah" (*i.e.* the year 605–604), and also that from 13 Josiah—4 Jehoiakim was 23 years, which agrees with the dates given in Table II.

(δ) Ezekiel's prophecy against Tyre was uttered a year previous to the siege and his celebration made a year or two after its close (*cf.* items 26 and 30).

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HISTORICAL NOTES TO TABLE III.

(A) According to the black obelisk of Shalmaneser, the battle of Qarqar was fought in 854 on the line of march between Aleppo and Hamath. The obelisk records that a contingent of 2,000 chariots and 10,000 footmen took part in the battle, sent by "Aḫabbu mât Sir'ilâa" (so-called on the Kurkh monolith). In 854 Jehu was in the 4th year of his nominal reign as king of Israel, Jehoram, son of Ahab, being still alive (see Table II., note α). The inscription on the monument was not made by Shalmaneser, but in the reign of his son, Samsiramman, who reigned over Assyria from 824–812. It therefore records events of from 30 to 40 years before its own date, and when exact particulars of Heb. names were perhaps not available. The insertion of Ahab's name here, as representing the reigning dynasty of Samaria, is not unnatural, since, though he himself had died 15 years before, a son of his was *de facto*, though not *de jure*, ruler. (For an alternative solution of the chronological difficulty, see AHAB.)

(B) The monuments record that, in 842, "Jahua, son of Humri", "of Israel," paid certain specified articles of tribute to Shalmaneser II. As 842 = 16 Jehu, there is no chronological difficulty here, but an etymological one only. He is called the "son of Ḫumri"—*i.e.* Omri. This is a further instance of Assyrian ignorance of Heb. history, or of the less accurate use of names (or designations) than modern records demand; for the dynasty of Omri had been destroyed by Jehu.

While neither Qarqar nor Shalmaneser II. is named in the book of Kings, we find there a statement of territorial loss which just such a series of events as the monument describes might produce. It tells how, in Jehu's day, Hazael, king of Damascus, as the ally or dependant of Assyria, "cut Israel short," and "smote them in all their coasts" E. of Jordan (2K.10.32-33).

(C) The statement that Menahem paid to Pul, king of Assyria, 1,000 talents of silver, in order to secure his peaceful occupation of the throne of Samaria, is explained by the Heb. idiom by which personal titles and dignities afterwards acquired were often used by Biblical writers in anticipation of such official use (*cf.* note α). The occupants of the throne of Nineveh during the years of Menahem were Assurdan III. and Assur-ninari. Five years after Menahem's death, Pul became king of Assyria, took the throne-name of Tiglath-pileser (III.), though still called Pul in the Babylonian list of kings, and reigned for nearly 20 years. We must suppose his relations with Samaria to have been these: Some time during Menahem's life he had led an army to the West and received Menahem's tribute on behalf of the Assyrian power. In 738—Pekah being then on the throne of Israel—as Tiglath-pileser he again invaded N. and E. Palestine and carried away many of their inhabitants (2K.15.29). To this year belongs the inscription of one of his tablets (Schrader, *Keilinschriftliche Bibliothek*, vol. ii. plate 31), giving the name of "Menihimme of Samaria" as one of his tributaries. Though Menahem had then been dead 12 years, the use of his name on the tablet is explained by the fact (2K.15.19) that during Pul's years of Assyrian generalship Menahem had paid him tribute. Pekah was in 738 the sufferer;* and a few years later (732) his contemporary Ahaz of Judah also paid homage to Tiglath-pileser at Damascus. These two dates—738 and 732—are taken from cuneiform inscriptions, and cause no discord in our chronology.

* "The tribute lists were sometimes carelessly compiled, and in error as to names" (Geo. Smith's *Assyrian Canon*, p. 179).

TABLE IV. FROM THE RESTORATION TO CLOSE OF O.T. HISTORY.

No.	Reference.	Foreign Sovereign.	Historic Event.	Year B.C.
1	Dan.5.30,31..	Accession of Cyrus the Persian†	Capture of Babylon by Medes and Persians	539
2	Ezr.1.1,5,13..	"1" Cyrus ..	Edict for return issued	538
3	Dan.10.1 ..	"3" Cyrus ..	Conclusion of the 70 years' captivity..	536
4	Ezr.3.8 ..	"2nd year" after the Return	Foundation of temple laid ..	535
5	Hag.1.1ff.; Ezr.6.14 ..	"2" Darius I. (522–485) ..	Temple building resumed, after Samaritan opposition	520
6	Ezr.6.15 ..	"6" Darius I.	Completion and dedication of the second temple ..	516
7	Esth.1.3 ..	"3" Ahasuerus (Xerxes, 485–465)	Invasion of Greece planned	482
8	Esth.2.16 ..	"7" Ahasuerus	Xerxes' return from Greece	477
9	Ezr.7.1-7 ..	"7" Artaxerxes (464–424) ..	Ezra appointed governor of Judah ..	457
10	Ne.1.1–2.8 ..	"20" Artaxerxes	Nehemiah appointed governor of Judah	444
11	Ne.13.6; *cf.* 5.14	"32" Artaxerxes	Nehemiah returns to Persia, before his 2nd term of office	432

NOTE.—The chronology after the conquest of Jerusalem (586 B.C.) presents few, if any, difficulties. Authentication of the early Persian successions are found in the inscription of Behistân, which gives the line of the Achaemenid kings of Elam and Persia to Darius I. (Hystaspis); while in the *Canon of Ptolemy* the successors of Darius I. are given to the fall of the Persian Empire. This Canon—written by an Alexandrian scholar *c.* 150 A.D.—gives, to the time of writing, the names of the rulers of Babylon, the Egyptian Ptolemies, and the Romans from 747 B.C., with the number of years each reigned. It is an accurate and reliable document, and its figures are confirmed for the years 893–666 B.C. by the Assyrian Eponym list. Each year of the Assyrian list bears the name of an officer called an Eponym. From the mention of a total eclipse which occurred in 763 B.C. is determined the date of all the remaining years.

† "Darius the Mede" is to be distinguished from the three men of the same name who sat on the throne of Persia. All that the Bible states of him is that he was the son of a certain Ahasuerus or Xerxes, and was in the train of Cyrus the Great at the taking of Babylon. By him "he was made king over the realm of the Chaldeans" (Dan.9.1), and from him he "received the kingdom, being about threescore and two years old" (5.31). This was in 537, whereas Darius I. came to the Persian throne in 522. See the present writer's *Second Temple* (Murray, 1908); and for the usual identification with Gobryas, see DARIUS.

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TABLE V. PERIOD OF THE HEBREW PROPHETS.

No.	Name.	Reference.	Prophesied during the Time of	Outside Limit of Period of Prophecy.
1	Joel	Jl.3.2,12 ; *cf.* 2 Chr.20.26 ..	Jehoshaphat, and after the victory over Edom celebrated at Beracah—*i.e. Wâdy Bereikut*	886–862
2	Elijah	1K.18.1; 2K.1.17	Ahab, 891 ; Ahaziah, 869 ; Jehoram (Is.), 868–857	891–868
3	Obadiah ..	1K.22.47; 2K.8. 20-24 ; 2Chr. 21.16,17,22.1	Jehoram of Judah. Oracle against Edom for its raid on Jerusalem	861–854
4	Elisha	2K.3.6-12,13.14	Jehoram (Is.), 868 ; Jehu, 857 ; Jehoahaz, 830. First years of Joash of Israel, 814 ff.	868–814 ff.
5	Jonah	2K.13.4-6,14.25	Jehoahaz, 830 ; Joash of Israel, 814. Early years of Jeroboam II., 799 ff.	831–799 ff.
6	Amos	2Chr.26.16ff. ; Am.7.10	Uzziah retired 758 ; Jeroboam II. *d.* 759. "Two years before the earthquake" (Am.1.1)—*i.e.* in	765 (α)
7	Hosea	Ho.1.1	Last years of Jeroboam II. (*d.* 759) and of Uzziah ; Jotham, 758 ; Ahaz, 742. First years of Hezekiah, 727 ff.	761–727 ff.
8	Micah	Mi.1.1 ; Je.26.17	Jotham, 758 ; Ahaz, 742 ; Hezekiah, 727 ff. ..	758–727 ff.
9	Isaiah (1–39) ..	Is.1.1,39.1 ..	(Uzziah.) Jotham, 758 ; Ahaz, 742 ; Hezekiah, *d.* 698	758–698
10	Nahum ..	Na.3.7,8,1.1 ..	Written between capture of Thebes ("No-amon") in 663 and fall of Nineveh, 607	663–607
11	Zephaniah ..	Zeph.1.1 ..	"In the days of Josiah." On Necho's advance from Egypt (see Table III.. item 16)	641–610
12	Jeremiah ..	Je.1.1-3,25.1-3	Prophesied from "13" Josiah to fall of Jerusalem (11 Zedekiah), and after. See Table III., note γ.	628–586 ff.
13	Zechariah (9–14)	2Chr.35.25 ..	Jeremiah's lamentations on Josiah's death (Mt.27.9; *cf.* Zech.11.12,13)	610–586
14	Habakkuk ..	Hab.1.6,2.20 ..	Between rise of last Babylonian kingdom in 625, and destruction of the temple by Nebuchadnezzar ..	625–586
15	Ezekiel ..	Ezk.1.1,2,8.1ff., 20.1ff.,29.17	Between 13th and 35th years of Nebuchadnezzar—*i.e.* 5th to 27th from Jehoiakim's captivity (γ) ..	593–570
16	Daniel	Dan.1.1,10.1 ..	Prophesied between last year but one of Nabopolassar and 3 Cyrus	606–538
17	Isaiah (40–66) (β)	*Passim*.. ..	An appeal to return to Zion on issue of Cyrus' edict	538–536
18	Haggai ..	Hag.1.1,2.10 ..	"2" Darius I., king of Persia ; *cf.* Ezr.4.24,5.1 ..	520
19	Zechariah (1–8)	Zech.1.1,7.1 ..	In 2nd and 4th years of Darius	520–518
20	Malachi ..	Mal.1.8 ; Ne.5.14	When Judah was under native governors appointed by Persian kings	485–432

(α) The total eclipse of the sun, from which all the years of the Assyrian Eponym Canon are counted, happened June 15, 763 B.C. A reference to it is in the words of Amos (8.9).

(β) This is on the common assumption of the "second Isaiah," who wrote in exile ; but it is fair to add that another view argues the equal applicability of these chapters to the time of Hezekiah (*e.g.* Thirtle, *O.T. Problems*, 1907), in which case this would fit the date of the earlier part of Isaiah as given in item 9.

(γ) His ministry began in the 30th year of his own age and 5th of Jehoiachin's captivity—*i.e.* 13 Nebuchadnezzar (*cf.* Table III., item 22). Similarly, 35 Nebuchadnezzar = 27th from Jehoiachin's captivity (Ezk.29.17).

Bibliography.—George Smith's *Assyrian Eponym Canon* remains indispensable to the student of Babylonian chronology. It should be supplemented by Dr. Sayce's volume on *Early Israel* for particulars of the first and second Babylonian dynasties. Mr. L. W. King's *Chronicles concerning Early Babylonian Kings*, in Luzac's series, are of immense importance, especially as bearing upon the question of Amraphel and Abraham. A little-known essay on the period of the judges, by Dr. Flinders Petrie, is to be found in the *Proceedings of the Society of Biblical Archaeology*, for December 1896. In this the construction of the book of Judges is taken to consist of records of Northern, Eastern, and Western, Palestine, an idea which has been expanded above. Moore's *Commentary on the Book of Judges* is good, but fails in its chronology. Many treatises on the chronology of the Hebrew kings assume that Pekahiah and Pekah are variations of the same name, and are thereby rendered unreliable. [W.S.C.]

Chronology of N.T. There are no serious difficulties as to the dates of the N.T. period, and where authorities differ the variations are mostly slight. The date 4 B.C. for the Nativity, and for Herod's death, is Whiston's deduction from Josephus (14 *Ant.* xiv. 5, xv. 14; 17 *Ant.* viii. 1; 1 *Wars* xxxiii. 8). But Herod reigned 37 years, and the battle of Actium (Sept. 2, 31 B.C.) was fought in his seventh year (1 *Wars* xix. 3). He took Jerusalem in the summer of 36 B.C. (14 *Ant.* xvi. 4). The date 1 A.D. for his death, thus obtained, fits with Mt.2.1, Lu.3.1,23. A discussion of each of the crucial points will be found under the separate heads—*e.g.* TAXING (of Cyrenius); STAR OF WISE MEN, etc., and questions as to the dates of the N.T. writings are left to the articles on the several books, and to such articles as CANON OF N.T. But it will be useful to add, in an easily accessible form, the leading historical (as distinct from literary) dates, as in the list subjoined :

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LEADING EVENTS.

Nativity of Christ (26th of *Augustus* as Emperor)	4 B.C. (or 1 A.D.)
Coponius, procurator of Judaea	6 A.D.
Marcus Ambivius, procurator of Judaea	10
Annius Rufus, procurator of Judaea	13
Gratus, procurator of Judaea (1st of *Tiberius*)	14
Pontius Pilatus, procurator of Judaea	25
The Crucifixion	30 (or 32)
Marcellus, procurator	35
Martyrdom of St. Stephen	36
Conversion of St. Paul	37
Marullus, procurator (1st of *Caius*, emperor)	37
Herod Agrippa I. acc. in Galilee	39
„ receives Judaea and Galilee (1st of *Claudius*)	41
Herod persecutes the Christians (Ac.12.1-23)	44
Cuspius Fadus, procurator	44
First journey of St. Paul	45 (or 48)
Tiberius Alexander, procurator	47
Council at Jerusalem	48 (or 50)
Ventidius Cumanus, procurator	49
Second journey of St. Paul	49 (or 51)
Felix, procurator	52
St. Paul returns to Antioch (1st of *Nero*)	54
„ at Ephesus	57
„ at Jerusalem (Ac.21.18)	58
„ before Felix (Ac.23.24-24.27)	58
Porcius Festus, procurator	60
St. Paul reaches Rome	61
Albinus, procurator	62
End of the book of Acts	63
Nero persecutes Christians in Rome	64
Gessius Florus, procurator	64
Revolt of the Jews	66
Fall of Jerusalem (*Vespasian*, emperor)	70

Chrysolite, one of the precious stones in the foundation of the heavenly Jerusalem (Rev.21.20). This name now denotes a choice variety (also called peridote) of the rather common mineral olivine, hard, transparent, and a yellowish-green colour, fine specimens of which are brought from Egypt, parts of Asia, and Brazil. But according to King, "the chrysolithus of Pliny, or at least his best sort, the Indian, was the gem" popularly termed the Oriental TOPAZ (*i.e.* a choice yellow variety of corundum), though some have suggested it may be the ordinary topaz (commonly a rich yellow) and others a yellow jasper, which were both engraved by the Egyptians from the 18th dynasty onwards. [T.G.B.]

Chrysoprasus (Rev.21.20 only), now denotes an apple-green CHALCEDONY, found especially in Silesia. Darker varieties are called prase. Pliny, however, gives the chrysoprase as the third variety of his beryl, paler or yellower than the ordinary one, and probably means by it (according to Mr. King) the Indian CHRYSOLITE. But a mineral approaching the true chrysoprase, only with a bluish tint, and thus something like turquoise, has been found in old Egyptian jewellery; and prase was used for scarabeoid gems in the Levant at least as early as the 6th cent. B.C. So the tenth foundation-stone in the walls of the heavenly city may have been a variety of green chalcedony. [T.G.B.]

Chub (כּוּב, Ezk.30.5) is mentioned only once in Scripture, in a passage referring to Egypt, where the translations differ considerably. The name does not occur in the LXX., and it is doubtful whether the Greek Λίβυες, "Libyans," must be taken as its equivalent. Some manuscripts have the variant כְּנוּבִ, *kĕnûbh*, which might be compared to the Egyptian *keneb*, or *gheneb*, which, in the statistical tablet of Thothmes III., is the collective name for the nations of the S., the Ethiopians and the Negroes. [E.N.]

Chun (1Chr.18.8; R.V. *Cun*). [BEROTHAI.]

Church. (1) *Meaning of the Name.* The word *church* is found in the Teutonic and Slavonian languages generally; *e.g.* Anglo-Saxon *circe*, Scottish *kirk*, German *Kirche*, Swedish *kyrka*, Polish *cerkiew*. It is usually thought to be derived from κυριακόν, "the house of the Lord." Other derivations which have been suggested, but are now little accepted, are from the Lat. *circus*, *circulus*, and the Gothic *kélikn* (a tower, or upper chamber). The Gk. ἐκκλησία, which "church" is used to translate, denotes those who are called out from their tents or houses to the assembly; and so the assembly that is gathered together. In the LXX. it occurs frequently to translate *qāhāl*, *e.g.* Deut.18.16. (2) *The Church in the Gospels.* The word ἐκκλησία occurs in the gospels only twice: in Mt.16.18, "Thou art Peter, and upon this rock I will build My Church"; and 18.17, "If he refuse to hear them, tell it unto the Church; and if he refuse to hear the Church also, let him be unto thee as the Gentile and the publican." In 16.18 the thought is closely connected with the kingdom of heaven; for our Lord goes on to say to St. Peter, "I will give unto thee the keys of the kingdom of heaven." Though the kingdom of heaven has a wider connotation than the earthly Church, yet the Church on earth is the kingdom of heaven in its outward and visible aspect. As such the Church has outward marks and organization. For admission into it baptism is necessary (Jn.3.3,5); to those who are in it the reception of the Holy Communion is commanded (Lu.22.19); the parables of the wheat and the tares, of the net cast into the sea, and of the man who had not on a wedding garment show that those of different inner character will be included in it and that some who have been in it will eventually be cast out from the presence of God, conditions which could not be fulfilled unless the Church was outwardly known and constituted (Mt.13.24,38,41,42,47-50,22.2,11-14). The same fact of the visible nature of the Church is shown also in the pains taken by our Lord in the training of the apostles to be the nucleus of the Church. Yet the consideration of other aspects of the kingdom of heaven shows plainly that this outward organization is a means to promote inward and spiritual life. Repentance, humility, an honest and good heart, perseverance, patience, the seeking of righteousness, the doing the will of the Father, the accomplishment of difficult tasks beyond the power of man unaided by divine grace, the recognition of claims on human love, the possession of characteristics going so deep in human life as poverty of spirit, mourning, meekness, earnest desire for righteousness, mercy, pureness of heart, the love of peace, the willingness to be persecuted for the sake of righteousness, are all needed in those who are to justify their place in the Church (Mt.5.3-10,19,20,6.33,7.21,18.1-4,19.14,23-26;

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Mk.1.15,12.34; Lu.8.10,15,17.20,21). [KINGDOM OF GOD.] (3) *The Church in the Acts.* The same characteristics of outward marks and inward and spiritual life are seen in the Church in the history in *Acts*. Baptism was the means of admission (2.38-41,8.12,13,16,36,38,9.18,10.47,48,16.14,15,33,18.8,19.1-5; see also BAPTISM). Those thus admitted by baptism were in the fellowship of the apostles (2.42); they formed part of a definite body of disciples (2.41,47,9.26,27); in the earliest days at Jerusalem they took part together in the temple services (2.46); they received Confirmation in the Laying on of hands (8.14-17,19.6); they took part in the Holy Communion in the breaking of bread (2.42,46,20.7-11); they frequently, though not of obligation, sold their property for the common good of the whole body (2.44,45,4.32-37,5.1-11); as comprising one society they were known as the Church (5.11,8.1,3,9.31,11.22,26,12.1,5,13.1,14.23,27,15.3,4,22,41,16.5,18.22,20.17,28). While the Church was thus an outward society, spiritual qualifications of repentance and belief were requisite in adults who should join it (2.37,38,16.30,31); and all that is told of the life postulates that spiritual earnestness and devotion were regarded as necessities for any who were rightly to make use of its privileges. At the first the Church was a Jewish community, though some of its earliest members were not Jewish by nationality, but Hellenistic Jews (2.6,9-11,14,4.36,6.1,3,5). But its limits were rapidly extended. Samaritans and the Ethiopian eunuch were converted and baptized, and the Samaritans confirmed (8.5-17,27-38); that the privileges of the gospel might be received by the Gentiles was shown in the vision seen by St. Peter at Joppa, and the reception of the Holy Ghost by Cornelius and his company at Caesarea—so that baptism was administered to them by the command of St. Peter; and, though at first there were doubts at Jerusalem, the apostles and brethren in Judaea eventually "glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (10,11.1-18). Some of the Hellenistic Jews preached at Antioch to Greeks (11.20, with the reading Ἕλληνας, which is more likely than Ἑλληνιστάς); St. Paul and St. Barnabas turned to the Gentiles at Antioch of Pisidia, converted Greeks there and at Iconium, and announced at Antioch that God "had opened a door of faith unto the Gentiles" (13.46-48,14.1,27); at the Council of Jerusalem the way was made clear for missionary work among the Gentiles, and the recognition of their position in the Church by the declaration that circumcision and compliance with the obligations of the Jewish ceremonial law were not to be required from them (15.1-29). As an indication of the common and united life of all Christians in one society, the use of the word Church will repay detailed examination. (4) *The Church in the Epp. and the Revelation of St. John.* The fact of the Universal Church, as including and comprising all local churches, which is implied in the terminology used in the *Acts*, receives further illustration in the epistles. There are abundant instances in them and in the *Revelation* of the use of the word Church to denote a local body, whether in relation to a house, a city, or a country (Ro.16.1,3,4; 1Cor.1.2,16.1,19; 2Cor.1.1,8.1; Gal.1.2; Col.4.15,16; 1Th.1.1,2.14; 2Th.1.1; Rev.1.4,11,20,2.1,8,12,18,3.1,7,14). But these local bodies are called "churches" simply because they are parts of the Universal Church. Thus St. Paul speaks repeatedly of the Church as a whole—as one society. To it, as a whole, offence may be given (1Cor.10.32); in it, as a whole, apostles and prophets and teachers have been set by God (12.28); he had himself in the days preceding his conversion persecuted it as a whole (1Cor.15.9; Gal.1.13; Ph.3.6). The explanation of this fact, that Christians everywhere and all local churches make up the society of the Universal Church, is given in St. Paul's teaching that the Church is the body of Christ. It is a result of the gifts of membership of Christ and partaking of the Holy Ghost communicated in baptism, and of the gifts of the Holy Ghost in confirmation [BAPTISM], and of the communion of the body and blood of Christ, to which he alludes as a customary and recognized part of the ordinary worship of the Church (1Cor.10.16-22,11.23-34), that the supernatural society of the whole Church is the body sometimes described as itself the Body of Christ, and sometimes spoken of as the body of which He is the Head. This doctrine of the Church as the Body of Christ, with its marvellous and far-reaching consequences, is not confined to one period in St. Paul's life, or to one set of his epistles (see *ll.c. supra*). The doctrine that the Church is the Body of Christ, and that Christ is the Head of the Church, is most clearly and fully expressed in *Ephesians* and *Colossians*; but it has place also and emphatic expression in the earlier and very different epistles to the *Romans* and *1Corinthians* (Ro.12.5; 1Cor.10.17,12.12,13,27; Eph.1.17,19,22,23,4.11,12,15,16,5.23,30; Col.1.18,24,2.16-19). With this Pauline doctrine that the Church is the Body of Christ, and that Christ is the Head of the Church, must be linked St. Paul's teaching that the Church is the bride of Christ. What is fundamental in this idea is found in *1Corinthians* in connexion with the view of Christians as members of Christ and indwelt by the Holy Ghost, and as forming part of a practical exhortation against sins of the body (1Cor.6.15-20). A little later it appears more explicitly in *2Corinthians* in a statement that Christians have been betrothed to Christ with the object of being presented to Him in purity (2Cor.11.2). Later, again, the thought is developed with care and at some length in *Ephesians*, where a parallel is drawn between earthly marriage and the relation between Christ and the Church, and the thought is in close connexion with those of Christ as the Head of the Church and the Saviour of the body. This comparison leads up to the conclusion, "The twain shall become one flesh. This mystery is great; but I speak in regard of Christ and of the Church" (Eph.5.23-32). In thus describing the Church as the bride of Christ, St. Paul was carrying out the idea mystically contained in Ps.45.10-15. In his teaching the Church is so viewed even in the present life. In the *Revelation* of St. John there is a picture of the Church in her heavenly glory, in which she is represented as the wife of the

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Lamb, made ready for His marriage, as "a bride adorned for her husband," as "the bride, the wife of the Lamb" (Rev.19.7,8,21.2,9-11, 22.17). The aspect of the Church as the temple of God, founded on our Lord's words in Mt.16. 18, is found, like the teaching about the bride, in different periods of St. Paul's writings. The general idea of the work of the ministry as a work of building is in 1Cor.3.10,11. This leads up to the aspect of Christians collectively as the temple or sanctuary of God, inasmuch as they are indwelt by the Holy Ghost (3.16), and later Christians individually are spoken of as temples or sanctuaries of the Holy Ghost (6. 19). The idea of Christians collectively as the temple or sanctuary of God occurs again in 2Cor.6.16. Later, the idea is developed and more fully explained in Eph.2.19-22. The Church, being thus the Body and bride of Christ, and the temple of God, has certain definite characteristics. In our Lord's teaching the idea of the external unity of the Church is conveyed in the expression "one flock" (Jn. 10.16), and the idea of the inner unity of life which results from participation in the one life of Christ is suggested by the comparison of the vine and the branches (15.1-8). These two aspects of the unity of the Church are found in St. Paul's writings, and again at different periods in *1Corinthians* and in *Ephesians*. If the different statements are put together, it is seen that St. Paul describes as marks of the unity of the Church the worship of the one God, the holding of the one faith, the reception of baptism and the Holy Communion, the realization of the one hope of eternal life, and the possession of the Holy Ghost (1Cor.10.16,17, 12.13; Eph.4.4,5). The ultimate destiny of the Church to be perfectly holy is shown in the picture of the bride in the *Revelation*, where it is said "it was given unto her that she should array herself in fine linen, bright and pure"; for the fine linen is the righteous acts of saints" (Rev.19.8). That the attainment of this destiny was the purpose of Christ in choosing the Church as His bride is shown in St. Paul's statement that "Christ also loved the Church, and gave Himself up for it, that He might sanctify it, having cleansed it by the washing of water with the word" (*i.e.* in the cleansing at baptism, when admission to the Church takes place), "that He might present" (*i.e.* in the future perfecting described in the *Revelation*) "the Church to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph.5.25-27; *cf.* 2Cor.11.2; Tit.2. 14). That perfect holiness is the purpose and destiny of the Church is involved also in the truths that the Church is the Body of Christ and the temple of God. In addition to this purpose and destiny of perfect holiness, the Church as a whole is regarded as holy in her present life. St. Paul habitually addresses the whole Christian community in a place as the "saints" (Ro.1.7; 1Cor.1.1,2; Eph.1.1; Ph. 1.1; Col.1.2; *cf.* Ac.9.32); and he used the phrase "a holy temple in the Lord" with apparent reference to the present and yet unperfected life of the Church (Eph.2.21). The Church is represented as having a mission to all races and classes of men. St. Paul teaches that the distinctions of race and class do not exist in relation to Christ (Col.3.11); and in the representation of the destined future in the *Revelation* it is said that "the kingdom of the world is become the kingdom of our Lord, and of His Christ" (Rev.11.15). In this teaching effect is given to our Lord's own commands (Mt.28.19; Mk.16.15; Lu.24.47); the decision of the Council of Jerusalem (Ac.15.1-29) and St. Paul's speech at Athens (Ac.17.26) are carried on to their proper conclusions; and there is shown the fulfilment of the prophecies conveyed in the mystical sense of the Psalms (Ps.2.7,8, 22.27, 72.8-11). The union with Christ which makes the life of the Church is represented as being held together in the fellowship of the apostles, since the Church of the present time is built on them, Christ being "the chief corner-stone" (Eph.2.20), and in the perfected Church of the future the names of the apostles are depicted as being on the foundations of the walls of the city (Rev.21. 14). Thus called, chosen, united, and built, the Church is the spiritual heir of the promises given in O.T. to the Israel after the flesh (Gal. 6.16; 1Pe.2.5-10,17,4.17,5.2,9), though the promises to Christians of being "partakers of the divine nature" (2Pe.1.4) surpass any of these older promises. Yet, in spite of all these splendid privileges, the Church is not perfect, and some of those who are within her borders are sinners. St. Paul speaks of grievous sins on the part of those who are in the society of "the saints" (1Cor. *passim*); cases in which one who is "named a brother" is "a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner," have to be considered (5.11); he contemplates the building of work of very different qualities on the foundation Christ (3.11,12); declares that the "treasure," of the ministry is "in earthen vessels" (2Cor.4.7); and describes the "great house" of the Church as containing "not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour" (2Tim.2.20). A different expression of the same fundamental truth is in the teaching of St. John that, while no one who is true to the state of regeneration in which his baptism has placed him can acquiesce in committing sin (1Jn.3.9), nevertheless, the lives of Christians are (as a matter of fact) marked by some sins (1.8,9). (5) *The Authority of the Church*. The Church is represented in N.T. as having the guidance of the Holy Ghost and the authority of Christ (Mt.16.18,18.17; Jn.14.16, 26,16.13; Ac.1.2,3,2.4,14-36,15.28; 2Cor.2. 10,10.8; Gal.1.1,11,12; 1Tim.3.15). Thus, there is a divine sanction for the acts of the Church. This authority is seen to have been exercised. The apostles exercised authority as teachers and rulers in their witness to our Lord and the facts of His earthly life (*e.g.* Ac. 1.8,22,2.32,4.33); in making known the conditions of entrance into the Church (2.38,16. 31,33); in instituting the office held by the "seven men of good report," and in appointing to it those on whom they laid their hands (6. 2-6); and in the proceedings of the Council of Jerusalem (15.1-29). In connexion with these matters, a prominent part was taken by St. Peter at the appointment of a new apostle in

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the place of Judas (1.15) and the declaration of the conditions of entrance into the Church to the first converts (2.38); and some interpreters have assigned to him a chief place at the Council of Jerusalem (15.7,14), though there is a much stronger probability that the president was St. James, as being the chief at Jerusalem, while not so elsewhere (15.13,19). The selection of the two candidates from whom the successor to Judas was to be chosen by lot was the work of the brethren in general (1.15, 16,23-26). The "seven men of good report" were chosen by the whole multitude of the disciples before their appointment and ordination by the apostles (6.2-6). Presbyters as well as the apostles were members of the Council of Jerusalem, and joined with apostles in writing the formal letter declaring the decision, although the decisive voices at the council appear to have been those of the apostles; and both presbyters and laity shared with them in making the decisions of the council known (15.2,4,6,7,12,13,22,23). In the Epp. St. Paul exercises authority in matters of doctrine (*e.g.* 1Cor.15), and morality (*e.g.* 1Cor.5; 1Tim.1. 20), and Church government (see the Pastoral Epistles, *passim*). To some extent the members of the Church in general, or the presbyters in particular, are associated with him in this exercise of authority (1Cor.5.4,12,11.16,15.1; 2Cor.2.6,10; 1Tim.4.14; 2Tim.1.6). [EXCOMMUNICATION.] (6) *The Ministry of the Church.* Before our Lord's ascension the apostles had been gradually and at intervals constituted as the ministry of the Church, with a commission to baptize, to administer the Eucharist, and to rule (Mt.16.19,18.17,18,28. 19; Lu.22.19; Ac.1.2,3; 1Cor.11.24,25), and had received some anticipatory gift of the Holy Ghost (Jn.20.22,23). Through the outpouring of the Holy Ghost on the Christian society, on the Day of Pentecost, those who thus formed the original ministry of the Church received power to make effective use of the ministerial authority which they had received from our Lord (Lu.24.49; Ac.1.4,8). The first delegation of any part of their ministerial position was in the appointment of the "seven men of good report," chosen by the Christian community, and appointed and ordained by the apostles by means of the laying on of hands (Ac.6.2-6). The character of the work afterwards done by two of these, SS. Stephen and Philip (6.8-10, 8.5-13, 26-40), joined with the subsequent almost universal tradition of the Church, makes it highly probable that these were the original "deacons" in the sense of being the first holders of the third order of the ministry, though it is not impossible that they held a unique office, from which both the subsequent presbyterate and the subsequent diaconate were developed. [DEACON.] There is no explicit mention in N.T. of the institution of the office of presbyter, the second order of the ministry. Presbyters are referred to in Ac.11.30,14.23,15.2,4, 6,22,23,16.4,20.17,21.18,23.14; 1Tim.5.1,2,17, 19; Tit.1.5; Jas.5.14; 1Pe.5.1; 2Jn.1; 3Jn. 1. The name "bishop" (*ἐπίσκοπος*) is applied to them in Ac.20.28; Ph.1.1; 1Tim.3.2; Tit. 1.7; *cf.* 1Tim.3.1. [BISHOP.] At Ephesus and Crete St. Timothy and St. Titus are seen to have possessed the authority of St. Paul to rule and ordain in the local churches of which they had charge (*e.g.* 1Tim.1.3,2.1,2,8,9,11,5.19-22; 2Tim.1.13,4.2; Tit.1.5.13,2.15,3.10,11). St. Timothy was ordained or consecrated to this office by the laying on of St. Paul's hands (*διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου*), together with the laying on of the hands of the presbyters (*μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου*, 2Tim.1.6; 1Tim.4.14). In the Acts prophets and teachers are mentioned in 11.27,28,13.1-3, 15.32,21.10,11, as foretelling the future, ministering to the Lord, laying hands on SS. Barnabas and Paul either in a formal act of appointment or, as is much more probable, in sending them out on a special mission, and preaching. St. Paul mentions "prophets," "teachers," workers of "miracles," and possessors of "gifts of healings, helps, governments, divers kinds of tongues," as well as "apostles" in 1Cor.12.28-30; and, "prophets," "evangelists," "pastors," and "teachers," as well as "apostles" in Eph.4.11. Of these the word "evangelist" probably was a description of work done rather than the designation of an office; "prophets" and "teachers" may have denoted some such formal office as that held by the apostolic delegates SS. Timothy and Titus, or may also have been descriptive of work done. [EVANGELIST.] In the various parts of N.T., then, mention is made of the following officers of the ministry: (i) the apostles; (ii) apostolic delegates, such as St. Timothy and St. Titus; (iii) "presbyters" or "bishops," forming part of the local ministry; (iv) deacons, also part of the local ministry; (v) "prophets" and "teachers," supposing that these held a formal office. The rite of ordination consisted in the laying on of hands. The persons mentioned as ordaining are the apostles and the apostolic delegates, to whom must be added the "prophets" and "teachers" on the less likely hypothesis that their laying on of hands on SS. Barnabas and Paul was the ordination of these two as apostles. [DEACONESS; LAYING ON OF HANDS.] Meyrick, in Smith's *D.B.* (2nd ed.), i. 593-603; also in 1st ed. vol. iii. pp. c-cviii; Armitage Robinson in *Encycl. Bibl.* i. 820-827; Gayford in Hastings, *D.B.* i. 425-439; Hort, *Christian Ecclesia*; Gore, *Church and Ministry*; Moberly, *Ministerial Priesthood*; Armitage Robinson, *Ephesians*, pp. 41-45, 152; Stone, *The Christian Church*, and *The Church, its Ministry and Authority*; Murray's *New English Dict.* ii. 402, 403. [D.S.]

Churches, Robbers of. [ROBBERS OF CHURCHES.]

Chush'an'-rishatha'im, the king of Mesopotamia (ARAM-NAHARAIM) who oppressed Israel in the generation immediately following Joshua (Judg.3.8). His dominions probably lay between the Euphrates and the Khabûr. Israel was freed from Chushan-rishathaim's yoke at the end of 8 years by Othniel, Caleb's nephew (Judg.3.10), and nothing more is heard of Mesopotamia as an aggressive power. The increased power of Assyria, *c.* 1270 B.C., would naturally check the activity of the smaller nations within her reach.

Chusi (*χουσι* in Vat. MS., Jth.7.18), a town noticed as being near EKREBEL. NOW

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Kûzah, a village 6 miles S. of Shechem and 5 miles W. of *'Aqrabeh* or Ekrebel. [C.R.C.]

Chu'za, house-steward of Herod Antipas (Lu.8.3), and husband of JOANNA.

Cieling (Heb. *ṣippûn*). This noun occurs in 1K.6.15 only, and the verb in ver. 9, and in Deut.33.21, 1K.7.3,7, Je.22.14, Hag.1.4. The roofs of the temple and palace of Jerusalem were of cedar, the rafters covered by planks on which thin plates of gold were nailed (2Chr.3.5,9); such ceilings were also painted red (Je.22.14), and no doubt resembled the brightly painted wooden ceilings of the old Arab palaces in Damascus, and in other Syrian cities, which may still be seen. Another word (Heb. *sheqeph*, 1K.7.5) is supposed by Gesenius to mean a ceiling rather than a "window," the Arab. *saqaf* meaning still "a ceiling." [WINDOW.] [C.R.C.]

Cilic'ia, a maritime province in the S.E. of Asia Minor, bordering on Pamphylia in the W., Lycaonia and Cappadocia in the N., and Syria in the E. Lofty mountain chains separate it from these provinces, Mons Amanus from Syria, and Antitaurus from Cappadocia. The W. portion of the province is intersected by the ridges of Antitaurus, and was denominated Trachaea (*rough*), in contradistinction to Pedias, the *level* district in the E. The connexion between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom. In the Apostolic age they were still there in considerable numbers (Ac.6.9). Cilicia was from its geographical position the high road between Syria and the W.; it was also the native country of St. Paul; hence it was visited by him, soon after his conversion (Gal.1.21; Ac.9.30), and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Antitaurus by the Pylae Ciliciae into Lycaonia (Ac.15.41).

Cinnamon, a well-known aromatic substance, the rind of the *Laurus cinnamomum*, called *Korunda-gauhah* in Ceylon. It is mentioned in Ex.30.23 as an ingredient of the holy anointing oil, which Moses was commanded to prepare; in Pr.7.17 as a perfume for the bed; and in Can.4.14 as one of the plants of the garden which is the image of the spouse. In Rev. 18.13 it is included among the merchandize of Babylon. It was imported into Judaea by the Phoenicians or the Arabians, and is now found in Sumatra, Borneo, China, etc., but chiefly, and of the best quality, in the S.W. of Ceylon. It probably first reached India and Phoenicia overland by way of Persia from China. The Heb., Gk., and Eng. words for *cinnamon* are the same. Wyclif keeps to the Latin term *canel* (*canella*, a little cane). Pliny says (xii. 28): "In Syria there is a drug which they call Cinnamum Caryopon. A juice or oile of this is pressed out of a certaine nut. This Cinnamon differeth much in forme from the stickes of true Cinnamon . . . in smelle it commeth neere." Herodotus says (iii. 107, 111) that the Greeks got the name from the Phoenicians. In another place (xvi. 32) Pliny goes out of his way to say: "The Cinnamon shrub hath no power and strength to endure either the aire or earth of Syria." [H.C.H.]

Cinneroth. [CHINNERETH.]

Cira'ma. The people of Cirama (*Kirama*) and Gabdes came up with Zerubbabel from Babylon (1Esd.5.20). The text is corrupt; Ezra (2.26) and Nehemiah (7.30) have RAMAH (*ha-Ramah*) and Gaba (= GEBA).

Circumcision. Until comparatively modern times it has always been assumed that circumcision was, at least originally, an exclusively Jewish rite; this is, however, very improbable, and in the Southern and Eastern worlds circumcision is exceedingly prevalent, though only amongst certain peoples or religions. Mohammed was not circumcised, nor is circumcision enjoined in the Korân, but it has been practised almost universally by his followers for many centuries. Probably this is the outcome of a practice long anterior to Islam, and very possibly it is as old as the circumcision of Ishmael (Gen.17.23). Various other nations also have the custom—*e.g.* certain tribes of Bantus, Hottentots, and Australian aborigines. Herodotus (ii. 44) speaks of Egyptians, Colchians, Ethiopians, and Phoenicians as circumcised. But it is evident that either the nations surrounding the Hebrews in Scriptural times did not practise circumcision, or only in the case of individuals, not as a national custom. The constant use in both O. and N.T. of the phrase "the uncircumcised" to distinguish those who were not Hebrews is sufficient evidence of this—*e.g.* 2Sam.1.20; Ezk.28.10; Ac.11.3; Ro.3.30; Gal.2.7, etc. The curious phrase in 1Mac.1.15 needs some explanation. The words "made themselves uncircumcised" have been taken to refer to some surgical operation, which should at least render the circumcision of those who practised it less obvious when they were stripped for the games in the gymnasium which Antiochus Epiphanes had built in Jerusalem. This view is that of many of the Jewish commentators, and at first sight seems to be supported by the writings of contemporary Rabbis. Thus, R. Eleazer Hammudai (*d.* 69 A.D.) says, "He who profanes things sacred . . . and makes void the covenant of Abraham our father . . . has no right in the world to come." And in the Book of Jubilees, Hyrcanus II. speaks of those who "make the members of their body appear like those of the Gentiles." On the other hand, the Jewish commentator Roschi interprets these passages as referring to those who, in obedience to the commands of the heathen tyrants, were not circumcised. As a matter of fact, any operation for the concealment of circumcision is almost, if not quite, impossible, and the phrase in 1Mac. should probably be taken to refer to the moral and spiritual sinking of the people concerned to the level of the "uncircumcised." Like the other laws given to the Jews, this command is based upon pure morals and hygiene. To a nation living in a hot country, with not too great facilities for personal cleanliness, the avoidance of accumulations around the glans is of no small importance, while experience goes to show that those tribes whose males are circumcised are, as a rule, much less liable to abnormal forms of immorality than their neighbours. The comparative insensitiveness of the glans, and the absence of accumulations of dirt or matter, contributes to this result, and it

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is a curious fact that, while many circumcised peoples practise polygamy, sexual vice in its strict sense, and especially in the more abnormal forms, is comparatively unknown among such, although exceedingly prevalent in surrounding tribes. [CRIMES; FAMILY; MOSES.] In St. Paul's time the Judaizers at Philippi wished to compel the Gentile converts to be circumcised, St. Paul contemptuously and with a play upon words (*κατατομή*, *περιτομή*) describing this circumcision as the *concision* (Ph.3.2). For the conflict in the early Church (Ac.15.1) with regard to the circumcision of the Gentiles, see PAUL. St. Paul considered himself the apostle of "the uncircumcision" and St. Peter of "the circumcision" (Gal.2.7,8), and St. Paul's attitude towards the question is shown in *words* in Ro.3.1,30,4.9,10, 1Cor.7.18,6.12,13, Gal.5.11, etc., and in *acts* in his different treatment of the cases of Timothy (Ac.16.3) and Titus (Gal.2.3) respectively, which treatment was wholly consistent with his words and general principles. For the spiritual meaning attached to circumcision and its application to Christian doctrine by St. Paul, see Ro.2.25; 1Cor.7.19; Gal.5.6,6.15; Ph.3.3; Col.2.11, etc. [F.J.]

Cis (Ac.13.21) = KISH, 1.

Ci'sai (Est. Apoc.11.2) = KISH, 2.

Cistern (Heb. *bôr*; "pit"). These were cut in rock and lined with cement (Je.2.13), which, if not repaired, left only "broken cisterns." They are numerous in those parts of Palestine where the soft limestone is on the surface, and where in consequence there are no springs. They are shaped like a short-necked bottle, apparently with a wheel for the bucket-rope (Ec.12.6) in some cases. On the Moabite Stone, in 9th cent. B.C., cisterns in a city are noticed. The rain-water from the roofs was collected in them. They were private property (2K.18.31; Pr.5.15; Is.36.16). Jeremiah was let down into such a pit (A.V. *dungeon*), where only mud remained (Je.38.6), and was drawn up by cords (12). The Heb. is rendered "pit" in A.V. of Gen.37.24,28,29, and "dungeon" in 41.14 (*cf.* 39.20-23). [C.R.C.]

Cithern. This instrument is mentioned in 1Mac.4.54, where A.V. gives, "With songs and citherns and harps and cymbals," as a translation of *ἐν ᾠδαῖς καὶ κιθάραις καὶ κινύραις καὶ ἐν κυμβάλοις*. R.V. renders, "With songs and harps and lutes and cymbals." It has been held that *κιθάραις* is a gloss to explain the less familiar *κινύραις*. This is supported by the fact that both words are used in the LXX. to translate the Heb. *kinnôr*, the former being found in Ps., Job, and Is., and the latter in Sam., Kings, and Chron. If we do not adopt the supposition of a gloss, but accept the text as it stands, we must remember that 1Mac. was undoubtedly originally written in Heb., and the terms *ἐν κιθάραις καὶ ἐν κινύραις* stand for *binᶜbhâlîm* and *bᶜkinnôrôth*. *Κιθάρα*, the word translated "cithern," therefore here = *nebhel*, which is usually rendered by *ψαλτήριον*. Our view of the nature of the cithern, or rather of the *κιθάρα*, in the passage will accordingly depend on what we suppose the Heb. *nebhel* to have been. [PSALTERY.] [J.M.]

Cities (Heb. *'ār* or *'îr*; Assyr. *uru*), **"Fenced Cities"** (Heb. √*bâçar*), as distinguished from *qiryâ* (*town*), *kâphâr* (*village*), and *ḥâçêr* (*enclosure*). The expression *'âçûr va 'ăzûbh* (A.V. *shut up or left*; Deut.32.36; 1K.14.10, etc.) seems to contrast a shut-up or fortified town with a temporary dwelling used only in summer (still called *'Azbah* in Palestine), thus including all classes of habitation from "tower to hamlet"; see Is.17.9, "His strong cities shall be as the forsaken places" (R.V.). The first city is said to have been built by Cain the agriculturist, brother of Abel the shepherd (Gen.4.17), and was called *ḥânôkh*, re-calling *Un-uk* (*great city*), the old Akkadian name of Erech. The Hebrews built "store cities" (R.V. Ex.1.11) for the Egyptians. Unwalled villages are contrasted with a walled city in Zech.2.4. The GATE of a city was a place of business (Gen.23.10; Ru.4.1); the narrow "streets" (*shûq*; Arab. *sûq*) and "broad places" used for markets (*rᵉḥôbhôth*) were guarded at night, and watchmen went round the city (Can.3.2,3), or stood on one of the towers (2K.9.17) which strengthened the wall (Ps.48.12). Such towers existed also in the villages (1Chr.27.25; 2Chr.26.10). On the city towers were engines to shoot darts and stones (2Chr.26.15); which defence opposed the filling of the ditch and the battering of the wall (2Sam.20.15). Water was provided by a CONDUIT, or by a rock aqueduct; and at Jerusalem and Gibeon a rock passage led down from within the city to a cave spring. The walls also stood on rock scarps, with an outer fosse. Samaria stood siege for 3 years (2K.18.10), and Jerusalem for 2 years (25.1,2). As regards size, Babylon and Memphis were very large cities. Jerusalem at its largest covered 300 acres, and so did Caesarea. Tyre on its island occupied only 100 acres, as did Rabbath-ammon in a restricted site. The Egyptian bas-reliefs represent Ascalon, and Kadesh of the Hittites, as cities with walls and towers in 14th cent. B.C. The Assyrian picture of LACHISH shows a city with 24 towers, having inside it both stone houses with two storeys and also cabins of mud with wooden props for the roof. Thothmes III. relates that the defeated king of Megiddo, in 16th cent. B.C., was dragged up the walls by his friends. Mesha of Moab (9th cent. B.C.) records that he caused cisterns to be dug inside his city, and fortified it by a wall on a mound (*'ôphel*), and by an "additional" (*y'aran*) wall. Sennacherib, in 702 B.C., says that Hezekiah was "obliged to shut the gate of his city." [C.R.C.]

Cities of Refuge (Num.35.6,13,15; Deut. 4.41-43,19.2; Jos.20.2-9). These cities, 3 E. and 3 W. of Jordan, appointed for HOMICIDES as sanctuaries, were in the N., S., and centre of the land of Israel, on either side of the river. They are described under their names: GOLAN (*Saḥem el Jaulân*), RAMOTH (*Reimûn*), and BEZER (unknown), E. of Jordan; KEDESH (*Qedes*), SHECHEM (*Nâblus*), and HEBRON (*el Khulîl*), W. of Jordan; and were priestly cities, apparently with walls in all cases. [C.R.C.]

Cities of the Levites (Jos.21.13-42; 1Chr.6.55-81). These 48 walled cities are noticed early in connexion with priests and Levites, in the cases of Beth-shemesh of Judah

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(1Sam.6.15) and Anathoth (1K.2.26). They had "suburbs," or open spaces (*migrāshîm*: see VILLAGES), extending about a quarter of a mile beyond the wall (Num.35.4); and the fields, to double that distance, belonged to Levites on each side of the town (ver. 5; Lev.25.34). [C.R.C.]

Cities of the Plain. Before the destruction of these four cities the "whole *kikkār* [A.V. *plain*] of Jordan," as seen from E. of Bethel, is said to have been like Eden (Gen.13.10-13); but after they were destroyed (by lightning, according to Josephus) the *kikkār* was ruined, and the pillar of salt no doubt resembled those still visible near the Dead Sea (Gen.19.25,26; Deut.29.23; Is.1.9,10; Am.4.11; Ho.11.8). The plain produced only the bitter apples of Sodom (the *'osher* tree); and the vale of Siddim (*pastures*) included the Salt Sea (Gen.14.3); it had already been full of bitumen, such as is found still on the hills S.W. of Jericho and in the Dead Sea (ver. 10). Abraham (Gen.19.28), from some high hill near Hebron, looked "towards" Sodom and Gomorrah, and saw the smoke in the Jordan Valley; the supposed site (Caphar Barucha, now *Kefr Bâreka*) is a hill 3 miles E. of Hebron (*Surv. W. Pal.* iii. p. 304), whence a view is gained over the desert of Judah. The Dead Sea and Jericho are hidden, but the smoke in the valley might easily be seen. The cities were not only in the *kikkār* of Jordan, but the desolate character of the soil, as described in Deut.29.23, suggests that they were to the S. near N. shore of the Dead Sea; and this is also indicated by the proximity to ZOAR (*Tell Shaghûr*): see Gen.19.15,23. They have left no trace of their existence, unless in the case of Admah. [ADAM, CITY.] Josephus seems to have supposed that they lay S. of the Dead Sea, as he puts Zoar in Arabia (see 1 *Ant.* xi. 4; 4 *Wars* viii. 4); an error (which still survives), for the "*kikkār* of Jordan" was not S. of the mouth of that river. It is a curious coincidence, perhaps, that nearly all the required names still apply to natural features of the ground near Phasaelis (*Fûṣâîl*), 12 miles N. of Jericho and 12 miles S.E. of *Sâlim*, often supposed to be the Salem of Melchizedek, where Abraham met the king of Sodom (Gen.14.18,21). Here we find *ed Dâmieh* (Admah) and *Tal'at 'Amra* (*ascent of Gomorrah*); a valley called *Siddeh* (Siddim), and another called *el Ḥumr*, or "of bitumen"; but Sodom (*burning*) is not represented. It was probably farther S. and near Jordan, being the city whence Lot fled to Zoar. The valley is now full of salt springs, and has a salt soil, even N. of Fûṣâîl; but the part near the hills is carpeted with grass and flowers in spring. [SALT SEA.] [C.R.C.]

Cit'tims (1Mac.8.5). [CHITTIM.]

Citizenship (πολιτεία: Ac.22.28, R.V.). St. Paul was (1) a citizen of Tarsus, a "free city" (Ac.21.39); prob. Jews formed one of the city "tribes"; (2) also a Roman citizen, above mere provincials, exempted from degrading penalties like scourging and crucifixion, with the right of appeal to the emperor after sentence, and of trial before him on any capital charge. He claimed these rights (Ac.16.37,38, 21.39, 25.10,11), which he had inherited, not purchased like Lysias (22.28). Many Jews of Asia Minor were "Romans" (Josephus, 14 *Ant.* x.). Citizenship is mentioned metaphorically, Eph.2.19, Ph.1.27,3.20 (R.V. *citizenship*, marg. *commonwealth*). [H.S.]

Citron. [APPLE-TREE.]

Clauda (Ac.27.16), a small island nearly due W. of Cape Matala on the S. coast of Crete, and nearly due S. of PHENICE. It is still called *Claudanesa*, or *Gaudonesi*, by the Greeks, which the Italians have corrupted into *Gozzo*. The ship which conveyed St. Paul was seized by the gale a little after passing Cape Matala, when on her way from Fair Havens to Phenice (Ac.27.12-17). The storm came from the island (ver. 14), and there was danger lest the ship should be driven into the African Syrtis (ver. 17). We read that she was driven to Clauda and ran under the lee of it (ver. 16), where there would be smooth water, as the gale came from the N.E. or E.N.E.

Clau'dia, a Christian woman mentioned in 2Tim.4.21: probably a freedwoman or slave of "Caesar's household." Her identification with the British maiden whose marriage with Aulus Pudens is celebrated by Martial (iv. 13; xi. 53) must be abandoned. See Lightfoot, *Ap. Fathers*, Clem. i. pp. 76-79. [E.R.B.]

Claudius, fourth emperor of Rome, 41-54 A.D. He comes into N.T. history (1) in regard of the famine prophesied by Agabus, which is said to have taken place in his reign (Ac.11.28). The prophecy is of a famine over all the (Roman) world. No such universal famine is recorded, but local famines throughout the empire were characteristic of this reign (Suetonius, *Claud.* xviii.); and Josephus mentions a famine in Judaea at a date very soon after the probable date of the prophecy (Josephus, 20 *Ant.* ii. 5, v. 2). (2) The other mention of Claudius is with regard to his expulsion of all Jews from Rome, including Aquila and Priscilla (Ac.18.2). Suetonius (*Claud.* xxv.) says that he expelled them because they were constantly creating disturbances, and he attributes these to "Chrestus," which possibly means that the enmity of the Jews to the Christians was the cause of the riots. Chrestus, however, was a common name, and need not be a mistake for Christus. Claudius' general policy was favourable to the Jews, partly because of his special obligations to Herod Agrippa I. (Josephus, 19 *Ant.* iv. v.). [E.R.B.]

Claudius Lysias. [LYSIAS, CLAUDIUS.]

Clay. The word most commonly used for "potter's clay" is *ḥômer* (Is.29.16; Je.18.4, etc.). In Palestine vessels of dark blue clay are now chiefly made at Gaza. Another use of clay was for sealing (Job 38.14). Wine jars in Egypt and mummy pits were thus sealed, and remains of clay are still found adhering to the stone door-jambs. The seal used for public documents was pressed on the moist clay, and the tablet then placed in the fire and baked. Clay tablets with writing on them have been discovered recently on the sites of Lachish, Taanach, and Gezer. [HANDICRAFTS, (4).]

Clem'ent, a fellow-labourer of St. Paul at Philippi. It was generally believed in the ancient Church, that this Clement was identical with Clement of Rome. The difficulties as to date and place are not insuperable; and there

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would be a coincidence between the nature of the charge given to Clement in Ph.4.3 and his endeavour long afterwards to compose (by the epistle which bears his name) the dissensions of the Corinthian church. [E.R.B.]

Cle'opas. [ALPHAEUS.]

Cleopat'ra.—1. "The wife of Ptolemy" (Esth.11.1) was probably the granddaughter of Antiochus the Great, and wife of Ptolemy VI. (*Philometor*).—**2.** A daughter of Ptolemy VI. (*Philometor*) and Cleopatra, 1. She was given by her father in marriage, first to Alexander Balas, 150 B.C. (1Mac.10.58), and then, 146 B.C., to his rival Demetrius Soter (11.12). While Demetrius was a prisoner in Parthia she married his brother Antiochus VII. (*Sidetes*). She afterwards murdered Seleucus, her eldest son by Demetrius; and was herself poisoned 120 B.C. by a draught she had prepared for her second son Antiochus VIII.

Cleophas (R.V. *Clopas*). It is doubtful whether this is the same person as Alphaeus. It has been, however, suggested that Κλώπας (Jn.19.25) is derived from Gk. κλέπτειν, "to conceal," and that thus it might etymologically correspond to Alphaeus from Aram. *'alphaś* = "covering over." Bp. Lightfoot's alternative suggestion is discussed under ALPHAEUS.

Cloke. The actual word does not often occur in either A.V. or R.V. It strictly represents the flowing outer garment worn by the Jews (Mt.5.40; Lu.6.29); and this in O.T. is represented by several different words. [DRESS.] In 2Tim.4.13 it represents φελόνης (Lat. *paenula*), which was of a heavier and rougher material, and in shape and original purpose is thought to be the foundation of the Eucharistic chasuble. The following metaphorical uses of the word should be noted: Is.59.17; 1Th.2.5 (πρόφασις; *cf.* Jn.15.22); and 1Pe.2.16 (ἐπικάλυμμα). [C.L.F.]

Cloud. Among both Hebrews and Arabs the clouds were closely studied with a view to prognosticating rain (1K.18.44), and they enter largely into Oriental imagery. With both peoples a cloud without rain is a simile for promise without performance (Pr.16.15; Is.18.4,25,5; Ju.12; Freytag, *Arab. Prov.* xii. 14, xxiv. 177). The morning or summer cloud is a figure for transitoriness (Job 30.15; Ho.6.4; Freytag, xii.87), or interception (Lam.2.1,3.44). In times of crisis Jehovah comes from Sinai in the midst of a thunderstorm (Judg.5.4,5; Ps.68.8; Ezk.1.4), riding upon a cloud (Is.19.1), called a "cherub" (Ps.18.10 = 2Sam.22.11). A bright cloud at times rested on the Mercy-seat (Lev.16.2; 1K.8.10,11; 2Chr.5.14; Ezk.43.4), called by post-Biblical writers Shekinah. [GLORY.] [T.H.W.]

Cloud, Pillar of. In their journey from Egypt to Canaan the Israelites were preceded by a pillar of cloud by day and of fire by night. This fact is mentioned in the old narratives, J and E (Ex.13.21,22; Num.12.5), as well as in those which are regarded as late (Deut.1.33; Ex.40.38, P.). The Lord descended in the cloud to speak with men at the door of the tabernacle (Ex.33.9,10). Reminiscences of these phenomena are found in Ne.9.12, Is.4.5, and elsewhere. The word translated "pillar," is used for a column of smoke in Judg.20.40, and it has the same significance here. The pillar of cloud and fire made its first appearance at the crossing of the Red Sea, when it sheltered the Israelites from the Egyptians (Ex.14.19,20). Here, however, the rendering of the A.V., "And it was a cloud and darkness *to them*, but it gave light by night *to these*," is a mere makeshift. The Heb. is hardly translatable. The Gk. has καὶ ἐγένετο σκότος καὶ γνόφος, καὶ διῆλθεν ἡ νύξ. In Ps.105.39 the cloud is for shade. After the desert period this cloud is not mentioned again until it reappears at the consecration of Solomon's temple (1K.8.10,11; 2Chr.5.13,14). After that the cloud is not mentioned until Ezekiel saw this symbol of Jehovah's presence leave the temple for ever (10.3,4,11.23). [T.H.W.]

Cni'dus is mentioned in 1Mac.15.23 as one of the Gk. cities which contained Jewish residents in the 2nd cent. B.C., and in Ac.27.7 as a harbour which was passed by St. Paul after leaving Myra, and before running under the lee of Crete. It was an important city at the extreme S.W. of the peninsula of Asia Minor, on a promontory now called *Cape Crio*, which projects between the islands of Cos and Rhodes (see Ac.21.1). The remains of Cnidus are those of a city of great magnificence.

Coal, the representative in A.V. of five Heb. words. (1) The most frequently used is *gaḥeleth*, a live ember, burning fuel, as distinguished from *peḥām* (Pr.26.21). In 2Sam. 22.9,13, "coals of fire" are put metaphorically for the lightnings proceeding from God (Ps.18.8,12,13,140.10). The proverbial expression, "Thou shalt heap coals of fire upon his head" (Pr.25.22), is adopted by St. Paul in Ro.12.20, to express metaphorically the burning shame which men must feel when their evil is requited by good. (2) *peḥām*. In Pr.26.21 this word clearly signifies *fuel not yet lighted*. The fuel meant in the above passages is probably charcoal, certainly not coal; for, though mentioned by Theophrastus and known to Pliny, coal was but rarely and locally used, even by the Romans. (3) *reċeph*, or *riṣpâ* (Is.6.6, properly a *hot stone*). In the narrative of Elijah's miraculous meal (1K.19.6) the word describes the mode in which the cake was baked—*viz.* on a hot stone, as is still usual in the East. (4) *resheph* in Hab.3.5 is rendered in A.V. "burning coals," and in marg. "burning diseases." The former meaning is supported by Can.8.6, the latter by Deut.32.24; R.V. has "fiery bolts." (5) *shᵉḥôr* (Lam.4.8) is rendered in E.V. "their visage is blacker than a *coal*," marg. "darker than blackness."

Coat. [DRESS.]

Coat of mail. [ARMS.]

Cock. There appears to be no mention of domesticated poultry in O.T. In N.T. the "cock" is mentioned in reference to St. Peter's denial of our Lord, and indirectly in the word "cock-crowing" (Mt.26.34; Mk.14.30,13.35, etc.). Domesticated fowls were known to the ancient Greeks and Romans, and since no mention of them is made in O.T. and no figures of them occur on Egyptian monuments, they were probably introduced into Judaea by the Romans, who prized them both as articles of food and for fighting.

Cockatrice. [ADDER; SERPENT.]

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Cockcrowing. In Syria cocks crow at irregular intervals during the night, but the term is applied definitely to the period preceding dawn, *i.e.* before three o'clock. In the Zendavesta the cock is called the *parodars*, he who foresees (the coming dawn); and the Jews have a benediction, "Blessed be Thou, O God, . . . Who gavest understanding to the cock to distinguish between day and night" (*Ber.* 60*b*). Mk.**14**.30 refers to two cockcrowings, the first probably being about midnight, the second at dawn (**13**.35). There is no mention of the first in Mt.**26**.34,74, Lu.**22**.34, Jn.**13**.38. The term is applied to the third of the four WATCHES OF THE NIGHT (Mk.**13**.35). [H.H.]

Cockle (Heb. *bā'shâ*) occurs only in Job **31**. 40. Gesenius says that *bā'shâ* denotes any bad weeds or fruit, and may in Job signify *bad* or *smutted barley*. Harris says the word *bā'shâ* or *baseh* appears to imply a weed, not only noxious but of a fetid smell. But it may mean *base in quality*. In Wyclif (1382) the reading in Mt.**13**.25 is: "But, when men slepten, his enmye came, and sew above dernil, or cokil (ζιζάνια), in the midel of whete, and went away" (also in ver. 26). His reading in Job is *thorn*. The Aram. (*Targum*) rendering in Job is *noxious herbs*. Undoubtedly in Mt., *l.c.*, darnel was the plant intended. See the old dictionaries *Promptorium Parvulorum* and *Catholicon Anglicum*, also the *New Eng. Dict.* Darnel (*Zizania*) was *Lolium temulentum*, a very prevalent and injurious weed in the Mediterranean and Levant. [H.C.H.]

Coelosyria (R.V. *Coelesyria*; "*hollow*" *Syria*), the name given by the Greeks, after the time of Alexander, to the remarkable valley or hollow (κοιλία) which intervenes between Libanus and Anti-libanus, extending nearly 100 miles. The term Coelosyria was also used in a much wider sense, to include Damascus and even the country E. of Jordan, through Trachonitis and Peraea to Idumea, including the ARABAH. In the Apoc. Coelosyria is frequently used somewhat vaguely, almost as an equivalent for Syria (1Esd.**2**.17,24,27,**4**.48,**6**.29,**7**.1,**8**.67; 1Mac.**10**.69; 2Mac.**3**.5,8,**4**.4,**8**.8,**10**.11).

Coffer (*'argāz*), used of the box containing the images of the mice and emerods and found only in 1Sam.**6**.8,11,15. [ECBATANA.]

Coffin. [CHEST; BURIAL.]

Cohort. [ARMY, II.; WAR.]

Co'la, a place (Jth.**15**.4 only) mentioned with Choba. Possibly *Qâ'aûn*, a ruin in the Jordan Valley, 5 miles N.E. of *el Mekhubbi*. [CHOBA.] [C.R.C.]

Col-ho'zeh.—1. Father of Shallum (Ne. **3**.15).—**2.** An ancestor of Maaseiah, 9 (**11**.5).

Coll'us = Calitas (1Esd.**9**.23). [KELITA, 1.]

Collar. Used in A.V. for two different Heb. words. (1) In Job **30**.18 of the collar of a coat. (2) The Heb. word in Judg.**8**.26 is from a root meaning "to drop," and is more exactly represented by the R.V. *pendants*; *cf.* Is.**3**.19, R.V., where A.V. has *chains*.

College, The (R.V. *second quarter*). 2K.**22**.14 (A.V.) states that Huldah the prophetess "dwelt in Jerusalem in the *college*" (Heb. *mishnê*). See Zeph.**1**.10 (A.V. *the second*). Keil's explanation is probably the true one, that the *mishnê* was the "lower city," built on the hill Akra. [C.R.C.]

Colony, a designation of Philippi (Ac.**16**. 12). After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Philippi, Dyrrachium, and other cities. Thus Philippi became a Roman colony with the "Jus Italicum," and accordingly we find it described as a "colonia" in inscriptions and upon the coins of Augustus.

Colos'se (properly Colos'sae, as R.V.), a city in the upper part of the basin of the Maeander, on one of its affluents named the Lycus. Two other missions, Hierapolis and Laodicaea, were in its immediate neighbourhood (Col.**2**.1,**4**.13,15,16; see Rev.**1**.11,**3**.14). [COLOSSIANS, EP. TO.] Colossae fell, as these two cities rose, in importance. It was situated close to the great road which led from Ephesus to the Euphrates. Hence we might conclude that St. Paul passed this way, and founded or confirmed the Colossian church on his third missionary journey (Ac.**18**.23,**19**.1), but Col.**2**.1 seems to show that he had not been there when the epistle was written. That he hoped to visit it on being delivered from his Roman imprisonment is clear from Ph.22 (*cf.* Ph.**2**.24). Philemon and his slave Onesimus dwelt at Colossae, as did also Archippus and Epaphras. Mr. Hamilton was the first to determine the actual site of the ancient city, at some little distance from the modern village of *Chonas*.

Colossians, Epistle to the. The Pauline authorship has ample external testimony. Irenaeus, Clement of Alexandria, Tertullian, Origen (all of 2nd and 3rd cents.), quote Colossians as St. Paul's without a doubt, and still earlier we find probable echoes of its phraseology. Not before 1838 was suspicion alleged; and the objections then taken (by German students) were not critical in the strict sense, but due to theories of the earliest growth of Church and doctrine which were largely *a priori*. The epistle presented a state of belief too mature to suit these theories; it was, therefore, taken to be a later and fabricated work. Not only, to an unbiassed reader, do the early citations answer these objections, but the epistle itself is the best witness to its own authenticity. Its bold and free expression of thought, and the vivid play throughout of a great personality, make it vastly unlikely that it should be an artificial product of the 2nd cent., an age of declining literary power and one which was (so far as general literary phenomena can guide our opinion) barren of the particular gifts needed for the art of skilled fabrication. We may quote the brief verdict of Renan, no partial critic: "The epistle presents many features which negative the hypothesis of fabrication." The date of Colossians must lie within the "two years" (Ac.**28**.30) of St. Paul's residence at Rome. The conjecture that it, with the other "epistles of the Captivity," was written at Caesarea (see **24**.23,27) has no traditional support, and does not agree with the obvious difference in doctrinal type which it presents as compared with *e.g.* Rom. and Cor., which were written shortly before the two years at Caesarea. It was written, probably in 63 A.D., in the

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threatening latter years of Nero, but before the great persecution. Whenever written, we may safely affirm that its date is the date of the "Ephesian" epistle (which in fact may be alluded to in it [4.16] as "the epistle from Laodicea"—a circular, travelling from mission to mission). Parallel topics and phrases are so numerous in the two epistles that, beyond all reasonable doubt, they are products of the same moment. These parallels may be tabulated with great profit by the student. He will find that Colossians is obviously the more local and particular of the two writings, while probably *Ephesians* grew up immediately after, in more general forms, on the lines suggested by Colossian problems. Weiss (*Einleitung*) writes: "The peculiar affinity of the two epistles is cleared up only on the hypothesis that both are the independent but contemporaneous compositions of the same author." "Practically," says Hort, "they were written together.... We find in both the impress of St. Paul's wonderful mind." The occasion of writing is readily inferred from the epistle itself. Epaphras, a Colossian, and probably (1.7) the first evangelist of the place, had visited St. Paul at Rome. His report had much in it to rejoice the apostle. But there was one great drawback—an invasion of alien teaching, which tended to minimize the supreme greatness and significance of Jesus Christ, to emphasize rabbinic observances, and also to advocate a "philosophy" more or less occult. Circumcision, Jewish festivals, ceremonial laws of diet, were one side of the teaching; angel-worship and a rigorous asceticism was another. The school was not openly, or perhaps even consciously, anti-Christian. But it was such in fact; obscuring the glory of the Christ, and the freedom and largeness of His promises, and the direct action of the Spirit upon the disciple. The full character of the "Colossian heresy" is a difficult problem. Lightfoot sees in it a blend of pharisaic Judaism with the Essene teaching on the essential evil of matter. Hort thinks that it was rather the ordinary Judaism, marked by some special phases, and taught by men nominally within the Church, like the disturbers of the Galatians. On the whole, Lightfoot's view, as recognizing some non-pharisaic elements (see *e.g.* the "neglecting of the body," 2.23), seems to us to meet the *data* most completely, but the question is too extensive for discussion here, and for an intelligent study of the positive teaching of the epistle we need not balance elaborately the rival views. In any case, the "heresy" threw the pre-eminence of Jesus Christ into the background, and obscured the supreme freedom and power of His Gospel under a growth of outworn and gratuitous observances. This was to St. Paul a matter of doctrinal life and death. The epistle accordingly, in its dogmatic element, emphasizes with surpassing power the imperilled truths. Jesus Christ is set forth as "all and in all"; the First and the Last; the perfect Revelation of the invisible God; the Agent, Head, and End of the entire created universe; the Sacrifice for human sin, bringing peace by His cross to the guilty conscience; the indwelling Life; the living Head of His Body, the Church; the Hope of glory. He is, in fact, His own Gospel, and the salvation of man consists in union and harmony with Him. [PAUL.] Such is the epistle in its dogmatic teaching. This is followed, in vital connexion (3,4), by instructions in detail upon the practical Christian life, as the fruit of living faith. Purity, truthfulness, and unselfish love, above all in the relative duties of home, are all enforced in the light of eternal truth and grace. Personal information and salutations close the epistle, giving to it the final touch of naturalness and reality. The region around COLOSSE (properly Colossae, and called also Colassae later) is volcanic; Laodicea, a few years after the writing of the epistle (which was to be read to the converts there also), was wrecked by earthquake. Colossae was not personally evangelized by St. Paul (2.1). But his three years at Ephesus (Ac.19,20) allowed vast numbers of the residents of proconsular Asia to meet with him there. Among them would be visitors from Colossae, and to these, in all likelihood, belong the names now so familiar to us (see this epistle and that to Philemon)—Epaphras, Philemon, Apphia, Archippus, and perhaps Philemon's slave Onesimus, afterwards the runaway, whom St. Paul, at Rome, brought to repent, to believe, and to return to Colossae. [H.C.G.M.]

Colours. The terms relative to colour, occurring in the Bible, may be arranged in two classes, the first including those descriptive of natural objects, the second the artificial mixtures employed in dyeing and painting. It is well to remember at the outset that an exact terminology of colours is of modern growth. Ancient peoples, even so artistic a nation as the Greeks, used the names of colours very vaguely. The Hebrews had not the artistic faculty at all strongly developed, and their names for colours, especially those of the first class, cannot be interpreted in any hard and fast manner. (1) The natural colours noticed in the Bible are white, black, red, yellow and green. (The "speckled," or "bay," R.V. "sorrel," of Zech.1.8 is uncertain. It was probably a variety of red. The "pale" colour of Rev.6.8 is the familiar Gk. χλωρός, *pale* or *sickly green*.) The two latter are of little importance, for *green* is apparently applied more to the freshness and beauty of vegetation than to its actual colour; while *yellow* (used very seldom) is difficult to discriminate from some shade of green. *White* is prominent, especially as representing *light*, which deeply impressed the Heb. mind, not only by its brilliance and beauty, but by its divine symbolism, and its profound moral connotation. *Black* is prominent also as the physical and moral opposite of white, and also as the typical complexion of Orientals. *Red* was also vividly appreciated by the Hebrew, as the colour of blood (the sacred principle of life), of wine, and of many natural objects, especially perhaps the red soil and red cliffs of the country most familiar to the Jews. (2) *Artificial colours.* These appear to have been known at a very early period (*cf.* Gen.38.28; Ex.26.1; Jos.2.18; Judg.5.30); but there is no evidence to show that the Hebrews of the period of the Exodus were themselves acquainted with the art of dyeing. They were probably indebted

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both to the Egyptians and the Phoenicians, to the latter for the dyes and to the former for the processes. The purple dyes which they chiefly used were extracted by the Phoenicians (Ezk. 27.16) and in certain districts of Asia Minor, especially Thyatira (Ac.16.14). The principal dyes were purples, light and dark (the latter being the "blue" of A.V.), and crimson ("scarlet," A.V.). Vermilion was introduced at a late period. (*a*) *Purple* (*'argāmān*). This colour, well known and valued over the whole ancient world, was obtained from the secretion of a species of shell-fish, the *Murex trunculus* of Linnaeus, found in various parts of the Mediterranean. It is difficult to state with precision the exact tint described by the Heb. name. The Gk. and Lat. equivalents (πορφύρεος, *purpureus*) are applied to all sorts of bright colours, though generally with some shade of red intermingled. The purple of the *murex* was probably a lighter shade, in which red predominated over blue; while the darker purple, a violet ("blue" of A.V.) was produced from another species of shell-fish. Robes of purple were the characteristic decoration in antiquity of kings (Judg.8.26) and of the highest officers, civil and religious. They were affected also by the wealthy and luxurious (Je.10.9; Ezk. 27.7; Lu.16.19; Rev.17.4,18.16). (*b*) *Blue* (*t'khēleth*). This dye was procured from a species of shell-fish found on the coast of Phoenicia, and called by modern naturalists *Helix Ianthina*. The tint is best explained by the statements of Josephus (3 *Ant.* vii. 7) and Philo (and the translation of the LXX. ὑάκινθος), that it was emblematic of the sky; in which case it represents not the light blue of our northern climate, but the deep, dark hue of the Eastern sky. The A.V. (marg.) has rightly described the tint in Esth.1.6 as violet. This again was a colour used like purple for robes of office or splendour (Je.10.9; Ezk.23.6). (*c*) *Scarlet* (*crimson*, Is.1.18; Je.4.30). The terms by which this colour is expressed in Heb. vary; sometimes simply *shānī* is used, as in Gen.38.28-30; sometimes *tōla'ath shānī*, as in Ex.25.4; and sometimes simply *tōla'ath*, as in Is.1.18. Another word, *karmīl* ("crimson," 2Chr.2.7,14,3.14), was introduced at a late period, probably from Armenia, to express the same colour. Of the two Heb. words, the first expresses the brilliancy of the colour, the second the worm or grub whence the dye was procured. This was a cochineal insect, which is found in considerable quantities in Armenia, Palestine, and other Eastern countries (Tristram). The Arabian name of the insect is *qirmiz* (whence *crimson*), the Linnaean name is *Coccus ilicis*. The tint produced was crimson rather than scarlet. The only natural object to which it is applied in Scripture is the lips, which are compared to a scarlet thread (Can. 4.3). It was the characteristic colour of the soldier's dress, especially in the Roman armies. (*d*) *Vermilion* (*shāshēr*). This was a pigment of mineral extraction used in fresco paintings, either for drawing figures of idols on the walls of temples (Ezk.23.14), for colouring the idols themselves (Wis.13.14), or for decorating the walls and beams of houses (Je.22.14). Vermilion was a favourite colour among the Assyrians, as is still attested by the sculptures of Nimrûd and Khorsabad. — *Symbolical and mystical meanings of colours.* Colours naturally tend, especially in the earlier and more poetical stages of literature, to be associated with ideas. This is to be noticed in the Bible as well as in other ancient writings. *White* is associated with moral purity and innocence (Is.1.18); with joy, festival, and victory (2Chr.5.12; Ec.9.8; Rev.6.2,7.9,19.11,14). *Black* is the symbol of evil, misery, and death (Is.50.3; Je.8.21; Rev. 6.5). *Red* and also scarlet are connected naturally with war and bloodshed (Is.63.1-3; Rev.6.4). A deeper significance, more appropriate to the special divine purpose which underlies the O.T., has been noted by many writers, particularly in the three characteristic colours of the tabernacle hangings, the cloths of service, and the vestments of the high-priest. Blue, purple, and scarlet frequently occur; and as purple is produced by the mixing of the other two, it has been remarkably suggested by some writers that, as blue is the colour of the sky, and scarlet of human life or blood (note also the etymological connexion between *ādām*, "man," and *ādām*, "to be red"), so the combination of the two is intended to suggest the Incarnation. It has also been noted that in the theophanies of Ezk.8.2, Rev.4.3, two different tints are alluded to (a bright white and a glowing red), which have been thought to suggest the two aspects of God's moral nature, light and fire, mercy and justice; or love in its two aspects of pardon and correction. Whether these conclusions are accepted or not, it is certain that the colours of the Bible convey in many cases more than the literal meaning, and are well worth studying from the point of view of the symbolism which runs through Scripture. See "Colours in the Bible" in Schaff-Herzog, *Encyclopaedia* (3rd ed. 1891); Willis, *The Worship of the Old Covenant* (1880). [A.R.W.]

Comforter. [SPIRIT, HOLY.]

Coming of Christ, The second. A consistent and persistent feature in all books of N.T. is the conviction that "this Jesus which was received up from you into Heaven shall so come in like manner as ye beheld Him going into Heaven" (Ac.1.11). This expected return of the Lord is generally called His "Parousia" (= appearance), sometimes His "revelation" (ἀποκάλυψις: 1Cor.1.7; 2Th.1.7; 1Pe.1.7,13) or "manifestation" (ἐπιφάνεια: 1Tim.6.14; 2Tim.1.10,4.1,8; Tit.2.13; *cf.* 2Th.2.8); not His "second coming," an expression not found in the Bible. The distinctive feature of the Parousia is that it will come at the *close* of this present order of things and mark the end of time. It is therefore not to be confused with other "comings" of which our Lord spoke, referring either to His appearances after the Resurrection or to His indwelling in the Church through the gift of the Holy Spirit. The Gospel and Epistles of St. John especially dwell on these "comings" (particularly the group of discourses in Jn.13–16), although they mention the Parousia also. The Synoptic Gospels and the Epistles dwell more particularly on the Parousia, but they in turn recognize the other "comings" (*cf.* Mt.18. 20). The Apocalypse centres around the Parousia, yet speaks of the Lord as coming

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always to the heart of the believer (Rev.3.20), and as coming also in the judgment of the wicked (2.5). The doctrine of the Parousia has its root in the O.T. teaching of the Day of the Lord. In the world as at present constituted there are anomalies which seem to contradict the righteousness or the power of God. God "hides Himself," "stands afar off" (Ps. 10.1); draws back His right hand, hides it in His bosom (Ps.74.11). But the day is coming when "our God shall come and shall not keep silence," when He will vindicate Himself by an open, signal, decisive, and final judgment, which will make manifest to all men that verily there is a God that judgeth the earth (see Ps.50.1-5). In N.T. it is Jesus Christ Who will come to execute this judgment (Ac.17.31), to set right all wrong, to give a reward to the righteous (the completion of our salvation, the fulfilment of our inheritance, is the chief thought in St. Paul's idea of the Parousia), to render vengeance to them that know not God, and to destroy for ever all evil. The time of the Parousia is frequently called the Last Day, the Day of Judgment, the Day of the Lord Jesus Christ, "that Day" or "the Day" in reference to the O.T. "Day of the Lord" (*e.g.* Mt.7.22,10.15; Mk.13.32; Lu.10.12; Jn.6.39; Ac.2.17; 1Cor.1.8,3.13; 2Cor.1.14; Ph.2.16; 2Tim.1.18, etc., etc.). The manner and circumstances of the coming are described also in ideas mainly derived from O.T. The Son of Man (like that vicegerent of God in Dan.7.13,14, to whom an everlasting dominion is given) will come with the sound of the trumpet, with a shout, with the voice of the archangel, in the clouds of Heaven (*i.e.* arrayed in divine majesty), in flaming fire with great power and glory, attended by hosts of angels (see esp. Mk.13.26ff. = Mt.24.3 off.; Lu. 21.27f.; Mt.25.31f.; 2Th.1.7-10; *cf.* 1Cor.15. 52, 1Th.4.16). The angels will gather all men before Him to be judged; the present heavens and earth will pass away, to give place to new heavens and a new earth (2Pe.3.12,13; Rev.20. 11,21.1; *cf.* Is.65.17,66.22). This language is largely pictorial, and we cannot say how much of it is figurative.—*The Time of the Parousia.* The general belief of the apostolic age was that the exact hour of the Lord's coming was uncertain, but that it was "near, even at the doors" (Mt.24.33; Heb.10.25; Jas.5.9; 1Jn.2.18). The early Church was stirred by this thought to high unworldliness and enthusiasm; the Lord might come at any moment, and they must be ready for Him "with loins girded and lamps burning, as men that watch for their Lord" (Lu.12.35,36). There is much in our Lord's teaching, as reported by the evangelists, to arouse this expectation (*e.g.* Mt.16.28; *cf.* 10. 23). In St. Matthew and St. Mark the coming is closely, in St. Luke more loosely, connected with the predicted destruction of Jerusalem (Mt.24. 29; Mk.13.24; Lu.21.27). Yet our Lord, even in the same context, looks forward also to a further future (*e.g.* Mt.24.14), warning His hearers that the coming may be delayed (*e.g.* Mt.24.48; *cf.* 25.5; Lu.12.45), and says that "of that day and that hour knoweth no man, . . . neither the Son" (Mt.24.36; Mk.13.32; *cf.* Ac.1.6,7). These hints, taken with the promise of that other spiritual coming fulfilled at Pentecost, and the idea that every signal judgment (esp. on a great scale, like the Fall of Jerusalem) is also an open manifestation of the righteous God, will lead us to widen our conception of the Parousia and see in it partly a gradual process to which every triumph of good contributes and which is completed at the Last Day (the kingdom growing imperceptibly, like the seed in the parable), and partly a great cataclysm at the end of time, a reversal of these present conditions under which it is possible for evil to triumph and the divine Omnipotence is an object of faith and not of sight. In this latter sense it is a possibly far-off, yet not isolated, event; one of and for which every judgment and defeat of evil in human history is a foreshadowing and a preparation. And as the Resurrection is the hope and consolation of the redeemed individual, so the Parousia is the hope of the redeemed race. The perfected spirit will rise again in a "spiritual" body (1Cor.15.44); so the perfected Church will live again in a "spiritual" world, an environment in which the will of God is no longer thwarted by sin, a new heaven and a new earth wherein dwelleth righteousness, where the perfect reign of order and right is realized because Christ has "come" with power. Hastings, *D.B.* (5 vols. 1904), art. "Parousia"; Salmond, *Christian Doctrine of Immortality*; J. Agar Beet, *The Last Things*, pp. 11-102. [S.C.G.]

Commerce. The Israelites up to the time of David did not practise commerce; this was left in the hands of the Canaanites, so much so that "Canaanite" came to mean "merchant." It is clear that international trade must have existed and affected even the pastoral nomad races, for we find that Abraham was rich, not only in cattle, but in silver, gold, gems, and ornaments (Gen.13.2,24.22, 53). Among trading nations Egypt holds in very early times a prominent position in Scripture, though her external trade was carried on, not by her own citizens, but by foreigners, chiefly of Asiatic races. It was an Ishmaelite caravan, laden with spices, which carried Joseph into Egypt. From Egypt, especially in times of general scarcity, corn would be exported, which was paid for in silver, which was always weighed (Gen.41. 57,42.3,25,35,43.11,12,21). Intercourse with Tyre, with whom trade was carried on especially by the tribes of Issachar and Zebulun (Deut.33.18ff.), appears only to have occurred at a later period. At the same period trade was carried on between Babylon and the Syrian cities, and gold and silver ornaments were common among the Syrian and Arabian races (Num.31.50; Jos.7.21; Judg.8.24). Until the time of Solomon the Hebrew nation may be said to have had no foreign trade. Foreign trade was indeed contemplated by the Law, but its spirit was more in favour of agriculture (Deut.17.16,17). Solomon, however, organized an extensive trade with foreign countries. He imported linen yarn, horses, and chariots from Egypt (1K.10. 22-29), and ivory, sandal-wood, monkeys, peacocks, precious stones, silver, and above all, gold [TARSHISH] (1K.9.26ff.,10.11-12). The cedar and other timber for his great architectural works was brought by Phoenicians by

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sea to Joppa, and he found the provisions necessary for the workmen in mount Lebanon (1K.5.6,9; 2Chr.2.16). After his death maritime trade declined, and the attempt of Jehoshaphat to revive it proved unsuccessful (1K.22.48,49). We know, however, that Phoenicia was supplied from Judaea with wheat, honey, oil, and balm (1K.5.11; Ezk. 27.17; Ac.12.20), whilst Tyrian dealers brought fish and other merchandise to Jerusalem at the time of the return from captivity (Ne.13.16), as well as timber for rebuilding the temple (Ezr.3.7). Oil was exported to Egypt (Ho.12.1), and fine linen and ornamental girdles of domestic manufacture were sold to the merchants (Pr.31.24). Its successive invasions must have impoverished the country, but much wealth must nevertheless have existed, owing to the abundant natural products of the country—wine, oil, fruit, etc.; so much so that Jerusalem appears as the rival of Tyre, and through its port, Joppa, carried on trade with foreign countries (Is.2.6,16; Ho.12.7; Ezk.26.2; Jon.1.3). The internal and external trade of the Jews, like that of Egypt, was much promoted by the festivals, which brought large numbers of persons to Jerusalem, and caused great outlay for victims for sacrifices and for incense (1K.8.63). According to the earlier prophets, dishonest dealing and oppressive acts on the part of traders was not uncommon (Am.8.5f.; Ho.12.8). The places of public market were, then as now, chiefly the open spaces near the gates (Ne.13.15,16; Zeph.1.10). Traders in later times intruded into the outer courts of the temple, where victims for the sacrifices were publicly sold (Zech.14.21; Mt.21.12; Jn.2.14).

Communion, Holy. [EUCHARIST.]

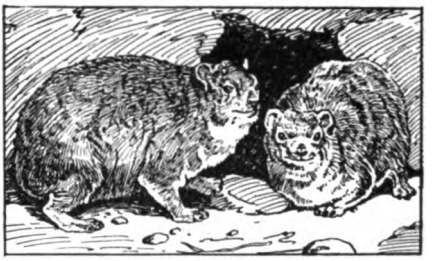
Conaniah, a chief who gave passover-offerings in the time of Josiah (2Chr.35.9).

Concision. [CIRCUMCISION.]

Concubine. [FAMILY, D, III.]

Conduit (2K.18.17,20.20; Is.7.3,36.2), Heb. *t'ʿâlâ*, elsewhere rendered "trench" (1K.18.32) or "channel" (R.V. Job38.25; A.V. *watercourse*). This was not, apparently, the Gihon aqueduct, but a channel leading to the "Upper Pool." For the Assyrians approached Jerusalem on this occasion from the W., where Josephus places the "camp of the Assyrians" (5 *Wars* xii. 2). The Upper Pool would thus be the present *Ḥammâm el Baṭrak*, called also Hezekiah's Pool, but by Josephus the pool Amygdalon (*of the tower*). A conduit still leads E. towards it from *Birket Mamilla* outside Jerusalem on W. [DRAGON WELL.] [C.R.C.]

Coney (Heb. *shâphân*). The translation in A.V. of the Heb. *shâphân* as "coney" is exceedingly unfortunate, seeing that, except in legal phraseology, the English word has completely dropped out of use in its original signification, and been supplanted by "rabbit." Consequently the notion is prevalent that coney is really the proper English name of the animal indicated by the Heb. *shâphân* (lit. *the hider*). As a matter of fact, *Procavia syriaca*, the animal in question, has no proper English name, although it is generally known as the Syrian "hyrax," from a now discarded scientific title. In Cape Colony a related species is commonly known as "dassie," from a corruption of its Dutch name, *klip-dass*, literally "rock-badger." The Syrian hyrax is an outlying member of a group of small African mammals, mostly of the size of rabbits, which form a special section (*Hyracoidea*) of the great hoofed or ungulate order. They have no near existing



HYRAX SYRIACUS. W.D.A.

relations, although represented by extinct forms of large size in the Tertiary rocks of Egypt and southern Europe. In general form they are somewhat rabbit-like, but the ears are short, the tail is rudimentary, the toes (4 in front and 3 behind) are cased in nail-like hoofs, and there is a bare glandular patch in the fur of the back. The two upper front (incisor) teeth are long and dagger-like, distantly recalling those of a rabbit; but the molars, or cheek-teeth, are more like those of a rhinoceros. Although some of the African hyraxes are arboreal, the Syrian species, which is abundant in suitable districts, dwells in holes and crannies amid rocks in large companies. The statement in Lev.11.5 and Deut.14.7, that the "coney" is unclean because it chews the cud without dividing the hoof, is not strictly correct, as it does not "ruminate." The expression, however, as in the case of the hare, doubtless refers to the rapid movements of its jaws, and although meaning "rechew," may perhaps indicate remastication without the regurgitation which occurs in ruminants. Strict interpretation of physiological processes should not, however, be expected among people like the ancient Hebrews. The expression "exceeding wise" may refer to the wariness of this "feeble folk." [R.L.]

Confection (Ex.30.35), **Confectionary** (1Sam.8.13). [APOTHECARY; OINTMENT.]

Confirmation. [CHURCH; LAYING ON OF HANDS.]

Congregation. The rendering of several Heb. words. (1) *ʿêdhâ*, a company met together by appointment or acting in concert. It is applied to Israel as the organic union of the Twelve Tribes, the συναγωγή, and also to a community in its corporate capacity (Num.35. 24ff.). (2) *qâhâl*, an assembly, the ἐκκλησία, used of an assembly specially convoked for a special occasion, purpose, or time—*e.g.* for feasts (1K.8.65; Ps.26.12,68.26; Jl.2.16). It is used of the whole body of Israel: LXX. συναγωγή, in Ex., Lev., Num., Deut.5.22, and ἐκκλησία in Deut. and the historical books. Hence no distinction between (1) and (2) can be proved from the LXX., but *cf.* Pr.5.14. (3)

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mô'ĕdh (same root as 1), Ps.74.4, R V. "assembly"; *cf.* ver. 8, "all the *appointed places* of God in the land." The phrase "tabernacle or tent of the congregation" is correctly rendered in the R.V. by "tent of *meeting*"—*i.e.* of God with His people. [TABERNACLE, *Names.*] In post-Exilic times συναγωγή was used for both the community and the place of worship; and ἐκκλησία for the assembly of worshippers. [FAMILY; ELDERS.] [H.H.]

Coniah. [JECONIAH.]

Cononiah', the Levite, in charge of the offerings and tithes in the time of Hezekiah (2Chr.31.12,13).

Conscience (συνείδησις). The word occurs in O.T in deutero-canonical books only: Wis.17.11; Ecclus.14.2 (R.V. *soul*); 2Mac.6.11 (R.V. *scruple*). In N.T. 30 times (R.V.) in Acts and Epp. In Heb.10.2 it is equivalent to modern "consciousness." The doctrine of Conscience implies a stage in psychological analysis not attained in O.T., nor in Gk. thought till Stoicism, which first took a subjective view of the moral problem and gave a moral turn to the term συνείδησις (consciousness). [STOICS.] This does not, of course, mean that the O.T. lacks the idea of a moral faculty in man; but it is at first not differentiated, and the moral law is conceived as external. God speaks audibly to patriarchs and to Israel; and the ordinances of the Mosaic law supersede the individual conscience. We first hear of a "law written in the heart" in Je.31.33; *cf.* Is.51.7. The function of "accusing or excusing" actions is assigned to the *heart* in Job 27.6. When we reach the Gk. books of Wisdom and Ecclus. and the N.T., Gk. influence has introduced the subjective standpoint; but Conscience is still a term of the Schools—it is lacking in the gospels (Jn. 8.9, not in R.V.). Our Lord speaks simply of the *heart* as the moral organ, or metaphorically of the eye or "the light which is in" man (Mt. 6.23). First in St. Paul and in Pauline speeches (Ac.23.1,24.16) do we find the word: outside St. Paul only in Heb. and 1Pe., which are both influenced by Pauline ideas.—*Historical.* There is no definition of Conscience in the Bible, nor, indeed, any systematic treatment of the subject till the days of the great Schoolmen. St. Thomas Aquinas distinguishes *Synderesis* (possibly a corruption of συνείδησις), meaning the faculty which apprehends first principles in morals, from *Conscientia*, which applies them to particular cases. Conscience is with the Schoolmen an act of the intellect—a practical judgment. When thought broke loose from scholastic tutelage, it tended to deny the absolute nature of any judgments, and Conscience became, *e.g.* in Hobbes, merely an expression of individual opinion or convention. Purely naturalistic systems follow Hobbes, calling to their aid nowadays the theory of Evolution. Conscience has developed, and differs in different races and classes: how, then, can it claim objective truth? The same denial of objectivity follows from the premisses of the "Moral Sense" school. Here Conscience is a feeling or emotion, not an intellectual judgment. But in that case, it is impossible to pronounce its deliverances true or false. Two consciences, one declaring to be right what the other calls wrong, may be equally true, each for itself. But Conscience claims to pronounce what is objectively right and to legislate for all men; and this claim can only be justified if it is an act of reason. No doubt the moral judgment is accompanied by and largely dependent upon feelings; but in itself it is an affair of the head, not of the heart. The Evolutionary problem is met by a comparison of moral with, *e.g.*, mathematical judgments. Because a child makes a mistake in the multiplication-table, it does not follow that one cannot assert that 12×12 always and everywhere $= 144$. Similarly, the fact that Conscience grows and requires education does not invalidate its judgments when it is developed and trained.—*Christian Teaching.* The Christian doctrine of Conscience is in agreement with the best moral philosophy, while it emphasizes the dependence of the moral faculty upon God. It is the witness to a moral law written in man's heart by God (Ro.2.14,15). Its voice is supreme over all other considerations, so that man must act "for conscience' sake," not because of any external compulsion (13.5). Conscience is the sole final judge, and must be obeyed; but it is not by any means infallible. St. Paul acted with a good conscience when persecuting the Church (Ac.23.1), as well as when afterwards he mourned over faithless Israel (Ro.9.1). Conscience may be uneducated (Ac.3.17; 1Tim.1.13; 1Cor.8.7). In such a case the wrong practical judgment is excused; and to act contrary to even a false judgment of conscience is sinful: "conscience, being weak, is defiled." It may also judge wrongly, because "seared" or "branded" (1Tim.4.2), or because "the light has become darkness" (Mt.6.23). Here the individual is himself responsible for wilful perversion of his moral judgment by disregarding it whilst sound. Thus Conscience is (*a*), in agreement with the Schoolmen and Kant, an act of the intellect, judging questions of right and wrong; and (*b*) requires education and guidance. Thus, its supreme need is a guide and standard of action; which Christianity, with Aristotle, finds in a person; whom the Gk. calls ὁ φρόνιμος—the truly wise man, whoever he may be—and whom the Christian knows in Christ—the incarnate Wisdom of God, the Light of the world,—and in the teaching of Scripture and the Church, in which the mind of Christ is enshrined and revealed. The Bible goes beyond Moral Philosophy in recognizing the need of a "cleansing of the conscience" from past sin (Heb.9.14,10.22); and here again Christ affords the sole satisfaction of moral needs. [ATONEMENT.] Thos. Aq. *Summa* I. *a*, *q.* 79, I. 2, *q.* 19; Butler, *Sermons* 1, 2, 3; Rashdall, *Theory of Good and Evil*, bk. i. ch. 6. Any treatise of Christian Ethics—Newman Smyth is comprehensive; and see also our art. PHILOSOPHY. [C.L.B.]

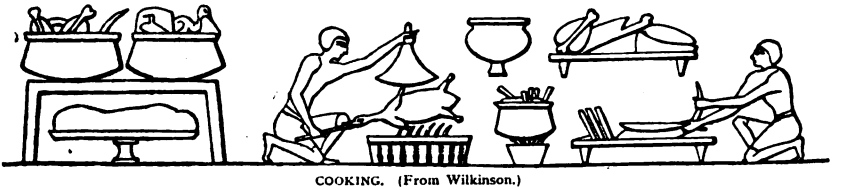
Conversion. [*Cf.* SALVATION.] The term "conversion" does not occur except in Ac. 15.3, "the conversion of the Gentiles." The verb, however, occurs several times in A.V.; but in R.V. is uniformly translated "turn," the retranslators evidently feeling it inadvisable to introduce a word commonly used in a technical

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sense, and expressive of a particular view of grace, when a simpler word conveyed a satisfactory and sufficient meaning. Since, however, the term is in frequent religious use, it seems advisable to appropriate it to a definite sense, as meaning the human part in salvation. It is granted that popularly it is used of the divine agency; but this is a mistranslation, since the word is only used in the active of human agency in turning a sinner from the error of his ways, and in the middle voice of a man turning himself to repentance, faith, and good works. When used in the former sense there is no danger of misuse, since human influence can hardly be so strong as to annihilate choice, as would certainly be supposed likely if the word was used (which it is not) of God. Any one can see the vast difference between "except ye be converted" and "except ye turn." The doctrine of irresistible grace appears therefore to have come in by way of a mistranslation. That it has been productive of great moral hurt will hardly be denied, since it has caused men, and especially the young, to neglect personal effort while waiting for a divine compulsion. Properly used, however, the term may be usefully employed as a summary of the human side of salvation, including repentance, faith, and obedience. It is not inconsistent with baptismal regeneration, but may be considered as its realization, and the acceptance by the will of a position freely given by God. It is, however, particularly applicable to the case of those who have through ignorance or wilfulness lived lives of carelessness or disobedience, and have gone in a way that is not good, and should therefore retrace their steps. "The way to heaven," said Bp. Selwyn, "is to turn to the right, and go straight on." In this series of articles (which includes also SALVATION, SAVIOUR, FAITH, REPENTANCE) it will be seen that the doctrine of substitution, and the doctrine of conversion, as popularly preached, both seriously depreciate the response of the will. Repentance is often slurred over, and faith restricted to trustful acceptance; and in some cases obedience is thought to partake of the nature of "works." This presentation of Christianity seems to arise from the misunderstanding of St. Paul, and the omission of very distinct teachings both of Christ and the apostles generally. For a fuller discussion, see the writer's *Crux Crucis* (Simpkin, Marshall: 1907). [M.S.]

Convocation. With the prefix "holy" this was the technical term for a religious gathering on the sabbath and festivals. No servile work was to be done, necessary preparation of food only being permitted (Ex.12.16). It occurs Is.1.13,4.5 (E V. *assemblies*), without "holy"; elsewhere in the Pentateuch only. The phrase is applied to the sabbath (Lev.23.2,3); the first and last day of Unleavened Bread or Passover (Ex.12.16; Lev. 23.7,8); Pentecost (ver. 21); Trumpets, the first day of the civil year (ver. 24); Weeks, or Firstfruits (Num.28.26); first and last day of Tabernacles (Lev.23.35,36); to all these festivals (*vv.* 4,37); and to the Day of Atonement (ver. 27). See also the enumeration in Num.28.18,25,29.1,7,12. [H.H.]

Cooking. As meat did not form an article of ordinary diet among the Hebrews, cooking was of a primitive kind. Animals were only slaughtered for purposes of hospitality and sacrifice. On the arrival of a guest the animal, a kid, lamb, or calf, was killed (Gen.18.7; Lu.15.23), its throat being cut that the blood might be poured out (Lev.7.26); it was then flayed and was ready either for roasting or boiling; if the former, the animal was preserved entire (Ex.12.46), and roasted over a fire (Ex.12.8) of wood (Is.44.16), or perhaps in an oven, consisting simply of a hole dug in the earth, well heated, and covered up. The Paschal lamb was roasted in the first way (Ex.12. 8,9; 2Chr.35.13). Boiling, however, was the more usual method of cooking flesh. Vegetables were usually boiled, and served up as pottage



COOKING. (From Wilkinson.)

(Gen.25.29; 2K.4.38). Fish was also cooked (Lu.24.42), probably broiled. The cooking was in early times performed by the mistress of the household (Gen.18.6); professional cooks were afterwards employed (1Sam.8.13,9.23).

Co'os (Ac.21.1). [Cos.]

Copper (Heb. *n'ḥōsheth*), in A.V. always rendered BRASS except in Ezr.8.27 and Je.15. 12 (A.V. *steel*). This metal is usually found as chalcopyrite (sulphide of copper and iron), malachite (hydrous carb. of copper), or as an oxide; occasionally also native, but rarely in the Old World. It was almost exclusively used by the ancients for common purposes; for which its malleable and ductile nature rendered it practically available. Vessels of it have been found in tombs of kings of Egypt belonging to the 1st dynasty, and the copper mines near *Wâdy en Nasb* (Sinai) were worked by them from very early times. It was known in Babylonia (*Tel-loh*) as early as 2500 B.C. We read in the Bible of copper, possessed in countless abundance (2Chr.4.18), and used for every kind of instrument: as chains (Judg.16.21), pillars (1K.7.15-21), lavers, the great one being called "the copper sea" (2K.25.13; 1Chr.18. 8), and the other temple vessels. These were made in the foundry, with the assistance of Hiram, a Phoenician (1K.7.13ff.), though the Hebrews were not ignorant of metallurgy (Deut.4.20, etc.; Ezk.22.18). We read also of copper mirrors (Ex.38.8; Job 37.18), and even

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of copper arms, as helmets, spears, etc. (1Sam. 17.5,6,38; 2Sam.21.16). The expression "bow of steel," in Job 20.24, Ps.18.34, should be rendered "bow of copper." They could hardly have applied copper to these purposes without being acquainted with some means of hardening it. Antimony was perhaps sometimes used, and Dr. J. H. Gladstone (see *Proc. Bibl. Arch. Soc.* Feb. 1894) ascertained that copper weapons from Tell el-Hesy, found in a pre-Israelite stratum, contained (like others from ancient sites in Egypt) a considerable proportion of sub-oxide of copper, and thinks the workers may have discovered a way of forming this during the smelting in order to harden the mixture. [HANDICRAFTS.] The only place in A.V. where "copper" is mentioned is Ezr.8.27 (*cf.* 1Esd.8.57; but the R.V. renders it "brass," as in Je.15.12). These vessels may have been of orichalcum, like the Persian or Indian vases found among the treasures of Darius. In Ezk.27.13 the importation of copper vessels to the markets of Tyre by merchants of Javan, Tubal, and Meshech is alluded to. Probably these were the Moschi, etc., who worked the copper-mines in the neighbourhood of the Caucasus. In 2Tim.4.14 χαλκεύς is rendered "coppersmith," but the term is perfectly general.

Cor (*kor*). [WEIGHTS AND MEASURES.]

Coral occurs only, as the somewhat doubtful rendering of the Heb. *râmôth*, in Job 28.18 and Ezk.27.16. The old versions fail to give any clue, but as the natural upward growth of the *Corallium rubrum* is well suited to the etymology of *râmôth*, it probably is rightly rendered "coral." This was known to Theophrastus and Pliny, was worn for ornament, and supposed to possess medical and magical virtues, an idea lingering yet, especially in Italy. Pliny says that the Indians valued coral as the Romans valued pearls, and it is still highly esteemed in the far East. Coral often occurs in ancient Egyptian beads and amulets. [T.G.B.]

Corban'. Heb. subst. connected with a verb meaning to *bring near*. In the Pentateuch it denotes either (1) an animal or vegetable offering brought to the religious centre for sacrificial purposes (Lev.3.2, etc.); or (2) specifically that portion of the animal or offering which was presented by the sacrificant for GOD or the priests (Lev.3.14,7.29ff., etc.); or (3) any offering brought near to GOD for sacred purposes—*e.g.* a portion of spoil (Num. 31.50), the gifts of the princes (Num.7). Subsequently used in vows (*e.g.* Mt.15.5; Mk.7.11) to dedicate something to God, thereby withdrawing it from human use (*cf.*Pr.20.25), a practice by which other obligations were sometimes evaded. In Mt.27.6 it denotes the sacred treasury. [Vow.] *Jew. Enc.* vii. 561. [H.M.W.]

Cor'be (1Esd.5.12) = ZACCAI.

Cord, including rope, and twisted thongs, was used for the following, among other, purposes: For fastening a tent (Ex.35.18; Is.54.2). As the tent supplied a favourite image of the human body, the cords which held it in its place represented the principle of life (Job 30.11; Ec.12.6). For binding slaughtered animals to the horns of the altar (Ps.118.27). For yoking animals to a cart (Is.5.18) or plough (Job 39.10). For binding prisoners (Judg.15.13; Ps.2.3; Ezk.3.25). For bow-strings (Ps. 11.2), made of ox and camel gut; such are spoken of in Judg.16.7 (A.V. *green withs*, but more properly fresh or moist bow-strings). For the ropes or "tacklings" of a vessel (Is. 33.23). For measuring ground (2Sam.8.2; Ps.78.55; Am.7.17; Zech.2.1); hence cord or line became an expression for an inheritance (Jos.17.14,19.9; Ps.16.6; Ezk.47.13), and even for any defined district (Deut.3.4). For attaching articles of dress; as the "wreathen chains," which were twisted cords, worn by the high-priests (Ex.28.14,22,24,39.15,17). For fastening awnings (Esth.1.6). For drawing water out of a well, or raising heavy weights (Jos.2.15; Je.38.6,13). Cords were also worn as a sign of humility (1K.20.31). The materials of which cord was made varied according to the strength required; the strongest rope was probably made of strips of camel or ox hide, as still used by the Bedouin Arabs. The finer sorts were made of flax (Is.19.9), and probably of reeds and rushes. In N.T. the term σχοινία is applied to the whip which our Saviour made (Jn.2.15), and to the ropes of a ship (Ac.27.32).

Cor'e (Ecclus.45.18; Ju.11) = KORAH, 1.

Coriander. The *Coriandrum sativum* is found in Egypt, Persia, and India, and has a round tall stalk. It bears umbelliferous white or reddish flowers, from which arise globular, greyish, spicy seed-corns, marked with fine striae. Formerly coriander was regarded as possessing many virtues against sickness. It is mentioned in the Bible only as resembling manna (Ex.16.31; Num.11.7).

Corinth. This city, remarkable for its distinctive geographical position, was eminent in classical history, and closely connected with the early spread of Christianity. So famous was its *Isthmus* that that name has been given to every narrow neck of land between two seas. But, besides this, the site of Corinth is distinguished by another conspicuous feature—*viz.* the *Acrocorinthus*, a vast citadel of rock rising abruptly 2,000 ft above the sea-level, with a summit so extensive that it once contained a whole town. The situation of Corinth with its E. and W. harbours is the key to its history. Its importance probably began under the Phoenicians, but the first authentic records show the Greeks here in a position of wealth and military strength; and in the latest days of Gk. history Corinth was still conspicuous. But before St. Paul's day it had been rebuilt and established as a Roman colony. The distinction between the Greek and Roman cities of Corinth must be carefully remembered. The new city was hardly less distinguished than the old, and was the metropolis of the Roman province of ACHAIA. It was a place alike of great mental activity and of commercial and manufacturing enterprise. Its wealth, its vice, and the profligacy of its inhabitants were proverbial. The worship of Venus was here attended with shameful licentiousness. All these points are incidentally illustrated in 1 and 2 Cor. Corinth is still an episcopal see. The cathedral church of St. Nicolas, "a very mean place for such an ecclesiastical dignity," used to be, in Turkish times, in the Acrocorinthus. The city is now only a wretched village, on the old site,

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and bearing the old name, often corrupted, however, into *Gortho*. Pausanias, describing the antiquities of Corinth as they existed in his day, distinguishes clearly between those of Greek and Roman origin. Two relics of Roman work are still to be seen: a heap of brick-work which may have been part of the baths erected by Hadrian, and the remains of an amphitheatre with subterranean arrangements for gladiators. Far more interesting, however, are the ruins of the very ancient Greek temple. From the Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, St. Paul draws some of his most striking imagery in 1Cor. and other epistles. This sanctuary was a short distance N.E. of Corinth, at the narrowest part of the Isthmus, near the harbour of Schoenus (now *Kalamáki*) on the Saronic gulf. Its exact site is doubtful; but to the S. are the remains of the stadium, where the foot-races were run (1Cor.9.24); to the E. those of the theatre, which was probably the scene of the pugilistic contests (ver. 26); and on the shore grow many small green pine-trees such as provided the fading wreath (ver. 25) for the victors in the games.

Corinthians, First Epistle to. *Date.* Some time before Pentecost (1Cor.16.8), and near the Passover (5.6-8), towards the close of St. Paul's visit to Ephesus; therefore a little before Easter, 58 A.D.—*Place.* Written from Ephesus (16.8,19), where St. Paul stayed more than two years (see Ac.19.8,10), after he had sent Timothy and Erastus to Macedonia (Timothy also to Corinth, Ac.19.22; 1Cor.16.10), and had already determined to journey round through Macedonia and Achaia to Jerusalem (Ac.19.21; 1Cor.16.3).—*Readers.* CORINTH, destroyed by Mummius in 146 B.C., was rebuilt by Julius Caesar, made a Roman colony, and under the care of the emperors was restored with wonderful rapidity to its former glory and luxury. It became a wide commercial city, the seat of the Roman proconsulate, of the Isthmian games, of the fine arts, of learning, and of the worship of Aphrodite. Here, in 54 A.D., St. Paul planted Christianity (2Cor.3.6), on his second missionary journey, and stayed upwards of a year and a half (Ac.18.1-17). He lodged with Aquila, his fellow-craftsman, whom he converted here (18.1,2), and afterwards with the proselyte Justus (18.2-7), when Silas and Timotheus had arrived (18.5), and Jewish opposition had caused him to turn to the Gentiles. This had the advantage of making the church from the first mixed (the Gentiles were in the majority, 1Cor.12.2) and very numerous (Ac.18.4,8,10), the most important in Greece, the mother-church of the province (1Cor.1.2). Only a few of the upper classes believed (1.26, etc., among them Crispus, the president of the synagogue, Ac.18.8; 1Cor.1.14); for the preaching of the cross did not suit their intellectual pretensions and their moral laxity. Some time after the failure of the Jewish accusation against St. Paul before Gallio (Ac.18.12-17), he left Corinth with Aquila and Priscilla (who stopped at Ephesus), and travelled to Jerusalem, and thence through Galatia and Phrygia (18.18-23). Meantime Apollos, an eloquent and fervid disciple of St. John Baptist from Alexandria, had been brought to Christianity by Aquila and Priscilla at Ephesus (18.24, etc.), and went to Corinth (19.1), where he preached Pauline Christianity, but in somewhat different phraseology, probably introducing terms from Philo. There was no divergence of doctrine (1Cor.3.5,4.6,16.12), but some preferred the manner of the former teacher, some that of the new; and thus partisanship crystallized. Then there came to Corinth Judaizing teachers, with leanings to St. Peter, having letters of recommendation (2Cor.3.1), trying to lower the authority of St. Paul (9.2), and exalt that of St. Peter (11.5), and at the same time boastfully asserting their national privileges (5.12,11.22, 12.11). The remainder, repudiating these three parties, formed a fourth, by dissociating themselves from the Pauline, Apollonian, and Petrine sections, and (with something of pharisaic pedantry) professing special allegiance to Christ (1.12).—*Occasion.* The epistle was addressed to the whole church at Corinth, including all sections, and the Christians of Achaia. Before the present First Epistle, there had been a letter (not now extant, an alleged epistle in Armenian being a wretched apocryphal production) from St. Paul to the Corinthians (1Cor.5.9); but when he wrote he had not known of the divisions. It was from the household of Chloe that he received information about them (1.11); and on this account he commissioned St. Timothy to visit Corinth (4.17), going first with Erastus through Macedonia (Ac.19.22). Then there was the fact of unchastity in the church, of which he had already spoken in the last epistle, and which had now developed into a case of incest (1Cor.5.1, etc.). In addition, there were the questions brought in a letter from the church by Stephanas, Fortunatus, and Achaicus, about such matters as celibacy (7.1, etc.), the eating of flesh offered in sacrifice, etc. (8.1). These messengers carried back his own letter in reply (16.12,17).—*Aim.* (1) To counteract the party divisions, and uphold his own authority as founder; (2) to remove the unchastity which had gained ground; (3) to give instruction on the points mentioned in the questions; (4) to communicate other instructions, suitable to the state of the church at Corinth, such as (*a*) disorders in the public assemblies; (*b*) the gifts of the Spirit; (*c*) the Resurrection; (*d*) the coming collection.—*Contents.* Salutation and exordium (1.1-9); 1st main section: the party divisions, with detailed justification of the apostle's own method of teaching when compared with that of Apollos (1.10–4.21). (2) The unchastity (ch. 5). (3) The bad habit of going before heathen tribunals, with a repeated warning against impurity (ch. 6). (4) The question about marriage (ch. 7). (5) That about meats used in sacrifice, with an illustration of the unselfishness he aimed at in his discharge of the apostolic office (8–11.1). (6) Directions as to irregularities in meetings for worship, the head-covering of women, the love-feasts and the Lord's Supper (ch. 11). (7) Discussion on spiritual gifts (ch. 12 and 14). (8) The magnificent description of the true ideal Christian love (ch. 13). (9) The teaching of the Resurrection of the Dead, in reference to a local mistake (ch. 15). (10) Injunctions about

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the collection for Jerusalem, miscellaneous remarks, and greetings (ch. 16). (*Cf.* the Introd. to this Ep. in Meyer's *Comm.*) [W.M.S.]

Corinthians, Second Epistle to. *Occasion.* Timothy had been delegated to Corinth by St. Paul before the composition of the first epistle (1Cor.4.17); and as he was expected to arrive later than the epistle (16. 10f.) he would probably be able to communicate its results to his master. He is with St. Paul at the composition of the second epistle. The reason why no mention is made directly of what Timothy had reported is that he is associated with St. Paul (2Cor.1.1) as the joint-sender of the epistle, and it would have been awkward to refer to his report, especially as the early effects of the first epistle were not favourable (2.12,7.5). St. Paul was not at Ephesus, but had travelled by way of Troas to Macedonia; and besides Timothy, Titus had brought intelligence of these effects (2.12,7.15). He had been delegated to Corinth after the first epistle, and after Timothy had again arrived in Ephesus from the journey mentioned in 1Cor.16.10, *cf.* 4.17. Titus was now to convey the second epistle; and its occasion arose from the accounts first brought by Timothy, but afterwards chiefly by Titus, of the effects of the previous letter, and of the attitude of the Church of Corinth.—*Aim.* Stated by St. Paul himself (2Cor.13.10) "to put the church before his arrival in person into that frame of mind which it was necessary that he should find, in order that he might thereupon set to work among them, not with stern corrective authority, but for their edification. But in order to attain this aim, he had to make it his chief task to elucidate, confirm, and vindicate his apostolic authority, which, in consequence of his former letter, had been assailed still more vehemently, openly, and influentially by opponents. For, if that were regained, his whole influence would be regained; if the church were again confirmed on this point, and the opposition defeated, every hindrance to his successful personal labour amongst them would be removed. With the establishment of his apostolic character and reputation he is chiefly occupied in the whole epistle; everything else is only subordinate, including a detailed appeal respecting the collection" (Meyer).—*Contents.* (1) Troubles and sufferings before the return of Titus (1.1-14). (2) First plan of coming; defence against fickleness (1.15–2.1). (3) Satisfaction at having changed plan; time for repentance of incestuous offender (1Cor.5.1); need now for sympathy and pardon (2Cor.2.2-11). (4) Mention of meeting with Titus brings back the triumphant joy of that moment, filling him with a sense of issues of life and death hanging on his words (2.12-17). (5) Has he a right to say this? True credentials of effective preaching: new covenant, of which he is the preacher; contrast between the new and the old, for the benefit of the Judaizers (3.1-18). (6) Tremendous responsibility of his commission; his fitness and unfitness; for the latter, infirmity and disease; for the former, the life of Christ working in his life (4.1-18), and the hope of life after death, in which the spiritual shall be free from the flesh, and clothed with new spiritual organism (5.1-9). (7) This hope does not exclude the fear of judgment, through which all must pass. At the risk of seeming beside himself, he must urge that fear. Only so can men estimate rightly the transcendent importance of the message of reconciliation (5.10-21). (8) Will the Church receive his message in vain? By all he has done and suffered for them, he pleads for a place in their affections, above all, to give Christ the supreme place in their hearts. Only so can they be indeed God's children. Christ and Belial (the flesh) can have no part in common (6.1-18). (9) After his urgent appeal to the inconsistent, he turns to those who had been zealous against impurity, and describes more in detail the delight he had received from the report of Titus (7. 1-16). (10) He gives them an opportunity of proving their repentance and goodwill, by joining heartily in the great collection for the poor Christians in Jerusalem and Judaea, who owed their poverty to their experiment in socialism; explaining arrangements, and citing the example of Macedonia (8.1–9.15). (11) He then finally vindicates his authority as an apostle, dealing with the sarcasms and insinuations which had caused him such acute pain (10.1-18). He charges the Judaizing teachers with intruding into his province, defends himself against some of their special accusations, and challenges them to a comparison of their sufferings and labours with his own (11.1-29). Even the infirmities with which they taunted him were, when rightly understood, a ground of confidence and strength (11. 30–12.18). (12) Now for his projected visit. He looks forward, not without anxiety, to the possibility of having to exercise his apostolic authority to punish both the party of licence and the Judaizers. His wish and prayer are that they may be restored to completeness without it. His own spirit is calmed, and he ends with words of peace and blessing (12.19–13.14) (Dean Plumptre).—*Results.* Within a few months he paid his promised visit, and was received by one of the chief members of the Church (Ro.16.23). St. Titus and the unnamed brethren of 2Cor.8.8,22 (probably St. Luke and Tychicus) had done their work effectually, and he could tell the Romans that the collection had been made in Achaia as well as in Macedonia (Ro.15.26). The Jews, however, endangered his life by a plot as he was about to embark at Cenchreae, and he had to change his plans and return through Macedonia (Ac. 20.3). After his first imprisonment at Rome, and his return to his former labours, Erastus, who was probably travelling with him, and was chamberlain of the city of Corinth, stopped there (Ro.16.23; 2Tim.4.20). About 95 A.D., some 35 years after this second epistle, Clement of Rome wrote an epistle to the Corinthians, which shows that, after a time of peace, the old evils had reappeared. A few rash and self-confident persons, placing themselves at the head of a factious party, had discredited the Church. Clement reminds them of the self-denying labours of St. Peter and St. Paul, and the faith and humility of Christ and the O.T. saints. The doubts of the Resurrection had reappeared, and were once more confuted by Clement. The authority of the bishops and

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deacons (*cf.* Ph.1.1) was disputed, and he urges submission, quoting the first epistle, esp. 1Cor.13. Later on, *c.* 135 A.D., the church of Corinth was visited by Hegesippus, the historian of the Jewish Church (who gives us the account of the death of James, bishop of Jerusalem). He touched at Corinth on his voyage to Rome, and stayed there several days, finding the church faithful to the truth under its bishop Primus (Euseb. *Hist. Eccl.* iv. 22). Dionysius, succeeding Primus as bishop, brought out all that was good in the church, and extended his activity to the people of Macedonia, Athens, Nicomedia, Crete, and Pontus. He bears testimony to the liberality of the church of Corinth to the poverty of other churches, and to the traditional liberality it had received from the Roman churches. He records the fact that the epistle of Clement was read from time to time on the Lord's day. One Chrysophora, like Dorcas and Priscilla, was conspicuous both for good works and theology (Euseb. *Hist. Eccl.* iv. 23) (Dean Plumptre).—*Place.* St. Paul was no longer at Ephesus, but had already arrived in Macedonia by way of Troas (2Cor.2.13,7.5,8.1,9.2; Ac.20.1), where Titus, whom he had already been expecting in Troas (2Cor.2.12,13), returned to him.—*Date.* Probably 58, the same year as that of the first epistle. That was shortly before Easter; he left Ephesus after Pentecost. He intended to come to Corinth, as he did soon after the second epistle (Ac.20.2).—*Genuineness.* This is as internally certain and as unanimously attested and undisputed as that of the first. *Cf.* Iren. *Haer.* ii. 7, 1; iv. 28, 33; Athenagoras, *De Resurrect.* p. 61; Clement, *Strom.* iv. p. 514; Tertullian, *De Pudicitia*, 13. [W.M.S.]

Cormorant, the translation in A.V. of the Heb. *qā'ath* and *shālākh*. For *qā'ath*, see PELICAN. *shālākh* occurs only as the name of an unclean bird in Lev.11.17, Deut.14.17, and has been variously rendered. The etymology points to some diving bird. The common cormorant (*Phalacrocorax carbo*), which some have identified with *shālākh*, ranges from Europe to India, while an allied species (*P. desmaresti*) inhabits the Mediterranean, Black, and Caspian Seas. Other suggestions for *shālākh* are gannet and tern. [R.L.]

Corn, the Heb. words so rendered in A.V. are *dāghān*, "produce" (Gen.27.28), or "bread" (Lam.2.12); *'ābhûr*, "produce" (Jos.5.11); *bār*, "clean" winnowed corn (Gen.41.35), or the Arab. *bur*, "wheat"; and *shebher* (Gen.42.1), probably "ground" corn or "meal." Corn of MINNITH in Moab, and of PANNAG (Ezk.27.17), sometimes supposed to mean "Phoenicia" but otherwise "a sweet cake," was especially valued. Corn included wheat, barley, and spelt. [AGRICULTURE.] "Seven ears on one stalk" (Gen.41.22) are not unknown in Egypt and on the bearded wheat of Palestine. Corn was exported in payment for labour in Solomon's time (2Chr.2.10,15), with wine and oil; meal (*shebher*) was sold in the market (Am.8.5). [BARLEY; RIE; WHEAT.] [C.R.C.]

Cornelius (Ac.10), a centurion of the Italian cohort, which probably consisted of Italians resident in Palestine. Judaea was garrisoned not by Roman legions, but by cohorts of auxiliary forces raised from the non-Jewish population. Cornelius was uncircumcised (11.3), and therefore not a full proselyte, but he belonged to the numerous class of those who feared or worshipped God, frequently mentioned in Acts, from whom the Christian Church was largely recruited. His personal character was marked by devoutness (*vv.* 2, 22), zeal for the welfare of others (ver. 24), humility (ver. 25), teachableness (ver. 33). St. Luke dwells on the story of his conversion as affording the first or one of the first instances of the baptism of uncircumcised persons, and their admission to Christian fellowship. If there had been previous instances, as perhaps in 8.38, they could not compare in importance to the public action of St. Peter, the acknowledged chief of the apostles, acting under the guidance of a divine vision, and sanctioned by a great manifestation of the Holy Spirit (Ac.10.44-46; *cf.* Gal.3.2). [E.R.B.]

Corner.—1. The "corner of a bed" (Am.3.12) means the corner seat on a *diwân*, and is the seat of most honour in a room.—**2.** The "corner" of the field was not allowed (Lev.19.9) to be wholly reaped. It was the right of the poor to carry off what was so left. In the later period of the prophets their constant complaints concerning the defrauding the poor (Is.10.2; Am.5.11,8.6) show that such laws were neglected. The later rabbis (Mishna, *Peah*) fixed one-sixtieth as the portion of a field to be left for the legal "corner," and provided that two fields should not be so joined as to leave one corner only where two should fairly be reckoned. It is still a pious custom, which the Palestine peasantry derive from "the law of Abraham," to leave the corner of the cornfield unreaped for the poor to take. [C.R.C.]

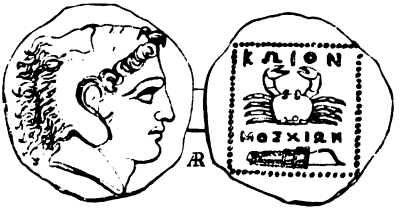
Corner-stone. (1) A stone, usually massive, so shaped and placed as to bind together two walls of a building; hence both a corner-stone and, as helping to support the structure, also a foundation-stone. The word has both meanings in Is.28.16, but foundation- and corner-stones are distinguished in Je.51.26 (*cf.* Job 38.6). (2) The capstone, which completed the building (Zech.4.7; Ps.118.22). The word in both meanings is applied to our Lord (Mt.21.42; Eph.2.20; 1Pe.2.6,7). *Cf.* Is.19.13 marg., where rulers are spoken of as the corner or support of the tribe. [H.H.]

Cornet (Heb. *shôphār*), a loud-sounding instrument, made of the horn of a ram, an ibex, or (sometimes) an ox, and used by the ancient Hebrews for signals, for announcing the "Jubile" (Lev.25.9), for proclaiming the new year, for the purposes of war (Je.4.5,19; *cf.* Job 39.24,25), as well as by the sentinels at the watch-towers in giving notice of the approach of an enemy (Ezk.33.4-6). *shôphār* is generally rendered in E.V. "trumpet," *e.g.* in all the passages already cited, but "cornet" (the more correct translation) is used in 1Chr.15.28, 2Chr.15.14, Ps.98.6, and Ho.5.8. "Cornet" is also employed in Dan.3.5,7,10,15, for the Aram. *qeren* (lit. "a horn"). Oriental scholars for the most part consider *shôphār* and *qeren* to be the same instrument; but some critics regard *shôphār* and *ḥăçôçᵉrâ* as

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belonging to the species of *qeren*, the usual term for a horn. The generally received opinion is that *qeren* was the crooked horn, and *shôphâr* the long and straight one (Mishna, *Rosh-hassanah* iii. 2-5). The silver trumpets (*ḥăcôcᵉrâ*) which Moses was charged to furnish for the Israelites were to be used for calling together the assembly, for the journeying of the camps, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (Num.10.1-10). In the age of Solomon 120 trumpets were used in the temple worship (2Chr.5.12). *yôbhêl* is used sometimes for the "year of Jubile" (*cf.* Lev.25.13,15 with 25.28,30), because of its having been introduced by the blowing of a *yôbhêl*, or ram's horn. The sounding of the cornet was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month as "a day of blowing of trumpets" (Num.29.1), or "a memorial of blowing of trumpets" (Lev.23.24); and that rite is still observed by the Jews in their celebration of the same festival, which they now call "the day of memorial," and also "New Year." The intention of the appointment of the festival appears to be set forth in Jl.2.15: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." Agreeably to this sequence, the festival seems to be the prelude and preparation for the Day of Atonement. The word "solemn assembly" applies to that on the eighth day (Lev.23.36), the closing rite of the festive cycle of *Tishri*. The cornet is also sounded in the synagogue at the close of the service for the Day of Atonement, and, amongst Jews who adopt the ritual of the *Sephardim*, on the seventh day of the feast of Tabernacles, known by the post-Biblical denomination of "the Great Hosannah." A.V. also renders by "cornets" the Heb. *mᵉna'an'im* (2Sam.6.5), but here the R.V. marg. *sistra* seems the best rendering. In Ezk.7.14 "trumpet" represents the Heb. *tāqō'a'*; properly a "blast" (*cf.* Ps.150.3). [PIPE; SHAWM.]

Cos or **Co'os** (now *Stanchio* or *Stanko*). This small island of the Grecian Archipelago has several interesting points of connexion with the Jews. It was one of the places which contained Jewish residents (1Mac.15.23). Josephus, quoting Strabo, mentions that the



TETRADRACHM OF COS.

Obv.: Head of young Hercules to right.

Rev.: KΩIoN MoΣXIΩN: crab and bow in case, all within dotted square.

Jews had a great amount of treasure stored there during the Mithridatic war, and also that Julius Caesar issued an edict in favour of the Jews of Cos. Herod the Great conferred many favours on the island. St. Paul, on the return from his third missionary journey, passed the night here, after sailing from MILETUS. It was celebrated for its light woven fabrics and for its wines; also for a temple of Aesculapius, which was virtually a museum of anatomy and pathology. The emperor Claudius bestowed upon Cos the privilege of a free state. The chief town (of the same name) was on the N.E. near a promontory called Scandarium; and perhaps it is to the town that reference is made in Ac.21.1.

Co'sam (Lu.3.28), an ancestor of Joseph, between David and Zerubbabel. [C.R.D.B.]

Cosmogony. The Biblical conception of the origin and nature of the material universe must be inferred from a variety of poetical and rhetorical passages primarily designed to convey spiritual truth. The principal of these are Gen.1-2.7; 1K.8.27; Job 9.5-9,26.7-14,28.9-11,38; Ps.8.3,33.6-9,65.6-13,74.13-17,89.9-13,90.2,104; Pr.8.23-29; Is.51.6; Je.5.22,31.35; Jn.1.1-3; Ac.14.15-17,17.24-29; Ro.1.20; Col.1.16; Heb.1.2,10-14,3.4,11.3; 2Pe.3.4-10. [CREATION.] While it would be unfair to impose upon these the strict literal interpretation appropriate to a scientific treatise, it is not difficult to see that there is a restraint upon the sacred writers in their representation of God's relation to the universe which did not rest upon those who framed the cosmogonies of other ancient nations, or even upon the commentators and poets and scientific men of later times. The Babylonian cosmology, with which it would be most naturally compared, is but imperfectly presented in the cuneiform tablets by reason of their fragmentary character, only a small portion having been preserved. [See Plate XXV.] But from what remains it would seem that matter was regarded as eternal. The opening passage reads:

> Long since, when of the gods not one had arisen . . .
> Then were made the gods.

Upon the creation of light, Tiamat rebelled, and drew a number of the gods after her; whereupon Marduk volunteered to conquer her. After accomplishing this, he cut her body in two halves, and out of them made the heaven and the earth. The further account is too fragmentary to be of any service. From Berosus, however, we learn that Θάμτε was cut asunder by Bel, and her blood mixed with clay, from which man was formed. All other non-Biblical cosmologies are equally fantastic and absurd. According to the Egyptian conception, the latent germs of Being slept in the bosom of the dark flood "Nut," until a demiurge moulded one of them into an egg, from which the world was evolved. This conception of a world-egg was very general. The Indian mythology represents the "self-existent," the "wonderful," as evolving from a sleeping universe which was pre-existent. This self-existent Being, having created the waters, placed in them a seed, which became a golden egg, in which Brahma, the progenitor of the world, strove for a year, when he split it in twain, and from the upper part made the heavens, and from the under part the earth. According to the Polynesian myths, it was a bird which laid the world-egg. Nor are the

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Gk. myths, with their hundred-handed giants and Titans, less fantastic. Even Plato taught that the earth was the centre of the universe, and that its motions were produced by what he called the "soul of the world"; while the scientific astronomer, Ptolemy, distinctly taught the geo-centric theory of the universe. If Milton's *Paradise Lost* were taken as prose, and interpreted as some would interpret Gen.1, its cosmogony would appear extremely fanciful. How contrary to modern science and to the restrained statements of Scripture is the whole seventh book, of which the following is a fair specimen:

> The grassy clods now calved; now half appeared
> The tawny lion, pawing to get free
> His hinder parts, then springs as broke from bonds,
> And rampant shakes his brindled mane.

Yet popular ideas of Biblical cosmogony are often derived from Milton, rather than from the Bible. There are two words in Genesis to represent the process of creation, namely, *bārā* and *'āsā*, of which *bārā* (to create) is used only when speaking of the first creation of the heavens and the earth (Gen.1.1), of the creation of animals (1.21) and man (1.27); elsewhere the less specific word *'āsā* (to make) is used, or even more ambiguous forms of expression like "Let the waters bring forth" (1.20), which positively favours some form of evolution. There is great force, therefore, in the remark of Guyot, that absolute creation is affirmed in Gen.1 only, and *precisely at the three stages of the creative process where all theories of thoroughgoing evolution completely and hopelessly break down in their evidence.* So that "the question of evolution within each of these great systems —of matter into various forms of matter, of life into the various forms of life, and of mankind in all its various varieties—remains still open." Moreover, when properly interpreted, the scriptural statements readily adjust themselves to the best conceptions of the universe formed by modern men of science. The Copernican (rather than the Ptolemaic) system is implied in the rhetoric of Job 26.7, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." The "firmament" which divides the waters above from those below is natural enough in Job's interpretation (26.8), "He bindeth up the waters in his thick clouds, and the cloud is not rent under them." The only apparent interruption to the progressive development of Gen.1 is in connexion with the appearance of the sun, moon, and stars, upon the fourth day of creation. But even there the way is left open for adjustment with the natural order, if we lay proper emphasis upon the purpose for which these bodies are said to be set in the heavens, *viz.* "to divide the day from the night," and to "be for signs and for seasons," which they could be only when the primeval clouds, with their dazzling glow of molecular light, had given place to conditions like those of the present. It is not, necessarily, the absolute *creation* of the heavenly bodies which is referred to in Gen.1.14-18, but the accomplishment of the purpose for which they were "set in the firmament." [LIGHT.] It is certainly to the believer no less gratifying than it is surprising to find the following appreciative words in the agnostic Haeckel's *History of Creation* (vol. i. pp. 37, 38, Eng. trans.): "Its extraordinary success is explained not only by its close connexion with Jewish and Christian doctrine, but also by the simple and natural chain of ideas which runs through it [*i.e.* the Biblical account], and which contrasts favourably with the confused mythology of creation current among most of the ancient nations.... Two great and fundamental ideas, common also to the non-miraculous theory of development, meet us in the Mosaic hypothesis of creation with surprising clearness and simplicity—the idea of separation or *differentiation*, and the idea of progressive development or *perfecting*. . . . In his [Moses'] theory there lies hidden the ruling idea of a progressive development and a differentiation of the originally simple matter. We can therefore bestow our just and sincere admiration on the Jewish lawgiver's grand insight into nature, and his simple and natural hypothesis of creation, without discovering in it a so-called Divine Revelation." Jensen, *Kosmologie der Babylonier*; esp. Gunkel's *Schöpfung*, Eng. trans. by Open Court Co.; Pinches, *O.T. in the Light of the Hist. Rec. of Ass. and Bab.*; *Cun. Tablets, Brit. Museum*, pt. xiii. plates 1-23, 35-38; Arnold Guyot's *Creation, or the Biblical Cosmogony in the Light of Modern Science*; J. D. Dana, art. on "Creation" in *Bibliotheca Sacra*, April 1885; S. R. Driver, in *Expositor*, Jan. 1886; G. F. Wright, *Scientific Confirmations of O.T. History*, ch. xii. (1906). [G.F.W.]

Cotton, Heb. *karpas* (*cf.* Lat. *carbasus*), Esth. 1.6, where the Vulg. has *carbasini coloris*, as if a colour, not a material (so in A.V. *green*), were intended. There is a doubt whether under *shēsh*, in the earlier, and *būṣ*, in the later books of O.T., rendered in A.V. by "white linen," "fine linen," etc., cotton may have been included. The dress of the Egyptian priests, at any rate in their ministrations, was without doubt of linen (Herod. ii. 37), though Pliny (in 1st cent. A.D.) says (xix. 1, 2) they preferred cotton. Cotton garments for the worship of the temples are said to be mentioned in the Rosetta Stone (*c.* 195 B.C.). There is, however, no word for the cotton plant in Heb., nor reason to suppose any early knowledge of the fabric. The Egyptian mummy swathings are linen. Cotton is made from the woolly covering of the seeds of *Gossypium herbaceum*, a plant of the mallow family. Speaking of "the trees of the Island Tylos, within the Persian sea," Pliny says (xii. 10, Holland's trans.): "In the highest part and knap of the same Island there be trees bearing wooll . . . they beare a fruit at the last, like Gourds in fashion, and as big as Quinces; which when they be full ripe, doe open and shew certaine balls within of downe: whereof they make most fine and costly linnen clothes." Varro knew of tree-wool on the authority of Ctesias, contemporary with Herodotus. The Greeks, through the commercial consequences of Alexander's conquests, must have known of cotton cloth, and more or less of the plant. Cotton was manufactured extensively in Egypt later, but extant monuments give no proof of its growth, as in the case of flax, in that

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country. But when Pliny asserts that cotton was then grown in Egypt, a statement confirmed by Julius Pollux (a century later), we can hardly deny that some plantations existed there. This is the more likely, since the cotton-tree is mentioned by Pliny as the only remarkable tree of the adjacent Ethiopia; and since Arabia, on its other side, appears to have known cotton from time immemorial, to grow it in abundance, and in parts to be highly favourable to that product. In India, however, we have the earliest records of the use of cotton for dress; of which, including the starching of it, some curious traces are found as early as 800 B.C., in the Institutes of Manu. Cotton is now both grown and manufactured in various parts of Syria and Palestine; but there is no proof that, till their contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen. [FLAX; LINEN.]

Couch. [BED.]

Council. (1) The Great SANHEDRIN (Mt. 5.22,26.59; Jn.11.47; Ac.4.15,5.21, etc.). (2) The Lesser Sanhedrin (Mt.10.17; Mk.13.9); probably also "the judgment" (Mt.5.21,22). [SANHEDRIN, 2.] (3) Assessors (Ac.25.12). Such were usual in the Roman provinces (Suet. *Tib.* 33; *Galba* 19). [H.H.]

Court. The rendering of two Heb. words, both meaning an "enclosure." (1) *'ăzārâ*, the outer court of Solomon's temple (2Chr.4.9,6.13). (2) *ḥāçēr*, court of *house*, containing the well (2Sam.17.18); court of *palace*, the "other court," that immediately surrounding the palace (1K.7.8); court of guard—*i.e.* place of confinement in king's house (Ne.3.25; Je.32.2); court of the *tabernacle* (Ex.27.9); of Solomon's *temple*—two courts (2K.21.5), the inner (1K.6.36) priests' (2Chr.4.9) or upper court (Je.36.10); the new (2Chr.20.5) outer (Ezk.10.5) or great court (2Chr.4.9). Also used of the courts of Ezekiel's temple (Ezk.40.14, etc.). [JUDGE.] [H.H.]

Cou'tha. Sons of Coutha were among the servants of the temple who returned with Zerubbabel (1Esd.5.32).

Covenant, *bᵉrîth* (lit. *a cutting*, i.e. *dividing of the sacrifice*), LXX. διαθήκη, and N.T. The idea of covenant is to be interpreted, not from its crude beginnings, but from its highest development—as between God and man, rather than between man and man. (For the latter, see LAW IN O.T.; FAMILY; HANDCLASP; OATHS; WITNESS.) (1) The old covenant consisted in the union between God and one selected nation, Israel. The conditions were recorded in the Book of the Covenant. The covenant was effected by offering the covenant-sacrifice (Gen.15.7-10; Ex.24.1-11). "The more immediate object of the sacrifice, on this as on every other occasion, was expiatory. Before Jehovah could enter into a covenant-relation to the people, it was necessary that expiation should be made for the sin of the people" (Kurtz, *Hist. O. C.* iii. 143). Thus the covenant was rendered possible by sacrificial blood (Ex. 24.8), and secured Jehovah's dwelling in the midst of the nation. [TABERNACLE: TEMPLE.] A distinctive feature is that it was not made with individuals, but with an entire nation. The individual shared its privileges as a member of the nation. His own transgressions might necessitate personal renewal of covenant-relation by sacrifice, but the covenant consecration retained its validity, and was never renewed (*cf.* Kurtz, *ib.* p. 144). The value of this sacrificial covenant-relationship is not disparaged by the Psalmist's emphatic insistence on the necessity of inward personal religion in the worshipper (Ps.51). He did not undervalue the outward expression, but laid all stress on inward reality. And necessarily, the moral and religious development of Israel caused in the serious mind increasing consciousness of the limits and inadequacy of this entire covenant. This consciousness finds its chief expression in Je.31.31-33, where a more complete covenant is anticipated in the future, the limitation of the existing one being indicated as consisting in its externality (ver. 33) and its incomplete absolving power (43). (2) *The New Covenant.* On the night of the institution of the Eucharist, our Lord said, "This is My blood of the covenant, which is shed for many" (Mk.14.24, R.V.). St. Paul's still earlier account reports, "This cup is the new covenant in My blood" (1Cor.11.25, R.V.). The expression is in either case an indisputable reference to the old covenant, and must have conveyed to the hearers' minds, remembering their traditional associations, the thought that their Master was about to institute a new covenant between God and man ("new," as contrasted with the covenant with Israel); and that Jesus' death was to be the covenant-sacrifice. As the old covenant was founded on a sacrifice, which did not ratify but create it, so is the new. A covenant between God and man demands, from the Jewish traditional standpoint, propitiation, the reconciliation of God with man. (*Cf.* Lev.17.11.) Thus the death of Christ, by which the new covenant was created, is objectively a propitiation, subjectively a communication of his sacrificially-offered life for the sanctification of mankind. (*Cf.* Schmid, *Bibl. Theol.* N.T. 212). See further 1Pe.1.2, "obedience and sprinkling of the blood of Jesus Christ," and 1Pe.1.18. As the old was a covenant with a people, rather than with individuals, so is the new. It is God's relation with a community (Eph.5.25; Tit.2.14). The individual, being admitted within the covenant-body, has thereby right of direct access to God, in virtue of the covenant-relationship once for all enacted. The social side of religion is as emphatic in Christianity as in the Jewish faith. Thus the new covenant is associated with a new social rite—the Eucharist, which (whatever else it is) is a strong assertion of collective unity. For apostolic efforts to explain to Jews the relation of the old covenant to the new, see Gal.3.15-18; Heb.8.7-13. Robertson Smith, *Religion of the Semites*; Holtzmann, *L. J.* 462, 463; Kurtz, *Hist. Old Cov.* iii. 141 ff.; Schmid, *Bibl. Theol.* N.T. 203, 213, 214; Denney, *Death of Christ*, 53-58; Freeman, *Principles of Divine Service*, II. ii. 2 ff.; Riehm, *Lehrbegriff des Hebräer Briefes*, p. 99 ff. [W.J.S.S.]

Covetousness. The verb "covet," *ḥāmadh*, LXX. ἐπιθυμέω, Vulg. *concupisco*, occurs first in order of time in the Decalogue, with the sense of setting the mind on a forbidden thing with intent to procure it. Like its LXX. equivalent, *ḥāmadh* is used of lustful desire (Pr.6.25), and occurs in Deut.5.21[18] of desiring a neighbour's

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wife, while a separate verb is used in the latter half of the verse for "coveting" his other possessions. The N.T. appears to connect the ideas of coveting and impurity; *e.g.* "unclean person nor covetous man" (Eph.5.5), "adulteries, covetings" (Mk.7.22). Similarly, as "fornication" is often used for infidelity to Jehovah, so "covetousness" is linked with the worship of other deities: "covetousness which is idolatry" (Col.3.5; *cf.* Is.1.59). The abstract noun is *beça'* in O.T., and πλεονεξία in N.T. Both nouns have a more restricted sense than the corresponding verbs, and connote the desire to possess more than one's share of property. Since, however, the mind may well be set on good things, *ḥāmadh* is occasionally—but more rarely—used in a commendable sense, *e.g.* Is. 53.2, "No beauty that we should desire," in 1Cor.12.31, "Covet earnestly the best gifts," and in 14.39, "Covet to prophesy." The Gk. verb for this better sense is not ἐπιθυμέω, but ζηλόω. [IDOLATRY.] [B.F.S.]

Cow. [CATTLE.]

Coz (R.V. *Hakkoz*), a descendant of Judah (1Chr.4.8).

Cozbi', daughter of Zur, a Midianitish chief, slain with her paramour Zimri by Phinehas (Num.25.15,18).

Cracknels (*niqqûdhîm*, Jos.9.5, E.V. *bread*; 1K.14.3 only, in both cases plur.). The root-meaning contains the idea of something speckled. This might easily apply to the word as used here: in the former passage the spots would refer to decayed matter, in the latter to some simple ornamentation, such as is still customary in the East upon cakes. [W.O.E.O.]

Crane. In Hezekiah's prayer (Is.38.14) we have the sentence, "Like a crane [*sûs* or *sîs*] or a swallow [*'āghûr*] so did I twitter," and in Je.8.7, "The crane and the swallow observe the time of their coming." Migratory species are clearly indicated, but the A.V. translators have unfortunately transposed the two English words, crane being the equivalent for *'āghûr*, while swallow, or rather swift, is indicated by *sûs* or *sîs*, which refers to the well-known twittering of these birds. The crane (*Grus cinereus* or *Grus grus*) passes through Palestine in enormous companies during the spring migration; while numbers spend the winter in the uncultivated tracts in the neighbourhood of Beer-sheba. [SWALLOW.] [R.L.]

Cra'tes, governor of the Cyprians in the reign of Antiochus Epiphanes (2Mac.4.29).

Creation. (1) The world is said in Gen.1 to have been created in six days, and God is then declared to have "rested" on the seventh. These days of creation were long regarded by most people as literal days of 24 hours. But in later times the opinion has gained ground that by "day" a long period is meant—a period of growth from the non-existent ("evening") through the dawn ("morning") of a new state of things until it was definitely established. Very recently some German critics have attempted to revive the idea that literal days are meant. But as this theory is simply adopted to disparage the authority of the Mosaic account of creation, it need receive little attention here. It will be sufficient to point out that in Gen.2.4 the whole work of creation is said to have been accomplished in a single "day." It is true that the latter part of this ver. is attributed by recent critics to another author. But as they suppose that author to have been an *earlier* author, and as they have also supposed that the middle of Gen.2.4 commences a different account of creation, whereas it simply describes the *adaptation* of the world already created to the needs of man, its latest inhabitant, the theory that the word "day" must be taken literally may be safely dismissed. (2) Another question is whether these "days" must necessarily be regarded as consecutive. Even so, the history of creation in Gen.1 approaches with marvellous closeness to the discoveries of modern science, as was most distinctly established in the memorable controversy between Mr. Gladstone and Prof. Huxley. But as the definite article is not prefixed to each number used with the word "day" (*a* "first," *a* "second day," and so on), it is not necessary to contend for the chronological order of the narrative. It is sufficient to interpret it as the order in which the various phenomena occurred to the narrator, and to suppose that the allusions to "evening" and "morning" refer to the gradual evolution (by the fiat of the Creator) of the things or creatures mentioned, according to certain laws prescribed by Him, into the condition in which we now find them. His "rest" on the seventh day indicates that since the "sixth day" there has been no creative act—but that He Who brought all the universe into being has been content thenceforth simply to guide and regulate His creation. (3) It has been contended that the word Elohim (*'ĕlôhîm*) when used in the narrative indicates a separate document. [JEHOVAH; PENTATEUCH.] But in this separation of the "Jehovistic" and "Elohistic" documents the critics themselves are not consistent, and the use of the word Elohim indicates a *great scientific truth*. Its meaning is *Power* or *Force*, and it is significant that at the early period when Genesis was written, God was already recognized, in terms of modern science, as the *Great Primal Force* to which, or rather to Whom, all phenomena owe their existence. (4) We next come to the stages of the process of creation, which, as already stated, correspond very closely indeed with the succession of events as laid down by modern scientific research, though one or two of the processes attributed to different "days" may possibly have been contemporaneous. "In the beginning" (that is to say, at some period in a far-distant past) God called the visible universe into being. At first the earth was "formless and empty"—that is, it was as yet one of those gaseous vortices which scientific research declares to have preceded the formation of those globular masses which we now term "suns" and "planets." But the gaseous matter of which the nebulae consisted eventually developed into solid and liquid matter, because the Spirit of God—the Primal Force mentioned above—"brooded," or "fluttered," *i.e.* communicated a vibratory motion to the gaseous matter, until liquid and non-liquid matter were finally separated from each other. Mr. Capron, in his able and learned work (*Conflict of Truth*), explains the process as follows in strictly scientific language: "In the beginning the

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Almighty Being created Matter. And Matter was then in a gaseous condition, for it was formless, homogeneous, and invisible. And the Spirit of the Almighty agitated with molecular vibrations the fluid mass." On the first day God decreed the existence of light. This statement that "there was light" before the sun was created has long been derided by those who desire to decry the authority of Scripture. But recent investigation of astronomical phenomena has led experts independently to the conclusion that the facts of solar and planetary evolution require the existence of light before the sun existed. [LIGHT.] A *second* stage in the history of creation was the aggregation of the nebulae into more definite forms, each with its fluid atmosphere (Heb. *expanse*) around it, and its gathering of waters on its surface. A *third* stage was the conversion of the less definitely coherent masses into something more closely resembling our earth—the separation of sea from land and the preparation for the appearance of organic life on the earth in its less highly developed forms, including provisions for its permanent continuance. A *fourth* stage (which may either have preceded, followed, or been contemporary with the last) was the evolution of suns, planets, and their satellites, as we now see them around us. The writer next turns to the development of our own planet. The *fifth* head under which the divine process is regarded is the creation of the inhabitants of the sea and air. And lastly we are told of His bringing into existence the inhabitants of the earth, insects, reptiles, and beasts—"the diapason closing full in man," the highest and noblest of all His creatures, to whom is given the power to rule all other beings which have been created. The vegetable productions of the earth are to be his food, and the animal creation is to be subject to his will. Then the great principle is laid down on which all revealed religion is built—that all things which were made came perfect from the hand of the All-wise Creator. "God saw everything that He had made, and behold it was very good." It is not to Him, as some have believed, nor to matter, which is His work, that the ruin and misery to be found in His fair world are to be attributed, but to the misuse of the faculty of free will, with which man was endowed at his creation. [FALL.] Gen.2.4ff. (*not* the work of another hand) tells us how *Jehovah* Elohim, the *Eternal* Power ("*Persistent* Force," as Mr. Herbert Spencer calls Him, as distinguished from Creative Force), continues the process commenced at creation, of adapting the world for man's habitation. *The Conflict of Truth*, by F. Hugh Capron; and three works by Sir J. W. Dawson, *The Story of the Earth and Man*, *The Origin of the World, Modern Science in Bible Lands*; "Heb. and Bab. Cosmologies," by W. St. Clair Tisdall in *Nineteenth Cent.*, Aug. 1905, pp. 259-266; and see further a valuable art. COSMOGONY in this Dict. [J.J.L.]

Creditor. [LOAN.]

Crescens, a companion of St. Paul, who had left him to go to Galatia (2Tim.4.10). St. Paul's usage makes it probable that Galatia in Asia Minor is meant; but the reading of ℵ, C, *Gaul* instead of *Galatia*, and the testimony of Eusebius, have led to the belief that the other Galatia, *viz.* Gaul, is meant, and the foundation of the churches of Vienne and Mayence has been ascribed to Crescens. [E.R.B.]

Crete, a large island S. of Greece, in the Mediterranean at the mouth of the Aegean Sea. It is about 140 miles E. and W., and 30 miles N. and S. Mount Ida rises 8,000 ft. from its shores. It is first noticed in 147 B.C. (1Mac.10.67); and St. Paul's voyage along its S. shores is described (Ac.27.7-21) till, driven by the N.E. wind, the ship sheltered leeward of the island CLAUDA. [FAIR HAVENS; GORTYNA; LASEA; PHENICE; SALMONE.] In the Ep. to Titus the establishment of elders and bishops in Crete is noticed (Tit.1.5), and the evil reputation of the Cretans (ver. 12). Josephus mentions Jews in Crete as early as the time of our Lord (2 *Wars* vii. 1). The old population was Greek; and the discoveries of Mr. A. J. Evans (since 1893) show that the island was civilized as early as 1500 B.C. [WRITING.] But there is no reason to suppose that the CHERETHITES (2Sam.8.18; Ezk.25.16) were Cretans. They were probably inhabitants of *Keraṯyah* in Philistia. [C.R.C.]

Cretes (Ac.2.11), **Cretians** (Tit.1.12), inhabitants of Crete.

Crib (Heb. *'ĕbhûs*; Job 39.9; Pr.14.4; Is. 1.3), a "feeding-place" or "stall." The ancient rock stables in the Hebron hills and elsewhere have stone mangers with holes perforated beside them for the halter ropes (*Surv. W. Pal.* i. p. 310; iii. pp. 348, 369). [C.R.C.]

Crimes, Wrongs, and Punishments. A. *Nature of Subject.* In mature legislations distinctions exist between crimes and civil wrongs (English *tort*, Roman *delict*), but in archaic law these are not applicable without considerable modifications. The subject must therefore be studied in the light of ancient conditions and ideas. In all early communities certain factors are found. The following concern us: (1) When the society is weak, many injuries lead to vengeance expressed in blood-feud (see especially Gen.34) and retribution, seen in talion ("eye for eye," etc.). This is often disadvantageous to the community which is weakened by private wars and the loss or crippling of fighting men, and everywhere recourse is had to a system of compensation to prevent this. Thus the owner of property is offered manifold restitution from the thief to prevent his taking the law into his own hands and fighting (Ex.22.1[21.37], etc.; Post, *Grundriss*, ii. 430-432); and in most cases both the blood-feud and talion are regularly succeeded by composition. Gen.20.16, where a thousand pieces of silver are given as "a covering of the eyes," is particularly instructive. (2) Similar to talion is the notion that an offender "shall be deprived of the limb with which he offends" (Gautama, xii. 1; *cf.* Vishnu, v. 19, etc. See Post, *Grundriss*, ii. 239. One instance in Pentateuch, Deut. 25.12). (3) In other cases the offence is such as to demand the maintenance of the severest punishments for the protection of society. Here the very motives that operate in (1) to do away with the death penalty combine to preserve it—*e.g.* kidnapping (Ex.21.16; see Post, *Grundriss*, ii. 355). (4) Law is closely implicated with religion in all early societies,

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and this affects the subject in several ways. (*a*) The existence of a whole class of offences is due to religious ideas—*e.g.* apostasy, prophesying falsely, certain sexual crimes, etc. (*b*) Another ancient theory is that offenders against gods should be offered or devoted to the offended deity (Post, *Grundriss*, ii. 244 f.; so to GOD, see Heb. and R.V. marg. of Ex.22. 20[19]; Deut.7.26,13.15). [ANATHEMA.] (*c*) It is possible to regard many offences in any one of four ways: (i) as a sin against man; (ii) as a sin against God; (iii) as an offence against the community; (iv) as defiling the community or the land in God's sight (Judg. 20.13 and often in Deut.). (ii) and (iv) obviously require expiation. Hence, if an act is regarded primarily from either of these points of view, the piacular notion will predominate—*e.g.* Deut.21.1-9, but without necessarily preventing the other aspects of the case from being present to the lawgiver's mind. (*d*) Probably an extension of this idea is explained by Vishnu, xxxiv. 2: "Such criminals in the highest degree should proceed into the flames; for there is not any other way to atone for their crime." *Cf.* Gen.38.24; Lev.20.14,21,9. (*e*) Divine punishments and rewards are often promised, and the actions so treated are properly not within the sphere of law-courts at all. It should be noticed that the idea of talion is often prominent here (*e.g.* Ex.22.24[23]), as also a kind of sympathetic talion, the wrongdoers being punished in that wherein they have offended (*e.g. childless* death is a punishment for certain cases of incest). (5) Certain actions outraged the moral sense of the community—"wrought folly in Israel" (Gen.34.7; Deut.22.21, etc.). In Israel they appear to have been offences falling under (4). (6) The idea of punishment as a deterrent from crime also appears soon (Deut.19.20, etc.). (7) On the idea of collective responsibility, see LAW IN O.T. [B. (7) (iv)]. (8) Certain offences are usually treated as merely giving rise to claims for compensation—*e.g.* damage done to crops by straying cattle. This is the department that shows the greatest similarity to modern law.—B. *Pre-Mosaic.* In most cases our information is fragmentary, and no certainty is attainable. (*a*) See HOMICIDE. (*b*) *Adultery* is treated as a sin against God in Gen.12.10-20,20,26.10 and 39, and the (alleged) *attempt* is treated by Joseph's master as a crime punishable by *imprisonment.* [ADULTERY.] The attempt gives rise to *compensation* in Gen.20 [*supra*, A. (1)]. (*c*) Reuben committed *incest*, and was punished for it by the *loss of his birthright and blessing* (Gen.49.3f.; 1Chr.5.1f.). (*d*) The *sin of Sodom* was clearly very grave according to Hebrew ideas. Probably it would have been treated as a crime if committed by a Hebrew. (*e*) *Rape* committed by a foreigner gave rise to *blood-feud* in Gen.34. There were, however, differences of opinion as to the action of Dinah's brothers (34.30f.), which, in fact, belongs to an earlier stage than criminal law. (*f*) *Unchastity in a widow* was, at any rate in some cases, an offence punishable by *burning* (38). (*g*) *Kidnapping* occurs in Joseph's case. It was an offence against men (42.21f.). It would have given rise to *vengeance* (with unspecified results) (50.15-17). (*h*) *Theft* of movables was punishable by *death* or *bondage* (31.32,44.9, etc.). (*i*) *Spying* was clearly a crime, at any rate in Egypt (42). (*j*) *Non-circumcision* was punishable by *cutting off* (Gen.17.14 [*infra*, C. II. (1)]).—C. *Mosaic.* I. In some cases, two of the ideas explained in A (*supra*) are mentioned in connexion with the same offence—*e.g.* Deut.21.21. Unexpressed reasons must often have played a part in forming a rule even when others are expressed, and in many cases no reason at all is given for the rule laid down. This makes a scientific classification difficult, and the difficulty is increased by the fact that emphasis is sometimes laid on one aspect of a rule, sometimes on another. Again, what is historically one thing, *e.g.* vengeance, is often made to subserve entirely different ideas of justice. Subject to these remarks, the following arrangement, based on the legal consequences of each action, and generally omitting HOMICIDE (which is separately treated), appears least open to objection. *In each case C. stands for the legal consequences.* (1) *Offences against living individuals.* (*a*) Vengeance subjected to legal process: Deut.25.12, indecent assault by wife on person fighting her husband; C. loss of hand. [HOMICIDE.] (*b*) Vengeance subjected to legal process, and tempered by money payments, or else damages on a scale calculated to prevent the party wronged from taking the law into his own hands: (i) Injuries to person: Lev.24.19f., injury by assault (wounding, etc.); C. talion. Ex.21.23-25, injury, other than resulting miscarriage, to pregnant woman bystander at quarrel; C. talion; *cf. infra* (*d*) (ii). On composition for talion see Wiener, *Studies in Biblical Law*, 117-122. (ii) Injuries to property: Ex.22.1,4[21.37–22.3], theft of animal, 1. if killed or sold, (*α*) ox; C. five-fold restitution. (*β*) sheep; C. four-fold restitution [CATTLE]. (7) sale of thing if thief is penniless: 2. if animal found alive in thief's hands; C. double restitution. 22.7-9[6-8], theft of the deposit; C. two-fold restitution by thief: other cases; C. two-fold restitution by depositary or owner accusing him falsely [DEPOSIT]. (*c*) Reparation. (i) Injury to property; C. simple damages. 21. 33f., injury to animal by opened pit. 21.36, injury to animal by vicious ox. Lev.24.18,21, killing an animal. Ex.22.5f.[6f.], damage to crops, etc., by animal or fire. 22.12[11], depositary losing animal through theft. 22.14[13], damage to borrowed animal or object (see also *infra*, 4 and HOMICIDE). (ii) Wrongs to women: 21.7-11, Hebrew concubine bought from her father not married by purchaser or given to his son; C. to go free. 22.16f.[15f.], seduction; C. seducer to pay father bride-price, also to marry the girl if her father consents [SLAVE]. Deut.21.14, captive slave woman taken as wife by master who tires of her; C. freedom. 22.28f., rape of virgin; C. indissoluble marriage, and payment of 50 shekels to father. (iii) Wrong to slave by master: Ex.21.26f., knocking out eye or tooth; C. freedom for slave; *cf. supra* (ii). (iv) Injury to (free) person: 21.18f., to a combatant in a fight; C. damages for time lost and cost of healing: 21.22, in fight to pregnant female bystander, causing miscarriage only; C. damages. (v) 21.35; closely analogous, is the case where two oxen (not known to be vicious) fight, and one is killed; C. share dead ox

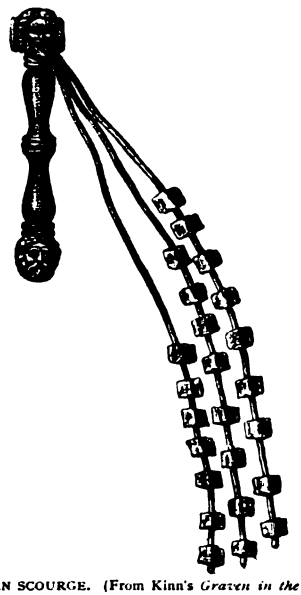
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and live ox equally. (*d*) Cases where reparation would be inadequate, because of sore outrage to the moral or religious sentiments of the community, or owing to the heinousness of the offence: (i) Reparation and punishment: Deut. **22**.13-19, husband slandering innocent wife; C. reparation to wife through indissoluble marriage, to her father by fine of 100 shekels (which may be partly penal) + punishment in chastisement of husband. (ii) Punishment only: Ex.**21**.15, striking parent. **21**.17; Lev.**20**.9, cursing parent. Ex.**21**.16; Deut.**24**.7, kidnapping and enslaving or selling. Deut.**22**.20f., misconduct of virgin detected after MARRIAGE; C. death [FAMILY]. **19**.16-21, giving false evidence; C. talion; *cf. supra* (*b*) (i). **21**.18-21, rebellious son; C. death. Lev.**20**.10f., **22**.22, adultery; C. death to both. Lying with betrothed woman, Deut.**22**.23f., if free, C. death to both; Lev.**19**.20, if bondmaid, (unspecified) punishment for both. Deut.**22**.25, rape of betrothed (free ?) woman; C. death for the man. (N.B. Many of these offences might perhaps be put under 3, *infra*; but probably adultery, etc., were regarded, partly at any rate, from the point of view of the injured husband.) (*e*) Cases where reparation impossible: Ex.**21**.20, master beating slave and causing immediate death; C. (unspecified) punishment (compensation to slave impossible, because he is dead; to owner impossible, because he is the offender). [HOMICIDE.] (N.B. In cases where a specified sum is to be paid, it is impossible to be certain that the damages are simple damages, and not larger than the pecuniary value of the injury.) (2) Offence against the dead: Deut.**25**.5-10, resident brother of childless deceased refusing to perform levirate marriage; C. public loosing of shoe, and spitting in face by widow. (3) Other offences. (*a*) Against God or the community only: Ex.**22**.18[17]; Lev.**20**.27, practising witchcraft; C. death. Ex.**22**.19[18]; Lev. **20**.15; *cf.* Lev.**18**.23, certain unnatural offences. Lev.**20**.6, consulting wizards, etc.; C. cutting off by God (*infra*, II.). Ex.**22**.20[19], sacrifice to a false god; C. devotion, *i.e.* death [ANATHEMA]. Ritual offences; C. death, cutting off (*infra*, II.) or destruction. Ex.**31**.12-17,**35**.1-3, *cf.* Num.**15**.32-36, SABBATH-breaking. Ex.**30**. 31-33, making or misusing holy anointing OIL. **30**.38, making holy INCENSE for scent. Lev. **7**.18,20,21,25.27,**17**.3f.,10-12,13f.,**19**.8, eating flesh of *Peace-offerings* improperly or fat or blood. **17**.8f., offering *Burnt-offering* or sacrifice without bringing it to door of tabernacle. **23**.29f., non-affliction of soul or working on *Day of Atonement*. Num.**1**.51,**3**.10,38, stranger coming near dwelling, etc. Ex.**12**.15, eating leavened bread during Passover. Num. **9**.13.20, not keeping PASSOVER, and non-purification if UNCLEAN. Lev.**22**.3, PRIEST approaching holy things in state of uncleanness [TABERNACLE; SACRIFICE]. Other ritual offences: **22**.14, eating a holy thing unwittingly; C. restore its value + ⅕. **17**.15, not washing clothes to remove impurity; C. "he shall bear his iniquity." Other offences: **20**.2ff.; *cf.* **18**.21, giving seed to MOLECH; C. death, otherwise cutting off. Lev.**18**, certain sexual offences; C. cutting off. **21**.9, misconduct of priest's daughter; C. burning [*supra*, A. (4) (*d*)]. **24**.10ff., blasphemy; C. death. Num.**15**.30, sinning with high hand; C. cutting off. Deut.**13**.1-5, prophet or dreamer preaching apostasy; C. death. **13**.6-11, relation or friend urging apostasy; C. death. **13**.12-18, apostasy of city; C. devotion by edge of sword [*supra*, A. (4) (*b*)]. **17**.2-7, apostasy of individual; C. death, *cf.* Job **3**.26-28. Deut.**18**.20, prophesying falsely; C. death [PROPHECY]. **17**.12f., disobedience to direction of judge or priest in supreme court; C. death [JUDGE]. **22**.20f., wife guilty before her marriage; C. death. On specific priestly offences see PRIEST and LEVITES. (*b*) In certain cases, the person who would otherwise have been injured is a consenting party. Under this head fall various cases of incest specified in Lev.**20**; C. death, burning, cutting off, dying childless—according to the case. (4) In certain cases of injury to property, the action of a wrong-doer who repents is treated primarily from the point of view of expiating sin (Lev.**6**.1-7[**5**.20-26]; Num.**5**.5-8). Compensation is given (where possible) by restoring the article, with the addition of ⅕; but the emphasis of the law is on the *Guilt-offering* to be brought [DEPOSIT]. In other cases, matters are dealt with purely from the point of view of SIN, and fall outside the scope of this article. II. Additional items as to *punishments*. (1) *Cutting off* is frequently found, but never defined. It has been variously held to mean death or some form of excommunication or banishment. Often (*e.g.* Lev.**20**. 3) it is said that God will cut off; and probably some form of death by His hand is meant. (2) *Stoning* was the most frequent form of capital punishment, and is probably usually meant where the method is not specified. It had the advantage of not exposing any individual to blood-feud or the odium of being a public executioner. The witnesses were to cast the first stone in certain cases [WITNESS], perhaps always. (3) *Hanging* is mentioned Deut.**21**. 22f., where the exposure of the corpse during the night is forbidden; but it is not clear whether the hanging is the means of execution or subsequent thereto. See also Num.**25**.4; 2Sam.**21**. 6,9. (4) *Stripes* were not to exceed forty in number (Deut.**25**.1-3), and appear to have been in judicial discretion. They were possibly applied in the following cases: Ex.**21**.20; Lev. **19**.20; Deut.**22**.18, and probably also in a number of cases not mentioned in the law.—D. *Post-Mosaic*. The references are too scanty to be of much value—*e.g.* from Je.**3**.20 it appears that desertion of a husband by his wife was wrong; but we cannot draw any inferences as to the state of the law on the subject. The following facts may be gathered: *Cursing the king* became an offence punishable with death (1Sam.**16**.9f.; 1K.**21**). In Ezekiel's time *adultery* may have been punished in the way suggested by Ezk.**23**.47, but this is not the only possible interpretation of the passage. From Je.**20**.2f., **29**.26 it appears that *prophesying in the temple* was an offence punishable with *beating, stocks, and collar* (?) (see commentaries *ad loc.*), if disapproved by the priests. *Treason* was punished by *beating* and *imprisonment* (Je.**37**.13ff.). In at least one O.T. case *prophesying against Jerusalem and Judah* was punished by *execution with the sword*, followed by *casting the corpse into the graves of the common people* (**26**.

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20-23). *Slaying with the sword or spear* often occurs elsewhere (*e.g.* 1K.2.25,34); but it is not always clear whether the cases should be regarded as instances of legal punishment. The Philistines *burnt* Samson's wife and father-in-law (Judg.15.6; *cf.* 14.15). *Imprisonment* appears to have been common under the monarchy (1K.22.27; 2Chr.16.10; Je.37.15, etc.), as also *stripes* (37.15, etc.). Some form of STOCKS or block on the feet is mentioned in Job 13.27, 33.11 (not the Heb. word translated "stocks" in Je.20.2, etc.). *Scourging* with thorns and briers occurs in Judg.8.7,16, but not as a legal punishment. Heaps of stones were sometimes raised over offenders who had been put to death (Jos.7.25f.). *Banishment* and *confiscation* also occur (Ezr.7.26). On 2Sam.12.31 see H. P. Smith *ad loc.* *Theft* of movables was perhaps punishable by *sevenfold* (? manifold) *restitution* (Pr.6.31). [LAW IN O.T.; HOMICIDE; JUDGE.] For literature, see LAW IN O.T. [H.M.W.]

—In N.T., *Punishments, etc.* (1) Stoning. (*a*) For blasphemy. Two attempts were made to stone Jesus on this charge: Jn.8.59, for taking to Himself the divine name, and 10.31, for claiming unity of substance with the Father. St. Stephen was charged with speaking blasphemous words against the temple and the law (Ac.6.11,13; but *cf.* 7.56 and Mt.26.64,65). [WITNESS.] (*b*) For adultery (Jn.8.5,7). (*c*) It was the usual form of punishment inflicted by the people (Lu.20.6; Ac.5.26,14.5,19; Mt.21.35. See also 2Cor.11.25; Heb.11.37). (2) Scourging with thongs, the culprit being bound to a



ROMAN SCOURGE. (From Kinn's *Graven in the Rock.*)

pillar by the hands, in a stooping attitude. (*a*) This was part of the punishment of Crucifixion, and was inflicted after sentence of death; but in our Lord's case it seems to have been a lesser punishment, administered in the hope that it would satisfy His accusers (Mt.27.26 and parallels). [PILATE.] (*b*) Followers of Christ so punished (Mt.10.17,23.34; 2Cor.11.24). A stronger term, δέρω, "to flay," N.T. "to beat or smite," is used Mk.13.9; Lu.22.63; Jn.18.23; Ac.5.40,22.19; see also 16.37. Ῥαβδίζω, "to beat with a rod," is used Ac.16.22; 2Cor.11.25. St. Paul was "put to the question" by scourging (Ac.22.24). According to Porcian Law (Cic. *Verr.* v. 62-66) it was "a high crime to beat" a Roman citizen. (3) Τυμπανίζω, "beating to death" = breaking on the wheel. Heb. 11.35, "others were tortured," R.V. marg. "beaten to death," refers to 2Mac.6.19,28,30. Josephus, *de Macc.* v. 9, calls the same instrument τροχός, "a wheel." (4) Imprisonment. For debt, Mt.5.26; for insurrection and murder, Lu.23.19. Believers in Christ, Lu.21.12; Ac.5.18, 8.3,22.4,26,10, etc. There was a public ward, Ac.5.18; some kind of STOCKS was in use in "the inner prison," 16.24; prisoners were sometimes bound to soldiers by chains, 12.6. (5) Expulsion from the synagogue for confessing Christ, Jn.9.22,12.42,16.2. (6) Decapitation. John the Baptist, Mt.14.8-12. See also Ac.12.2; Rev.20.4. (7) Precipitation, Lu.4.29. According to 2Mac.6.10, two women were precipitated from the walls of Jerusalem for circumcising their children. (8) Drowning, Mt.18.6. This was a Gk. and Roman punishment; *cf.* Josephus, 14 *Ant.* xv. 10. (9) Sawing asunder, Heb.11.37. Mt.24.51, "the lord of that servant . . . shall cut him asunder," R.V. marg. "severely scourge him." (10) Exposure to wild beasts, 1Cor.15.32; 2Tim.4.17. The meaning of these passages is, however, uncertain. (11) Banishment, Rev.1.9. (12) Crucifixion. [CROSS.] (13) Handing over to Satan, 1Cor.5.5; 1Tim.1.20. This was probably a temporal punishment, intended to be remedial; *cf.* Lu.13.16; 2Cor.12.7. [EXCOMMUNICATION; SATAN; HYMENAEUS.] [H.H.]

Crimson. [COLOURS.]

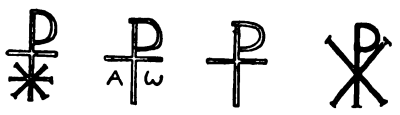
Crisping-pins (Is.3.22). [BAG.]

Crispus, a ruler of the synagogue (ἀρχισυνάγωγος) at Corinth. His conversion (Ac.18.8), coincident with St. Paul's removal from the synagogue to the house of a Gentile, was apparently the turning-point in the history of a mission which, until then, had only met with resistance. The importance of such a convert, or services rendered by him, would account for the distinction granted him of baptism by the apostle himself (1Cor.1.14). See Lightfoot, *Hor. Heb.* in loc. [E.R.B.]

Cross. The word represents the Gk. σταυρός, which is strictly equivalent to Lat. *palus* (stake), though it was afterwards used (as in N.T.) for the Lat. *crux.* Death by impaling on a stake had been practised by the Romans on their slaves as well as death by crucifixion proper. Of the three forms of the cross (*decussata* X, *commissa* T, *immissa* †), tradition is almost certainly right in assigning the last to our Lord's case. The upright limb was usually left standing at the ordinary place of execution outside the city, and only the cross-piece was borne thither by the criminal himself or another from the place where he had been condemned or scourged. This was often made of two parallel timbers joined at the ends

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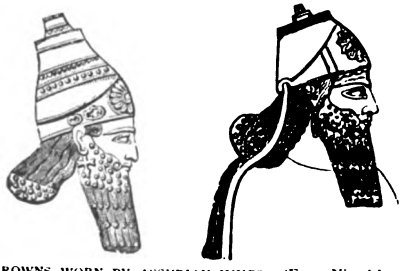
[illegible], between which the victim's head was inserted: Lat. *patibulum*. On arrival, the hands and feet were either bound or (as in our Lord's case) nailed to the cross-piece, when it had been duly fixed to the upright. A stout



CHRISMA.
(These signs, combining the cross and the sacred monogram, are found on the labarum of Constantine, but also earlier on coins of non-Christian Kings—*e.g.* Herod the Great and Trajanus Decius—and in the catacombs.)

wooden peg, projecting from the latter, helped to support the body at the centre; but it is doubtful whether there was any similar support below the feet. A board, whitened with gypsum, on which the nature of the offence was written in black letters, was usually carried before the criminal to his execution, and then affixed to the cross over his head. This was done in our Lord's case. Pilate drew up the inscription, and it was made out in Heb., Lat., and Gk.—the national, official, and "common" dialects of Judaea. The versions of the inscription in SS. Mark, Luke, and John may possibly each represent one of these original languages (Jn.19.20) and St. Matthew's a combination of the three. See Farrar's *St. Luke*, p. 293. For further interesting considerations on the Title on the Cross see Swete's notes on Mk.15.26, Westcott's on Jn.19.19ff., and Edersheim, *Jesus the Messiah* (3rd ed.), ii. 590 f. For our Lord's Words from the Cross, see SEVEN WORDS, THE. Death was often long delayed, and sometimes in rough mercy hastened by the breaking of the legs (Jn.19. 31ff.). There is some ground for thinking that (in deference to Jewish feeling) our Lord was not (as was usual) stripped of His clothing, until His body was prepared for burial. Even so the disgrace of the cross was fully as great as N.T. (especially St. Paul's epistles) depicts it. [CALVARY.] [C.L.F.]

Crown occurs in O.T. as the translation of various Heb. words. (1) The simplest (*zer*) has merely the idea of "encircling," and is used of the decorative golden wreath which



CROWNS WORN BY ASSYRIAN KINGS. (From Nimrûd and Kouyunjik.)

crowned the ark of the covenant (Ex.25.11), the altar of incense (Ex.30.3), and the table of shewbread (Ex.25.24). (2) *nezér* expresses the idea of "setting apart" for a sacred work, and has the root that appears in "Nazarite." Hence this word denotes consecration, and is used of the crown which the high-priest wore upon his mitre (Ex.29.6), and sometimes also of the royal diadem (2Sam.1.10). In each case it indicates a sacred office. [KING.] (3) The ordinary Heb. word (*'aṭārā*) for the royal crown, from which our word "tiara" is derived, has, however, no such special meaning. (4) In Esth.1.11,2.17,6.8 only, *kether* is used for the royal crown. In N.T. the Gk. words στέφανος and διάδημα are both translated "crown" in A.V. (1) στέφανος is the festal wreath that rewarded the victor or was used as a token of joy. (2) διάδημα is the symbol of sovereignty. The crown that rewards the Christian in N.T. is always the victor's wreath and never the royal diadem (1Cor.9.25; Rev.3.11). This latter is ascribed to the ascended Christ (Rev.19.12), who perhaps is also represented as wearing the garland of victory (Rev.6.2,14. 14, R.V. marg.). [DIADEM.] [J.C.V.D.]

Crown of thorns (Mt.27.29). Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, rather than the infliction of pain. The *Rhamnus, or Spina Christi*, although abundant near Jerusalem, cannot be the plant intended, because its thorns are too strong and large for it to have been woven into a wreath. Had the acacia been intended, as some suppose, the phrase would have been different. Obviously some small, flexile, thorny shrub is meant; perhaps *Capparis spinosa*. Hasselquist says the thorn used was the Arabian *Nabq*, or *Nubq* (*Zizyphus*). [THORNS.]

Crucifixion. [JESUS CHRIST; CROSS.]

Cruse is employed in A.V., apparently in a general sense, to translate three distinct Heb. words. (1) *çappaḥath*, carried by Saul when on his night expedition after David (1Sam.26.11,12,16), and by Elijah (1K.19.6). In the present day the vessel thus used would be a globular one of blue porous clay about 9 in. diameter, with a neck about 3 in. long, a small handle below the neck, and opposite the handle a straight spout with an orifice about the size of a straw, through which the water is drunk or sucked. (2) The noise which these vessels make when emptied through the neck is suggestive of the second term, *baqbûq*. This is found but twice: a "cruse of honey" (1K.14.3), and an "earthen bottle" (Je.19. 1). (3) Apparently very different from both these is the *çēlāḥā*, a larger vessel; probably a flat metal saucer of the form still common in the East. It occurs in 2Chr.35.13, "pans"; and other words from the same root are found in 2K.2.20, "cruse," and 2K.21.13, "dish" (*cf.* Pr.19.24,26.15).

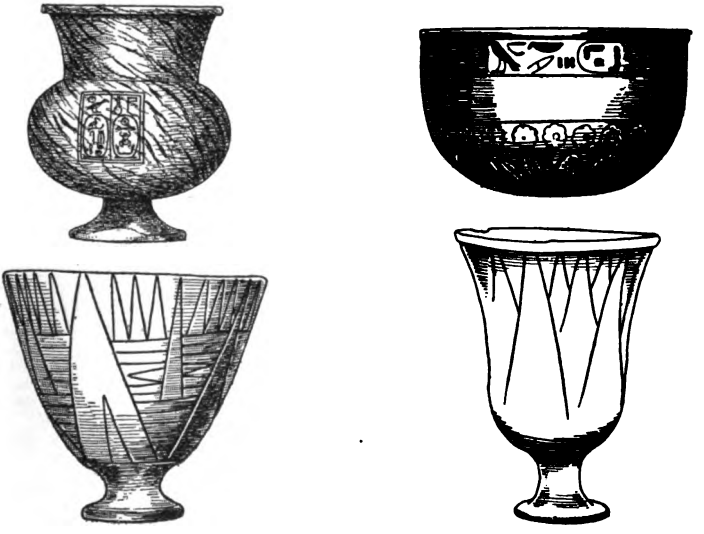
Crystal represents in A.V. two Heb. words. (1) *ʿkhûkhîth* (Job 28.17 only). Notwithstanding the different interpretations, "rock crystal," "adamant," etc., that have been suggested, there can be little doubt that "glass" is intended. The Aramaic form of the word occurs in the Talmud in this sense. [GLASS.] (2) *qerāḥ* often occurs in O.T. to denote "ice," "frost," etc.; but once only (Ezk.1.22), as is generally understood, to signify "crystal." The ancients supposed rock-crystal to be ice congealed by intense cold.

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The similarity of appearance between ice and crystal doubtless caused the same term to be used for both these substances. The Gk. word occurs in Rev.4.6,22.1. It may mean either "ice" or "crystal."

Cubit. [WEIGHTS AND MEASURES.]

Cuckoo (Heb. *shaḥaph*). There does not appear to be any authority for this translation in A.V. of the Heb. word, which occurs twice only (Lev.11.16; Deut.14.15), as the name of some unclean bird. Bochart has attempted to show that *shaḥaph* denotes the storm-petrel. Tristram, on the other hand, has suggested that some of the larger petrels or shearwaters, such as *Puffinus griseus* and *P. anglorum*, which abound in the E. of the Mediterranean and are very similar in habits to the storm-petrel, may be denoted by the Heb.; but nothing definite can be stated as to the real meaning of the latter. [R.L.]



EGYPTIAN CUPS. (Brit. Mus.)

Cucumbers. The Heb. *qishshu'îm* occurs once only, in Num.11.5, among the good things of Egypt for which the Israelites longed. Egypt produces excellent cucumbers, melons, etc. [MELONS], the *Cucumis chate* being, according to Hasselquist (*Trav.* p. 258), the best of its tribe yet known. This plant grows around Cairo, and not elsewhere in Egypt. The *C. chate* is a variety only of the common melon (*C. melo*). It was once cultivated in England, and called "the round-leaved Egyptian melon"; but is rather an insipid sort. Besides the *Cucumis chate*, the common cucumber (*C. sativus*), of which the Arabs distinguish a number of varieties, is common in Egypt. "Both *Cucumis chate* and *C. sativus*," says Dr. Tristram, "are now grown in great quantities in Palestine. On visiting the Arab school in Jerusalem (1858) I observed that the dinner which the children brought with them to school consisted, without exception, of a piece of barley cake and a raw cucumber, which they eat rind and all." The "lodge in a garden of cucumbers" (Is.1.8) is a rude temporary shelter, erected in the open grounds where vines, cucumbers, gourds, etc., are grown, in which some lonely man or boy guards the plants from robbers and scares away the foxes and jackals from the vines.

Cummin, a cultivated plant of Palestine (Is.28.25,27; Mt.23.23). It is an umbelliferous plant, something like fennel. The seeds have a bitterish warm taste, with an aromatic flavour. The Maltese of to-day are said to grow it, and to thresh it as described by Isaiah.

Cup. There are two words in Heb. for "cup": *kôṣ* (Gen.40.11, etc.), the ordinary drinking-vessel; and *gebhîa'* (Gen.44.2; Je.35.5), a larger vessel, corresponding to "tankard." Both were made of clay, probably also of horn and wood; golden cups at the king's table were also known (1K.10.21). [GOBLET.] [W.O.E.O.]

Cupbearer (Heb. *mashqê*, rendered "butler" in Gen.40.5), an official who held an important position at the Persian court as at those of Egypt, Palestine, and Babylonia. He figures in the mural drawings of Egypt (where his title is *âuḥ*); and in Babylon there was a special kind of wine which alone the cupbearer offered to his royal master. Nehemiah held this post (Ne.1.11,2.1) at the court of Artaxerxes. The title "Rab-shakeh" does not (as has been fancied) denote "chief cupbearer," but is the Assyrian *Rab-shâqû*, and denotes an officer holding rank next to the *Tartan* (Assyr. *turtannu*) or generalissimo. Rawlinson, *W. A. Inscriptions*, vol. ii. 67, l. 66; Ebers, *Eine Aegyptische Königstochter*, etc. [W.ST.C.T.]

Curse. Usually either an invocation to a divine power to inflict evil on somebody, or else a resolution of God to send such an evil. The word is, however, also applied to the actual evil sent, to blasphemous language used of

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God, and to one who is reduced to such a piteous plight that it is a malediction to wish that another may become like him. A curse was sometimes regarded as having objective power (Jos.6.26 ; 1K.16.34 ; Num.22.6), and language is even used implying that it had some definite separate existence (Is.24.6 ; Zech.5.3). Hence the twelve curses, Deut.27.15-26, were aimed at offences which could only be reached by the ordinary law with difficulty, if at all. Hence, too, Micah's confession, Judg.17.2. Apparently the uttering of a curse concerning some offence placed those who knew the circumstances under a duty to confess ; otherwise they were liable to the effects of the curse (Lev.5.1 ; Pr.29.24) ; but the guilt could be purged by confession, sacrifice, and atonement by the priest (Lev.5.5ff.). It was held that a causeless curse did not light (Pr.26.2); perhaps also that in some cases a curse could be diverted (Gen.27.13.) Apparently a curse could counteract (or be counteracted by) a blessing (Judg.17.2 ; Mal.2.2 ; *cf.* Deut.29.19[18] ; Ecclus.3.9). Most oaths contain a curse (expressed or implied), conditioned to take effect in the case of promissory oaths if the promise be violated, and in the case of declaratory oaths if the asseveration be untrue. [OATHS.] Hence every covenant contains a curse (though sometimes only implied in such a phrase as "GOD judge—or be witness—between me and thee "). Thus the curse forms a part of the covenant of Deut., and is one of the sanctions of the law it contains. The formulae of curses varied very greatly—*e.g.* Deut.28.16ff. ; Judg.9.7-20 ; *cf.* 9.57 ; Je.29.22 ; 2Sam.16.7f. ; Ne.5.13. Curses were sometimes accompanied by symbolical actions or ceremonies (Ne.5.13 ; Ac.18.6 ; Deut.27, etc.) and by sacrifice (Judg.9.27 ; Num.23.1ff.). As to legal provisions, cursing a father or mother was punishable with death (Ex.21.17 ; Lev.20.9). So was cursing God (Lev.24.11-23). The law also prohibits cursing judges and princes (Ex.22.28[27]) and the deaf (Lev.19.14). Later, cursing the king was regarded as a capital offence (2Sam.19.21[22] ; 1K.21).—*Terminology.* The Heb. *q'lālâ* (and verb) are never used of self-imprecation (on 1Sam.3.13 see H. P. Smith's critical note) ; nor is *'ārar.* [BLESSING ; VOW.] Leist, *Gräco-Italische Rechtsgeschichte*, 755-758 ; *Realencyklopädie für Protestantische Theologie und Kirche*[3], xviii. 148-154 ; Westermarck in *Sociological Papers*, ii. 145 ff. [H.M.W.]

In N.T. An instance of a curse with objective power is Mk.11.14, where Jesus dooms a fig-tree to perpetual sterility ; ver. 21, "the fig-tree which Thou cursedst is withered away." *Cf.* Heb.6.8, the land "nigh unto a curse," and Gen.3.17. Used of persons devoted to destruction, Mt.25.41, "Depart from Me, ye cursed," R.V. marg. "Depart from Me—under a curse." Also of those under a curse, 2Pe.2.14, R.V. "children of cursing." Christ by the manner of His death—crucifixion—was made a curse, *i.e.*, metonymically, "accursed," Gal.3.10,13, with reference to Deut.21.23. [OATHS ; ANATHEMA.] [H.H.]

Curtains. The rendering of three Heb. words : (1) *y'rî'â*, the 10 inner curtains of the tabernacle, constituting the "dwelling." These were of costly material and fine workmanship (Ex.26.1,36.8). The 11 curtains of goat-hair, the "tent" over the TABERNACLE (26.7,36.14). Synonymous with Tabernacle (2Sam.7.2 ; 1Chr.17.1) and with Tent (Je.4.20,10.20,49.29 ; Hab.3.7 ; Can.1.5 ; *cf.* Ps.104.2). Figuratively of Jerusalem's prosperity (Is.54.2). (2) *maṣakh*, prop. *portière* (Num.3.26). [HANGING.] (3) *dôq* (Is.40.22), a *thin* veil, R.V. marg. *gauze.* [H.H.]

Cush (כּוּשׁ).—**1.** Son of Ham (Gen.10.8 ; 1Chr.1.10), perhaps called after a country allotted to him.—**2.** Cush, a country (Gen.2.13) encompassed by Gihon, the second river of Paradise, would seem to have been somewhere N.W. of Assyria.—**3.** *Ethiopia* above Egypt is termed in the ancient Egyptian inscriptions *Kesh*, and probably corresponds to Cush elsewhere than in Gen.2.13. The Cushites, however, had clearly a wider extension, and spread along tracts extending from the higher Nile to the Euphrates and Tigris. A Cushite runner was employed by Joab to take David the news of Absalom's death (2Sam.18.21). Zerah the Cushite (A.V. *Ethiopian*, 2Chr.14.9), who was defeated by Asa, was probably the leader of an Egyptian army, but may have come from central Arabia. Zipporah, Moses' wife, is called a Cushite (Num.12.1). [RACES.] [C.R.D.B.]

Cush (כּוּשׁ), a Benjamite mentioned only in Ps.7 (title). A.V. marg. suggests an identification with SHIMEI. See 2Sam.16.5,11.

Cushan' (Hab.3.7). It is doubtful whether this is the same as Cushan-rishathaim (A.V. *Chushan-*), king of Mesopotamia (Judg.3.8,10), but the order of events alluded to by the prophet seems to favour this supposition. The LXX. has "Ethiopians" ; but it is unlikely that Cushan here stands for the Asiatic Cush.

Cushi', properly "the Cushite," "the



AN ARAB RUNNER.

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Ethiopian," a man apparently attached to Joab's person, who bore the tidings of the defeat and death of Absalom to David. That Cushi was a foreigner—as we should infer from his name—is possibly corroborated by his ignorance of the ground in the Jordan valley, by knowing which Ahimaaz was enabled to outrun him (2Sam.18.21,22,23,31,32).

Cuth, or **Cuthah'**, one of the places whence Shalmaneser introduced colonists into Samaria (2K.17.24,30). The statement that the men of Cuth (=Cuthah) made (images of) Nergal at once indicates the locality as being the Babylonian *Kutû* (non-Semitic *Gudua*), now Tel-Ibrahim, about 15 miles N.E. of Babylon. It was one of the centres of the worship of Nergal, so that the identification seems certain. (See Hormuzd Rassam, *Asshur and the Land of Nimrod*, p. 396, etc.). [T.G.P.]

Cutting off from the people. [EXCOMMUNICATION.]

Cuttings in the flesh. Disfigurements of the body (see Lev.19.28,21.5; Deut.14.1) are still frequent amongst Eastern nations. The reason they were so strictly forbidden under the Mosaic law is not at first obvious. Aaron and his sons were indeed forbidden to show any signs of grief for Nadab and Abihu, but this was on special grounds (see Lev.10.5), for the priests of God might not bewail the judgments of God. The real cause why cutting and shaving of the body were so strictly forbidden was twofold. First, it has always been the custom in the East, as with many fakirs of to-day, to put the special marks of some false deity upon the body where they cannot be obliterated; and secondly, there was always the idea that by self-mutilation the *manes* of the dead might be propitiated, the living delivered from their molestations, and their future welfare assured. The Mosaic law, being always jealously strict with regard to anything like superstition or idolatry, naturally forbids customs which would give countenance to such views. [F.J.]

Cy'amon (Jth.7.3 only), a place lying in the plain (A.V. *valley*) over against Esdraelon. The earlier JOKNEAM (*Tell Qeimûn*). [C.R.C.]

Cymbal, Cymbals, a percussive musical instrument. Two kinds of cymbals are mentioned in Ps.150.5, "loud cymbals," or perhaps castanets (*cf.* R.V. 2Sam.6.5), and "high sounding cymbals." The former consisted of four small plates of brass or some hard metal, two plates were attached to each hand of the performer, and were struck together; the latter of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments. Cymbals were not only used in the temple worship and on sacred occasions: they were employed for military purposes, and also by the Heb. women as an accompaniment to their national dances. Both kinds are still common in the East in military music, and Niebuhr often refers to them. The "bells" of Zech.14.20 were probably concave disks or plates of brass, which in Palestine and Syria were attached to horses as ornaments.

Cypress. The Heb. *tirzâ* is found only in Is.44.14. It points to some tree with a hard grain, but neither the etymology nor the context decides its identity. Besides the cypress, the "beech," the "holm-oak," and the "fir" have been proposed. There are two mentions of cypress (κυπάρισσος) in Ecclus.24.13,50.10, "I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon," and "as a cypress tree which groweth up to the clouds." Here the *Cupressus sempervirens* is undoubtedly referred to. In the Geneva version the Isaiah reading is *oke* (*oek*, Wyclif), so that the *holm-tree*, or *holm-oak*, of R.V. has ancient authority. [HOLM-TREE.] [H.C.H.]

Cyprus, named apparently from its "copper," by Canaanites or Phoenicians, an island in the Mediterranean, about 100 miles W. of Laodicea. It is about 4,000 square miles in area; and, when the Cyprian Olympus is covered with snow, it is conspicuous in the view from Lebanon. In general character it is very like Palestine. The **Cyprians** are noticed (2Mac.4.29) in 2nd cent. B.C., but the island only in N.T. (Ac.4.36,11.19,20,13.4,15.39,21.3,16,27.4) with its chief cities PAPHOS and SALAMIS. It is supposed to be the CHITTIM of O.T. (perhaps the Akkadian *Kit-im*, or "west region"), or *Kittim* (Gen.10.4), a land of ships (Num.24.24) separated by sea from Tyre (Is.23.1,12; Je.2.10; Ezk.27.6; Dan.11.30), though the "isles of Chittim" may include others in the W. Ramses III. (about 1200 B.C.) apparently conquered Kition, Soli, Idalion, and Cerynia, in Cyprus (Brugsch. *Hist. Egt.* ii. p. 152). Sargon set up a monument at Idalion, and Esar-haddon (about 670 B.C.) received tribute from Itudagon the Phoenician king of Paphos, and from the Gk. kings Aegisthus of Idalion, Pythagoras of Kition, Euryalus of Soli, and Damasus of Kurion. This mixed Gk. and Phoenician population still divided the island as late as 254 B.C. A bilingual text in Phoenician and in Gk.—the latter in the peculiar Cypriote characters—dates from 375 B.C. The Phoenician kings of Kition and Idalion (450-312 B.C.) were named Ba'al-melek, 'Az-ba'al, Ba'al-ram, Melek-iathon, and Pun-iathon. Numerous rude semi-Phoenician statues, with Greek inscriptions on them in Cypriote characters, have been found. Cyprus was conquered by Amasis of Egypt in 6th cent. B.C., and by Persia in 525 B.C. In 387 B.C., after the Ionian revolt, Evagoras of Salamis became independent, and the Cyprians declared for Alexander the Great in 333 B.C. Ptolemy reconquered Cyprus for Egypt in 295 B.C., and Rome annexed it in 58 B.C. It was thus (after the battle of Actium) ruled by a proconsul (see Ac.13.6,7,12). [C.R.C.]

Cyre'ne, the principal city of that part of N. Africa which was anciently called Cyrenaica and also (from its five chief cities) Pentapolitana. This district was that wide projecting portion of the coast (corresponding to the modern *Tripoli*) which was separated from the territory of Carthage on the one hand, and of Egypt on the other. Its surface is a table-land descending by terraces to the sea; and it was celebrated for its climate and fertility. The N.T. references to Cyrene agree with the facts—that, though on the African coast, it was a Gk. city; that the Jews were settled there in large numbers; and that under the Romans it was politically connected with

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Crete. The Gk. colonization of this part of Africa under Battus began as early as 631 B.C. After the death of Alexander the Great it became a dependency of Egypt. In this period we find the Jews established there with great privileges, having been introduced by Ptolemy the son of Lagus. Soon after the Jewish war they rose against the Roman power. In the year 75 B.C. the territory of Cyrene was made a province. On the conquest of Crete (67 B.C.) the two were united in one province, frequently called Creta-Cyrene. The numbers and position of the Jews here accords with the frequent mention of Cyrene in N.T. Simon, who bore our Saviour's cross (Mt.27.32 ; Mk.15.21 ; Lu.23.26) was a native of Cyrene. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Ac.2.10). They even gave their name to a synagogue in Jerusalem (6.9). Christian converts from Cyrene were among those who helped to found the first Gentile church at Antioch (11.20). Lucius of Cyrene (13.1) is traditionally said to have been the first bishop of his native district.

Cyrenius. This is P. Sulpicius Quirinus, described by Tacitus (*Annals* iii. 48). After the deposition of Archelaus in 6 A.D., Quirinus, then proconsul of Syria, took over Judaea, and carried out a census or assessment for taxation, which met with some resistance (Ac.5.37). St. Luke, who records this revolt in the speech of Gamaliel, refers (Lu.2.2) to a previous census as occurring during Quirinus' government of Syria, and dates the birth of Christ by it. He clearly distinguishes it from the census in 6 A.D. by calling it "first," thus implying that he knew of another. Serious difficulties arise in respect of this statement. Allowing on sufficient grounds the probability that Quirinus was twice proconsul of Syria, his earlier tenure cannot have begun till after the death of Herod the Great, 4 B.C., and therefore would not remove the difficulty, as Christ was born in Herod's lifetime (Mt.2.1). Varus was proconsul of Syria till after Herod's death. It is, however, probable that Quirinus was in the province, during the government of Varus, with a military command, which was, we know, given him in order to reduce certain Cilician tribesmen. And the vague word translated "was governor" (Lu.2.2) might well describe such a command as distinct from the civil governorship held at that time by Varus. [TAXING.] Other objections to the accuracy of the statement are as follows: (1) Herod was king of Judaea, and a census could not have been imposed on him by the emperor. But this is to misunderstand the dependent position of the subject kingdoms. (2) A Roman would not have required enrolment at the city of origin (*e.g.* Bethlehem). But parallels for a tribal and family system of enrolment by Roman authority in Egypt have been discovered in the papyri. Even if Ramsay's explanation be rejected, and a mistake on St. Luke's part be admitted, the historical character of the census which brought Joseph and Mary to Bethlehem is not necessarily impugned, and the utmost result of criticism is that St. Luke, who knew of Quirinus' census in 6 A.D., has wrongly attributed to him also the census at the time of the nativity. Augustus, as we know from other sources, did organize periodical assessments for various parts of the (Roman) world. [E.R.B.]

Cyrus, the founder of the Persian empire (see Dan.6.28,10.1,13 ; 2Chr.36.22,23), was son of Cambyses, king of Anšan, a descendant of Teispes. There are several contradictory accounts of his birth and rise to power, but they are all regarded as unhistorical, including the tragic story told by Herodotus (i. 95), which makes him to have been the son of a Persian nobleman named Cambyses and Mandane, daughter of Astyages, the last king of Media. According to the Babylonian Chronicle, Astyages marched against Cyrus (549 B.C.) to capture him, but his army revolted, and delivered him to Cyrus, who then took Ecbatana, and carried off its spoil to Anšan. He subsequently defeated Croesus, and annexed Lydia. In 538 B.C. a revolt took place in Babylonia, and this gave Cyrus an opportunity of invading the country. After defeating the Babylonians at Opis, his army entered Sippar, and Nabonidus sought safety in flight, but was captured in Babylon, which had been taken by Gobryas without fighting, though Belshazzar, son of Nabonidus, seems to have held out in some part of the city. [BELSHAZZAR.] The result of these successes was, the addition of the whole of Babylonia to the empire. The date of the reduction of the Gk. cities in Asia Minor is doubtful. Cyrus is said to have fallen in battle against the Massagetae in 529 B.C., but Xenophon makes him to have died peaceably, and to have been buried at Pasargadae. Before his time the great kings with whom the Jews had come into contact had been either open oppressors or seductive allies, but Cyrus was a generous liberator. The prophet Isaiah (44.28) recognized in him "a shepherd" of the Lord, an "anointed" king (45.1), but his favouring of the Jews is now regarded as being rather due to policy than to sympathy with them as a monotheist—he was equally sympathetic to the Babylonian priesthood. The edict of Cyrus for the building of the temple (2Chr.36.22,23 ; Ezr.1.1-4,3.7,4.3,5.13,17,6.3) gave new life to Judaism, and enabled that development to take place which the after-history of the Jews reveals. The reputed tomb of Cyrus at Murg-âb is probably not that of the great conqueror. See Sayce in Hastings, *D.B.* (3 vols. 1898). [T.G.P.]

D

Dabareh' (Jos.21.28). DABERATH, as R.V.

Dabba'sheth, a place important as defining the boundary of the tribe of Zebulun (Jos.19.11), which "reached to Dabbasheth, and reached to the river [KISHON] facing JOKNEAM." This defines the extent N. and S. Dabbasheth is apparently the present ruin *Dabsheh*, where alone in Palestine the name has been found. It is on a hill 13 miles N.E. of Accho, on S.W. side of the great valley *Wâdy el Qurn*, which is probably the valley (*gê*) of Jiphthah-el (*the mighty opening*), so called because of its breadth ; for near *Dabsheh* it expands into a broad vale called *el*

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Bûqei'ah (Heb. *biq'â*) a term applied only to wide, deep valleys. This line agrees with the position of HANNATHON (*Kefr 'Anân*), and the two latter names (Jos.19.14) sufficiently define the N. border as far as Dabbasheth, where the line turned S. "towards the west" (ver. 11, A.V. *sea*). Zebulun thus embraced the hills and plains from near Tabor to Hannathon on E. and from Jokneam to Dabbasheth on W., not reaching the sea of Galilee (in Naphtali), nor the shores of the bay of Accho (in Asher). Nazareth was thus in Zebulun, and Capernaum in Naphtali (Mt.4.13). [C.R.C.]

Daberath' (with the article in Jos.), a town on the boundary of Zebulun (Jos.19.12), named as next to Chisloth-tabor. In 1Chr.6.72 and Jos.21.28 (R.V.) it is said to belong to Issachar. Now the village *Debûrieh* at the W. foot of Tabor. [C.R.C.]

Da'bria, one of the five swift scribes who recorded the visions of Ezra (2Esd.14.24).

Daco'bi (1Esd.5.28). [AKKUB.]

Dadd'eus, or **Sadde'us** (R.V. *Lodde'us*; 1Esd.8.45,46), a corruption of IDDO, 6.

Dagon', a Philistine god (1Sam.5.2) whose most famous temples were at Gaza (Judg.16.21-30) and Ashdod (1Sam.5.5,6; 1Chr.10.10). The latter was destroyed by Jonathan in the Maccabaean wars (1Mac.10.83,84,11.4). Traces of the worship of Dagon likewise appear in the names Caphar-dagon (near Jamnia) and Beth-dagon in Judah (Jos.15.41) and Asher (Jos.19.27). Dagon was originally a Babylonian deity whose name and cult had been introduced into Palestine in early days. The old belief that he was a fish-god is more than doubtful [ASHKELON], since the Babylonian fish-god was Ea, the god of wisdom, and not Dagon. According to Philo Byblius, Dagon was a god of agriculture whose name was derived from a Phoenician word signifying "corn." [A.H.S.]

Dal'san (1Esd.5.31) = REZIN, 2 (Ezr. 2.48), by the common confusion of R and D.

Dalaiah', the sixth son of Elioenai and of the royal family of Judah (1Chr. 3.24).

Dalmanutha (Mk.8.10), an Aramaic equivalent for the Heb. *mighdôl*. [MAGDALA.]

Dalma'tia, a mountainous district on the E. coast of the Adriatic Sea, extending from the river Naro in the S. to the Savus in the N. St. Paul sent Titus there (2Tim.4.10), and he himself had preached near it (Ro.15.19).

Dalphon', the second son of Haman (Esth.9.7).

Dam'aris, an Athenian woman converted by St. Paul's preaching (Ac.17.34).

Damascus. The name of this famous capital of ARAM, or ZOBAH, does not seem to be Semitic. The city is still called *Dimeshq esh Shâm*, or "Damascus of Syria" (*Shâmi* in Syr. Arabic being usually the word for "north," otherwise *Shemâl*). As an Akkadian word *Dim-esk* would mean "chief town," and *Dim-isk* perhaps "verdant city." Damascus is mentioned in the time of Abraham (Gen. 14.15), who said, "The holder [*mesheq*] of my house, that is *Dam-meseq* [as now pointed in Heb.], is ELIEZER" (15.2). There appears to be a play on the name of the city; but the word is perhaps a later note creeping into the text, referring to the "house," as it cannot refer grammatically to Eliezer. Hence arose an early Jewish tradition that Abraham had a house at Damascus, of which Eliezer was tenant, or steward. In the time of David Damascus was the capital of Hadadezer, king of Zobah, whom he defeated, taking from him shields of gold, chariots, and chariot horses (2Sam.8.5,6; 1Chr.18.3-7; Can.7.4). About 950 B.C. Rezon became independent in Damascus, after the death of Solomon (1K.11. 23-25), and was succeeded by Tab-rimmon, son of Hezion. The kings who followed—according to O.T. and Assyrian accounts—were Benhadad I. son of Tab-rimmon, Hazael I., Hadadezer II., Hazael II., Benhadad II. (who became subject to Jeroboam II. of Israel for some years), Mari, Benhadad III. (Am.1.4), and Rezin, who was put to death by the Assyrians on the capture of Damascus in 732 B.C. This represents about 20 years for the average reign of each king. These kings were generally at war with Israel or with Judah, with intervals of alliance after defeat, or taking the side of one against the other, in the shifting policy of the age. In spite of alliance with the princes of N. Syria, Damascus fell before Tigath-pileser III. in 732 B.C. (2K.16.9; Is. 7.8; m.1.5). The O.T. mentions the league of Benhadad I. with Judah (1K.15.19; 2Chr.16.3), and his attack on Ahab (1K.20.1-34), whom he slew at Ramoth-gilead (22.1-36); also his murder—after a reign of about 60 years—by Hazael I. (2K.8.15). His second siege of Samaria (2K.6.24–7.20) occurred in



NORTHERN SIDE ARCH, EAST GATE, DAMASCUS.
(From *Five Years in Damascus*, by T. L. Porter.)

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the reign of Jehoram son of Ahab. In the reign of Benhadad II., Jeroboam II. of Israel "recovered Damascus" (2K.14.28). Rezin, with Pekah of Israel, about 742 B.C., attacked Jerusalem in vain, but Rezin appears to have conquered E. Palestine to Elath, before his defeat by the Assyrians (2K. 16.5-11), which Isaiah foresaw (Is.7.1-7): he speaks of the wealth of Damascus (8.4), and of its fall (10.9,17.1), which Amos predicts as a punishment for the slaughter in Gilead (1.3; see 5.27). Jeremiah speaks of the weakness of Damascus about 600 B.C. (49.24,27), perhaps under a Benhadad IV. tributary to Nebuchadnezzar (ver. 30). Ezekiel, rather later, mentions the trade of Damascus in wine of HELBON, and white wool, sent to Tyre (Ezk. 27.18). Its border marched with that of Hamath, and included Hermon and Anti-Lebanon (47.16,17). Damascus is also noticed as attacked by Jonathan, brother of Judas



MONUMENT FROM TELL ES SALAHÎYAH (DAMASCUS).

Maccabaeus (1Mac.11.62,12.32), about 147 B.C. It then fell into the hands of Aretas (Hârith) the Nabathean king of Petra (Josephus, 13 *Ant.* xv. 2; 14 *Ant.* ii. 3), from about 82 to 69 B.C.; and it was conquered for Pompey by Scaurus in 65 B.C. In the time of St. Paul another Aretas was "king" of Damascus (Ac.9.2-25,22.5-11,26.12,20; 2Cor.11.32; Gal. 1.17; see 18 *Ant.* v. 1).—*The Monumental History* of Damascus begins with its conquest by Thothmes III. in 16th cent. B.C. A very archaic figure in relief, found in 1865 near the city, may be as old as Abraham's age. It represents (see illustration above) a bearded man with a short tunic; unfortunately it is not inscribed. The city *Thamasku* (No. 13) in the list of Thothmes III. precedes Abila (15) and Hamath (16), on his route to Kadesh and Arvad. In the Amarna letters (Brit. Mus. 37 and 43) the name is spelt *Timasgi* and *Dimaska*. The city was then attacked by Aidugama, the Hittite king of Kadesh; and HOBAH (Gen.14.15) is here noticed as a country near it. The Amorites were apparently in alliance with the Hittites, and this event led to their conquest of Bashan and Gilead shortly before the Heb. conquest (see Berlin 171 and 132), for the advance lay by Tibhath, a city N.W. of Damascus which they then took, and Ashtaroth fell in turn (Brit. Mus. 64). In 853 B.C. Shalmaneser II. defeated Hadadezer II. and the Syrians, N. of Riblah; and in 842 he shut up Hazael II. in Damascus, and then invaded Bashan. In 797 Mari of Damascus submitted to Rimmon-nirari III. of Assyria, presenting 2,300 talents of silver, 20 talents of gold, 3,000 of copper, and 5,000 of iron, with robes and utensils. The final siege by Tiglath-pileser III. lasted for two years (734-732 B.C.), during which N. and E. Palestine, and the plains down to Philistia, were overrun by the Assyrians. Damascus is now a beautiful city of some 250,000 inhabitants, in the plain E. of Hermon. Two rivers (*Barada* and *Ṭaura*) join on its W. and flow through it; it lies amid gardens and poplars, surrounded by tilled lands. The street "called Straight" (Ac.9.11) was probably the main street which runs E. and W. straight through the whole city. The most famous of the buildings of Damascus is the Great Mosque, built in 7th cent. A.D. by the Khalifs, who included the ancient cathedral of St. John, which had replaced a Roman temple, on the site—no doubt—of the temple of Rimmon (2K.5.18). A Gk. text (Waddington, No. 2,549) gives the name of Metrophanes, "high-priest of the temple"; and on the Byzantine façade of the cathedral which stood in the great temple court, Dr. Porter found another also in Gk. (Waddington, No. 2,551), "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion throughout all generations" (see Ps.145.13). [C.R.C.]

Dan (*judge*), Jacob's 5th son, and the 1st son of Bilhah, Rachel's slave, named from Rachel's exclamation, "God hath judged me [*or*, decided the case in my favour], and hath also heard my voice" (Gen.30.6). In the blessing of Jacob Dan is likened to a snake, but is to "judge his people" (49.16,17). In the blessing of Moses (Deut.33.22) he is a lion's cub "pouncing from" (or, "on") "the Bashan" (or, "soft soil") of his plains held by the Canaanites. In the wilderness the tribe, under AHIEZER (Num. 1.12), is the second largest (1.39,26.42), and it included a skilled artisan (Ex.35.34), as in the time of Solomon also (2Chr.2.14), when a woman of the tribe married a Tyrian. In the song of Deborah (Judg.5.17) the reference appears to be to Danites on the coast, whose fleet watched the struggle against Sisera. But, somewhat earlier, it appears that they had been unable to conquer the inhabitants of the shore plain (Judg.1.34), and were crowded in the mountains (18.2). Hence they sought new lands in the far N., under Hermon (18-19) at LAISH, which they renamed Dan in the time of Jonathan the grandson of Moses (not of "Manasseh"), and where they worshipped a graven image until "the captivity of the ark" (Heb. MS. 916 A.D.) and the fall of Shiloh (18.30,31). [MAHANEH-DAN.]—*The Tribal Lot* (Jos.19.40-48) included about 400 sq.m. of hill and plain. Its E. border was the W. border

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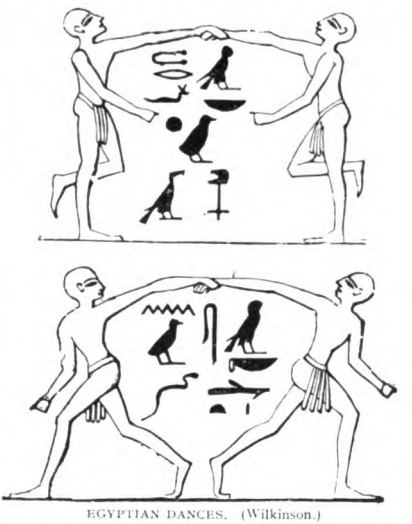
of BENJAMIN, and its S. border the N. border of JUDAH. On the W. the tribe extended to the sea, and on N. apparently to the brook



THE TRIBAL LOT OF DAN.

KANAH and the ME-JARKON and RAKKON. It included some of the best corn lands of SHARON.—*The Town*, called Laish, and afterwards Dan (Judg.**18**.29), is noticed in Gen. **14**.14 and Deut. **34**.1 before it was so named. But it is dangerous, as Ewald saw, to base criticism on such incidental notes, unless we could know for certain that they are not later glosses. In the second passage this appears very probable [NEBO], because Dan is not actually visible from mount Nebo. This town is said to have been "far from Zidon" (Judg.**18**.28), and is noticed (as captured by Benhadad I.) with places in the extreme N.E. of the land of Israel W. of Jordan (1K.**15**.20; 2Chr.**16**.4). From the time of its conquest the term "Dan to Beer-sheba" (Judg.**20**.1, etc.) signified the whole length of Palestine. Jeroboam, erecting two shrines with calf idols on the borders of his kingdom, placed one of them at Dan (1K.**12**.29,30; 2K.**10**.29); and to this idolatrous centre Amos (**8**.14) refers, coupling it with another at Beer-sheba. Dan also represents the far N. in Jeremiah (**4**.15,**8**.16). It is remarkable that no list of Danite genealogies occurs in Chronicles, and that the tribe is also not among those sealed in Rev.**7**.5-8, perhaps on account of idolatry. Josephus says that the calf temple was near Daphne (now the ruin *Dufneh*), which points to the great mound a mile to N.E. now called *Tell el Qâḍi*, or "mound of the judge"—perhaps a translation of the name Dan. From this mound, and its great spring *'Ain Leddân*, flows the stream of "Little Jordan" (Josephus, 4 *Wars* i. 1). It is interesting to note that, in 1881, the present writer discovered a group of dolmens on the slope to W. (at a place called *Nukheileh*, or "little palm," a mile from *Tell el Qâḍi*), showing that the vicinity was a sacred centre [MOAB] in very early times. The Dan mentioned with JAVAN (Ezk.**27**.19) as trading with Tyre about 600 B.C. has no connexion with the town above described. The reference is probably to the Danai, who appear (as early as the 14th and 13th cents. B.C.) among the fair Aryan tribes of the "north" who attacked Egypt. Probably like Javan (Ionia), the Danai were Greeks, and as such the name is familiar. [C.R.C.]

Dance (*ḥûl*, "to whirl round"; *ḥāghagh*, "to keep the feast"; *kārar*, "to whirl"; *rāqadh*, "to jump"). The dance is spoken of in Holy Scripture universally as symbolic of rejoicing, and is often coupled for the sake of contrast with mourning, *e.g.* Ec.**3**.4 (*cf.* Ps.**30**.11; Mt.**11**.17). In the earlier period it is found combined with some song or refrain (Ex.**15**.20,**32**.18,19; 1Sam. **21**.11); and with the tambourine (A.V. *timbrel*), more especially in those impulsive outbursts of popular feeling which cannot find sufficient vent merely in voice or in gesture. Dancing formed a part of the religious ceremonies of every primitive race. *Cf.* David



EGYPTIAN DANCES. (Wilkinson.)

dancing before the ark (2Sam.**6**.14), especially in connexion with the words "he was girded with a linen ephod," *i.e.* a holy garment worn while waiting on the Lord. Many representations of dances, both of men and women, are found in the Egyptian paintings. The "feast unto the Lord" which Moses proposed to Pharaoh to hold was really a dance. Among Arabs, dances of men are an extremely ancient custom. In the period of the Judges the dances of the virgins in Shiloh (Judg.**21**.19-23) were certainly part of a religious festivity. Dancing also had its place among merely festive amusements apart from any religious character (Je.**31**.4,13; Lam.**5**.15; Mk.**6**.22; Lu.**15**.25).

Daniel.—1. A son of David, called his 2nd son, by Abigail the Carmelitess (1Chr.**3**.2), and apparently identical with Chileab (2Sam.**3**.3). **—2**. The head of the house of Ithamar, who

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returned from the Exile with Ezra (Ezr.8.2).—**3.** One of those who joined in sealing the covenant (Ne.10.6).—**4.** One of the prophets of the Exile carried away into the land of Shinar in the reign of Jehoiakim. On his arrival at the court of Nebuchadnezzar, he had to undergo (with his three companions, Hananiah, Mishael, and Azariah) a special training for three years, before they could stand before the king. This included a special dieting, from which they obtained exemption, which improved their appearance above all their companions. They received fresh names, being called respectively Belteshazzar, SHADRACH, MESHACH, ABEDNEGO. They were all young men of high birth (Dan.1.3); Daniel was noted above them all for skill in the interpretation of dreams. On the first occasion on which he explained a dream of Nebuchadnezzar, he was made "ruler over the whole province of Babylon, and chief governor over all the wise men of Babylon," and obtained from the king offices for his three companions. He interpreted Nebuchadnezzar's dream foretelling his temporary mental aberration, and also the writing on the wall at Belshazzar's feast, by which time he seems to have lost his office as governor of the wise men. In the reign of Darius the Mede he was cast into the den of lions, for his faithfulness in praying to his own God, though he was then one of the three presidents of the whole kingdom (Dan.6.2). Coming out unscathed, he prospered throughout the reign of Darius and in that of Cyrus. His visions are dated, that of the last being in the third year of Cyrus (Dan.10.1), by the banks of Hiddekel, *i.e.* the Tigris. In Belshazzar's reign his home seems to have been in the royal palace at Susa. Ezekiel twice mentions Daniel: in 14.12-20 he is joined with Noah and Job as an example of righteousness; in 28.3 as a pattern of wisdom—exactly the qualities which the Daniel of the book which bears his name displayed. Some have thought that Ezekiel could scarcely have referred this to so young a man as Daniel must have then been, and have made this Daniel another person, but there seems no real reason to doubt that they were one. It is curious that Daniel's name does not occur in the commemoration of the prophets by the son of Sirach (Ecclus.49). Our Lord refers to "Daniel the prophet" in His discourse upon the approaching Fall of Jerusalem, when "the abomination of desolation" was to stand in the holy place (Mt.24.15; Mk. 13.14, A.V.). [H.A.R.]

Daniel, Book of, is one of the most difficult books of the Bible to deal with. To begin with, whilst our English Bible classes the book with those of Isaiah, Jeremiah, and Ezekiel, in the Heb. canon it is counted among the Hagiographa, or third class of writings into which the O.T. is divided. Then again, the language of it is not all the same. 1–2.4*a*,8.1–12.13 are written in Heb.; 2.4*b*–7.28 are in Aramaic. Further still, there are Gk. additions to the book which almost certainly were originally written in Gk. and not in a Semitic language. It is the first extant specimen of apocalyptic literature, though a precursor may be found in some of the prophecies of Ezekiel—a style of literature which finds its highest development in the apocalyptic discourses of our Lord and the book of Revelation. Yet with all this the book claims to give us also historical details connected with the Babylonian and Persian empires; and, according to some commentators, some of its prophecies enter into such detail that they must necessarily have been composed *after* and not *before* the events they describe. It is because of this that some have dened it any connexion with Daniel, and refused to accept its authenticity or historicity. Some of these points are dealt with later.—*Analysis of Contents.* Roughly speaking, the first six chapters profess to be history, the last six prophecy; but this division takes no account of the variation in language, or the form of the book. We may better divide it as follows: Ch.1 introduces Daniel to us and accounts for his position. 2–7.15 gives a history of Daniel and his first vision in the third person. Then with the interpretation of that vision we begin what we may call (from the uniform use of the first person) the "I" section of Daniel (7.15–12.13). The first person is suddenly introduced, although the first portion of ch. 7 gives us what profess to be Daniel's actual words. A similar variation is found in Nehemiah, the greater part of which is in the first person, a smaller portion telling us about Nehemiah. If we take the book itself as our authority, 1–7.14 are anonymous, the rest we must ascribe to Daniel. An editor has combined two (or perhaps three) sources into one whole, and inscribed it with the name of Daniel. This, however, leaves many difficulties unsolved, and they vary with the two main portions of the book. In the former the question of miracles as well as of revelation by dreams enters, both being difficulties not confined to the book of Daniel, or even to O.T. This is not the place to discuss these in detail, but, granted that miracles are possible, and that the Almighty may choose to make His purposes known through the instrumentality of dreams (*cf.* Job 33.15,16), there is nothing inherently improbable in what is told us in this book. We have only to compare these with the apocryphal stories of Bel and the Dragon to see on what a different plane they stand: the one is dignified and real in feeling, the others are childish and almost vulgar. The argument against the minute details of the prophecies runs parallel with the former. If the Almighty chooses to reveal the future to man, He may do it in broad outline or in detail, as seemeth best to His omniscience. The very exceptional character of these prophecies may go to prove the rule of His generally leaving His servants the prophets to deal only in generalities. With regard to this history, if indeed it could be shown that the historical details of the book contradicted the history of the times as derived from other sources, then the question might have to be reopened. But there is nothing of that kind to be found. Difficulties that seemed insuperable have been cleared up, especially with regard to Darius the Mede and his rule over Babylon. It appears that he may reasonably be identified with one Gobryas, who acted as underlord over Babylonia till Cyrus came in person to take possession of that portion of his empire. A comparatively less important difficulty has been raised from the fact that the names of some

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of the musical instruments in ch. 3 are said to be of Gk. origin. But we have only to examine some map in which are marked the old trade-routes of the East (see, *e.g.*, that in the *Encyc. Bibl.*) to see how possible it was in very early times for Gk. musical instruments to have been carried to Babylon and naturalized there, or *vice versa*. [DULCIMER.] If the book had been a composition of an orthodox Jew of the Maccabaean period, he would scarcely, with the feeling against Hellenism then prevalent in orthodox circles, have ventured to insert words drawn from such a source. [See also SEMITIC LANGUAGES.] The final shape which the book assumed may indeed be later than Daniel, but we have no sufficient reason for ruling the latter part of the book to be of later invention or for discrediting the history of the prophet's life and that of his companions. The author of the epistle to the Hebrews seems to refer to this record when, in his account of the heroes of older times, he speaks of those "who through faith . . . stopped the mouths of lions, quenched the power of fire" (Heb.11.33,34). Some portions of the apocryphal book of Baruch shew an inter-relation between the two (see the marg. references in the R.V. of Baruch), and doubtless the writer of Baruch made use of this book. The first book of the Maccabees recognizes (2.59,60) the deliverances of the Three Children and of Daniel, and also (1.54; *cf.* 6.7) "an abomination of desolation" in Jerusalem. Josephus held the book to be valuable and authentic, and informs us (11 *Ant.* viii. 4) that Daniel's prophecies won for the Jews the goodwill of Alexander the Great. The only early writer who attacks the book is Porphyry, early in the 4th cent. Nothing very definite can be asserted as to the historian who composed the first chapters of the book. Jewish authorities hold to a tradition that this book, together with the twelve minor prophets, Ezekiel, and Esther, was, to use a modern expression, "edited" by the men of the great synagogue. It seems clear from the version of the LXX. that it was held that greater liberty might be used in translating this book into Gk. than in the case of any other book of the Bible, except perhaps the Proverbs. The result is that the LXX. translation is paraphrastic rather than literal, and has somewhat of the nature of a Jewish midrash upon the text. In later times this seems to have been felt so much that Theodotion's more literal version supplanted the elder one, of which only one copy in Gk. survives. It remains to indicate briefly the most probable interpretations of the prophecies in the book. (1) In Dan.2 the four kingdoms are Nebuchadnezzar's, the Median, the Persian, and the Macedonian; the last is divided between the Seleucidae and the Ptolemies, who are to give place to the kingdom of God. (2) In Dan.7 the four beasts represent the same four kingdoms; the ten horns are Alexander the Great's successors; the little horn is Antiochus Epiphanes, after whose time is to come the kingdom of God. (3) In Dan.8 the ram with two horns is Media and Persia; the rough goat is Greece under Alexander the Great; the four kingdoms after him are those into which his kingdom came to be divided, one of them being that of Antiochus Epiphanes, represented by the little horn. (4) In Dan.10–12 we have a more detailed account of the Seleucidae and the Ptolemies, as well as of the times of Antiochus, followed once again by the kingdom of God. The varying opinions about these prophecies, and also about the interpretation of Dan.9, are fairly stated in Driver's edition in the Cambridge Bible. [H.A.R.]

Daniel, Apocryphal additions to. The Apocrypha contains three additions to the book of Daniel, which are to be found in the Gk. (1) The Song of the Three Holy Children, of which part is to be found in the Book of Common Prayer and goes by the name "Benedicite, omnia opera." It begins with a prayer of deliverance uttered by Azarias (*vv.* 3-22), followed by an account of their protection from the fire. (2) The History of Susanna, which generally occurs at the beginning of the book, though occasionally at the end. This is a story told to illustrate the wisdom and discernment of Daniel. (3) Bel and the Dragon, a story into which the prophet Habakkuk is introduced. No historical authority can be claimed for any of these. [H.A.R.]

Dan'ites, members of the tribe of DAN (Judg.18.2,18.1,11; 1Chr.12.35).

Dan-ja'an (2Sam.24.6), a place on the N.W. border of David's kingdom, noticed with Zidon and Tyre. It is thought to be the ruin *Dânidn*, 4 miles N. of ACHZIB (*Ez-zib*). The Phoenician coast cities were independent at this time. [C.R.C.]

Dannah' (*low*), a city in the mountains of Judah (Jos.15.49). Now the village *Idhna*, 8 miles W. of Hebron, on the lower hills.

Daph'ne (2Mac.4.33), a celebrated grove and sanctuary of Apollo, about 5 miles from Antioch in Syria, with which it is intimately associated in history. Its establishment, like that of the city, was due to Seleucus Nicator. Its situation was very beautiful, with perennial fountains and abundant wood. Succeeding Seleucid monarchs, especially Antiochus Epiphanes, embellished the place still further. When Syria became Roman, Daphne continued to be famous as a place of pilgrimage and vice. The site has been well identified by Pococke and others at *Beit-el-Mâ*, "the House of the Water," on the left bank of the Orontes, to the S.W. of Antioch.

Dara' (1Chr.2.6). [DARDA.]

Darda', a son of Mahol, one of the four wise men surpassed in wisdom by Solomon (1K.4.31). In 1Chr.2.6 his name appears as Dara, son (*i.e.* perhaps descendant) of Zerah.

Daric (A.V. *dram*; 1Chr.29.7; Ezr.2.69, 8.27; Ne.7.70,71,72), a gold coin current in Palestine after the return from Babylon. There was then no large issue of gold money except by the Persian kings. The Darics which have been discovered are thick pieces of pure gold, of archaic style, bearing on the obverse the figure of a king kneeling on one knee, with bow and spear, and on the reverse an irregular incuse square or oblong. Their full weight is about 128 grs. troy, or a little less than that of an Attic stater, and is most probably that of an early didrachm of the Phoenician talent. The Daric was the chief gold coin of Persia. [WEIGHTS, *Coins*.]

Darius, the name of several kings of Media

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and Persia, three of whom are mentioned in O.T. —**1.** Darius the Mede (Dan.5.31,6.1), "son of Ahasuerus, of the seed of the Medes" (9.1), who received the Babylonian kingdom on the death of Belshazzar, being then 62 years old (5.31,9.1). Only one year of his reign is mentioned (9.1,11.1), but that was of importance for the Jews. Daniel was advanced by him to the highest dignity (6.1ff.), probably in consequence of former services (*cf.* 5.17); and after his miraculous deliverance, Darius issued a decree enjoining "reverence for the God of Daniel" (6.25ff.). Three identifications of Darius the Mede have been proposed. The first makes him Darius Hystaspis; but this, as it is unsupported by history, may be dismissed. The second, adopted by Josephus and supported by many critics, regards him as Cyaxares II., "the son and successor of Astyages," who is looked upon as the last king of Media. The third identifies him with Gobryas, governor of Gutium (Media), who, entering Babylon



CARTOUCHE OF ÂNTARIUSHA (DARIUS HYSTASPIS).

with the army of Cyrus on Tammuz 16, thus received the kingdom for him, and appointed governors, or sâtraps, like Darius the Mede. He possibly led the attack which resulted in Belshazzar's death. [BELSHAZZAR.] The insertion of Darius instead of Gobryas in the sacred text is probably a copyist's error. —**2.** Darius, son of Hystaspes, the founder of the Perso-Aryan dynasty. Upon the usurpation of the Magian Smerdis, he, with six other Persian chiefs, overthrew the impostor, and was placed on the throne 521 B.C. His designs of foreign conquest were interrupted by a revolt in Babylonia, which spread to the provinces, and 19 battles were fought before he could say that "the land was his." Crossing the Danube, he penetrated Europe, but had to return. He next attempted to annex Greece, and his defeat at Marathon, 490 B.C., only roused him to prepare for that struggle with the West which had become inevitable. His plans were again thwarted by rebellion, this time in Egypt. He then decided to reduce both Greece and Egypt together, but died before effecting anything in the way of conquest, after a reign of 36 years. Like Cyrus, Darius Hystaspis treated the Jews favourably, and restored to them the privileges they had lost (Ezr.5.1, etc., 6.1, etc.).—**3.** Darius the Persian (Ne.12.22). If the whole passage was written by Nehemiah, this is possibly Darius II., Nothus (Ochus), king of Persia 423–404 B.C. If, however, the register was continued until later, the occurrence of the name Jaddua points to Darius III., Codomannus, the antagonist of Alexander, and last king of Persia, 336–330 B.C. (1Mac.1.1).—**4.** AREUS, king of the Lacedaemonians (1Mac.12.7). [T.G.P.]

Darkon'. Children of Darkon were among the "children of Solomon's servants" (*cf.* 2K.9.21) who returned from Babylon with Zerubbabel (Ezr.2.56; Ne.7.58).

Dathan', a Reubenite chieftain, son of Eliab, who joined the conspiracy of KORAH the Levite (Num.16.1ff.,26.9; Deut.11.6; Ps.106.17).

Dathema (1Mac.5.9), a fortress to which, in 164 B.C., the Jews fled from the heathen of Gilead. The site is not known. [C.R.C.]

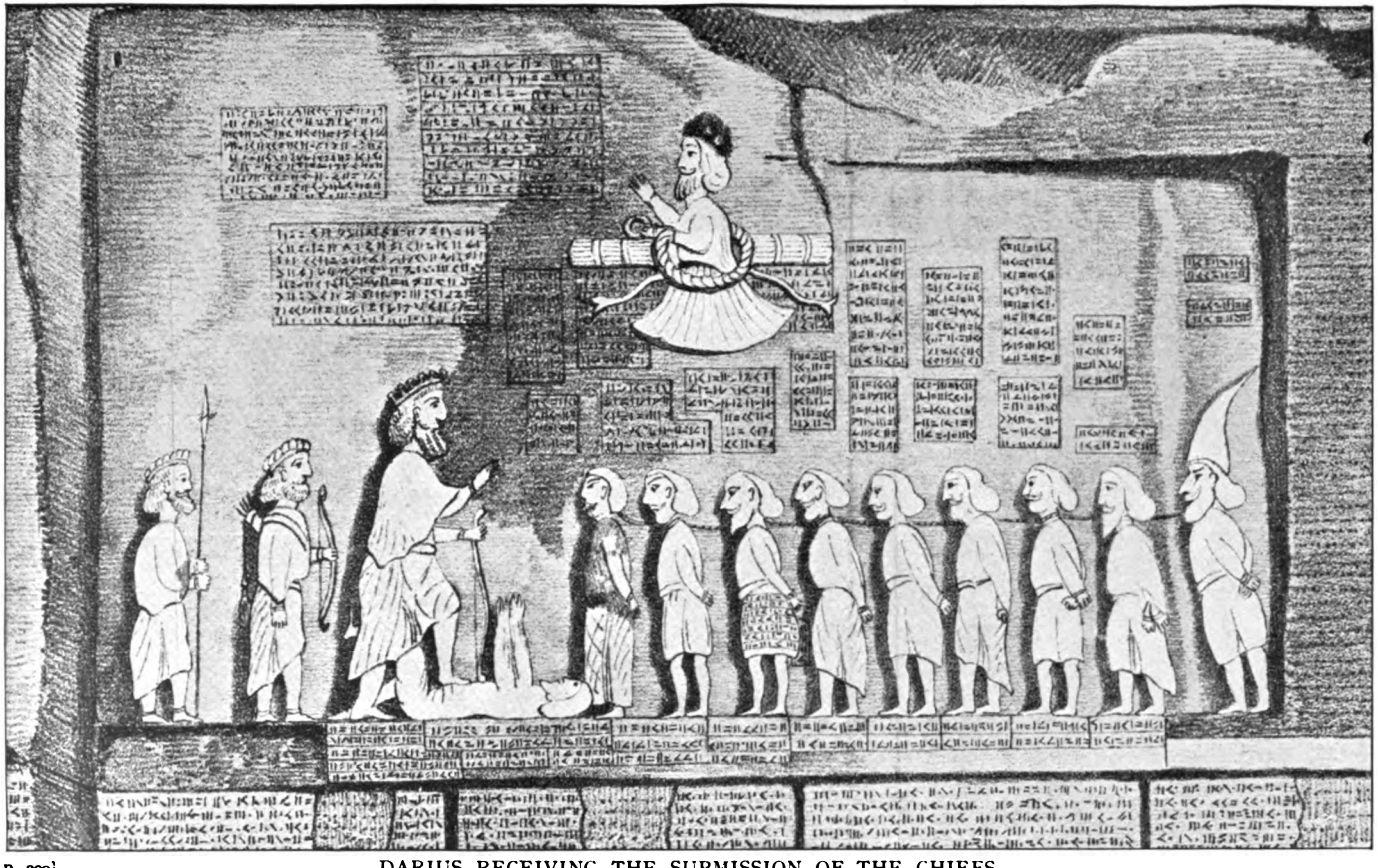
Daughter. The Heb. and E.V. use this term not only in its ordinary sense but also of the women of a place, tribe, or people (*e.g.* of Zion, Levi, Canaan), of young women (Gen.30.13, etc.), and in personifications of places (*e.g.* daughter of Zion = Zion). [FAMILY.] [H.M.W.]

In N.T. used also of a female descendant (Lu.1.5,13.16); as a tender form of direct address (Mt.9.22); collectively, for inhabitants of Jerusalem (21.5; Jn.12.15); with names of places as the form of address to the female inhabitants (Lu.23.28). The dimin. θυγάτριον, "a little daughter," occurs Mk.5.23,7.25. [H.H.]

David, perhaps shortened from Dodavahu (*beloved of Jehovah*). We may divide his life into three portions, premising, however, that, owing to the composite character of the narrative and occasional duplications of incidents, it contains inconsistencies not now capable of certain explanation.—I. THE EARLY LIFE OF DAVID, before his introduction to the court of Saul. He was the youngest of eight sons, and (according to Ru.4.21f.) great-grandson of Ruth (*cf.* 1Sam.22.3). His mother's name is unknown. His father, Jesse, was of a great age when David was still young (1Sam.17.12). His connexion with Bethlehem as his birthplace brought it in after times universal fame (Lu.2.4). Zeruiah (mother of Joab, Abishai, and Asahel) and Abigail (mother of Amasa) were probably his half-sisters (see 2Sam.17.25). His sisters' sons were probably of about the same age as himself, and accordingly were to him throughout life in the relation usually occupied by brothers and cousins. David's first appearance in history was at an annual sacrifice at Bethlehem, at which Jesse would preside (1Sam.20.6). Samuel is present, sent to anoint him whom the Lord shall choose. He is restrained by divine intimation as son after son passes by, until the youngest was at last sent for while pursuing the occupation of a shepherd, usually allotted in Eastern countries to the slaves, the females, or the despised of the family. He was "ruddy and goodly to look upon" (16.12). When the body-guard of Saul were discussing with their master where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. Saul instantly sent for him, and in the success of David's harp we have the first glimpse into that genius for music and poetry afterwards consecrated in the Psalms. One incident alone of his solitary shepherd life has come down to us—his conflict with the lion and the bear in defence of his father's flocks (1Sam.17.34,35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably against the Philistines (16.18), and, when he suddenly appeared in the camp, his elder brother immediately guessed that he had left the sheep in his ardour to see the battle (17.28). There is no perfectly satisfactory means of reconciling the apparently contradictory accounts in 1Sam.16.14-23 and 17.12-31,55-58. The latter may be accepted as an independent

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PLATE IX



p. 200] DARIUS RECEIVING THE SUBMISSION OF THE CHIEFS.

(From the rock of Behistân, in Persia.) Reproduced from Sir H. C. Rawlinson's *Cuneiform Inscriptions*.

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statement of David's first appearance. The scene of the battle is at Ephes-dammim [PAS-DAMMIM], near the frontier-hills of Judah. Saul's army is encamped on one side of the ravine, the Philistines on the other, the watercourse of Elah or "the Terebinth" runs between. The incidents which led to the conflict with Goliath are familiar, as is its result. David's victory is rendered more conspicuous by his youth and by the simple weapons used—the sling, and the five polished pebbles which he picked up as he went from the watercourse of the valley and put in his shepherd's wallet. Two trophies long remained of the battle—one, the huge sword of the Philistine, which was hung up behind the ephod in the tabernacle at Nob (1Sam.21.9); the other, the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem.—II. RELATIONS WITH SAUL. The victory over Goliath had been a turning-point of his career. Saul inquired his parentage, and took him finally to his court, and was charmed by the soothing influence of his musical ability. In Jonathan was inspired the romantic friendship which bound the two youths together to the end. The triumphant songs of the Israelitish women announced that in him Israel had now found a deliverer mightier even than Saul. And by those songs and the fame thus acquired was laid the foundation of that unhappy jealousy of Saul towards David which, together with the king's constitutional malady, poisoned their whole future relations. David, however, displays a magnanimous forbearance, which he exhibited (with a few painful exceptions) throughout the rest of his life. He is the first example of the virtue of chivalry. This part of his life may be sub-divided into four portions.—1. His life at the court of Saul till his final escape (1Sam.18.2–19.18), where, besides being minstrel, he held successively posts of increasing responsibility (18.2,18.2,22.14, R.V.) He was now chiefly known for his successful exploits in border warfare against the Philistines, by one of which he won his wife, Michal, Saul's second daughter, and struck a blow at the Philistine power from which it only rallied at the disastrous close of Saul's reign. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced David that his life was no longer safe. Warned by his friend Jonathan and assisted by his wife Michal, he escaped by night, and was thenceforward a fugitive. Jonathan he never saw again except by stealth. Michal was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death.—2. His escape (1Sam.19.18–21.15). For the rest of Saul's reign David was an outlaw. He first fled to Naioth (*the pastoral dwellings*) of Ramah to Samuel. Up to this time both the king and himself had thought a reunion possible (see 20.5,26). But the madness of Saul now became more settled and ferocious in character, and David's danger proportionately greater. His secret interview with Jonathan confirmed the alarm already excited by Saul's endeavour to seize him at Ramah, and he now determined to leave his country and take refuge in the court of Saul's enemy. Before this he visited NOB, the seat of the tabernacle, partly to obtain a final interview with the high-priest (1Sam.22.9,15), partly to obtain food and weapons. On the pretext of a secret mission from Saul, he gained an answer from the oracle, some of the consecrated loaves, and the consecrated sword of Goliath. His stay at the court of ACHISH was short. Discovered possibly by "the sword of Goliath," his presence revived the national enmity of the Philistines against their former conqueror, and he only escaped by feigning madness (1Sam.21.13).—3. His life as fugitive (22.1–26.25). (*a*) His first retreat was the cave of ADULLAM, in the low-lying country (*shephêlâ*) W. of Hebron. Outlaws and debtors from every part resorted to him. (*b*) At EN-GEDI occurred the chivalrous exploit of the three heroes who procured water from the well of Bethlehem, and David's chivalrous answer, like that of Alexander in the desert of Gedrosia (1Chr.11.16-19; 2Sam.23.14-17). (*c*) Advised by Gad, David fled next to the forest of HARETH (1Sam.22.5), and then we find him making a descent on the foraging parties of the Philistines, and relieving KEILAH, in which he took up his abode. Whilst there, now for the first time in a fortified town (23.7), he was joined by a new and most important ally—Abiathar, the last survivor of the house of Ithamar and son of Ahimelech of Nob who with his brother-priests had been slain by Saul on suspicion of conspiracy against him (22.9ff.). By this time the 400 who had joined him at Adullam (22.2) had swelled to 600 (23.13). The situation was now changed by the appearance of Saul himself. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed, "whithersoever they could go," amongst the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness. Saul hunts him "like a partridge" in the wilderness of Ziph and of Maon; David chivalrously sparing Saul's life, when in his power, on at least one occasion (1Sam.24,26). Whilst he was in the latter place occurred David's adventure with NABAL, instructive as showing his mode of carrying on the freebooter's life, and his marriage with Abigail.—4. His service under Achish (1Sam.27,29.11). Wearied with his wandering life, he at last crosses the Philistine frontier, not, as before, as a fugitive, but as the chief of a powerful band—his 600 men now grown into an organized force, with their wives and families around them (27.2,3). After the manner of Eastern potentates, Achish gave him, for his support, a city—Ziklag on the frontier of Philistia (27.6). He *was settled* there *for a year and four months* (27.7)—the first note of time in David's life. He deceived Achish into confidence by attacking the old nomadic inhabitants of the desert frontier, and representing the plunder to be of portions of the southern tribes or the nomadic allied tribes of Israel. But this confidence was not shared by the Philistine nobles, and accordingly David was sent back by Achish from the last victorious campaign against Saul. During his absence a raid of Amalekites, whom he

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had plundered during the previous year, had burnt Ziklag, and carried off the inhabitants. Assisted by an Egyptian slave, David overtook the invaders in the desert, and recovered the spoil (1Sam.30). Two days after this victory an Amalekite arrived from the N. with the fatal news of the defeat of Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, well close the second period of David's life (2Sam.1.1-27).—III. His Reign.—1. As king of Judah at Hebron (2Sam.2.1–5.5), 7½ years (2.11), concerning which period our information is scanty. Hebron was selected, doubtless, as the ancient sacred city of the tribe of Judah, the burial-place of the patriarchs and the inheritance of Caleb. Here David was formally anointed king (2Sam.2.4). His dominion was nominally confined to Judah. Gradually his power increased, and during the 2 years which followed the elevation of Ishbosheth a series of skirmishes took place between the two kingdoms. Then rapidly followed, though without David's consent, the successive murders of Abner and of Ishbosheth (2Sam.3.30,4.5,6). The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. For the third time David was anointed king. The command of the army he devolved on his nephew Joab (2Sam. 2.28).—2. Reign over all Israel 33 years (2Sam. 5.5–1K.2.11). (1) The acquisition of Jerusalem. This city, hitherto unconquered, was captured under the leadership of Joab, henceforward captain of the host (1Chr.11.6). Philistine attacks were repulsed (2Sam.5.17-20; 1Chr.14.11), and the capture and conflagration of their own idols was a retribution for their former victories (14.12). Tyre, under Hiram, now for the first time appearing in sacred history, allied herself with Israel; and Hiram sent cedarwood for the buildings of the new capital (2Sam.5.11), especially for the palace of David himself (7.2). Unhallowed and profane as the city had been, it was at once elevated to a sanctity, which it has never lost, above all the ancient sanctuaries of the land. The ark, after a temporary halt (owing to the death of Uzza) at Obed-edom's house, was brought with great state to Jerusalem. David's act of severity towards Michal on this occasion was an additional mark of the stress which he himself laid on its solemnity (2Sam.6.20-23; 1Chr.15.29). A divine message through the prophet Nathan postponed to the subsequent reign the erection of a permanent temple. (2) Foundation of the court and empire of Israel (2Sam.8–12). On the erection of the new capital at Jerusalem David became a king on the scale of the great rulers of Egypt and Persia, with a regular administration and organization of court and camp, and founded an imperial dominion which for the first time realized the prophetic description of the bounds of the chosen people (Gen.15.18-21). The internal organization lasted till the final overthrow of the monarchy. The empire was of much shorter duration, continuing only through the reigns of David and his successor Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history. (*a*) In the internal organization of the kingdom the first new element to be considered is the royal family, the dynasty, of which David was the founder, a position which entitled him to the name of "patriarch" (Ac.2.29), and (ultimately) of the ancestor of the Messiah. Of this family, Absalom and Adonijah both inherited their father's beauty (2Sam.14.25; 1K.1.6); but Solomon alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was carried on (1K.15.2). (*b*) The military organization, inherited from Saul, but greatly developed by David, was as follows: (i) "The host," consisting of all males capable of bearing arms, and summoned only for war. There were 12 monthly divisions of 24,000 each; and over each presided an officer, selected from the other military bodies formed by David (1Chr.27.1-15). In the army were introduced a very limited number of chariots (2Sam.8.4) and of mules instead of asses for the princes and officers (13.29,18.9). (ii) The body-guard. This also had existed in the court of Saul, and David himself had probably been its commanding officer. But it now assumed a peculiar organization. The guards were at least in name foreigners, as having been probably drawn from the Philistines during David's residence at the court of Gath. They are usually called from this circumstance Cherethites and Pelethites. The captain of the force, however, was not only not a foreigner, but an Israelite of the highest distinction and purest descent, who first appears in this capacity, but who outlived David and became the chief support of the throne of his son, namely Benaiah, son of the chief priest Jehoiada, representative of the eldest branch of Aaron's house (2 Sam.8.18,15.18,20.23; 1K.1.38,44). (iii) The most peculiar military institution in David's army arose out of the circumstances of his early life. The nucleus of what afterwards became the only standing army in David's forces was the band of 600 men who had gathered round him in his wanderings. The number of 600 was still preserved. It was divided into 3 large bands of 200 each, and small bands of 20 each. The small bands were commanded by 30 officers, one for each band, who together formed "the thirty," and the 3 large bands by 3 officers, who together formed "the three," and the whole by one chief, "the captain of the mighty men" (2Sam.23.8-39; 1Chr.11. 9-47). This commander of the whole force was Abishai, David's nephew (1Chr.11.20; and *cf.* 2Sam.16.9). (*c*) Side by side with this military organization were established social and moral institutions. Some were entirely for pastoral, agricultural, and financial purposes (1Chr.27.25-31), others were judicial (26.29-32). A few men are named as constituting what would now be called the court, or council of the king: the councillors, Ahithophel of Giloh, and Jonathan the king's nephew (27.32,33); the companion or "friend," Hushai (1Chr.27.33; 2Sam.15.37,16.19); the scribe, Sheva, or Seraiah, and at one time Jonathan (2Sam.20.25; 1Chr.27.32); Jeho-

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shaphat, the recorder or historian (2Sam.20. 24), and Adoram the tax-collector, both of whom survived him (1K.4.3,6,12.18). Two prophets appear as the king's constant advisers. Gad, being called "the seer," belongs probably to the earliest form of the prophetic schools. Nathan, who appears for the first time after the establishment of the kingdom at Jerusalem (2Sam.7.2), is distinguished both by his title of "prophet" and by the nature of the prophecies which he utters (7.5-17,12.1-14) as of the purest type of the prophetic dispensation, and as the hope of the new generation, which he supports in the person of Solomon (1K.1). Two high-priests also appear—representatives of the two rival houses of Aaron (1Chr.24.3): ABIATHAR, companion of David's exile, and Zadok, who was made the head of the Aaronic family (27.17). Besides these four great religious functionaries there were two classes of subordinates—prophets, specially instructed in singing and music, under Asaph, Heman the grandson of Samuel, and Jeduthun (1Chr.25.1-31), and Levites, or attendants on the sanctuary (26). (*d*) The external relations of David's kingdom will be found under the various countries concerned. It will here be only necessary briefly to indicate the enlargement of his dominions. Within 10 years from the capture of Jerusalem he had reduced to a state of permanent subjection the PHILISTINES on the W. (2Sam.8.1); the MOABITES on the E. (8.2) by the exploits of Benaiah (23.20); the SYRIANS on the N.E. as far as the Euphrates (8.3); the EDOMITES (8.14) on the S.; and finally the AMMONITES, who had broken their ancient alliance, and made one grand resistance to the advance of his empire (10.1-19,12. 26-31). These three last wars overlapped each other. The crowning point was the siege of Rabbah. (3) Three great calamities marked the beginning, middle, and close of David's otherwise prosperous reign. (*a*) A three years' famine (21.1ff.) was the punishment inflicted on the nation as involved in Saul's slaughter of the Gibeonites. At their request David in consequence surrendered all his predecessor's sons, except Mephibosheth, to be slain, thus acting in accordance with the religious beliefs of his time. (*b*) The second group of incidents contains the tragedy of David's life, which grew in all its parts out of the polygamy, with its evil consequences, into which he had plunged on becoming king—the double crime of adultery with Bathsheba and of the virtual murder of Uriah. The crimes are undoubtedly those of a common Oriental despot. But the rebuke of Nathan, the sudden revival of the king's conscience, his grief for the sickness of the child, the gathering of his uncles and elder brothers around him, his return of hope and peace, are characteristic of David, and of David only. But the clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house" (12.10). The outrage on his daughter Tamar, the murder of his eldest son Amnon, and then the revolt of his best beloved Absalom, brought on the crisis which once more sent him forth a wanderer, as in the days when he fled from Saul; and this, the heaviest trial of his life, was aggravated by the impetuosity of Joab, now, perhaps from his complicity in David's crime, more unmanageable than ever. The rebellion was fostered apparently by the growing jealousy of the tribe of Judah at seeing their king absorbed by the whole nation. For its general course, see AHITHOPHEL. The final battle was fought in the "forest of Ephraim," which terminated in the accident leading to the death of Absalom (18.6-9). Judah was reconciled, and David again reigned in undisturbed peace at Jerusalem (20.1-22). (*c*) The closing period of David's life, with the exception of one great calamity, may be considered as a gradual preparation for the reign of his successor. David's census, carried out against Joab's warning, brought three days' pestilence (24.1ff.), and the vision of a destroying angel over the threshing-floor of Araunah (Ornan), a wealthy Jebusite, marked out the spot as site for the future temple on mount Zion, the centre of the national worship, with but slight interruption, for more than 1,000 years. A formidable conspiracy to interrupt the succession broke out in the last days of David's reign, which detached from his person two of his court, who from personal offence or adherence to the ancient family had been alienated from him—Joab and Abiathar. But Zadok, Nathan, Benaiah, Shimei, and Rei remaining firm, the plot was stifled, and Solomon's inauguration took place under his father's auspices (1K.1. 1-53). By this time David's infirmities had grown upon him. The incident of the young Shunammite, Abishag (1.1ff.), is apparently mentioned for the sake of the later incident of ADONIJAH (2.17). His last song is preserved—a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had felt in realizing it (2Sam.23.1-7). His last words, as recorded, to his successor, are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai (1K.2.1-9). He died, according to Josephus at the age of 70, and "was buried in the city of David." After the return from the Captivity, "the sepulchres of David" and "the house of the mighty men" were still pointed out, apparently near Siloam (Ne.3.16). The above sketch shows us David in the capacity both of man and ruler as illustrative of the transitional character belonging to his time. The blemishes in his conduct, at any rate to some extent, are attributable to the cruel, hasty, and arbitrary element in human nature in which those who were possessed of any species of power did not hesitate to indulge. Even his great sin in the matter of Bathsheba and Uriah, standing out single, and thus the more conspicuous, in his life, has for parallels numberless acts, at least equal in violence, in and after his day, just as his failure to control his children is a characteristic of the Eastern parent even at the present time. On the other hand, his general unselfishness and righteous rule, his personal charm, his family affection, diplomatic skill, courage, generosity, and power of inspiring devotion in his followers at once indicate and help forward the advance towards a higher

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level of cultivation than had previously existed in Palestine. [A.W.S.]

David, City of. [JERUSALEM.]

David, Tower of. [TOWER OF DAVID.]

Day. The Heb. *yôm* denotes both the daytime and the period of 24 hours from sunset to sunset. The ancient Israelites reckoned the day from evening to evening (Lev.**23**.32). Some think the earlier mode of reckoning was from morning to morning, and base their opinion on Gen.**1**.5, quoting as traces of this arrangement passages in which day is mentioned before night (*e.g.* Lev.**8**.35; 1K.**8**.59; Ps.**1**.2,**32**.4,**42**.3,8[4,9],**55**.10[11]; Is.**60**.11; Je.**9**.1[**8**.23],**16**.13,**33**.25; Lam.**2**.18). For sacrifices the evening was reckoned with the preceding day (Lev.**7**.15,**22**.30). The day was not divided into periods of defined length, but its progress was marked by the use of descriptive terms. These were: (1) *shaḥar*, with *'ālâ*, "to ascend," lit. "rising of the morning (star)," dawn (Gen.**19**.15). (2) *bôqer*, from a root meaning "to split or penetrate," as the dawn does the darkness; time of sunrise (*cf.* Gen.**19**.23,**32**.31). (3) "The heat of the day," about ten o'clock (Gen.**18**.1). (4) *ṣohŏrayim*, "the double light," or noon (**43**.16). (5) *nesheph*, the twilight breeze (1Sam.**30**.17), or "the breeze of the day" (Gen.**3**.8) before sunset. (6) *'crebh*, the setting (of the sun), evening (Ex.**12**.18). "Between the evenings" denotes the whole period of the decline of the sun. [PASSOVER.] Sunrise, noon, and evening are mentioned as times of prayer (Ps.**55**.17[18]). The Babylonians were far in advance of other Semitic nations in astronomical knowledge, and the invention of the sun-dial and division of the day into twelve periods is attributed to them (Herod. ii. 109). The Hebrews probably borrowed from this source both the division of the day into hours, and the dial (2K.**20**.11; Is.**38**.8). The dial of Ahaz was probably a circular flight of steps surmounted by an obelisk which threw its shadow on to them. Since the shadow could either ascend or descend ten degrees (2K.**20**.9), there must have been more than twenty steps, each marking some fixed portion of time. In N.T. times the division of the night into four watches, and of the day into twelve hours, from 6 a.m. to 6 p.m., was fully established: "Are there not twelve hours in the day?" (Jn.**11**.9). The following hours are mentioned: 3rd, Mt.**20**.3; 6th, **27**.45, Jn.**4**.6, **19**.14; 7th. **4**.52; 9th, Mt.**27**.45,46; 10th, Jn.**1**.39; 11th Mt.**20**.6,9 The Jewish hour is divided into 1,080 parts of fixed quantity, used in calculating the time of NEW MOON. The *Pirke R. El.* vii. speaks of "large hours," equal to two common ones, corresponding to the Assyrian *kasbu* six of which went to a day and six to a night when day and night were of equal length (Smith, *Assyr. Epon. Can.* 19). [CREATION; DIAL.] [H.H.]

Day's Journey (Ex.**5**.3, etc.). The average length of a journey among Arabs, when changing camp with women, children, and flocks, does not exceed 10 or 12 miles; but merchants, with pack animals, will traverse 15 to 20, and sometimes 30 miles in a day. The SABBATH DAY'S JOURNEY did not exceed 2,000 steps, or about half a mile. [WEIGHTS AND MEASURES.] The Jews considered 15 miles a long distance, and spoke of a day's journey as only about 5 Roman miles. [MODIN.] [C.R.C.]

Daysman, an old Eng. term common in 16th cent. (Spenser's *Faerie Queene*, ii. c. 8; 1551 ed. Bible in 1Sam.**2**.25; Holland's Livy, p. 137, etc), meaning *umpire* or *arbitrator* (Job **9**.33), and derived from *day*, in the specific sense of a day *fixed for a trial*.

Deacon. The word "deacon" (*διάκονος*) as a title does not appear to have been derived from any Jewish or pagan source. In the LXX. *διάκονος* occurs in a general sense in Esth.**1**.10, **2**.2,**6**.1,3,5; Pr.**10**.4; 4Mac.**9**.17; and *διακονία* in Esth.**6**.3,5; 1Mac.**11**.58, with some complications of readings as to *διάκονος* and *διακονία*. In N.T. *διάκονος* and *διακονία* and *διακονέω* are used frequently in a general sense. As a title *διάκονος* occurs in Ph.**1**.1; 1Tim.**3**.8-13; and possibly Ro.**16**.1. [DEACONESS.] On the nature of the office and the method of appointment and the identification with the "seven men of good report" of Ac.**6**.2-6, see CHURCH; LAYING ON OF HANDS. Plumptre and Gibson in Smith, *D.B.* (2nd ed.), i. 738-741; Armitage Robinson in *Encycl. Bibl.* i. 1038-1040; Gwatkin in Hastings, *D.B.* i. 574, 575; Hort, *The Christian Ecclesia*, pp. 198-210; Stone, *The Christian Church*, pp. 266-269, 273, 274, 280. [D.S.]

Deaconess. It is possible that the word *διάκονος* is used in a technical sense to denote a deaconess in Ro.**16**.1,2, "I commend unto you Phoebe our sister, who is a servant (*διάκονον*) of the church that is at Cenchrea, that ye may receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you; for she herself also hath been a succourer (*προστάτις*) of many, and of mine own self." In view of the facts that *διάκονος* is used constantly in N.T. in a general sense, and, apart from this passage, only in Ph.**1**.1 and 1Tim.**3**.8-13 in a technical sense, and that there is nothing in this passage as a whole or in the word "succourer" which necessarily requires an official, it cannot certainly be determined that Phoebe filled the office of deaconess at Cenchrea. It is, however, likely that an office of deaconess, corresponding to that found in later history, existed in N.T. times, and that it is referred to in 1Tim.**3**.11. The A.V. translation "their wives" is there obviously incorrect; and the alternatives are to take "women" (*γυναῖκας*) in a quite general sense for "women of the Christian community," which appears to be the meaning intended by R.V., or to understand it to denote an official order of women. The latter interpretation is strongly indicated by the position of the verse in the midst of instructions about the deacons. If deaconesses are here referred to, it is laid down in regard to them that they are to be "grave, not slanderers, temperate, faithful in all things." It is possible that Mary, Tryphena, and Tryphosa (Ro.**16**.6,12) were deaconesses. The widows of 1Tim.**5**.3-16 are not members of an official order such as that of deaconesses, but women on the roll of the church for the reception of relief. Plumptre and Gibson in Smith, *D.B.* (2nd ed.), i. 740, 741; Armitage Robinson in

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Encycl. Bibl. i. 1039, 1040; Adeney in Hastings, *D.B.* iv. 936; Cecilia Robinson, *The Ministry of Deaconesses*; Hort, *The Christian Ecclesia*, pp. 207, 208; Stone, *The Christian Church*, pp. 308, 309; *Ch. Qtly. Rev.* for Jan. 1899, pp. 305, 306. [D.S.]

Dead, Baptism for the. [BAPTISM.]

Dead Sea. This name is not found in the Bible, and does not appear to have been used until the 2nd cent. A.D., when it is found in the works of Pausanias, Galen, and Justin. It appears to have been used to indicate the absence of animal life in these waters. Josephus (4 *Wars* viii.) mentions it as bitter and unfruitful; and both ancient historians and modern writers speak of an unnatural gloom, not upon the sea only, but also over the whole plain below Jericho. In O.T. it is called the "SALT SEA," *q.v.*, or the "Sea of the Plain (Arabah)." [C.W.]

Dearth. [FAMINE.]

Death may be considered as it presents itself physically to our eyes, the act of dying, the circumstances of that final agony in which visible conscious relations with the things of this world come to an end. As such it is much the same to all men of all times—to the Hebrew of old as to ourselves. What varies in the conception of death is the significance attached to the act of dying; and this significance depends upon the ideas men have of what happens after death. To the Hebrew, death meant not only the end of communion with this world, but also the end of communion with God. It is true there is existence in Sheol for the man after death; but it is only a half-life, a shadow of the former life (Job 3.13-19; Ps.88. 12; Ec.9.5), and in this half-life the dead had no longer the joy of believing and praising God which is the highest happiness of this earthly life (Ps.6.5,30.9; Is.38.18). In death the body returns to the dust from which it was made, and the spirit returns to God who gave it (Ec. 12.7; *cf.* Gen.2.7,3.19). When therefore we are told that through sin death came (Ro.5.12; *cf.* Gen.2.17,3.19), it is essential for understanding what is meant that we should realize the significance of death to the Jew not only in its physical but also in its theological aspect. The natural punishment of sin is that separation from the love and favour of God which was to the Jew the chief element in his idea of death, that which gave to physical death its greatest terror—what St. Paul calls the "sting of death" (1Cor.15.56). With the Christian revelation of the "things which God hath prepared for them that love Him" the view of death is changed. To die is "to be with Christ, which is very far better" than earthly life (Ph.1.23); "blessed are the dead which die in the Lord" (Rev.14.13). The Christian shrinks, indeed, with a natural fear from dying, "not that we would be unclothed," but longs for the blessed life to which death is the gateway (2Cor.5.2-6). Death with the associations which it had to the Jew, death with that separation from God which attached to it as the consequence of sin, was overcome by the dying and resurrection of Jesus Christ (2Tim.1.10; Heb.2.14). Art. "Eschatology," by A. B. Davidson, R. H. Charles, and S. D. F. Salmond in Hastings, *D.B.* (5 vols. 1904); books on the subject of the Future Life, *e.g.* Salmond, *Christian Doctrine of Immortality*. [S.C.G.]

Debir', king of Eglon; one of the five kings hanged by Joshua (Jos.10.3).

Debir' (*back*).—**1.** A city of Judah in the Hebron district (Jos.10.38), with an Anakim population (11.21); a royal city (12.13), conquered again by Othniel, and having near it "upper and lower springs" (*gullôth*), though the region generally was *negebh* or "dry" (15.17-19; Judg.1.13-15). It is noticed with Socoh (*Shuweikeh*), Dannah (*Idhna*), and ANAB (*'Anâb*), and was called KIRJATH-SANNAH (Jos. 15.48-50) and KIRJATH-SEPHER (Judg.1.11,12). It was given to the Levites (Jos.21.15; 1Chr.6. 58). It is identified by Ewald with the present village *edh Dhâheriyeh* (*of the ridge*), about 12 miles S.W. of Hebron and 2 miles N.E. of *'Anâb*. There are ancient tombs near the village, which stands on a high ridge. The country is here without any springs, but there are both upper and lower springs, or "streams" (*gullôth*), 7 miles N.E. of the town, at the *Seil ed Dilbeh*, or "brook of the plane tree."—**2.** A place on N. border of Judah (Jos.15.7), S. of Gilgal; perhaps only a "ridge," but noticed with ADUMMIM, close to which (on S.W.) the name *Thoghret ed Debr* (*pass of the back*) still survives.—**3.** "The border of Debir" (Jos.13. 26; R.V. marg. *Lidebir* as though for LODEBAR) was apparently W. of MAHANAIM; perhaps meaning only "the limit of the ridge" or W. slope of Gilead. [C.R.C.]

Deb'ora, a woman of Naphtali, the grandmother of Tobit (Tob.1.8).

Deborah (*bee*).—**1.** Rebekah's nurse, who accompanied her from the house of Bethuel (Gen.24.59). She died at Bethel, and was buried beneath the terebinth, Allon-bachuth (Gen.35.8). The second reference may be out of place, as it is hard to account for Deborah's being with Jacob.—**2.** (Judg.4,5.) The prophetess, wife of Lapidoth. It is unlikely that Lapidoth (*flashes*) is another name for Barak (*lightning*). Deborah lived under the palm-tree (not "terebinth") between Ramah and Bethel, but from 5.15 some think she belonged to Issachar. If so, the facts need not conflict, but the critical inference is doubtful. (Note esp. 5.11 and 14, and *cf.* 1Chr.8.40 and 12.2.) She judged—was a mother in Israel—presumably, therefore, she did not live in the neighbourhood of Sisera. She sent an embassy to Barak, and at his request promised support. He summoned Naphtali and Zebulun to Kedesh and led 10,000 of them to Tabor. There Deborah joined him with Benjamin, Ephraim, and Machir. Other tribes were summoned. The princes of Issachar responded. —*The Battle of Megiddo.* Sisera summoned his allies (5.19), and with 900 chariots marched from Harosheth up Esdraelon. A storm broke from the N., and beat in the faces of Sisera's army. Kishon suddenly flooded the marshy land. The chariots were useless. The light-armed highlanders of Barak cut the enemy's line, and pursued the main rout to Harosheth. The van fled northward, and apparently escaped annihilation through the cowardice of Meroz, which was put to the ban. Sisera, probably in the van, cut off from Harosheth, tried to escape to Hazor, and was slain in Jael's tent. [JAEL.]

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—*Importance of Victory.* The unity of Israel was at stake. The plain of Esdraelon might well have become the frontier. From the ode we see how faith in a common God made the less selfish tribes true to the ideal of one fatherland. —*Critical Theories.* Moore, Budde, Cooke, Driver, etc., think that in ch. **4** two distinct narratives are interwoven, (1) concerning a defeat of Jabin by Zebulun and Naphtali in the N., and (2) concerning the defeat of Sisera. But there is no reason why two such narratives should be mixed. It has been suggested that there were two Baraks; but why is that easier to believe than two Jabins? The critics have failed to distinguish the narratives. Ch. **4** is consistent, and **5** is more in harmony with it than with the critics' theory.—*Song of Deborah.* Ch. **5** is undoubtedly contemporary. The most advanced critics admit its antiquity. The language is archaic. There are *hapax legomena.* The corruption of the text is perhaps due to oral transmission. Sayce maintains it was first written in the Phoenician alphabet. The monotheism is that of the Pentateuch. Orr writes: "How sublime is the picturing of the majesty and omnipotence of God in the opening theophany; how irreconcilable with the idea of a local deity, the resistless presence of Jehovah in Seir, at Sinai, in Canaan; how manifest the supremacy of this God in nature and providence, where even the stars in their courses fight against His enemies; how distinct the assertion of Jehovah's righteousness; how lofty and spiritual the closing strain suggestive of the Second Commandment and Deut.—'Let them that love him be as the sun that goeth forth in his strength.'" As Davidson says, if there were more of these songs and less of rude soldiers we should have a higher conception of religion under the Judges. Cooke, *Hist. and Song of Deb.*; Mozley, *Ruling Ideas*; G. A. Smith, *Hist. Geog.*; Sayce, *Early Hist. of Heb.*; Orr, *Problem of O.T.*; Maurice, *Prophets and Kings*; Liddon, *O.T. Sermons*; Davidson, *Expositor*, 3rd series, vol. v.; and see also JUDGES, BOOK OF. [H.M.S.]

Debtor. [LOAN.]

Decalogue. [TEN COMMANDMENTS.]

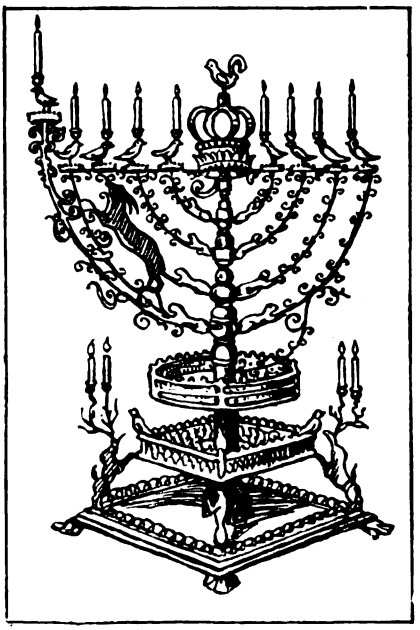
Decapolis. Gk. for a "ten-city" district (Mt.**4**.25; Mk.**5**.20,**7**.31), a region in Bashan where ten cities, in a league, appear to have received privileges from Rome after 63 B.C. The group, however, included Scythopolis (*Beisân*) in the valley W. of Jordan, and this is said to have been the largest of these towns (Josephus, 3 *Wars* ix. 7). Perhaps other cities joined the league later, but the accounts differ, and Pliny (*Hist. Nat.* v. 18) even includes Damascus, which was much larger than Scythopolis (see Reland, *Pal. Illustr.* i. p. 203, ii. p. 525). Ptolemy (v. 17) mentions Capitolias in addition to places named by Pliny; and a Gk. text at Palmyra speaks of "Abila of Decapolis." If we leave out Damascus and Philadelphia [RABBATH-AMMON], which is very far S. of the rest and much larger than Scythopolis, there remain 9 cities E. of Jordan, besides the last named: (1) Capitolias, halfway from GADARA to EDREI, at an unknown site; (2) Abila (*Tell Abil*), near the preceding on N.E.; (3) Hippos (now *Sûsieh*), near the sea of Galilee on E.; (4) Gadara (*Mekeis*); (5) Pella (*Fâhil*) in the Jordan Valley E. of the river, nearly opposite Scythopolis; (6) GERASA (*Jerâsh*) in N. Gilead; (7) Dion (*ed Dânn*), 9 miles N.W. of Abila; (8) KENATH (*Qanawât*); and (9) RAPHON (*Râ'eh*), 17 miles N.E. of EDREI; the 10th city is SCYTHOPOLIS. Decapolis thus covered some 1,000 square miles of S. Bashan, and it was inhabited by a mixed Greek and Arab population, as shown by inscriptions, some of them as old as the time of our Lord. It was also densely populated (see Mt.**4**.25); and the herding of swine, which all Semitic peoples held unclean, is thus explained, as the Greeks were swine-herds from Homer's time onwards (Mt.**8**.28,30; Mk.**5**.1,11). [C.R.C.]

Decision, Valley of. [JEHOSHAPHAT, VALLEY OF.]

Dedan'.—1. A son of Raamah, son of Cush (Gen.**10**.7; 1Chr.1.9).—**2.** A son of Jokshan, son of Keturah (Gen.**25**.3; 1Chr.1.32). In each case the brother of Dedan is named Sheba. Dedan is also mentioned in Is.**21**.13; Je.**25**.23, **49**.8; Ezk.**25**.13,**27**.15,20,**38**.13. [ARABIA.] The name perhaps survives in that of *Dâdan*, an isle in the Persian Gulf. The Dedanites were travelling traders, but some of the passages cited point to a second Dedan (probably that of Jokshan) near Edom. [C.R.C.]

Dedanim' (Is.**21**.13). [DEDAN, 2.]

Dedication, Feast of the. The feast of the Hasmonaeans, known as *Ḥănukka* among the Jews, was instituted to commemorate the



ḤĂNUKKA LAMP. W.D.A.
(Drawn from one in the possession of the Chief Rabbi.)

dedication of the altar and the purging of the temple after the victory of Judas Maccabaeus over the Syrians, 164 B.C. The dedicated

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altar replaced the pagan altar erected 3 years earlier on the same day by Antiochus for his idol Zeus Olympius. The festival commenced on Kisleu 25 (December), and lasted eight days. It was celebrated like the Feast of Tabernacles, with the carrying of palm branches and with singing of Hallel, but it did not require a visit to Jerusalem, as the three great Mosaic festivals did. Its institution is recorded 1Mac. 4.52-59; 2Mac.1.18. Josephus calls it φῶτα = festival of "light" (12 *Ant.* vii. 7). It is named but once in the Canonical Scriptures, Jn.10.22, mentioning that it was in winter. The Hănukka festival is still observed by orthodox Jews with the lighting of lamps in their households at night, beginning with one light on the 1st day and increasing daily to eight on the 8th day. The idea of dedication was not new: Moses had dedicated the altar (Num. 7.11); David is credited with "a Psalm of the Dedication of the House" (Ps.30, *title*), which probably refers to the removal of the ark to the city of David (2Sam.6.12-15); Solomon dedicated the temple (1K.8.63). *Jewish Encycl.* iv. 23, *s.v.* Hănukkah. [J.D.E.]

Deep, The (Lu.8.31; Ro.10.7). [PIT.]

Deer. [FALLOW DEER; ROE.]

Degrees, Songs of. [PSALMS, TITLES OF.]

Deha'vites (Ezr.4.9 only) were among the colonists planted in Samaria after the completion of the Captivity of Israel. From their name, and from the fact that they are mentioned with the Susanchites (Susianians, or people of Susa) and the Elamites (Elymaeans, natives of the same country), it is fairly concluded that they are the Dai or Dahi, mentioned by Herodotus (i. 125) among the nomadic tribes of Persia.

Dekar'. The son of Dekar (*Ben Dekar*) was the ruler of Solomon's 2nd district (1K.4.9), including towns of Dan. [PALESTINE.] [C.R.C.]

Delaiah'.—1. A priest in the time of David, leader of the 23rd course of priests (1 Chr.24.18).—**2.** "Children of Delaiah" were among the people of uncertain pedigree who returned from Babylon with Zerubbabel (Ezr. 2.60; Ne.7.62).—**3.** Son of Mehetabeel and father of Shemaiah (Ne.6.10).—**4.** Son of Shemaiah, one of the "princes" about the court of Jehoiakim (Je.36.12,25). The name also occurs in A.V. as DALAIAH (1Chr.3.24).

Delilah' (Judg.16.4-18), a woman of the valley of Sorek, loved by Samson. St. Chrysostom calls her his "wife"; but this is improbable. She teased him until he told the secret of his strength, and then betrayed him. Her nerve and forethought were remarkable. She thrice failed without Samson's guessing her intent. She extorted an enormous sum from the Philistine lords (5,500 shekels of silver). Her treachery was revolting, for it was she "who began to afflict him" when his seven locks were shorn. Some commentators suppose that she was an Israelite; but Sorek was in Philistine territory, and an Israelite would at once have connected Samson's powers with his Nazirite vow. [SAMSON.] [H.M.S.]

Deluge. [NOAH.]

De'lus (1Mac.15.23) is the smallest of the islands called Cyclades in the Aegean Sea. It was one of the chief seats of the worship of Apollo, and was celebrated as the birthplace of this god and of his sister Artemis (Diana).

Demas, a companion of St. Paul during his first imprisonment at Rome (Ph.24; Col. 4.14). In the second imprisonment Demas forsook him, but it is not fair to conclude with Bunyan that apostasy from the faith is implied. [E.R.B.]

Demetrius I. (*Soter*, = Saviour), king of Syria (162–150 B.C.), son of Seleucus IV. (*Philopator*), became king after defeating ANTIOCHUS V. (*Eupator*) and putting him to death. He then obtained from the Romans recognition of his position, though they had refused him assistance. At the instigation of the Hellenizing party in Judaea, Demetrius made their leader Alcimus high-priest, and sent four expeditions against the Hasmonaean party, who were true to their country and to their God. BACCHIDES, at the head of a Syrian army (161), succeeded in establishing Alcimus in Jerusalem, but, shortly after the Syrian withdrawal, was obliged to flee to Antioch. Demetrius sent Nicanor against Judas Maccabaeus, but the latter defeated him at Capharsalama in 162. On Adar 13, 161 B.C., the Syrians were utterly routed at Adasa, near



TETRADRACHM (ATTIC TALENT) OF DEMETRIUS I.

Beth-horon, and their leader slain. Dreading another attack, Judas sent an embassy to Rome, and the Senate made an alliance with him, promising to forbid Demetrius to prosecute the war further. Meanwhile, however, Bacchides again invaded Palestine. Judas, with only 800 men, met him in battle at Eleasa, but was defeated and slain. His youngest brother, Jonathan, was then chosen as leader of the patriots, and still held out across the Jordan. Soon after Alcimus died, and Bacchides withdrew. In 158 he returned, but failed to put down the Hasmonaean party, and was compelled to conclude a treaty with Jonathan. "Thus the sword ceased from Israel." Demetrius had aroused much popular odium by his tyranny, and in the insurrection of ALEXANDER BALAS, who was aided by Jonathan, he was defeated and slain in 150 B.C., after accomplishing prodigies of valour. [W.ST.C.T.]

Demetrius II., surnamed *Nicator* and *Nicanor* (the Victorious), king of Syria (146–145 B.C. and again 128), was the elder of Demetrius Soter's two sons. At the time when Alexander Balas rose in rebellion, his father had sent him to Cnidus, along with his younger son Antiochus, to await the issue of the war, and to avenge his father should the rebellion for a time succeed. On attaining manhood, Demetrius gathered a force of Cretans, and landed in Syria to claim the kingdom. Alexander, sunk in debauchery, and not expecting an attack,

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was deserted by the people of Antioch and by many of his own soldiers, and was slain. [ALEXANDER BALAS.] Ptolemy Philometor helped to seat Demetrius on the throne, giving him his daughter Cleopatra in marriage. Soon after his arrival in Syria, Demetrius renewed the war against Jonathan, whom Balas had made high-priest, and had invested with a purple robe. Apollonius, governor of Coelosyria, advanced to Azotus with a large army (147 B.C.), but was there routed by Jonathan, losing nearly 8,000 men. An interview then took place at Ptolemais between Demetrius and Jonathan, in which Jonathan was confirmed in his position. In 145, TRYPHON, who had been an officer of Alexander Balas, brought Antiochus, the young son of the latter, from Arabia, where he had taken refuge, and rebelled against Demetrius. The people of Antioch rose in revolt, and Jonathan, disappointed in the hope that Demetrius would keep his promise to withdraw the Syrian garrison from the citadel of Jerusalem, joined Antiochus. With the assistance of his own brother Simon, he took possession of all Palestine as far as Damascus, and held it for Antiochus. The latter confirmed Jonathan in his high office, and made Simon governor of the whole district between Tyre and the borders of Egypt (144 B.C.). In the same year Jonathan defeated Demetrius' troops near Kadesh in Galilee, but in 143 Tryphon seized the high-priest by treachery, and murdered him. Simon was chosen, in his brother's stead, head of the Jewish state and high-priest. Tryphon then murdered Antiochus, and claimed the throne for himself. Simon joined Demetrius, who for a time got the better in the contest with Tryphon. In 138 Demetrius made war with Mithridates (Arsaces VI). of Parthia, and, aided by Elamites, Persians, and Bactrians, was for a time successful. At last, however, Mithridates captured him by treachery (141 B.C.), and sent him as an honourably treated prisoner to Hyrcania. Meanwhile Demetrius' brother, Antiochus Sidetes, overthrew Tryphon, and became king of Syria (137 B.C.). He engaged in a war with the Parthians, and this led Phraates II., who was then king, into alliance with Demetrius, who had married his sister Rhodoguna. Demetrius was sent into Syria, with a Parthian army, to force Antiochus to retreat, and he thus regained the throne (128 B.C.). But a rival claimant, Zabinas (who took the name of Alexander), aided by Ptolemy Physcôn of Egypt, soon after defeated him in battle near Damascus, and compelled him to flee to Tyre, where he was murdered on landing. Eusebius, *Chron. Arm.*; Winer, *Bibl. Realwörterbuch.* [W.ST.C.T.]

Demetrius.—1. An Ephesian silversmith who made miniature "shrines of Artemis" [DIANA], which probably represented the goddess sitting in a niche (Ramsay, *Church in the Roman Empire*, vii.). Such statuettes were made in metal, marble, and terra-cotta for worshippers to offer in her temple. The spread of Christianity would endanger the trade, hence the opposition raised by Demetrius (Ac.19.23-27).—**2.** (3Jn.12.) Probably one of the evangelists to whom DIOTREPHES had refused hospitality. [E.R B.]

Demon (LXX. and N.T. δαιμόνιον, rarely δαίμων). Rabbinical theology distinguishes two classes of demons. (1) Fallen angels, under the sovereignty of Satan; these are incorporeal and immortal. (2) Inferior demons, under the authority of Ashmedai [ASMODEUS]; these are semi-corporeal, they eat and drink, multiply by sexual propagation (*cf.* Tob.6.14), and, though long-lived, finally die. It is possible that some such distinction as this is scriptural. The hairy, goat-like demons of Lev.17.7; Is.13.21 (*s'ʿirim* = satyrs); the female vampire of Pr.30.15 (*ʿălûqâ*, A.V. *horse-leech*), which, in the words of the Targum of Ps.12.8, "drinks the blood of men"; the nocturnal ghoul of Is.34.14, which, according to Jewish belief, was particularly dangerous to children (*lîlîth*; R.V. *night-monster*), seem to belong to the latter class. But the *shēdhîm* of Deut.32.17; Ps.106.37 (R.V. *demons*), to whom even human sacrifices were offered, seem demons of a higher order, as also does the desert-haunting Azazel of Lev.16. [ATONEMENT, DAY OF.] All the N.T. demons, even those of Mt.12.43, Rev.16.13, seem to belong to the higher class. They are called "angels," 2Cor.12.7 (E.V. *messenger*); 2Pe.2 4; Ju.6; Rev.12.7,9; perhaps also 1Cor.6.3. Other names are "unclean spirit," "spirit of an unclean demon," "evil spirit," "spirit," "spirit of sickness (infirmity)" (Lu.13.11), "dumb and deaf spirit" (Mk.9.25), "spirit of divination" (πνεῦμα πύθωνα, Ac.16.16). St. Paul calls them "the principalities, the powers, the world-rulers of this darkness, the spiritual hosts of wickedness in the heavenly places" (Eph.6.12); possibly also "the rulers [A.V. *princes*] of this world" (1Cor.2.6,8). They dwell in those higher spheres of existence called "heavens," some, perhaps, even in the highest heaven (ἐν τοῖς ἐπουρανίοις, Eph.6.12; *cf.* Mt. 18.35); but, like Satan, they "go to and fro in the earth," deceiving, injuring, possessing men. They are specially powerful among the heathen, with whose divinities they are sometimes identified (Deut.32.17; Ps.106.37; Ba.4.7; 1Cor. 10.20). Our Lord's allusion to them as haunting waterless places (Mt.12.43), is perhaps metaphorical. A special class of demons is mentioned (2Pe.2.4; Ju.6), who are already chained in hell, "reserved unto judgment." Both writers call them "angels," and seem to follow the book of Enoch in identifying them with "the sons of God" of Gen.6.2. [SATAN; DEMONIACAL POSSESSION.] [C.H.]

Demoniacal possession is at once one of the most difficult and most interesting of the minor problems furnished by Holy Scripture. To deal effectively with the questions raised, we must first note the various cases in which a definite possession of a human body by a spirit, good or evil, is apparently alleged in the text. The first case historically is that of Saul (1Sam.16.14), who, when he turned from the right pathway, was troubled by "an evil spirit from the Lord." In this case the disease was intermittent; the playing of David caused the spirit to depart for a time. We may also note that the evil spirit is said to have been "from the Lord," but this may possibly be taken to imply that God had abandoned him to evil, rather than that there

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was any direct sending of evil upon him (*cf.* Ac.7.42; Ro.1.28). When we come to N.T. we find a very different conception. No less than seven cases of direct possession by an evil spirit are alleged in the four gospels. These roughly divide into two classes. (1) We may take Mt.15.22 as representative of those (probably the greater number) in which there is a direct statement that a person is possessed of a devil, but no indication of the symptoms. These we may dismiss immediately, as it is more than probable that the evangelist is simply using the phraseology of his time, and attributing a violent evil, the causes of which were unknown in his day, to demoniacal possession. The controversy with regard to the story of the Gadarene swine has received more notice than it deserves. Archbishop Trench says it "forms one of the chief stumbling-blocks in evangelical history," Dean Farrar that "we can gain nothing by speculating upon it"; and the combat between Mr. Gladstone and Prof. Huxley is in the memory of most. It is important to note that no narrator of the story was an eyewitness of the occurrence, but each was dependent upon outside information. Under these circumstances, is the theory that the demoniac, "in the parting paroxysm of his madness, hunted the swine over the precipice into the lake, imparting to them the fear which possessed him," quite so utterly ridiculous and untenable as is often supposed? (2) Those in which our Lord Himself deliberately speaks of an evil spirit possessing the patient present a much more serious difficulty. We may take Mk.9.17 as a specimen case. Here the symptoms are entirely those of ordinary epilepsy [MADNESS], were it not for the remarkable phrase in ver. 25, "He rebuked the evil spirit, saying unto him, Thou dumb and deaf spirit." Hence the question arises, was our blessed Lord capable of speaking as though the youth were possessed by a devil, when as a matter of fact he was suffering from an ordinary disease? To say how far this question can be answered by the doctrine of the "kenosis" is not within the province of this article; but the considerations that follow may partly remove the necessity. It is evident that it was customary to attribute anything incomprehensible to a possession of the devil from the fact that the Jews, whenever our Lord Himself did anything which they regarded as inexplicable, were exceedingly ready to accuse him of such possession (see Mt.11.18; Lu.7.33, etc.). It is curious that beyond the gospels there is hardly a mention in N.T. of demoniacal possession. The only definite cases are in Ac.16.16,19.12,19.13. In the last we have a definite case of an evil spirit who is at once capable of knowledge and of special opposition to our Lord. Various explanations of the whole matter have been offered by different theologians. Of these the least feasible appears to be the commonplace theory that while evil spirits had extraordinary powers during gospel times, these have since entirely ceased. Under what possible circumstances the laws of the spiritual world should be entirely re-modelled for a brief space it is hard to understand. The two arguments generally adduced in favour of this popular belief are, first, that the N.T. age was an age of miracle, and secondly, that it was an age of special diabolical activity. That a specially spiritual age is always a specially evil age is obvious from history and from reason alike, for it is reasonable to suppose that the powers of evil will be specially active when they are being most opposed. But to maintain, as some have done, that an age of miracle may be expected to be concurrent with an age of unaccustomed diabolic possession is as unreasonable as can be, for it presupposes that when this spirit of good is most active, then the powers of evil are given special facilities. It is surely much more reasonable to suppose that the common belief that the N.T. time was one of special manifestation of spiritual power (both good and evil) is incorrect, as affects kind though not degree. Naturally during the Incarnation of our blessed Lord, and the period that immediately followed that Incarnation, the power of God was more manifest in the world. But our Lord Himself deliberately disclaims that He was doing anything more in the way of miracle than should be done by His followers (see Jn.14.12). And tradition and history alike show that the age both of miracle and of diabolic activity by no means passed away with the Ascension or with the death of the apostles. Early pre-mediaeval and mediaeval records, however much we may discount them as suppositious, cannot be altogether explained without some theory of extra-natural interposition, and, indeed, even now there are so many things undreamt of in our philosophy which yet occasionally happen that he would be bold who would dogmatize on the subject. To sum up: It is impossible to deny that there are cases of definite possession of a human body by a devil recorded in N.T. It is unreasonable to suppose that such possession is restricted to N.T. times. It is impossible to state when such possession ceased, or indeed that it has ceased at all. And finally, Science, while she offers no explanation of these occurrences, on the other hand, offers no definite contradiction of them, and we must wait for further elucidation till she has attained further knowledge. [F.J.]

De'mophon, a Syrian governor in Palestine under Antiochus V. Eupator (2Mac.12.2).

Dena'rius (A.V. *penny, pennyworth*; Mt.18.28,20.2,9,13,22.19; Mk.6.37,12.15,14.5; Lu.7.41,10.35,20.24; Jn.6.7,12.5; Rev.6.6), a Roman silver coin, in the time of our Saviour and the apostles. It took its name from its being first equal to ten "asses," a number afterwards increased to sixteen. The earliest specimens are of about the commencement of the 2nd cent. B.C. From this time it was the principal silver coin of the commonwealth. In Palestine, in the N.T. period, numismatic evidence shows that denarii formed the civil silver currency. From the parable of the labourers in the vineyard it would seem that a denarius was then the ordinary WAGES for a day's labour (Mt.20.2ff.).

Deposit. The contract whereby one leaves with another movable property for

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safe custody. (1) Of inanimate objects: in case of theft the thief was to make double restitution to the owner. (2) Of animals: in case of death, injury, or cattle-lifting without witness the depositary could clear himself by oath and make no restitution [OATHS]; for theft he had to restore; if the animal were torn in pieces he went free on production of the carcase. (3) Of inanimate objects and animals: in case of dispute as to an injury, the judges tried the issue between the owner and the depositary, and the unsuccessful party paid twice the value of the object to the other (Ex.22.6-12[7-13]). (4) A repentant depositary who had acted wrongly might voluntarily purge himself by restoring the deposit *plus* one-fifth and bringing a guilt offering (Lev.6. 1-7[5.20-26]). [CRIMES.] Parallels in Post, *Grundriss*, ii. 658 ff. [H.M.W.]

The term occurs three times in N.T., R.V. marg. "deposit": in 1Tim.6.20, 2Tim.1.14, of the Gospel; in 2Tim.1.12 of the whole being or the soul. It is used in the latter sense by Philo and Josephus. [H.H.]

Deputy. [PROCONSUL.]

Der'be (Ac.14.20,21,16.1,20.4). The exact position of this town has not yet been ascertained, but it was in the E. of the great upland plain of LYCAONIA, which stretches from ICONIUM eastwards along the N. of the chain of Taurus, and near the place where the "Cilician Gates" formed a pass from the plain of Cilicia to the table-land of the interior; and probably it was a stage upon the great road which passed this way. Three sites have been suggested. (1) Col. Leake supposed it to be *Bin-bir-Kilisseh*, at the foot of the *Qara Dâgh*, a remarkable volcanic mountain in the Lycaonian plain; but this is almost certainly the site of Lystra. (2) In Kiepert's *Map*, Derbe is marked farther to the E., at a spot where there are ruins, and in the line of a Roman road. (3) Hamilton and Texier are disposed to place it at *Divlé*, a little to the S.W. of (2) and nearer the roots of Taurus.

Desert, a word sparingly employed in A.V. to translate four Heb. terms. (1) *'ărābhâ* [ARABAH] (Ezk.47.8), and without the Heb. article, Is.35.1,6,40.3,41.19,51.3; Je.2.6,5.6 marg.,17.6,50.12. (2) *midhbâr*. The usual translation is "wilderness," but "desert" in Ex.3.1,5.3,19.2; Num.33.15,16; Deut.32.10; Job 24.5; Is.21.1; Je.25.24. The *midhbâr* often designates a plateau with grass in springtime, bare in summer. (3) *ḥorbâ* (*dry*) is rendered "desert" in Ps.102.6; Is.48.21; Ezk.13.4, but usually in A.V. "waste places" or "desolation." (4) *y'shîmôn* [JESHIMON], with the definite article. Without the article it occurs in a few passages of poetry; rendered "desert" (Ps.78.40,106.14; Is.43.19,20). [C.R.C.]

Des'sau (2Mac.14.16), a village (not "town"), where a battle appears to have been lost by Simon, brother of Judas Maccabaeus. Ewald conjectures that it may have been Adasa. [C.R.C.]

Deuel', father of Eliasaph, the "captain" of the tribe of Gad at the numbering of the people at Sinai (Num.1.14,7.42,47,10.20). In 2.14 the name appears as Reuel, an interchange of two very similar Heb. letters. The LXX. has Raguel in all cases.

Deuteronomy, the closing book of the law, or Pentateuch. It bears in Heb. the name *d'bhârîm* ("words"), from the opening sentence. The Gk. translators named it *Deuteronomion* ("second law"), a designation not entirely appropriate, as the laws which the books contain are, for the most part, not new, but a repetition or recapitulation (with enforcement) of "statutes and judgments" already given. The book, in its main part, consists of three hortatory discourses, purporting to have been delivered by Moses in the Arabah of Moab ("that is," the R.V. explains, "the deep valley recurring north and south of the Dead Sea"), in the eleventh month of the fortieth year of the wanderings of Israel (1.3), shortly before his own death. The discourses, couched in a strain of eloquent and affectionate admonition and appeal, recall the great deeds of God in the history of the nation, and the longest of them embraces a rehearsal (**12–26**) of the principal laws given by God to Moses at Horeb, as these were to be observed by the people in their settlement in Canaan. The three addresses are fitted with a brief introduction and some connecting notes, and appended to them are Moses' Song and Blessing, and a narrative of his death on mount Nebo.—*Contents.* The general *introduction* states the time and place of the delivery of the discourses (1.1-5). Then (1) 1.6–4.40 contain the *first discourse* of Moses. The earlier part (1.6–3) reviews the historical circumstances up to the time when the address was given, and 4.1-40 is an earnest, practical appeal. Subjoined to this address is a short account of the appointment of three cities of refuge E. of the Jordan (4. 41-43). (2) After an introduction (4.44-49), 5–26 record the *second and longest discourse* of Moses. This consists of (*a*) a recital of the Decalogue, and exhortations based thereupon, relating to the fundamental theocratic principles by which the nation was to be guided (5–11); and (*b*) a summary of the principal laws. The laws dealt with are mainly, though by no means exclusively, those in the Book of the Covenant (Ex.20–23). They are reproduced, not literally, but in the form of popular address, with occasional expansion, abbreviation, or modification, as the occasion required (Deut.12–26). A brief historical notice is interpolated in 10.6,7. (3) 27–29.1 may be a conclusion to the preceding discourse, or may, perhaps better, be regarded as introductory to, and prefacing, the *third discourse*, which properly begins in 29.2. Ch. 27 gives directions for the inscribing of the law on great stones on mount Ebal, and for blessings and cursings on mounts Gerizim and Ebal respectively; and 28 solemnly expands the meaning of the blessing, and, with terrible emphasis, of the curse. A concluding discourse follows (29.2–30), embracing a promise of restoration on repentance (30.1-10). The people are exhorted to choose between life and death (30.11-20). (4) Ch. 31 narrates certain transactions of Moses consequent on these addresses—his farewell to the people and commission of Joshua, and specially his writing out of the law and delivery of it to the priests (*vv.* 1-15.24-27); then his writing of his Song by divine direction (*vv.* 16-23,28-30). Ch. 32 gives

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the Song, and ch. 33 the Blessing of Moses. Ch. 34 recounts the circumstances of Moses' death, and ends with a eulogium upon him.—Deuteronomy has a unity of purpose and uniformity of character and style which place it by itself among the books of the Pentateuch, with which, nevertheless, both in history and laws, it is closely connected. The style has the elevated, rhetorical, expansive character appropriate to hortatory address, and is marked by many peculiar expressions (*e.g.* " observe to do," " that it may be well with thee," " as it is this day," " a peculiar people," " love " of God, etc. The long lists usually given, however, require careful sifting). Critics distinguish it, in contrast with the styles of the so-called P and JE, by the symbol D. It has nearest affinity to the Jehovistic (J) style (*cf.* Gen.26.5; Ex.18.3-16,15.26,19.3-6, parts of 20,23.20-23, 34.10-26); but even the priestly (P) style sometimes takes on a Deuteronomic character (*cf.* Lev.26; Num.32). Only in one or two places are the P and JE writers thought to be discerned in Deuteronomy. Ch. 32.48-52,34. 1,8,9, are ascribed to P; and 27.5-7 (groundlessly), 31.14-22,34.10 are presumed to be extracts from JE. (On this nomenclature, see PENTATEUCH.) So well marked is the style of Deuteronomy, that till recent times the *unity* of the book was regarded as one of the settled results of criticism. Dr. Driver points out how "particular words and phrases, consisting sometimes of entire clauses, recur with extraordinary frequency, giving a *distinctive colouring* to every part of the work" (*Deut.* p. lxxvii). Criticism has thought fit to challenge this unity, but without much agreement in results. Some think the original law-book (attributed to the age of Josiah) consisted only of 12–26 (Wellhausen, etc.). Some enlarge its contents to 5–26 (*e.g.* Kuenen, who also gives ch. 28 to D); while others reduce the kernel to 12–19, and explain the present extent of the book as the result of the labours of a " school " extending down beyond the Babylonian captivity (*Oxford Hexateuch*). Latterly a new theory has been propounded, which, discarding the division into "hortatory" and "legislative" parts, proposes to divide into sections marked by the use of the singular pronouns (*Sg.*) and sections marked by the use of the plural pronouns (*Pl.*). (Thus Steuernagel, etc.) To this arbitrary theorizing and disintegration the unmistakable unity of style and phraseology of the book furnish an all-sufficient reply. Taken as a whole, no book bears upon itself more clearly the marks of unity of authorship than Deuteronomy. With the unity of the book the question of its *age and authorship* stands in close connexion. That the book itself claims Mosaic authorship can hardly be disputed. The discourses are declared, apparently in good faith, to have been delivered by Moses, in the plains of Moab, to assembled Israel a short time before his death. It is further expressly attested that " he [Moses] wrote this law, and delivered it unto the priests the sons of Levi. . . . When Moses had made an end of writing the words of this law in a book until they were finished, Moses commanded the Levites, saying, Take this book of the law, and put it by the side of the ark" (31.9,24-26. *Cf.* 17.18; Jos.1.7,8,24.26; 2K.14.5,6). Moses is said also to have written his Song (31.19,22), and presumably it is intended that the Blessing (33) was written by him also. It is granted at once that the expression " this law " cannot be pressed beyond Deuteronomy; but there is no reason for supposing that it does not include the hortatory as well as the legislative parts of Deuteronomy (*cf.* 1.5, where the expression plainly applies to all that follows). There is still the question, which is in itself a fair one, whether our present book of Deuteronomy corresponds precisely to the " law " which Moses wrote, or may not be regarded as an inspired reproduction, in somewhat elaborated form, of briefer notes of the lawgiver (thus Delitzsch, etc.). The possibility cannot be denied; but there seems no reason why Moses should not have given the requisite literary form to his own addresses. The intensely earnest personal note in the discourses speaks to their first-hand origin. When, passing the intermediate period, we come to the discovery of " the book of the law " in the reign of Josiah (2K.22), we find reason to conclude that the book then found in the temple was, or at least included, the book of Deuteronomy; and there can be no doubt at all that the book then recovered was already old, and was taken by every one concerned (Hilkiah, Shaphan, the king, Huldah the prophetess, the people) to be a genuine book of the law of Moses (2K.22.8,23.2,24,25). The provisions of the book conflicted with a multitude of interests. It was unsparing in its condemnation of idolatries and other practices of the time (2K.22.13,16,17); yet no one then, or after, raised a voice in protest against its claim to be a true Mosaic work. The alternative supposition, adopted by leading critics, that the work was a " pious fraud "—a deliberate deception practised by Hilkiah and his circle on the king—can only be indignantly repelled. But if the book, in accordance with its claim, was universally accepted as Mosaic; then, to what period, short of the age of Moses, can its origin be attributed? When the contents of the book are examined, they are found, in a multitude of respects, to corroborate its claim to an early and Mosaic origin. Not to speak of linguistic peculiarities in this, as in other books of the Pentateuch (the so-called " archaisms "), it has often been pointed out that many of the laws in Deut. are quite unsuitable to the times of Josiah, and that many more had no possible bearing on the assumed aim of the book—the centralization of worship and putting down of high places in Josiah's reign. Such are the commands for the destruction of the Canaanites (Deut.7.1-6,20.10-18) and of the Amalekites(25.17-19), laws for the camp (23. 2-9), the warnings against choosing a foreigner for a king, and causing to return to Egypt (17. 15,16), etc. In the same direction point the impression constantly given of the recentness of the deliverance from Pharaoh, and the numerous references to Egypt (its diseases, usages, agriculture, threatening of Egypt as a punishment, 28.27,60,68, etc.), and even the command to write the law on stones on mount Ebal, and the blessings and cursings on Gerizim and Ebal. There is no mention in Deuteronomy of the "high places" of Josiah's age, and the assumption that the " Levites " for whom provision is

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made in 18.6-8 are the "disestablished priests" of these high places is without a shadow of evidence. The book pronounced a very different sentence on leaders in idolatry (13). This *prima facie* evidence of the Mosaic authorship of the book of Deuteronomy can only be overturned by the adducing of the strongest proofs to the contrary. Among such proofs cannot be reckoned the objection that the book represents too advanced a stage of literary composition for the age of Moses, for this begs the very question at issue—the literary capabilities of a leader like Moses. Writing was familiar to one trained in Egypt. [PENTATEUCH.] Nor is it a cogent argument that the last chapter of the book narrates the death of Moses. No one now holds that Moses wrote the narrative of his own death in ch. 34; but this only shows, what on other grounds it is reasonable to assume, that the book underwent editing and completion by other hands. Probably the framework and certain annotations in the body of the work are due to such editing. Nor, again, is it decisive of non-Mosaic authorship that Moses is said (1.1,5) to have delivered his addresses "on the other side Jordan" (R.V. "beyond Jordan"). Besides the local usage, determined by the position of the speaker, generally with some defining phrase to show which side was meant (4.41,46,49,11.30), "the other side Jordan" was a geographical expression for the Moabite side of the river; hence could be used by Moses himself, when speaking on that side (3.8). If the framework is due to later editing, the objection disappears altogether. The critics are very confident that Deuteronomy can be shown to be of earlier date than the Levitical law. Neither in the historical references nor in the laws, it is argued, is the priestly code recognized. The older critical writers, with more reason, were convinced of the very opposite of this, that Deut. *did* presuppose the priestly history and laws. As points of contact with the P history may be mentioned, the allusion to the creation narrative in 4.32 (*cf.* Gen.1.27), to "seventy" as the number who went down to Egypt (Deut.10.22), to "twelve" as the number of the spies (1.23), to Moses and Aaron being debarred from Canaan as a punishment (1.37,3.26, 4.21), etc.—all only in P; with many special words and phrases, as "horses and chariots," "hard bondage," "stretched-out arm," etc. (4.34,11.4,26.6). On laws, see PENTATEUCH. A special case of alleged difference is the occurrence in Deuteronomy of the phrase "the priests the Levites," and the non-recognition of the distinction in the other books between the "priests," the sons of Aaron, and the "Levites" as ministers to the priests. It may be sufficient here to point out that while, in Deuteronomy, an Aaronic priesthood and distinctions within the tribe of Levi are implied (10.6,18.1-8), it was natural, after the separation of the tribe, that, in popular address, the whole tribe should be spoken of, in distinction from the people, as, collectively, a priestly tribe. The language in Deuteronomy suits a period when the earlier designation, "sons of Aaron," was being gradually dropped for another identifying the priests more directly with their tribe. In truth, however, the phrase "priests *and* Levites" is as little found in the other books as in Deuteronomy; and in Leviticus itself the "Levites" are practically ignored. [LEVITICUS.] Occasionally, the term "Levites" is used, as in Deut., to cover *both* priests and Levites (Num.35.2,6,8). A principal argument for the late date of the book is that the law of the unity of the sanctuary in Deut. 12 is apparently unknown in the earlier history, and is opposed to the older JE law of Ex.20.24, which permits sacrifices to be offered without restriction of place. There is, however, misapprehension here of both the law in Exodus and the law in Deuteronomy. The ideal of one sanctuary is present from the first (Ex.23.14-19), and the law in Deuteronomy was not intended to take full effect till the Lord had given the people rest from their enemies (12.10). Many of the sacrifices instanced as breaches of this law were sanctioned by theophanies, and others (as in the case of Samuel) belong to a period of religious disorganization. How far Deuteronomy is from contradicting Ex.20.24 is seen from its own command to erect an altar in the precise terms of that law (Deut. 27.5-7). Objections are drawn from alleged discrepancies between the historical notices in Deut. and those of the earlier books, and from like discrepancies between the laws in the different codes. Most of the historical contradictions are far-fetched and unreal, and the discrepancies of laws, though sometimes occasioning difficulty, usually admit of reasonable explanation. The tithe-laws in Deuteronomy, in particular, present a different aspect from those in the Levitical Code. The Jews themselves resolved the difficulty by the supposition of a "second" tithe for purposes of charity; while the Levitical provision seems clearly presupposed in 18.2 (*cf.* Num.18.20-24). The very freedom used by the author in his handling of the laws points to the original law-giver, as alone entitled to use this liberty. [LAW IN O.T.] With Delitzsch we may hold that "nothing necessitates us to deny the Song [Deut.32] to Moses"; and, if the spirit of prophecy be admitted, the same may be said of Moses' Blessing (33). The general argument for the early date of Deut. is strengthened by a study of the prophetic writings, which appear in many ways to show acquaintance with the ideas and phraseology of the book. This is true of both Amos and Hosea. *Cf.*, *e.g.*, Am.4.6-10,5.11 with Deut. 28.15ff.; Am.6.12 with Deut.29.18; Am.9.14, 15 with Deut.30.3ff.; Ho.5.10 with Deut.19.14, 27.17; Ho.8.13 with Deut.28.68; Ho.12.13 with Deut.18.18,34.10, etc. Driver, *Deut.*; Alexander, *Deut.*, in *Pulpit Comm.*; Möller, *Are the Critics Right? Deut.*, in *Speaker's Comm.*; and see PENTATEUCH. [J.O.]

Devil. [SATAN; DEMON; DEMONIACAL POSSESSION.]

Dew. This is so copious in summer in Palestine that it supplies to some extent the absence of rain (Ecclus.18.16,43.22), and becomes important to the agriculturist. An instance of this copiousness is the well-known sign of Gideon (Judg.6.37ff.). Thus as a prime source of fertility it is regarded as a divine blessing (Gen.27.28; Deut.33.13; Zech.8.12), and its withdrawal as a curse (2Sam.1.21; 1K.17.1; Hag.1.10). It is a frequent poetic image for

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that which is gentle, penetrating, and refreshing (Deut.**32**.2 ; Job **29**.19 ; Ps.**133**.3 ; Prov.**19**. 12 ; Is.**26**.19 ; Ho.**14**.5 ; Mi.**5**.7), or is a sign of night-exposure (Can.**5**.2 ; Dan.**4**.15ff.**5**.21) ; while the speedy evanescence of the *early* dew typifies the transient goodness of the hypocrite (Ho.**6**.4,**13**.3).

Diadem. The Gk. *διάδημα* signifies properly a badge of royalty, and was used originally to describe the silken fillet, which was fastened around the turban of the Persian kings (Xen. 8 *Cyr.* iii. 13). Thus LXX. uses the word to describe the crown



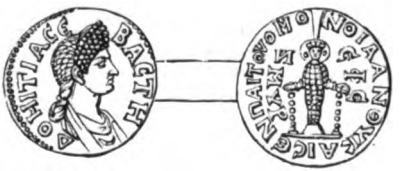
OBVERSE OF TETRADRACHM OF TIGRANES, KING OF SYRIA.

royal of Vashti (Esth.**1**.11) and of Esther (**2**.17), and also the distinctive decoration of the head, which was worn by the successors of Alexander as a token of their assumption of sovereignty (1Mac.**1**.9,**18**.32). This strict use of the word is, however, not always observed by LXX., which describes Mordecai's robe of honour by the same term (Esth.**8**.15). In N.T. the Gk. accurately distinguishes between *διάδημα*, the symbol of sovereignty, and *στέφανος*, the festal wreath. [CROWN.] The former occurs in N.T. in Rev. only, where it is used for the rival dominions of the exalted Christ on the one hand (Rev.**19**.12) and of "the dragon" (**12**.3) and "the beast" (**13**. 1) on the other. This distinction, which A.V. failed to mark, has been brought out by R.V. (*cf.* Trench, *N.T. Syn.* xxiii.). [J.C.V.D.]

Dial (Heb. *ma'ălôth*, "steps" ; 2K.**20**. 11 ; Is.**38**.8 ; see marg. A.V. "degrees," R.V. "steps"). The word is also rendered in the same passages by "degrees" (2K.**20**.9,10 ; Is. **38**.8). Cyril of Alexandria and Jerome supposed the length of the shadow on a flight of steps to be intended. A Kassite boundary stone of 11th cent. B.C. (De Morgan, *Fouilles à Suse*, 1897–1899, ii. p. 110) represents (apparently as an emblem of the spring equinox) the segment of a circle divided into degrees; and sun-dials were thus probably in use as early as the 8th cent. B.C. [C.R.C.]

Diamond (Heb. *yahălôm*), a precious stone, the third in the second row on the breast-plate of the high-priest (Ex.**28**.18,**39**. 11), and one of the precious stones of the king of Tyre (Ezk.**28**.13). Our translation, "diamond," is derived from Eben Esra, and defended by Braun. Kalisch says, "perhaps emerald." It is practically certain that Pliny described the diamond as one kind of adamant, but very improbable that the gem should have been known in the countries bordering the Mediterranean before the days of Alexander the Great. At any rate, it is not likely to have been available for the high-priest's breast-plate at the time that was made. That it should have been engraved may be pronounced impossible. The art of diamond cutting is hardly older than the 15th cent. in Europe, though it may be of more ancient date and independent discovery in India. For *shâmîr*, translated "diamond" in Je.**17**.1, see ADAMANT. [T.G.B.]

Diana, a Roman goddess, regarded as identical with *Artemis*. In Asia there was an early indigenous deity to whom the Gk. settlers ascribed some of the characteristics of their own Artemis. She was, however, in the cult which had its highest development at Ephesus (where was her famous temple, the Artemisium), scarcely, if at all, a lunar deity, but a goddess who presided over generation and the procreative energy of mother earth. The traditional form of the image referred to in Ac.**19** is preserved on Ephesian coins.



GREEK IMPERIAL COPPER COIN OF EPHESUS AND SMYRNA ALLIED (Ὁμόνοια) ; DOMITIA, WITH NAME OF PROCONSUL.

Obv. : ΔOMITIA CEBACTH. Bust facing to right.
Rev. : ANΘY KAICEN ΠAITOY OMONOIA ЄΦЄ ZMYP. Ephesian Diana.

Some of the symbolism points to fertility and animal wild-life. The turret-crown appears to denote affinity with Cybele, which affinity is also marked by the orgiastic rites of her priests, the Μεγαβύζοι. But in spite of these rites, the religion of Ephesus seems to have contained some elements of austere purity. The epithet "great" was commonly ascribed to Artemis : hence the exclamation, "Great is Artemis of the Ephesians." The prevalence of her cult is not inaptly described in the words (ver. 27), "Whom all Asia and the world worshippeth." See A. B. Cook, *Hell. Journ.*, 1895, p. 12 ; Farnell, *Cults of the Greek States*, pp. 480 ff. [EPHESUS.] [A.R.]

Dibla'im, father (or mother) of Hosea's wife Gomer (Ho.**1**.3).

Diblath' (R.V. *Diblah* ; Ezk.**6**:14 only). "From the wilderness towards Diblah" may refer to BETH-DIBLATHAIM, but four MSS. read RIBLAH, a town which has a wilderness to its E. *Dibl* in Upper Galilee is in a rugged region, but not in or near the wilderness. [C.R.C.]

Dibon', Dibon-gad'—1. A chief city of Moab immediately N. of the ARNON gorge. Now the ruined town *Dhibân*, where the "Moabite Stone" was found by Rev. F. Klein on August 19, 1868. The city is first noticed in the Amorite song of triumph (Num.**21**.30) ; and, though in Reuben, was rebuilt by men of Gad (**32**.34). As Dibon-gad, it is the next stage N. of IIM (**33**.45) in the region given to Reuben (Jos.**13**.9,17), but held by Moabites after about 890 B.C. (Is.**15**.2 ; Je.**48**.18,22). The Moabite Stone, erected by king Mesha (see 2K.**1**.1,**3**.4-27) about the

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same date, records the beginning of the retreat of Israel from Medeba even in Ahab's reign, and the final Moabite triumph over all the plateau to JAHAZ—as to which Mesha says, "I took it, that I might add it to Dibon." —**2.** (Ne.11.25.) [DIMON.] [C.R.C.]

Dibri, a Danite, father of SHELOMITH, 1 (Lev.24.11).

Didrachm. [MONEY; SHEKEL.]

Didymus (*the twin*), the Gk. translation of Aram. *tûma* = THOMAS (Jn.11.16,20.24,21.2).

Diklah (Gen.10.27; 1Chr.1.21), a son of Joktan, whose settlements, as those of the other sons of Joktan, must be looked for in Arabia. The Heb. signifies "a palm-tree," hence perhaps Diklah is a part of Arabia containing many palm-trees.

Dilean, one of the cities in the lowlands of Judah (Jos.15.38). An unknown site. [C.R.C.]

Dimnah (Jos.21.35). Apparently for RIMMON (1Chr.6.77).

Dimon, The waters of, in the land of Moab (Is.15.9). Gesenius thinks Dimon may stand for DIBON, just as Dimonah becomes Dibon (Ne.11.25); but there is a play on the sounds *Dimon* and *dam* (*blood*) in the passage cited. [C.R.C.]

Dimonah, a city in the S. of Judah (Jos. 15.22), apparently the DIBON of Ne.11.25.

Dinah, the daughter of Jacob by Leah (Gen.30.21). She accompanied her father from Mesopotamia to Canaan, and, going "to see the daughters of the land," was violated by Shechem, son of Hamor the chieftain of the territory (Gen.34.) Her age at this time, judging by the subsequent notice of Joseph's age (Gen.37.2), may have been from 13 to 15, the ordinary period of marriage in Eastern countries. Shechem proposed to make the usual reparation by paying a sum to the father and marrying her (Gen.34.12). But the crown of the offence consisted in its having been committed by an alien against the favoured people of God; he had "wrought folly in Israel" (34.7). Hamor, who acted as his deputy, proposed the fusion of the two peoples by intermarriage and commerce. The sons of Jacob availed themselves of the eagerness of Shechem to effect their revenge: they demanded, as a condition of the proposed union, the circumcision of the Shechemites. The latter assented; and on the third day, when the pain and fever resulting from the operation were at the highest, Simeon and Levi, own brothers to Dinah as Josephus observes, attacked them unexpectedly, slew all the males and plundered their city. Jacob expressed abhorrence of this act both at the time and on his death-bed (Gen.34.30,49.5-7).

Dinaites, mentioned in the letter of Rehum, the chancellor (Ezr.4.9), among the inhabitants settled in the cities of Samaria by "the great and noble Asnapper." Cheyne, however, thinks that it is not properly an ethnic name, but that the LXX. rightly renders it "judges," from the root *dr*. He considers the word to be a transliteration of the Persian title *dâbâhar*. The Dinaites have been identified with various peoples bearing somewhat similar names. [F.J.F.-J.]

Dinhabah (Gen.36.32; 1Chr.1.43), perhaps *Dhâneh* in N. Edom. [EDOM.] [C.R.C.]

Dionysia (in Latin, *Bacchanalia*), the feast of *Dionysus* or Bacchus. In 2Mac.14.33 Nicanor threatened to destroy the temple in Jerusalem and erect "a temple unto Dionysus for all to see"; and in an earlier chapter (6.7) Antiochus enjoined that, when the Dionysia came, the Jews were "to go in procession in honour of Dionysus, wearing wreaths of ivy." Dionysus was the god of wine, and his worship, which had many Eastern features, was a blend of orgies and mysticism. In the Hellenic cult there were four Dionysia—the rural, the Lenaean, the Anthesterian, the urban festivals. The first and second are associated with the origin respectively of Gk. comedy and Gk. tragedy. The festival, especially in later times, was celebrated with wild extravagance and licentious enthusiasm. Maenads—male and female worshippers—crowned with ivy and bearing the thyrsus, went in procession. In 186 B.C. the Roman senate forbade the Bacchanalia; but, notwithstanding, Antiochus (see above), in 168 B.C., enjoined its observance on the Jews. [A.R.]

Dionysius, a member of the council of Areopagus, converted by St. Paul (Ac.17.34). There is early evidence for his having been entrusted with the rule of the Church in Athens (Euseb. *H.E.* iii. 4). He is not identical with Dionysius of Paris (St. Denis), who lived in the 3rd cent., nor was he the author of the celebrated theological treatises current under his name, which are first mentioned in 6th cent. [E.R.B.]

Dionysus. [DIONYSIA.]

Dioscorinthus (2Mac.11.21). Perhaps the *Dioscurus* of the Cretan calendar (*cf.* Vulg. and A.V. marg. *Dioscorus*) = the Macedonian *Dystrus*—*i.e.* the month immediately before XANTHICUS. Smith's *D.B.* (vol. ii. p. 417, ed. 1893).

Diotrephes. His refusal of hospitality to certain travelling evangelists (3Jn.10) led to the writing of that epistle to GAIUS. [E.R.B.]

Disciples. Only once in O.T. (Is.8.16, *ἐν διδακτοῖς μου*, LXX.). Very frequent in N.T. (*μαθητής*, m., *μαθήτρια* f., of Tabitha, Ac.9.36), in Gospels and Acts only. As in classical Greek, a disciple is a learner who follows and imitates his master; a pupil (*e.g.* in art). It is used (1) of the followers or pupils of others than Christ, *e.g.* Moses (Jn.9.28), John the Baptist (Mt.9.14,11.2), Pharisees (Mk. 2.18). When used of the personal followers of our Lord, it is often (2) equivalent to "apostles"—thus the Twelve are often called the disciples (Mt.26.18), or the twelve (or eleven) disciples (Mt.28.16; Lu.9.1). [APOSTLE.] Often (3) it includes a wider circle of personal adherents (Jn.6.60,66), *e.g.* Joseph of Arimathaea (19.38); not seldom it is difficult or impossible to decide precisely between (2) and (3). After the Ascension the word is used constantly in Acts as (4) equivalent to Christian, where the disciple was not a personal follower of Jesus in His lifetime, *e.g.* Timothy (Ac.16.1), Mnason (21.16). Once it is even used of men "baptized unto John's baptism" (Ac.19.1-3), unless here the word is used proleptically. After N.T. times the word seems to be disused except historically. [C.C.T.]

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Discus, a circular plate of stone or metal, made for throwing as an exercise of strength and dexterity. The neglect of the altar for



DISCOBOLUS. (Osterley, *Denk. der alt. Kunst*, vol. i. No. 139.)

this game by the priests is mentioned as an instance of the Hellenizing influence of Jason (2Mac.4.14). [HELLENIST.]

Diseases. [MEDICINE.]

Dish. In Judaea and among the Bedouin Arabs, guests handled their food with the fingers, as they still do in Egypt and many other countries in the East. Each person broke off a small piece of bread, dipped it in the dish, and then conveyed it to his mouth together with a small portion of the meat or other contents of the dish. To pick out a delicate morsel and hand it to a friend is esteemed a compliment, and to refuse such an offering contrary to good manners. Judas dipping his hand in the same dish with our Lord was showing especial friendliness and intimacy. [BASON.]

Dishan', a Horite "duke," youngest son of Seir (Gen.36.21,28,30; 1Chr.1.38,42).

Dishon'.—1. The fifth son of Seir (Gen. 36.21,26,30; 1Chr.1.38).—**2.** The son of Anah and grandson of Seir (Gen.36.25; 1Chr.1.38, *Dishan*.) The geographical position of the tribes descended from these patriarchs is uncertain. Knobel places them to E. and S.E. of the *gulf of 'Aqaba*.

Dispersion, The Jews of the. The real starting-point in the dispersion of the Jews was the deportation of the inhabitants of Judaea to Babylon in 597 B.C. [CAPTIVITIES OF THE JEWS.] The people of Israel had been deported at an earlier date (722 B.C.), but do not seem to have had any status in the land to which they were carried, and are scarcely even mentioned as a part of the Diaspora. St. James addresses his letter to the Twelve Tribes, and St. Paul speaks of the same number as still in existence (Ac.26.7; *cf.* Mt. 19.28, Rev.7.5-8). The term *Diaspora* was technically used of all members of the race who lived beyond the limits of Palestine. The Jews asked whether our Lord spoke of going "unto the Dispersion among the Greeks" (Jn.7.35), and St. Peter writes to the "sojourners of the Dispersion" (1Pe.1.1, R.V.). At the beginning of the Christian era the Diaspora was divided into three main groups—Babylonia, Egypt, and Asia Minor. (1) *Babylonia.* This ranked highest in the esteem of the Jews. It was the oldest, since it represented the large community of wealthy Jews who declined to return with Ezra to the desolated city of their fathers. It was nearest to Jerusalem, and was the first to receive official communications from the Sanhedrin. There was also the bond of a common language, Aramaic. Alexander the Great confirmed all their former privileges (11 *Ant.* viii. 5). It was through them that Zoroastrian influences passed into the religion of the Jews. After the destruction of Jerusalem, Babylonia was the spiritual centre of Judaism for several centuries. Its academies were famous, and it was the seat of the prince of the Diaspora. (2) *Egypt.* In many respects the most important group of the Diaspora was that in Alexandria, reaching out along the African shore of the Mediterranean, and as far S. as Ethiopia. There were Jewish settlers in Egypt at an early date (Je.41.17,43.7), but it was under Alexander that the colony was permanently founded. He placed 8,000 Jewish soldiers in the Thebais, and assigned three out of the five wards of the new city Alexandria to the Jews. His successor continued the same policy of placing Jews in Egypt, and Philo estimated their number at not less than one million. About 160 B.C. Onias, a priest of Aaronic descent, built a temple at Leontopolis in imitation of the one in Jerusalem. They were citizens possessing full rights, and ecclesiastical affairs were controlled by a Gerousia of 70 members and an ethnarch, subject only to the Great Sanhedrin in Jerusalem. To this community are due the Gk. translation of the O.T., a number of apocryphal writings, and the Greco-Jewish philosophy. (3) *Asia Minor, etc.* Large communities of Jews existed in all the countries of the Orient (Philo, *Legatio ad Caium*, § 36), fresh evidence of which is being constantly brought to light. During the 3rd and 2nd cents. B.C. great numbers of Jews were sold into slavery and were subsequently redeemed by their co-religionists. When freed, they usually settled in the places where they were living at the time, and so formed new communities. So long as the temple stood, the Jews of the Diaspora looked to Jerusalem as the centre of religious life. They made pilgrimages to the holy city (Ac.2.9-11), and sent large contributions for the temple service. The Dispersion prepared the way for the spread of Christianity, not because the Jews were indifferent to the claims of their religion and more disposed to new teaching—the experiences of the Apostles on their missionary journeys disproves that—but rather as the result of their proselytizing efforts. There were proselytes in large numbers in every country of the Dispersion—St. Paul found them in Antioch, Thyatira, Thessa-

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lonica, and Athens (*cf.* Josephus, 7 *Wars* iii. 3); and thus the Jews, by spreading the knowledge of the one God, prepared the Gentile world for the reception of God's revelation of Himself in Christ. [H.H.]

Divination may be said to run through all the history recorded in the Bible, until and including the casting of lots for a successor to Judas Iscariot (Ac.1.24), as a method, permitted and encouraged, of "inquiring of the Lord." Within the covenant, no less than without it, the worshipper sought (in the crises of his life) guidance from the Deity, and this guidance was vouchsafed in various ways. The three most important methods of divination among the covenant people, at any rate before the building of the temple, are mentioned in connexion with the abandonment of Saul (1Sam.28.6), "and when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Of these the dream was personal, and any individual in any station of life might receive direction by a dream (Judg. 7.13-15; *cf.* Mt.1.20,2.13,19,27.19). The use of URIM was official, the religious head of the nation casting lots on behalf of its civil head; and the prophet's function was to supplement the ordinary channels of divine government by extraordinary interpositions—when the priesthood fails in the sons of Eli, Samuel is raised up to be prophet; when David falls into sin he is reproved by the prophets Nathan (2Sam.12.1-14) and Gad (2Sam.24.13), who indicate punishments impending. All other forms of divination were alien to the spirit of the covenant (Deut. 18.10,11; *cf.* "Saul had put away those that had familiar spirits, and the wizards, out of the land," 1Sam.28.3; Is.8.19), and indicated, when used by the covenant people, sympathy with idolatry. Such forms are divination by a cup (Gen.44.5), rods (Ho.4.12), arrows, the liver, and teraphim (Ezk.21.21; 1Sam.15.23; Zech.10.2). There were also oracles (2K.1.2-6), possibly at every place named DEBIR, the holy of holies itself being designated "the oracle" (1K.6. 16; Ps.28.2). There was a professional class of diviners, varieties within which were those whose inferiority was manifested when compared with Joseph (Gen.41.8,39), Moses (Ex.7.11,12), Daniel (5.11). Their methods included converse with the dead (Lev.20. 6; Is.19.3) and serpent charming (Je.8.17), as well as the muttering of formulae (2K.9.22; Mi.5.12, etc.). Balaam, in his resistance to God, had resource to "enchantments" (Num. 24.1), and there are frequent references in the Acts to the conflict between the apostles and various professors of divination: Simon Magus (8.9), Bar-Jesus (13.6,8), the slave-girl at Philippi (16.16), the vagabond Jew exorcists and other dealers in magic at Ephesus (19.13, 19; 2Tim.3.8,13. [MAGIC.] [C.R.D.B.]

Divinity of Christ. [INCARNATION; JOHN, GOSPEL OF.]

Divorce. Our Lord indicates that divorce was not admissible in the original institution of marriage as given by God in the time of man's innocency. "From the beginning it was not so" (Mt.19.8). After the Fall, it appears, from the earliest laws and records of peoples, that divorce must have become very general. It was conceded by the regulation of Deut.24.1-4 to the Israelites. It was then no doubt the permission of an existing practice, not easy of removal: "Moses, because of the hardness of your hearts, suffered you to put away your wives" (Mt.19.8). The ground of divorce assigned was *'erwath dābhār* (A.V. "some uncleanness," R.V. "some unseemly thing," LXX. ἄσχημον πρᾶγμα). The later schools of Jewish doctors were at variance as to the meaning of the expression. The school of Shammai understood it as "grave moral fault," while the school of Hillel extended it to include trifling causes—*e.g.* if the wife burnt the food she was cooking for her husband. The question addressed to our Lord by the Pharisees (Mt.19.3) may refer to this difference. The husband, by the law of Deut., was to write the wife "a bill [*or*, book] of divorcement, and give it in her hand, and send her out of his house" (Deut.24.1). She might then marry again. After such marriage, if she should again be set free by death or divorce, the former husband might not take her back. The law of Deuteronomy thus (*a*) required a ground of divorce, (*b*) prescribed a formal bill of divorcement, and (*c*) practically made the act irrevocable. In all this the legislation was doubtless in the direction of restraint, not in that of encouragement. [FAMILY.] In the moral enactments of the Sermon on the Mount our Lord expressly revokes the concession of divorce. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (Mt.5.32). In this passage our Lord permits a man to put away his wife for the one cause of fornication (πορνεία). There is, however, no expressed sanction of the remarriage of the man, even in this case; while the woman put away is an adulteress if she marry again. One passage (Mt.19.9) is very commonly quoted as giving sanction to the remarriage of the man in the one allowed case of putting away: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away doth commit adultery." This is the reading of the Textus Receptus; but the extant MSS., as also the Versions and Fathers, show here great variations. B omits "and shall marry another," and reads "whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." Supposing the Textus Receptus to give the true reading, various explanations have been given of it. (1) Keble supposed the verse intended for Christ's Jewish hearers, and not for His own followers. (2) Von Döllinger regarded the specified exception πορνεία as meaning not adultery, but pre-nuptial unchastity. (3) Others regard the specified exception as to be read only with "shall put away," and not with "shall marry another." (4) Others understand the remarriage of the man in this case to be allowed. Those who adopt this view have to meet the difficulty arising from the second half of the verse, "he that marrieth

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a woman put away committeth adultery." The marriage bond, if it exist at all, exists for both husband and wife; and if the woman be not free, it seems to follow that the man also must be bound. The passage in Mt.19 is the only passage in the gospels in which any support for remarriage after divorce can be thought to be found. Other passages bearing on divorce are Mk.10.2-12; Lu.16.18; Ro.7.1-4; 1Cor.7.10,11,39. The Western Church has in history claimed that Christ taught the entire indissolubility of marriage; while the Eastern Church has in practice admitted divorce for a variety of causes. For Bibliography, see MARRIAGE. [O.D.W.]

Dizahab', a place in the desert, mentioned (Deut.1.1) as one limit of the 40 years' wanderings in the desert. Robinson indentified it with *Dahab*, a cape on the W. shore of the *gulf of 'Aqaba*. The Heb. may mean "place of gold"—in Arabic *Dhahab*, vulgarly pronounced *Dahab*. Gold has been found in this region. [C.R.C.]

Doctors. [RABBI.]

Doctrine is used in N.T. to translate both διδαχή and διδασκαλία, though in Tit.1.9 Hort translates "holding fast by the word which is faithful according to the teaching (διδαχήν), that he may be able both to exhort in the doctrine (διδασκαλία) that is healthful and to convict the gainsayers" (*The Christian Ecclesia*, p. 191). Thus the "teaching" would be that of Christian principles of morality and religion, and the "doctrine" would include exhortation which is sound, not (like Rabbinical teaching) concerned with trifles, and uttered in a spirit of narrow exclusiveness. We may contrast with it *dogma*, which is used in N.T. of a decree issued by those in authority (Lu.2.1; Ac.17.7; of Moses, Heb.11.23; Eph.2.15; Col.2.14; of apostles, Ac.16.4). It represents an authoritative exposition of a doctrine when reflection has drawn out all that can be discerned in it. We must always remember, however, that Christianity did not come into the world as a system of doctrine but as a Life. The value of teaching, condensed in exhortation and imposed by authority, is in exact proportion to its moral motive power. It was the men who had lived with Christ who taught other men to worship Him. It was their experience of His goodness which led them to set such store by His words. So it came to pass that reflection followed experience, and characteristic doctrines of Christians about God and man, and the true relations between God and man, grew into shape as a system of thought, not formally nor logically complete in N.T., but based on that common agreement of mind among all the saints to which N.T. bears satisfactory testimony—the more precious very often because it is incidental. Precisely in the same way as the apostles' teaching was commended to the consciences of men by the beauty of holiness in their fellowship, so their earnestness in exhortation gave moral influence to their decisions on questions of truth or duty. The outline of teaching (Ro.6.17) on which the apostles were agreed, though it was not yet summarized in any fixed form of words, included the true doctrine of God, the life and work of Christ, and the revelation of the Holy Spirit. Preaching to Gentiles, they began with the doctrine of the true God, in opposition to numberless heathen deities. Preaching to Jews, they found a common basis of faith in the God of their fathers, and proceeded at once, as indeed when preaching to Gentiles, to speak of Jesus as the Messiah—crucified, risen, exalted; of the gift of the Spirit; of baptism for the remission of sins. The only trace of a form of creed in N.T. is the confession of Jesus as the Lord, as the Son of God (Ro.10.9; 1Cor.12.3; 1Jn.4.15). This is supported by the confession put on the lips of the eunuch in Ac.8.37: "I believe that Jesus is the Son of God." This is found only in the Western text, and has been put in the marg. of R.V. But this reading was known to Irenaeus, and probably represents the form of Baptismal Creed in the church of Asia Minor, from which Irenaeus drew his tradition. Attempts to find a longer form in St. Paul's epistles, *e.g.* 1Tim.6.13, break down. The reference to a *beautiful confession* to which Christ Jesus bore witness before Pontius Pilate, is probably to the Lord's avowal that He was a king (Jn.18.36). This would imply that Pilate was mentioned in St. Paul's teaching, but not necessarily in his creed. There is a reference to the Holy Ghost in the context of 2Tim.1.14; but the majority of creed-like passages have nothing which in any way corresponds to the third division of the developed creed. At the same time, St. Paul's belief both in the Personality and the Divinity of the Holy Ghost was as definite as his belief in Christ as Risen. We find the seed-thoughts which ripen into the later creed-forms, and should be therewith content. There are other set types of teaching—in the form of a chronicle (Mk.16.9ff.), with proofs (1Cor.15.3-7); almost stereotyped catechetical answers to questions (1Pe.3.18ff.); fragments of primitive hymns (1Tim.3.16). But these show the freedom of utterance consistent with precise agreement on fundamental facts of spiritual experience, "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost" (2Cor.13.14). Again be it said, it was the moral motive power of such experience which attracted men, so that the words of the apostles were with power, and their decisions obtained the binding force which the consciences of many generations have been glad to acknowledge. J. F. Bethune Baker, *Introd. to Early Hist. of Christian Doctrine* (1903); A. E. Burn, *The Apostles' Creed* (1907). [A.E.B.]

Do'cus, a "little hold" near Jericho (1 Mac.16.15, *cf.* ver. 13) built by Ptolemy the son of Abubus. The name still remains attached to the copious and excellent springs of *'Ain-Dûk*, which burst forth at the foot of the mountain of Quarantania (*Qurunṭul*), N. of Jericho. [C.R.C.]

Dodai'. [DODO, 2.]

Dodanim (plur. form), a people belonging to the family of Japheth, the sons of Javan (Gen.10.4; 1Chr.1.7; Heb. *rôdânîm* in 1Chr.1.7, and Sam. Pent. in both places). The Gk. is Ῥόδιοι (Rhodians). Notice however the short *o*, which is long in the Heb. If the name is *rôdânîm*, the Rhodians, *i.e.* the inhabitants of that island and its dependencies, may well be meant, in view of its importance. The city, however,

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was only founded in 408 B.C. Assuming the Massoretic reading in Gen. to be correct, it has been inferred that *dōdānîm* is a form of *Dardanian*. The name *Dardan*, as inscriptions of Ramses II. (13th cent. B.C.) show, comes from early times, and designates a people of Asia Minor not far from the Lycians. [F.J.F.-J.]

Dodavah', a man of Mareshah, father of ELIEZER, 6 (2Chr.20.37). Jewish tradition makes him the son of Jehoshaphat.

Dodo'.—1. A man of Bethlehem, father of Elhanan who was one of David's 30 captains (2Sam.23.24; 1Chr.11.26). He is distinct from **—2.** Dodo the Ahohite, father of ELEAZAR, 3, the second of the three mighty men who were over the Thirty (2Sam.23.9; 1Chr.11.12). He, or his son—in which case we must suppose the words "Eleazar son of" to have escaped from the text—probably had the command of the second monthly course (see 1Chr.27.4), where the name is Dodai.—**3.** A man of Issachar, forefather of Tola the judge (Judg.10.1).

Doeg', an Idumean, chief of Saul's herdmen. He was at Nob when Ahimelech gave David the sword of Goliath, and gave information to Saul and, when others declined the office, himself executed the king's order to destroy the priests of Nob, with their families, to the number of 85 persons, together with all their property (1Sam.21.7,22.9,18,22; Ps.52).

Dog (Heb. *kelebh*). Dogs are frequently mentioned in Scripture, and were used by the Hebrews to guard their houses (Is.56.10) and flocks (Job 30.1). Troops of hungry and half-wild ("pariah") dogs wandered about the fields and streets of the cities, devouring carcases and other offal (1K.14.11,16.4,21.19,23, 22.38; 2K.9.10,36; Je.15.3; Ps.59.6,14), just in the same manner as do their successors at the present day. These became such objects of dislike and scorn that cruel enemies are styled dogs in Ps.22.16,20. Moreover, the dog being an unclean animal (Is.66.3), the terms dog, dead dog, and dog's head were used as terms of reproach or of humility (1Sam.24.14; 2Sam.3.8,9.8,16.9; 2K.8.13). [R.L.]

Doors. [GATE.]

Dophkah', a place mentioned (Num.33.12) as a station in the desert where the Israelites encamped.

Dor. A western town in Galilee (Jos.11.2), in a region described as *naphoth-Dor* (12.23), apparently either "the open plains" or "the high grounds" of Dor. It was in Asher (17.11), and a royal city of Canaan, not taken by the tribe of Manasseh (Judg.1.27). The *naphoth-Dor* are mentioned as the fourth of Solomon's twelve provinces, and apparently answer to Manasseh W. of Jordan (1K.4.11), as stated in 1Chr.7.29. It is usually supposed to be the later Dora, now *Tanṭûrah*, on the shore W. of Carmel (Josephus, 8 *Ant.* ii. 3; *Agst. Apion*, ii. 10), "by the sea-side" (1Mac. 15.11-25; 13 *Ant.* vii. 2), placed in the *Onomasticon* 9 miles (actually 8) N. of Caesarea. If, however, Asher was bounded by Carmel on S. (Jos.19.26), Dor would be N. of that mountain, probably at *Tell Thôrah*, near the opening by which the Kishon enters the sea-plain. Esar-haddon (about 670 B.C.) gave Dor to Tyre. [C.R.C.]

Do'ra (1Mac.15.11,13,25). [DOR.]

Dorcas. [TABITHA.]

Dory'menes, father of Ptolemy, surnamed Macron (1Mac.3.38; 2Mac.4.45). Probably the same D. who fought against Antiochus the Great.

Dosith'eus.—1. A priest and Levite whom the concluding verse of the LXX. Esther (Est. Apoc.11.1) states to have brought the book to Egypt.—**2.** One of the captains of Judas Maccabaeus in the battle against Timotheus (2Mac.12.19,24).—**3.** A soldier of Bacenor's company, who was cut down while attempting to capture the opposing general Gorgias (12.35).—**4.** An apostate Jew, who frustrated a plot against Ptolemy Philopator (3Mac.1.3). [C.D.]

Dothan' (Gen.37.17), **Dotha'im** (*the two wells*), a place not far from Shechem (ver. 13) on the trade route from Gilead to Egypt (ver. 25), where Joseph was put in the pit, or well (*bôr*; ver. 24). It lay in a pastoral region, and was visible far off (*vv.* 15,16,18), but was near a mountain (2K.6.17). Dothaim (Jth.4.6,7.3,18,8.3) was in open country near BETHULIA, on N. not far from hills. The *Onomasticon* places it 12 Roman miles (actually 10 English) N. of Samaria. It appears to be the *Thuthina* of the lists of Thothmes III. (No. 9), noticed with *Râba* (10). Vandevelde found it at *Tell Dothân*, in the plain S.W. of Jenîn. There is a large mound, a good well, and a second one which is called "well of the pit." These are S. of the mound. A few terebinths grow near (*Surv. W. Pal.* ii. pp. 169, 215). [C.R.C.]

Dove (Heb. *yônâ*). The first mention of the dove occurs in Gen.8; the rapidity of its flight being alluded to in Ps.55.6; the beauty of its plumage in Ps.68.13; its dwelling in the rocks and valleys in Je.48.28 and Ezk.7.16; its mournful voice in Is.38.14,59.11 and Na.2.7; its harmlessness in Mt.10.16; its simplicity in Ho.7.11; and its amativeness in Can.1.15,2.14. Doves, or rather pigeons, as we commonly call them, are kept in a domesticated state in many parts of the East, the pigeon-cote being a universal feature in the houses of Upper Egypt. The wild species indicated in the above passages is the rock-dove, or rock-pigeon (*Columba livia*), the parent stock of all the numerous domesticated breeds, which abounds in suitable situations in Palestine throughout the year. [TURTLE-DOVE.] [R.L.]

Dove's dung (*ḥiryyônîm*). Various explanations have been given of 2K.6.25, which describes the famine of Samaria as so great that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." Bochart argues that *ḥiryyônîm* denotes a species of *cicer*, "chick-pea," which he says the Arabs call *usnân*, and sometimes improperly "dove's or sparrow's dung"; but Celsius, who advocates the literal interpretation, has shown that this identification is erroneous. Dove's dung was of great value in the E. as a manure for quickening the growth of esculent plants, particularly melons. Harris quotes to this effect from Tavernier, p. 146; and see Bishop's *Persia*, i. 202. It was also used in early times in the tanners' art. Pliny refers to the former of these uses: "The dung of foules there kept, was sufficient to helpe their hard and hungrie grounds.

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In the second degree of goodnesse, Columella raungeth Pigeons dung gathered out of doue cotes. . . . Others preferre the dung of Pigeons before any other" (xvii. 9). Robert Greene, in A *Quippe for an Upstart Courtier*, says to a tanner: "You haue your Dooues dung, your Marle, your Ashen barke and a thousand thinges more to bring on your Leather apace" (*ante* 1592). There is a marginal note in an early Bible (Oxford, 1679): "The Ebrewes write that they burned it in the siege for lacke of wood." This seems to be unnoticed by Harris and other reference-books. The identification still needs decision. [H.C.H.]

Dowry. [MARRIAGE; FAMILY.]

Drachm (2Mac.4.19,10.20,12.43; Lu.15.8, 9), a Gk. silver coin, varying in weight on account of the use of different talents. The Jews must have been acquainted with 3 talents, the Ptolemaic, the Phoenician, and the Attic. The drachmae of these talents weighed respectively, during the period of the Maccabees, about 55 grs. troy, 58·5, and 66. [MONEY; PIECE OF SILVER; WEIGHTS; WAGES.]

Dragon. A.V., apparently following Vulg., renders as "dragon" two Heb. words *tân* and *tannîn*, which appear distinct in meaning. The former is used, always in the plur., in Job 30.29; Ps. 44.19; Is.13.22, 34.13,35.7,43.20; Je.9.11,10.22,14.6,49.33,51. 37; Ezk.32.2 (marg.); and Mi.1.8. It is applied to creatures inhabiting desert places, and frequently coupled with ostriches and wild beasts. It seems probably to have been a mammal, and may not improbably have been the jackal. [FOX.] *tannîn* (cf. *tannîm* in Ezk.29.3) seems to refer in most cases to a large aquatic animal, and in some instances denotes the crocodile. [LEVIATHAN.] In Gen.1.21 the word is used of the great sea-monsters. On the other hand, in Ex.7.9,10,12, Deut.32.33, Ps.91.13, it refers to land-serpents of a deadly kind. "Dragon" is applied metaphorically in Rev.12.3ff. to "the old serpent called the Devil, and Satan," the description of the "dragon" being dictated by the symbolical meaning of the image rather than by reference to any existing creature. The reason of this scriptural symbol is to be sought not only in the union of power with craft and malignity, of which the serpent is the emblem, but in the record of the serpent's agency in the Temptation (Gen.3). [R.L.]

Dragon Well (Ne.2.13). The LXX. renders the Heb. *'ên hat-tannîn*, "spring of figs." It lay outside Jerusalem on W., where also Josephus places the Serpent's Pool (5 *Wars* iii. 2). No spring is known now on this side of the city. The Mamilla Pool may be meant. [C.R.C.]

Dram. [DARIC.]

Dreams, the more or less coherent actions of the mind when the body is asleep, have always formed a fascinating study and problem. To the untutored savage all dreams are real, and all equally real. They are regarded as direct visions—revelations from another sphere. Naturally these are classified under two headings—first, those dreams that come unsought, the ordinary dreams of the ordinary man; and secondly, what may be called "professional" dreams, the product of the skilled soothsayer or prophet who laid himself out to obtain an insight into futurity by this as well as by other means. That the divine will is sometimes made manifest to men by means of dreams is beyond question. Jacob's dream at Bethel (Gen.28.12), the revelation to Abimelech about Sarah (20.3), the appearances to St. Joseph (Mt.1.20, etc.), the noted absence of any special dream when Saul was abandoned of God (1Sam.28.8-16), the coupling of dreams and visions as marks of the Advent of the Messiah (Jl.2.28; Ac.2. 17), are fairly conclusive testimony to any one who values the testimony of Holy Writ. Nor would it be reasonable to question the matter. If "our waking thoughts are our own," it is none the less true that at times they are consciously influenced both for good and evil by unseen powers outside of ourselves, and it is *a priori* probable that in a similar fashion our sleeping thoughts may be similarly influenced. Naturally, it is also probable that as a people becomes more civilized and therefore more spiritualized, the use of dreams as a channel of revelation will become less frequent; for as men learn to find out the will of God through His laws, there is less need of an extraordinary manifestation of that will. The difference between the religious and the superstitious aspects of this subject is very marked. Religion discriminates between dream and dream when man sleeps, exactly as between thought and thought when he wakes, recognizing in each case a possibility of divine intervention, but always chary of claiming that intervention in any specific case without the amplest proof. Superstition, on the other hand, always wildly crying out, not for the revelation of God, but for omens and portents, sees in every strange occurrence that which it wishes to see, and finds in every dream an omen sent by it knows not Whom, to declare it knows not what. "Its object is not to know the will of God but to forecast the future, and its method of doing so is neither religious nor scientific—not religious, for it makes no attempt humbly to approach the Throne of Grace; and not scientific, because for the patient study of the laws by which God governs the universe it substitutes a system of jumping at conclusions" (Hastings, *D.B.*, 5 vols. 1904). Like superstitious people to-day, the heathen of old had regular codes for the interpretation of dreams. But every time the manner of interpretation is alluded to in Holy Scripture there is a distinct disavowal of any method except divine guidance (see Gen.40.8,41.16; Dan.2.28, etc.). [F.J.]

Dress. I. *Materials.* The earliest and simplest robe was made out of the leaves of the fig-tree, sewn together so as to form an apron (*ḥăghôrâ*; Gen.3.7). Later on skins of animals (*kuthnôth*) supplied a more durable material (3.21). Skins were not wholly disused at later periods; the "mantle" worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on. It was characteristic of a prophet's office from its mean appearance (Zech.13.4; *cf.* Mt.7.15). Pelisses of sheep-skin still form an ordinary winter dress in the East. The art of weaving hair was known to the Hebrews at an early period (Ex.26.7,35.6); the sackcloth

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used by mourners was of this material. John the Baptist's robe was of camel's hair (Mt.3.4). Wool (*ṣemer*) was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen.38.12); it was at all times largely employed, particularly for the outer garments (Lev.13.47; Deut.22.11; 2K.3.4; Ezk.27.7,34.3, etc.). Probably the acquaintance of the Hebrews with linen dates from the period of the Captivity in Egypt, when they were instructed in the manufacture (1Chr.4.21). After their return to Palestine we have frequent notices of linen. SILK was not introduced until a later period (Ezk.16.10,13; Rev.18.12). The use of mixed material, such as wool and flax, was forbidden (Lev.19.19; Deut.22.11).—II. *Colour and Decoration.* The prevailing colour was the natural white of the materials, sometimes brought to a high state of brilliancy by the art of the fuller (Mk.9.3). It is uncertain when the art of dyeing became known to the Hebrews; the dress worn by Joseph (Gen.37.3,23) is variously taken to be either a "coat of divers colours," or with bright-coloured patches, as still worn. The notice of scarlet thread (38.28) implies early acquaintance with dyeing. Not only the Egyptians but also the Babylonians had carried the art of weaving and embroidery to a high state of perfection, and the Hebrews knew of various methods of producing decorated stuffs. The elements of ornamentation were: (1) weaving with threads previously dyed (Ex.35.25); (2) the introduction of gold thread or wire (Ex.28.6ff.); (3) the addition of figures. [HANDICRAFTS, (6).] Robes decorated with gold (Ps.45.13) and, at a later period, with silver thread (*cf.* Ac.12.21) were worn by royal personages; other kinds of embroidered robes were worn by the wealthy both of Tyre (Ezk.16.13) and Palestine (Judg.5.30; Ps.45.14). The art does not appear to have been maintained among the Hebrews; the Babylonians and other Eastern nations (Jos.7.21; Ezk.27.24), as well as the Egyptians (Ezk.27.7), excelled in it. Dyed robes were imported from foreign countries (Zeph.1.8), particularly from Phoenicia, and were not much used on account of their expensiveness; purple (Pr.31.22; Lu.16.19) and scarlet (2Sam.1.24) were occasionally worn by the wealthy. The surrounding nations were more lavish in their use of them; the wealthy Tyrians (Ezk.27.7), the Midianitish kings (Judg.8.26), the Assyrian nobles (Ezk.23.6), and Persian officers (Esth.8.15) are all represented in purple.—III. *The Names, Forms, and Mode of wearing the Robes.* The general characteristics of Oriental dress have preserved a remarkable uniformity in all ages. The modern Arab dresses much as the ancient Hebrew did; there are the same flowing robes, the same distinction between the outer and inner garments (the former heavy and warm, the latter light, adapted to the rapid and excessive changes of temperature in those countries), and the same distinction between the costume of the rich and the poor, consisting in the multiplication of robes of a finer texture and more ample dimensions. The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages, such as the staff, signet-ring, and other ornaments (or, according to Josephus, the weapons) of a man, or for a man to wear the outer robe of a woman (Deut.22.5). We shall first describe the robes common to the two sexes, and then those peculiar to women. (1) The *kuttōneth* was the most essential article of dress. It was a long, loose gown, of linen or wool, with long sleeves, unfortunately translated "coat" in A.V. It was girt by a girdle, and the fold formed by the overlapping of the garment served as an inner pocket. The annexed drawing (fig. 1) represents the



Fig. 1.—EGYPTIAN MAN.

simplest style of Oriental dress, a *kuttōneth* without a girdle, usually reaching to the ankle. (2) The *sādhin* appears to have been a wrapper of fine linen (Judg.14.12; Pr.31.24; Is.3.22; *cf.* Mk.14.51). (3) The *mᵉ'il* was an upper or second garment, shorter than the first. As an article of ordinary dress it was worn by kings (1Sam.24.4), prophets (1Sam.28.14), nobles (Job 1.20), and youths (1Sam.2.19). The term may, however, be used in these passages for any robe worn over the *kuttōneth*. [MANTLE.] Where two garments are mentioned (Lu.3.11) as being worn at the same time, the second might be a *mᵉ'il*; the prosperous wore two (χιτῶνας), but the practice was forbidden to the disciples (Mt.10.10; Lu.9.3). The dress of the middle and upper classes in modern Palestine illustrates the customs of the Hebrews. (4) The ordinary outer garment (*'abâyah* in Arab.) is a square cloak with arm-holes. The size and texture

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varies with the means of the wearer. The Heb. terms referring to it are: *simlâ*, sometimes put for clothes generally (Gen.35.2,37.34; Ex.3.22,22.9; Deut.10.18; Is.3.7,4.1); *beghedh*, which is more usual in speaking of robes of a handsome and substantial character (Gen.27.15,41.42; Ex.28.2; 1K.22.10; 2Chr.18.9; Is.63.1); *kᵉsûth*, where covering or protection is the prominent idea (Ex.22.26; Job 26.6,31.19); and lastly, *lᵉbhûsh*, usual in poetry, but specially applied to a warrior's cloak (2Sam.20.8), priests' vestments (2K.10.22), and royal apparel (Esth.6.11,8.15). Another term, *madh*, is specifically applied to a long or "spreading" cloak (Judg.3.16; 2Sam.20.8), and to the priest's coat (Lev.6.10). The *beghedh* might be worn in various ways, either wrapped round the body, or worn over the shoulders, with the ends or "skirts" hanging down in front; or thrown over the head, so as to conceal the face (2Sam.15.30; Esth.6.12). The borders of garments were finished with a fringe and bound with a purple ribband (Num.15.38). The dress of women differed from that of men only as to the outer garment, the *kuttōneh*



Fig. 2.—EGYPTIAN WOMAN.

being worn equally by both sexes (Can.5.3). The names of the distinctive robes of women were: (1) *miṭpaḥath* (*veil*, *wimple*, A.V.), a kind of cloak (Ru.3.15; Is.3.22); (2) *maʿᵃṭâphâ* (*mantle*, E.V.), another kind of cloak (Is.3.22); (3) *çânîph* (*hood*, A.V.), ap-



Fig. 3.—PALESTINE FELLAHAH.

parently the head VEIL hanging down behind the heels. [HEAD-DRESS.] (4) *rādhîdh* (*veil*, A.V.), the face veil (Is.3.23; Can.5.7), otherwise called *çâîph* (Gen.24.65,38.14,19) or *çamîmâ* (so R.V.; A.V. *locks*; Can.4.1,6.7; Is.47.2); (5) *pᵉthîghîl* (*stomacher*, E.V.), a term of doubtful origin, but probably a waist-shawl (Is.3.24). The garments of females were terminated by an ample train (so R.V.; *skirts*, A.V.), which concealed the feet (Is.47.2; Je.13.22). Figs. 2 and 3 illustrate some of the peculiarities of female dress; the former is an Egyptian woman (in her walking dress); the latter represents a dress, probably of great antiquity, still worn by the peasants in Palestine. We add a few remarks as to equivalent terms in English. *kuttōneth* answers in many respects to "shirt." In sacerdotal dress "alb" exactly meets it. *mᵉʿîl* may perhaps be best rendered "gown." In the sacerdotal dress a more technical term might be used: "vestment," in its specific sense (= the chasuble, or *casula*), would represent it very aptly. *ṣādhîn* = "linen wrapper." *simlâ* we would render "garment," and in the plur. "clothes," as the broadest term of the kind; *beghedh* "vestment," as being of superior quality; *lᵉbhûsh* "robe," as still superior; *madh* "cloak," as being long; and *malbûsh* "dress," in the specific sense of *fine* dress. In female costume *miṭpaḥath* might be rendered "cloak," *maʿᵃṭâphâ* "mantle," *pᵉthîghîl* "cummerbund." The dresses of foreign nations are occasionally referred to in the Bible; that of the

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Persians is described in Dan.3.21 in terms which have been variously understood, but which may be identified as follows: (1) the *sarbālīn* (A.V. *coats*) = *drawers*, which were the distinctive feature in the Persian as compared with the Heb. dress; (2) the *pattīsh* (A.V. *hosen*) = inner tunic; (3) the *karbᵉlâ* (A.V. *hat*) = upper tunic, corresponding to the *mᵉ'īl* of the Hebrews; (4) the *lᵉbhûsh* (A.V. *garment*) = cloak, perhaps worn, like the *beghedh*, over all, though the modern Arab. *libs* is a very common word, signifying "dress" generally. In addition to these, a robe of state of fine linen, *takhrīkh*, is so called from its ample dimensions (Esth.8.15). References to Gk. or Rom. dress are few: the χλαμύς (2Mac.12.35; Mt.27.28) was either the *paludamentum*, the military scarf of the Roman soldiery, or the Gk.



Fig. 4.—A BEDAWI. W.D.A.

chlamys itself, which was introduced under the Emperors; it was especially worn by officers. The travelling-*cloak* referred to by St. Paul (2 Tim.4.13) is generally identified with the Rom. *paenula*, of which it may be a corruption. [CLOKE.] It is, however, otherwise explained as a travelling-case for carrying clothes or books.—IV. *Special Usages relating to Dress.* The length of the dress rendered it inconvenient for active exercise; hence the outer garments were either left in the house by a person working close by (Mt.24.18) or thrown off when the occasion arose (Mk.10.50; Jn.13.4; Ac.7.58); in the case of a person travelling, the under garment was girded up (1K.18.46; 2K.4.29,9.1; 1Pe.1.13) by passing it between the legs and through the girdle in front (see illustration to our art. CUSHI); on entering a house the upper garment was probably laid aside and resumed on going out (Ac.12.8). In a sitting posture the garments concealed the feet; this was held to be an act of reverence (Is.6.2). The number of suits possessed by Hebrews was considerable; a single suit consisted of an under and upper garment. The presentation of a robe in many instances amounted to installation or investiture (Gen.41.42; Esth.8.15; Is.22.21); on the other hand, taking it away amounted to dismissal from office (2Mac.4.38). The production of the best robe was a mark of special honour (Lu.15.22). The number of robes thus received or kept in store for presents was very large, and formed one of the main elements of wealth in the East (Job 27.16; Mt.6.19; Jas.5.2), so that *to have clothing* = to be wealthy and powerful (Is.3.6,7). On grand occasions the entertainer provided becoming robes for his guests. The business of making clothes devolved upon women (Pr.31.22; Ac.9.39); little art was required in what we may term the tailoring department; the garments came forth for the most part ready made from the loom, so that the weaver supplanted the tailor. [SANDAL.]

Drink, Strong. The Heb. *shēkhār*, in its etymological sense, applies to any *intoxicating* beverage. We may infer from Can.8.2 that the Hebrews were in the habit of expressing the juice of other fruits besides the grape to make wine; the pomegranate, there noticed, being probably one out of many fruits so used. From Jerome and other sources of information we find that the following beverages were known in later times to the Jews. (1) *Beer*, largely consumed in Egypt under the name of *zythus*, and thence introduced into Palestine. It was made of barley; certain herbs, such as lupin and skirrett, were used as substitutes for hops. (2) *Cider*, noticed in the Mishna as *apple-wine*. (3) *Honey-wine*, of which there were two sorts—one consisting of a mixture of wine, honey, and pepper; the other a decoction of the juice of the grape, termed *dᵉbhash* (honey) by the Hebrews and *dibs* by the modern Syrians. (4) *Date-wine*, which was also manufactured in Egypt, was made by mashing the fruit in water in certain proportions (*cf.* Mishna, *Trumoth* xi. 2; *Sabbath* xx. 2). (5) Various other fruits and vegetables are enumerated by Pliny as supplying materials for *factitious* or home-made wine, such as figs, millet, the carob fruit, etc. It is not improbable that the Hebrews applied *raisins* to this purpose in the simple manner of the Arabians—*viz.* by putting them in jars of water and burying them in the ground until fermentation takes place. The use of strong drink was forbidden to the priests (Lev.11.9) and to those under the Nazirite vow (Num.6.3; *cf.* Lu.1.15), and even to the mother who was bearing a child destined to be a Nazirite

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(Judg.18.4 ; *cf.* 1Sam.1.15), and its evil effects are especially set forth in Pr.20.1,31.4,5, and Is.5.11,22-24,28.7.

Dromedary, the translation in A.V. of the Heb. words *bĕkher* or *bikhrâ*, *rekhesh* and *rĕmākh*. As to the two former terms, see CAMEL. *rekhesh* is interpreted in our version by "dromedaries" (1K.4.28), "mules" (Esth.8.10,14), and "swift beasts" (Mi.1.13); but there seems no doubt that it denotes a superior kind of horse. *rĕmākh* (Esth.8.10) is properly a "mare." [HORSE.] [R.L.]

Drusilla, youngest daughter of HEROD AGRIPPA I., and wife of Aziz, king of Emesa. Like both her sisters BERNICE and Mariamne, she left her first husband; seduced to do so by FELIX, who married her. Her career gives point to the mention of her presence when St. Paul reasoned before her of righteousness, *self-control*, and judgment to come (Ac.24.24,25). [E.R.B.]

Duke. The Heb. word so translated in A.V. means simply "chieftain," and is applied to the tribal leaders of EDOM (Gen.36.15ff.) and of Judah (Zech.12.5f.; A.V. *governors*, R.V. *chieftains*). [J.C.V.D.]

Dulcimer (Heb. *ṣumpōn^eyâ*), a musical instrument mentioned in Dan.3.5,15. Rabbi Saadia Gaon describes the *ṣumpōn^eyâ* as the bag-pipe, an opinion adopted by the majority of Biblical critics. The same instrument is still in use amongst peasants in the N.W. of Asia and in S. Europe, where it is known by the similar name, sampogna or zampogna. With regard to three of the musical terms used in Dan.3 and represented by "harp," "psaltery," "dulcimer," it has been contended that they are Gk. in origin and that the last of them is at the most only as old as Polybius. But it is extremely difficult to argue simply from the non-occurrence of a word in earlier surviving Gk. literature; and as more becomes known of the ancient trade-routes it seems more and more certain that there was an interchange of musical instruments and their names, as of other things, between E. and W. More than one Gk. musical instrument, at any rate, has an Eastern origin for its name. See also SEMITIC LANGUAGES. [H.A.R.]

Dumah'.—1. A son of Ishmael (Gen.25.14; 1Chr.1.30).—**2.** The town in the N.W. part of Arabia called *Dûmat-el-Jendel* is no doubt the Dumah of Isaiah (21.11), and signifies "the stony silence."—**3.** A city in the mountains near Hebron (Jos.15.52). Now *ed Dômeh*, a ruin 10 miles S.W. of Hebron. [C.R.C.]

Dung was, and is, used in the East not only as manure, but also as fuel. The manure was mixed with straw (Is.25.10), or was the sweepings (Is.5.25 marg.; *cf.* R.V.) of roads, which were collected in heaps outside the walls of towns at fixed spots (hence the Dung Gate at Jerusalem, Ne.2.13) in readiness for use on the fields. The manure was applied to trees by digging about their roots and inserting it (Lu.13.8). In the case of sacrifices the dung was burnt outside the camp (Ex.29.14; Lev.4.11,8.17; Num.19.5): hence the extreme opprobrium of the threat in Mal.2.3. Particular care was taken in the law to enforce cleanliness with regard to human ordure (Deut.23.12ff.): the worst threat that could be used against a house was that it should become a "draught house" (2K.10.27) or a "dung-hill" (Ezr.6.11; Dan.2.5,3.29). Public establishments of that nature are still found in the large towns of the East. The difficulty of procuring fuel in Syria, Arabia, and Egypt has made dried cow's and camel's dung a valuable substitute: it produces an equitable heat, and is used for heating ovens and for baking cakes (Ezk.4.12,15). In Ph.3.8, *σκύβαλα* is refuse of any kind; *cf.* Ecclus.27.4.

Dung Port. [JERUSALEM.]

Dungeon. [PRISON.]

Dura', the plain where Nebuchadnezzar set up the golden image (Dan.3.1), has been sometimes identified with a tract a little below *Tekrit*, on the left bank of the Tigris, where the name *Dur* is still found. Prof. Oppert placed Dura to the S.E. of Babylon, in the vicinity of the mound *Dowair* or *Dûair*. Possibly it is connected with the Semitic-Babylonian *dûru*, "fortification," *i.e.* one of the great walls defending the city. The position of the *town* called *Dûru* is unknown. [T.G.P.]

Dust. [MOURNING.]

Dyeing. [HANDICRAFTS, (8).]

E

Eagle (Heb. *nesher*). The Heb. *nesher* (lit. *to tear or rip open with the beak*) = Arab. *nisr*, which is the designation of both the eagle and the griffon-vulture (*Gyps fulvus*); but there is little doubt that in most of the numerous passages where "eagle" occurs in A.V. the vulture is intended. Confirmation of this is afforded by Mi.1.16, where "enlarge thy baldness as the eagle [*nesher*]" can scarcely refer to aught else than the bare head and neck of the griffon-vulture. There is, however, a possibility that in some cases the word may be used in a wider sense to denote eagles also; although the fact of the existence of several distinct Heb. words for diurnal birds of prey is somewhat against this view. [GIER-EAGLE; OSPRAY; OSSIFRAGE.] Griffon-vultures, of which several species, or perhaps races, are recognized, have a wide range in the warmer parts of the Old World, and are abundant in Palestine, where their large size and soaring flight make them conspicuous objects. They would accordingly be sure to attract the attention of even primitive people. *Nisroch* of the Assyr. sculptures, alluded to in 2K.19.37 and Is.37.38, is the deification of *nisr*. [SEMITIC LANGUAGES.] In Mt.24.28 and Lu.17.37 "vultures" would be a better rendering of *ἀετοί* than is "eagles"; for although some of the smaller eagles found in Palestine, such as the short-toed eagle (*Circaëtus cinereus*), feed largely on carrion, these would certainly form but a small minority of any assemblage of birds of prey gathered round a carcase. [R.L.]

E'anes (1Esd.9.21), a name which stands in the place of the sons of HARIM, MAASEIAH, and ELIJAH, in the parallel list of Ezr.10.21.

Earing (Gen.45.6; Ex.34,21; Deut.21.4; 1Sam.8.12; Is.30.24; *cf.* Ezk.36.34). The Heb. words signify to "work" (*'ābhadh*) and "plough"

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(*ḥārash*), the former elsewhere rendered "to till." The English of A.V. (see Skeat, *Etymol. Dict.* s.v. Ear [3]) is the old English *eren*, "to plough," as used by Chaucer, and in *Piers Ploughman*. [C.R.C.]

Earnest (2Cor.1.22,5.5; Eph.1.14). The Gk. ἀρραβών = Heb. *'ērābôn*, a word which was introduced by the Phoenicians into Greece, and also into Italy, where it reappears as *arrhabo* and *arrha*. It may again be traced in the French *arrhes*, and in the old Eng. *Earl's* or *Arle's* money. The Heb. word was used generally for *pledge* (Gen.38.17), and in its cognate forms for *surety* (Pr.17.18) and *hostage* (2K.14.14). The Gk. derivative, however, acquired a more technical sense, as the *part-payment* of a contract to be hereafter fully carried out.

Earrings. The word *nezem*, by which these ornaments are usually described, originally referred to the nose-ring (from *nāzám*, "to bore"), and was thence transferred to the earring. The material was generally gold, and their form circular. They were worn by women and by the young of both sexes (Ex.32.2). It has been inferred, but without certain justification, from this passage and from Judg.8.24, that they were not worn by men. The earring appears to have been regarded with superstitious reverence as an amulet (Is.3.20). For this reason they were surrendered with the idols by Jacob's household (Gen.35.4). Chardin described earrings, with talismanic figures and characters on them, as still existing in the East. Jewels were sometimes attached to the rings. The earrings still worn in Eastern countries are often very large; hence they formed a handsome present (Job42.11), or offering for the service of God (Num.31.50).

Earthenware. [HANDICRAFTS, (4).]

Earthquake. Earthquakes, more or less violent, are of frequent occurrence in Palestine, and numerous traces of seismic action are visible in the features of that country. The valley of the Jordan marks the course of an ancient fracture in the earth's crust, and volcanic lavas are found in several directions. The instances recorded in the Bible are, however, but few. Of these the most remarkable occurred in the reign of UZZIAH (Am.1.1; Zech.14.5), which Josephus (9 *Ant.* x. 4) connects with the sacrilege and consequent punishment of that monarch (2Chr.26.16ff.). The phenomenon, as described by Josephus, bears a strong resemblance to that foretold by Zechariah, and possibly the earlier event may have suggested the imagery of the prophet. An earthquake occurred at the time of our Saviour's death (Mt.27.51-54) which had the effect of opening the graves and constituted one of the most terrifying accompaniments of that sublime event. Earthquakes are not unfrequently accompanied by fissures of the earth's surface, and such an occurrence may have rent the rocks and opened the sepulchres in the valley of the Kidron. The destruction of Korah and his company (Num.16.32) would seem to be due to the same cause, and may be paralleled by a similar occurrence in Italy, 1783 A.D., when the surface of Calabria was devastated, and chasms, opening in the ground, swallowed up many people. [A.A.R.]

East. In Heb. represented by two words, (1) *qedhem*, "in front," the usual Oriental description of that direction: W. being "behind," N. "to left," and S. "to right" (see Job23.8,9). [KEDEMAH; BENE-KEDEM.] (2) *mizrāh*, "the rising of the sun" (Jos.11.3, etc.), especially as contrasted with the W. or "sea." This word is used 73 times, while *qedhem* occurs 25 times in O.T. [C.R.C.]

Easter (Ac.12.4). This rendering of τὸ πάσχα is retained only here in A.V. from older versions; R.V. renders it correctly "the Passover." [PASSOVER.] [H.H.]

Eastern Sea. [SALT SEA; SEA.]

Ebal'.—1. One of the sons of Shobal the son of Seir (Gen.36.23; 1Chr.1.40).—**2.** OBAL the son of Joktan (1Chr.1.22; *cf.* Gen.10.28).

Ebal, Mount. The "bare" mountain, N. of SHECHEM (Deut.11.29,27.4,13). On it were placed stones covered with plaster, on which the law was written. The Samaritans read Gerizim for Ebal, and believe that Joshua's altar (Jos.8.30,33) was on GERIZIM. The summit is 3,077 ft. above sea-level, 1,400 above Shechem; it is thus 227 ft. higher than Gerizim, and is very rocky and barren (*Surv. W. Pal.* ii. p. 147). [C.R.C.]

E'bed.—1. (Many MSS., and the Syr. and Arab. versions, have EBER), father of GAAL (Judg.9.26,28,30,31,35).—**2.** Son of Jonathan; one of the Bene-Adin who returned from Babylon with Ezra (Ezr.8.6).

Ebed-melech (*'ebhedhmelekh*), an Ethiopian eunuch of king Zedekiah, who secured Jeremiah's release from prison (Je.38.7,39.16). The name, which means "king's servant," may have been derived from his official position, or = "servant of God." Gray (*Heb. Names*, 147) thinks that at this time the heathen deity Moloch would have been so familiar to the Hebrews that they would have ceased to use the similar title *melekh* (king) of the God of Israel. He suggests that as the eunuch was an Ethiopian, he may have been named "Servant of (the god) Moloch" by heathen parents. [B.F.S.]

Ebene'zer (*stone of help*), a monument of victory set up by Samuel (1Sam.4.1,5.1,7.12) on the same site where Israel had been defeated in Eli's time. It stood "between Mizpeh and Ha-Shen" [SHEN], or between *Tell Naṣbeh* and *'Ain Sinia* (6 miles apart), near Bethel on a very high ridge. [ABEL, 1; BETH-CAR.] [C.R.C.]

E'ber.—1. In Gen.10 the nations known to Israel are traced back, each to a single ancestor, who bears the name of the nation and has sprung from one of the sons of Noah. [RACES.] In ver. 21 Eber represents the Hebrews, and appears here and in 1Chr.1.18,19 as the great-grandson of Shem. This figurative method of genealogy, which is found also in other nations, is a natural expression of the patriarchal stage of social progress. This same eponymous ancestor appears again as a poetic synonym for the Hebrews in Num.24.24.—**2.** The name appears in the Chronicler's genealogies, once in the Gadite tables (1Chr.5.13, HEBER) and twice in those of Benjamin (1Chr.8.12,22).—**3.** A priest in the days of Joiakim (Ne.12.20). [J.C.V.D.]

Ebiasaph'. [ABIASAPH.]

Ebony (Heb. *hobhnîm*) occurs only in Ezk. 27.15, as one of the valuable commodities im-

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ported into Tyre by the men of Dedan. The best kind of ebony is yielded by the *Diospyros ebenum*, a tree which grows in Ceylon and S. India; but many trees of the natural order *Ebenaceae* produce it. It is not known what tree yielded the Ethiopian ebony. Pliny says (xii. 4): "Herodotus [iii. 97, 114] assigneth it rather to Ethiopia; and saith, That every three yeares the Æthiopians were wont to pay by way of tribute unto the kings of Persia, 200 billets of the timber of that tree, together with gold and yvorie.... Ebene was a rich tribute, and deserved the third place, after Gold and Ivorie." Vergil (*Georg.* ii. 116) says that India alone yields black ebony ("it will not grow elsewhere," Pliny). [H.C.H.]

Ebronah' (R.V. *Abronah*), a halting-place of the Israelites in the desert, immediately preceding Ezion-geber (Num.33.34,35).

Ecanus (R.V. *Ethanus*), one of the five swift scribes of Ezra (2Esd.14.24).

Ecbat'ana (Aram. *'aḥmetâ*). Though many of the best commentators understand this word, in Ezr.6.2, as meaning "in a coffer," there is little doubt that it is a place-name, and that one of the two Ecbatanas is intended. In the Apoc. Ecbatana is frequently mentioned (Tob. 3.7,14.12,14; Jth.1.1,2; 2Mac.9.3, etc.). Two cities so named seem to have existed in ancient times—one the capital of Northern Media, the Media Atropatênê of Strabo; the other the metropolis of the larger and more important province known as Media Magna. The site of the former appears to be marked by the very curious ruins at *Takht-i-Sulayman* (lat. 36° 28′, long. 47° 9′); while that of the latter is occupied by *Ḥamadân*, one of the most important cities of modern Persia. There is generally some difficulty in determining, when Ecbatana is mentioned, whether the northern or the southern metropolis is intended, as they lie sufficiently near to one another for geographical notices usually to suit either site. The northern city was the "seven-walled town" of Herodotus, who describes it as the capital of Cyrus (Herod. i. 98, 99, 153); and it was thus most probably there that the roll was found which proved to Darius that Cyrus had really made a decree allowing the Jews to rebuild their temple. The peculiar feature of the site of *Takht-i-Sulayman* is a conical hill rising to about 150 ft. above the plain, and covered on its top and sides with massive ruins of the most antique and primitive character. A perfect enceinte, formed of large blocks of squared stone, may be traced round the entire hill along its brow; within there is an oval enclosure varying from 800 yds. to 400 in diameter, strewn with ruins, which cluster round a remarkable lake. On three sides—S., W., and N.—the acclivity is steep and the height above the plain uniform, but on E. it abuts upon a hilly tract of ground, and is here but slightly elevated above the adjacent country. The northern Ecbatana continued to be important down to the 13th cent. after Christ. By the Greeks and Romans it appears to have been known as Gaza, Gazaca, or Canzaca, "the treasure city," on account of the wealth laid up in it; and by the Orientals as *Shiz*. Its decay is referable to the Mogul conquests, *c.* 1200 A.D.; and its final ruin is supposed to date from *c.* 15th or 16th cent. In 2Mac. (9.3, etc.) the Ecbatana mentioned is undoubtedly the southern city, now represented both in name and site by *Ḥamadân*. Situated on the northern flank of the great mountain called formerly Orontes, and now *Elwend*, it was perhaps as ancient as the other, and is far better known in history. It was the Median capital of Cyrus, and from the time of Darius Hystaspis remained the chief city of the Persian *satrapy* of Media, and the summer residence of the Persian kings. The Ecbatana of Tobit is thought by Sir H. Rawlinson to be the *northern* city, *Takht-i-Sulayman*.



PLAN OF ECBATANA.

Explanation.

1. Remains of a fire-temple.
2. Ruined mosque.
3. Ancient buildings with shafts and capitals.
4. Ruins of the palace of Abakai Khan.
5. Cemetery.
6. Ridge of rock called "the Dragon."
7. Hill called "Tawilah," or "the Stable."
8. Ruins of Kalisiah.
9. Rocky hill of Zindani-Soleiman.

Ecclesiastes, The Book of, called in Heb. *qôheleth*, translated by LXX. ἐκκλησιαστής, or *the Preacher*, a translation adopted by Vulg. and very generally approved of by the best critics, although the exact sense of the Heb. is still disputed. The Heb. form is probably an intensive, and hence is fem. Several names of the same formation occur in the later books—*e.g.* Ezr.2.57; Ne.7.57, 59. Fem. proper names of the same formation are likewise found—*e.g.* 1Chr.4.8,7.18. The word *qôheleth* is used as a fem. in Ec.7.27, but the reading there is probably erroneous. The book is much later than the period of Solomon, as is proved both by the language of the original, and by the contents of the work. The name Solomon was assumed simply as a literary device, and not as a pious fraud or forgery, and traditional Solomonic utterances may form some of the

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ECCLESIASTES, THE BOOK OF

bases of the work. But Solomon is spoken of in it in a manner which shows that when the book was written that monarch had long passed away. The name of such a man—marked out in the sacred writings as most renowned for wisdom—was most suitable to be employed as setting forth the principles of wisdom not only to his own age, but to the ages after him. The writer of the book of Wisdom followed the example set to him by his great predecessor. The latter work, which in its opening chapters might be described almost as an Anti-Ecclesiastes (see especially Wis.2), opposes the false and superficial interpretation placed upon the statements of Koheleth by the materialist free-thinkers among the Jewish students of Alexandria, and puts in the mouth of Solomon, whose history is ably sketched by the later writer after the analogy of the earlier, sentiments of a very different character. [PHILOSOPHY.] Although, therefore, the book hasbeen regarded in ancient times as the production of Solomon—and it has been suggested that it was written in the days of his penitence—it is impossible to uphold any such theory in the light of modern criticism. Even in ancient times there are not a few indications that Jewish scholars were by no means unanimous on that subject. Many passages in the work contain what may be regarded as actual disavowals of Solomonic authorship, and the facts which the writer describes as the circumstances of the time in which he himself lived, point to a much later period. Many orthodox scholars of more modern times have therefore placed its authorship in the last century of the Persian period (440–336 B.C.). The portion which is written under the form of a Solomonic autobiography extends only to the end of ch. 2. It describes the vanity of all earthly things, and points out that there is no actual progress in the affairs of men—nothing really new—everything in human life being merely a repetition of that which has taken place already. Solomon is introduced as one who, though a king, had in his own lifetime discovered by personal experience the vanity of wisdom, pleasure, and riches; such being described as an evil exercise which God has given to the sons of men (1.13), and but vanity and a striving after wind. The writer argues that, although there was, no doubt, an advantage in wisdom, yet the wise man must at last die like the fool; and a wise king may have a successor who will turn his wisdom into foolishness. Cheerful enjoyment of life, with God as his guide, is the only thing fit to be striven for (2.24[25],3.12,13[14,15]); yet even that is vanity, as man cannot ensure it. We maintain, despite all that has been written to the contrary, that the word "eternity" (the rendering of the word in all other passages of O.T.) in 3.11 affords a far better sense than "the world," which is given in the text of A.V. and R.V., contrary to the judgment of the American revisers. Man, viewed as belonging only to this world, is short-sighted and powerless in the sight of Him Who is the arranger and disposer of all things and of all events that happen to men. Left to himself, he is like the brute that perishes; and God shall judge him at last, after He has duly tested him—for "there is a time for every work *there*" (3.17). For man, blind as he is with regard to that which shall be after him, there is nothing better than that he "should rejoice in his works." Koheleth turns in ch. 4 to review that which hinders his cheerful enjoyment, such as man's oppression by his fellow man (4.1-3). Rivalry and useless toil prevent that enjoyment; and yet, in spite of all, this companionship is preferable to the life of a solitary worker (7-12). The striving after the wind is strikingly exemplified in the enthusiasm of the people for a new king (13-16), while "vanity" is seen in their worship of God, and in their delight in making vows which are not performed (5.2-7[4.17–5.6]). The vanity of striving after riches is seen by what is done under despotic rule (5.8,9[7,8]) by rulers who know not that the cultivation of the land is of the highest importance. But after all, riches are in themselves of little real advantage, and are collected together only to be scattered by others (5.10-20 [9-19]). The section closes with the commendation of a cheerful and contented life as the gift of God. In the next section the writer shows that man may have riches, and have no power of enjoying them; the desire after such is insatiable, and man has also in this life to deal with God, Who is stronger than he. God knows the future, and is working towards a certain end; but man does not know what is good for him in life, or what shall happen after him (6.10-12). In 7.1-6 are set forth divers proverbs, which speak of things which man ought to prefer above others; and teach that patience and wisdom are the best preservatives in oppression and adversity. Both prosperity and adversity are ordained of God for His own purposes. Man would do well therefore to rejoice in the day of prosperity, and in the day of adversity to consider why God has permitted even that. The section is closed by insisting upon the importance of "the middle mean," and the practical usefulness of wisdom (7.1-24), and in speaking briefly but emphatically of "the wicked woman" by whose snares men are caught (7. 25-29), the writer does not indulge in any tirade against the female sex, but describes in the strongest colours the ruin wrought in all ages by immorality. (The true wife, who is man's helpmeet, is described in 9.7-9.) He then returns to his general theme, and urges again the benefit of wisdom in days of oppression, such as those in which he lived. This is the thought pervading ch. 8, in which he again refers to the fact that there is a God that judgeth the earth, and that it will ultimately be well for those that fear God. God's works man cannot comprehend, and He apparently often permits the same fate to happen to all (8–9.2). In close connexion with this subject Koheleth glances at the state of the dead, as far as then revealed; again returning to the great practical conclusion of the importance of a contented and happy life, notwithstanding the fact that man knows not the time allotted to him, and that death falls upon him suddenly. The story of the poor wise man, and the wisdom by which he was able to save his little city from ruin—a parable based upon the historical fact recorded in 2Sam.20.15-22—is here suitably introduced as a proof of the power of wisdom, and of the ingratitude often displayed to benefactors (Ec.9.13-15). A few proverbs, loosely connected, are strung together

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in 10.1-11. The benefit to be derived from the talk of the wise is there pithily described, and the detriment that comes from the foolish talk of foolish men (10.12-15). But worse than all these is the misery caused to a land by a foolish king. Even, however, under such circumstances, prudence is urged; and the people ought not to provoke a foolish king by curses (10.16-20). In general, it is noted that there is real wisdom in beneficence. And, though the future belongs to God, man—while he can—ought to labour, and to enjoy himself in the sight of his Maker (11.1-8). Koheleth then breaks into a song briefly describing the days of life, which ought to be spent by man as ever mindful of the great judgment of God, and of his Creator, especially in the days of youth. We do not agree with those who interpret ch. 12 of the approach of old age. It compares rather the days of evil (or of death) to a sudden storm, which darkens the whole face of nature, makes the keepers of the house tremble, the grinding-maids (see R.V. marg.) cease their work, and spreads dismay among the ladies at the lattices; singing women cannot enliven in such a case; fears above and fears beneath beset the path to the grave. After a mere earthly storm, nature reawakens, the almond-tree blossoms, and the locust crawls forth; but for man there is no such awakening. In the storm he disappears; for the dust returns to the earth as it was, and the spirit to the God Who gave it (12). The epilogue (12.3-14) has been variously interpreted. Some regard it an addition to the work by a later writer, others as an integral portion of the book. We are of the latter opinion. The writer seems in it to throw off the mask of Solomon, and describes himself as "a wise man" who lived and thought for the people's good. Collections of the words of the wise are like goads, driving on those who attend to them; and the words of men fully versed in such collections are like nails firmly driven in. For the "collections" are really given by the One Shepherd, Who leadeth His people like a flock. The end of the whole matter is, "Fear God, and keep His commandments." There is a day of God's judgment, though foolish man may not bear it in mind, and, because there is such, there is a life after death. Thus there is recognized the light that will ultimately dispel the darkness which later revelation shows to have been in great measure removed by the coming of the Life and the Light of men. The literature on Ecclesiastes is very extensive. Jerome's commentary is still worthy of study. The days of the Reformation produced many commentators. Luther wrote on it (in 1532) a work of considerable size and of practical merit. See also Mercer (1573), Drusius (1635), M. Geier (1668), Schmidt (1691), Zirkel (1792). More critical were the works of Knobel (1836), Herzfeld (1838), Heiligstedt (1848) in Maurer's Comm., Vaihinger (1858), Hengstenberg (1859), Delitzsch (1875, grossly misrepresented in the English transl.). H. Graetz' (1871) very fanciful work was the basis of E. Renan's brilliant but utterly mistaken exposition (1882). Other works are those of Kleinert (1883), Seigfried (1898), F. Buhl (1890), and Menzel (*Der griechische Einfluss auf Prediger*, 1890), who denies such influence. Among English comm. of interest are: Th. Preston (1845), C. D. Ginsburg (1861), which contains the fullest description of the literature up to that date; Thos. Tyler (1874, much enlarged in 1899), E. H. Plumptre (1881), C. H. H. Wright (1883), Bradley (1887), and T. K. Cheyne (1887). Among the critical comm. or monographs on Ecclesiastes of special importance may be noted Leimdörfer, *Die Prediger Sal. in hist. Beleachtung*, 1892; Euringer, *Der Massorahtext der Kohel-krit. untersucht*, 1890; Dr. E. Klostermann, *Delibri Coheleth Vers. Alex.*, 1892; A. Dillmann, *Ueber die griech. Uebersetzung der Qohel.*, the two last-named are decisive against Graetz' theory—that the present text of the LXX. is that of Aquila—a theory which has been defended by Renan. [C.H.H.W.]

Ecclesiasticus is the title in the Latin versions of the book called in the LXX. "The Wisdom of Jesus the son of Sirach." An entirely new phase has passed over the history and interest of this remarkable book since the discovery of the fragments of the Heb. text by Mrs. Lewis in 1896 in St. Catharine's monastery at Sinai. At present, some 39 chapters out of 51 have been recovered from 4 different Heb. MSS., and many years must elapse before the fresh light thus thrown upon the book is explored and its results classified. Apart from this discovery, Ecclesiasticus is, perhaps, the most important book in the Apocrypha. "It exhibits Jewish thought and religion at a period otherwise almost unknown." It is important as illustrating Judaism in its transition state between O.T. and N.T., and for its influence for generations upon the religious life of both Jew and Christian. At least two of the best-known hymns of the Church are derived from its pages, the Jubilee rhythm of St. Bernard (partially translated in the well-known "Jesu, the very thought of Thee"—Ecclus.24.20 f.) and the German "Now thank we all our God" (Ecclus.50.22-24); whilst the Greek and the Roman Churches place it in the canon. Whilst it was never received among the 24 books of the Heb. Bible, it had a prominent place in the Greek and Latin, in the former of which it is commonly grouped with the other poetical books (*e.g.* in Cod. B the order is "Ps., Prov., Eccles., Can., Job, Wisd., *Sirach*, Esth."). The order in the present editions of the Eng. Apoc. is due to the German translation of 1529 (Zurich). The name, Ecclesiasticus, the ordinary title since Cyprian, is doubtless derived, as Rufinus points out, from its frequent use by the early Church, especially in the instruction of catechumens. It was for the Jews of Alexandria first, and then for the Christians, the favourite book of ecclesiastical edification, "the summary of all the virtues," as Eusebius first calls it. In Cod. B the title is "The Wisdom of Sirach"; in Codd. ACS "The Wisdom of Jesus the Son of Sirach." In the Heb. text we read at the end, "Hitherto the words of Simeon ben Jeshua who is called ben Sira. The Wisdom of Simeon ben Jeshua, ben Eleazar, ben Sira." The question of the original title, therefore, is unsettled, and the newly discovered texts only add fresh difficulty as to the author's name. According to Jerome, its original title in Heb. was "Proverbs." The textual criticism of the book

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presents a deeply interesting problem, as may be seen from a cursory glance at R.V., where some 80 marginal notes are to be found; and there is evidence that some dislocation has taken place (probably a misplacement of leaves) in the copy from which all the Gk. MSS. hitherto known have been derived, though this does not account for the extraordinary divergences in the Gk. texts, which are carried still further in the ancient versions and patristic quotations. When the fragmentary Heb. text was discovered, it was naturally hoped that more definite light would be thrown upon the strange variations of the existing versions, but Margoliouth (followed by Bickell) declared, after careful examination of all the fragments that had come to light, that the Heb. was not the original, but a retranslation of the Gk. Later opinion, however, seeks to modify this assertion, and leans rather to the theory that the Heb. preserves, to a larger degree than was thought at first, fragments of the original. Little is known of the author beyond what is told us in the preface of the book, which states that the Gk. translation was made by his grandson in Egypt "in the reign of Euergetes," for the instruction of those "in a strange country who were previously prepared to live after the law." The probable interpretation of this is that the grandson went to Egypt in the 38th year of the king Euergetes (132 B.C.), *i.e.* Ptolemy VIII. Physcon, and the translation was issued a little later. Jesus the Son of Sirach, when speaking of Simon the high-priest (50.1-21), would then be drawing from his own recollection of Simon II., whose high-priesthood ended *c.* 199 B.C. Some scholars, however, prefer to identify the Euergetes mentioned with Ptolemy III. Euergetes (247–222), and the high-priest, in that case, with Simon I., the Just (310–290).—*Contents.* The book is a fine example of Jewish "wisdom literature," and consists of a collection of gnomic sayings, modelled, in all probability, upon the canonical book of Proverbs. It has been considered the chief exemplar of primitive Sadduceeism, a theory which has found corroboration in the Heb. text, in which, after 50.12, there is an addition in the form of a hymn, praising the sons of Zadok, "O give thanks unto him that chose the sons of Zadok to be priests, for His mercy endureth for ever." The author speaks with respect of the religious literature of the past, and acknowledges himself to be but "a gleaner after the grape-gatherers." None the less, he thinks he has something to give to his readers of that wisdom which comes from God. In spite of his heterogeneous mixture of subjects, there lies at the back of them all the central thought of that which is true wisdom, *viz.* the placing of human conduct in its right relationship to God. The book may be roughly divided into two unequal halves: first, 1–13.14—the Sayings of the Wise, introduced in ch. 1 by an eulogy on Wisdom, and closing with the praises of Nature (13.15–43.33); second (44–50.2), the praises of the Mighty Men, to which is added an epilogue (50.22-29), and a final Song of Praise (51). In the course of his writing the author discusses most varied questions in the realm of practical morality—*e.g.* friendship, women, anger, servants, children. The Song of Nature is a very powerful composition, whilst the poem dealing with the roll of Israel's heroes is obviously imitated in Heb.11. The author's ethical and social teachings have remained popular, and in some of them he approaches very near those of the Gospel. The epistle of St. James also shows acquaintance with Ecclesiasticus, and there are other possible allusions in N.T. The early Christian writers made a very extensive use of the book. Edersheim in the *Speaker's Commentary*; Schechter Taylor, *The Wisdom of Ben Sira*; Nestle, in Hastings, *B.D.* (5 vols. 1904). [S.N.S.]

Eclipse of the sun. No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which have been supposed to allude to such phenomena (Am.8.9; Mi.3.6; Zech.14.6). Jl.2.10 and 3.15 can scarcely refer to an eclipse, since a striking feature of such an occurrence is the visibility of the stars during the total phase. [LOCUST.] The darkness that overspread the world at the Crucifixion cannot be attributed to an eclipse of the sun, as such events can only take place at new moon, and the moon was full at the time of the Passover. [A.A.R.]

Ed (Jos.22.34). The children of Reuben and Gad (or Joshua, according to LXX.) "named" this altar as a "witness" (*'ēdh*); but it is not very clear where it stood. Apparently it was E. of Jordan, near the Jericho ford (ver. 11); the LXX. understands "above Jordan," "at the *gelīloth* of Jordan," "opposite" Israel and CANAAN (W. Palestine). There are many rude dolmens and monuments on the spurs E. of Jordan. [C.R.C.]

E'dar, Tower of (R.V. *Eder*; Gen.35.21). Jacob's first halting-place between Bethlehem and Hebron was "beyond the tower Eder." According to Jerome it was 1,000 paces from Bethlehem. It stands perhaps for Bethlehem itself in Mi.4.8 (A.V. *tower of the flock*; see R.V. marg.). [C.R.C.]

Edd'las (1Esd.9.26) = JEZIAH.

E'den, a Gershonite Levite, son of Joah, in the days of Hezekiah (2Chr.29.12,31.15).

Eden, the place where lay a garden which was the first abode of man. According to Gen.2.8-14, this garden was planted "in Eden eastward," and a river went forth from Eden to water it, and thence "divided and became four heads." The first was Pison, "which compasseth the whole land of Havilah," a place producing good gold, bdellium, and onyx stone (*shōham*). The second river was Gihon, "which compasseth the whole land of Cush." The third was Hiddekel (the Tigris), which floweth before Assyria." The fourth river is simply described as the Euphrates (*p'rath*). The identity of the last two has never been disputed, and the difficulty was to find a waterway into which flow four streams, two of them being these well-known rivers. The theories are too numerous to give details of all, even if to do so could be regarded as serviceable. Philo the Jew (born *c.* 20 B.C.) was the first who ventured upon an allegorical interpretation: Paradise darkly shadows forth the governing faculty of the soul; the tree of life signifies religion, the immortalizer; the four rivers are the virtues of prudence, temperance,

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courage, and justice, the main stream being the generic virtue, goodness, which goes forth from Eden, the wisdom of God. One of the Heb. traditions enumerated by Jerome makes Paradise to have been created before the world, and therefore beyond its limits. To all appearance, however, the writer of the account in Genesis intended to describe a place which existed, or which he believed to exist. Josephus thought that the ocean-stream believed to surround the earth was the source from which the four rivers flowed; whilst according to others it was the Shaṭṭ al-'Arab, which, however, is of too late formation to be taken into consideration. Those who place Eden in the highlands of Armenia see in the river from which the four streams diverge "a collection of springs," or a well-watered district. Others explain it as the Caspian Sea. Josephus, Eusebius, and many others identified the Pison with the Ganges, and the Gihon with the Nile. That the Pison was the Indus was held long before that identification was revived by Ewald and adopted by Kalisch; Rashi suggested the Nile, and Philostorgius the Hydaspes; the advocates of the Armenian position of Eden identify it with the Phasis. Col. Chesney identified the Halys and the Araxes with the Pison and Gihon; and the country within the former was the Havilah, "that which borders on the latter being the still more remarkable country of Cush." According to Golius, *Jiḥân* is the name given to the Oxus, which has therefore been assumed to be the Gihon by Rosenmüller, Hartmann, and Michaelis. But the Araxes is called, by the Persians, *Jiḥân ar-Rûs*, and has therefore likewise been identified with it by Reland, Calmet, and Col. Chesney. Probably, however, the latest theory of Assyriologists is the most satisfactory. The river which became four heads is the Persian Gulf, which is called *nâru marratu*, "the bitter river," in the inscriptions. As the Shaṭṭ al-'Arab did not anciently exist, the Tigris and the Euphrates flowed immediately into it. Eden was thus the land of Babylonia itself, the plain of which was called *edina*, Semitic *edinu*, by the ancient inhabitants. Indeed, one of the names of Sippar, or a city in connexion therewith, was Sippar-edina. The Pison and the Gihon were identified by Sir Henry Rawlinson with the *Uknû* and the *Surappu*, streams (or canals) mentioned by Tiglath-pileser III. in connexion with the Tigris and the Euphrates in S. Babylonia. Later, however he identified the Pison with the *Araḫtu*, and the Gihon with the modern *Jukha*, which runs from the Euphrates W. towards Abu-Shahrein. Fried. Delitzsch also identified the Gihon with the *Araḫtu* (*Guḫandê*), but he thought the Pison to be the *Pallukatu*, the Pallacopas of classical geography. The *Araḫtu*, however, is now identified with a canal in the city of Babylon. These two rivers must therefore be regarded as still uncertain. As to the position of the garden, though uncertain likewise, something may nevertheless be said. The Babylonians apparently regarded it as identical with *Êridu*, "the good city," now *Abu-Shahrein*, originally near the mouth of the Euphrates. In this city a sacred plant was supposed to grow, probably a kind of vine, in appearance like the sacred lapis-lazuli. In the sacred house, which was like a forest, its shadow extended, and no man entered within it—it was the sun-god Tammuz who dwelt there, between the mouths of the rivers (the Tigris and the Euphrates are apparently intended) which are on both sides. The ideograph for this city, when turned the right way, shows a central stem with branches, suggesting a tree or vine. Whether it is this tree which is represented on the Babylonian cylinder-seals and the bas-reliefs of Assyria is uncertain, but not unlikely—indeed, one of the cylinder-subjects shows the tree (a date-palm), with figures apparently about to pluck the fruit, and a serpent behind one of them (see our illustration under FALL). The Babylonian "Garden of Eden," therefore, if not "eastward," was at least south-eastward in Eden. For the rest, the land of Havilah which the Pison encompassed has been explained as the "sandy" portion of N. Arabia, extending towards the Egyptian frontier (*cf.* Gen.10.29, 25.18; 1Sam.15.7). The "bdellium" (*bdhôlaḥ*) produced there is probably the *budulḫu* of the Assyro-Babylonian lists of edible plants, and the *shôham*-stone seems to be the Assyrian *sâmtu*, which is said to have been brought from the desert E. of Egypt. Prof. Sayce suggests that the Gihon may be the Kerkha, which rises E. of the Tigris in the mountains of Luristan, the home of the Kossaeans (Assyr. *Kaššu*), whose name may be connected with that of Cush. Both the Kerkha and the Kurun anciently flowed into the Persian Gulf. In a Babylonian exercise-tablet, *Pardêsu* or PARADISE appears as the name of a country. This word was possibly borrowed from the Persian, and is preceded by *Maganu*, probably *Magan* or E. Arabia (Havilah), and followed by *Bît-Napsanu*. See Delitzsch, *Wo lag das Paradies?* and Sayce in Hastings, *D.B.* (vol. 1. 1898). [T.G.P.]

Eden.—1. One of the marts which supplied Tyre with richly embroidered stuffs (Ezk. 27.23). It is associated with Haran, Sheba, Asshur, etc. In 2K.19.12 and Is.37.12 "the sons of Eden who were in Telassar" are mentioned with Gozan, Haran, and Reseph as victims of Assyrian greed of conquest. Telassar is possibly the *Til-Aṣurri* mentioned by Esar-haddon, which is regarded as having been situated in Upper Mesopotamia. This would support the identification of Eden with the Assyrian *Bît-Adini*, an Aramean state about 200 miles N.N.E. of Damascus. Michaelis suggested the modern Aden as the Eden of Ezekiel; an identification lately revived by Margoliouth.—**2.** Beth-eden, "house of Eden" (Am.1.5), was probably a country residence of the kings of Damascus. Ewald identified it with the *Paradise* of Strabo. Michaelis suggested *Ehden*, 20 miles N.W. of Ba'albek; and Driver favours this same site or the *Bît-Adini*, quoted above. Others, including Farrar, have suggested *Beit al-Janna*, "the house of Paradise," S.W. of Damascus, on the E. slope of Hermon, not far from *Mejdel*. [T.G.P.]

E'der.—1. (Jos.15.21.) A city of Judah probably on the border of Edom. Henderson

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suggests the ruin *'Addr*, 5 miles S. of Gaza, but this is near the sea, not near Edom.—**2.** A Merarite Levite in the time of David (1Chr. **23.23,24.30**). [C.R.C.]

E'des (1Esd.**9.35**) = JADAU.

Ed'na, the wife of Raguel (Tob.**7.2**, etc.).

Edom (*red*), **Edomites, Idumea.** Esau asked Jacob to give him "the red, the red" (Gen.**25.30**), and received first the red pottage, and afterwards the red land of Edom, so called probably from the red sandstone mountains of mount SEIR ("rough" mountain); thus he became "father of the Edomites" (Gen.**36.** 9,43), and he is himself called Edom (*vv.* 8, 19). Edom is the mountain plateau S. of Moab and E. of the broad ARABAH Valley, stretching from the ZERED stream (*Wâdy el Hesy*) near the Dead Sea to the gulf of 'Aqaba at Eloth (1K.**9.26**), 100 miles N. and S., and about 20 miles from mount Hor (Num.**20.23**) eastwards to the desert. The plateau is called the "field" or "pasture" (*sâdê*) of Edom (Gen.**32.3**; Judg.**5.4**). It rises to 5,300 ft. above sea-level E. of Petra, and slopes gently E. to the desert (*midhbâr*), while on W. steep ridges, with cloven gorges, fall towards the Arabah, which slopes S. to the Red Sea and N. to the Dead Sea, from a watershed (S. of Petra) where the level is about 600 ft. above the Red Sea. The rugged mountains, including Hor (4,580 ft.) and the granite peaks in the S. (4,200 ft.), originate the later name (Gebalitis, 2 *Ant.* i. 2; 3 *Ant.* ii. 1), still given to the *jebâl* or "mountain region." On the underlying granite and porphyry rise cliffs of red and yellow sandstone surmounted by hard limestone, while soft yellowish limestone forms the plateau above. The rain sinks through this to pour down the gorges of hard stone in such brooks as Zered. The plateau is bare, with scattered bushes of broom and hibiscus, and grass in spring; but remains of an oak forest occur on it near Petra; and in places where there is water—as at Tophel, Maon, and Petra—the olive, fig, pomegranate, and vine are still grown. The mountains are covered with snow in winter (see Job **6.16**, Uz being in Edom; Lam.**4.21**). The capital at Petra is half-way N. and S. on the W. border. [SELA.] It is identified by Josephus (4 *Ant.* iv. 7, vii. 1) with KADESH-BARNEA, which was on the border (Num.**20.16**). and with Reqem (*many coloured*), a name taken from the remarkable colouring of the sandstone. The Targum of Onkelos agrees, and Reqem-de-gaya (*of the ravine*) is the present *el Jî*. Other places in Edom include IIM (*'Aimeh*), TOPHEL (*Tûfileh*), BOZRAH (*Bûşeireh*) towards the N., and MAON (*M'ân*) S.E. of Petra, with ELATH (*Ailah*) on the Red Sea shore. In the 4th cent. B.C. the increased power of the Edomites caused the name Edom to be extended over the desert to the W.; and about 168 B.C. IDUMEA reached W. even to ADORAIM and MARESHAH (13 *Ant.* ix. 1) and N. to Hebron, Beth-zur being the border fortress of the Jews (1Mac.**4.** 15,29,61,**5**,3,65,**6.31**; 2Mac.**12.32**; Mk.**3.8**).—*Inhabitants.* The first inhabitants were HORITES, or "cave-dwellers," called "children of Seir" (Gen.**36.20**; Deut.**2.12**), who were conquered by the sons of Esau. The Ben Hasan picture in Egypt (12th dynasty, *i.e.* earlier than Abraham) represents nomads from *Aduma* with a gazelle and an ibex as presents, driving asses, armed with spears and bows, and playing on a ten-stringed harp. They appear to be Semitic, and the later Edomites were akin to the Hebrews. After the Captivity Petra became the capital of Ishmaelite Arabs from S.E. called Nabatheans [NEBAIOTH], trading as a free people with Egypt and Assyria, and powerful in the Sinaitic desert. The Edomites worshipped many gods of the "children of Seir" (2Chr. **25.14,15,20**), and Arab deities such as 'Aud (Uz), the chief one apparently being Qaus, or Qushi, "the bow god"—probably the sun—whom Josephus calls Koze (15 *Ant.* vii. 9), and whose name perhaps appears in those of the Edomite rulers Qaus-malka, Qaus-gabri, and Costobarus. The Edomite language appears to have been Aramean even before the spread of the Nabatheans.—*History.* The original inhabitants obeyed "dukes" or "leaders" (*'allûphîm*; Gen.**36.15**; 1Chr.**1.54**), and these, among the children of Esau in the time of Moses, were organized under a king (Ex.**15.15**; Num.**20.14**); one of these "dukes" found "hot springs" (R.V.) in the desert (Gen.**36.** 24). Israel respected the Edomite independence and, passing S. from Kadesh-barnea, struck E. to the main N. trade-route on the plateau, which led from Eloth (Deut.**2.8**) to IJE-ABARIM (*'Aimeh*) on the border of Moab (Num.**33.44**), near the source of the border stream ZERED (Num.**21.12**). The names of eight Edomite kings ruling before Saul are given (Gen.**36.31-39**; 1Chr.**1.43-51**), their native places being DINHABAH (perhaps *Dhâneh*), BOZRAH (*Bûşeireh*), AVITH (*'Aimeh*), REHOBOTH on the Euphrates, and PAU (Pai). Hadad, the last of these kings (1Chr.**1.50**; 1K. **11.14-22**), or a son so named, fled from David to Egypt, and returned with a royal bride after David's death. Edom was then restricted to mount Seir (Jos.**15.1**; Judg.**5.4**). It was attacked by Saul (1Sam.**14.47**), and conquered for David by Joab (2Sam.**8.13,14**; 1Chr.**18.** 12,13) after a great battle in the "valley of salt" (see R.V. marg. 2Sam.**8.13**). Solomon had a trading fleet in Eloth of Edom (1K.**9.26**; 2Chr.**8.17**), and the king of Edom aided Jehoram and Jehoshaphat early in the 9th cent. B.C. in their attack on the S. border of Moab (2K.**3.8,9,20**), where an unexpected stream flowed down the valley—probably the brook Zered. A few years later Joram of Judah was defeated in an attempt to quell a revolt in Edom (2K.**8.20**; 2Chr.**21.** 8-10); but Amaziah, late in the same century, took Sela (Petra) after another battle in the "valley of salt" (2K.**14.7**; 2Chr.**25.19**). In 734 B.C. Tiglath-pileser III. of Assyria conquered Qaus-malka, king of Edom; and in 715 B.C. Sargon advanced thence against Thamûd Arabs to the S. Sennacherib, in 702 B.C., claimed Airammu of Edom as a tributary, and Esar-haddon received tribute about 680 B.C. from Qaus-gabri of Edom. The S. Arabs invaded Edom about 650 B.C. on their way N. while Assur-bani-pal was weakened by his brother's rebellion in Babylon, but the Nabatheans took the side of the Assyrian monarch, so that Edom escaped

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his subsequent revenge when Babylon fell. After 600 B.C. Edom appears to have regained freedom, though impoverished (Mal.1.4) by the wars; and the Nabatheans contended with the Gk. kings of Asia (see Dan.11.41), though the Idumeans were defeated by Judas Maccabaeus at AKRABBIM (1Mac.5.3; 12 *Ant.* viii. 1), and finally compelled to become circumcised (13 *Ant.* ix. 1) about 139 B.C., under Simon the brother of Judas. Idumean power increased greatly in 47 B.C., when Antipater became ruler of Palestine, and his son Herod—regarded only as "half a Jew" (14 *Ant.* xv. 2)—established his own brother-in-law, the Idumean Costobarus, priest of Koze, as ruler of Idumea and Gaza (15 *Ant.* vii. 9; 20 *Ant.* ix. 4). The Romans held Petra after 105 A.D., and Edom then became a Roman province; but the Nabatheans retained considerable independence, and were enriched by trade. Their capital was at Petra, but their rude inscriptions in the Sinaitic peninsula continue as late even as the 4th cent. A.D. Coins of kings bearing the names Malik, Hareth, Dabel, Gamalith, and Sukaminth have been found (Taylor, *Alphabet*, i. pp. 328-332) belonging to the later ages of Idumean freedom. The Idumeans introduced into Jerusalem in 70 A.D. (4 *Wars* iv. 1) proved an element of weakness to the Jews. Edom was indeed always regarded as an enemy by Hebrews from the time of Moses, and Edomites probably aided the Babylonians to reduce Jerusalem *c.* 600 B.C. See Num.24.18; Ps.60.8,83.6,137.7; Is.11.14,34.5-7 (Idumea, R.V. *Edom*), 63.1; Je.9.26,25.21, 27.3 (king of Edom *c.* 600 B.C.), 40.11 (Jews in Edom *c.* 588 B.C.), 49.7,13,18,20,22; Lam.4.21; Ezk.25.12,32.29 (kings of Edom *c.* 568 B.C.), 36.5 (Idumea, R.V. *Edom*); Jl.3.19 (Edomite violence against Israel *c.* 700 B.C.); Am.1.6,2.1 (the bones of a king of Edom burned for lime *c.* 760 B.C.), 9.12; Ob.1,9 (mount Esau); Mal.1.4. These notices agree with the history, as above, and with the Assyrian statements. [NEBAIOTH.] [C.R.C.]

Edre'i.—1. One of the two capital cities of Bashan (Num.21.33; Deut.1.4,3.10; Jos.12.4), where a victory was gained by the Israelites over the Amorites under Og their king. The ruins of this ancient city still bear the name *ed Der'aâh* at a town of 4,000 inhabitants 25 miles E. of GADARA (Schumacher, *Across the Jordan*, pp. 121-148).—**2.** A town allotted to the tribe of Naphtali, and situated near Kedesh (Jos.19.37). Probably the village *Y'ater*, 11 miles W. of Kedesh. [C.R.C.]

Education. There is no contemporary account of Hebrew education till *c.* 200 A.D., nor ought we to expect one of a subject that would not suggest itself for description; but we can gather from inference much clearer information than might be expected. It is evident that the education of children was commanded by God (Ex.12.26,13.8.14; Deut. 4.9,10,6.2,7,20,11.19; Sus.3; Josephus, *Contra Apion*, 17); also that till after the Captivity the parents, both father and mother, were the teachers. [FAMILY.] It is probable that the boast of Jesus the son of Sirach (prolog.) is correct, that the Hebrews "ought to be commended for learning and wisdom": though their education was confined in character, as the subject of teaching was always the law. According to a very late description (*Pirke Aboth* v. 21), boys at 5 years old began to learn the Scriptures, at 10 the Mishna, at 13 they became subject to the whole law, at 15 they entered the Gemara. There is no certain evidence that boys were taught reading and writing before the Captivity (Judg.5.14 does not help us; see R.V.), but it is highly probable; the alphabetical psalms and also the fact that the Hebrew language before the invention of the vowel points was extremely difficult to read seem some evidence of this. Schools there were none in this period [SCHOOLS OF PROPHETS]; but that the people generally were educated is evidenced by, *e.g.*, the commercial and intellectual activity of the reign of Solomon. With the return from the Captivity a new era in the history of education begins, due chiefly to Ezra the scribe. Synagogues are built and increase rapidly, and were primarily schools, and the scribes were teachers who did their work well, though not at first as elementary teachers; but elementary education soon became general, and it was considered unpatriotic and irreligious not to be able to read. The education of girls was not neglected; see Pr.31 for a compendium of their instruction. Educational literature was now largely developed (*cf.* Ecclus. and Wisdom); the first teachers' handbook was the Proverbs; and earlier than this the terms "teacher" and "scholar" (1Chr.25. 8) marked recognized divisions of society. Children were given elementary education in the synagogue or in a room attached; they sat on the ground round a teacher on a seat. Thus our Lord Himself must have been taught, though His first teacher would be His mother. —*Education in N.T.* Our Lord gave to children, as He did to women, their proper place in His Church. In schools such as our Lord must have attended, reading (with careful attention to pronunciation) and writing were taught, and probably some knowledge of Greek was imparted; but from our Lord's condemnation of the scribes and His frequent criticism of the current explanations of the commandments we gather that education had degenerated into the worst kind, *viz.* merely mechanical teaching. Naturally there are no specific regulations as to the instruction of children in N.T. (the Church had to do with older people in its first days), yet there is much about teaching and teachers, though the distinct office of catechist dates from some centuries later. The function of teaching might be exercised by any man, whether apostle, prophet, or presbyter, though the ability is recognized as a separate gift. It was exercised by laymen (we know that in the 3rd cent. Origen was a teacher before he was ordained), and apparently by women—see Tit.2.3, where the technical word διδάσκαλος (in contemporary Gk. a school word) is used. It is not without significance that our Lord is often called by this title. In the following passages also διδάσκαλος or διδάσκω is used: Ac.13.1, at Antioch were certain prophets and teachers; Ro.2.20, 1Cor.12.28,29, first apostles, secondarily prophets, thirdly teachers; Eph.4.11, apostles, prophets, evangelists, pastors, and teachers; 1Tim.1.7,2.7; 2Tim.1.11,4.3; Heb.

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5.12; Jas.3.1; *cf.* also Ro.12.7. From these we gather that there was no fixed nor definite place for the διδάσκαλος, but that the work of teaching was looked upon as one of the most important in the Church. There are three prominent facts with regard to education in the Bible. (1) It is by the command and sanction of God the Father. (2) It was the practice of God the Son. (3) It is now to be considered as the work of the Holy Spirit, Who is guiding into all truth. The subsequent history and development of education are outside our present range. The following books may be referred to: *Didaché*, 15, and Dr. Bigg's Commentary, p. 27f.; *Dict. of Christian Antiq.*, "Catechumen"; Bishop Wordsworth, *Ministry of Grace*; *Church Work*, 93 ff. (Oxford Lib. of Practical Theology); Harnack's ed. of the *Didaché*; Weizsäcker, *Das Apostolische Zeitelter*; Edersheim, *Life and Times of Jesus the Messiah*. [B.R.]

Eglah', one of David's wives, and mother of his son Ithream (2Sam.3.5; 1Chr.3.3). According to Heb. tradition, she was Michal.

Egla'im, a place named only in Is.15.8, apparently as one of the most remote points on the boundary of Moab. Probably the same as EN-EGLAIM.

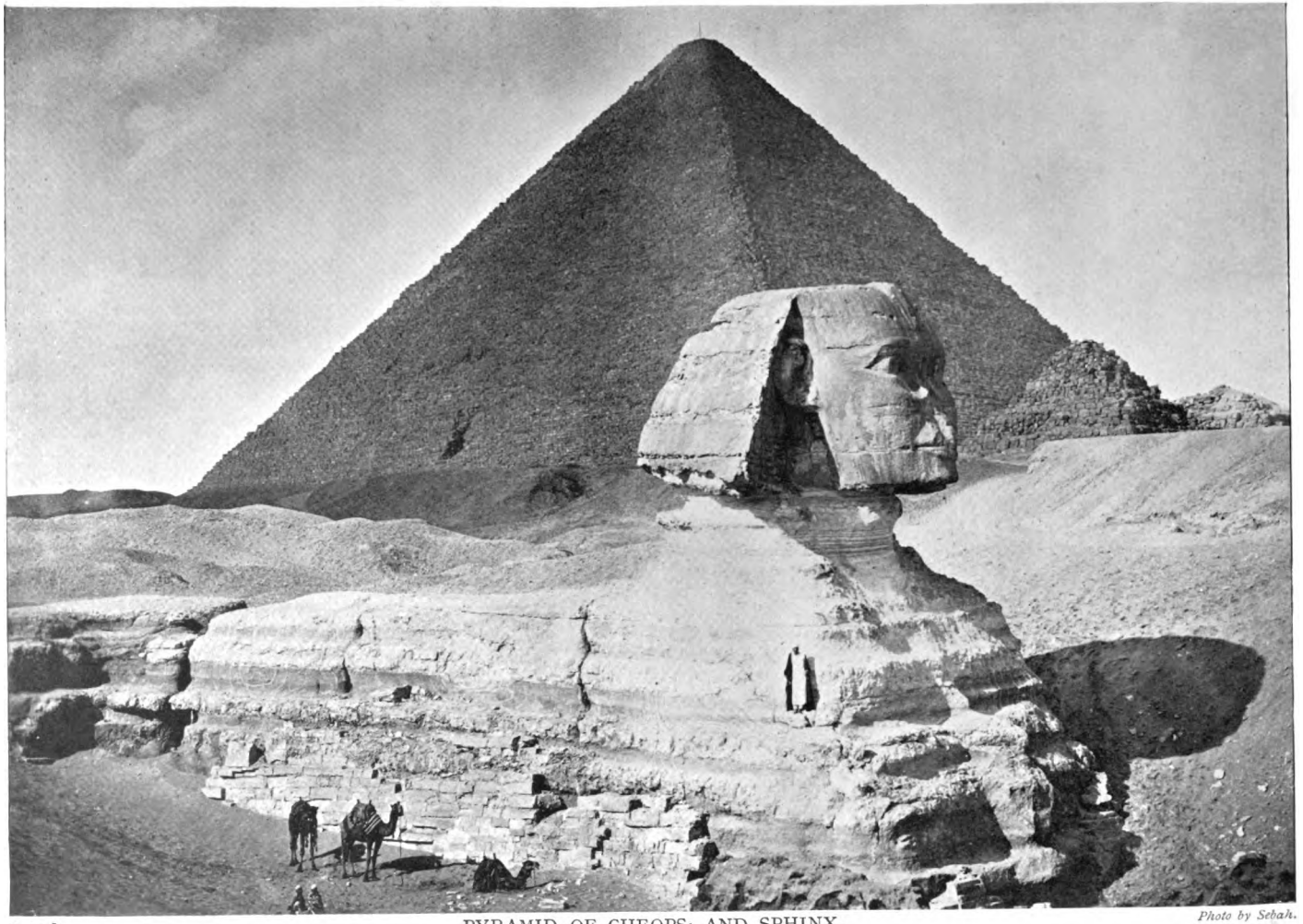
Eglon (*circle*), king of Moab. He oppressed Israel, and was assassinated by Ehud (Judg.3.12ff.). [EHUD.] [H.M.S.]

Eglon', a town of Judah in the low country (Jos.15.39). Eglon was one of a confederacy of five towns which under Jerusalem resisted Israel by attacking its ally Gibeon (Jos.10). The name survives in the modern *'Ajlân*, a mass of ruins in the plain 16 miles N.E. of Gaza. [C.R.C.]

Egypt (*miçrayim* or *ereç miçrayim*; Αἴγυπτος; *Aegyptus*), a country occupying the N.E. angle of Africa between N. lat. 31° 37′ and 24° 1′, and E. long. 27° 13′ and 34° 12′. Its limits appear to have been very nearly the same under the Pharaohs; the most southern province was the district around the city of Elephantine, which was built opposite the present city of Aswân.—*Names and Divisions.* The common name in the Bible is *miçrayim* (Gen.10.6,12.10), or the land of *miçrayim* (Gen.13.10; Ex.7.19, etc.) in a dual form. There has been much discussion about this name, which is not Egyptian, and has been interpreted as meaning the two enclosures, the two districts, or the two basins. The dual form is in accordance with the Egyptian custom of considering Egypt as divided into two regions—the S., which is always named first, and the N. The usual emblem of royalty is double—the reed for the S. and the wasp for the N. [MIZRAIM.] Another name met with in Scripture is "the Land of Ham" (Ps.105.23,106.22), which refers to Ham, one of the sons of Noah, and has a great likeness with the Egyptian name of *Kem* or *Kemi*, the hieroglyphic for which is the tail of the crocodile, and means "the black one," from the colour of the black soil. It is doubtful whether the name *Rahab* (Ps.87.4,89.10; Is.51.9) always means Egypt. [RAHAB.] The name Αἴγυπτος, which in Homer is applied to a river, seems to be a transcription of the word *Ageb* or *Akeb*, one of the names of the Nile. The superficies of the land is at present over 11,000 sq. miles, equal to 7,300,000 acres, of which 4,625,000 are cultivated. The area of cultivated land is probably a good deal smaller than in ancient times, especially in the Delta, where lake Menzaleh covers a considerable space, part of which was called "the Garden of Egypt," and where the Wâdy Tumilât, which is now nearly barren, was a flourishing land with important cities. The extent of the cultivated area is not exactly the same every year, since it depends entirely for its irrigation upon the inundation of the Nile. From a very remote period the land was divided into administrative districts, called by the Egyptians *hesep* or *tesh*, and by the Greeks *nomes*. The capital was the abode of the divinity peculiar to the province. The number of the nomes has varied, chiefly in the Delta. The later hieroglyphical lists give 42 or 44, Upper Egypt and Lower Egypt having each 21 or 22. —*General Appearance; Plants and Animals.* Egypt, as Herodotus says, is a gift of the Nile. It is a long valley, extremely fertile, owing to the inundation. A little below the present city of Cairo the valley expands into the Delta, a vast level plain, watered by two branches of the Nile, and numerous canals. In former times the river had seven branches. Rain is not infrequent on the northern coast; while in Upper Egypt there are only one or two showers in a year, though they have occurred more frequently of late years. Rocky and barren deserts bound the valley on both sides. Some geological changes have occurred even in historical times. N. of Suez the ground has risen, causing the Red Sea, or the Arabian Gulf, which extended as far as the middle of the isthmus, to retreat to its present limits; while near the Mediterranean coast it has sunk. Several ancient cities lie beneath the waters of lake Menzaleh. The wealth of the land has always been agricultural. In all times Egypt produced great quantities of corn. It often happened that, like Jacob and his children, the neighbouring nations had to draw corn from Egypt. There are in the tombs detailed pictures of breaking up the earth, ploughing, sowing, harvest, threshing (which was simply treading out by oxen or cows unmuzzled), and storing the corn in granaries. The Egyptians grew vines more than at present, and had various sorts of wine, each having its special name. These came from the Delta and from the oases in the Libyan desert. The olive-tree and date-palm were also cultivated. The Egyptians had quantities of live-stock—oxen, sheep, goats, and asses; also various kinds of domesticated antelopes, besides many birds, geese, ducks, pigeons, cranes, but not the common fowl. Our information as to the tenure of land is derived chiefly from documents of the Ptolemaic epoch. But the Gk. kings seem to have made very few innovations. It appears that a great quantity of land was owned by the king, who made grants to the temples and to his officers; private property existed, but probably most of the agricultural population were tenants. The land surveying of the Egyptians was very advanced; it was absolutely necessary in a country where the landmarks were often carried away by the inundation. An important income was also derived from

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PLATE X



[p. 232]

PYRAMID OF CHEOPS AND SPHINX.

Photo by Sebah.

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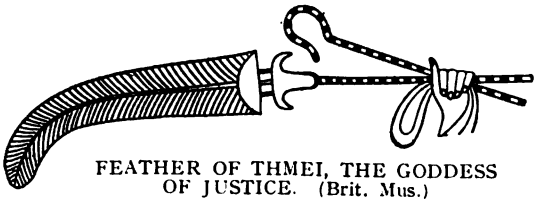
the fisheries, especially those of lake Moeris, a basin outside the valley occupying part of the present province of the Fayûm. Trees were very few—the date-palm, the acacia (one of which, now called *sunt*, has a useful wood), and the sycamore are nearly all that are seen. The cereals mostly cultivated are the wheat and the dûra. Its fruits and vegetables have been famous since ancient times, especially its melons and onions; we see presented as offerings grapes, figs, pomegranates, cucumbers, and lentils. The papyrus provided a flourishing industry. It probably came from the Upper Nile, and was used for making paper; it was also boiled and eaten as food; light boats for navigating the canals were made of its stalks. It has now disappeared entirely from Egypt. Several plants have been discovered in the wreaths of mummies which do not belong to the flora of Egypt; among them the so-called persea (*Mimusops Schimperi*), an Abyssinian tree cultivated for its red berries. Cattle were probably more abundant than at present. The Egyptians had several breeds of oxen, both hornless and horned; and they seem to have domesticated animals which are no longer so used—the sculptures show large herds of several kinds of antelopes (*e.g.* the leucoryx) of which they ate the flesh, and which were sacrificed with the oxen. Goats and sheep were very abundant; swine are found as early as the 4th dynasty, but disappear afterwards. The camel is never seen in the pictures; while the horse appears only after the invasion of the Hyksos, who probably brought it from Mesopotamia. The horse throve so much in Egypt that it was exported to the neighbouring countries. We hear of Solomon obtaining horses for his chariots from Egypt (2Chr.1.16,9.28). The horse was used also for ploughing. Asses were very numerous, as they are now. We can trace on the monuments dogs of various breeds, such as hounds for hunting the gazelle, mastiffs, and spits. Wild animals abounded in the desert—hyenas, jackals, foxes, and wolves. The lion was found farther N. than now. The cat was a sacred animal, but was not domesticated; the kings and the rich liked to have strange animals brought to them—the giraffe, a kind of leopard used for hunting, and elephants. The chase of the hippopotamus is often seen in the pictures. It is quite possible that in old times this huge animal came down as far as the Delta. Among the birds the falcon, the vulture, the ibis, the plover, were sacred, as being the emblems of divinities. The chase of water-fowl was a favourite sport of the rich. The crocodile is usually called in the Bible a dragon; it was found in large numbers, but has now retreated above the second cataract. It played a most important part in religion; like the hippopotamus, it was in some places the emblem of Typhon or Set (the evil principle), and therefore regarded as impure. In other places it was an object of great reverence, fed by the priests and worshipped as a god. [NILE.] The serpent also was considered as an emblem of eternity and of royal power; there are several kinds in the country, some of them, like the horned asp or cerastes, very dangerous. Frogs are very numerous; one goddess had a frog's head. The tadpole is the hieroglyphic sign for 100,000. The scorpion also was sacred. It is common among the ruins. Its sting is dangerous, chiefly in summer. Clouds of locusts are rare; they are more frequent in Nubia than in Egypt. Flies and mosquitoes are among the permanent plagues of the country.—*Inhabitants.* The old inhabitants certainly belonged to the Caucasian race, and to the branch of the Noachian family called Hamite, or sometimes Cushite. The great number of skulls which have been found in the graves of various epochs show that they were not Negroes, although some anthropologists pretend to have recognized a negroid influence in the type. The question of the cradle of the Egyptians is much discussed. For a long time they were considered as invaders coming from Asia through the isthmus of Suez. But since the prehistoric civilization, the Stone Age, has been discovered along the whole valley of the Nile, it is impossible not to consider the bulk of the population as being autochthonous, of African origin. A foreign element may have mixed with them and contributed to develop their civilization, as the Aryans have done in some parts of Europe. These foreign conquerors, whom some consider to have been Semites, others Hamites, must have come from Asia or Arabia, either through the harbour now called Kosseir and the valley of Ḥamamât, or more S. through Abyssinia or Somaliland. After having reached the Upper Nile, they came down the river and arrived in Egypt, where they settled. The Egyptian traditions point to conquerors coming from the S. For them the W. is the right side—that is, they turn towards the S., which is always mentioned before the N. They seem to have been closely connected with the land of Punt, the African coast of the Red Sea. They had a strong individual character, and a deep contempt for the strangers whom they could not reduce to slavery. They speak of the "vile" Cush and the "vile Kheta" (Hittites).—*Language.* Their language is known to us from its earliest time. We have inscriptions of the first three dynasties; but not until the fourth have we texts of any length. This writing lasted until Roman times, during a period of more than 4,000 years; and considering that long duration it may be said that there has been little change in the language. It belongs to the Hamitic branch, as do the Berber and some languages spoken in the Soudan and Abyssinia, *e.g.* the Galla, Bedja, and Somali. It has some affinities with the Semitic languages, but must not be called Semitic. The writing is hieroglyphical. It is a transition from the picture-writing to the phonetic. A sentence is generally a mixture of three kinds of signs—the ideographic, the syllabic, and the alphabetical; hence there is no orthography in our sense of that word. A word may be spelt in various ways in the same text. Hieroglyphics have also an ornamental purpose, they are the accompaniment of sculpture, they are used on the monuments and in sacred books; but such writing being difficult and slow, the Egyptians adopted for common use a shorthand which is called by the quite inade-

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quate name of "hieratic," and in which there is an equivalent for each hieroglyphical sign. Under the 22nd dynasty there appeared a new simplification, the "demotic," parallel with a modification in the language. The signs are difficult to recognize, but there are still the three kinds. The Egyptians never adopted a purely alphabetical system, until they rejected entirely their own script, and adopted the Gk. alphabet with four additional signs, which constitutes the Coptic alphabet. Then the language was much altered under the influence of Greek. Coptic, which was spoken and written by the Christians, is still the sacred language of the Copts, who read their prayers without understanding the meaning. It seems to have only ceased to be a spoken language at the end of the 18th cent.—*Religion.* The religion has often been viewed in a false light, owing to the Greeks having translated into their own language the names of Egyptian gods, thus giving an utterly false idea of their nature and attributes. It is not a well co-ordinated system, even if we consider only the doctrine of the priests. It is pre-eminently a worship of nature and of its leading manifestations. The chief god, to whom, more or less, all the attributes of the deity are given, has a different name according to the localities—he is called Amon at Thebes, Tum at Heliopolis, Phtah at Memphis, Horus at Edfû, Hathor at Denderah. But if we study the character and attributes of each, we find that, with slight differences, they are very much alike. They differ in their names and in their residences, and must have been originally the local gods of the several tribes which settled in the country and whose union constituted the empire. They were identified with the most beneficial elements—the sun, earth, and water. All manifestations of nature, all natural forces, were gods, but they are not separated from the creator; they are his limbs: hence the pantheistic character of the religion is evident. The cosmogonic doctrine is that of Heliopolis, which seems to have been adopted more or less throughout the land. The moral character, which is absent in nature-gods, is found in one of these—*viz.* Osiris, the judge of the dead. His worship seems to have originated at Abydos. It is before him that the judgment scene described in the Book of the Dead has to take place. The heart of the deceased is weighed in his presence, while the deceased declares that he has not committed one of 42 great sins, thus certainly pointing to a high moral law. The fate of the soul after death is something very vague. It is described in the Book of the Dead (a copy of which, written on papyrus, was often put with the mummy); sometimes it is painted on the walls of the tomb. The deceased may go through many transformations, he may enjoy great felicity, encounter great dangers, from which he will be delivered by magic words; but there is no definite future, nothing to which every one is subjected. The human personality consists of three elements—the body, the *ka* or image (which follows man even during his lifetime), and the soul. None of these three elements must perish, or the person himself would be annihilated; especially must the body be preserved from corruption. This is the reason for mummification. The Egyptians adopted as emblems of the gods the figures of animals. The falcon was the representative of Horus, the ibis of Thoth, the ram of Amon. Two sacred bulls were worshipped: Apis at Memphis and Mnevis at Heliopolis. The Egyptian religion had a very complicated ritual, a considerable number of festivals and ceremonies, and a powerful body of priests. Under the Romans it degenerated into gross superstition and magic, and therefore fell into disrepute.—*Government.* The government was monarchical. The king, whose power was limited by law and custom, succeeded to the throne by inheritance; he was at the same time the chief priest and the head of all that was connected with religion. On the sculptures he is always represented as fulfilling the duties of a priest. Queens occasionally occupied the throne. We have only scanty information as to the laws of Egypt during the Old and Middle Empire. Under the Theban dynasties we have records of trials where capital punishment was frequent. Our knowledge of the civil law of Egypt is chiefly derived from the demotic contracts. Under the Ptolemies it was apparently most precise and definite; it probably had a much older origin, as the Macedonian kings imitated what had been done by their native predecessors.—*Army.* The Egyptians were not a warlike people; during the first dynasties we see them defending themselves against foreign invaders, especially the Sinaitic Bedouin. They had then no regular army; the troops consisted of levies mostly untrained and undisciplined, among which were negroes from the Soudan. But after the country had been freed from the foreign rulers, called the Hyksos, the kings became conquerors, especially under the 18th dynasty, the most powerful of all. The kings had to fight the Ethiopians, their neighbours on the S. who were subjects of Egypt, but who generally revolted at each change of reign, and in the E. the nations of Palestine and Mesopotamia. At that time the Pharaohs had a trained army in which chariots played an important part. The infantry was armed with lances and a kind of falchion, and had large shields; the light infantry were the archers, who had also hatchets. During the 19th dynasty the Pharaohs began to enlist foreign mercenaries: the Shartana (who wore a metal helmet and who were a Mediterranean nation), and the Mashouash or Maxyes from Africa (who became a guard like the pretorians or the janissaries). During the 26th dynasty Greek and Carian mercenaries continually increased in number in the Egyptian armies, which in the wars against the Persians were almost entirely composed of these foreigners, who could make their own conditions and could greatly influence the succession to the throne.—*Domestic Life.* As to the domestic life of the Egyptians, we derive much information from the pictures in the tombs. A striking feature is the high position occupied by women; we often see them represented with their husbands, and styled "a palm of loveliness," "beloved by her husband." Monogamy was certainly the rule, but not for the kings, with whom

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PLATE XI



FEATHER OF THMEI, THE GODDESS OF JUSTICE. (Brit. Mus.)



Amen-Ra.



Ra.



Isis (with Horus).



Horus.



Osiris.

p. 234a]

GODS OF EGYPT, WITH THEIR SYMBOLS.

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PLATE XII



Thoth.



Anubis.



Hathor.



[22920]
KING OFFERING TO THE APIS.

p. 234b] GODS OF EGYPT, WITH THEIR SYMBOLS. *Photos by Mansell.*

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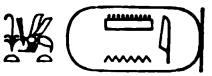


DISCIPLINED TROOPS OF THE TIME OF THE 18TH DYNASTY. (Wilkinson.)

polygamy seems to have been frequent for political motives. A marriage between two royal families was generally the token of an alliance between the two states. The manner of life was that of a highly civilized people; they seem to have been of a merry and cheerful nature. They liked social amusements, banquets where the guests were amused by instrumental music, songs, and dancing girls. They practised sports, in which the women took part. They had several games, one of which was draughts. Their funeral ceremonies varied according to the rank of the deceased. There was a procession, and the mummy, lying under a canopy on a boat, was carried across the Nile. On the shore it was put on a sledge drawn by cows, which brought the coffin to the mountain. It was accompanied by waiting-women, by attendants, and by a priest reading the Book of the Dead. The EMBALMING of the body lasted many days; this was the occupation of families of embalmers who dwelt at Thebes, on the W. side, among the tombs.—*Literature and Art.* There is an Egyptian literature of a very varied character. We know of several libraries built in the temples, which contained the so-called hermetic books, the sacred books attributed to Thoth, of which Clemens Alexandrinus says there were 42; they were songs in honour of the gods, descriptions of the royal life and its attributes, astronomical works and horoscopes. The books of the hierogrammatist referred to the art of writing, the geography and course of the Nile. The books of the Stolistes were devoted to all the ordinances concerning religious worship. The sacred books *par excellence* were those which contained the laws and everything concerning the gods and the education of the priests. Medical science was also the subject of six hermetic books. The Book of the Dead is a collection of hymns and prayers supposed to be pronounced by the deceased when he reaches the other world; they describe all that may happen to the soul after it has been separated from the body. This book dates from the beginning of the empire, and was still placed with the deceased in Roman times. Religious and funeral books are by far the largest part of the literature, but we have besides papyri on mathematics, on moral teaching, descriptions of travels, many tales (of which the old Egyptians seem to have been very fond), magical books, correspondence between a teacher and his pupil, and what we call poems, *i.e.* narratives written in a poetical style, though we have not yet recognized actual verse. Unfortunately, we have no historical books, except merely a papyrus giving a list of kings with the number of years of their reigns. This precious document, called the Annals of Turin, is in a very fragmentary state. Egyptian art is perhaps the oldest we know. It has certainly a native origin; we cannot trace in it any foreign influence. It reached a high point of development when many of the neighbouring nations were still barbarians; but after that did not progress, probably because the Egyptians never cultivated art for its own sake and never strove to reach ideal beauty. Art was always subservient to religion; it was considered as a luxury and as something secondary. In architecture, the art in which the Egyptians have surpassed most of their neighbours, they aimed chiefly at duration, and wished to impress men, not by the beauty of the constructions they raised, but by their colossal and gigantic proportions. In sculpture they showed remarkable skill in working very hard stones; they made very good portraits in stone or wood, but they never got rid of what are called conventions—remains of the childhood of art which they thought it unnecessary to shake off. These conventions are still seen in pictures and also in relievo. Both of these are intended as a kind of language for the eye, therefore are always accompanied by their explanation in hieroglyphics. Decorative art takes an important place among their industries. Jewellery was carried to a point of perfection which is even yet unsurpassed in some respects; and the furniture lately found in royal tombs is truly remarkable both for its good taste and excellence of workmanship. Egyptian linen had a great repute; we have many specimens of the art of the weaver in the mummy cloths, of which there are various qualities, but they are not generally coloured. The early Copts seem to have preserved the tradition of the

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tissues in brilliant colours, which they used for their religious garments.—*Magicians.* The Bible often speaks of the magicians of Egypt (Gen.41.24; Ex.7.11,8.18). Magic certainly played an important part in the religion of the country, and the magicians who belonged to a college or high school were much considered. We see them occasionally in the processions which took place on the great festivals; they rank with the highest class of priests. [MAGIC.] —*Chronology.* There are few subjects upon which the views of Egyptologists vary more than upon chronology. It is based on astronomy; and although we have a few astronomical representations, they are so intermingled with mythology that it is hardly possible to make any use of them. According to the idea first advocated by Lepsius, the Egyptian had 2 different years, a vague year consisting of 12 months and 5 intercalary days, and a fixed year of 365¼ days. These years originally began on the same day, the 1st of the month Thoth (July 20, Greg.), with the heliacal rising of Sothis; but as after 4 years there was a difference of one day between the 2 years, it is admitted that they made use of the Sothiac cycle, 1,460 fixed years corresponding to 1,461 vague years. After that lapse of time the 2 years began again on the same day. It has been denied that the Egyptians knew that cycle; however, Brugsch maintains it, and states "that the correspondence of the vague year with the fixed year is indicated through the phases of the moon, the stations of the sun, the beginning of the seasons, and the rising of certain stars." Mahler bases his new system of chronology on dates fixed by the phases of the moon. It is extraordinary how little importance the Egyptians seem to have attached to astronomy, except as connected with religion; no eclipse is recorded, we do not even know their word for it. Nor are we much more fortunate with historical chronology. Our best document is the before-mentioned Annals of Turin, which is broken into 164 pieces. We have three sculptured lists of kings, two of which come from the temple of Abydos; they give the names of the predecessors of Seti I. The largest one is still *in situ*, but although it is trustworthy as to the order, whole dynasties have been omitted. According to tradition, the temple lists were used by a Sebennytic priest called Manetho, who is said to have written three books of Egyptian records (ὑπομνήματα) under Ptolemy Philadelphus. He divided the history of Egypt into 30 dynasties, giving for each king the length of his reign; but as his lists have come to us only third-hand, through the Christian chronographers, the numbers he gives are hardly reliable, and but seldom agree with those found on the monuments. However, his division into 30 dynasties has been preserved, the 30th being that of the last native Pharaohs, when Egypt was finally conquered by the Persians. Several authors have accepted the numbers of Manetho, others have shortened considerably the time assigned by him to various dynasties. The first historical king is dated by the following authors thus: Manetho, 5613; Lepsius, 3892; Mariette, 5,004; Brugsch, 4400; Petrie, 4777; Ed. Meyer, 3315.—*History.* We now give a very brief sketch of the history, insisting chiefly on the general features and on the facts connected with Scripture. During the last ten years a great deal has been discovered concerning the prehistoric state of Egypt, when the race which occupied it had not advanced beyond the Stone Age. We cannot but suppose that there was an invasion coming from Arabia, which may not have been very numerous, but which conquered the native race, after which civilization began to grow. The first historical king is Mena or Menes. His name has been

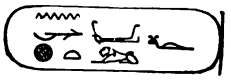


CARTOUCHE OF MENA.

found in hieroglyphics, but our only information as to his life is from Gk. writers. He is said to have come from This, in Middle Egypt, and to have founded Memphis, called after his name *Menne/er.* The very few monuments which we have of the first three dynasties are found mostly in tombs at Abydos. With the 4th dynasty we see a sudden development of every art and of literature. Then the pyramids were built and the graves adorned with magnificent sculptures, such as have not been surpassed at any time in Egyptian history. This brilliant period lasted through the 4th, 5th, and 6th dynasties, and is one of those of which we have the greatest amount of information. Afterwards there is a gap. We know hardly anything of the succeeding dynasties until the 10th, when a few monuments show us that the empire was divided and that the central power was probably Heracleopolis. The 11th dynasty took Thebes as its capital and founded this city's influence. The 12th dynasty extended its rule far into Nubia; but we then already see the beginnings of the peaceful invasion of foreigners, evidently from the E., who later on came in increasing numbers, conquered the country, and established rulers of their race. These invaders have been called Hyksos; they evidently came from Mesopotamia. They very soon adopted the civilization of their subjects, in everything except religion, and this exception is the reason for their always remaining an object of hatred to the native Egyptians. As the kings were Mesopotamians, they received with favour their kindred the Hebrews. The Hyksos rulers form the 15th and 16th dynasties. It was during their rule that Abraham came into the country, and afterwards Joseph and his family, who were settled in the land of GOSHEN. The Christian chronographers say that it was under Apophis, one of the last of these kings, that Joseph was raised to his high position. Very soon afterwards the Egyptians shook off the foreign power, and native Pharaohs came back to the throne. The 18th and 19th dynasties were those of the great conquerors. The oppressor of the Jews, the king "which knew not Joseph" (Ex.1.8), was probably Ramses II., and it seems probable that the Exodus took place under his son Menephtah. Several times afterwards the Israelites came in contact with the Egyptians. The head of

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the 22nd dynasty, Sheshonk, called in Scripture Shishak, invaded Palestine under Rehoboam, and carried away the treasures of the temple (1K.14.25; 2Chr.12.2,9-11). A record of his campaign is engraved on a pylon at Thebes. The first king of the 25th dynasty, Shabaka, called in Scripture So, received messengers from Hoshea, king of Samaria (2K.17.4); but after Samaria had been taken by Sargon, Shabaka was routed at Raphia by the Assyrians. His son Shabatak also was beaten by the Assyrians, and was driven from the throne of Egypt by Tirhakah, the Ethiopian who was the persevering, though finally unsuccessful, foe of the Assyrians. There was some revival of the Egyptian power under the 26th dynasty, the Saïtes who came to the throne with the help of Greek and Carian mercenaries. The second king, Necho, wishing to invade Assyria, asked Josiah to let him pass through his territory. Josiah tried to oppose him, but was defeated and killed at Megiddo (2Chr.35.20); the conqueror made Jerusalem tributary and put Jehoiakim in the room of Josiah his father (2K.23.29-35); Necho himself was routed by Nebuchadnezzar. After the 26th dynasty come the struggles of Egypt against the Persians, with alternations of successes which freed Egypt for a time, and of defeats which made her subject to the great king, until, at the end of the 30th dynasty, Nectanebo was compelled to fly to Ethiopia before Artaxerxes Ochus. He was the last Pharaoh; after him Egypt became a Persian satrapy and was conquered by Alexander. Since Nectanebo no native ruler has ever



CARTOUCHE OF NEKHT-NEB-F (NECTANEBUS II.).

reigned over Egypt, and the prophecy of Ezekiel has been literally fulfilled, "There shall be no more a prince out of the land of Egypt" (Ezk.30.13). When Joseph "took the young child and his mother by night and departed into Egypt" (Mt.2.14; *cf.* Lu.1.80), the country had already been for several years a province of the Roman empire. [ON.] [E.N.]

Egyptian, Egyptians. The word most commonly rendered Egyptians (*miçrayim*) is the name of the country, and might be so translated in many cases. The "Egyptian" of Ac.21.38 was a false prophet who, five years before, had led an attack of deluded Jews and hireling assassins (*sicarii*) upon Jerusalem, and had been suppressed by Felix (Josephus, 20 *Ant.* viii. 6; 2 *Wars* xiii. 5; and *Speaker's Comm.* on Acts, *l.c.*).

Ehi', head of one of the Benjamite houses, according to the list in Gen.46.21. He seems to be the same as Ahi-ram in the list in Num. 26.38, and if so, *Ahiram* is probably the right name, as the family were called *Ahiramites*. In 1Chr.8.1 the same person seems to be called Aharah, and perhaps also Aher in 1Chr.7.12.

Ehud' (*strong*).—**1.** Son of Bilhan, a Benjamite (1Chr.7.10,8.6); see below.—**2.** (Judg.3. 12ff.) It was probably after the inter-tribal war, when Benjamin was weak, that Eglon king of Moab, allied with Ammon and Amalek, seized Jericho and oppressed the Israelites (or some districts) for 18 years. Then Ehud the son of Gera, a left-handed Benjamite, was sent with a present (tribute). On returning Ehud left his followers at GILGAL by the quarries (terminal columns, perhaps those mentioned Jos.4.20). He stole back to Eglon, professing to have a secret. When the attendants had withdrawn from the summer-parlour (roof-chamber), Ehud said his message was from God. The king rose in reverence from his chair; and Ehud drew the double-edged dagger, concealed by his clothes on the right thigh, and using his left hand stabbed the fat king with such violence that he could not withdraw the blade. He then went out, locking the doors, and escaped unnoticed, probably by the external staircase. It was some time before Eglon's servants dared to fetch the key. [KEY.] Meantime, Ehud had gone through Gilgal to Seirath (R.V. *Seirah*) in mount Ephraim. There he raised the people to seize the fords. Ten thousand Moabites were slaughtered, and the land had rest. That the act was not avenged is natural. The power of Oriental kings is personal. Their deaths often lead to a disputed succession. Doubts have been cast on this narrative on the grounds that Gera (Gen.46.21 and 1Chr.8.3) and Ehud (1Chr. 7.10) are the names of Benjamite clans; but even Budde allows that Ehud may have been a hero who gave his name to a clan. Josephus has embellished the story *more suo*. He fixes the assassination at Jericho. Sayce (*Early Hist. of the Heb.* 290) places it at Gilgal, which is consistent with the text. Moore suggests the other side of Jordan. His suggestion is not inconsistent with the text, and would account for the fact that Ehud was in time to intercept the Moabite garrison at Jericho. It is noteworthy that Ehud is styled *deliverer*, not *judge*, and no *approval* of his action is expressed. [H.M.S.]

E'ker, a descendant of Judah (1Chr.2.27).

Ek'rebel, a place named in Jth.7.18 only with CHUSI (probably *Kûzah*). It appears to be the village *'Aqrabeh*, E. of *Kûzah*, from which the district of Acrabattine took its name. [ARBATTIS.] [C.R.C.]

Ekron', one of the five cities of the Philistine lords, not conquered by Joshua (13.3). It lay on the borders of Judah and Dan (15.11, 45,46): it was given to Dan (19.43), but not conquered (LXX. Judg.1.18), and it was held by Philistines in the time of Samuel (1Sam.5. 10,6.16,7.14,17.52). It had a shrine of BAAL-ZEBUB (*lord of flies*) or Baal-zebul (*lord of the dish*). It was still a Philistine town in 8th cent. B.C. (Am.1.8), and about 610 B.C. (Zeph.2.4), with a king even in Jeremiah's time (Je.25.20), and after the Captivity (Zech.9.5,7). It is now the small village *'Aqir*, 6 miles W. of GEZER, with a modern Jewish colony hard by. In 734 B.C. Tiglath-pileser III. took Ekron, but in 703 B.C. it revolted from Assyria, and gave up its king, Padi, to Hezekiah. Sennacherib took it the next year, and impaled the inhabitants outside the walls, setting up again Padi—whom Hezekiah surrendered—as a king faithful to Assyria. The name means "bare," and the village is on a low bare hill, with a well

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to N. As Accaron (1Mac.10.89) it is noticed as given by the king of Antioch to Jonathan the Hasmonaean *c.* 147 B.C. [C.R.C.]

Ek'ronites (Jos.13.3; 1Sam.5.10), inhabitants of EKRON; in 1Sam.5.10 the LXX. and Josephus read *Ascalon*.

El, Eloah', Elohim', Elyon'. *El* (*'ēl*), the most primitive Semitic *word* for God (or a god) in the O.T. It appears in Mehujael, Methusael, Mahalaleel, before the Flood, in Beth*el* and Isra*el* in the latter part of Genesis, in Elisheba, Eliezer, and several names of leaders of the Exodus in Num.1, and comes down to the N.T. in Immanuel, the name of our Saviour in connexion with His Virgin Birth. It is found in O.T. with the definite article, *the* El, where the Supreme God, or the God of Israel, is meant. In a few places it is applied in Isaiah to an idol, but is very rare in the plur., and does not seem to be used of gods in a wider sense. It is joined with titles of deity, *e.g.* with Elyon (*Most High*), and specially with Shaddai (*Almighty*), and with attributes of JHVH, as jealous, merciful, compassionate, faithful. But it is never used as Elohim is in O.T. *narrative*, but in discourse or personal relation, or in direct address to the Deity. The root of El suggests the idea of strong or strength. *Eloah* (*'ĕlôah*), properly the sing. of Elohim, but very seldom joined with Elohim, as though they were sing. and plur. Is.44.6,8 shows both words: "There is no Elohim beside Me. . . . Is there an Eloah beside Me? . . . There is no Rock; I know not any." Eloah and Elohim are held to be derivatives of El, but the precise sense is not known. Eloah occurs 41 times in the dialogue of Job, where every speaker except Bildad uses it, and appears in parallel with Shaddai 10 times. It is never found in Genesis or in the *narrative* of any book in O.T. Its Aramaic equivalent is Elah, or Elaha, in O.T. *Elyon* (*'elyôn*), unlike the preceding words, is not a *word* for God, but a name or title of the Deity. Grammatically it is an adjective, signifying *higher* or *highest*, and used, like Shaddai the Almighty, for the Most High (God). It first appears in Gen.14, in connexion with Melchizedek, who was priest of El-Elyon, *i.e.* of God Most High. In this connexion Abraham joins it with JHVH. It reappears as a patriarchal word in Balaam's prophecy, between El and Shaddai. Moses also uses it with Shaddai in Ps.91.1. In the historical portions of O.T. it is applied to common objects—the higher gate, the upper pool or chamber, etc. In Deuteronomy it is applied prophetically to Israel, in the Psalter to David, apparently as a type of the Messiah (Ps.89.27), but otherwise only to the Most High. See SHADDAI for further illustration of the patriarchal use of the three preceding words. *Elohim* (*'ĕlôhîm*) by derivation and meaning belongs to El and Eloah, yet by usage holds a place in O.T. which is absolutely unique: *it is the only narrative* word *for God in O.T.* Side by side with this stands another no less surprising but equally certain fact, that *the only narrative* Name *of Elohim* (God) *is JHVH*. In the antediluvian portion of Genesis (1–11 inclusive) no word for God occurs except Elohim, and no name of God except JHVH. Only in the names Mahalaleel, Mehujael, Methusael, do we see traces of El, the root word of Elohim. The last O.T. historical writer to whom any large influence in its composition is assigned is also the greatest purist. Ezra, in Chronicles and in the book which bears his name, does not even employ Adonai as a title of the Supreme Being. Elohim in his Hebrew, Elaha in his Aramaic, and Jehovah for the name of God, are all that he admits. Even in Ps.119, which can hardly be assigned to any one else, he uses JHVH 24 times, and Elohim but once (ver. 115). Elohim as a plur. is used of gods in general, or persons who are God's ministers of justice and rule to men ("I said, Ye are gods," explains this), but far more frequently (quite 12 times as often as any other term) for god in O.T. Elohim stands as a plur. of distinction (*pluralis excellentiae*) with sing. verbs, adjectives, and pronouns. The *narrative* use of Elohim is most easily observed in Job and the Abrahamic portion of Genesis. In the narrative of Job, the *word* for deity is Elohim, and the *name* of the Deity is JHVH. In the dialogue Elohim and Jehovah occur often enough to show that the speakers were acquainted with them. But the terms in common use among Job and his friends, including Elihu, are El, Eloah, and Shaddai. Even JHVH, answering Job out of the whirlwind, conforms to this use. And in Genesis the same facts are apparent. The narrator keeps to Elohim and JHVH. The speakers throughout the story make use of El, Elyon (not Eloah, which occurs but twice in the Pentateuch: in Deut.32), and are acquainted with Elohim, Adonai, JHVH, and of course with El-Shaddai, but come by slow degrees to the use of Elohim, and never become familiar with JHVH. The only determined Elohist in Genesis is Joseph, who—though his own name (spelt Jehoseph in Ps.82) is suggestive of JHVH (see Gen.30.24)—never names JHVH, but only Elohim. In the face of these facts, is it possible to divide the sacred narrative between writers who are either Jehovists or Elohists, but not both? The O.T., as it stands, has one word for God, ELOHIM, in the narrative, from first to last. In the narrative this Elohim has one name, JHVH; excepting that in 1K.3.10, 2K.7.6, and Dan.1.2. He is called Adonai, which He always is by the Jews in reading the O.T., unless the word Adonai precedes, and then they say Elohim. No such writer as an Adonaist having yet been suggested, these three passages do not affect the question. The O.T. narrative, as we have it, is JHVH-Elohistic from first to last. [C.H.W.]

E'la (1Esd.9.27) = ELAM, 4.

Eladah', a descendant of Ephraim (1Chr. 7.20).

Elah'.—1. The fifth duke of Edom (Gen. 36.41; 1Chr.1.52).—**2.** The father of SHIMEI, 4 (1K.4.18).—**3.** Son and successor of Baasha, king of Israel (1K.16.6-10); his reign lasted for little more than a year (*cf.* ver. 8 with 10). He was killed, while drunk, by Zimri, in the house of his steward Arza, who was probably a confederate in the plot.—**4.** Father of Hoshea, the last king of Israel (2K.15.30, 17.1).—**5.** The second son of Caleb (1Chr.4.15). —**3.** A Benjamite, son of Uzzi, dwelling in Jerusalem in the time of Nehemiah (1Chr.9.8).

Elah', Valley of (*valley of the terebinth*;

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1Sam.17.2,19,21.9), near SHOCHOH (*Shuweikeh*), where David slew Goliath. It is now called *Wâdy es Sŭnt* (*valley of the acacia*), but still has in it a few terebinths near ADULLAM. It rises S. of KEILAH, and was the great highway from GATH to Hebron, running first N. and turning W. near Shochoh. The place where it enters the Philistine plain was guarded by GATH, 8 miles W. of the scene of David's exploit. The valley reaches the sea N. of ASHDOD. [C.R.C.]

Elam'.—1. The name of one of the sons of Shem (Gen.10.22 ; 1Chr.1.17), and also of the country (Gen.14.1,9 ; Is.11.11 ; Je.25.25,49.34-39 ; Ezk.32.24 ; Dan.8.2). In 1Mac.6.1 it is called *Elymais*, and in Herodotus iii. 91 ; v. 49, etc., *Kissia*. Its position was N.E. of the Persian Gulf and E. of Babylonia—a mountainous tract including a fertile region between the highlands and the Tigris. Apparently it was made up of two provinces, the name of the other being Anzan, from its capital. The capital of Elam was Susa (Shushan). The Elamites spoke a non-Semitic dialect, but the presence of numerous Semitic Babylonian inscriptions implies that their country was an early Semitic possession, hence, perhaps, the statement that Elam was the first son of Shem. Long before the time of Abraham Elam had become an important power, and nearly a hundred Elamite kings are known, from Ḫumbaba (killed by the semi-mythical Babylonian hero Gilgameš) to Ḫumban-ḫaldâš III. (who, about 635 B.C., was one of the princes who drew Aššur-bani-âpli's chariot to the temple Mašmaš). Kudur-Naḫḫunte (*c.* 2280 B.C.) invaded and spoiled the cities of Babylon. Kudur-mabuk became a chief in the land of the Amorites ; Kudur-ku(ku)mal (? read Kudur-laḫguamal) is probably the Chedorlaomer of Gen.14.1ff. who warred in the same district. About 1380 B.C. Ḫurbatila challenged Kurigalzu of Babylonia to battle, but was defeated. Kidin-ḫutrudaš avenged these misfortunes in the time of Addu-šum-iddina (*c.* 1180 B.C.), and Sutruk-naḫḫunte (*c.* 1115 B.C.) was also successful against the Babylonians, and some of the spoils which he carried off are now preserved in the Louvre. In 721 B.C. Sargon of Assyria warred with Ummanigaš, ally of Merodach-baladan. Ḫullušu, king of Elam, captured Aššur-nadin-šum, Sennacherib's son, who was king of Babylon, and his father, in revenge, ravaged the country in the reign of Kudur-naḫḫunte. Sennacherib also fought with Umman-mênanu, his successor, at Ḫalulê in Babylonia. To give all the dramatic incidents concerning Elam, Babylonia, and Assyria is impossible. Elam apparently constantly interfered in the affairs of Babylonia in order to harass the Assyrians, and this policy was continued by Ḫumban-ḫaldâš II. in the time of Esar-haddon ; but in the end the Assyrians probably remained in possession of the country, which seems to have formed part of the dominions of Nebuchadnezzar. [ASSYRIA.] Teispes, Cyrus, Cambyses, and Cyrus the Great, though Aryans, were all kings of Anzan, which seems to have been used interchangeably with Elam. With the other provinces, it revolted against Darius the Great after he ascended the throne, but having been reduced to submission, became one of the more important satrapies of his empire, with Susa as the royal residence (Dan.8.2) and metropolis. [CYRUS.] See Smith, *D.B.* (4 vols. 1893), *s.v.* ; and, for the latest researches, *cf.* de Morgan, *Délégation en Perse* and *Histoire et Travaux de la Délégation en Perse* (Paris, 1905). Sayce, in Hastings, *D.B.* (vol. i. 1898).—**2.** A Korhite Levite, fifth son of Meshelemiah ; one of the Bene-Asaph, in the time of David (1Chr.26.3).—**3.** A Benjamite chief of the sons of Shashak (8.24).—**4.** "Children of Elam," numbering 1,254, returned with Zerubbabel from Babylon (Ezr.2.7 ; Ne.7.12 ; 1Esd.5.12), and 71 more with Ezra later (Ezr.8.7 ; 1Esd.8.33). Members of this family put away their foreign wives (Ezr.10.26), and one of them signed the covenant (Ne.10.14).—**5.** In the same lists a second family (carefully distinguished as that of "the other Elam") also returned with Zerubbabel (Ezr.2.31 ; Ne.7.34).—**6.** One of the priests who accompanied Nehemiah at the dedication of the Wall (Ne.12.42). [T.G.P.]

Elamites. This word occurs only in Ezr.4.9, but is there omitted in the LXX., probably because partly included in "Susanchites," in the same verse. In Jth.1.6 the Gk. form *Elymeans* is used. The Elamites spoke Semitic Babylonian and another language (Elamite proper), the relationship of which, though it can be read, is still undetermined. They were far advanced at an exceedingly early date in art and science, and had a well-developed mythological system, among the divine names mentioned being *Lagamar* (*Laomer*), *Naḫḫunte*, *Ḫumba*, *Šimeš* or *Dagbak*, probably god of war, whilst *Elagu* seems to have corresponded with the consort of the Babylonian Merodach. [ELAM.] [T.G.P.]

Elasah'.—1. A priest, who had married a Gentile wife (Ezr.10.22).—**2.** Son of Shaphan ; an ambassador, sent by King Zedekiah to Nebuchadnezzar at Babylon, who bore Jeremiah's letter to the captives there (Je.29.3).

Elath', Eloth', a town of Edom, commonly mentioned with Ezion-geber, and situate at the head of the Arabian Gulf, thence called the Elanitic Gulf. It first occurs in the account of the wanderings (Deut.2.8). It was the port of Solomon's navy (1K.9.26 ; *cf.* 2Chr.8.17). It was rebuilt by Azariah (2K.14.22 ; 2Chr.26.2). After this, however, "Rezin king of Syria recovered Elath, and drave out the Jews from Elath, and the Syrians came to Elath and dwelt there to this day" (2K.16.6). Now *Ailah*, close to *'Aqabah*. [ÉDOM.] [C.R.C.]

El-beth-el', Jacob's shrine (A.V. *place*) at Bethel (Gen.35.6,7). [C.R.C.]

El'cia, a forefather of Judith, and therefore a Simeonite (Jth.8.1 ; *cf.* 9.2).

Eldaah', a son of Midian (Gen.25.4 ; 1Chr.1.33). The word perhaps means "God hath called." [F.J.F.-J.]

Eldad' and **Medad',** two of the 70 elders to whom was communicated the prophetic power of Moses (Num.11.16,26-29). Although their names were upon the list which Moses had drawn up, they did not repair with the rest to the tabernacle, but continued to prophesy in the camp. Moses being requested by Joshua to forbid this, refused, expressing a wish that all the Lord's people were prophets. The

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mode of prophecy of Eldad and Medad was probably the extempore production of hymns, chanted forth to the people (Hammond); *cf.* the case of Saul (1Sam.10.11).

Elders. In primitive times the elders of the clan or tribe were invested with official authority, being fitted by age and experience to administer justice and exercise authority within their own circle. The Egyptians (Gen. 50.7), Moabites, and Midianites (Num.22.7) had their elders, and they existed as an official class among the Hebrews from the time prior to the Exodus till the destruction of the second temple. (1) *Before the Establishment of the Monarchy.* Moses made his commission known first to the elders, who as representatives of the people went with him to Pharaoh (Ex.3.16,18). In their representative capacity they were frequently identified with the people (Ex.19.7,8; Jos.24.1,2). Moses appointed 70 elders, who held official positions, to assist him in the administration of affairs (Num.11.16). For judicial functions exercised in the cities, etc., see Deut.19. 12,21.2,22.15,25.7; Jos.20.4; Ru.4.2). They took part in certain sacrificial rites (Lev.4.15). (2) *Under the Monarchy.* They approached Samuel on the subject of a change of government (1Sam.8.4; *cf.* 2Sam.3.17); supported Absalom in his rebellion (17.4); Rehoboam sought their advice (1K.12.6). (3) *Post-Exilic Notices* (Ezr.5.5,9,6.7,14,10.8; Jth.7.23; Sus.50 ff.; 1Mac.12.6,35,13.36). The γερουσία, or Council of Elders, of the Hasmonaean period may have had its origin in the ancient order of elders (1Mac.12.6; *cf.* 2Mac.1.10,4.44; 3Mac.1.8). [SYNAGOGUE, THE GREAT; SANHEDRIN; JUDGE.] For the N.T. use, see CHURCH; PRESBYTER; BISHOP. [H.H.]

Elead', a descendant of Ephraim slain by men of Gath when cattle-raiding (1Chr.7.21). It is sometimes assumed that the words "whom [plur.] the men of Gath, born in the land, slew as they came down to take their possessions [or, *cattle*]" refers to a raid on Gath by Elead, Zabad, Shuthelah, and Ezer, from mount Ephraim. But the Heb. is as indefinite in its pronouns as is E.V. The raid occurred in the lifetime of their father Ephraim (ver. 22), who was born and died in Egypt, long before his descendants entered Palestine, where he himself never was. The passage seems clearly to refer to a raid on Goshen by men of Gath, who slew the four sons of Ephraim; and it cannot, therefore, be used as an argument against "all" Israel (Ex.12.41) leaving Egypt at the Exodus. The expression to go "down" to Egypt (Gen. 37.25, etc.) occurs often. [C.R.C.]

Elealeh', a town E. of Jordan, in the pastoral country, taken possession of and rebuilt by the tribe of Reuben (Num.32.3,37). By Isaiah and Jeremiah it is mentioned as a Moabite town (Is.15.4,16.9; Je.48.34). The ruins still bear very nearly their ancient name, at *El-'Âál*, a little more than a mile N. of Heshbon (*Surv. E. Pal.* p. 16); they are those of a late Roman town. [C.R.C.]

Ele'asa, a place at which Judas Maccabaeus encamped before the battle with Bacchides, in which he lost his life (1Mac.9.5). Now the ruin *Il'asa*, near Beth-horon (*Surv. W. Pal.* iii. p. 36). [C.R.C.]

Eleasah'.—1. Son of Helez, a descendant of Judah in the female line (1Chr.2.39).—**2.** Son of Rapha, or Rephaiah; a descendant of Saul through Jonathan (1Chr.8.37,9.43).

Elea'zar.—1. Third son of Aaron, by Elisheba, daughter of Amminadab. Nadab and Abihu leaving no children (Lev.10.1; Num.3.4), Eleazar was appointed chief over the principal Levites (Num.3.32). With his brother Ithamar he ministered as a priest during their father's lifetime, and immediately before Aaron's death was invested on mount Hor with the sacred garments, as his successor in the office of high-priest (Num.20.28). One of his first duties was to superintend, in conjunction with Moses, the census of the people (Num.26.3,4). After the conquest of Canaan he took part in the distribution of the land (Jos.14.1,17.4,19.51,21.1). His burial is recorded in Jos.24.33. The office of high-priest was held by descendants of Eleazar till the time of the Hasmonaeans, except during the period between ELI and Solomon, when the office was held by members of the family of Ithamar. [ABIATHAR; ZADOK.]—**2.** The son of Abinadab, of the hill of Kirjath-jearim (1 Sam.7.1).—**3.** The son of Dodo the Ahohite, *i.e.* possibly a descendant of Ahoah of the tribe of Benjamin (1Chr.8.4); one of the three principal mighty men of David's army (2Sam. 23.9; 1Chr.11.12).—**4.** A Levite, son of Mahli, and grandson of Merari (1Chr.23.21,22,24.28. —**5.** A priest who took part in the dedication of the walls under Nehemiah (Ne.12.42). —**6.** One of the sons of Parosh; an Israelite (*i.e.* a layman) who had married a foreign wife, and had to put her away (Ezr.10.25; 1Esd.9. 26).—**7.** Son of Phinehas a Levite (Ezr.8.33; 1Esd.8.63).—**8.** The 4th son of Mattathias, surnamed AVARAN (1Mac.2.5), who fell by a noble act of self-devotion in an engagement with Antiochus Eupator, 164 B.C. (1Mac.6.43ff.). In a former battle with Nicanor, Eleazar was appointed by Judas to read "the holy book" before the attack, and the watch-word in the fight—"the help of God"—was his own name (2Mac.8.23).—**9.** A distinguished scribe (2Mac. 6.18) of great age, who suffered martyrdom during the persecution of Antiochus Epiphanes (2Mac.6.18-31).—**10.** The father of Jason, ambassador from Judas Maccabaeus to Rome (1Mac.8.17).—**11.** The son of Eliud, in the genealogy of Jesus Christ (Mt.1.15).

Eleazu'rus (1Esd.9.24) = ELIASHIB, 4.

Election. [PREDESTINATION.]

El-Elohe'-Israel' (*God, the God of Israel*), the name bestowed by Jacob on the altar which he erected on land in Canaan bought of the sons of Hamor (Gen.33.20).

Elements (2Pe.3.10; R.V. marg. *heavenly bodies*), here undoubtedly means the physical elements of which the world is composed. The Greek στοιχεῖα means that which stands in a row or series, στοῖχος: (1) the alphabet; the elements from which words are formed, (2) the elements of the universe, (3) the first principles (rudiments) of any kind of knowledge (Heb.5.12, etc.). Gal.4.3,9 apparently refers to the worship of heavenly bodies (called στοιχεῖα) as elements of the universe, and regulating the calendar, though R.V. gives "rudiments," as (3) above. [S.N.S.]

E'leph, a town of Benjamin, named next

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before Jerusalem (Jos.18.28). Now the village *Lifta*, 2 miles W. of the city. [C.R.C.]

Elephant. The word does not occur in the text of the canonical Scriptures of A.V., but is found as the marginal reading to *Behemoth*, in Job 40.15. "Elephants' teeth" (*shen-habbîm*) is the marginal reading for "ivory" in 1K. 10.22; 2Chr.9.21. Elephants, however, are mentioned in the 1st and 2nd books of Maccabees as being used in warfare. These belonged to the Indian species (*Elephas maximus*), which was first brought to Palestine by Antiochus Epiphanes, king of Syria, who employed these animals in his wars against Egypt, as Eupator (163 B.C.) did against the Jews (1Mac.6.34). [APES; IVORY; PALESTINE.] [R.L.]

Eleu'therus, a river of Syria (1Mac.11.7, 12.30). In early ages it was a noted border stream. According to Strabo, it separated Syria from Phoenicia, and formed the N. limit of Coelosyria. The identity of the Eleutherus with the modern *Nahr-el-Kebîr* (*Great River*) is not doubted. Its highest source is in the open valley between the Lebanon (S.) and the Bargylus (N.) ranges; it flows through the opening called in Num.34.8 "the entrance of Hamath"; and falls into the Mediterranean about 18 miles N. of Tripolis. [C.R.C.]

Elhanan'.—1. A warrior in the time of king David, who performed a memorable exploit against the Philistines, about which a difficulty arises: (*a*) 2Sam.21.19 says that he was the "son of Jaare-oregim the Bethlehemite," and that he "slew *the brother of* Goliath the Gittite, the staff of whose spear was like a weaver's beam." Here in A.V. the words in italics are inserted to bring the passage into agreement with (*b*) 1Chr.20.5, which states that "Elhanan son of Jair slew LAHMI the brother of Goliath the Gittite, the staff," etc. The latter is probably the more correct statement, the differences between them being much smaller in the original than in English. The "oregim" (*weavers*) has probably crept into the text of 2Sam.21.19 from the following line.—**2.** The son of Dodo of Bethlehem, one of the Thirty of David's guard, and named first on the list (2Sam.23.24; 1Chr.11.26).

Eli, the high-priest before whom Samuel ministered to the Lord, was descended from Aaron through Ithamar, the youngest of his two surviving sons (Lev.10.1,2,12; 1K.2.27, *cf.* 2Sam.8.17; 1Chr.24.3). As the history mentions no high-priest of the line of Ithamar before Eli, he is generally supposed to have been the first of that line to hold the office. From him, his sons having died before him, it appears to have passed to his grandson Ahitub (1Sam.14.3), and it certainly remained in his family till ABIATHAR, the grandson of Ahitub, was "thrust out from being priest unto the Lord" by Solomon for his share in Adonijah's rebellion (1K.1.7,2.26,27), and the high-priesthood returned to the family of Eleazar in the person of Zadok (2.35). Its return to the elder branch was one part of the punishment pronounced against Eli during his lifetime, for his lack of control over his sons, who by their rapacity and licentiousness profaned the priesthood, and brought the rites of religion into abhorrence among the people (1 Sam.2.22-36; 1K.2.27). Notwithstanding this failure of his old age, the character of Eli is marked by eminent piety, as shown by his meek submission to the divine judgment (1Sam.3.18), and his supreme regard for the ark of God (4.18). He "judged Israel 40 years" (*ib.* marg.), and died at the age of 98 years (ver. 15), stricken down by the disastrous news that the ark of God had been taken in battle by the Philistines, who had also slain his sons Hophni and Phinehas.

Eliab'.—1. Son of Helon and leader of the tribe of Zebulun at the time of the census in the wilderness (Num.1.9,2.7,7.24,29,10.16).—**2.** A Reubenite, son of Pallu or Phallu, father of Dathan and Abiram (16.1,12,26.8,9; Deut. 11.6).—**3.** The eldest brother of David (1Sam. 16.6,17.13,28; 1Chr.2.13). Elihu in 1Chr.27.18 is probably a variant of Eliab (Jerome).—**4.** A Levite in the time of David, who was both a "porter" and a musician on the "psaltery" (15.18,20,16.5).—**5.** One of the warlike Gadite leaders who came to David in the wilderness (12.9).—**6.** An ancestor of Samuel the prophet; a Kohathite Levite, son of Nahath (6.27).—**7.** Son of Nathanael; an ancestor of Judith (Jth.8.1).

Eliada'.—1. One of David's sons; according to the lists, the youngest but one of those born to him after his establishment in Jerusalem (2Sam.5.16; 1Chr.3.8). He is called Beeliada in 1Chr.14.7.—**2.** A mighty man of war, a Benjamite, who led 200,000 of his tribe to the army of Jehoshaphat (2Chr.17.17).

Eliadah', father of Rezon (1K.11.23).

El'iadas (1Esd.9.28) = ELIOENAI, 7.

El'iadun (R.V. *Iliadun*; 1Esd.5.58), possibly identical with HENADAD.

Eliah'.—1. A Benjamite chief; one of the sons of Jeroham (1Chr.8.27).—**2.** One of the Bene-Elam; an Israelite (*i.e.* a layman) who had married a foreign wife (Ezr.10.26).

Eliahba', a SHAALBONITE, one of the Thirty of David's guard (2Sam.23.32; 1Chr. 11.33).

Eliakim' (*whom God sets up*).—**1.** Son of Hilkiah; master of Hezekiah's household ("over the house," as Is.36.3), 2K.18.18,37. He succeeded Shebna in this office, with the warm approval of Isaiah (Is.22.15-23). Its important character is indicated through its tenure by Jotham, when heir-apparent (2K. 15.5), *cf. major domus* under the Merovingian dynasty. Eliakim was a good man, as is shown by his conduct on the occasion of Sennacherib's invasion (18.37,19.1-5), and in the discharge of the duties of his high position (Is.22.21). But it is certain from the description of the office in Is.22, and especially from ver. 22, that it was the king's house, and not (as the LXX. and Jerome) the House of God, of which Eliakim was prefect.—**2.** The original name of Jehoiakim king of Judah (2K.23.34; 2Chr.36.4).—**3.** A priest in the days of Nehemiah, who assisted at the dedication of the new wall of Jerusalem (Ne.12.41).—**4, 5.** Ancestors of Christ (Mt.1.13; Lu.3.30). [A.W.S.]

Eli'ali (1Esd.9.34) = BINNUI, 3.

Eliam'.—1. Father of BATHSHEBA, the wife of David (2Sam.11.3). In 1Chr.3.5 the names of father and daughter appear as AMMIEL and Bathshua. Probably the same as—

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2. Son of Ahithophel the Gilonite; one of David's heroes (2Sam.23.34).

Eliaonias (1Esd.8.31) = ELIHOENAI.

Eli'as, the form of the name ELIJAH in A.V. of N.T. and in Ecclus.48.1ff., 1Mac.2.58. In Ro.11.2 the reference is not to the prophet, but to the portion of Scripture referring to him, the words being "in Elias," not as in A.V. "of Elias."

Eliasaph'.—1. Son of Deuel, and the Danite chief at the census in the wilderness of Sinai (Num.1.14,2.14,7.42,47,10.20).—**2.** Son of Lael; a Levite, and "chief of the house of the father of the Gershonites" at the same time (Num.3.24).

Eliashib'.—1. A priest in the time of David, the eleventh of the "governors" of the sanctuary (1Chr.24.12).—**2.** A son of Elioenai; one of the latest-named descendants of the royal family of Judah (3.24).—**3.** High-priest at Jerusalem at the time of the rebuilding of the walls (Ne.3.1, etc.). His genealogy is given in 12.10ff. He was "allied" (Heb. *near*) to Tobiah the Ammonite, and is doubtless the same as the Eliashib of Ezr.10.6.—**4.** A singer who had married a foreign wife (Ezr.10.24), as had also—**5.** A "son" of Zattu (10.27), and—**6.** A "son" of Bani (10.36).

Eli'asis (1Esd.9.34), perhaps identical with ELIASHIB (Ezr.10.36).

Eliathah', son of Heman; a musician in the temple in the time of king David, who with his sons and brethren had the 20th division of the temple service (1Chr.25.4,27).

Elidad', son of Chislon, and prince of Benjamin, chosen to assist in the division of the land of Canaan (Num.34.21).

Eliel'.—1. A chief of the half-tribe of Manasseh on the E. of Jordan (1Chr.5.24).—**2.** Son of Toah; a forefather of Heman the singer (6.34); possibly the same as Eliab in ver. 27 and as Elihu (1Sam.1.1).—**3.** One of the Bene-Shimhi; a Benjamite chief (1Chr.8.20).—**4.** Also a Benjamite, but of the sons of Shashak (8.22).—**5, 6.** "The Mahavite" and another; heroes of David's guard in the extended list of 11.46,47.—**7.** One of the Gadite heroes who came across Jordan to David when he was hiding from Saul in the wilderness of Judah (12.11).—**8.** A Kohathite Levite who assisted in bringing the ark from the house of Obed-edom to Jerusalem (15.9,11).—**9.** A Levite in the time of Hezekiah; one of those in charge of the temple offerings (2Chr.31.13).

Eliena'i. Of the Bene-Shimhi; a descendant of Benjamin (1Chr.8.20).

Elie'zer (*God is help*).—**1.** Abraham's chief servant, called by him "Eliezer of Damascus" (Gen.15.2,A.V.; see R.V.). The phrase in ver. 3 should be "son of my house," which merely imports that he was one of Abraham's household. For ver. 2, where R.V. shirks the difficulty, see DAMASCUS. It is probably Eliezer who is described in Gen.24.2.—**2.** Second son of Moses and Zipporah, so named by his father. "because, said he, the God of my father was my help, that delivered me from the sword of Pharaoh" (Ex.18.4; 1Chr.23.15,17). He remained with his mother and brother Gershom, in the care of Jethro his grandfather, when Moses returned to Egypt (Ex.4.18), she having been sent back to her father by Moses (18.2), though she had gone part of the way with him.—**3.** One of the sons of Becher, son of Benjamin (1Chr.7.8).—**4.** A priest in the reign of David (15.24).—**5.** Son of Zichri, ruler of the Reubenites in the reign of David (27.16).—**6.** Son of Dodavah, of Mareshah in Judah (2Chr.20.37), a prophet, who denounced Jehoshaphat's alliance with Ahaziah.—**7.** A chief Israelite—a "man of understanding"—whom Ezra sent with others from Ahava to Casiphia, to induce some Levites and Nethinim to accompany him to Jerusalem (Ezr.8.16).—**8, 9, 10.** A priest, a Levite, and an Israelite of the sons of Harim, who had married foreign wives (10.18,23,31).—**11.** Son of Jorim, in the genealogy of Christ (Lu.3.29).

Elihoena'i, son of Zerahiah, of the sons of Pahath-moab, who with 200 men returned from the Captivity with Ezra (Ezr.8.4).

Elihoreph, son of Shisha, and one of Solomon's scribes (1K.4.3).

Elihu'.—1. One of the interlocutors of Job; described as the "son of Barachel the Buzite, of the kindred of Ram" (Job 32.2,6). [BUZITE.] —**2.** An ancestor of Samuel called ELIAB in 1Chr.6.27 and Eliel in 6.34.—**3.** "One of the brethren of David" mentioned as the ruler of Judah (27.18); called Eliab in 1Sam.16.6.—**4.** One of the captains of the thousands of Manasseh who joined David at Ziklag (1Chr.12.20).—**5.** A Korahite Levite in the time of David; one of the doorkeepers of the house of Jehovah. He was a son of Shemaiah, and of the family of Obed-edom (26.7). [H.C.B.]

Elijah.—1. The Tishbite, "one of the sojourners of Gilead" (1K.17.1), makes an abrupt appearance in Israelitish history in the reign of Ahab. Nothing is told of his ancestry or previous history, though he may have been one of the refugees from the persecutions of Jezebel (18.4). He was "a man subject to like passions as we are" (Jas.5.17), the chief feature of his personal appearance being his hair, which flowed, like a Nazirite's, down his back and betokened, as Samson's did, great personal strength. He was capable of long fasts (1K.19.8), of living on the most scanty food (17.6,16), of sleeping on the hard ground (19.5), was fond of the mountains (18.19,19.8; 2K.2.16), and could run a distance of 16 miles in front of the royal chariot (1K.18.42-46). There is a pathetic sense of loneliness in his earlier life (18.22,19.10,14), though later he has the devoted companionship of Elisha (19.21; 2K.3.11,2.2,4,6), and is a familiar figure in the schools of the prophets at Bethel and Jericho (2.3,5,15). He wore the ordinary articles of dress—*viz.* girded under-robe, and overall or mantle (2K.1.8, 2.14; 1K.19.13,19), which has supplied one of our most familiar figures of speech. But the characteristic which most impressed his countrymen what that he was "a man of God" (1K.17.18,24; 2K.1.9-13) whom the Spirit of God would protect from harm (1K. 18.12; 2K.2.16), and who was able to prevail in prayer with "the Lord" (1K.17.22,18.37), in Whose presence he claimed to stand (17.1,18.15). Indeed, *devotion to the Lord* was the master-passion of his life (18.36,19.10,

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14), as is betokened by his name (= *Jehovah is my God*), which was at once a creed and a battle cry, and recognized as such (17. 12,20,18.10). For the religious condition of Israel was one which called for vigorous protest. Ahab had been driven, in order to settle himself on his precarious throne, to make a political marriage with Jezebel, daughter of Ethbaal king of the Zidonians (16.31), who being himself a usurper had less compunction about deserting the traditional alliance between Tyre and Jerusalem; and the repetition of the phrase about Ahab, "which did *sell himself* to do that which was evil" (21.20,25), suggests that commercial interests were solidified by the match between Samaria and Zidon. To Ethbaal, whose dominions could not produce food supplies for the inhabitants, it brought the opportunity of drawing upon the rich cornlands of Esdraelon (1K.5.9,11; Ezk. 27.17; Ezr.3.7; Ac.12.20). To Ahab it meant the gradual subversion of the old system of land tenure and administration (1K.20.15,21.3, 8,22.26), which was connected with the belief that Jehovah, the God of Israel, had given His people their land; and though Ahab's children all had names compounded with Jehovah (Joash, 1K.22.26; Ahaziah, 22.40; Jehoram, 2K.8.1; Athaliah, 8.26), Ahab allowed Jezebel great liberty in the worship of her Phoenician deities and aided her in promoting it (1K.16.31-33,18.19; 2K.8.2,10.21). A spirit of tyranny (1K.21.7) and persecution (18. 4,19.10,14) was abroad, and as a result "the children of Israel had forsaken the covenant of Jehovah" (19.10) and were "halting between two opinions" (18.21). Drastic measures were necessary. "Then stood up Elias as a fire and his word burned as a lamp" (Ecclus.48.1). He presented himself before Ahab (1K.17.1) and announced that Ahab's prostitution of religion to politics would be severely punished; the Lord, the God of Israel, would vindicate Himself against the rival intruded upon His people for their worship; the commercial gains expected to accrue to Phoenicia would be precluded by a prolonged drought; and Jezebel's own relations would suffer by famine in punishment for the sufferings she had brought and inflicted upon Israel. Naturally he had to fly (17.3), and every means possible was taken by Ahab to secure the capture of "the troubler of Israel" (18.10, 17). At first he hid by the brook Cherith, directed thither by God and having the assurance that He Who made provision for the ravens (Job 38.41; Ps.147.9; Lu.12.24) would provide for His servant through them (1K. 17.4). When the brook dried up, he was sent to a place in which he was least likely to be suspected of hiding, as it was in Jezebel's own country. [ZAREPHATH.] Elijah's residence there is referred to by our Lord as a proof of God's loving watchfulness over those outside His covenant, and of His purpose to make such persons co-operate in the furtherance of His designs (Lu.4.26). Two miracles were performed here: the continual supply of food for the day (1K.17.16, *cf.* Ex.16.18), and the restoration of the widow's son to life, an instance of chastisement awakening penitence (1K.17.18) and of Elijah's sympathy and power in prayer (Jas.5.16,17). In the third year after this incident (1K.18.1), when the drought had now lasted 3 years and 6 months (Lu.4.25; Jas.5.17) and cattle were perishing for want of pasture and bread and water had become great luxuries, Elijah met



CARMEL, PLACE OF ELIJAH'S SACRIFICE. (From an original sketch by Col. Conder.) W.D.A.

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Obadiah, who had been deputed by Ahab to search in one direction through the land for water, while he went in the other, and told him to summon his master. The king came, and arrangements were at once made for a general meeting of the Baal prophets with Elijah at Mount Carmel. Possibly Elijah had divine authority for suggesting the ordeal; possibly Ahab felt he would like the question settled; at any rate, the scheme seems to have been long planned. Carmel had been a "high place" with an altar of Jehovah such as Jezebel had caused to be thrown down (1K.18.30,19.10,14). This altar Elijah repairs with an action symbolical of his purpose to demonstrate the unity of the covenant people: he "took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name" (18-31), and from the perennial spring under the mountain was able, in spite of the drought, to get twelve barrels of water with which the altar and sacrifice were thoroughly drenched and surrounded. Then, with a third demonstration of the unity of the two realms, he prayed to Jehovah "at the time of the offering of the evening oblation," *i.e.* in the temple at Jerusalem (18.36), and the fire of the Lord fell, consuming sacrifice, wood, stones, and all the water. The people accepted the result of the ordeal, and Elijah commanded a general massacre of the priests of Baal at Kishon (18.40). The honour of Jehovah thus vindicated, signs of approaching rain are vouchsafed to Elijah's messenger, and the prophet, having announced it to Ahab, runs before the king's chariot the 16 miles to Jezreel. Reaction was inevitable after this physical and spiritual strain, and when word came to him of Jezebel's determination to get rid of him, he fled to Beer-sheba with his servant; and leaving him there, went on alone a day's journey into the wilderness, and resting under a desert broom requests to be allowed to die (19.4). He was first answered by having his body refreshed with meals provided miraculously (19.5-8); then, having made his way to Horeb and lodged there in the pilgrim's cave, his stormy mind was calmed by the spectacle of nature's power and beauty, and he was brought to a sense of his responsibility for life, by being made to do that which he had so often claimed to do, *viz.* "stand before the Lord" (19.11) and account for his presence there (19.13). He states his case, and then is bidden to return, with the assurance that Ahab's dynasty shall soon come to an end, and that his work will be taken up and continued by one whose birth pledged him to maintain the divine system of land tenure, and who had been named, perhaps through the consciousness of idolatrous oppression, "God is salvation"—Elisha. Elijah therefore returned N. and found Elisha at Abel-meholah. He had only to cast his mantle on Elisha's shoulder, and the young man followed him, never to leave him again. From Abel-meholah Elijah went to Jezreel with a fresh denunciation of Ahab for a fresh sin. The king had wished to acquire some property from Naboth, but was refused, and, apparently while Elijah had been in the S., Jezebel determined to maintain her position in the kingdom by compassing a judicial murder. On a false charge of blasphemy Naboth and his sons were put to death and their property forfeited to the crown (1K.21.16). Ahab went down to visit the newly acquired estate, accompanied by Jehu and Bidkar (2K.9.25), but was met there by Elijah, whose terrible denunciation sank into the king's heart: his repentance was so sincere that he put on sackcloth and fasted and went bare-foot, keeping every anniversary of Naboth's death with signs of mourning (1K.21.27, *cf.* LXX.). Three other incidents only are recorded in the life of Elijah. (1) His letter to the son-in-law of Ahab, who sat on the throne as king for some years during the life of his father Jehoshaphat (2Chr.21.12). (2) His warning to Ahab's son of his certain death of the disease about which he consulted Baal-zebub, god of Ekron (2K.1.4), and the consequent destruction of two successive captains of 50, with their men, who had been sent to apprehend him; at the arrival of the third company he was directed to go to speak directly to Ahaziah without fear, and therefore went down from Carmel to Samaria (*vv.* 9,15). It was this incident which inspired the emulation of the "sons of thunder," and elicited a rebuke from our Lord (Lu.9.51-56). (3) His translation. Starting from Gilgal, where was a school of the prophets (2K.4.38), he came down to Bethel and thence to Jericho, at each place begging Elisha to come no farther, his impending removal from earth being a matter of general knowledge (2K.2.3,5), but Elisha refused; and when asked by Elijah what he should do for him before he was taken away, simply requested the elder son's portion of his spirit, and to be able to reproduce in his day what Elijah had been to his generation. Elijah's answer was that it would all depend on the training Elisha had given to his spiritual vision, and as that condition had been complied with, Elisha saw the chariot and horses of fire which were the manifestation of Jehovah's presence (*cf.* Job 38.1; Ezk.1.4) before Elijah "went up," not in the chariot, but by a whirlwind, into heaven (2K.2.11; *cf.* Judg.20.40). The word "went up" carries the thought forward to the Ascension of our Lord, where the word "taken up" is used by one of the *two men* (Ac.1.10,11) who dismissed the apostles, and who probably were Moses and Elijah, as they on the mount of Transfiguration had spoken of the exodus which was to be accomplished at Jerusalem (Lu.9.31). The announcement of our Lord's future return is an office assigned to Elijah in the O.T. (Mal.4.5), and by the Jewish tradition, which enacts a pause in the celebration of the Passover for the appearance of Elijah (*cf.* Mt.27.47; Mk.15.35) to announce the coming of Messiah. The fulfilment of the type of Elijah by the forerunner John Baptist was only partial, as was indicated by our Lord Himself after the Transfiguration in the words "Elias truly shall come and restore all things" (Mt.17.11). No prophet is mentioned so often in N.T. as he (Jn.1.25; *cf.* Mt.17.3; Mk.9.4; Lu.9.30). He has been canonized both in the Gk. and Lat. Churches, his festival being July 20, and he is revered in the Lat. Church as founder of the "Order of Barefooted

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Carmelites." Milligan, "Elijah" in *Men of the B.*—**2.** A priest of the sons of Harim, who had married a foreign wife (Ezr.10.21). [C.R.D.B.]

Elika', a Harodite, one of the Thirty of David's guard (2Sam.23.25).

Elim' (Ex.15.27; Num.33.9), the second station where the Israelites encamped after crossing the Red Sea. It is distinguished as having had "twelve wells [springs] of water, and threescore and ten palm-trees." Supposing Israel to have camped at *'Ayûn Mûsa* after crossing the Red Sea (Robinson, *Bib. Res.* i. p. 67), and taking 10 miles as the average daily march (which fits the distances between all the known sites on their road), MARAH would be *'Ain Hawârah*, and Elim at *Wâdy Ghüründel* where there is still a brook with stunted palms. [EXODUS, THE.] [C.R.C.]

Elime'lech, a man of the tribe of Judah, and of the family of the Hezronites, who dwelt in Bethlehem-ephratah in the days of the Judges. In consequence of a great dearth in the land he went with his wife Naomi, and his two sons, Mahlon and Chilion, to dwell in Moab, where he and his sons died without posterity (Ru.1.2,3, etc.).

Elioena'i.—1. Eldest son of Neariah, the son of Shemaiah (1Chr.3.23,24).—**2.** Head of a family of the Simeonites (4.36).—**3.** Head of one of the families of the sons of Becher son of Benjamin (7.8).—**4.** Seventh son of Meshelemiah, son of Kore of the sons of Asaph, a Korahite Levite, and one of the doorkeepers of the "house of Jehovah" (26.3).—**5.** A priest of the sons of Pashur who had married a foreign wife (Ezr.10.22). Possibly the same as—**6.** One of the priests who accompanied Nehemiah with trumpets at the dedication of the wall of Jerusalem (Ne.12.41).—**7.** An Israelite, of the sons of Zattu, who had married a foreign wife (Ezr.10.27).

Elio'nas.—1. (1Esd.9.22) = ELIOENAI, 5. —**2.** (1Esd.9.32) = ELIEZER, 10.

Eliphal', son of Ur (1Chr.11.35) = ELIPHELET, 3.

Eliphal'at (1Esd.9.33) = ELIPHELET, 6.

Eliphe'let.—1. [ELIPHELET, 2.]—**2.** (1 Esd.8.39) = ELIPHELET, 5.

Eliphaz'.—1. The eldest son of Esau and Adah, and father of Teman (Gen.36.4,15; 1Chr. 1.35,36).—**2.** The chief of the "three friends" of Job. He is called "the Temanite"; hence probably he was an inhabitant of Teman. On him falls the main burden of the argument, that God's retribution in this world is perfect and certain, and that consequently suffering must be a proof of previous sin (Job 4,5,15,22). The great truth brought out by him is the unapproachable majesty and purity of God (4.12-21, 15.12-16). [TEMAN; JOB.]

Elipheleh', a Merarite Levite; one of the gate-keepers appointed by David to play on the harp "on the Sheminith" when the ark was brought to Jerusalem (1Chr.15.18,21).

Eliphe'let.—1. One of the sons of David, born after his establishment in Jerusalem (1 Chr.3.6), but omitted in the longer list of 2Sam. 5.15,16, and in 1Chr.14.5 given as Elpalet. —**2.** Another son of David, the last of the Jerusalem family (1Chr.3.8; *cf.* 2Sam.5.16, 1Chr.14.7, where the vowel is lengthened and the name given as Eliphalet).—**3.** Son of Ahasbai, son of the Maachathite. One of the Thirty of David's guard (2Sam.23.34).—**4.** Son of Eshek, a descendant of king Saul through Jonathan (1Chr.8.39).—**5.** A leader of the Bene-Adonikam, who returned from Babylon with Ezra (Ezr.8.13).—**6.** One of the Bene-Hashum who had married a foreign wife (Ezr.10.33).

Elisabeth, wife of Zacharias and mother of the Baptist. The name is the same as ELISHEBA (Ex.6.23; *cf.* JEHOSHEBA), and, as borne by the wife of Aaron, would be traditional in priestly families. Lu.1.73 may allude to its meaning, "God is an oath," *i.e.* "One to swear by" (Gesenius). [E.R.B.]

Elise'us, the form of the name ELISHA in A.V. of Ecclus.48.12 and Lu.4.27.

Elisha, the son of Shaphat of Abel-meholah, designated to Elijah at Horeb as his successor. The meeting between them was that of a hero-worshipper with his hero. The news of Elijah's ordeal and victory on Mount Carmel must have run through the northern kingdom and stimulated the endurance of those 7,000, such as Shaphat and his son, who "had not bowed the knee to Baal" (19.18). At any rate, Elijah had only to cast his mantle on Elisha's shoulder and the younger man was ready to follow him. He just made a farewell to the people of his village, using for the feast the oxen with which he had been found ploughing, and then left his home, to cast in his lot with his hero. No duty that he could perform for Elijah was undone; years after he was known to the court as the man who had thrown away chances of advancement elsewhere to be the menial attendant on a dervish ("Elisha, which poured water on the hands of Elijah," 2K.3.11), and a fierce hatred of the house of Omri blazed in him (3.14,6.32). So, when the time for Elijah's translation came, though his master begged him to remain behind, he would not: he had counted the cost, he knew he had to take his master's place, and he would remain to the last with him, only asking that he might, in his day, be something like what Elijah had been, showing his spiritual lineage by his inheritance (2.10). His cry as Elijah went up in the whirlwind shows what the prophet had been to him—a constant sacrament of the divine presence and protection: "My father, my father, the chariot of Israel and the horsemen thereof" (2K.2.12; *cf.* Deut.17.16, Ps.147. 10,11). He could not but show the ordinary signs of mourning; then "he took up Elijah's mantle that fell from him," assured himself that he had powers similar to his master's (2K. 2.14) and received the recognition of them from others (2.15), and then made his way back to the place where his master had twice called down fire from heaven, to build himself up there in communion with God amid consecrated memories (2.25). There, if the modern legend of the cave still shown at Haifa as "Elisha's school" be true (see *Surv. W. Pal.* i. p. 285), he taught others to walk in his master's footsteps; there he made his abode (4.25; *cf.* 1.9). It is very difficult to form any exact chronology of the events in Elisha's life, because the chapters which are concerned with it are confused in arrangement by the operation of that rule of the Heb. historians to round off one incident before proceeding

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with another, which is so vividly illustrated in Lu.1.80,2.6. In 2K.13 the incidents in *vv.* 14-21 must come between *vv.* 12 and 13, and 8.1-7 should probably come in between 4.37,38. Yet from the mention of Benhadad (6.24) and Hazael (8.28,9.14) we gather that all the public ministry of Elisha recorded for us falls within the 12 years of Jehoram, "who wrought evil, but not like his father or mother" (3.1,2). Though Jezebel's influence went against him (9.22), Jehoram called Elisha "father" (6.21; *cf.* 5.13), and was tolerated until in his despair at the extremity of famine in Samaria through the war with Syria he planned Elisha's assassination (6.31) and until his sister's influence in Judah was seen to be baneful (2Chr.22.4). Then the doom of the house of Omri fell. Three incidents after Elijah's ascension manifested Elisha's powers before he went into retreat on Mount Carmel. (1) A sensitive man might not have yielded the point about sending to look for Elijah's remains, but he gave up his own will (2K.2.17). (2) He not only tarried at Jericho, but brought to its inhabitants blessings; by casting salt into the spring, he showed how sin must be arrested at its source (2.22). (3) He showed that he could be as severe as his master, and that God would support him in his severity when "a set of boys" from the ill-famed city of Bethel made God's exaltation of the long-haired prophet a cause of mockery to him with his close-cropped locks (2.24). His fame spread to the southern kingdom. No sooner is he brought to the notice of Jehoshaphat than that monarch owns "the word of the Lord is with him" (3.12); and his discipleship has its due reward when the three kings go down to consult Elijah's servant. He shows what he had learnt from his master in using external influence to calm his perturbed spirit (3.15; *cf.* 1K.19.11) and in making arrangements for the divine intervention to synchronize with the offering of the covenant worship in the covenant centre at Jerusalem (2K.3.20). After this, apparently he made his home in Samaria trying to influence Jehoram for good (5.3; *cf.* 8.4,6.21,30). Yet this recognition by royalty did not harden him. Poverty meets him, and is relieved with tact and sufficiency (4.7); at the next turn he enjoys the generous hospitality of the wealthy farmer (4.8). His very bearing causes him to be known as—like Elijah—a "man of God" (4.9), the phrase being used of him 20 times; and he not only promises his hostess a son, but restores the child to life when dead. It is in this story that we first meet Gehazi, whose qualification for being with Elisha is shown by his insight (4.14), but who seems to have been spoilt by such early success. Treated with confidence, he shows himself able to obey a strict command (4.29,31*a*), yet with apparent expectation of powers not yet committed to him (4.31*b*). He might have learned to trust Elisha when he raised the child to life and when later at Gilgal he healed the pottage (4.38-41), but his question about the food shows that he would not credit his master's powers (4.43) and that he was indulging the spirit which destroys religion (Ph.2.14). For 7 years, while there was famine in the land, Elisha bore with him and tried to help him, and he was proud of his association with the prophet (2K.8.4); but his character developed in insensibility to divine things, and his conduct to Naaman (5.20) shows him as avaricious and deceitful. The leprosy which covered him without was the manifestation of his spiritual corruption within (5.27). All the remaining stories of Elisha illustrate his insight. Naaman gets sternness or sympathy as each is needed (5.11,19); Gehazi could not deceive him ("went not mine heart with thee?" 5.26); Jehoram is warned of Benhadad's secret counsels (6.12). Taught perhaps by his failure with Gehazi, he prays for the gift of spiritual illumination for his new servant, and it is granted (6.17). His tactful treatment of the Syrian captives secures peace for Israel (6.22,23), and he foretells plenty as he had previously foretold famine (6.31). Then comes the duty of shutting the door on the king (6.32), and the end of his public ministry. He went himself to Damascus and told Hazael he was to be king (8.13), and sent one of the sons of the prophets to anoint Jehu (9.1). Then he is not mentioned for more than 40 years, during which he has to watch the terrible disappointment in Jehu, who kept up calf-worship (10.31), and the fearful havoc made by Athaliah in the southern kingdom (11.1). He saw the fulfilment of his own words to Hazael (8.12), who during the reign of Jehu overran all the territory E. of Jordan (10.33), pursued his conquests in the reign of Jehu's son till he made the Israelites "like dust by threshing" (13.7), and then proceeded S. to capture Gath and attack Jerusalem, but retired on receiving tribute (12.17,18). Meanwhile the Assyrian power was rising, and in it "the Lord gave Israel a saviour" (13.5), because while the Assyrians attacked Hazael's dynasty from the N., from the S. of Syria the house of Jehu was able to recover its dominions (13.25). It is when this gleam of hope is rising on the northern kingdom that we hear for the last time of Elisha. As he lies on his deathbed, king Joash visits him, and owns that he had been to Israel in his day what Elijah had formerly been ("chariot and horsemen," 13.14; *cf.* 2.12). Elisha tries to teach the king the lesson of depending on God while independent of man, but Joash, when bidden to shoot, has not the imagination to see his foes at his feet and to shoot at them till the voice that bade him smite called him to stay. Self-consciousness, a weak dependence on others, an eye askance to see how far he may go, a feebleness within the mind, are the king's, and no power of living by the strength of individual heroism and individual devotion. His life was tested, and the drama of it fore-written from that scene of rehearsal. So Elisha passed away. But even after his death spiritual vigour was in his poor remains, and a dead man dropped in hasty burial into his tomb received life back from his contact with Elisha's bones—as to-day some victim of impure self-indulgence (the special sin of Moab) may be converted by reading stray pages of a saint's life (2K.13.21). There is only one reference in N.T. to Elisha (Lu.4.27), and that not to his typical anticipation of the loving work of the Son of Man "Who went

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about doing good" (Ac.10.38) which later ages have loved to trace. Alexander in *Oxford Lent Sermons*, 1869; Maurice, *Prophets and Kings*; Newman, *Sermons on Subjects of the Day*: "Elisha, a Type of Christ"; Is. Williams, *O.T. Characters*. [C.R.D.B.]

Elishah' ("son of Javan"; Gen.10.4; Ezk. 27.7), mentioned as an Ionian country, with TARSHISH (*Tarsûs*), Kittim [see CYPRUS], and DODANIM (perhaps Rhodes). About 600 B.C. the "isles [*or*, shores] of Elishah" provided blue and purple for Tyre. Josephus understands that the Eliseans were Aeolians (1 *Ant.* vi. 1), on the Ionian shore E. of the Aegean Sea. The Talmud of Jerusalem (*Megilla*, i. 11) and the Midrash and Targums read Elis or Eolis. The Amarna letters include 10 from Alasia—probably Elishah—which, in 15th cent. B.C., had a Semitic population ruled by a king, who sent copper to Egypt in ships, and possessed gold, chariots, and art objects. This king states (*Brit. Mus.* 5) that he was not familiar with the kings of the Hittites or of Shinar; and he was also an enemy of the *Lukki* (Berlin 11) who were either Lycians or Ligyes, but most probably the former, which would place Elishah on W. shores of Asia Minor. [C.R.C.]

Elisha'ma.—**1.** Son of Ammihud, the leader of Ephraim in the wilderness of Sinai (Num. 1.10,2.18,7.48,53,10.22), and grandfather to Joshua (1Chr.7.26).—**2.** A son of king David, born after his establishment in Jerusalem (2Sam. 5.16; 1Chr.3.8,14.7).—**3.** Another son of David (1Chr.3.6), called in the other lists ELISHUA.—**4.** Son of Jekamiah; a descendant of Judah (2.41), possibly the same as—**5.** Father of Nethaniah and grandfather of the traitor Ishmael (2K.25.25; Je.41.1).—**6.** Scribe to king Jehoiakim (Je.36.12ff.).—**7.** A priest sent by Jehoshaphat to teach the law to the people of Judah (2Chr.17.8).

Elisha'phat, son of Zichri; one of the conspirators with Jehoiada (2Chr.23.1).

Elishe'ba, wife of Aaron (Ex.6.23), daughter of Amminadab, and sister of NAHSHON.

Elishu'a (2Sam.5.15; 1Chr.14.5) = ELISHAMA, 3.

Eli'simus (1Esd.9.28) = ELIASHIB, 5.

Eli'u, a forefather of Judith (Jth.8.1).

El'iud, son of Achim in the genealogy of Christ (Mt.1.15).

Elizaphan'.—**1.** A Kohathite Levite chief, son of Uzziel, at the census in the wilderness of Sinai (Num.3.30); his family is mentioned later in 1Chr.15.8; 2Chr.29.13.—**2.** Son of Parnach; prince of Zebulun at the division of the land (Num.34.25).

Elizur', son of Shedeur; leader of Reuben at the census in the wilderness (Num.1.5,2.10, 7.30,35,10.18).

Elkanah'.—**1.** One of the three sons (Ex.6. 24; or, according to 1Chr.6.22,23, a grandson) of Korah.—**2.** Another Kohathite Levite, the son of Jeroham, and father of Samuel. All that is known of him is contained in 1Chr.6.27,33, 34 and 1Sam.1.1-23,2.20.—**3.** The father of Zuph or Zophai (1Chr.6.26,35).—**4.** A Levite (9.16).—**5.** A Korhite who joined David at Ziklag (12.1,6). Possibly the same as—**6.** A doorkeeper for the ark (15.23).—**7.** A courtier in the reign of Ahaz "that was next to the king"; slain by Zichri the Ephraimite, when Pekah invaded Judah (2Chr.28.6,7). [H.C.B.]

Elkosh', the birthplace of the prophet Nahum, "the Elkoshite" (Na.1.1). Two widely differing Jewish traditions assign as widely different localities to this place. In the time of Jerome it was identified with a small village of Galilee. But mediaeval tradition attached the fame of the prophet's burial-place to Alkush, a village on E. bank of the Tigris about 2 miles N. of Mosul. The prophecy mentions Bashan, Carmel, Lebanon (1.4), and Thebes in Egypt (3.8; A.V. No), but is mainly concerned with Assyria. [CAPERNAUM.] [C.R.C.]

Ellasar', the city of Arioch (Gen.14.1), seems to be the old Babylonian town called *Larsa* in Semitic Babylonian and *Ararma* in Sumerian. Larsa was situated in Lower Babylonia or Chaldea, about midway between Ur (*Muqeir*) and Erech (*Warka*), on the left bank of the Euphrates. It is now *Senqdrah*. Among its rulers may be mentioned Rîm-Anu, Sin-idinna, Eri-Aku (Arioch), and Rîm-Sin, who was defeated by Ḥammurabi (AMRAPHEL) and Samsu-iluna, his son. [T.G.P.]

Elm (Ho.4.13; R.V. *terebinth*). [OAK.]

Elmo'dam, son of Er in the genealogy of Joseph (Lu.3.28).

Elna'am, the father of Jeribai and Joshaviah, 2 of David's guard, according to 1Chr.11.46.

Elnathan'.—**1.** The maternal grandfather of Jehoiachin, distinguished as "Elnathan of Jerusalem" (2K.24.8), possibly identical with Elnathan, son of Achbor (Je.26.22,36.12,25).—**2.** The name of three "learned [*or*, chief] men" (Ezr.8.16); in 1Esd.8.44 they are represented by two names only, Alnathan and Eunatan.

Eloah, Elohim. [EL; JEHOVAH.]

Eloi, Eloi, lama sabachthani, Ἠλεί (ἐλωΐ) ἠλεί λεμὰ σαβαχθανεί. (1) *Linguistic.* These words are given (Mt.27.46; Mk.15.34) as the actual sentence spoken by Christ on the cross. They are a quotation from Ps.22, which commences in Heb. *'ēlî 'ēlî lāmâ 'azabhtānî*. There are a number of variant readings; Ἠλεί (Mt.) may be a correction to the Heb. from the Ἡλωΐ of St. Mark (which is nearer to the Aram. *alohi*), or may possibly be a provincial pronunciation of the Heb. The *Gospel of St. Peter* has the curious variant, "My power." *lama* is Heb.: *lema*, read by some edd., Aram. Sabachthani is the Aram. word *shebaqtani*, found in the Peshiṭta. It is difficult to account for this combination of dialects. Probably it is due to the evangelists or to transcribers. But we may have the sentence, just as it came from one Who, accustomed to speak in Aram., was quoting from the sacred tongue. It might even be that Christ used the words "Eli, Eloi" (much as St. Paul says "Abba, Father"), and both words have been handed down separately. (2) *Doctrinal.* The fact that the Son of God should speak of Himself as forsaken by God, Whom He here refrains from calling "Father," has given rise to some difficulty. Taken literally, it only proves the extent of the *kenōsis*, and the reality of our Lord's human nature, in that He was able to share even the experience of isolation from God. But the words are not to be narrowly pressed. Forsaken by all, in the agony of death, He uses a quotation to

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express His utter loneliness, and makes His own the words of a Psalmist who was passing through an experience in some points similar. We are, however, justified in seeing in the words (*a*) the sense of separation from the Father entailed by the sins of the world, which Christ was bearing, (*b*) willingness to sound human misery to its very depth, even to the loss of the sense of the divine presence. [B.F.S.]

Elon'.—1. A Hittite, whose daughter was one of Esau's wives (Gen.**26**.34,**36**.2). [BASHEMATH.]—**2.** Second of the three sons of Zebulun (Gen.**46**.14; Num.**26**.26), and founder of the family of the Elonites.—**3.** A Zebulunite, who judged Israel for ten years, and was buried in Aijalon in Zebulun (Judg.**12**.11,12).

Elon', one of the towns in the border of the tribe of Dan (Jos.**19**.43). Perhaps *Beit Ello*, a village 8 miles N.W. of Bethel. [C.R.C.]

Elon'-beth'-hanan' is named with two Danite towns as forming one of Solomon's districts (1K.**4**.9). Now the village *Beit 'Anân*, 8 miles N.W. of Jerusalem, close to E. border of Dan. [C.R.C.]

Elonites. [ELON, 2.]

Eloth. [ELATH.]

Elpaal', a Benjamite, son of Hushim and brother of Abitub (1Chr.**8**.11).

Elpa'let. [ELIPHELET, 1.]

El-paran' (Gen.**14**.6). [PARAN.]

Eltekeh' (Jos.**19**.44,**21**.23), a town of Dan given to the Levites. Perhaps *Beit Liqia*, 2 miles S. of the lower Beth-horon. [C.R.C.]

Eltekon' (Jos.**15**.59), a town of Judah in the Hebron mountains, possibly the older form of TEKOA. The LXX. (Θεκουμ, Vat. MS.) distinguishes it from Theko (Θεκώ), mentioned in the added verse, immediately after, with Bethlehem. This verse appears, however, to be a very late gloss, and gives to Judah towns which lay in Benjamin, such as Kulon (*Qolonia*—a Latin name), Tatam (*'Ain et Tût*), Thobes (*Ṣôba*), Karem (*'Ain Kârim*), Galem (*Beit Jâla*), Thether (probably Bether, *Bittîr*), and Manocho (*Mâlḥah*), besides Aitan (*'Ain 'Aṭân*) and Phagor (*Faghûr*), just inside the border of Judah. These eleven added cities all lie close together W. and S.W. of Jerusalem. [C.R.C.]

Eltolad', one of the cities in the S. of Judah (Jos.**15**.30) allotted to Simeon (Jos.**19**.4); and in possession of that tribe until the time of David (1Chr.**4**.29).

Elul' (Ne.**6**.15; 1Mac.**14**.27). [MONTHS.]

Eluzai', one of the warriors of Benjamin, who joined David at Ziklag (1Chr.**12**.5).

Elymais ('Ελυμαῖς), Gk. form of Elam (*'êlâm*), Assyr. *êlamu*, *êlamtu*, "the highland," translation of Akkadian name *Nim-ma-ki*. Later, the province of Elymais on the Persian Gulf was separated from Susiana (in the narrower sense) by the Ulai (Eulaeus); in a wider sense Susiana included Elymais (the Elam of Ezr.**4**.9). The *city* Elymais (1Mac.**6**.1) never existed: the incident recorded in this verse is doubtless that mentioned in 2Mac.**9**.1,2, and *Persepolis* bears nearly the same name as the province of *Persis* in which it stood, which accounts for the blunder. Polybius, however, places the attempted temple-plundering in the *province* of Elymais. [W.ST.C.T.]

Elymas, the magian (A.V. *sorcerer*), or "wise man" (*cf.* Mt.**2**.1), further described as "a false prophet, a Jew," who withstood St. Paul (Ac.**13**.8), and, as a punishment, was stricken with temporary BLINDNESS. Barjesus being merely a patronymic, he had assumed the title Elymas also, which St. Luke seems to translate as "the magian," but the derivation of Elymas remains uncertain. [E.R.B.]

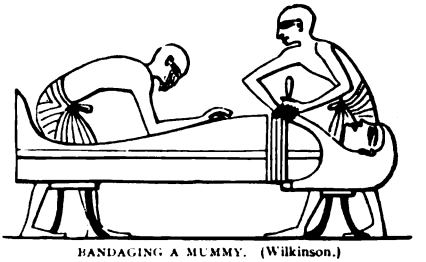
Elyme'ans (R.V. *Elymaeans*). [ELAMITES.]

Elyon. [EL.]

Elzabad'.—1. One of the Gadite heroes who crossed Jordan to join David at Ziklag (1Chr.**12**.12).—**2.** A Korhite Levite who was a doorkeeper of the sanctuary (1Chr.**26**.7).

Elzaphan' (Ex.**6**.22) = ELIZAPHAN, 1.

Embalming. Only mentioned twice (Gen.**50**.2-3 and 26) in Holy Writ. Apparently embalming was practised by the ancient Egyptians in many different ways. Probably, underlying the practice, there was a belief that the soul, in spite of its transmigration, had some connexion with the body so long as the matter existed; for not only were the bodies of great people thus preserved, but they were sealed up in vastly heavy sarcophagi and hidden in tombs (*e.g.* the Pyramids) so cunningly as to be only discovered by cutting away the solid walls of the passage. According to Herodotus, there were three methods of embalming. In the first the head was cleansed of brain, etc., through the nostrils, the skull afterwards being rinsed with drugs. The abdomen and thorax were opened by means of a cutting in the side, and the viscera removed; the cavities being filled with myrrh, acacia, and other spices (*cf.* Jn.**19**.39), and the opening sewn up. The body was then placed in natron or sodium carbonate



BANDAGING A MUMMY. (Wilkinson.)

for 70 days. At the end of this time it was washed to avoid crystallization on the surface, and bandaged with fine linen cloth, which had been previously soaked in gum. It was then placed in a wooden case, the outside of which was carved to resemble the features of the deceased, and either laid in a sarcophagus or stood upright against the side of the sepulchre chamber. This method cost about a talent of silver, *i.e.* roughly, £200 to £300. In the second method there were no incisions made in the body, but the cavities were filled with cedar-wood oil, and the body laid in natron as before. At the end of 70 days the oil was allowed to escape by the natural vent, and brought with it at least the greater part of the viscera, which it destroyed. This process cost from £80 to £100. In the third process, which was very cheap, the body was merely emptied with a powerful clyster or enema, and soaked in natron. Although embalming does not appear

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to have been practised by the Jews, they evidently buried those whom they desired to honour wrapped with ointment and spices (19.40). Mummies occur at Palymra [TADMOR]. It has been suggested that in Job 21.33 we should read "bees" (*naḥl*) for A.V. "valleys," in the description of a rich man's funeral. Thus "the clods of the *bees* are sweet on him" would indicate a sort of embalming by honey, or wax, or honeycomb. Herodotus (i. 198) says that the Babylonians embalmed in honey, and the Talmud (Tal. Bab. *Baba Bathra* 3 *b*) says that Herod embalmed Mariamne in honey. [F.J.]

Embroiderer. [HANDICRAFTS, (9).]

Emerald, a precious stone, first in the second row on the breastplate of the high-priest (Ex.28.18,39.11), imported to Tyre from Syria (Ezk.27.16), used as a seal or signet (Ecclus.32.6), as an ornament of clothing and bedding (Ezk.28.13; Jth.10.21), and spoken of as one of the foundations of the new Jerusalem (Rev.21.19; Tob.13.16). The rainbow round the throne is compared to emerald in Rev.4.3. This gem was known to the Romans in the days of Pliny, and is probably intended here [CARBUNCLE], though we must remember that in the rainbow the red and violet tints are also conspicuous. The stone called *urriqu* (= *green*) by Babylonians was perhaps the emerald. As emeralds are obtained in Upper Egypt and the natural crystal is an attractive object, it may have been used for an ornament at an early date. [T.G.B.]

Emerods (see Deut.28.27 and 1Sam. 5.6ff.), possibly haemorrhoids (or piles), but more probably bubonic plague. The occurrence of piles is very common in all Eastern countries. [PLAGUE.] [F.J.]

Emims', a tribe of gigantic stature which originally inhabited the region E. of the Dead Sea. They were like the Anakim; but the Moabites termed them Emim—that is, "terrible men" (Deut.2.10,11)—most probably on account of their fierce aspect.

Emmanuel (Mt.1.23). [IMMANUEL.]

Emma'us, or NICOP'OLIS (1Mac.3.40), a town at the foot of the mountains of Judah, 22 Roman miles from Jerusalem, and 10 from Lydda. It was fortified by Bacchides, the general of Demetrius, when at war with Jonathan (1Mac.9.50). In the plain beside this city Judas Maccabaeus signally defeated the Syrians (1Mac.3.57,4.3). A small village called *'Amwâs* still occupies the site, with remains of an early church (*Surv. W. Pal.* iii. p. 63).

Emma'us, the village to which the two disciples were on their way when our Lord appeared to them on the day of His resurrection (Lu.24.13): 60 stadia, or about 7½ miles from Jerusalem. Josephus (*7 Wars* vi. 6) mentions "a village called Emmaus" at the same distance. The Sinaitic MS. reads 160 stadia (which seems too far to be probable), and in the 4th cent. A.D. EMMAUS NICOPOLIS was understood. The name is the Heb. Hammath ("*hot*" *springs*). A possible site is the ruin *Khamasah*, 8 miles S.W. of Jerusalem. In 12th cent. the site was shown at *Qubeibeh*, 9 miles N.W. of Jerusalem—a village with a mediaeval church. [C.R.C.]

Em'mer (1Esd.9.21) = IMMER.

Em'mor (Ac.7.16), "the father of Sychem," A.V.; correctly, "HAMOR in SHECHEM," R.V. Apparently there is here a confusion between the two transactions of Abraham (Gen.23) and Jacob (33.19); though the difficulty disappears if, with some commentators (see *Speaker's Comm. ad loc.*), we regard "Abraham" as an interpolation in the Gk. text.

Enam' (Jos.15.34), a city of Judah in the Shephelah, near JARMUTH. It is probably noticed also in Genesis (38.14) as on the road to TIMNATH (*Tibneh*): see R.V. "in the gate [*or*, opening] of Enaim." There is a ruin called *Kefr 'Ana*, 6 miles N.W. of Tibneh, in the place where the valley of Sorek enters the Philistine Plain. It seems to be the Beth Anata of Thothmes III. (No. 111), near En-gannim of Judah (113). If the flocks of Judah were pastured in this valley, the site would fit that of the place where he met Tamar, and also of Enam, noticed with En-gannim and other towns near the valley of Sorek. [C.R.C.]

Enan', father or ancestor of AHIRA (Num.1.15).

Ena'sibus (1Esd.9.34) = ELIASHIB, 6.

Encampment (Heb. *maḥâné*, in all places except 2K.6.8, where *taḥânôth* is used). The word primarily denoted the resting-place of an army or company of travellers at night (Gen.32.21; Ex.16.13), and was hence applied to the army or caravan when on its march (Gen.32.7,8; Ex.14.19; Jos.10.5,11.4). The description of the camp of the Israelites, on their march from Egypt (Num.2,3), supplies the greatest amount of information on the subject. The sanitary regulations of the camp of the Israelites were for the twofold purpose of preserving the health of the vast multitude and the purity of the camp as the dwelling-place of God (Num.5.3; Deut.23.14). The execution of criminals took place without the camp (Lev.24.14; Num.15.35,36; Jos.7.24), as did the burning of the young bullock for the sin-offering (Lev.4.12), both of which circumstances are referred to in Heb.13.12. High ground appears to have been generally selected for the position of a camp, whether on a hill, a mountain side, or in an inaccessible pass (Judg.7.18). Another important consideration in fixing upon a position for a camp was the propinquity of water; hence in most instances camps were pitched near a spring or well (Judg.7.1; 1Mac.9.33). The camp was surrounded by the *ma'gâl* (*trench*; 1Sam.17.20), or *ma'gâl* (1Sam.26.5,7), which some explain as an earthwork thrown up round the encampment, others as the barrier formed by the baggage-waggons. There was the less need of a formal entrenchment, as few instances occur of engagements in the camps themselves, and these were night attacks only. To guard against these, sentinels were posted (Judg.7.19; 1Mac.12.27) round the camp. The valley which separated the hostile camps was generally selected as the fighting ground (1Sam.4.2,14.15; 2Sam.18.6), and hence the valleys of Palestine have played so conspicuous a part in its history (Jos.8.13; Judg.6.33; 2Sam.5.22,8.13, etc.). When the fighting men went forth to the place of marshalling (1Sam. 17.20), a detachment was left to protect the camp and baggage (1Sam.17.22,30.24).

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Enchantments. [DIVINATION; MAGIC.]

En-dor', a place in the territory of Issachar, yet possessed by Manasseh (Jos.17.11). Eusebius (*Onomasticon*) describes it as a large village 4 miles S. of Tabor. Near



CAVE AT EN-DOR. W.D.A.
(From an original sketch by Col. Conder.)

it Sisera was defeated (Ps.83.10), and here Saul consulted the witch (1Sam.28.7). Now *Andûr*, a small village S. of Tabor and 6 miles E. of Nazareth. [C.R.C.]

En-egla'im, a place named only by Ezekiel (47.10), apparently opposite ENGEDI. Probably EGLAIM in Moab (Is.15.8). [C.R.C.]

Enemes'sar is the name of SHALMANESER in the book of Tobit (1.2, etc.).

Ene'nius, a name which takes the place in Esd.5.8 of NAHAMANI (Ne.7.7).

En-gaddi' (Ecclus.24.14). [EN-GEDI.]

En-gannim' (*spring of gardens*).—**1.** (Jos.15.34.) A town of Judah in the Shephelah region, near ZANOAH. Now the ruin *Umm Jîna* (Clermont-Ganneau), 3 miles N.W. of *Zânû'a*. It is noticed in 16th cent. B.C., in the list of Thothmes III. (No. 113), as *An Kenamu* near ENAM (111).—**2.** A city of Issachar given to the Levites (Jos.19.21,21.29). Now the town *Jenîn* on S. border of the plain of Esdraelon. Josephus calls it Ginea on the border of Samaria and Galilee (3 *Wars* iii. 4). [C.R.C.]

En-gedi' (*spring of the kid*), a town in the desert of Judah (Jos.15.62) amid the "rocks of the wild goats" (1Sam.23.29,24.1,2): now *'Ain Jidi*, a spring on the W. of the Dead Sea, about the middle of its length. It had vineyards and palms (Can.1.14; Ecclus.24.14), and was close to the lake (Ezk.47.10). The ibex, or wild goat, is still found here in large herds. The older name was Hazezon-tamar, or "clefts of the palm" (Gen.14.7; 2Chr.20.2), a name still extant in that of *Hasâseh*, a valley 7 miles N. of the spring. Here also was the "ascent of *haçîç*," or rock-cut road from the shores to the plateau (2Chr.20.16). [ZIZ.] The balsam of En-gedi was famous (Josephus, 9 *Ant.* i. 2; Tal. Bab. *Sabbath* 26*a*); and Pliny speaks of its palms (*Hist. Nat.* v. 17). The perennial spring (with a temperature 85° Fahr.) issues from under a huge boulder, 610 ft. above the Dead Sea, and 1,340 ft. below the desert plateau. The rock-cut road leads down past it. The stream flows into the lake below, down a steep slope, and was once used for irrigation. It is fringed with canes, acacia, tamarisk, and *'osher* trees (*Calotropis procera*) or "apples of Sodom." N. of the spring is a platform of large undressed stones, with traces of old garden terraces; just below is a ruined mill. Vines were cultivated here even in 12th cent. A.D. (See *Surv. W. Pal.* iii. pp. 384-387.) [C.R.C.]

Engine. [ARMS.]

Engraver. [HANDICRAFTS, (2).]

Engraving. [WRITING.]

En-haddah' (Jos.19.21), the "boundary spring," a town of Issachar. It is probably *Kefr Adhân*, a village with a well to the W., on the edge of the plain of Esdraelon, 3 miles N.W. of Jenîn. In the Mishna (*Gittin* vii. 7) it is called Caphar-'Oûtheni, on the border of Samaria. [C.R.C.]

En-hak-ko're (Judg.15.19; *spring of the crier*). [RAMATH-LEHI.]

En-hazor' (Jos.19.37; *spring of enclosure*), a fenced city of Naphtali. Now the ruin *Hazîreh*, with a spring called *'Ain Hazûr*, 10 miles W. of KEDESH, with which it is noticed. [C.R.C.]

En-mishpat' (Gen.14.7). [KADESH.]

Enoch' (= *behemoth, i.e.* "great cow." *Cf.* Turkish *enek* = "cow").—**1.** The eldest son of Cain, who called the city which he built after his own name (Gen.4.17,18).—**2.** Son of Jared and father of Methuselah (5.21ff.; Lu.3.38), seventh in descent from Adam in the line of Seth (Gen. 5.21ff.; Lu.3.28; Ju.14). In Gen.5.22 it is said that Enoch "walked with God," an expression only used elsewhere of Noah (6.9; *cf.* 17.1). After living 365 years "he was not; for God took him," an assertion which is thus expanded in Heb.11.5: "By faith Enoch was translated that he should not see death; and he was not found, because God translated him." Both the Latin and Gk. fathers cite Enoch and Elijah as witnessing to the possibility of a resurrection of the body, and of a true human existence in glory; and the voice of early ecclesiastical tradition is almost unanimous in regarding them as "the two witnesses" (Rev.11.3ff.) who should fall before "the beast." For legends connected with Enoch, see *Jew. Encycl.*, and Ryle, *Early Narratives of Gen.*—**3.** In 2Esd.6.49,51 *Enoch* stands in the Latin and A.V. for *Behemoth* in the Aethiopic and in R.V. [H.C.B.]

Enoch, The Book of. This book—quoted by Jude (*vv.* 14, 15), cited as Scripture in the Ep. of Barnabas (iv. 3), and referred to by Clemens Alexandrinus, Origen, and other Fathers—was lost sight of for nearly a millennium. Extracts from it had been made by Georgius Syncellus in 8th cent.; but after that there is no record of acquaintance with it. In 1773 Bruce, the Abyssinian traveller, brought to Europe three copies of an Ethiopic translation. Nearly 50 years later Archbishop Lawrence, in 1821, published an English translation of this, and 17 years later an edition of the text. About the same time Hoffmann issued the first German translation. In 1851 Dillmann published his edition of the Ethiopic text. Schodde's Eng. translation followed in 1882; that of Charles

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in 1893. This last had the advantage of the use of a large number of MSS. of the Ethiopic Enoch brought to Britain in 1868, after the capture of Magdala. The book of Enoch may be divided into four portions: (1) The book of the Angels (ch. **1–36**) is an account of the sin of the angels referred to in Gen.**6**.2, and their punishment. There is an episodical account of the sources of physical phenomena, followed by an account of the places of woe and of bliss. (2) The book of Similitudes (ch. **37–71**). There are three similitudes: the first is of the dwellings of the righteous; the second of the place of punishment; the third is confused, and interpolated from another apocalyptic book, the book of Noah. (3) The book of the Courses of the Luminaries of Heaven (ch. **72–91**) contains an elaborate account of the calendar. In order to make the year a multiple of 7, and have exactly 52 weeks, the writer declares it to have only 364 days, despite the fact that the neighbouring peoples had a year more nearly agreeable to astronomic truth. After the astronomical section he gives an account of the history of the human race from the Creation to the age of the Maccabees. (4) The appendix (ch. **92–104**) consists of exhortations, which Enoch addresses to his assembled descendants. After this some fragments have been added. These divisions do not represent the real structure of the book. The theories as to the history of its evolution are many. None regard it as a unity—not to speak of the Noachian fragments, in which, not Enoch, but Noah is the speaker—differences in the names given to the angels, different ideas as to the constitution of the heavens, mark off certain portions from the rest. Mr. Charles regards the book of the Angels as the earliest portion; in this he is in agreement with the majority of students of apocalyptics. Thereafter, at various dates, the remaining portions are added. The book of Similitudes he thinks late. In opposition to the common opinion of critics, the present writer ventures to regard the book of Similitudes as the nucleus of the whole. In it were inserted the Noachian fragments, which were either extracted from an otherwise lost book of Noah or invented by an editor and inserted under Noah's name. To the author of the Similitudes may be attributed a portion (**91–99**) of the fourth book. The first book and the opening portion of the third appear to be the work of a later member of the same school. The probable date of the nucleus may be proved to be earlier than the book of the Angels by the comparative simplicity of its physical speculations. The note of time indicates that it was written during the reign of Antiochus the Great, approximately 210 B.C. The later portion may be dated 160 B.C.; the Noachian fragments at some intermediate date. The title "Son of Man," which our Lord uses of Himself, appears to be taken from this book, as in it the "Son of Man" is a title ascribed to the Messiah. What is called the Sclavonic book of Enoch is a later product, probably originating in Egypt, and may be dated approximately 60 A.D. [J.E.H.T.]

Enon. [AINON.]

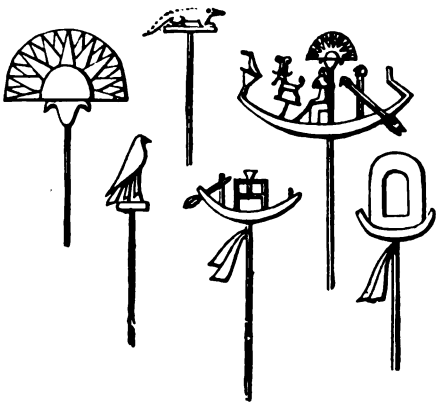
E'nos, properly **Enosh** (1Chr.1.1), son of Seth (Gen.**4**.26,**5**.6ff.; Lu.**3**.38).

En-rimmon', one of the places which the men of Judah reinhabited after their return from the Captivity (Ne.**11**.29). Probably the same as "Ain and Rimmon" (Jos.**15**.32) and "Ain, Remmon" (**19**.7; 1Chr.**4**.32). Called RIMMON in Zech.**14**.10. Apparently *Umm er Rumamîn*, a ruin 11 miles N. of Beer-sheba. [C.R.C.]

En-ro'gel (*spring of the water channel*), a spring immediately E. of Jerusalem (Jos.**15**.7, **18**.16), by the stone ZOHELETH (1K.1.9) and outside the city (2Sam.**17**.17). The only spring in this situation is now *'Ain Umm ed Deraj* (*mother of steps*), otherwise GIHON, and perhaps BETHESDA. Before its waters were carried by Hezekiah to Siloam by the rock aqueduct, it had no doubt a "channel" in the Kedron Valley, which he stopped up. [C.R.C.]

En-she'mesh, a spring which formed one of the landmarks on the N. boundary of Judah (Jos.**15**.7) and the S. boundary of Benjamin (**18**.17). The position is that of *'Ain Ḥôḍ*, a mile E. of Bethany. [C.R.C.]

Ensign (*nēs*; in A.V. generally "ensign," sometimes "standard"; *deghel*, "standard," except Can.**2**.4, "banner"; *'ôth*, "ensign," lit. "sign"). The distinction between these three Heb. terms is marked by their respective uses: *nēs* is a *signal*; *deghel* a military



EGYPTIAN STANDARDS. (From Wilkinson.)

standard for a *large* division of an army, and *'ôth* for a *small* one. Neither, however, expresses the idea of a *flag*; the standards in use among the Hebrews probably resembled those of the Egyptians and Assyrians—a figure or device of some kind elevated on a pole.

En-tappu'ah (Jos.**17**.7). [TAPPUAH.]

Epae'netus, one of the first converts made in the province of Asia (Ro.**16**.5; A.V. *Achaia*, but see R.V.). [E.R.B.]

Epaphras, a Colossian, not identical with EPAPHRODITUS of Philippi who bore the same name in its full, unabbreviated form. He had on St. Paul's behalf (Col.**1**.7, R.V.) evangelized Colossae. Anxiety for the faith of his converts (*cf.* Col.**4**.12,13) was probably the cause of his journey to Rome, to see St. Paul (*cf.* Ph.23); and the result of his report was the writing of the epistle. Lightfoot, *Colossians*, pp. 31 ff. [E.R.B.]

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Epaphrodi'tus came to St. Paul at Rome as bearer of gifts from the Philippians (Ph.4.18), and remaining there for personal service to the apostle and for the work of Christ, incurred a dangerous illness (2.27), but recovered and was sent home. Lightfoot, *Philippians*, p. 60. [E.R.B.]

Ephah'.—1. The first, in order, of the sons of Midian (Gen.25.4; 1Chr.1.33), afterwards mentioned in Is.60.6,7. No satisfactory identification of this tribe has been discovered.—**2.** Concubine of Caleb (1Chr.2.46).—**3.** Son of Jahdai in the line of Judah (2.47).

Ephah. [WEIGHTS AND MEASURES.]

Ephai', a Netophathite, whose sons were among the "captains of the forces" left in Judah after the deportation to Babylon (Je.40.8).

E'pher.—1. The second, in order, of the sons of Midian (Gen.25.4; 1Chr.1.33). His settlements have not been identified with any probability.—**2.** A descendant of Judah (1Chr. 4.17).—**3.** One of the heads of Manasseh on the E. of Jordan (1Chr.5.24).

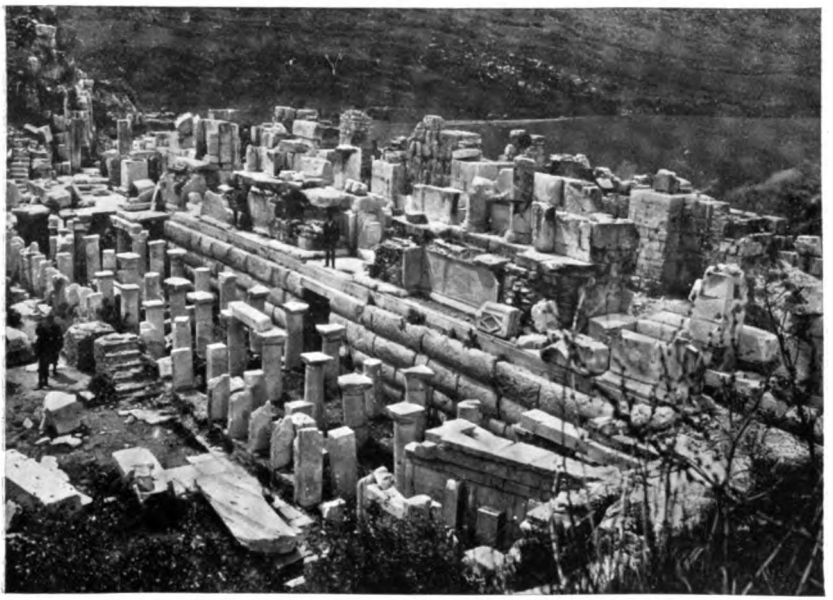
Ephes-dammim'. [PAS-DAMMIM.]

Ephesians, Epistle to the, written by St. Paul from Rome (*c.* 62 A.D.), and carried with *Colossians* and *Philemon* into Asia by Tychicus. It was almost certainly not addressed exclusively to Christians in Ephesus, but was an encyclical or "circular" letter, sent by rotation or in several copies to many, or all, of the "churches of Asia." So only can we account for (*a*) the omission, in the best MSS., of the words ἐν Ἐφέσῳ from the opening sentence, and (*b*) the absence of personal greetings. The epistle falls into two parts, one (1–3) doctrinal, the other (4–6) mainly practical. After the salutation (1.1f.) comes a hymn of praise (1.3-14) for the redemption "in Christ" of things created; then (1.15–2.22) a thanksgiving for the faith and a prayer for the illumination of the recipients; followed by a triumphant assertion of what God, after the raising and exaltation of Christ, had done for men, once aliens, now reconciled, Gentile and Jew, "both in one body," to God "in Christ"; and then a declaration of the "mystery"—or, truth long hidden, now revealed—that "the nations" are "fellow-members of the one body and partakers of the promise in Christ Jesus through the gospel"; then another prayer, ending in a doxology, to God the Father. The second part, after dwelling (4.1-6) on the ideal unity of the Church—"one body" informed by "one Spirit," owning "one Lord," guided by "one God and Father of all"—and then (7-12) on the diversity, within it, of individual gifts and functions, goes on to show what the Christian life and character should be. From general exhortation the epistle passes to specific prohibition and precepts (4.25–5.21), and then (5.22–6.9) to particular reciprocal duties of the family. Lastly (6.10-20) he describes the armour of the Christian warriors in warfare against the powers of evil. About one-third of the epistle finds a parallel in *Colossians*. It is presupposed by 1Peter. Reminiscence of it may be traced in Clem. Rom., Ignatius, Polycarp, Hermas, and in early gnostic works. It is explicitly quoted as Pauline first by Irenaeus, then by Tertullian and Clem. Alex. The authenticity of the epistle has, however, been questioned, and needs therefore to be established, principally on internal evidence. The chief arguments urged against Pauline authorship are: (1) the number of words peculiar to this epistle; (2) doctrinal divergence from the four undisputed letters (1Cor., 2Cor., Gal., Ro.) of St. Paul; (3) the advanced stage of church-organization which it is said to imply. They are met by observing (1) that most of the "peculiar" words are due to the subject-matter; (2) that in doctrine, differences notwithstanding, it has profound essential connexion with the four standard epistles, especially with *Romans*—to which, indeed, it is complementary; (3) that no hierarchy is implied, but only a distribution of gifts and abilities, such as are already distinguished in 1Cor., where also the conception of the unity of the Church appears. Rightly understood, the epistle is the crown and consummation of St. Paul's creative theology. The Pastorals form an epilogue to the great drama of the nine Pauline epistles to churches, of which *Ephesians* is the last and the most catholic. [PAUL.] [J.M.S.]

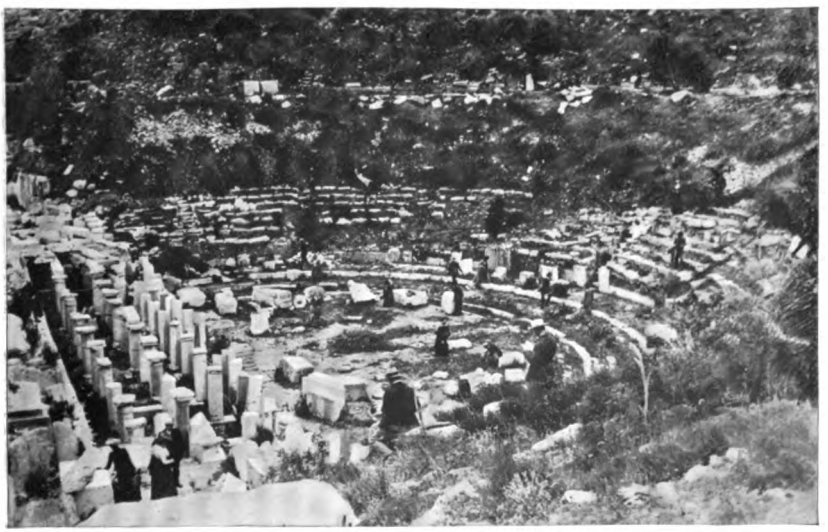
Eph'esus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the W. coast of the peninsula commonly called Asia Minor. It was the capital of the Roman province of Asia.—I. GEOGRAPHICAL RELATIONS. All the cities of Ionia were remarkably well situated for the growth of commercial prosperity, and none more so than Ephesus. In the time of Augustus it was the great emporium of all the regions of Asia within the Taurus; its harbour (named Panormus), at the mouth of the Cayster, was elaborately constructed. St. Paul's life alone furnishes illustrations of its mercantile relations with Achaia on the W., Macedonia on the N., and Syria on the E. The relations of Ephesus to the inland regions of the continent also are prominently brought before us in the apostle's travels. The "upper coasts" (Ac.19.1) through which he passed, when about to take up his residence in the city, were the Phrygian tablelands of the interior. Two great roads at least, in the Roman times, led eastward from Ephesus—one through the passes of Tmolus to Sardis (Rev.3.1) and thence to Galatia and the N.E., the other round the extremity of Pactyas to Magnesia, and so up the valley of the Maeander to Iconium, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardian and Magnesian gates on the E. side of Ephesus corresponding to these roads respectively. There were also coast-roads leading N. to Smyrna and S. to Miletus. By the latter of these it is probable that the Ephesian elders travelled when summoned to meet Paul at the latter city (Ac.20.17,18).—II. TEMPLE AND WORSHIP OF DIANA. Conspicuous at the head of the harbour of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. This building was raised on immense substructures, in consequence of the swampy nature of the ground. The earlier temple, which had been begun before the

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PLATE XIII



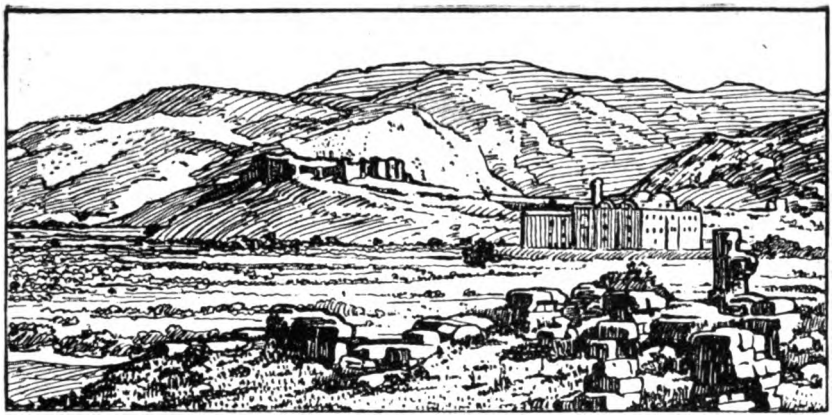
VIEW OF EPHESUS.
(Reproduced by permission of Mr. H. T. Ashby.)



p. 232] EPHESUS THEATRE.
(Reproduced by permission of Mr. H. T. Ashby.)

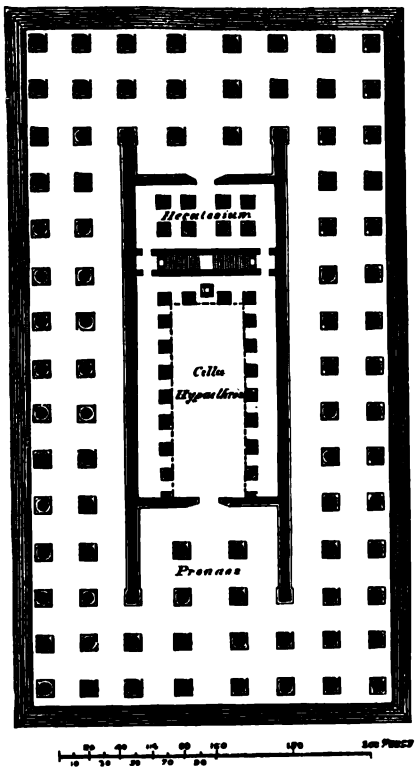
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EPHESUS. W.D.A.

Persian war, was burnt down in the night when Alexander the Great was born; and another structure, raised by the enthusiastic co-operation of all the inhabitants of "Asia," took its place. The magnificence of this sanctuary was a proverb throughout the civilized world. In consequence of this devotion the city of Ephesus was called the νεώκορος (Ac.19.35), or "warden," of Diana. On account of the celebrity of Diana's worship a large manufactory grew up there of portable shrines, which strangers purchased, and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (2Tim.4.14) was one.



PLAN OF THE TEMPLE OF DIANA AT EPHESUS.
(From Guhl's *Ephesiaca*.)



COINS OF EPHESUS,
Showing: (*a*) temple of Artemis; (*b*) figure of Diana.

The case of Demetrius the "silversmith" is explicit.—III. STUDY AND PRACTICE OF MAGIC. Not unconnected with the preceding subject was the remarkable prevalence of magical arts at Ephesus. In illustration of the magical books which were publicly burnt (Ac.19.19) under the influence of St. Paul's preaching, it is enough here to refer to the Ἐφέσια γράμματα (mentioned by Plutarch and others), which were regarded as a charm when pronounced, and when written down were worn as amulets.—IV. PROVINCIAL AND MUNICIPAL GOVERNMENT. It is well known that Asia was a proconsular province; and in harmony with this fact we find proconsuls (A.V. "deputies") specially mentioned (ver. 38). Again, we learn from Pliny (v. 32) that Ephesus was an assize-town, and in Ac.19.38 we find the court-days alluded to as actually being held (A.V. "the law is open") during the uproar. Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate is mentioned by Josephus; and

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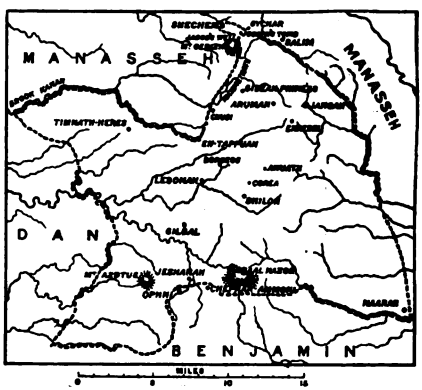
St. Luke, in the narrative before us, speaks of the δῆμος (*vv.* 30,33, A.V. "the people") and of its customary assemblies (ver. 39, A.V. "a lawful assembly"), and conspicuous mention is made of one of the most important municipal officers of Ephesus, the "town clerk" or keeper of the records, whom we know from other sources to have been a person of great influence and responsibility. It is remarkable how all these political and religious characteristics of Ephesus, which appear in the sacred narrative, are illustrated by inscriptions and coins. Many coins of Ephesus bear allusions to the worship of Diana in her various aspects. That Jews were established there in considerable numbers is known from Josephus (14 *Ant.* x. 25), and might be inferred from its mercantile eminence, but is also evident from Ac.2.9,6.9. It is here, and here only, that we find disciples of St. John the Baptist explicitly mentioned after the ascension of Christ (Ac.18.25,19.3). The case of Apollos (18.24) is a further instance of the intercourse between this place and Alexandria. The first seeds of Christian truth were possibly sown at Ephesus immediately after the Great Pentecost (Ac.2). In St. Paul's stay of more than two years (19.8,10, 20.31), which formed the most important passage of his third circuit, and during which he laboured, first in the synagogue (19.8), and then in the school of Tyrannus (ver. 9), and also in private houses (20.20), and during which he wrote 1Cor., we have the period of the chief evangelization of this shore of the Aegean. The address at Miletus shows that the church at Ephesus was thoroughly organized under its presbyters. At a later period TIMOTHY was set over them, as we learn from the two epistles addressed to him. Among St. Paul's other companions, two, Trophimus and Tychicus, were natives of Asia (Ac.20.4); the latter probably (2Tim.4.12), the former certainly (Ac.21.29), of Ephesus. In the same connexion we ought to mention Onesiphorus (2Tim.1.16-18) and his household (4.19), and on the other hand certain specified Ephesian antagonists of the apostle, the sons of Sceva and his party (Ac.19.14), Hymenaeus and Alexander (1Tim.1.20; 2Tim.4.14), and Phygellus and Hermogenes (2Tim.1.15). The site of ancient Ephesus has been examined by many travellers during the last 200 years. The whole place is now utterly desolate, with the exception of the small Turkish village at *Ayasaluk*. The ruins are of vast extent, both on Coressus and on the plain; but there is great doubt as to many topographical details. It is satisfactory, however, that the position of the theatre on mount Prion is absolutely certain.

Ephlal', a descendant of Judah (1Chr.2.37).

Ephod' (Num.34.23), father of HANNIEL.

Ephod. The simplest form of ephod of which we read was the linen ephod (*'ēphôdh badh*), the distinguishing dress of the ministrant priest (1Sam.2.18,22.18; 2Sam.6.14), which seems to have been a vest or tunic bound to the body by a girdle. A much more elaborate garment was the ephod of the HIGH-PRIEST, described in Ex.28.6-8,27,29.5,39.2-5,19f.; Lev. 8.7. This was made of richly variegated stuff of four colours, interwoven with gold thread, supported by two shoulder-straps, and held round the body by a band of the same material. On each of the shoulder-straps was an onyx stone, on which were engraved the names of six of the tribes of Israel. Attached to the front of the ephod, and filling the space between the shoulder-straps, was the breast-plate, with 12 precious stones in four rows, each stone also engraved with the name of one of the tribes. In this breast-plate was a kind of pocket, containing the URIM AND THUMMIM, or sacred lots, by the use of which oracles were delivered. As we read several times of the ephod being "carried" and "brought near" when the people wished to "inquire of the Lord," we may suppose that the sacred lots were considered an indispensable part of it; and so also there was a priest who took charge of it. This may throw some light on those passages in which the ephod is spoken of in such a way that many consider that it was an idolatrous image. An ephod and teraphim were part of the furniture of Micah's shrine (Judg.17.18), and Gideon made an ephod of the gold ornaments of the Midianites, and "set it up" in Ophrah, where it became a snare to Gideon and to his house. The prophet Isaiah uses a derivative word (*'āphuddâ*) to denote the "plating" of molten images (Is.30.22); and it may be that the original *coat* became a rich *coating*, superimposed upon a figure or stand, which was produced when an oracle was to be sought by the sacred lots. It does not seem that the ephod itself was worshipped, but rather that it was made the accompaniment and instrument of superstitious worship. [J.R.]

Ephraim, the younger son of Joseph (Gen.41.52,48.13-20). The strong tribes of Joseph and Judah occupied the mountains of south and central Palestine before Joshua allotted parts of the conquered land to Benjamin, Dan, and Simeon. Thus Ephraim marched with Judah at Gezer (Jos.16.3) before Dan received its territory. The N. border of Benjamin was the S. border of Ephraim (16.1-5,18.11-14),



THE TRIBAL LOT OF EPHRAIM.

running from Jordan and Naaran N. of Jericho to BETH-AVEN, and thence S.W. to LUZ, ATAROTH-ADAR, and BETH-HORON. N. of this line Ephraim held a region of rugged

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mountains, with springs and orchards; but the brother-tribe of Manasseh was more powerful (Jos.17.17), and Ephraim's lot was only 300 sq. m., against 1,300 sq. m. (partly conquered) for Manasseh W. of Jordan. The N.W. border was formed by the brook KANAH, dividing Ephraim and Manasseh, and ran by MICHMETHAH, E. of SHECHEM, and by TAANATH-SHILOH and JANOHAH, above the Jordan Valley, going down to NAARAN (see further under ASHER). It is remarkable that few towns within the lot of either Ephraim or Manasseh are enumerated in the book of Joshua; the region coincided closely with SAMARIA in extent. The term mount Ephraim seems used with a wider significance than that of the tribal lot in later times (1Sam.1.1; 2Chr.13.4,19,15.8), since it apparently included Bethel, Ramah, and Ephraim, which once belonged to Benjamin. [C.R.C.]

Ephraim, near BAAL-HAZOR (2Sam.13.23), or **Ephraim** near BETHEL and JESHANAH (2 Chr.13.19), and near the "wilderness" (Jn.11.54)—the "city called Ephraim," to which our Lord retired—are all names of OPHRAH (Jos. 18.23; 1Sam.13.17). Eusebius (*Onomasticon*) places it 5 Roman miles E. of Bethel, where is now the village *Ṭaiyibeh*, with a ruined church and a fine view of the wilderness and of the Jordan Valley beyond. It lies within the border of Benjamin. [APHEREMA.] [C.R.C.]

Ephraim, Gate of (2K.14.13; 2Chr.25.23; Ne.8.16,12.39), a gate on W. side of JERUSALEM. [C.R.C.]

Ephra'im, Wood of, a forest E. of Jordan, in which the fatal battle was fought between the armies of David and Absalom (2Sam.18.6). The site is unknown. [C.R.C.]

Ephral'mite.—1. Of the tribe of Ephraim (Judg.12.5; see R.V.).—**2.** An EPHRATHITE (1K.11.26), a dweller in Mt. Ephraim. [C.R.C.]

Ephrain. [EPHRAIM.]

Ephratah', or **Ephrath'.—1.** Second wife of Caleb the son of Hezron, mother of Hur, and grandmother of Caleb the spy, according to 1Chr.2.19,50, but see 2.24 and 4.4. —**2.** The ancient name of Bethlehem-judah (Gen.35.16,19,48.7; Ps.132.6). The word signifies "fruitful." [C.R.C.]

Eph'rathite.—1. An inhabitant of Bethlehem-ephratah (Ru.1.2; 1Sam.17.12). Possibly the same meaning in 1Sam.1.1. [RAMATHAIM-ZOPHIM; ZUPH.]—**2.** An EPHRAIMITE (1K.11.26).

Ephron', the son of Zohar, a Hittite, from whom Abraham bought the field and cave of Machpelah (Gen.23.8-17; 25.9,49.29,30,50.13).

Ephron', a strong city between Carnaim (Ashteroth Karnaim) and Beth-shean, attacked and demolished by Judas Maccabaeus (1Mac.5.46-52; 2Mac.12.27). The site is unknown. [C.R.C.]

Ephron', Mount. The "cities of mount Ephron" formed landmarks on the northern boundary of Judah (Jos.15.9). Apparently places near Ephratah (Bethlehem). [C.R.C.]

Epicureans. [STOICS.]

Epiph'anes (1Mac.1.10,10.1). [ANTIOCHUS IV.]

Epiphany. [JESUS CHRIST; MAGI.]

Ep'iphi (Ἐπιφί, 3Mac.6.38), the name of the 11th month of the Egyptian Vague year, and the Alexandrian or Egyptian Julian year. As the Egyptian month had 30 days, from Pachon 25 to Epiphi 4 would be an interval of 40 days, as in *loc. cit.* [H.H.]

Epistle. It is well to distinguish between letter and epistle, the latter being more formal and artificial in character. Intercommunication by letter was one of the earliest results of the invention of writing, but in a primitive society it would be the privilege of the minority. (1) In O.T. practically all the letters mentioned are of the nature of epistles, *i.e.* formal communications, mostly from superiors to inferiors. The Amarna tablets imply that such communications must have been common in Palestine some centuries before the earliest letter mentioned in O.T.; and the private letters found among the Oxyrhynchus Papyri (ed. Grenfell and Hunt, 1898–1899) make it remarkable that there is so little reference to private letters among the Jews in later O.T. times. The following O.T. epistles may be noted as specimens: David to Joab (2Sam.11.14,15); Jezebel about Naboth (1K.21.8,9); Jehu to Samaria (2K.10.1-6); Benhadad about Naaman (5.5-7); Sennacherib (19.14) and Berodach-baladan (20.12) to Hezekiah. Elijah (2Chr.21.12) and Jeremiah (Je.29.1) both sent written communications, and there are numerous references to the practice in Ezra, Nehemiah, and Esther. The terms used include סֵפֶר and מִכְתָּב (= writing), and, later, אִגֶּרֶת; Bab. *igiru*, "tile," "tablet" (2Chr.30.1,6; Ne.2.7-9,6.5,17,19; Esth.9.26,29), or אֶגֶרְתָּא (Ezr.4.8,11.5,6). (2) In N.T. the official letter is also common, ἐπιστολή being the usual term: *e.g.* to synagogues (Ac.9.2,22.5); the apostles and elders to Gentile Christians (15. 23-30); συστατικαὶ ἐπιστολαί, or letters introductory (2Cor.3.1). But the most striking feature is the collection of 21 "Epistles," of which 13 are ascribed to St. Paul and the rest are divided among SS. James, Peter, John, Jude, and the unknown writer of Hebrews. On the classification of these as private letters, letters not private but personal, and formal and impersonal "epistles," see Deissmann, *B.S.* (1895–1897, Eng. tr. 1901). The idea that St. Paul "invented" the N.T. epistle must be modified in the light of letters recently discovered in Egypt and elsewhere (*cf.* J. Armitage Robinson, *Eph.* pp. 275 ff.), which illustrate the form and phrases of N.T. epistles. All that is new in the latter is the result of the spiritual force contained in their message. [E.H.P.]

Er.—1. First-born of Judah. Er "was wicked in the sight of the Lord; and the Lord slew him." The nature of his sin is not stated, but it was possibly connected with the abominable idolatries of Canaan, his mother's land (Gen.38.3-7,46.12; Num.26.19).—**2.** Descendant of Shelah the son of Judah (1Chr.4.21).—**3.** Son of Jose, and father of ELMODAM (Lu.3.28).

Eran', ancestor of the **Eranites** and son of Shuthelah, eldest son of Ephraim (Num.26.36).

Erast'us.—1. One of the attendants, or deacons, of St. Paul at Ephesus, who (with Timothy) was sent forward into Macedonia while the apostle himself remained in Asia (Ac.19.22). He is probably the Erastus mentioned in the salutations in 2Tim.4.20.—**2.**

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Erastus the chamberlain, or rather, "treasurer," of Corinth; one of the early converts to Christianity (Ro.16.23).

E'rech (Gen.10.10), the second city of Nimrod's kingdom in Shinar (Babylonia); the *Uruk* of the inscriptions. In Sumerian, *Unug*; now *Warka*, on the left bank of the Euphrates, W. of the Nile Canal. In the bilingual Creation-story its origin is attributed to Merodach. The deities worshipped there were Ištar and Nanaa, and Anu, god of the heavens. *Êgiparimina*, "the house of the seven enclosures," its temple-tower, probably originated its name of *Uruk supuri*, "Erech of the enclosures," in the time of Gilgameš. [ARCHEVITES.] [T.G.P.]

Er'i, son of Gad (Gen.46.16), and ancestor of the **Erites** (Num.26.16).

Esa'ias, N.T. form of ISAIAH.

Esarhaddon' (Assyr. *Assur-aḫ-iddina*; *Assur has given a brother*), son to Sennacherib (2K.19.37; Is.37.38), succeeding him on his murder (681 B.C.), and procuring the desertion to his side of the rebel forces on the W. frontier of Ararat, whither the conspirators had fled. By a judicious policy within the empire and conspicuous ability in the field he avoided internal dissensions such as had troubled his father's reign, and was uniformly successful in war. The fierce swarms of the Gimirrâ (Cimmerians, Gomer; Gen.10.2f., etc.), invading Assyria from the N., were defeated by him in a decisive battle (677 B.C.) and forced in a westerly direction. In the same year he took and levelled Sidon in consequence of a revolt, planting a colony from Elam and Babylonia in the new city which he built on the site. After other successful campaigns he carried out (from 674–670 B.C.) three invasions of Egypt, inflicting finally a signal defeat at Memphis, and annexing the whole country to his empire. Two years later, when on his way to punish an Egyptian revolt, he fell sick and died. Early in his reign he had rebuilt Babylon (destroyed by his father 689 B.C.), making it second only to Nineveh in importance. He appears to have planted colonists in the cities of Samaria (Ezr.4.2), in addition to those which his predecessors had established there in the room of the captive Jews. [A.W.S.]

Esau', the eldest son of Isaac, and twin-brother of Jacob. The appearance of the child at birth is said in Gen.25.25 to have suggested his name (*hairy*), but the real meaning of "Esau" is doubtful. His surname Edom (*red*), chiefly applied to his posterity, owed its origin to the incident related in 25.30. [EDOM.] The strife between the brothers began prior to birth, and led to the prophecy "the elder shall serve the younger" (25.22,23). Esau grew up to be a "cunning hunter, a man of the field," in fact, a thorough *Bedawi*, a "son of the desert," impatient of the restraints of civilized or settled life. One day, returning from hunting, faint and hungry, Esau asked his brother to feed him with the red pottage he was preparing. Taking advantage of his distress, and mindful probably of the prophecy in his own favour, Jacob demanded his brother's birthright as the price. Esau married at the age of 40, and contrary to the wish of his parents. His wives were both Hittites; and they "were bitterness of spirit unto Isaac and to Rebekah" (Gen.26.34,35). The next episode in the history of the brothers is still more painful. Jacob, through the craft of his mother, is again successful, and secures irrevocably the covenant blessing. Esau vows vengeance. But he knew not a mother's watchful care. By a characteristic piece of domestic policy Rebekah succeeded both in exciting Isaac's anger against Esau, and obtaining his consent to Jacob's departure. When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (28.8,9). This marriage appears to have brought him into connexion with the Ishmaelitish tribes beyond the valley of Arabah. He soon afterwards established himself in mount Seir; still retaining, however, some interest in his father's property in Southern Palestine. He was residing in mount Seir when Jacob returned from Padan-aram, and had then become so rich and powerful that the impressions of his brother's early offences seem to have been almost completely effaced. It does not appear that the brothers again met until the death of their father about twenty years afterwards. They united in laying Isaac's body in the cave of Machpelah. Of Esau's subsequent history nothing is known; for that of his descendants, see EDOM and EDOMITES.

E'sau (1Esd.5.29) = ZIHA.

E'say (2Esd.2.18; Ecclus.48.20,22) = ISAIAH.

Eschatology, the doctrine of the Last Things, the things that shall be at the end of the world, is bound up with the idea that the world, this present order of things, will one day pass away and be succeeded by another age, the age to come. In O.T. the doctrine was first brought into prominence in order to answer, from the national point of view, the problem of the (so-conceived) undeserved oppression of God's people by their enemies. God, it was thought, was waiting His time to reveal Himself, to vindicate His honour and deliver His people. All this would happen in the *Day of the Lord* (see further under COMING OF CHRIST). Gradually the expectation of this day was put in the more distant future, until at length it was generally supposed that it would herald the end of this age by a great and final judgment of the nations, and that the good time for Israel would be in a new and golden age to come. Then the glory of Zion's world-wide rule would be realized in a new earth delivered from pain and sin. So eschatology passes out of the region of prophecy (which is always practically concerned with the near future) into that of apocalypse, which leaps over from the present to the end of time (often in O.T., and in N.T. generally, conceived as quite near). Christianity thus inherited from Judaism these ideas: a great "Day" at the end of the world, with a Last Judgment from which there is no further appeal, to be followed by a state of blessedness for some, secure from all future danger or fear, and for others a state of woe from which

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there is no hope of recovery. Our Lord sanctioned these ideas, but made them moral and spiritual: not the Israel of the flesh, but the "Israel of God," the redeemed of His Church gathered out of every nation, will be the blessed; not the Gentiles of the flesh, but the uncircumcised in heart (including many Jews), will be the doomed. The glorious reign of Israel will be not an earthly but a heavenly kingdom, a rule of love and goodness. Further, the blessedness and the woe were expanded by Him into the Christian doctrines of the Resurrection, Heaven and Hell. See further, DEATH, FUTURE LIFE, HEAVEN, HELL, and ETERNITY. Charles, *Eschatology*; Salmond, *Immortality*; Hastings, *D.B. s.v.* (5 vols. 1904); Agar Beet, *The Last Things*. [S.C.G.]

Esdrae'lon. This is merely the Gk. form of the Heb. Jezreel (Jth.8.9,4.6). In Jth.1.8 Esdrelom, with the addition of "the great plain." This plain is W. of JEZREEL [PALESTINE], the "valley of Jezreel" being E. of that town. Now called *Merj Ibn 'Âmr*. [C.R.C.]

Es'dras for EZRA the scribe in 1 and 2Esd.

Es'dras, First Book of, the first in order of the books of the Apocrypha in the English Bible. In LXX. this book is entitled Esdras A; Esdras B including the canonical books of Ezra and Nehemiah. In the Vulg. (followed in Eng. P. B., art. vi.), Esdras I. and II. stand for the canonical books, Esdras A becoming Esdras III., and Esdras IV. being the book known to us as "the second book of Esdras." The classification in the English Bible, *viz.* Ezra, Nehemiah, 1 and 2Esdras is adopted from the Genevan Bible (1560), the first so to enumerate them. The book contains a repetition of the history of the rebuilding of the temple, and is made up almost entirely of materials from the canonical books of 2Chronicles, Ezra, and Nehemiah. There is one original section (8.1–5.6). The transcript is more or less exact, except that the history is reversed—Artaxerxes, Darius, and Cyrus, instead of Cyrus, Darius, and Artaxerxes; and, though it adds nothing to our historical knowledge, the book is interesting as exemplifying the freedom with which Jewish writers dealt with their Scriptures. Josephus uses it largely in 11 *Ant.* i.-v., and follows its order rather than that of the canonical books; and it is quoted considerably by the early Christian Fathers, *e.g.* Clem. Alex., Athan., Tertull., Cyprian. Few people recognize the frequently misquoted proverb, "Magna est veritas et prevalet" (4.41) as coming from this book, though it is quoted by many Fathers. The book appears to be an attempt to tell the story of the Return and restoration of the temple in an elegant style, agreeable to Gk. readers unacquainted with Heb. Whether it be (*a*) a compilation from the Gk. of the LXX. or (*b*) the editing of a Gk. translation of Chronicles, Ezra, and Nehemiah earlier than the LXX., or (*c*) a direct translation of the Heb., made quite independently, is uncertain. Its object was to exhibit to Gk.-speaking Jews the favour once shown to their nation by heathen monarchs, under God's providence, to stimulate more earnest observance of the law, and possibly to win for them the favour of some foreign ruler, perhaps one of the Ptolemies. Its date may probably be 170–100 B.C., some time before the Hasmonaean wars, it being unlikely that any translator would venture to tamper with the order or materials of Ezra and Nehemiah after that date, at which they had become canonical. Lupton's ingenious theory that the book was edited when Onias—fleeing from the persecution of Antiochus Epiph. in Palestine—petitioned Ptolemy Philometor for leave to build a temple at Heliopolis is, though only conjectural, of great interest, and the character of the translation, together with certain phrases and peculiarities (*e.g.* 4.23), point to its being written for the important colony of Jews in Egypt, rather than for those of Palestine, though there is no more certain clue. The section 3–5.6, the story of the three pages, may be a tradition of Persian history, and is described by some commentators as the nucleus around which the rest of the book was grouped. The author was well acquainted with the books of Esther and Daniel; the agreement with the LXX. of those books being most striking, and there are also references to other O.T. books. Hastings, *D.B.* (5 vols. 1904); *Speaker's Comm.*; Ewald, *Hist. of Israel*, etc. [S.N.S.]

Es'dras, Second Book of. This, the title in the English Bible, is derived from the author's own words (1.1). In the Vulg. it is called the Fourth Book. (See above.) It is suggested that the original title was either (1) "Ezra the Prophet" (Hilgenfeld, based on quotations of Clem. Alex. and Ambrose), or (2) the "Apocalypse of Esdras" (Westcott, based on catalogue of the 60 canonical and apocryphal books found in Asia). This latter is the most obvious and suitable. The original language of 2Esdras is Gk., but for a long time the book was only known through the Latin version. No Gk. MS. of the book exists, though two quotations from the Gk. are found in Clem. Alex. and *Apost. Constit.* The Latin version contains two important additions (1,2; 15, 16) not found in the other versions, and it is obvious that a large section is missing between *vv.* 35 and 36 of ch. 7. The missing verses (now restored in our R.V.) are found in the Syriac, Ethiopic, Arabic, and Armenian versions (of these the Syriac is the best), and the missing Latin fragment was found in a MS. of the 9th cent., by Bensly in 1874. In 1865, moreover, Gildemeister proved that the missing verses had actually been contained in the Latin Cod. S, but the page had been cut out in early times. Hence the conclusion was drawn that all the Latin MSS. which do not contain the section are derived from Cod. S. The reason for the excision of 7.35-105 is probably a dogmatic one. It contains a description of the intermediate state, and an emphatic denial of the efficacy of prayers for the dead, a matter of curious interest when it is remembered that the words of 2.24-35 are employed in the ancient *Missa pro Defunctis*, whence the origin of the use of the word *Requiem*, and that this passage, with 2.36,37 (formerly used by the English Church as the Introit for Whit-Tuesday), is the only one from this book made use of by the Church. Leaving for the moment ch. 1, 2, 15, 16, the real 2Esdras consists of an account of three revelations and four visions granted to Ezra

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during the Captivity, by which he is instructed in some of the great mysteries of the moral world, and God's dealings with His people. The first revelation (4–5.14) shows the unsearchableness of God's purpose and the signs of the last age. The second revelation (5.20–6.34) carries the teaching still further, and prophesies the time when "evil shall be put out and deceit shall be quenched." Third revelation (6.35–9.25): Ezra, renewing his questions, asks why, if the other nations were outcasts compared with Israel, the chosen race should be dispossessed of their inheritance. In reply he is told that the narrow way must be passed first, but there shall be in the future a wider and more glorious scene. Then comes a striking passage, giving a picture of the Messianic Age, the appearance of "My Son Jesus" (there are marks of interpolation here), His death (with that of all living) after a reign of 400 years, and then the resurrection (7.26-35). The missing fragment describes the pit of torment, and the paradise of delight over against it; and Ezra is warned that intercession for the wicked is impossible—"many are created but few shall be saved." The first vision (9.26–10.59) is of a woman (Sion) lamenting the death of her only son (Jerusalem), born to her after 30 years of sterility (the 3,000 years before Solomon built the city). She vanishes, and her place is taken by the city in building—the heavenly Jerusalem which is to replace the earthly. Another interpretation (see Drummond, *Jewish Messiah*) refers the 30 years to the period following the fall of Jerusalem, and from this it is argued that the book is thus dated 70 + 30 = 100 A.D. The second vision (ch. 11,12) describes an eagle (Rome) with twelve wings, and eight little wings, and three heads, which bear rule, until a lion (the Messiah) pronounces sentence upon it and it is consumed. Third vision (ch. 13): The Messiah, "flying with the clouds of heaven," destroys the nations of the earth gathered against Him, and gathering the lost tribes of Israel, "a peaceable multitude," offers them Sion prepared and rebuilt. Fourth vision (ch. 14): Ezra is told that he is to be taken from men, and is bidden to make a record of what he has seen. In 40 days he writes 94 books (24 being the O.T., and published openly, the remaining 70 to be divulged only to the wise). This last section probably owes its origin to the tradition which regarded Ezra as the representative of the men of the "Great Synagogue." The additions to 2Esdras (ch. 1, 2, 15, 16), confessedly of later and Christian origin (*cf.* for reminiscences of N.T., 1.30,33 with Mt.23.37,38, and 16.42f. with 1Cor.7.29f., etc.), contain a reproof of Israel for their abandonment of God, and a denunciation of woe upon the other nations of the world. The latter section begins almost in direct continuation of the former. —*Character and Date.* A deep melancholy pervades the original book, the key to which is obvious, if we conclude (with most modern critics) that the book was written after the terrible events of 70 A.D., when the outlook for the Jews was rendered hopeless. If this is correct, the book should probably be dated in the reign of Domitian, 81–96 A.D. The question turns upon the interpretation of the eagle vision, and the reigns of the several wings. The book bears a remarkably affinity to the "Apocalypse of Baruch," also a product of the age of the destruction of Jerusalem. The author, it is admitted, must have been a non-Christian Jew, living either in Rome, or more probably in Alexandria—which will account more readily for the quotation of his work by Clem. Alex. The author of the additions (1, 2, etc.) was undoubtedly a Christian, probably also of Alexandria. Hastings, *D.B.* (5 vols. 1904); *Speaker's Commentary* (Lupton); *Camb. Texts and Studies*, vol. iii. 2 (1895), etc. See also *Apoc. of Baruch*, Charles (1896). [S.N.S.]

Esdrelom. [ESDRAELON.]

Es'ebon (Jth.5.15) = HESHBON.

Esebri'as (1Esd.8.54) = SHEREBIAH.

E'sek (*contention*), a well, dug by the herdsmen of Isaac in the valley of Gerar (Gen.26.20).

Esh-ba'al, the fourth son of Saul, according to the genealogies of 1Chr.8.33 and 9.39. He is doubtless the same person as ISHBOSHETH.

Eshban', a Horite; one of the four sons of Dishon (Gen.36.26; 1Chr.1.41).

Eshcol', one of three Amorite brothers who aided Abraham in his pursuit of the four kings who had carried off Lot (Gen.14.13,24).

Eshcol', Valley, or **Brook, of,** explored by the spies who were sent by Moses from the desert. From the terms of two of the notices (Num.32.9; Deut.1.24) it might be gathered that Eschol was the farthest point to which the spies penetrated. In this case REHOB (Num.13.21) would be at REHOBOTH, and the words "as men come to Hamath" must be regarded as a later gloss. The name Eshcol is connected with Hebron (Gen.14.13, 24), and Hebron was a great vine country (see Num.13.23). A spring called *'Ain Keshkaleh* at Hebron has been supposed to be the "brook Eshcol," but the word does not represent the Hebrew. [C.R.C.]

Eshean', a city of Judah (Jos.15.52).

E'shek, a Benjamite descended from Saul and brother of Azel (1Chr.8.39).

Esh'kalonites, The. [ASHKELON.]

Eshtaol', probably "the hollow"; a town of Judah in the Shephelah near ZORAH (Jos.15.33), on the border of Dan, to which it was given up (19.41). It was close to the MAHANEH-DAN, and to Samson's home (*Ṣûr'ah*): see Judg.13.25,16.31,18.2,8,11. Eusebius (*Onomasticon*) places it 10 miles N. of Beit Jibrîn, and near JARMUTH. It is now the village *Eshu'a*, on a hill, by a recess on N. side of the valley of Sorek, 1¼ miles E. of *Ṣûr'ah*, 13 miles N.N.E. of Beit Jibrîn, and 5 miles N. of *el Yarmûq*. [C.R.C.]

Esh'taulites, The, one of the families of Kirjath-jearim (1Chr.2.53). [ESHTAOL.]

Eshtemo'a, Eshtemoh', a town of Judah, in the mountains (Jos.15.50). With its suburbs Eshtemoa was allotted to the priests (21.14; 1Chr.6.57). It was one of the places frequented by David and his followers during their wanderings (1Sam.30.28, *cf.* 31). The place was known in the time of Eusebius and Jerome. It was discovered by Robinson at *es Semû'a*, a village 9 miles S. of Hebron. Eshtemoa appears to have been founded by Ishbah, a descendant of Caleb (1Chr.4.17).

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Eshton', a descendant of Judah (1Chr.4. 11,12).

Es'li, son of Nagge, or Naggai, in the genealogy of Joseph (Lu.3.25).

Eso'ra, a place fortified by the Jews on the approach of the Assyrian army under Holofernes (Jth.4.4). Noticed with SALEM (*Sâlim*) and CHOBA. Apparently *'Aṣîreh*, near Shechem on N. [C.R.C.]

Es'ril. [AZAREEL, 4.]

Es'rom (Mt.1.3; Lu.3.33) = HEZRON, 2.

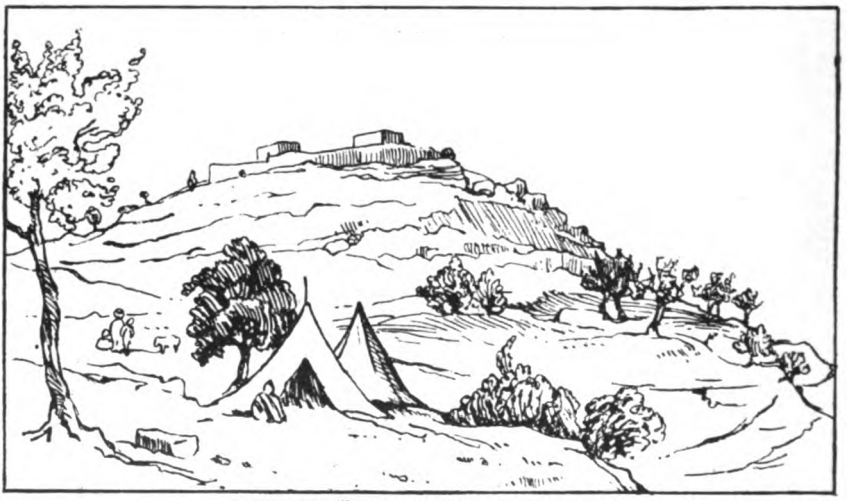
Essenes, a Jewish party, or school of thought, described by Philo (*Q. O. P. L.* 12) and Josephus (2 *Wars* viii. 2). The latter mentions also several individual Essenes. The name seems to be derived from Aram. *'âṣî'*, "a physician"; and was probably given to them from without, not assumed by themselves. They eschewed marriage, kept the Sabbath with great strictness, practised frequent ablutions, and had all things in common; they avoided oaths, shunned all employments connected with war, and lived a simple life. A characteristic mentioned by both Josephus and Philo is that they avoided the temple, and did not offer bloody sacrifices. This peculiarity would seem to cut them off from Judaism. Many of the characteristics assigned to the party by the two authors from whom we learn most about them are falsified by what is said of individual Essenes. Although they are said to shun the temple, Judas the Essene is teaching there when Antigonus is murdered. Although they abjured arms, yet John the Essene is one of the commanders of the Jews at the beginning of their war with the Romans. These differences may be explained by supposing that there were various divisions of the party, of which very different statements might be made. It is difficult to harmonize the statement that they numbered only 4,000 with the fact that there were many of them in "every city," and that there were "many myriads" of them, unless the statements refer to different sorts of Essenes. While in the main the doctrines peculiar to Essenism were of indigenous Jewish origin, there are features that suggest Parsaism and possibly neo-Pythagoreanism. One of the enigmatical features in the history of the party is the absence of any mention of them in N.T. They were numerous all over the country, but though our Lord meets Pharisees, Sadducees, Herodians, followers of John the Baptist, etc., He is not even once recorded to have met an Essene. If, as suggested above, the name was given them from without, they may be present in the gospels under another designation. There are certain persons who are associated with our Lord's birth and burial, "waiters for the redemption of Israel," to which Anna the prophetess and Joseph of Arimathaea belonged—these may be the Essenes. If our Lord Himself belonged in some sense to the party, it would explain how He never encountered them. Many of His teachings resemble those of the Essenes—those that differ may be explained by differences in the subdivisions. This would also explain the disappearance of the Essenes in the Christian Church. Some of the heretical movements in the 2nd cent. are explicable on the supposition of Essene influence. Josephus (2 *Wars* viii. 7) mentions that they had many secret books; these have been thought to have been the Jewish apocalypses. Confirmatory of this is the resemblance between the bliss that Josephus tells us was the hope of the Essenes and the paradise described by Enoch. Original sources: Philo, *Q. O. P. L.*; Josephus, 2 *Wars* viii. 2. Epiphanius is valueless. Recent literature: Ginsburg, *The Essenes, their Doctrines and their History*; Lightfoot, Comm. on Colossians; Lucius, *Der Essenismus*; Thomson, *Books which influenced Our Lord and His Apostles*. Besides arts. in various encyclopaedias and Bible dictionaries, histories of the Jews embracing the period may be consulted with advantage. [J.E.H.T.]

Esther, from Persian *sitareh* (*a star*), otherwise called Hadassah, Heb. *myrtle*, daughter of Abihail, and brought up by her cousin Mordecai. She was chosen for her exceeding beauty by Ahasuerus (Xerxes), king of Persia, out of the maidens brought from many lands, to succeed the deposed queen Vashti. The plan for the extermination of the Jews, to which Haman, piqued by Mordecai's withholding of homage, had obtained the king's irrevocable consent, became known to Esther through her cousin. At his instigation she risked death by entering the king's presence uninvited, and through her tactful action obtained the downfall of Haman. The Jews, at Esther's further request, were permitted to defend themselves on the day appointed for their slaughter, which they did to good purpose. Outside the Bible we know of but one wife of Xerxes, Amestris. With her neither Vashti nor Esther can be satisfactorily identified. [VASHTI.] Amestris, in fact, was married to Xerxes so long before the time with which the book of Esther deals, that two of her sons accompanied his expedition against Greece. Probably Esther has been idealized, and was nothing more than a secondary wife or favourite member of the king's seraglio. [A.W.S.]

Esther, Book of, although among the later canonical books of the O.T., is of considerable interest and value, vividly picturing Persian court life, and furnishing an example of self-sacrificing intercession, patriotism, and courage. As against the view which would place its composition in the 2nd cent. B.C. on the ground of a supposed Maccabaean colouring, we may point to its accurate and lifelike portrayal of Persian manners. Although the reign of Ahasuerus is spoken of as already past, the narrative, as it stands, would have been impossible for one writing when the substitution of Gk. for Persian supremacy had blotted out the details of the earlier administration. The authorship has been ascribed to Mordecai (St. Clem. Alex.), Ezra (St. Augustine), the "Men of the Great Synagogue" (so Jewish tradition), and others. These, however, are but conjectures. The book is plainly the work of one hand, excepting possibly 9.20-32. The style is easy and simple. The Heb. resembles that of Ezra, Nehemiah, and Chronicles. It is generally pure, but contains some later forms and a few Persian words. Josephus (*Cont. Ap.* i. 8) included the book in the Jewish Scriptures, and the Jewish Councils of Jerusa-

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lem and Jamnia (1st cent. A.D.) accepted it. Both Jews and Christians, however, for a while showed some hesitation on the subject. But from later Jews its intensely patriotic spirit evoked enthusiastic admiration. Esther forms the last of the five "Megilloth" [OLD TESTAMENT], and is read by them on the Feast of Purim. [PURIM.] We must remember that most of the early Fathers, being ignorant of Hebrew, were dependent upon the Gk. Canon of Scripture, including therefore the apocryphal additions to Esther (see below). These may well have presented a difficulty to some; as did the absence of the divine Name in striking contrast with the explicit handling of the relation between God and His people to be found elsewhere on the part of Biblical writers who set forth His attitude towards men and theirs towards Him without reserve. Here, on the contrary, all such treatment of the matters handled is held rigidly in



ROCK ETAM. (From an original sketch by Col. Conder.) W.D.A.

check. One reason suggested for this reticence is that as the Feast of Purim was probably the chief occasion on which the book was to be read, there may have been a desire to avoid the risk that the Name of God might be lightly used amid such surroundings. The book, nevertheless, is far from lacking the religious element; Ps.121.4 ("He that keepeth," etc.) might well be its motto, and the words of 4.14 show an unfailing trust in the over-ruling Hand. One main purpose of the book was to encourage the observance of Purim, and perhaps also to bring about its more intelligent and reverent celebration. We may also safely assume that a foremost object with the author was to enforce upon the Dispersion lessons as to the divine Providence. The Gk. version and those derived from it contain a number of additional sections. One reason for their introduction was doubtless to counteract what was considered to be the unduly secular tone of the original. They were introduced at various points of the story, proceeding in a perfectly smooth and consecutive narrative. But, appearing as one book in the English Apocrypha, they are thus severed from their proper contexts, while the section which in the English stands first (10.4–11.1) ought properly to be placed last. Their confused and unintelligible appearance is due to the fact that St. Jerome, in producing the Latin Vulg., perceived that these sections had no counterpart in the original Hebrew, and so grouped them at the end of the canonical book. His marks, showing the respective points at which they should be inserted in the original text, disappeared after a while, with the above result. Apart from their non-existence in the Hebrew, they contain discrepancies as compared with the canonical book. [A.W.S.]

Etam'.—1. A city of Simeon (1Chr.4.32), perhaps the ruin *'Aitûn* 8 miles N.E. of RIMMON, with which it is noticed.—**2.** A town of Judah ("father" = founder, 1Chr.4.3) fortified by Rehoboam, and mentioned with Bethlehem and TEKOA. Josephus (8 *Ant.* vii. 3) says that at *Etamé*, 50 furlongs from Jerusalem, Solomon made a well-watered garden. This is clearly the present *'Ain 'Aṭân*, near Urṭâs (Lat. *hortus*, "garden"), the so-called "sealed fountain" (Can.4.12), S. of Bethlehem, and about 6 miles from Jerusalem. It is close to Pilate's reservoirs and aqueducts. The Talmud (Tal. Bab. *Yoma* 31*a*) identifies *En Etam* with NEPHTOAH—a place of waters. The town Etam was perhaps at Urṭâs itself. —**3.** The Rock Etam (Judg.15.8) was a crag (*ṣel'a*), apparently near LEHI, and probably near Philistia. It had a "cleft" (*ṣ'ceph*) into which Samson "went down," but to which the men of Judah "went up." The probable site is at *Beit 'Aṭâb*, a village on a remarkable rocky knoll, in the mountains S. of the valley of Sorek, 5 miles S.E. of ZORAH. Under the

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village there is a rock passage (called *Bîr el Hasûtah*, or *the well of refuge*) which may be the "cleft" where Samson hid high above the ravine (*Surv. W. Pal.* iii. pp. 22, 137). [C.R.C.]

Eternity. In O.T. this word and its cognates are represented by *nēṣaḥ*, *laneṣāḥ*, *l'adh*, and *l'ôlām*. The first has the meaning of pre-eminence in honour, glory, or endurance. It denotes an uninterrupted continuance; but hardly in the modern sense of an infinite duration of time. Either some consummation is to be reached ("tried unto the end," Job **34**.36), or the time is regarded vaguely as unlimited within the epoch in which the event occurs—*e.g.* the human life ("perpetual pain," Je.**15**.18). Its nearest approach to "endlessness" is in negative clauses, "shall not . . . for ever" (*passim*). *'ôlām* has a more defined sense of time. It is an age past, present, or to come (*hā'ôlām habbā*). From their very indefiniteness, the past and future epochs would tend to lose their limits, and thus justify the English translation "from ever" and "for ever." Doubtless the positive idea of *endless duration* was gradually developed from the fact that the Hebrews were unable to think of Jehovah as ceasing to exist. (*Cf.* Ps.**9**.7 and **102**.27, and Chr. *passim*.) In N.T. *αἰών* is heir to the various senses of *'ôlām*, and *εἰς τὰ αἰῶνα* takes the place of the prepositional form *l'ôlām*. While, perhaps, it approaches nearer to our "everlasting" (*ἀΐδιος*), we must be careful not to introduce this meaning entirely and solely into the constantly repeated phrase "eternal life." A careful study of all the places in which this term occurs will probably show that its antithesis is not so much to *terminated* life, as to *physical and secular* life on the earth (*ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον*: Lu.**18**. 30). It is a type of life which, according to St. John, starts here. *Cf.* too the phrase *αἰωνίαν λύτρωσιν* in Heb.**9**.12. For a somewhat different view, see FUTURE LIFE. [B.F.S.]

Etham. [EXODUS, THE; RED SEA, PASSAGE OF.]

Ethan'.—1. "The EZRAHITE," one of the four sons of Mahel, whose wisdom was excelled by Solomon (1K.**4**.31; 1Chr.**2**.6; *cf.* Ps.**88** and **89**, titles).—**2.** Son of Kishi, or Kushaiah; a Merarite Levite, head of that family in the time of David (1Chr.**6**.44), and spoken of as a "singer." With HEMAN and Asaph, the heads of the other two families of Levites, Ethan was appointed to sound with cymbals (**15**.17,19). It is probable that Ethan is the same as Jeduthun; but there is no decisive evidence.—**3.** A Gershonite Levite, one of the ancestors of Asaph the singer (1Chr.**6**.42).

Ethanim. [MONTHS.]

Ethba'al, king of Sidon and father of Jezebel (1K.**16**.31). Josephus represents him as king of the Tyrians as well as of the Sidonians. We may thus identify him with Eithobalus, noticed by Menander, a priest of Astarte, who, after having assassinated Pheles, usurped the throne of Tyre for 32 years. [TYRE.]

Ether, a town of Judah given to Simeon (Jos.**15**.42,**19**.7). Eusebius places it at JATTIR (*'Attîr*), but the site is doubtful. [C.R.C.]

Ethio'pia. The country, described by Greeks and Romans as "Aethiopia" and by Hebrews as "CUSH," lay to the S. of Egypt, and embraced, in its most extended sense, the modern *Nubia, Sennaar, Kordofan*, and northern *Abyssinia*, and in its more definite sense the kingdom of Meroë. The only certain boundary is in the N., where Syene marked the division between Ethiopia and Egypt (Ezk.**29**. 10): in other directions the boundaries can be only generally described as the Red Sea on the E., the Libyan desert on the W., and the Abyssinian highlands on the S. "Ethiopia" thus roughly corresponds to the modern Sûdân. The Hebrews do not appear to have had much practical acquaintance with Ethiopia itself, though the Ethiopians were well known to them through their intercourse with Egypt. They were, however, perfectly aware of its position (Ezk.**29**.10) and its tropical characteristics, and they had commercial intercourse with it. The country is for the most part mountainous, the ranges gradually increasing in altitude towards the S., until they attain an elevation of about 8,000 ft. in *Abyssinia*. The inhabitants of Ethiopia were a Hamitic race (Gen.**10**.6). Of their various tribes the Sabeans were the most powerful. The history of Ethiopia is closely interwoven with that of Egypt. At the time of the conquest of Egypt, Cambyses advanced against Meroë and subdued it; but the Persian rule did not take any root there, nor did the influence of the Ptolemies generally extend beyond northern Ethiopia. Shortly before our Saviour's birth a queen, Candace (Plin. vi. 35), held sway in Ethiopia, and even resisted the advance of the Roman arms. Another queen of the same name is noticed in Ac.**8**.27. Both queens probably ruled at Meroë (now Naga), which had succeeded the old kingdom of Napata (the modern Merâwi), and where king Ergamenes was reigning 270 B.C. Meroë was supplanted by the Abyssinian kingdom of Axum in the 1st cent. of the Christian era. [RACES.] [A.H.S.]

Ethio'pian, properly "Cushite" (Je.**13**. 23); used of Zerah (2Chr.**14**.9[8]), and Ebed-melech (Je.**38**.7,10,12,**39**.16).

Ethiopian eunuch (Ac.**8**.27-39), treasurer of Candace, queen of Meroë. As he was returning from Jerusalem in his chariot and reading the LXX. version of Isaiah, Philip the Evangelist overtook him and preached unto him Jesus. The profession of faith (ver. 37) is probably an interpolation dating back to the 2nd cent. Ethiopian tradition gives him the name of Indieh, and he is said to have propagated the Gospel in Arabia Felix and Ethiopia. [G.M.Y.]

Ethio'pian woman. The wife of Moses is so described in Num.**12**.1. It seems necessary to distinguish her from ZIPPORAH, who was a Midianitess. [A.H.S.]

Ethio'pians. Literally "Cush" or "Ethiopia" in two passages (Is.**20**.4; Je.**46**.9). Elsewhere "Cushites," or inhabitants of Ethiopia (2Chr.**12**.3,**14**.12[11],13[12],**16**.8,**21**.16; Dan.**11**.43; Am.**9**.7; Zeph.**2**.12).

Eth'ma (1Esd.**9**.35; R.V. *No'oma*), apparently a corruption of NEBO, 3 (*cf.* Ezr.**10**.43).

Ethnan', a descendant of Judah; son of Ashur by his wife Helah (1Chr.**4**.7).

Ethnarch. [GOVERNOR.]

Ethni', a Gershonite Levite, ancestor of Asaph the singer (1Chr.**6**.41[26]).

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Eubu'lus, a Christian at Rome (2Tim.4.21).

Eucharist, the Sacrament of the Body and Blood of Christ. For this no specific name used in N.T., and the earliest known example of *εὐχαριστία* in this definite sense is in Ignatius, *Smyrn.* vii. 1. The name is derived from the *εὐχαριστία*, or solemn act of thanksgiving, which the earliest liturgical indications show to have accompanied the blessing of the Bread and the Wine to be the Body and Blood of Christ. The word may be so used in 1Cor.11.16.—I. The earliest extant account of this holy mystery is in ch. 10 and 11. St. Paul there speaks of a "Lord's supper," in connexion with which there were certain abuses to be corrected. "When you assemble together," he says, "it is not to eat a Lord's supper"—that is to say, their conduct was not befitting such an occasion—"for each one in eating hurries to get his own supper, and one is hungry, while another is drunken." Here is evidently the AGAPE, a solemn repast, which ought to be most orderly, and not regarded as a satisfaction of appetite (11.21,34). But there is a special reason for solemnity: "For I received from the Lord what I also delivered to you, that the Lord Jesus, in the night when He was betrayed, took a loaf, and after giving thanks broke it, and said, This is my Body, which is for you: do this for My memorial. Likewise also the cup after supper, saying, This cup is the new covenant in My Blood: do this, as often as you drink it, for My memorial. For as often as you eat this loaf and drink this cup, you proclaim the Lord's death until He come. So that if any man eat the loaf or drink the cup of the Lord unworthily, he will be guilty of the Body and of the Blood of the Lord." With this must be read the words of the preceding chapter: "The cup of the blessing, which we bless, is it not a partaking of Christ's Blood? The loaf which we break, is it not a partaking of Christ's Body?" There is no ground for supposing this feature of the Agape to have been instituted by St. Paul. He refers the institution to Jesus Christ, and the observance to a current tradition. Of this institution accounts are preserved in the Synoptic Gospels, which should be closely compared with St. Paul's account. They agree with him in placing it on the night of the betrayal, and they appear to connect it with the Paschal Supper. But this connexion is inconsistent with the note in Mt.26.5 that the Sanhedrin resolved not to arrest Jesus on the feast-day, which agrees with the clear indications of the Fourth Gospel that all was hurriedly done before the killing of the Passover. The suggestion that our Lord kept the Passover one day earlier than the Jewish authorities, based on an ingenious calculation of the calendar, seems to be inconsistent with His general attitude towards the Law. Moreover, the notion that the Passover was in any sense eaten on this occasion appears to be excluded by Lu.22.15 (see R.V.): "Eagerly I desired to eat this Passover with you before My passion; for I say unto you, I shall not eat it until it be fulfilled in the kingdom of God." It has been suggested, therefore, that after making all preparations for the Passover, the Lord and His disciples assembled, not to eat the Paschal Supper, but to observe the *qiddûsh* of the Passover. The *qiddûsh* is a domestic ceremony performed on the eve of each sabbath or high festival, immediately before supper; it includes the blessing of a cup of wine, followed by the breaking of a loaf for distribution to all present. Here is found the occasion for the institution of the Eucharist. Against this hypothesis are the facts that Mk.14.18-26 and Mt.26.26-30 seem to place the institution during the meal and not at the beginning; that both they and St. Paul in 1Cor.11.24,25 make the breaking of the loaf precede the blessing of the cup. On the other hand, in Lu.22.14-19 (the confusing addition of ver. 20 being omitted, as in R.V. marg.) we find the order of the *qiddûsh* exactly followed. This striking divergence from Mark is very significant, and not less so is the order in 1Cor.10.16. (On Mt.26.17, Mk.14.12, Lu.22.7, see BOX, *op. cit. infra.*) Equally important is it that in *Didaché*, 9, the blessing of the cup precedes the breaking of the loaf. This indicates the survival of such a practice in some Syrian churches at the beginning of the 2nd cent. It may be the original order, altered elsewhere at a very early date to that which St. Paul describes. Such a change would illustrate the power of the Church to vary anything that is not essential to the institution. The current practice would account for the order in Mk.–Mt. also. It may be doubted whether any of the narratives were intended to be sufficiently precise in detail to afford materials for argument, but that of Luke seems to be the most consecutive.—II. If the institution of the Eucharist took place at the *qiddûsh*, the *Agape* would probably be ordered after the same fashion, the solemn blessing of the cup and breaking of the loaf being followed by the common repast. St. Chrysostom (*Hom.* 54) expressly declares this to have been the case; but he may have been misled by the practice of his own day. St. Augustine (*Ep.* 118), on the contrary, seems to assume that in the first age the Eucharist followed the Supper. The indications afforded by N.T. are but slight. 1Cor.11.20-34 is indecisive. The words "after supper" in ver. 25 are puzzling. They imply a considerable interval, occupied by the supper, between the breaking of the loaf and the blessing of the cup; but this agrees ill with *Mark*, *Matthew*, and uninterpolated *Luke*. On the other hand, it agrees with the supposed derivation of the Christian rite from the Paschal Supper, the cup in this case being the *fourth* cup of the Paschal ritual. But the difficulty of this derivation has been shown. It is possible that the *delivery* of the cup, previously blessed, was postponed. Apart from this, the whole passage agrees best with the hypothesis that the blessing of the loaf and of the cup came first, and that the fault of the Corinthians was to let indecent haste for the supper break in upon this solemnity. The only other references to the celebration of the Eucharist in N.T.—and those not unquestionable—are in Ac.2.42,46,20.7,11, and possibly 27.35. In Ac.2.46 it would be

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extravagant to build on the order of the words. In 20.11 the order is perhaps more significant. The disciples assembled "for the breaking of a loaf," and St. Paul began the proceedings with a long discourse; after the mishap of Eutychus, "when he was gone up, and had broken the loaf, and had eaten, and had talked with them a long while, even till dawn, so he departed." The word γευσάμενος, used thus absolutely, can only mean "taking food"; and the use of the aorist participles, together with the precision of the whole narrative which is essentially that of an eyewitness, leaves no room for doubt that the order of proceeding is distinctly marked. Here, then, the repast follows the "breaking of the loaf." In Ac.27.35 the circumstances are too exceptional to supply any argument. Hence, the one clear indication in N.T. points to the Eucharist preceding the *Agape*. In *Didaché*, 9, 10, we find the same order, nor is there any indication elsewhere of its inversion. [PASSOVER.]—III. We find in N.T. only slight indications of the *ritual* of the Eucharist: *viz.* the blessing of the cup, the breaking of the bread, the eating and drinking; possibly also the act of thanksgiving and the responsive *Amen*, which accompanied the blessing (1Cor.14.16). Mk.14.24, followed by Mt., also notes the blessing of the loaf. The same elements are mentioned in *Didaché*, 9, 10, 14, and in Ignatius, *Eph.* 20; *Phil.* 4; *Smyrn.* vii. 8, the latter also insisting on the presence of the bishop or his delegate. Nothing more precise is found recorded until the time of Justin Martyr. Of the *doctrine* of the Eucharist there are fuller indications. In 1Cor.10.16 St. Paul writes: "The cup which we bless, is it not a communion of the Blood of Christ? The loaf which we break, is it not a communion of the Body of Christ?" The word κοινωνία (communion) needs attention. It contains the idea of *common participation*, as is shown by what follows immediately. But the use of "communion of the altar" in ver. 18, supported by similar uses in 2Cor.1.7 and 1Pe.5.1, brings in the further idea of *individual participation* in a common good. Thus the broken loaf and the blessed cup are the means by which the Body and the Blood of Christ are imparted to individual believers and shared in common by all believers. The participators eat Christ's Body and drink His Blood. Therefore St. Paul says, "Whosoever eats the loaf or drinks the cup of the Lord unworthily will be guilty of an offence against the Body and Blood of the Lord" (1Cor. 11.27). This eating and drinking are regarded in the two aspects of *sacrificial communion* and of *spiritual sustenance*. (1) The idea of *sacrificial communion* is most in evidence. It is conspicuous in St. Paul's comparison of the Eucharist with the sacrifices of O.T. and of the Gentile religions. The "table of the Lord" is set over against the "table of demons," as exactly parallel. The communion of the Body and Blood of Christ is set over against the communion of the altar in O.T. With the latter parallel should be compared Heb.13.10: "We have an altar, whereof they have no right to eat which serve the tabernacle." The reference is to those sin-offerings of which, in O.T., offerers were not allowed to partake. [SACRIFICE.] The sacrifice of Christ, His immolation upon the cross, corresponds to these sacrifices of the Law, as well as to others; but there is a difference implied, in that we can partake of the Victim. The more obvious correspondence with the Passover is pressed by St. Paul in 1Cor.5.8, where the words "let us keep festival . . . with the unleavened bread of sincerity and truth," though much wider in their application, seem to contain a direct allusion to the Eucharist. The predominantly sacrificial character of the Eucharist is further illustrated by the records of the institution. The wording of Lu.22.15, the sense of which seems to underlie 1Cor.5.7, while excluding the direct connexion of the institution with the Passover, indicates a close ideal connexion. But the actual words of institution are more important, and must be compared as they stand in the records. 1Cor.11.24,25: "This is My Body, which is [being broken] for you. . . . This cup is the new covenant in My Blood: this do, as oft as ye drink, in remembrance of Me." Mk.14.22-24: "Take ye, this is My Body. . . . This is My Blood of the [new] covenant which is being poured out for many." Mt.26.26-28: "Take, eat, this is My Body. . . . This is My Blood of the [new] covenant, which is being poured out for many, unto remission of sins." Lu.22.19,20: "This is My Body [which is being given for you; this do in remembrance of Me. . . . This cup is the new covenant in My Blood, that which is being poured out for you]."—N.B. The words in brackets are doubtful readings. The words "This is My Body" are evidently recorded as used by the Lord Himself. The addition in 1Cor.11.24 may equally well be a kind of liturgical exposition, or a record of the Lord's own words. The doubtful addition to *Luke* is probably a textual transfer from 1Cor. with the substitution of διδόμενον (given) for κλώμενον (broken). In regard to the cup we have two forms, verbally different, but the same in substance, speaking of the Blood of the Covenant; the phrase recalls Ex.24.8, which is significantly quoted in Heb.9.20, and the action is at once stamped as sacrificial. The words added in *Mark* and *Matthew*, "which is being poured out for many," look the same way; whether they be taken as the Lord's actual words or as a liturgical gloss, they show, by the force of the present participle, that the action is no anticipation of future blood-shedding or memorial of past blood-shedding, but is to be understood mystically as a present shedding of sacrificial blood. The words "unto remission of sins," added in *Matthew*, connect the action with the sin-offerings of O.T. The additional words contained in St. Paul's record, "Do this in remembrance of Me," have their sense determined by the context: they are a direction to do what the Lord Himself did, and this being a sacrificial action, the repeated act is sacrificial. There is no need to insist on the fact that the word ποιεῖτε (*do*) and words akin to ἀνάμνησις (*remembrance*), have a recognized use in this sense: the sense is always determined by the context. The

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actual words thus added may be a gloss; but there is no reasonable ground for doubting that such a direction was really given by Jesus Christ. Apart from the doubtful addition following the Pauline text, St. Luke does not give the descriptive words about the cup, recording only the direction "Take this, and divide it among yourselves." The sacrificial meaning of the Eucharist, thus clearly resulting from the records of the institution, is further emphasized by St. Paul's words, "As often as ye eat this loaf and drink the cup ye proclaim the Lord's death until He come." The celebration of this holy mystery is the means, alike for the Christian Church and for the individual believer, of achieving so intimate an association with the death of Christ that a real representation of the one sacrifice may be continually made. The main purpose of sacrifice, communion with God and the removal of the guilt of sin which hinders that communion, is fulfilled for us in this "Sacrament of our Redemption." See further SACRIFICE (B); JESUS CHRIST, X. (1). (2) The idea of *spiritual sustenance* is usually connected in N.T. with teaching, or the communication of the Word of God. In this sense it is frequent; but in two places it appears in connexion with the Eucharist. The words of 1Cor.**10**.4 about the spiritual meat and drink given to Israel in the wilderness stand in evident relation to the subject of the communion of the Body and Blood of Christ which the writer is approaching. The discourse in Jn.**6**.27-59 has no direct relation to the Eucharist, but the connexion of thought is unquestionable, and the allusion to the manna and the dependence of the whole on the miracle of the feeding of the 5,000 show that spiritual sustenance is intended. These two passages, therefore, support that conception of the Eucharist which is most common in the devotions of the present day: sustenance is here afforded for the spiritual life of the individual believer. We may pursue St. Paul's comparison with the sacrifices of O.T. and of Gentile religions. In their case, the feast on the flesh of the victims, though primarily intended as a means of communion with God, was also a taking of ordinary nutriment; so the Body and Blood of Christ in the Eucharist, though given primarily for sacrificial communion with God, are given also for the strengthening and refreshing of the souls of the faithful.—Keating, *Agape and Eucharist*; Box in *Jl. Theol. Stud.* iii. p. 357; *Jewish Antecedents of Eucharist*; Lambert, *Passover and Lord's Supper*, in *ib.* iv. p. 184; Gardner, *Origin of Lord's Supper*; Cheetham, *The Mysteries, Pagan and Christian*; Frankland, *The Early Eucharist*; Hatch, *Organization of the Early Christian Churches*; Réville, *Origines de l'épiscopat*; Wordsworth, *Ministry of Grace*; Gore, *Church and Ministry*; Schürer (Eng. tr.), *Hist. of Jewish People in Time of J. C.*; Duchesne, *Origines du culte chrétien*; Willis, *Worship of Old Covenant, esp. in Rel. to the New*; Lepin, *L'idée du sacrifice dans la religion chrétienne*; Gore, *Body of Christ*. [T.A.L.]

Euer'getes (*benefactor*). In the prologue of Ecclus., Jesus the son of Sirach mentions this as the surname of the king on the throne of Egypt when he himself came thither. This was probably PTOLEMY III. (247–222 B.C.), as the book was perhaps composed *c.* 180 B.C. Ptolemy VII. (145–117 B.C.), however, is sometimes given this title, though he is better known as Physcon. Antiochus VII. of Syria (137–128 B.C.) also bore this appellation, and it was occasionally used of officials in Gk. states at an earlier date. Probably our Lord refers to the Ptolemys and Antiochus when He uses the word (Lu.**22**.25). [W.ST.C.T.]

Eumenes II. (1Mac.**8**.8), king of Pergamos (197–159 B.C.), was son and successor of Attalus I. He sent a fleet to convey the Roman troops from Thrace to Troas during their war with Antiochus the Great, and his forces shared in the conclusive victory of Magnesia (190 B.C.). [ANTIOCHUS III.] The flight of Hannibal from Antiochus to the court of Prusias, king of Bithynia, led Eumenes into a war with the latter. Eumenes visited Rome (189 B.C.), and the Senate rewarded his services with the provinces of Mysia, Lydia, Phrygia, Lycaonia, part of Ionia, and the Thracian Chersonesus. [W.ST.C.T.]

Eunatan' (1Esd.**8**.44). [ELNATHAN, 2.]

Eunice, mother of Timothy (2Tim.**1**.5); a Christian and a Jewess (Ac.**16**.1). [E.R.B.]

Eunuch. The Heb. word clearly implies the incapacity which mutilation involves, and perhaps includes all the classes mentioned in Mt.**19**.12, not signifying an office merely. The law (Deut.**23**.1; *cf.* Lev.**22**.24) is repugnant to thus treating any Israelite; and Samuel, when describing the arbitrary power of the future king (1Sam.**8**.15, marg.), mentions "his eunuchs," but does not say that he would make "their sons" such. This, if we compare 2K.**20**.18, Is.**39**.7, possibly implies that these persons would be foreigners. It was a barbarous custom of the East thus to treat captives (Herod. iii. 49, vi. 32), not only of tender age, but, it would seem, when past puberty. The word is used, however, in a wider sense of certain officials; *e.g.* the "officer" Potiphar (Gen. **37**.36,**39**.1, marg. *eunuch*) was an Egyptian, was married, and was the "captain of the guard"; and in the Assyrian monuments a eunuch often appears, sometimes armed, and in a warlike capacity, or as a scribe, noting the number of heads and amount of spoil, as receiving the prisoners, and even as officiating in religious ceremonies. The origination of the practice is ascribed to Semiramis, and is no doubt as early, or nearly so, as Eastern despotism itself. In Israel, and latterly in Judah, eunuchs were prominent (2K.**8**.6, **9**.32,**23**.11,**25**.19; Is.**56**.3,4; Je.**29**.2,**34**.19, **38**.7,**41**.16,**52**.25). They mostly appear either as "set over the men of war," or associated with the surveillance of the harems of Oriental monarchs. We find the Assyrian Rabsaris, or "chief eunuch" (2K.**18**.17), employed together with other high officials as ambassador. It is probable that Daniel and his companions were thus treated, in fulfilment of 2K.**20**.17,18; Is.**39**.7; *cf.* Dan.**1**.3,7. The court of Herod had its eunuchs, as had also that of queen Candace (Ac.**8**.27). [ETHIOPIAN EUNUCH.]

Euodias (R.V. correctly *Euodia*), a

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Christian woman of Philippi between whom and SYNTYCHE differences had arisen (Ph. 4.2). [E.R.B.]

Euphra'tes is a Gk. corruption of the Persian Ufrâtu, itself derived from the Babylonian Purattu, which is formed by means of the Semitic feminine suffix from the Sumerian *pura* (*water*). In the pre-Semitic Sumerian of Babylonia the river was ordinarily known as the Pura-nun, or "Great Water." It is most frequently denoted in the Bible by the term "the river." The Euphrates is the largest, the longest, and by far the most important of the rivers of W. Asia. It has two chief sources in the Armenian mountains, one at *Domli*, 25 miles N.E. of Erzeroum, and little more than a degree from the Black Sea; the other on the N. slope of the range called *Ala-Dâgh*, near the village of *Diyadin*, and not far from mount Ararat. Both branches flow at first towards the W. or S.W., passing through the wildest mountain districts of Armenia; they meet at *Kebban-Maden*, nearly in long. 39° E. from Greenwich, having run respectively 400 and 270 miles. Here the combined stream is 120 yds. wide, rapid, and very deep; it now flows nearly southward, but in a tortuous course, forcing a way through the ranges of Taurus and Anti-taurus; seeming as if it would empty itself into the Mediterranean, but prevented from so doing by the longitudinal ranges of Amanus and Lebanon, which here run parallel to the Syrian coast, and at no great distance from it; and in about lat. 36° it turns S.E., and proceeds in this direction for above 1,000 miles to its embouchure in the Persian Gulf. The entire course is calculated at 1,780 miles, and of this distance 1,200 miles is navigable for boats. Its width is greatest 700 or 800 miles from its mouth—*i.e.* from its junction with the *Khabûr* to the village of *Werai*. It there averages 400 yards. The annual inundation of the Euphrates is caused by the melting of the snows in the Armenian highlands, and occurs in the month of May. The great hydraulic works ascribed to Nebuchadnezzar were chiefly intended to control the inundation. The Euphrates has at all times been of some importance as a line of traffic between the E. and the W. It is first mentioned in Scripture as one of the four rivers of Eden (Gen.2.14). Its celebrity is there sufficiently indicated by the absence of any explanatory phrase, such as accompanies the names of the other streams. We next hear of it in the covenant made with Abraham (Gen.15.18), where the whole country from "the great river, the river Euphrates," to the river of Egypt is promised to the chosen race. During the reigns of David and Solomon the dominion of Israel actually attained to the full extent of the original promise. This widespread territory was lost upon the disruption of the kingdom under Rehoboam; and no more is heard in Scripture of the Euphrates until the expedition of Necho against the Babylonians in the reign of Josiah. The river still brings down as much water as of old, but the various watercourses along which it was in former times conveyed are dry; the main channel has shrunk; and the water stagnates in unwholesome marshes. Originally the Euphrates fell into the sea without joining the Tigris. The accumulation of silt, however, has caused what was once the head of the Persian Gulf to become land. Loftus estimates that the growth of the delta at the mouths of the Euphrates and Tigris since the Christian era has been at the rate of a mile in about 70 years. [A.H.S.]

Eupol'emus, "son of John, the son of Accos," one of the envoys sent to Rome by Judas Maccabaeus, *c.* 161 B.C. (1Mac.8.17; 2Mac.4.11), and probably identical with the historian Eupolemus, who was almost certainly of Jewish descent.

Euroc'lydon (the reading *Euraquilo*, adopted in R.V., is to be preferred), the name (Ac.27.14) of the wind which (off the S. coast of Crete) seized the ship in which St. Paul ultimately was wrecked on the coast of Malta. [MELITA.] St. Luke describes it as "typhonic" (τυφωνικός), indicating that its nature was that of a sudden, violent squall. [WINDS.] [A.C.D.]

Eutychus, restored to life by St. Paul at Troas (Ac.20.9,10); but the apparent contradiction between *vv.* 9 and 10 leaves it uncertain whether it was a miracle of healing or of raising from the dead. [E.R.B.]

Evangelist. The word "evangelist" (εὐαγγελιστής) occurs three times in N.T.: in Ac.21.8, without explanation, to describe Philip, who was one of the "seven men of good report" of 6.5; in Eph.4.11 ("He gave some, to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"), where it probably refers, like "pastors and teachers," rather to one exercising a function than to one holding an office; and in 2Tim.4.5, where St. Paul bids St. Timothy "do the work of an evangelist." In each of these passages the word appears to be used as descriptive of work done. The nature of the work may be inferred from the derivation of the word. Evangelist is connected with the verb to "evangelize" (εὐαγγελίζομαι), constantly used in N.T. of the first preaching of the Gospel (*cf.* Ac.5.42,8.4,12,25,35,40,10.36,11.20, 13.32,14.7,15.21,15.35,16.10,17.18). Reference to these passages suggests that the noun "evangelist" means one who preaches the Gospel where it was hitherto unknown. The word does not occur in N.T. in the sense of a writer of one of the four gospels. Plumptre and Gibson in Smith, *D.B.* (2nd ed.), i. 1012; Armitage Robinson in *Encycl. Bibl.* ii. 1430; Massie in Hastings, *D.B.* ii. 795-797. [D.S.]

Eve (Heb. *ḥavvâ*; i.e. *living*) is said to have been formed by God from the rib of Adam while he slept. Some have assigned a figurative meaning to this, and regarded it as intended to point out the infinitely higher and closer relation that exists between man and wife than between any other of God's creatures. The wife's nature, originally derived from the man, *corresponds to* (Heb. *is set over-against*) his nature, and by marriage they become "one flesh." Eve is represented as having incited her husband to violate the laws of his being [FALL], and the pangs of childbirth were therefore imposed on her in addition to the labour, sorrow, and death which became the common lot of all. Eve's death is not recorded. [J.J.L.]

E'vi, one of the 5 kings or princes of Midian, slain by the Israelites (Num.31.8; Jos.13.21),

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Evidence (Je.32.10-14). [WRITING; WITNESS.]

Evil'-mero'dach (2K.25.27), the Bab. *Awêl-Maruduk*, was son and successor of Nebuchadnezzar. In his two years' reign (561–559 B.C.), in the opinion of Berosus, he governed "lawlessly and extravagantly." His consideration for Jehoiachin, however, is noteworthy. The Babylonian historian states that he was slain by his sister's husband, Neriglissoöros, for whom see NERGAL-SHAR-EZER. [T.G.P.]

Excommunication. I. *Among the Jews.* The principle of excommunication is found in O.T. in the penalty of being cut off from the people denounced against any who should be uncircumcised (Gen.17.14); eat unleavened bread when forbidden (Ex.12.15,19); imitate or put to a strange use the holy anointing oil (30.33), or incense (30.38); do any work on the sabbath (in this case associated with death, 31.14); eat of the peace-offerings when unclean (Lev.7.20), or of the fat of an offering (7.25), or of blood (7.27,17.10,14); fail to bring an offering to the tabernacle (17.4,9); commit various moral abominations (18.29); eat a peace-offering on the third day (19.8); give any of his seed to Moloch (20.3,5); commit incest (20.17); have sexual intercourse with a woman at forbidden times (20.18); approach the holy things when unclean (22.3); fail to be afflicted on the Day of Atonement (23.29); forbear to keep the Passover (Num.9.13); act presumptuously (15.30); or fail to perform ceremonial purifications when unclean (19.13,20); and is found also in the exclusion of the leprous from the camp (Lev.13.46; Num.12.14), and in the threat of separation from the congregation of the captivity of those who did not come to Jerusalem in obedience to the proclamation of Ezra (Ezr.10.8). From this principle the Rabbis developed an elaborate system of excommunication, much of which may have existed in the time of our Lord. Exclusion from the synagogue as an exercise of Jewish discipline is mentioned in Jn.9.22,12.42,16.2 (*cf.* 9.34,35, which may refer to excommunication or to exclusion from the meeting where the man then was). The Jewish excommunication appears to be referred to in Lu.6.22, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake"; and it is possible, though perhaps hardly likely, that three distinct stages in it are alluded to in the words, "separate" (ἀφορίσωσιν), "reproach" (ὀνειδίσωσιν), and "cast out your name as evil" (ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρόν).—II. *In the Teaching of Christ.* The principle is sanctioned by our Lord in Mt.18.17, "If he refuse to hear the Church also, let him be unto thee as the Gentile and the publican"; and is involved in the gift of the power of binding and loosing to St. Peter in Mt.16.18,19, and to the apostles in general (18.18).—III. *In the Apostolic Period.* St. Paul frequently alludes to his right to exercise discipline over Christians: *e.g.* 2Cor.1.23,13.10. Instances of his cutting off offenders from the Church, and describing himself as delivering them to Satan, are in 1Cor.5.1-5, 1Tim.1.19,20, the action of the Corinthian church being associated with his own action in 1Cor.5.1-5. St. Paul orders the infliction of some kind of excommunication of those who cause divisions and occasions of stumbling (Ro.16.17); obey not his teaching (2Th.3.14); or teach a different doctrine (1Tim.6.3); and of a heretic (Tit.3.10). The degree of separation ordered in these cases would probably include exclusion from the Holy Communion, as would St. John's instruction not to receive into a house those who brought not the teaching of Christ (2Jn.10). St. John mentions that the power of excommunication had been wrongly exercised by Diotrephes (3Jn.10). St. Paul's denunciations, "Let him be anathema" (1Cor.16.22; Gal.1.8,9), probably do not directly refer to excommunication, but there can be little doubt that excommunication would be involved in the attitude taken by him. There appears to be an instance of restoration after excommunication in 2Cor.2.6-10. It has been suggested that St. Paul may have regarded some actual bodily infliction as following the disciplinary exclusion from Communion, and that this is the explanation of the phrase "Deliver unto Satan for the destruction of the flesh" (1Cor.5.5), "Delivered unto Satan, that they may learn not to blaspheme" (1Tim.1.20); and that this is parallel to the physical consequences of unworthy Communion referred to in 1Cor.11.30, as explained by some interpreters. Meyrick in Smith, *D.B.* (2nd ed.), i. 1013-1016; Cheyne in *Encycl. Bibl.* ii. 1431, 1432; Brown in Hastings, *D.B.* ii. 800, 801; Edersheim, *Life and Times of Jesus the Messiah*, ii. 183, 184; Greenstone in *The Jewish Encycl.* v. 285-287; Weizsäcker, *Apostolic Age*, ii. 379, 380. [SATAN; HYMENAEUS; CRIMES *in N.T.*, (13).] [D.S.]

Executioner. Heb. *ṭabbāḥ* (Gen.37.36 marg.; Dan.2.14), rendered GUARD in 30 passages (*cook* in 1Sam.9.23,24; Arab. *ṭabbakh*). Probably Akkad. *ṭab-ḫi*, or "arranging a host"—a marshal. The Gk. σπεκουλάτωρ (Mk.6.27), *cf.* Lat. *speculator*, meant originally a military spy or scout, but under the emperors a *body-guard*. [C.R.C.]

Exile. [CAPTIVITIES; DISPERSION.]

Exodus, the second of the books of the law, called by the Jews *shĕmôth* ("names"), from the words in ver. 1, and named by the Gk. translators "Exodus," from its principal theme—the "Going-out" of the children of Israel from Egypt. After a brief recapitulatory section (1.1-6), it narrates the oppression of Israel; the birth and call of Moses; the conflict with Pharaoh, plagues, and events which led up to the Exodus; the pursuit and deliverance at the Red Sea; the march to Sinai and trials in the wilderness; the lawgiving, covenant, and long encampment at Sinai, while the ark and tabernacle were being made; the breach of the covenant in the making of the golden calf while Moses was in the mount; the restoration, the making, and, finally, the setting up and consecration, of the tabernacle. The book is instinct with dramatic power, and throbs with a consciousness of the living presence and action of God which witnesses to its composition while yet the memory and deep impression of the events it

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records were fresh upon the mind. The book may naturally be *divided* into four parts: (1) The oppression and conflicts with Pharaoh (**2.7–11**); (2) The Exodus and journey to Sinai (**12–18**); (3) The law giving and covenant (**19–24**); (4) The tabernacle (**25–40**), with (in **32–34**) the episode of the golden calf, and the renewal of the tables. In **28,29** are directions about the priesthood, which connect with Lev.**8,9**. The heart of the history is the solemn transaction at Sinai, by which the people formally accepted Jehovah as their God, pledging themselves to obey His laws, and Jehovah took Israel to be His people; but the story of the deliverance which precedes, displaying as it does the attributes of Jehovah in their grandest exercise, is hardly inferior in interest and power. The narrative of the lawgiving is especially important, as embodying one of the great codes of law in Israel's history—the Decalogue, followed by the "statutes and judgments" of the Book of the Covenant (Ex.**20–23**). The *modern critical analysis* of the book of Exodus follows, in a documentary respect, the main lines indicated in the article on GENESIS. [See also PENTATEUCH.] The documents J and E, now all but indistinguishably fused together, are assumed to be combined with a third priestly document, to which belong peculiarly the laws relating to the passover (**12.1-20,41-51**), and the long series of directions and details of execution relating to the tabernacle (**25–31,35–40**). Two things are, however, to be observed, distinguishing (on the theory) the use of these documents in Exodus from their use in Genesis. (*a*) In the case of both E and P, the use of the divine name "Elohim" (characteristic of these sources in Genesis) ceases with the revelation of the name "Jehovah" to Moses (with E in **3.1-6**; with P in **6.2-8**). Yet we find Elohistic passages (E) later, as in **18.17-19,18**. (*b*) In Genesis the P element supplies the framework of the JE narrative; in Exodus the elements are co-ordinate, and P can no longer be spoken of as "framework." This is a remarkable feature, pointing to distinct circumstances of origin, and favouring the idea that Genesis was an earlier definitely-planned work. The P sections in Exodus, as elsewhere, are generally easily distinguished by their particularistic style and peculiar vocabulary (such a phrase, *e.g.*, as "the self-same day," **12.17,41**). Examples in the earlier part of the book are ch. **6**, giving the call and genealogy of Moses, and certain of the narratives of the plagues, as **7.1-13,8.5-7,16-19,9.8-12**, with a few other passages, as **13.1,20,14.1-4,15-23,26**, etc. The rest of the narrative belongs to JE. The remarks made on this modern critical theory in the articles above noted [PENTATEUCH; GENESIS] apply with undiminished force to Exodus. Distinction between J and E in this book is admittedly all but impossible when the criterion of the divine names fails; and it is incredible that the P sections could ever have subsisted as an independent document in separation from the other elements in the history. The attempt to carry through such separation leads to destruction of the narrative. *E.g.*, P is made to pass abruptly from the increase and prosperity of the Israelites in **1.7** to their bitter bondage in *vv.* 13,14. Plainly the intervening verses (E) are needed to give the explanation. Again, the language of P in **2.23-25** has its verbal counterpart in **3.7** (J). Yet P is supposed to be later than J. In **6.2** (P) we have the revelation beginning with the words, "And God spake unto Moses," but nothing has yet been said in P of either Moses or Aaron. In the plagues, J records the threatening of frogs (**8.1-4**), but P narrates the execution of the threat (*vv.* 5-7). In P Aaron is appointed to be a prophet to Moses, to speak for him (**7.1,2**), but in none of the P sections does Moses or Aaron ever utter a word. J alone narrates the destruction of the firstborn (**12.29,30**), which is *announced* in the Passover law of P (ver. 12). These examples suffice to show that, while different hands (at least styles) may be recognized in different portions, the connexion of the elements throughout is so close that the attempt to part them, and make of each a separate document, must hopelessly fail. A well-marked turning-point in Exodus, on which not a little depends, is God's revelation of Himself to Moses by His name "Jehovah" in **3.13-16** (E) and again in **6.2-8** (P). This is one of the alleged "duplicates" in the narrative of Exodus. The incidents, however, are distinct—one at the burning bush in Midian, the other in Egypt—and the P narrative, as noted above, presupposes (in its abrupt mention of Moses and Aaron) what has gone before. A weightier question is as to the *meaning* of this revelation. Does it imply that "Jehovah" was an absolutely new name of God to Israel? Or does it mean that God, Who had revealed Himself before to the fathers by His name "El Shaddai," was now to reveal Himself by the grander attributes implied in the name "Jehovah" ("I am that I am")? In view of the context in the earlier passage ("Jehovah, the God of your fathers," **3.15,16**), this would seem to be the more reasonable view. There is now a tendency on the part of critics themselves to recognize that JEHOVAH was an older name of God. It became, however, from this point, the peculiar name of God in His covenant relation to Israel. This brings us to the disputed question of *the connexion of Moses* with the composition of the work. If the foregoing reasonings, and those in the article PENTATEUCH, are sound, the presence of priestly laws of the Passover, and of extended descriptions of the tabernacle (attributed by the critics to post-Exilian times), need not militate against our acceptance of an origin of the book in the Mosaic age. Grounds have been shown for asserting (1) that the Levitical legislation and the history connected with it (P) did not, and could not, have their origin in the age after the Exile; (2) that P never could have existed as an independent document; and (3) that the elements of P stand in inseparable relation with those of JE, and must be practically contemporaneous with the latter. The attempt (in particular) to ascribe a post-Exilian date to the laws of the Passover in Exodus must be pronounced a failure. These contemplate a domestic observance of the festival (**12.13,40-51**; *cf.* JE, **12.25-28**) which would have been quite unsuitable after the law in Deut.**16.1-8** came into force. The question of age and authorship must be settled, therefore,

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on independent grounds. That Moses had a certain connexion with the composition of the Pentateuch is attested by the book itself. It is expressly declared that he wrote "all the words of the Lord" in "the book of the covenant" (Ex.**24**.4,7). This covers **20–23**. A second summary of laws is said to have been written by him (**34**.27). The regulations for the making of the tabernacle and the account of its construction are in the style of P, but (by whatever hand set down) Moses is declared to be their author (**25**.2,9,**35**.1,4, etc.). In **17**.14, Moses is directed to write God's threat against Amalek "for a memorial in a book," or, according to the Heb. pointing, "in *the* book" (*cf.* Amer. R.V.). The natural meaning is that there was some existing "book" in which Moses made entries or records (*cf.* Jos.**1**.7,8,**24**.26). It is wholly unlikely that a threat against Amalek would be solemnly recorded in a single sentence, and no account of the hostile action of Amalek which evoked the threat be preserved. The Song of Moses at the Red Sea (Ex.**15**.1-20) is evidently intended to be regarded as the composition of Moses. With this agree the notices in other passages of the familiarity of Moses with the art of writing and with books (Num.**33**.2 ; Deut.**31**.9,24), and of his composition of songs and blessings (Deut.**31**.22,30,**33**.1). It is a misreading of these particular notices to regard them as *excluding* other writings; they rather create a presumption that such writing was customary. A final editing of the Mosaic and other material of this (Mosaic) period need not be assumed till after Moses' death—a supposition which fully accounts for any dislocations, hiatuses, or explanatory notes or allusions to later events which may be thought to be observed. There is, however, little in the book which really points to times later than Moses. Ex.**16**.35, on the cessation of the manna, may be such a passage, though it actually does not carry us farther than "the borders of the land of Canaan." No weight need be attached to the fact that Moses is spoken of in the third person ; and such an encomium on Moses as in **11**.3 (*cf.* Num.**12**.3), which may be thought unsuitable from Moses' own pen, is readily explicable if indirect authorship and later editing are allowed (*cf.* Deut. **34**.10-12). The *historicity* of the book of Exodus has been assailed by Colenso and others on the grounds of its internal incredibilities and contradictions. Objection is taken to the rapid increase of the children of Israel in Egypt, the impossibility of the Exodus of so vast a multitude of people (about 2,000,000) out of Egypt on such short notice, the miracle of the Red Sea, the difficulty of the support of such numbers in the wilderness, the construction of so elaborate a tabernacle, etc. The wonder of the facts is not denied, and it is granted that, without mighty divine interpositions at the Exodus, the Red Sea, and in the wilderness, the narrative is not intelligible. But these very facts are among the best-attested in Israel's history, the most deeply engraven on Israel's consciousness, and lie at the very foundations of its national existence. The increase of Israel is remarkable, but not incredible in a period of 430 years (Ex.**12**.40,41), if it be remembered that the patriarchal families at the time of the descent were really considerable households (*cf.* Gen.**14**.14,**26**.13,14,**32**.4,5,10, etc.). On the other hand, the objectors ignore the immense body of evidence in favour of the historicity of the book derivable from its conformity to Egyptian conditions, habits, and customs, and its exact knowledge of the Sinaitic peninsula. "The writer, whoever he was, shows a notable acquaintance with the customs, climate, and productions of Egypt ; an acquaintance such as to imply long residence in the country, and the sort of familiarity which it takes years to acquire, with the natural phenomena, the method of cultivation, the religious ideas, and other habits and usages of the people" (G. Rawlinson). "The chapters of Exodus which belong either to the early sojourn of Moses or the wanderings of the Israelites, are pervaded by a peculiar tone, a local colouring, an atmosphere (so to speak) of the desert, which has made itself felt by all those who have explored the country, to whatever school of religious thought they may have belonged" (Canon Cook). The departure of the Israelites from Egypt was an event of such historical importance that we might expect to find some allusion to it in profane history, or in contemporary Egyptian records; but, beyond the late, confused statements of the priest Manetho on the expulsion of the lepers, nothing of this kind has as yet been discovered. The Exodus is commonly assumed (chiefly on the ground of the names of the store-cities, Ex.**1**.11) to have taken place in the reign of one of the immediate successors of Ramses II. of the 19th dynasty (*c.* 1250 B.C.); but the discovery of a stela of Menephtah, the son of Ramses, in which "Israel" (for the first time mentioned) is apparently spoken of as already in or about Palestine, has inclined many to carry back its date to the 18th dynasty. The point awaits further determination. [EXODUS, THE ; RED SEA, PASSAGE OF.] See PENTATEUCH ; art. "Exodus" in Hastings *D.B.* (vol. i. 1898); *Exodus* in *Speaker's* and in *Pulpit Com.* ; Hengstenberg, *Egypt and the Books of Moses*; Stanley, *Sinai and Palestine* ; Naville, *Store-city of Pithom and Route of the Exodus*; Orr, art. on the Exodus in *Expositor*, April 1897. [J.O.]

Exodus, The. I. *Date.* There is considerable divergence of opinion as to the date, and even as to the dynasty during which the Exodus took place: and, as there is no monumental chronology in Egypt, the only guides are the O.T. and the extracts from the writings of Manetho given by Josephus. If we may accept 2047 B.C. as the date of Abraham's expedition against Amraphel, and deduct 422 years for the time intervening, we shall have 1625 B.C. as the date of the Exodus. *Cf.* CHRONOLOGY for a different suggestion.—*History.* The history of the Exodus itself commences with the close of the ten plagues, in the night on which the firstborn were slain. Pharaoh then urged the departure of the Israelites, and they at once set off from Rameses, towards morning of the 15th day of the 1st month. They made three journeys, and arrived at Etham, in the edge of the wilderness, not very far from the head of the Red Sea, which in those days appears to have stretched up N. of Suez as far as the Bitter

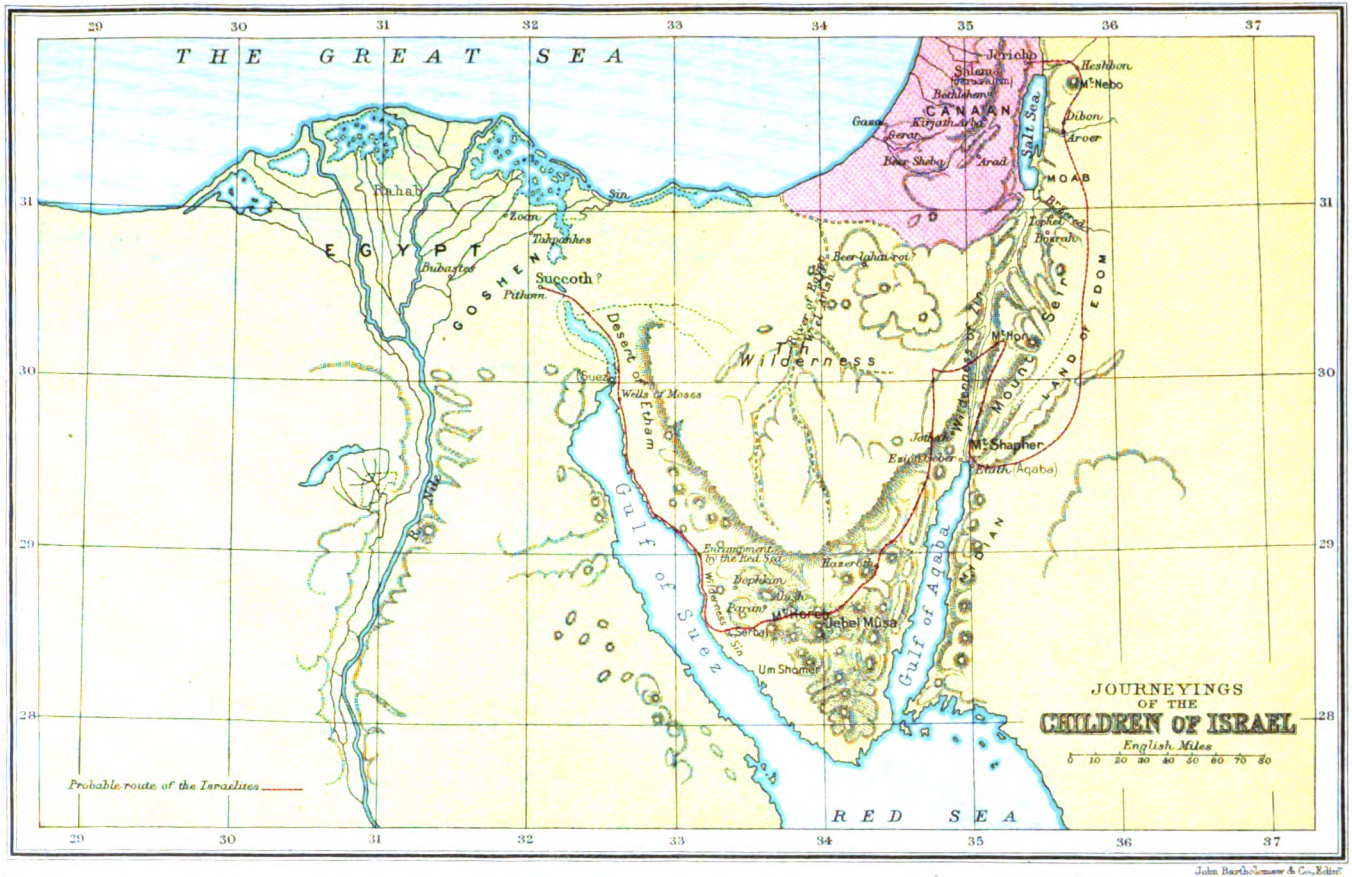
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Lakes. Here Pharaoh overtook them, and the miracle occurred by which they were enabled to escape from their pursuer, whilst all the host of Pharaoh were destroyed in the Sea.—*Geography.* The Israelites were dwelling in the land of Goshen at the time of their departure from Egypt, and started from the town or district of Rameses; Pithom and Raameses being two store cities which the Israelites had built under Pharaoh the Oppressor. The land of Goshen must have been on the eastern confines of the Egyptian frontier, on the line of defence which probably ran from the Mediterranean to the Red Sea, nearly on the line of the present Suez Canal. It may be supposed that Goshen, to the N. of the Bitter Lakes, extended some miles beyond the frontier to the edge of the desert, as there are indications that hereabouts many square miles of fertile plain have been swallowed up, during the last 3,000 years, by the billows of shifting sands, blown southwardly from the Nile deposits on the shore of the bay of Pelusium. From whatever point the Children of Israel may have started, their line of advance must have been nearly due E., through the Wâdy Tumilât, along the old sweet-water canal to about the position where Ismailia now stands: here, no doubt was Etham, on the edge of the wilderness. The preceding station, Succoth, which Prof. Naville identifies with PITHOM, has been found by him at Tell el-Maskhûta, in the Wâdy Tumilât, on the line of railway from Zagazig to Suez, close to the line of the old sweet-water canal, near to the railway station, named Ramases by the French engineers. The site of the ancient town of Raamses has not yet been identified. On arrival at Etham the Israelites were commanded "to turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon." By this command they were obliged to march southward, to the W. of the northern arm of the Red Sea and thus were separated by the gulf from the desert over which their route lay. Considering the thousands of women and children, and the haste of their departure, with very few wagons, carts, or beasts of burden, it is improbable that, after leaving Etham, they can have gone many miles to the S. before being overtaken by Pharaoh's hosts, and the scene of this miraculous escape must have occurred in the vicinity of the Bitter Lakes. For this part of the story of the Exodus, see further RED SEA, PASSAGE OF.—II. *The Wilderness of the Wanderings.* The Israelites, after escaping safely from Egypt into the desert, were free to pursue their journey unmolested, and their ultimate objective was the Promised Land. The route they were destined to take now calls for consideration. As far as they themselves are concerned, if we may judge from their constant murmuring against their leaders Moses and Aaron, they do not appear to have had any interest in the matter beyond the moment. They had no eye to the future. They desired earnestly to escape from their oppression and slavery in Egypt, but they were soft and unfitted for nomadic life, and the discomfort and trials they met with in the desert now and again outweighed the future prospects of a land flowing with milk and honey. They openly avowed, from time to time, that they preferred the life of slavery and the flesh-pots of Egypt to the dangers of the desert, and they were subject to these fits of rebellion against God throughout the time of their wanderings. [MOSES.] This tendency of the people, as foreseen by the Almighty, is mentioned (Ex.13.17): "God led them not through the way of the land of the Philistines, although that was near, lest the people should repent when they see war and then return to Egypt. But God led the people about, through the way of the wilderness of the Red Sea." We have a further indication of the line of route of the Israelites, when the Lord appeared to Moses in the burning bush, in the Mountain of God in Horeb, and said, "When thou hast brought forth the people out of Egypt, they shall serve God upon this mountain." To understand the wanderings of the Israelites, it is necessary to consider the condition in those days of the desert which lay between Egypt and Syria. There were then two roads into Palestine from Egypt: (1) the way of the land of the Philistines, leading northward from Goshen, along the sea-shore by *Al-'Arîsh* and Gaza; and (2) the way of Shur, leading due E. from Goshen, and thence into the S. country towards Beer-sheba. In either of these cases the distance across the desert, as the crow flies, would not at that time have been more than 60 miles, and, with due preparations and depôts of water and provisions at intervals along the route, the distance could have been accomplished in ten journeys of 6 miles each in time of peace. But if the Philistines and other inhabitants of S. Palestine were hostile, it would entail the necessity of the fighting force going first, and proving their superiority, whilst the women and children and cattle were left behind on the confines of Egypt. It is evident that the desert route into Palestine, if the inhabitants were not friendly, would only be practicable when covered by an army of experienced warriors. A short description of the desert will show that the route taken by the Israelites, under the guidance of the Almighty, was the only practicable one, if the people were to have time to organize themselves for warlike operations. The desert of Arabia Petraea at the present day extends about 150 miles from E. to W., and from the Suez Canal to the limits of modern Palestine, and, for the sake of description, may be divided into four sections, whose aspects are very dissimilar. (1) *The neghebh*, or *S. Country*, in Roman times called Idumea, extending some 60 miles S.W. of Gerar and Beer-sheba, to the river of Egypt, whose going out is at Al 'Arîsh. This district has become a desert in recent times owing to a feeble government and the lawlessness of the Bedawîn. At the time of the Exodus it possessed towns and villages, and a settled population; even to the present day are to be seen the remains of the vineyards and wine-presses, watch-houses and corn-fields. A country fairly supplied with water, through which the Israelites could have journeyed without diffi-

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culty if the inhabitants had been friendly. At the eastern end of the S. Country was Kadesh, and it was inhabited by Amorites, Canaanites, etc. (2) *The region of shifting sands*, stretching along the coast from the river of Egypt to lake Serbonis and the Egyptian Delta, and ever moving southward year by year, only checked in its southward course by the mountain ranges some fifty miles inland, the northern features of which, at the present day, are filled up with sand. These sand-drifts are due to deposits from the river Nile on the shores of the bay of Pelusium, and they are ever moving backwards and forwards, according to the lie of the wind. These drifts have accumulated in waves and billows from 40 to 50 ft. in height, and at *Gatieh*, N.E. of Ismailia, there are thousands of palm-trees in the desert which, rooted in good soil, are sometimes engulfed in sand-drifts and again exposed to view. In this ever-moving desert there are wells, as that at *Mahadah*, 30 miles from Ismailia, where the Bedawîn keep a clear space down to the water by ever moving the sand across from the windward to the leeward side of the well. These sand-drifts appear to increase year by year, and it is probable that 3,500 years ago much of the ground, now encroached upon about Ismailia, was then part of the land of Goshen. Yet in those days it is probable that these sand-drifts were in existence to the N. and N.E. of the Bitter Lakes, and would have presented an almost insurmountable obstacle to the journey of women and children, in haste, without due preparation, and without a sufficient number of beasts of burden and wagons to carry them. (3) *The desert of the Tîh* ("Wanderings") which stretches from the frontier of Egypt to 'Aqaba, and contains the wilderness of Paran. It is a plateau gradually shelving up from the southern shore of the Mediterranean, and extending some 150 miles to the S., where it reaches a height of 4,000 ft. above the level of the sea, and ends abruptly in a great wall of rock, Jebel et-Tîh, jutting into the peninsula of Sinai, and presenting a scarp to the S. many hundreds of feet in height. At its northern end for about 50 miles it is covered by the shifting drift-sands above mentioned. It is formed of nearly horizontal layers of limestone, with here and there a fault, when sandstone is visible; and in the centre it is broken up by mountain-ranges. It is for the most part a desert, where soil and vegetation are very sparse. In parts the ground is hard and white, without traces of vegetation for stretches of 8 to 10 miles, with here and there a *seil*, or water-course, with scanty vegetation, and for two months in the year a little water. After heavy rains, which sometimes occur in Jan. and Feb., the seils are full of water for a few hours, and then the pasture springs up in and about the water-courses. During Nov., Dec., and March there are mists and heavy dews, which give sufficient moisture to the flocks of sheep and goats kept by the Bedawîn, but in summer-time the animals suffer great privations, having to be fed in one locality and taken to water at another spot, sometimes 15 miles distant, twice a week. The goats at times are fed on the stones of dates boiled soft. There are corn-lands in some parts of the desert bordering on the Red Sea, on the flat tops of the mountains where the mists from the sea-breezes deposit sufficient moisture to loosen the soil. It is not probable that the wanderings of the Israelites took place in any part of this desert, except on the western edge, when they first escaped from Egypt, and on the S.E. side when they went through Paran to Kadesh. (4) *The Peninsula of Sinai.* This is the portion of the desert which appears to have been appropriated to the use of the Israelites during their wanderings, and though a wilderness, it was not so essentially a desert as the other portions of Arabia Petraea just described. It forms the southern portion of that triangular tract of land lying between the northern horns of the Red Sea, the gulfs of 'Aqaba and Suez. The northern portion of this tract is occupied by the table-land of the Tîh just described, standing up as a great wall 1,500 ft. in height above the sandy plain which separates it from the Sinai Peninsula. The great rocks which form the mountains of the peninsula rise in the centre to a height of about 8,000 ft. above the sea, and are almost denuded of the marl and lime-stone which used to cover them, and the rugged heights and steep cliffs thus exposed are formed of granite, porphyry, and schist. In many of the deep valleys intersecting the peninsula the sedimentary deposit has not been wholly cleared out, and where this is the case the rainfall can penetrate no farther, and is carried down along the valleys into the sea on the surface of the marl, causing a succession of verdant glades. In those parts where the denudation has been completed, the valleys are arid and wanting in fertility. As instances of fertile valleys may be mentioned Ghûrûndel, Ḥebrân, Feirân, and Taiyibeh. The rainfall in the Sinai Peninsula has, of late years, been less than in the Tîh, due probably to the destruction of timber, owing to a tribute of charcoal having been imposed upon the Bedawîn of these parts in the year 1823. There is abundant evidence that the Sinai Peninsula was once comparatively well-watered and fertile, and there are still the remains in the valleys of cultivated lands, corn-granaries, and watch-houses. The principal trees were the palm and the acacia (shittim wood, Ex.25.5,10,26.15,27.1); and there are still many kinds of bushes, such as wild thorn, willow, fennel, tamarisk, retem, myrrh, and caper. At the present day every Bedawî family has its portion of date-trees and corn-lands, situated sometimes in the desert itself and sometimes in some spot adjacent. There are at present no cattle, but flocks of sheep and goats, many camels, and a few horses, the latter belonging to a tribe called the Sowârkeh.—*From the Crossing of the Red Sea to Sinai.* The Israelites, on escaping from Pharaoh's host, turned to the S., into the wilderness of Shur (or Etham) and travelled for three days without finding water to drink, and when they came to MARAH the waters were bitter, and the people murmured against Moses. These waters have not yet been identified, although

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suggestions have been made that Moses' Wells, near Suez, or 'Ain Ḥawâra, on the Red Sea, represent Marah: these springs, however, are respectively about 40 and 50 miles from the scene of the crossing of the Red Sea, and the nearest of them is much farther than the Israelites can have travelled in three days. We know that the Israelites arrived at Sinai in the third month (*i.e.* in about two months), and they arrived at the desert of Sin (which is generally allowed to be the plain of el-Markhâ) in one month, and from these data we can assume that the Israelites travelled 140 miles in the first month and 70 miles in the second month, so that at the utmost they did not average more than 5 miles a day. At this rate of progress the bitter waters of Marah would be in the desert somewhat E. of the Little Bitter Lake, and the next halting-place, Elim, would be at Moses' Wells, some 9 miles S.E. of Suez. Here were twelve wells of water and 70 palm-trees. At the present day there are, at Moses' Wells, about seven wells, and several palm-trees and some irrigated ground; in the vicinity of these wells there is much water, as is evident by the hundreds of camel-loads of water which used to be taken daily into Suez for the use of the town from the well of Nâba el-Ghŭrqŭdeh. From ELIM (*Moses' Wells*) they journeyed under Jebel Râḥah across wâdies Sŭdr, 'Amâreh, and Ghŭrŭndel, where there is water, and halted by the Red Sea, opposite to a point where the plateau of the Tîh terminates and the peninsula of Sinai commences. Here they turned into the wilderness of Sin (el-Markhâ), where the Israelites again murmured against Moses and Aaron, longing for the flesh-pots of Egypt. It was here that the daily issue of manna commenced. They now turned inland towards Sinai, halting at Dophkah and Alush, and arrived at Rephidim, probably in the Wâdy Feirân (Paran), and there was no water for the people to drink. It has been suggested that Amalek stood between the Israelites and the waters of Feirân, which they wished to preserve for their own use. Here it was that Moses smote the rock in Horeb, and, after the defeat of the Amalekites, built an altar to the Lord. The next halt was in the wilderness of Sinai before the mount, in the third month after they had gone forth out of Egypt, about two lunar months after their departure. During this journey Jethro, priest of Midian, presented himself to his son-in-law Moses, and gave him the advice which led to his organizing the children of Israel into companies, with rulers over tens and fifties and hundreds and thousands. The people now commenced their training in the "simple life" which was eventually to fit them, as a nation under arms, to issue from the desert as the conquerors of the Promised Land.—*Horeb and Sinai.* These names appear to be used interchangeably in the Bible, but most authorities now consider that Horeb was the name of the district of Sinai, and that Sinai was the name of the mountain itself (Ex.33.6–34.2). It has been pointed out, however (*Sin. and Pal.* p. 29), that the difference depends rather upon a distinction of usage than of place. In Ex., Lev., Num., and Judg., *Sinai* is always and exclusively used for the scene of the giving of the Law, *Horeb* being only used twice for the scene of the burning bush, and of the striking of the rock. In Deut. *Horeb* is substituted for *Sinai* for the mountain of the Law. In the Psalms and Historical Books the two names are used indifferently for the mountain of the Law.—*Position of Mount Sinai.* Some travellers, without success, have sought for the mountain of the Law in the land of Midian, E. of the gulf of 'Aqaba, whilst others have proposed Jebel Serbâl, S. of the Wâdy Feirân. The Ordnance Survey of the Sinai Peninsula, with its careful observations, has set this question at rest by showing that Jebel Serbâl possesses none of the requirements of the Bible narrative, whilst, on the other hand, the traditional site, Mûsâ-Ṣufṣâfeh, answers all the requirements. Mûsâ-Ṣufṣâfeh, situated in the centre of the peninsula, is a mass of granite some 2 miles from N.W. to S.E., and about 1 mile wide, its elevation being about 6,000 to 7,000 ft. above the sea. On the S. Jebel Mûsâ rises to over 7,300 ft., and on the N. Râs Ṣufṣâfeh rises to 6,900 feet, the intervening space being filled with steep cliffs and deep indentations. N. of the Râs Ṣufṣâfeh, and sloping uniformly down to the very foot of the steep cliff, which forms its base, is a plain occupying about a square mile of standing ground, directly facing the front of the mountain, and this plain extends to N.E. and N.W. through the wâdies esh-Sheikh and er-Râḥah, where a mighty host could congregate. The Râs Ṣufṣâfeh thus overlooks a plain where the Israelites could assemble in their multitudes, and fulfil the conditions required by the narrative. They could stand at the "nether part of the mountain" and yet "remove and stand afar off," and at the same time hear the voice of the Lord when He spake "out of the midst of the fire" and answered Moses "by a voice." They could draw near and "touch" the precipitous cliffs, and, standing under them, could see the summit. The peak is so well defined that it could be easily distinguished as the "top of the mountain" to which the Lord came down. Moreover, this mass of granite is so far isolated that it could be set apart by prescribing bounds beyond which no man or animal was to pass, and it was a mountain out of which a brook descends, and in the vicinity of which there was a good supply of water and pasture. Within a radius of 6 miles there is sufficient space for the encampment of the Israelites, and a better supply of water and pasture than in any other portion of the peninsula.—*From Sinai to Kadesh-barnea.* On the 20th day of the 2nd month of the 2nd year, the Israelites left the wilderness of Sinai on their way to the Promised Land, passing through the wilderness of Paran. They marched direct upon Kadesh-barnea, "through all that great and terrible wilderness" by way of the mountain of the Amorites (Deut.1.19); through Taberah (Num.11.3; Deut.9.22), Kibroth-hattaavah (Num.11.34,33.16) and Hazeroth (Num.11.35,33.17). From Kadesh-barnea the spies were sent out to examine the land of Canaan, to ascertain the warlike powers of the

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people and the condition of the land. After forty days they returned, with a good report of the land, but with an alarming account of the strength of the inhabitants, so that the whole congregation of the Israelites murmured against Aaron and Moses, and even proposed to elect another captain and return under his guidance to servitude in Egypt. In consequence of this they were sentenced "to wander in the wilderness forty years," and were commanded to get into the wilderness at once by way of the Red Sea. But now another spirit of rebellion seized the Israelites, and they determined to go up and fight the Amorites, in spite of all the warnings of Moses; and they were driven back and chased as far as Hormah, by the Amalekites, Canaanites, and Amorites; and after that they "abode in Kadesh many days" (Deut. 1.46).—*The Years of Penal Servitude in the Wilderness.* There is an absolute blank in the history of the Israelites during the next 37 years until they are stated to have arrived in Kadesh, in the wilderness of Zin, where Miriam died (Num.20). Even the position of Kadesh is unknown, but we have the following indications. It was in the wilderness of Zin, on the southern boundary of Canaan and Judah, to the W. of Edom, and eleven days' march from Horeb by way of mount Hor. It was on the route followed by Chedorlaomer from El-paran to En-gedi (Gen.14.7; Num.20. 14,22,34.4; Deut.1.2,32.51; Jos.10.41,14.6). From this we may gather that it was not more than 40 miles N. of the head of the gulf of 'Aqaba, and not many miles W. of the Arabah (the depression connecting the gulf of 'Aqaba with the Dead Sea). It seems probable that Kadesh or Kedesh was a district as well as a town, but the accounts in Num. and Deut. are so difficult to synchronize, with our imperfect knowledge of the country, that it is impossible to arrive at any approximate idea of the locality of the wanderings during the 37 blank pages of history. (See KADESH, and KEDESH, 1, for the two views.)—*From Kadesh-barnea to the Plains of Moab.* In considering this route we are again limited in our knowledge of the incidents of the journey. It will be seen in the two accounts given in Num.33.30,31 and Deut.10. 6,7 that there are certain stations mentioned which have a similarity of name: (1) Moseroth, Mosera, (2) Bene-jaakan, Beeroth of the children of Jaakan, (3) Horhagidgad, Gudgodah, (4) Jotbathah, Jotbath. Attempts have been made to locate these places at various points in the Sinai Peninsula, but without any satisfactory results. The information at the present time is wholly insufficient to enable us to attempt any localization of the places mentioned in the itinerary, with a few exceptions. Mount Hor is by general agreement assumed to be Jebel Neby Hârûn, near Petra, agreeing with the tradition handed down by Josephus from early times (4 *Ant.* iv. 7). From mount Hor the Israelites travelled to Elath and Ezion-geber (Deut.2.8) near the head of the gulf of 'Aqaba, and then they must have turned up Wâdy Ithm, by the 'Aqaba or ascent, to the plateau, following the old caravan route and present *Ḥâj* route from Cairo to Mecca. This they followed until they struck the old caravan and modern *Ḥâj* route from Mecca to Damascus, and, skirting the eastern border of Edom, they arrived in Moab. The brook Zered is probably the Wâdy el-Ahsi (Seil Garâbi) running into the southern end of the Dead Sea. From this point to the plains of Moab the only stations which can be fixed with certainty are Dibon Gad (Dhibân), mount Abarim (near Zerqa Mâ'aîn), Pisgah (Rás Siâghah) W. of Jebel Nebâ, and the plains of Moab (Ghor es-Seisebân). [C.W.]

Exorcist. The belief in a power possessed by some to drive out devils is naturally co-existent with a belief in DEMONIACAL POSSESSION. For if one accepts the theory that the Powers of Evil may inhabit the human body, it naturally follows (since GOD is stronger than evil) that there must be a counteracting Power of Good. Hence in N.T. we find exorcism in constant use. Our blessed Lord constantly "cast out spirits" (see, *e.g.*, Mk.5.2ff.), and this He naturally did by virtue of His own authority, simply saying, "Come out of him," or, "I charge thee come out and enter no more into him." This authority He delegated to the Twelve (Mt.10.1) and to the Seventy (Lu.10.17), and (if we accept the last verses of St. Mark as genuine) it was to remain with the Church as a more or less permanent mark of her divine commission (Mk.16.17). St. Paul exercised the same power (Ac.16.18), and there is no doubt that it was claimed and made use of for many centuries, nor (according to many) has it ever been lost to the Church. It must be borne in mind that exorcism was no new thing when practised by our Lord. Mt.12.27 seems to suggest a regular practice of the art amongst the Jews, while Ac.19.13 shows that some at least pretended to it. Josephus (*Ant.*) gives some wonderful fables on the subject. Origen, Justin Martyr, and Tertullian all speak of Jews who claimed the power of exorcizing devils in the name of God. [F.J.]

Expectation, Messianic, of Jews. [MESSIAH.]

Expiation. [SACRIFICE; ATONEMENT.]

E'zar (1Chr.1.38), properly EZER, 1, as R.V.

Ezbai', father of NAARAI (1Chr.11.37).

Ezbon'.—1. Son of Gad, and founder of one of the Gadite families (Gen.46.16; = OZNI, Num.26.16).—**2.** Son of Bela, the son of Benjamin, according to 1Chr.7.7.

Ezechi'as.—1. (1Esd.9.14) = JAHAZIAH. —**2.** (2Esd.7.40) = king HEZEKIAH.

Ezeci'as (1Esd.9.43) = HILKIAH, 5.

Ezeki'as (Ecclus.48.17,22,49.4; 2Mac.15. 22; Mt.1.9,10) = king HEZEKIAH.

Ezekiel. Ezekiel, the third, according to another reckoning the second, of the great prophets, and, like Jeremiah and Zechariah, of priestly descent, dates his several prophecies almost without exception from the year of his deportation (5th–27th years = 593–571); see 1.2,29.17f. He prophesied amongst the exiles at Tel Abib (3.15), by the river Chebar in Babylonia (1.1,3,3.15), possessed a house of his own (3.24,8.1), and till 589 had a wife (24.1,15ff.). Though those of his nation only valued him for his artistic power and are often called "a house

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of rebelliousness," they freely resort to him (33.30f.,37.18), especially the elders (8.1,14.1, 20.1). On account of 3.14f.,26,4.4ff.,24.27,33. 22, Klostermann held him to be cataleptic; yet this condition was imposed upon him (3. 24ff.,24.25ff.) on account of Israel's rebelliousness (3.26). The "thirtieth year" of 1.1 can scarcely be understood of an era of Nabopolassar, and must be reckoned as that of the prophet's age. If so, he was carried away young, and before he had exercised his priestly office in Jerusalem (so Josephus). If he were old enough to have had instruction in the law and in priestly service, the particulars exhibited in 40–48 are sufficiently explained. Legend makes him the teacher of Pythagoras and the servant, or son, of Jeremiah to whose prophecies his are often closely related (*cf.* Ezk.34 with Je.23.1 ff.; Ezk.23 with Je.3. 6 ff.; Ezk. 18.2 with Je.31.29, and the similar connexion between Amos and Hosea, Isaiah and Micah, Haggai and Zechariah, Elijah and Elisha), and finally a martyr and gives him burial in the grave of Shem and Arphaxad. His book contains two principal parts, corresponding to his double mission to terrify the careless sinner and to comfort the despondent (*cf.* MICAH). Possibly this is what Josephus means when he says that "he left in writing two books." The fall of Jerusalem (Ezk.33. 21) forms the turning-point. The first part embraces prophecies against Israel (1–24) and in chronological order (1.1,3.16,8.1,20.1,24.1), and against seven heathen nations (25–32), Ammon, Moab, Edom, Philistia, Tyre, Sidon, Egypt in geographical order, the supplement (29.17ff.) being joined to Egypt. Upon his calling to the prophetic office (1–3) there follows threatening of punishment for idolatry and unrighteousness, and for failures in ceremonial and religious duties, in three subordinate divisions (3ff.,8ff.,20ff.), culminating in ch. 24. Part 2, which has as its subject Israel's future, sets forth the principle, conditions, and historical course of Israel's restoration and subsequent developments (34ff.), and the outward characteristics of this future—temple, people, land (40ff.). The structure of the book is so clear and homogeneous, the thoughts of the earlier prophecies pervading the later, that it stands out as a unity and its authenticity is generally admitted. Its relegation to the Persian or Greek era by Zunz and Seinecke respectively has not met with any acceptance. Since Ezekiel could only reach a small part of his people, the scope of his genius was even more cramped than that of his predecessors. It is the custom nowadays to belittle the literary significance of the book and to characterize the author as a fantastic dreamer without real intuition. But no prophet has so felicitous a command of allegory, symbol, comparison, parable, proverb, and lyric, and Schiller pays a warm and unprejudiced tribute to the poetic genius of Ezekiel. Herder called this prophet "the Aeschylus and Shakespeare of the Hebrews." Ezekiel's frequent symbolic actions were not wholly carried out, but were ideal. His visions, which it is abitrary to regard as mere literary embellishment, are as magnificent as his conception of God, and of this the opening vision gives us a good example. Above all, his subject-matter is many-sided and imposing. According to Wellhausen, he initiated the tendency towards the priestly codification of the laws, and by not a few he is held to be the creator or editor of the law of holiness (Lev.17–26). We believe this to be quite impossible. He presupposes both, understood these laws in their deep symbolism, and brought their historical evolution, as far as possible, to its culmination and final result (40.ff.). The fountain of waters rising in the temple (Ezk.47.1ff.) shows the concluding chapters (40ff.), on the one hand, to be no literal programme of reconstruction, while, on the other, the very detailed measurements forbid our treating it as mere allegory. An actual change in the state of affairs has been brought about by Jehovah. Similarly, the greater size and stricter measure of the temple, as compared with the one destroyed, is intended to symbolize God's holiness. Sound exegesis keeps the middle path between the extremes of a false spiritualism and of an unimaginative realism. As was natural to a priest, he makes use of the imagery of Law and Temple which lay to his hand, but as a prophet he bends it freely to his purpose (see the present writer's *Are the Critics Right?* pp. 114-141.) His priestly descent also shows itself in his idea of the Messiah, Who is for him not only king (34. 11ff.,37.22,24f.) but high-priest, as in Jeremiah and Zechariah (see 21.25f., where both the high-priestly diadem and the kingly crown are for the Messiah; 45.22f., where "the prince" acts as the high-priestly intercessor for "all the people"; and see further the present writer's *Messianische Erwartung der vorexilischen Propheten*, pp. 334 ff.). Ezekiel, though not first in this field, is important also for his extension of eschatological ideas (38.17,39.8; *cf.* Rev.20.8). But avoiding mere apocalyptic fantasy on the one hand, and the dry bones of ceremonialism on the other, he enriches his conceptions with the deepest thoughts of practical religion—*e.g.* the religious value he sets upon the individual, which, in accordance with his anxious mission to the exiles, he emphasizes in the highest degree (Ezk.3.16f.,18, 33); his universalism, which includes the nations not only in judgment (25–32), but also in salvation (5.3,16.46ff.,17.23,34.26); and his conception of God, which unites the greatest love with the greatest holiness and the loftiest sublimity. For the love, specially *cf.* 11.19f., 36.26ff.,39.29; for the majesty, consider the opening vision, the frequent opposition of "the Lord Jehovah" to "the Son of Man," and the fact that over fifty times it is given as the design of the whole divine plan and operation that the nations as well as Israel should recognize both in judgment and in promise that He is Jehovah. The text is frequently corrupt or obscure. Because some of his opinions were considered inconsistent with the Law, the Jews debated whether Ezekiel should be read in the public services of the synagogue; it was, however, finally decided in favour of such reading. But on account of the abstruseness of his introduction and final vision, the private study of these (as of the first chapters of Genesis) was prohibited to any one of less than 30 years of age. Express quotation before N.T. times

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is found only in Ecclus.49.8f., which refers to Ezk.1,13.11,38.9,16,22. The concluding vision has had a special influence upon the Apocalypse of St. John. Zunz, *Gottesdienstliche Vorträge*; Seinecke, *Geschichte Israels*; Commentaries of Keil, Hävernick, Hengstenberg, Von Orelli, Smend, Bertholet, Kraetzschmar; Klostermann in *Studien und Kritiken* (1877); Redpath, *Ezk.* in *Westminster Comm.* (1907). For a discussion of the style of Ezekiel, see Spencer in *Lex Mosaica*, s.v. [W.M.]

E'zel, The stone (1Sam.20.19). "The stone of departure," perhaps the Levitical boundary stone at GIBEAH. The LXX. reads "this Ergab" (or "stone-heap"). [C.R.C.]

E'zem (1Chr.4.29). [AZEM.]

E'zer.—1. A Horite "duke," son of Seir, dwelling in mount Seir in the land of Edom (Gen.36.21,27,30; 1Chr.1.42, *cf.* 38).—**2.** A son of Ephraim, slain by the men of Gath in a cattle-raid (1Chr.7.21). [ELEAD.]—**3.** A priest who assisted at the dedication of the walls of Jerusalem (Ne.12.42).—**4.** Father of Hushah of the sons of Hur (1Chr.4.4).

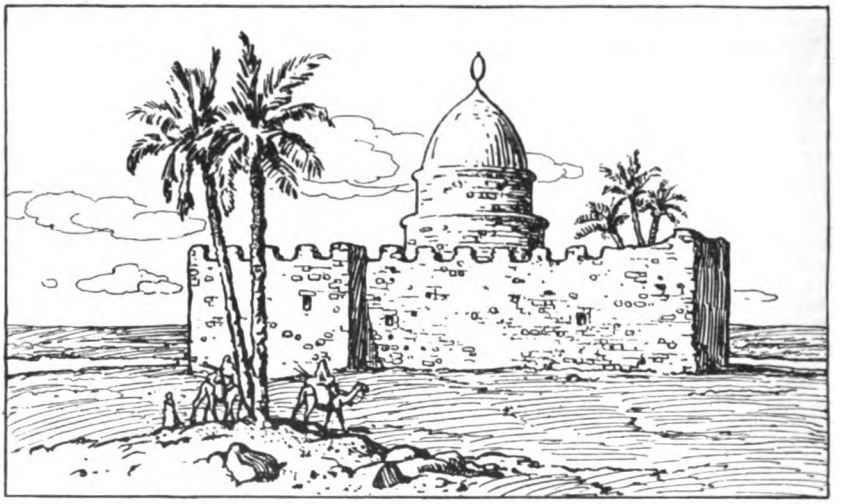
Ezerl'as (1Esd.8.1) = AZARIAH, 7.

Ezl'as. [AZIEI.]

Ezion'-ga'ber, or **Ezion'-ge'ber** (Num. 33.35; Deut.2.8; 1K.9.26,22.48; 2Chr.8.17, 20.36), the last station named for the encampment of the Israelites before the wilderness of Zin. It was "beside" Elath, apparently on the shore. The name has been supposed to be preserved at *'Ain Ghudiân*, 10 miles up the Arabah Valley, but this is doubtful. [C.R.C.]

Ez'nite, The. According to 2Sam.23.8, "Adino the Eznite" was the Tachmonite "that sat in the seat." In 1Chr.11.11 we read instead "JASHOBEAM an Hachmonite." The R.V. in the first passage reads "Joshebbasshebeth a Tahchemonite." [C.R.C.]

Ezra' (a shortened form of Azariah).—**1.** The head of one of the 22 courses of priests which returned from captivity with Zerubbabel (Ne.12.1).—**2.** A man of Judah in the obscure genealogy of 1Chr.4.17; R.V. *Ezrah*.—**3.** The famous scribe and priest, descended from Hilkiah who was high-priest in Josiah's reign and from whose younger son Azariah sprang Seraiah, Ezra's father (Ezr.7.1, quite a different person from Seraiah the high-priest). All that is really known of Ezra is contained in the four last chapters of the book of Ezra and in Ne.8 and 12.26. He was a learned and pious priest-scribe, residing at Babylon in the time of Artaxerxes Longimanus. The origin of his connexion with the king does not appear—it may have been through the influence of Esther's family. In the seventh year of the king's reign Ezra obtained leave to go to Jerusalem, with a company of Israelites, including priests, Levites, singers, porters, Nethinim, and laymen. Their journey



TOMB OF EZRA.

from Babylon to Jerusalem took just four months. They brought with them a large free-will offering of gold and silver, and silver vessels. Ezra's design was to effect a religious reformation among the Palestine Jews, and to restore the observation of the law of Moses, from which they had grievously declined, and to which he was sincerely devoted. His first step was to enforce separation from their wives upon all who had made heathen marriages, as many priests and Levites (as well as other Israelites) had done. This was effected in little more than six months after his arrival at Jerusalem. With the detailed account of this important transaction Ezra's autobiography ends abruptly. Perhaps his firman had expired; at any rate, we hear nothing more of him till, 13 years afterwards, in the 20th of Artaxerxes, we find him again at Jerusalem with Nehemiah "the Tirshatha." The functions he executed under Nehemiah were mainly of a priestly character. As he is not mentioned after

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Nehemiah's departure for Babylon in the 32nd of Artaxerxes, and as everything fell into confusion during Nehemiah's absence (Ne.13), Ezra may have died or returned to Babylon before that year. Josephus evidently knew nothing about the time or the place of his death. There was a strong Jewish tradition that he was buried in Persia. Ezra was pre-eminently a man of prayer and a man of learning. His knowledge of the law and the prophets is recognized by all Jewish writers, who credit him with many impossible feats. The principal works traditionally ascribed to him by the Jews are: (1) The institution of the Great Synagogue. (2) The settling the canon of Scripture, and restoring, correcting, and editing the whole sacred volume. (3) The introduction of the Aramaic character instead of the old Hebrew. (4) The authorship of the books of Chronicles, Ezra, Nehemiah, and (some add) Esther; and even Ezekiel, Daniel, and the twelve prophets. (5) The establishment of synagogues.

Ez'ra, Book of. The book of Ezra is manifestly a continuation of the books of Chronicles, which it overlaps. Like them, it consists of contemporary historical journals, which were afterwards strung together, and either abridged or added to (as the case required) by a later hand. That later hand, in the book of Ezra, was possibly Ezra's own, for the four last chapters are his. The first part of the book (ch. 1–6) gives us the decree of Cyrus, the return of a considerable number of the people, the re-laying of the foundation of the temple, the opposition which caused a nine-years' delay, the subsequent removal of the difficulties, the completion of the work under the encouragement of the prophets Haggai and Zechariah, and the inauguration of the temple services. The second part of the book (ch. 7–10) brings Ezra on the scene, 57 years later, armed with a firman from Artaxerxes, which authorized him to administer justice and to further the religious interests of the people. He found many shameful abuses, but he faced them in a spirit of prayer (ch. 9) and courage (ch. 10). A peculiarity of the book is that part of it is in Aramaic, *i.e.* from 4.8 to 6.18, and also the decree of Artaxerxes (7.12-26). *Cf.* the case of Daniel. The Heb. language was evidently dying out, and a neo-Heb., such as we read of in N.T., was beginning to take its place. The chief portion of the last chapter of 2Chr. and Ezr.1 may have been written by Daniel. Daniel records none of the great events of the *first* year of Cyrus (to which allusion is made in Dan.1.21). But Ezr.1, if placed between Dan.9 and 10, exactly fills up the gap, and records the decree in which Daniel was so deeply interested. Moreover, the *manner* of the record is exactly Daniel's. The giving the text of the decree, Ezr.1.2-4 (*cf.* Dan.4.1-3), the mention of the name of "Mithredath the treasurer," ver. 8 (*cf.* Dan.1.3,11), the allusion to the sacred vessels placed by Nebuchadnezzar in the house of his god, ver. 7 (*cf.* Dan.1.2), the giving the Aramaic name of Zerubbabel, *vv.* 8,11 (*cf.* Dan.1.7), and the whole *locus standi* of the narrator, who evidently wrote at Babylon, not at Jerusalem, are all circumstances which possibly point to Daniel as the writer of Ezr.1. Ezr.2–3.1 is found in duplicate in Ne.7, though the copies do not wholly agree. Except one explanatory addition (4.6-23), by a later hand in the reign of ARTAXERXES Longimanus, 3.2–6 is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the temple in the beginning of the reign of Darius Hystaspis. It has been suggested that Haggai was the writer. At any rate, it was much earlier than Ezra's time. The last four chapters are Ezra's own, and continue the history after a gap of 58 years—from the 6th of Darius to the 7th of Artaxerxes, in the midst of which gap the book of Esther might have been inserted. The text of the book is not in a good condition. There are palpable corruptions both in names and numerals, and perhaps in some other points. There has hardly been any doubt about the canonicity of the book, although it is not quoted in N.T. Of late years it has been thought that this book ought to be regarded as apocryphal, and that 1Esdras ought to take its place. A comparison of the two books, however, suggests that difficulties would be increased rather than diminished by this course. Josephus appears to side with 1Esdras; but he writes rather vaguely on the subject. The dates of the kings of the period covered by the book of Ezra are as follows: Cyrus, 538 B.C.; Cambyses, 529; two impostors, Gomates and Smerdis, followed by Darius Hystaspis, 522; Xerxes, 485; Artaxerxes, 465. The list given in the book of Ezra includes Cyrus, [Xerxes, Artaxerxes,] Darius, Artaxerxes. The reference to Xerxes (*i.e.* Ahasuerus) is in one verse only (4.6), and may be dismissed as an illustrative note—perhaps by Ezra himself. The Artaxerxes in the passage which follows can hardly be the Artaxerxes (Longimanus) of Ezra's and Nehemiah's time; otherwise the whole passage (4.7-23) must be dealt with as a later insertion—a view which is held by many. The only alternative is to regard the name as a substitute for Cambyses. This alone will make the whole passage harmonious. The changing of names was not uncommon. Zerubbabel was turned into Sheshbazzar (1.8), while his official title was Tirshatha. Josephus calls him Sanabassar. The impostor Smerdis was called Spendadates by Ctesias and Oropastes by Justin; Xerxes was also called Cyrus; and so with others. Cambyses is called both Kambathet and also Mesutra (? *Ramesuta*; so Maspero), by his Egyptian subjects (Petrie, *Egypt*, iii. 360; Pierret, *Vocab.* pp. 234, 642); and his Palestinian subjects may have had some reason, unknown to us, for introducing him under the name Artaxerxes. It may be added that Josephus says that the delay caused by the adversaries was one of 9 years. This exactly takes us from the beginning of the reign of Cambyses to the 2nd year of Darius Hystaspis. The difficulty may have some other solution. In 1Esdras and Josephus it is affirmed that Zerubbabel headed a second expedition at the beginning of Darius's reign, and that the list of ch. 2 belongs to this and not to the first; but the word used of it in Ne.7.5—translated "at the first"—is opposed to this view. [R.B.G.]

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Ez'rahite, The, a title attached to two persons—Ethan (1K.4.31; Ps.89, title) and HEMAN (Ps.88, title).

Ezri', son of Chelub, superintendent of king David's farm-labourers (1Chr.27.26).

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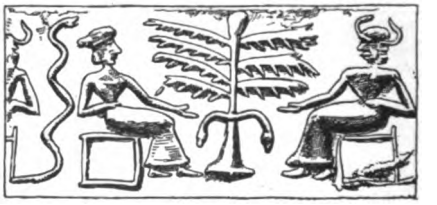
Fable. [ALLEGORY.]

Fair Havens (Καλοὶ Λιμένες), a harbour in the island of CRETE (Ac.27.8). Though not mentioned by classical writers, it is still known by its Gk. name. It appears to have been the harbour of LASEA, E. of Cape Matala, which is the most conspicuous headland on the S. coast of Crete, and immediately W. of which the coast trends suddenly N.

Fairs, a word occurring only in A.V. of Ezk. 27, and there no less than seven times (*vv.* 12, 14,16,19,22,27,33): in ver. 33 it is rendered "wares," which R.V. rightly uses throughout.

Faith. *Cf.* SALVATION; REPENTANCE; CONVERSION. Faith is the second step along the way of salvation. Repentance is the casting off of the old servitude, faith the submission to the new. Hence faith is the moral opposite of sin, even more than is repentance. It is also closely connected with sacrifice as its inward and spiritual reality. The place of faith in the spiritual life has been confused by the theory of substitution and vicarious punishment. If it is taught that Christ's sacrifice was penal, and that He suffered the wrath of God in our stead, all that is left for faith is trustfully to to accept His sacrifice, and to consent to be involved in His merits. This is the view of Bp. Moule (*cf. Christian Doctrine* and *Epistle to the Romans*). One primary objection is that such a view of faith is inapplicable to O.T., and that the faith of the O.T. saints meant something higher, *viz.* their entire devotion to the cause and Church of God. It can hardly be supposed that faith should have lost, and not rather gained in intensity in consequence of the teachings of Christ. So far from this, faith in N.T. includes the utmost of sacrifice. It is vain to seek its meaning by grammar and dictionary, for the relation defines the word, and not the word the relation. Faith is one thing in a friend, another as between husband and wife; but the highest, most intimate, and most vital relation of all is between the soul and God. Faith is the demand of Christ, unique, exceptional, imperative. It is not satisfied by intellectual acceptance, or passive acquiescence in a work done for us, but is personal self-surrender. This high meaning will explain its Pauline preference to works. By these are meant works done in *substitution for submission*. Such works are of the nature of sin, because not done according to the will of God. God may of His mercy take the will for the deed, and overlook imperfect obedience; but He cannot take the deed instead of and in the place of the will. We cannot please God except as we desire to please Him. This desire to please Him is called faith. [PAUL.] The standard teaching on faith is contained in Bp. Jeremy Taylor's well-known sermon *Fides Formata*. "Faith destroys our sin, unites us to God: by it we are partakers of Christ's death and imitators of His life." [M.S.]

Fall, The. The narrative of the Fall has all the marks of the most hoar antiquity. Whether divinely revealed to Abraham before his flight from Mesopotamia, or preserved under divine supervision in the family of the patriarch, after it had become overlaid by false traditions among other dwellers in that region, it is clearly more archaic in style and method than any other portion of O.T. It has been interpreted both literally and spiritually. That it is to some extent figurative in form is demonstrated by the allusion to the "tree of knowledge of good and evil." Literally, of course, there is no such "tree"; and Holy Scripture is not responsible for injudicious literalists, who have ventured to amend the Bible, and substitute an *apple* (!) for the "fruit" mentioned. But whether taught literally or figuratively, the spiritual lessons of the narrative are necessary foundation truths of our religion, and the starting-point for the whole scheme of redemption. That man has fallen since his creation, by violating the laws prescribed for him by the Almighty, is a fact proved by the whole history of the world. *The first act committed by man in violation of those laws constituted the Fall.* Whatever was the exact character of man's first offence, it is clear that it involved an abuse of the free-will granted him by his Maker. He fell at the moment when he first resolved to have experience of evil as well as of good. This experiment was suggested by the Tempter, traces of whose malign influence are not wanting in the world before man was introduced into it. The temptation consisted in



BABYLONIAN CYLINDER-SEAL: TREE OF KNOWLEDGE (?). (Brit. Mus.)

making our first parents believe that they would elevate themselves vastly in the intellectual and moral scale by disobedience to God's commands. "Ye shall be as God [R.V.], knowing good and evil." The immediate results of their sin were (1) the loss of the life of happiness they had hitherto led; (2) the conversion of joyous industry into toil, distress, and conflict with obstacles; and (3), to the woman, the agony of childbirth. The ultimate results were (1) jealousy, murder, remorse, despair, among their immediate descendants; (2) the universal spread of violence and disorder in the earth; (3) the destruction of mankind, with the exception of a single family; (4) death. Some have thought that spiritual death is meant. Certainly one result of the Fall was the arrest of man's spiritual development until the coming of Christ (Gen.6.3). Some subsidiary results may also be mentioned. The

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sentence pronounced on the serpent indicates the moral degradation which sin invariably brings with it. The sense of shame which led to the use of clothing seems to point to the violation of the proper relations of the sexes as an early result of the first transgression. Yet the story of the Fall is not allowed to leave man hopeless. Throughout the ages, the Church has ever been taught to expect the coming of Christ the Restorer; and the form of the prophecy (Gen.3.15) indicates that man shall not in the end be the loser by the results, however dire, of transgression, but that those to whom God "giveth the victory, through our Lord Jesus Christ," shall rise to a higher fellowship with God, and a higher communion with their fellows, through conquest of self and victory over temptation. [SATAN.] [J.J.L.]

Fallow-deer (Heb. *yaḥmûr*). The Heb. word is mentioned only in Deut.14.5 and 1K.4.23. Although the fallow-deer (*Cervus dama*) occurs in certain parts of Asia Minor, as well as sparsely on Tabor and in the Lebanon, while the Mesopotamian fallow-deer (*C. mesopotamicus*) inhabits the mountains of Luristan, in Persia, the translation of *yaḥmûr* as "fallow-deer" is generally regarded as incorrect. The identification of the species of wild ruminants mentioned in the Bible is a matter of extreme difficulty, and *yaḥmûr* has been generally considered to indicate the bubal hartebeest (*Bubalis boselaphus*) of the semi-desert districts of Africa, which has been supposed to occur in Syria, but on wholly insufficient evidence; therefore it is much more probable that some species of deer is meant. [ROE.] [R.L.]

Family and **Inheritance.** The Heb. words for family, etc., have varying meanings, and it is often impossible to be sure which meaning was intended in a particular context. Hence the words in A and B are treated in their more usual senses. A. The largest normal subdivision of the tribe was the *clan*, *mishpāḥâ* (A.V. often *family*, Num.1.2, etc.), Jos.7.14; Deut.29.18[17], etc. (On the use of *shebheṭ* in Judg.20.12, 1Sam.9.21, see *Internat. Crit. Comm., ad locos.*) Besides the real or fictitious community of blood, several resulting principles require attention. (1) The clansmen felt responsibility for avenging the blood of one of their number (2Sam.14.7). It does not appear whether any member could be the *gô'ēl haddām* [HOMICIDE], when there were nearer relations, or whether they merely watched over the fulfilment of his duty by the *gô'ēl*. Perhaps, too, the principle of collective responsibility for sins extended to all clansmen (Lev.20.5) [LAW IN O.T., B (iv)], but possibly the Heb. word is here used in a narrower sense. (2) There were clan sacrifices (1Sam.20.6,29), at which all the (? male) members were present. (3) The rights of inheritance to, and pre-emption and redemption of (Lev.25; Je.32), immovables devolved on the nearest clansmen in default of near relations (*infra*, E, III.). (4) Probably the restitution of Num.5.7f. was made to the nearest clansman, if the injured person and his immediate family were dead, but the meaning of *gô'ēl* here (R.V. *kinsman*) seems doubtful. (5)The right (and, probably, duty) of redeeming persons who had lost their freedom through insolvency devolved similarly (Lev.25.49). (6) From Ru.3f. it would appear that the duty of contracting a LEVIRATE marriage also devolved similarly. In other ways, too, the sense of connexion appears, *e.g.* 2Sam.16.5; Judg.9.1-3 (even where through the mother); Gen.24.40. Occasionally a group of clans constituting a sub-tribe is spoken of, and then "father's house" (Num.3.35, etc.) or "tribe" (4.18) is used; but no special term exists. [BROTHER.] B. The next subdivision is the *bêth'ābh*, "father's house," within which every individual desired his name as the ancestor of a family to be preserved (1Sam.24.21; *cf.* 2Sam. 14.7; Num.27.4; and contrast Deut.25.10, "His name shall be called in Israel the name of him that hath his shoe loosed," partly as a sanction working on men's feelings, partly as severing the family bond; *cf.* Post, *Grundriss*, i. 163-165). That the phrase does not mean merely house of the father appears from 1Sam.22. 11,22, where Ahimelech's "father's house"= the (85 ephod-wearing, *i.e.* adult) priests in Nob = Abiathar's "father's house" (Ahimelech being Abiathar's father). See also Num. 1.4, etc., esp. 18.1 (of Aaron's family, *i.e.* descendants). The collective idea is seen clearly in 1Sam.17.25, "Will give him his daughter and make his father's house free in Israel"; 22.16, "Thou shalt . . . die . . . thou and all thy father's house" (*cf.* 2Sam.3.29,14.9; 1K.2.31). So probably in Judg.9.1 we should understand Abimelech as appealing to the clan of his mother's "father's house" (Moore, *Judges*, 243), and this use is frequent elsewhere. In Chronicles the "father's houses" of the priests are two technical divisions, stereotyped once for all—Eleazar's house and Ithamar's (1Chr. 24.6)—which in turn were subdivided (2Chr.35). The Chronicler also uses the term of technical divisions of the Levites (1Chr.23.11,26.13), and perhaps of the people (2Chr.25.5,35.12) as well as in other senses. The meaning of the expression is often doubtful. It sometimes means household, sometimes descendants, sometimes family (including ascendants and collaterals), sometimes, perhaps, almost "clan" (Ex.6.14). [TRIBE.] Probably in some cases it is a technical division of the clan, in others it denotes a family connexion not necessarily stereotyped, but arising from generation to generation. Presumably, any member of this would perform the last offices in default of nearer relations (Am.6.10; uncle? or kinsman?), except in the case of priests. Probably the head of the senior "father's house" (*i.e.* the senior representative of the ancestor of the tribe through males having the blessing [BIRTHRIGHT]) was the PRINCE of the tribe. In Num.17 "father's house" is used for tribe, probably because both the Heb. words for "tribe" mean "rod." C. Next comes the *smaller group* of close relations, for whom a priest might defile himself (Lev.21. 1-3; Ezk.44.25), based not on blood-relationship merely, but partly also on subjection (past or present) to a common ancestor. Thus the sister is included, if unmarried, otherwise she will be "under her husband," not "in her father's house" (*cf.* Num.5.29, Heb.). Yet the principle of blood-relationship excludes the wife from the list. Relations separated by more than one generation (grandchildren, grand-

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parents, etc.) are omitted. This group, therefore, coincides with no other connexion, but expresses partly the sense of blood-relationship, partly the idea of family subjection, partly perhaps the conception of the necessities of the case. D. *The Household.* I. *The head of the house as father and husband.* In early times the father enjoyed unlimited powers over the members of his household, including the power of life and death (Gen.**22**, **31**.32,**38**.24,**42**.37; *cf.* Roman *patria potestas*, and Post, *Grundriss*, i. 170-173, ii. 135). Later these dwindled, and the various powers must be treated separately. (1) The father's *jurisdiction for offences* involving death appears to have passed to the courts of elders, who certainly acted on a joint statement of father and mother (Ex.**21**.15,17; Lev.**20**.9; Deut.**21**.18-21), but his powers of chastisement remained. (2) The *power to sacrifice* children appears to have remained substantially intact (*i.e.* the courts did not interfere much to prevent it), and to have been exercised (Je.**7**.31,**19**.5; Ezk. **16**.20,**20**.26; 2K.**16**.3, etc.), although all such sacrifice is expressly or implicitly condemned in the Pentateuch (Gen.**22**; Lev.**18**.21,**20**.1-5; Deut.**12**.31,**18**.10). Lev.**27**.28f. recognizes a power to "devote" human beings "from all that is his," but the circumstances in which it could be exercised are not stated. The analogy of other passages suggests that it would apply to idolatrous slaves (*cf.* Ex.**22**.20[19]; Deut.**13**.15, etc.). (3) *He could marry* his *sons* and *daughters* (Gen.**38**.6; Judg.**12**.9; Ezr.**9**.2, etc.). In the case of sons this power may have terminated at some specific age (*infra*, IV.), as we meet with instances of marriages contracted during the father's lifetime by the son (*e.g.* Esau, Gen.**26**.34). In the case of virgin daughters his power appears to have terminated only with his death. He had no jurisdiction over widowed daughters, except, perhaps, a childless widow or *divorcée* "returned unto her father's house as in her youth" (*cf.* Lev.**22**.13), to whom no levirate claims attached (contrast Tamar, who in her father's house remained under Judah's *potestas*). (4) He could *sell* or pledge *his children* (2K.**4**.1; Is.**50**.1, etc.). (5) The *prostitution of daughters* (a method of gain frequently practised in early societies—Post, *Grundriss*, i. 179f.) was forbidden (Lev.**19**.29). (6) He could *disallow* the *oaths* and vows of his virgin daughter or wife "in the day that he heareth" (Num.**30**). [OATHS.] (7) He could *vary the respective rights of his children among themselves* [BIRTHRIGHT], distribute his movable property among them (subject to some limitation, see *infra*, E), and adopt their children as his own (Gen.**48**.5). (8) He could *divorce* a wife at pleasure, or expel from his household a concubine or child (Gen.**21**). (9) The idea that *he ruled over his wife* lies at the root of the Hebrew conception of the family (Gen.**3**.16). (10) See *infra* IV. on the *deference due to him* from his children. (11) *Slaves* also fall within the household [SLAVE], the unit of society being, as at Rome, the *familia*, not the family. II. *His wives.* [On difference from concubines, see III. (*b*) *infra.*] (*a*) *Acquisition.* (1) The most usual form of marriage was *purchase* (*cf.* Post, *Grundriss*, i. 286ff.) by payment of a bride-price (Heb. *môhar*) to the father; and accordingly the law of seduction and rape provides for compensation to the father, whose property right in his daughter has been infringed. [CRIMES.] Other gifts by the bridegroom or father were (? sometimes) given (Gen.**24**,**34**.12 ["*môhar* and gift," but "gift" omitted by LXX., ? gloss], **29**.24, etc.), but our information is here inadequate. (2) Wheresoever marriage by purchase exists, the custom of commuting the whole or part of the bride-price for *service* arises in the case of poor suitors. This is found in Gen.**29**; *cf.* Post, *Familienrecht*, 217-218, *Grundriss*, i. 318 ff. (3) Marriage by *capture* is another universal form which finds illustration in the story of the Benjamites (Judg.**21**; *cf.* Gen.**34**.29, Num.**31**.18, etc.). Such women were protected by Deut.**21**.10-15, and were probably (at any rate in some cases) wives, not concubines, *infra* (*b*). (4) Caleb promised his daughter to him who should accomplish a particular *warlike feat* (Jos.**15**.16; Judg.**1**.12; *cf.* 1Sam.**17**.25). Marriages of this kind are sometimes treated as forms of (1) or (2), but they must always have been abnormal. (5) Orphan *heiresses* (Num.**36**. 6; perhaps all orphaned free virgins) and *widows* (1Sam.**25**.39ff.; other than those affected by the Levirate law and possibly royal widows) bestowed their own hands, presumably without bride-price; but in the case of heiresses of immovables, they were compelled to marry within their tribe (Num.**36**). In Tobit the right of the next-of-kin to marry a daughter who is an only child, even in her father's lifetime, is seen firmly established (*e.g.* Tob.**6**.11f.), but this is a later extension of Num.**36**. (6) There has been much discussion about *matriarchy*, but among the *Hebrews* this can only be assumed in historical times by ignoring (amongst others) all the facts set out in A, B, and D, I. and II., (*a*) (1)-(5) *supra*, and D, II. (*b*), III., V., and E I. (*a*) *infra*, and all the Biblical genealogies. Samson, however, appears to have contracted a form of marriage with a *Philistine*, in which the wife remains in her family and receives visits from her husband (Judg.**14**f.). Matriarchal ideas have been used to explain the conduct of Laban the *Syrian*, but (i) Laban (not, as in strict matriarchy, the mother's brother) disposes of the hands of his daughters; (ii) Jacob contracts unions with two wives and two concubines in direct contrast to some forms of matriarchy; (iii) Jacob clearly has the full patriarchal power over his household; (iv) the wives themselves are counted by Laban as strangers, etc. (Gen.**31**.14-16), which can only mean that they had passed from his family into Jacob's; (v) the succession of the sons depends on patriarchal notions [*infra* III. (*b*) (iv) and E I. (*a*)]. (7) On *racial bars*, see *infra* III. (*c*); for priests, *infra* III. (*d*); and on forbidden degrees, MARRIAGE. (*b*) *Legal position*, conjugal duties, etc., see I. *supra* and IV. *infra*. From Jos.**15**.16-19, Judg.**1**.14f. (*cf.* Gen.**29**.24, etc.), it appears that a father sometimes gave his daughter on or after her marriage a *blessing*, consisting of property, but how far this gave her the right of dealing with the property without her husband does not appear (*cf.* 1K.**9**.16). It is not safe to press Pr.**31**.16. In Ezk.**16**.33,

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nādhān (ἄπαξ εἰρημένον), said to be identical with Assyrian *nudnu*, "dowry," perhaps has a technical meaning. If so, she could possibly dispose of such property. In historical narratives the wife is seen acting as mistress of the house, *e.g.* Abigail, the Shunammite, etc., and appears to have held that position in the estimation of the household. Especially in relation to the female slaves her position was similar to that occupied by the master to the males (Ps.**123**.2). She was "mistress" (2K.**5**.3; Gen.**16**.4, etc.). As against her husband she was entitled to sustenance, raiment, and (probably) marriage rights (*cf.* Ezk.**16**.27), and Deut.**22**.13ff. protects her good name. Sometimes a limit was put by agreement on the husband's right to take additional wives (Gen.**31**.50). For an ideal picture of a wife's activities, see Pr.**31**.10-31. The metaphor in Ezk.**16** (*e.g.* 10-13) gives a vivid impression of some of a wife's privileges, etc., and Is.**3**.16ff., etc., of women's luxury. Much has been made of the word *bᵉ'ûlâ* ("thing owned"), as showing that the wife was the absolute property of her husband, but laws and literature alike forbid this. The kindred verb is used with peculiar tenderness of the husband's treatment of his wife (see esp. Je.**31**.32), and *bᵉ'ûlâ* and *ba'al* are always used in an honorific sense. Adultery with a *bᵉ'ûlâ* spells death, just because she is free (Gen.**20**.3; Deut.**22**.22; contrast Lev.**19**.20). A *bᵉ'ûlâ* can only be divorced by writing (Deut. **24**.1), and her rights were probably secured by law (*cf.* **21**.13f.). Indeed, even the verb *ba'al* is *never* used of servile concubines. It is applied to the woman of **21**.13, who may possibly have been concubine and not wife. She was certainly treated with great favour by the law, and in no other case can it even be suggested that the word is used of a concubine of any sort. See also W. R. Smith, *Religion of the Semites*, 2nd ed., 108f. footnote, and *cf.* III. (*b*) *infra*. On adultery, see *s.v.*, also CRIMES; MARRIAGE; DIVORCE. III. His *concubines*. (*a*) These might be of *two sorts*, either daughters of freemen, or women who were previously slaves. (1) *Of free origin*. The law protected their rights, securing to them either conjugal rights or the right of ransom while still virgin, subsequently food, raiment, and conjugal rights, if sold to the head of the household for himself, or the treatment accorded to daughters, if for his son. Failing this, such a woman went free (Ex.**21**.7ff.). The ordinary terms of affinity were used in reference to the members of her family, her owner being her father's son-in-law, etc. (Judg.**19**). Kinship with the children of such was fully recognized (**9**.1ff.). They sometimes lived separated from other wives (**8**.31). (2) *Of servile origin* (*e.g.* Bilhah and Zilpah). These had no rights (conjugal or other) secured by law in virtue of their concubinage, though of course enjoying the same legal protection as other bondwomen. [CRIMES; SLAVE.] Sexual offences committed with them are expressly put on a different level from those committed with free women (Lev.**19**.20). They were (? sometimes) subject to the wives, who could maltreat them. If given by a wife to the husband, the children were sometimes reckoned as hers (Gen.**16**, etc.), perhaps as the result of adoption by her. (3) On captives, see *supra* II. (*a*) (3) and (*b*) and *infra* (*c*). (*b*) *Difference from wife*. The following differences suggest themselves, but owing to the scantiness of our information the concubines referred to are, in some cases perhaps, only servile concubines, so that the distinctions do not all apply to free concubines. (i) In the case of wives, a marriage feast and perhaps other ceremonies were usual (Gen.**29**.22; 2Esd. **9**.47; Tob.**8**.19, etc.), but not in connexion with concubines. (ii) Covenant relations subsisted between husband and wife, and the wife was the husband's consort (Ezk.**16**.8; Mal.**2**.14). This can scarcely have been so with concubines. (iii) Similarly, the wife of a king was a queen, not so his concubines (Can.**6**.8f., etc.). (iv) The Chronicler draws a clear distinction between the sons of David's wives and those of his concubines (1Chr.**3**.9). Similarly with Abraham (Gen.**25**.6) and (in matters of inheritance) Sarah (**21**.10). In the case of Jacob's sons the distinction was not drawn. They were, perhaps, adopted by the wives, but, as Ishmael was in a precisely similar position as regards Sarah, the criterion cannot be found there, and it would seem that the father had power to give concubines' sons inheritance with his other sons. The right of inheritance of sons by full wives was probably not similarly at the father's disposal. It can scarcely be thought, *e.g.*, that the birthright of the eldest son, or the kingship, or the blessing, or the position of "prince" or "head of a father's house," could ever have passed to the son of a concubine except in default of other issue. (v) Concubines appear to have passed to the heir (2Sam.**3**.7,**16**.21f.; perhaps 1K.**2**.17-22, Abishag, who was perhaps concubine, not wife, but whose union with David had, in any case, never been consummated, 1K.**1**.4). Widows (possibly excepting royal widows), on the other hand, were free women, except in so far as the levirate law prevented this (Gen.**38**.11; Ru.**1**.8; 1Sam.**25**.40; *infra* E). [OATHS.] (vi) The relation was differently terminated. A wife was divorced (piel of *shālaḥ* is used technically), whereas a concubine was redeemed or emancipated (Lev.**19**.20; Ex. **21**.8). So, too, *shillaḥ* is not used of unlawful unions; contrast Ezr.**10**.3, etc., Heb. (*gᵉrûshâ*, Lev.**21**.7, etc., would presumably cover all sexual connexions terminating during the joint lives of the parties, *cf.* Gen.**21**.10). (*c*) *Racial bars* (to marriage and concubinage alike). The Law forbids unions with women of the tribes that were to be extirpated (Ex. **34**.16; Deut.**7**.3,**20**.17; *cf.* Judg.**3**.6). It expressly permits unions with other captives (Deut.**20**.14,**21**.10-14), *e.g.* with virgin (but not married) Midianitish women, Num.**31**.18 (not of course with religious prostitutes, Num.**25**,**31**. 15f. [HARLOT]); and the contrast between Lev.**21**.7 and **21**.14 shows that even priests were allowed to contract unions with foreign women (contrast Ezk.**44**.22) [*infra* (*d*)]. Later feeling varied—*e.g.* Ruth was a Moabitess; but Solomon's wives are condemned (1K.**11**.1ff., a wide interpretation being apparently given to Ex.**34**), and Ezra and Nehemiah waged a vigorous campaign against foreign wives (Ezr.**9**f.; Ne.**13**.25ff.), including, *e.g.*, Egyptians, with whom intermarriage was

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certainly not prohibited. Doubtless historical experience rendered this extension of the law necessary. (*d*) *Priests* could only contract unions with virgins or widows, Lev.**21**.7 (Ezk. **44**.22 limits to Israelitish virgins and widows of priests), while the high-priest was further limited to an Israelitish virgin (Lev.**21**.14). [PRIESTS.] (*e*) On *forbidden degrees*, see MARRIAGE. IV. *Children*, especially sons, were ardently desired (Gen.**30**.1, etc.). (*a*) *Legal position*. They owed deference to both parents alike (Ex.**20**.12, etc.). Cursing or smiting a parent was punishable by death. [CRIMES.] See further I. *supra*. Engert instructively points to the difference between the reception of Bathsheba by her husband (1K.**1**.15ff.) and by her son (**2**.19ff.). On the age at which a son was emancipated from his father's control we have no certain information, possibly 20 years in the Mosaic period (*cf.* Ex.**30**.11-16). [FIRSTBORN.] (*b*) *Birth and Education*. Childbirth was generally easy (Ex.**1**.19, etc.; contrast Gen.**3**.16). Midwives usually assisted (**35**.17,**38**.28; Ex.**1**; 1Sam.**4**. 19f.). The father was not generally present at the birth (Je.**20**.15; *cf.* LXX. rendering of Gen.**21**.7). Language is used implying that Joseph attended the birth of some of his descendants (Gen.**50**.23), but the text is doubtful (Kittel, *ad loc.*). After the navel-string had been cut the child was washed, salted, and swaddled (Ezk.**16**.4). Rubbing with SALT is still usual in Syria, and is thought to strengthen the child. Males were to be circumcised on the eighth day. [CIRCUMCISION.] The name was usually given by father or mother (Gen.**5**.29,**29**.32f., etc., but see **25**.25 [Heb. and E.V.],**30**.6; Ru.**4**.17, etc.). Later this occurred at the time of circumcision (Lu.**1**.59, **2**.21). According to the law the mother was unclean after childbirth for 7 + 33 days for a male, 14 + 66 for a female, after which certain sacrifices were offered (Lev.**12**.1-8). Nurses were sometimes employed (Gen.**24**.59,**35**.8; 2Sam.**4**.4; 2K.**11**.2, etc.). Sometimes the child was nursed for 3 years (2Mac.**7**.27). The weaning was an occasion for rejoicing (Gen.**21**. 8). If the mother were servile, the child belonged to her owner (Ex.**21**.4,**23**.12, etc.). The child of free parents followed the father's nationality (Lev.**24**.10-23). The mother appears generally to have taught the children of both sexes at first (Pr.**6**.20 f.,**31**.1), but "nursing fathers" or tutors are mentioned (Num.**11**.12; 2K.**10**.1-5; *cf.* Is.**49**.23). Moses commanded religious instruction (Deut.**6**.7, etc.). [EDUCATION.] Num.**12**.14 gives a vivid picture of the treatment of troublesome daughters. Later, daughters were secluded (2Mac.**3**.19). (*Cf.* Hastings, *D.B.* 5 vols. 1904, *s.v.* "Birth.") V. *Daughters-in-law* passed into their husband's family and were under the jurisdiction of his father (Gen.**38**; Ex.**21**.9). The relation of daughter-in-law to mother-in-law is coupled by Micah with that of son to father and daughter to mother (**7**.6). The only other O.T. evidence of the position of the mother-in-law is the case of Naomi, but in Tob.**10**.12 we read "Honour thy father and thy mother in law, which are now thy parents." VI. *Adoption*. The only instances of formal ADOPTION are those of Ephraim and Manasseh by Jacob (Gen. **48**.5) and Esther by Mordecai (Esth.**2**.7). There are cases of children being brought up by persons not their parents, Moses (Ex.**2**.5-10), Genubath (1K.**11**.20), Tobit (Tob.**1**.8). Change of family by a man on marriage occurs once (Ezr.**2**.61; Ne.**7**.63), and may conceivably be a form of adoption (*cf.*, however, Num.**27**.4). —E. *Inheritance*. I. *Movables*. (*a*) *Patriarchal age*. The father had some power of distributing his property among his sons during his lifetime in different proportions at his pleasure, and this was analogous to a testamentary power (Gen.**25**.6,**48**.22; Deut.**21**.16), but we do not know how far it was limited. The eldest son by a full wife appears to have had a BIRTHRIGHT by custom in the absence of special circumstances. Sons of concubines could be dismissed without being admitted to a share or brought in to share equally. In default of children a slave could inherit (Gen. **15**.2-4). Perhaps where there were no sons, a slave married to a daughter often became heir (*cf.* 1Chr.**2**.34f.). (*b*) Deut.**21**.15-17 enacts that the eldest son by a less loved wife shall not be passed over in favour of a younger son by a favourite wife, but shall receive a double portion. (Contrast Gen.**48**.22, where, however, there was good reason; *cf.* Gen.**35**.22,**49**.3f.; 1Chr.**5**.1.) (*c*) Ahithophel made a *testamentary disposition* (2Sam.**17**.23); Hezekiah was recommended to do so (2K.**20**.1; Is.**38**.1); Job shared his property equally between all his sons and daughters (Job **42**.15), Judith among all the next-of-kin of her husband and herself (Jth.**16**.24). From **8**.7 it appears that a widow could inherit under her husband's disposition, and from Pr.**17**.2,**30**.23 that slaves sometimes inherited, probably under a testamentary disposition. The practice of making such dispositions is enjoined (Ecclus. **33**.23). II. *Concubines* and widows, see *supra* D. III. (*b*) (v). III. *Immovables*. The order of succession laid down by the Law here is (1) sons, (2) daughters (subject to the rule that they must marry within their own tribe, (3) brothers, (4) father's brothers, (5) nearest kinsmen (through males; Num.**27**. 1-11,**36**; *cf.* Ru.**4**; Je.**32**). But in the days of Ruth widows had acquired some rights of succession to their husband's property. Naomi had some right (Ru.**4**.3, etc.), though her two sons had survived their father, *i.e.* the widow took some interest (we do not know what) in her deceased husband's land even when he had direct heirs. Ruth also had some right in virtue of her widowhood (**4**.5). In 1K. **17**.17 we find a widow owning a house, and *cf.* the instance of Judith (**8**.7), to whom her husband's lands were left as well as his movables. Job (not a Hebrew) appears to have shared his lands among all his children (Job **42**.15). IV. The succession to the *throne* apparently depended on the will of the king, who could cause any one of his sons by a queen to inherit (1K.**1**.11ff.; 2Chr.**11**.21f.). Seemingly, however, there was a strong sentiment in favour of primogeniture (1K.**2**.22; 2Chr.**21**.3). Th. Engert, *Ehe- und Familienrecht der Hebräer* (valuable if used cautiously). *Cf.* generally Post, *Grundriss*, i. 165-195, and the sections relating to the separate subjects. [JUDGE; LEVIRATE LAW; NAMES.] [H.M.W.]

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In N.T. the idea of the family relationships is embodied in the Lord's Prayer, the parent to govern, sustain, and protect the child from evil, the child to venerate and obey the parent, love being the motive power. Our Lord frequently refers to the family in illustration of His teaching (*e.g.* Lu.11.11-13,15.11ff.). He Himself was subject to His parents (2.51; *cf.* Jn.2.12), but He showed by example (Lu.2.49; Mt.12.46-50; Mk.3.31), and taught (Mt.10.37; Mk.10.28-30), that the claims of the larger family, the Kingdom, must be given precedence over the smaller one. He condemned the custom of pronouncing a thing CORBAN as a means of evading a duty to parents (7.10-13). St. Paul admonishes the members of the Christian family, wives and husbands, children and parents, servants and masters, to discharge faithfully their relative duties (Eph.5.22–6.9; Col.3.18–4.1). The family of a bishop or deacon was to be an example of discipline and conduct (1Tim.3.2-12; Tit.1.6). [MARRIAGE; DIVORCE; ADULTERY.] [H.H.]

Famine. Though Palestine is frequently described as a very fertile land, yet famine through drought is a constant danger there, as throughout Syria and Arabia generally. Egypt, also—to which resort was often had when Palestine was afflicted, and which was even more famous for its fertility—did not escape, when the waters of the Nile (almost its only source of supply) were defective or insufficiently conveyed to the soil. Palestine is chiefly dependent for escape from scarcity upon the heavy winter rains; but the Jordan and other smaller streams were utilized so far as they went. Occasional causes of famine in Bible lands were violent hailstorms (*e.g.* Ex.9.23ff.; Hag.2.17), the inroads of locusts and other pests (*e.g.* Ex.10.15; Jl.1.4; Am.4.9), and the devastations of enemies (*e.g.* Judg.6.4f.; 2K.6.25ff.). Some of the principal references to famine in the Bible are (1) in the times of Abraham and Isaac (Gen.12.10,26.1ff.); (2) the great famine that spread through Syria and Egypt in the days of Jacob (Gen.41.53ff.) [JOSEPH]; (3) in the times of Elijah and Elisha (1K.17.1,18.5; 2K.8.1ff.; referred to by our Lord in Lu.4.25f.); (4) our Lord predicts "famines in divers places" in His eschatological discourses, as one of the signs of the coming end (Mt.24.7; Mk.13.8; Lu.21.11); and these are thought to have been at least in part fulfilled in the horrors of the siege of Jerusalem described by Josephus (5, 6 *B.J.*, etc.); (5) the prophet Agabus (Ac.11.28) likewise predicted "great famine over all the world, which came to pass in the days of Claudius" (emperor, 41–54 A.D.). [C.L.F.]

Fan (Heb. *mizrê*, Is.30.24; Je.15.7: Gk. *πτύον*, Mt.3.12), a winnowing instrument, distinguished in the first passage from the *raḥath*, or wooden shovel used to toss the grain, which is thus winnowed by the wind. The Heb. *mizrê* means something to "scatter" the grain, and the Gk. word something to "agitate." The grain was tossed, in baskets like the *vannus* or winnowing basket, which was an important Dionysiac emblem. Even locusts, used for food, seem to have been so tossed and winnowed (Ps.109.23), as they still are by the natives of Bechuanaland. [C.R.C.]

Farthing. Two names of coins in N.T. are thus rendered in A.V. (1) *κοδράντης*, *quadrans* (Mt.5.26; Mk.12.42), a coin (of about 36 grs. of copper) current in Palestine in the time of our Lord. It was equivalent to 2 lepta (A.V. *mites*). The name quadrans was originally given to the quarter of the Roman *as*, or piece of 3 unciae, therefore also called teruncius. (2) *ἀσσάριον* (Mt.10.29; Lu.12.6), properly a small *as*, *assarium*, but in the time of our Lord used as the Gk. equivalent of the Lat. *as* (about 144 grs. of copper). The rendering of the Vulg. in Lu.12.6 makes it probable that a single coin is intended by 2 assaria. [MONEY.]

Fasts and Fasting. Religious fasting (entire or partial abstinence from food and drink), a natural expression of self-humiliation, is of immemorial antiquity (*e.g.* in Babylonia, Smith, *D.B.*, *s.v.* Fasting, p. 1051; *cf.* Jon.3.5); frequently associated with prayer and other religious exercises. (1) *Periodic Fasts.* One annual fast [ATONEMENT, DAY OF] is prescribed by the Levitical law (Lev.23.27, etc.; Ac.27.9); the exiled Jews added four others, in the 4th, 5th, and 7th months (Zech.7.1-7,8.19), commemorating (Jerome and Mishna) certain national calamities. Later still, the stricter Jews instituted a custom of voluntary fasting twice a week (Lu.18.12), *i.e.* on the 2nd and 5th days (*Taanith* ii. 9), and the Pharisees were followed in this by St. John Baptist's disciples (Mt.9.14, parallels). After Titus captured Jerusalem, commemorative fasts increased in number—the present Jewish calendar embraces 28. (2) *Occasional Public Fasts* (*cf.* Jon.3.5) were proclaimed at crises in Israel's history—*e.g.* by Samuel (1Sam.7.6), Jehoshaphat (2Chr.20.3), in Jehoiakim's reign (Je.36.9; *cf.* Ba.1.5), under Nehemiah, in 444 B.C. (Ne.9.1; *cf.* ATONEMENT, DAY OF), and twice by Judas Maccabaeus, in 166 B.C. (1Mac.3.46, 47), and again in 163 B.C. (2Mac.13.11,12). Such general fasts are described in Jl.1.14,2.15-17, Is.58, and Jth.4.9-15, as marked by public prayer and by weeping in sackcloth and ashes, and announced (Jl.2.15) by blowing of trumpets. (3) *Individual Fasts* recognized incidentally in Num.30.13, occur frequently in O.T. as the expression of sorrow or bereavement (1Sam.1.7,31.13; 2Sam.1.12, *cf.* 12.17; Ps.109.24; Jth.8.6), of sympathy with personal or national calamities (Judg.20.26; 1 Sam.20.34; Ps.35.13; Ne.1.4; Esth.4.16), of penitence for one's own offences (1K.21.27; Ecclus.34.26) or those of the community (Deut.9.18; Ps.69.10; Ezr.10.6; Dan.9.3), or, finally (like the Christian fast before Communion), as a preparation for approach to God and reception of His revelations (Ex.34.28; Deut.9.9; Dan.10.2ff.; 2Esd.5.13ff.,6.31, 35). (4) *The Spirit of Fasting in O.T. and N.T.* The prophetical denunciations of formal and hypocritical fasting (Is.58.3-7; Je.14.12; Jl.2.13; Zech.7.5ff.,8.16ff.) are echoed by Christ, Who yet fasts Himself (Mt.4.2; Lu.4.2), and gives recognition to the practice and rules for its observance (Mt.6.16-18), while deprecating the methods of contemporary Judaism (9.14-17, parallels). His followers fasted with prayer before ordaining SS. Paul and Barnabas (Ac.13.2,3; *cf.* 14.23), and St. Paul, while protesting, like his Master, against

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formal asceticism (Ro.14.2ff.; Col.2.16,21ff., etc.), recognizes the principle implicitly in 1Cor.7.5, and explicitly, by example, in Ac. 14.23; *cf.* 2Cor.6.5,11.27). Passages where the word is now judged alien to the original text (Mt.17.21; Ac.10.30; 1Cor.7.5) still testify to very early practice; and we know from early writers that the primitive Christians transposed the Jewish Monday and Thursday fasts to Wednesday and Friday, in commemoration of their Lord's betrayal and crucifixion. Edersheim, *The Temple: its Ministry and Services*; Jerome, *in Zech. viii*; Mishna, *Taanith* and *Yoma*. [L.R.]

Fat. [WINE-PRESS.]

Fat. [SACRIFICE, 3, iv. *e*.]

Father. [FAMILY.]

Fathom (Gk. ὀργυιά: Ac.27.28 only), almost exactly the equivalent of our Eng. fathom = 2 ft.

Fauchion. [ARMS.]

Feasts. [FESTIVALS.]

Felix, brother of Pallas, one of the great freedmen who administered the empire under Claudius. He was imperial procurator of Judaea, 52 to 59 or 60 A.D. A conflict of statements in Tacitus and Josephus seems to point to his having previously held some subordinate position in Samaria, which would account for the "many years" judgeship and more exact knowledge attributed to him (Ac.24.10,22). He obtained his procuratorship on the recommendation of the high-priest Jonathan, whom he afterwards caused to be murdered. His administration is described by Tacitus (*Hist.* v. 9; *Ann.* xii. 54) in the blackest colours. The narrative of Acts, though far less condemnatory, is not inconsistent with Tacitus, for the compliments of Tertullus (Ac.24.2) are empty words. He was recalled, and accused before Nero by a Jewish embassy, but escaped punishment by the influence of Pallas. On his administration as a turning-point in the history of Judaea, see Schürer, *Hist. Jew. People*, div. i. vol. ii. p. 174. [E.R.B.]

Fenced cities. [CITIES.]

Ferret (Heb. *'ănāqâ*), the A.V. translation of the name of one of the unclean creeping animals mentioned in Lev.11.30. The old Gk. rendering of *'ănāqâ* is "shrew-mouse," while the Rabbinical writers translate it as "hedgehog." There is, however, little doubt that the Heb. term (which literally signifies "that which sighs or groans") indicates some kind of reptile; and Tristram considers that it probably refers to the lizard known as the fan-footed gecko (*Ptyodactylus lobatus*), a species commonly seen on the walls and ceilings of houses in Syria and Egypt. Like its relatives, it utters a peculiar clicking cry. [R.L.]

Festivals. The religious days for rest, joy, and observance fixed in the Bible fall under three heads: (1) by the division of time; (2) in commemoration of historical events; (3) in remembrance of man's duty toward his Maker. The first class includes: (*a*) the sabbath as a day of rest in every week (Ex.20.10; Deut.5.12ff.); (*b*) the first day of every new moon (Num.28.14; 2K.4.23; Ezr.3.5; Ho.2.11); (*c*) the Feast of Trumpets, or New Year's Day, which falls on Tishri 1. The second class includes the three pilgrimage festivals, namely: (*a*) the Passover, on Nisan 15-22, to commemorate the release from Egyptian bondage. (*b*) The Feast of Weeks, or Pentecost, counting 7 weeks (49 days) from the second day of Passover, and celebrating the fiftieth day, which falls on Sivan 6. This day was observed as "the Feast of Harvest, the first fruits of thy labour" (Ex.23.16). According to rabbinical tradition, Pentecost was celebrated also in commemoration of the giving of the law on Sinai, which occurred on the same day and is still observed as such in modern times. (*c*) The Feast of Tabernacles, or "Booths," on Tishri 15-22. The eighth day of Tabernacles was a separate holiday, a day of holy convocation. These festivals required pilgrimage to Jerusalem and special sacrifices during the temple period. Later they were observed by special prayers in the synagogue and all manual work prohibited, except the lighting of fire and cooking of meals (12.16). The intervening days of Passover and Tabernacles are observed as semi-holidays. The third class includes the Day of Atonement, which falls on Tishri 10, and which, though a day of fasting, is considered also a festival and equal in strict observance to the sabbath day. The Festival of the Basket is applied by Philo to the individual offering of the firstfruits before the Lord at the sanctuary, as described in Deut.26.2 (Philo, v. p. 51, ed. Tauch.). No special day is given for such offering, but the time was to be between Pentecost and Tabernacles. After the Babylonian Exile the Feast of Purim (Esth.9.20 ff.) and the Feast of Dedication, or Ḥănukka (1Mac.4.56), were instituted as memorial days of historical events, but they were not considered equivalent to the former festivals, as they do not include the suspension of labour. Josephus mentions also the Wood Festival in connexion with the wood contributed to the temple, and celebrated on Ab 15 (2 *Wars* xvii. 6; *cf.* Ne.10.35, 13.31; Mishna, *Taanith* iv. 5). Other feasts instituted to commemorate a religious victory or an escape from danger are recorded in Megillath (Scroll), *Taanith*, in rotation of the days of the months, most of them of a local origin that soon became obsolete. The observance of the festivals was a most important factor in the economic life and culture of the Jews. It helped to maintain their national unity and religious ties. See special articles on ATONEMENT, DAY OF; DEDICATION, FEAST OF; JUBILEE, YEAR OF; NEW MOON; PASSOVER; PENTECOST; PURIM; SABBATH; SABBATICAL YEAR; TABERNACLES, FEAST OF; TRUMPETS, FEAST OF. [J.D.E.]

Festus, Por'cius, succeeded Felix as procurator of Judaea. Shortly after reaching his province he heard, in the presence of Herod Agrippa II. and Bernice his sister, the cause of St. Paul, who had been left a prisoner by Felix (Ac.24.27–26.32). Judaea was in a disturbed state throughout the rule of Festus, as it had been in the days of his predecessor. He died in 62 A.D., within two years of his arrival. [A.C.D.]

Fetters. Three words are used in Heb.: *nᵉḥōsheth*, which occurs almost exclusively in the dual, showing that they were made in pairs. The word implies that the fetters were made of bronze or copper (Judg.16.21; 2Sam.

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THE GODDESS ISTAR OF NINEVEH.
(From a cylinder-seal in the Brit. Mus.)
See art. "Ashtoreth."



BABYLONIAN LANDMARK.
(Brit. Mus.) See art. "Field."



TIGLATH-PILESER III.,
GIVING HIS TITLES.
(In Nimrûd Gallery, Brit. Mus.)



CYLINDER-SEAL,
BEARING THE NAME OF DARIUS.
(From the Brit. Mus.)

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8.34 ; 2K.25.7, etc.). It is used figuratively for "oppression" in Lam.3.7, the only occurrence in the sing. *ziqqîm* is used only in plur. (Is.45.14 ; Ps.149.8 ; Na.3.10—always in connexion with captives). It is used in a figurative sense, as the context shows, in Job 36.8. *kebhel* is used as a parallel with *ziqqîm*, and occurs only in Ps.105.18 (in sing.) and in Ps.149.8 (in plur.). In N.T. πέδη is used, only in the plur., in reference to the chains wherewith the demoniac (Mk.5.4 ; Lu.8.29) was bound. [W.O.E.O.]

Fever. The word only occurs once in A.V. of O.T.—*viz.* Deut.28.22—and three times in N.T., in the cases of Simon's wife's mother (Mt.8.14, etc.), the nobleman's son (Jn.4.52), and the father of Publius (Ac.28.8). But fevers of one sort and another are so common in the East that it is impossible to identify exactly from what diseases these people were suffering, except in the last case given, where the disease is specified. [F.J.]

Field. The Heb. *sâdhé* is applied to any cultivated or productive ground, and in some instances in marked opposition to the neighbouring wilderness. On the other hand, the *sâdhé* is frequently contrasted with what is enclosed, whether a vineyard, a garden, or a walled town. It applies to a pastoral region (Gen.4.8, 24.63,25.27 ; Deut.22.25). The "landmark" in a field was probably—as in Babylonia—a stone inscribed with an account of the boundaries, and a statement of the grant by which the field was held (Deut.19.14,27.17 : *cf.* Job 24.2 ; Pr.22.28,23.10). Cornfields in Palestine are still unfenced, rendering them liable to damage from straying cattle (Ex.22.5) or fire (ver. 6 ; 2Sam.14.30). It should be observed that the expressions "fruitful field" (Is.10.18,29.17,32.15,16) and "plentiful field" (Is.16.10 ; Je.48.33), are not connected with *sâdhé*, but with *karmel*, meaning a park or wood, as distinct from a wilderness. Another word, *shᵉdhêmôth*, is translated "fields" (Deut.32.32 ; 2K.19.26, 23.4 ; Is.16.8 ; Je.31.40 ; Hab.3.17). It appears to refer to "enclosures" walled like vineyards (see Num.22.24). [C.R.C.]

Fig, Fig-tree (Heb. *tᵉ'ênâ*), occurs many times in O.T., and signifies the *Ficus carica* of Linnaeus, and also its fruit. The fig-tree is very common in Palestine (Deut.8.8). Mount Olivet was famous for its fig-trees in ancient times, and they are still found there. "To sit under one's own vine and one's own fig-tree" became a proverb among the Jews to denote peace and prosperity (1K.4.25 ; Mi.4.4 ; Zech.3.10). For figs as distinct from the tree, the plur. *tᵉ'ênîm* is used (see Je.8.13). We find also (*a*) *bikkûrâ* (Ho.9.10), the first-ripe fruit of the fig-tree ; (*b*) *pagh* (Can.2.13), the unripe fig, which hangs through the winter ; (*c*) *dᵉbhêlâ*, a cake of figs pressed together to keep them (2K.20.7). In 1Sam.30.12 cakes of figs are given to the captured Egyptian as a restorative ; and in 2K. 20.7, etc., figs are laid on Hezekiah's boil, and he recovers. Both these uses receive independent corroboration from Pliny, who says (xxiii. 7): "Figgs be restorative, and the best thing they then can eat who are brought low by some long and languishing sicknesse, and now upon the mending hand and in recoverie. In like manner they are singular for the falling evil and the dropsie. Figgs applied as a cataplasm are excellent, either to discusse or els bring to maturitie any impostumes or swellings." [SYCAMORE.] In the passage "the time of figs was not yet" (Mk.11.13, etc.), the barren fig-tree is used emblematically of the Jewish nation. The efforts to deal with this literally have led to many dissertations, which are well summarized and referenced by Harris (*Nat. Hist. of the Bible*). [H.C.H.]

Finger-breadth. [WEIGHTS AND MEASURES.]

Fir. (Heb. *bᵉrôsh*, *bᵉrôth*). Despite the opinion of Celsius that *bᵉrôsh* exclusively means "cedar," "fir" in A.V. represents more than one sort of wood. *Pinus halepensis* is the only true pine native in Palestine proper ; *P. pinaster* (*maritima*) is probably introduced. *P. pinea* and *P. pyrenaica* are found high up on the Lebanon, and *P. carica* on E. of Jordan (Tristram). To these may be added other conifers, cedar, cypress, and junipers, as perhaps suggested by "fir." In Ezk.27.5 the "fir-trees of Senir" (Lebanon) are expressly referred to amongst Tyrian merchandise, for shipbuilding. [H.C.H.]

Fire. In addition to domestic uses : (1) leprous garments burned (Lev.13.52,57), and idols (Deut.7.5,25). (2) Supernatural fire : accompaniment of theophanies (Gen.15.17 ; Ex.3.2,19.18 ; Deut.4.36) ; destructive fire from God (Num.11.1-3). (3) Altar-fire : divine origin (Lev.9.24) ; perpetual on the altar of burnt-offerings (6.13[6] ; 1Esd.6.24) ; rekindled (2Chr.7.1-3) ; tradition about the hidden fire (2Mac.1.19-22,31-33) ; strange fire, *i.e.* from a source other than the altar, or incense offered presumptuously (Lev.10.1) ; child-sacrifice by fire forbidden (Lev.18.21 ; Deut.18.10), but practised (2K.16.3,17.17). (4) Death by fire as penalty (Lev.20.14,21.9) ; cremation (Jos.7.25). Sabbath law : no fire to be kindled (Ex.35.3). [H.H.]

Fire-pan (*maḥtâ*). The word thus rendered in A.V. is used in reference to three different articles. In Ex.25.38,37.23, Num.4.9, it means "a snuff-holder." It was of gold, and belonged to the tabernacle furniture. It was used for putting out the lights on the golden candlesticks. A more appropriate word for it would be "extinguisher." The root means "to snatch up," as it seemed to do with the flame. Secondly, it was "a fire-pan" in the proper sense, and belonged to the altar of burnt-offerings, being used for the purpose of carrying glowing cinders, and putting them in the censers for burning incense. In Ex.27.3, 38.3 it is spoken of as BRASS ; in 1K.9.50, 2K. 25.15 (*cf.* Je.52.19), as of gold. Lastly, it means "a censer," of bronze, according to Lev. 10.1,16.12 ; Num.16.6,17,18,17.2-4. [W.O.E.O.]

Firkin. [WEIGHTS AND MEASURES.]

Firmament. The Heb. term *râqîa'*, so translated, is generally regarded as expressive of simple *expansion*, and is so rendered in A.V. marg. (Gen.1.6). The root means to expand by beating, whether by the hand, the foot, or any instrument. It is especially used of beating out metals into thin plates (Ex.39.3 ; Num.16. 39). The sense of *solidity*, therefore, is combined with the ideas of *expansion* and *tenuity* in the term. The same idea of *solidity* runs through

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all the references to the *rāqîa'*. In Ex.24.10 it is represented as a solid floor, and in Ezk.1.22-26 the "firmament" is the floor on which the throne of the Most High is placed. Further, the office of the *rāqîa'* in the economy of the world demanded *strength* and *substance*. It was to serve as a division between the waters above and the waters below (Gen.1.7). In keeping with this view the *rāqîa'* was provided with "windows" (Gen.7.11; Is.24.18; Mal.3.10) and "doors" (Ps.78.23), through which the rain and the snow might descend. A secondary purpose which the *rāqîa'* served was to support the heavenly bodies, sun, moon, and stars (Gen. 1.14), in which they were fixed, and from which, consequently, they might be said to drop off (Is.14.12,34.4; Mt.24.29). In all these particulars we recognize the same view as was entertained by the Greeks and, to a certain extent, by the Latins. If it be objected to the Mosaic account that the view embodied in the word *rāqîa'* does not harmonize with strict scientific truth, the answer is that the writer describes things in popular language.

Firstborn. (1) In commemoration of the deliverance from Egypt, all firstborn human males were consecrated to God. Their redemption was commanded at 5 shekels for every child that lived one month (Ex.13.2,11ff., 22.29[28],34.20; Num.18.15f.). In lieu of the living firstborn God took the Levites for His service, 5 shekels being paid for the redemption of every firstborn male in excess of the then number of Levites (3.12f.,41-51,8.16-18). (2) The sacrifice of firstborn appears to have been common in heathen cults (1K.16.34; 2K. 3.27, etc.). For Israel, see FAMILY, D, I (2). (3) On Deut.25.6, see LEVIRATE LAW. (4) Laban said that in his home it was usual to marry a firstborn daughter before her younger sister (Gen.29.26). [BIRTHRIGHT; FAMILY.] [H.M.W.]

In N.T. (1) Christ is the πρωτότοκος (Mt.1.25 [omitted in R.V., ℵ, B]; Lu.2.7; see also *vv.* 22,23). [BIRTHRIGHT.] *Exodus Rabba, xix.* near the end, God is represented as saying that as He had made Jacob to be firstborn, so would He make the King Messiah the firstborn, with reference to Ps.89.27[28]. Christ is the Firstborn of all creation (Col.1.15); of the dead (ver. 18; Rev.1.5); of many brethren (Ro.8. 29). (2) The church of the Firstborn (Heb. 12.23), perhaps with reference to the saints of O. and N.T., the patriarchs, prophets, apostles, and martyrs. [H.H.]

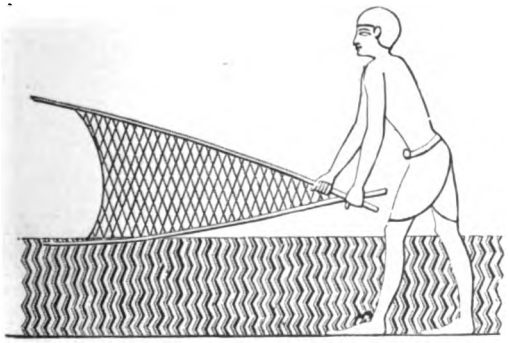
First-fruits. Two Heb. words, *rêshîth* (R.V. *first-fruits*) and *biqqûrîm* (R.V. *first-fruits, first-ripe fruits*), must be distinguished. (1) *rêshîth* denotes "first," connotes "best" (Num.18.12; 1Sam.15.21). Ex.22.29[28] enacts that "thy fulness and thy tear thou shalt not delay" (R.V. "thou shalt not delay to offer of the abundance of thy fruits, and of thy liquors"). This is very wide, and we meet with *rêshîth* of oil, wine, corn, wool, fruits of ground (Num.18.12; Deut.18.4,26.2-10), honey, and leaven (*not* meal-offerings) (Lev.2. 11,12; *cf.* 2Chr.31.5)—all individual offerings. Each peasant presented a basket of "all the fruit of the ground" at the temple and offered a prayer (Deut.26.1-10). An offering (apparently national) of *rêshîth* of dough (? meal) is also commanded (Num.15.17-21). A sheaf (? omer) of *rêshîth* of corn was waved on "the morrow after the sabbath," probably Nisan 16 (national offering). Bread, parched corn, and fresh ears might not be eaten till then (Lev.23.9-14). *rêshîth* fell to the priest (Num. 18.12; Deut.18.4). (2) In legislation *biqqûrîm* is apparently limited to things sown, especially wheat (Ex.23.16,19,34.22,26; Lev.2. 14,23.20). Individual offerings, consisting of meal-offerings of *biqqûrîm* in the ear parched with fire and bruised, were brought to God's house on the Feast of Weeks (Ex.23.16,19,34.22, 26; Lev.2.14-16),7 weeks after the national offering of *rêshîth* of corn. They fell to the priest, except a "memorial," which was burnt (Lev.2; Num.18.13). Two loaves of *biqqûrîm* were also waved then (Lev.23.16-20) as a national offering. In non-legal passages the word is used of grapes, figs, etc. (3) Nehemiah arranged that both *biqqûrîm* and *rêshîth* should be brought, and *biqqûrîm* is plainly applied to the fruit of every tree as well as to the fruit of the ground (Ne.10.35[36],37[38]). The offering of *rêshîth* of dough (? meal) was interpreted by him as individual (Ne.10.37 [38]). *Bibliotheca Sacra*, Jan. 1908, pp. 122, 123; illustrations of the laws in Frazer, *Golden Bough* (2nd ed.), ii. 323 ff., 459 ff.; other views in Gray, *Numbers*, 225 ff. [H.M.W.]

In N.T. the term is applied to persons, the first in order of time to accept the Gospel, who were thus the earnest of a harvest to follow—*e.g.* those (of Israel, probably) who believed in Christ, and who were a kind of "firstfruit" of the entire nation (Ro.11.16ff., perhaps alluding to Num.15.20,21): Epaenetus (Ro.16.5), the house of Stephanus (1Cor.16.15), the brethren (Jas.1.18), the 144,000 redeemed (Rev.14.4). It also applied to Christ (1Cor.15. 20,23), as the "firstfruits" of the Resurrection, and the Holy Spirit (Ro.8.23), to possess Whom is an earnest of the future inheritance. [H.H.]

Firstlings. In commemoration of the deliverance from Egypt through the slaying of the firstborn, all firstlings were holy—*i.e.* were to be withdrawn from ordinary use for sacred purposes, usually SACRIFICE (Num.3.13). Unblemished clean animals were to be brought to the temple on the PASSOVER and sacrificed. The flesh was eaten by the Israelite and his dependants, after giving the priest a *terûmâ* (Heave-offering, contribution), consisting probably of one or more of the animals (Ex. 13.2,11-16,34.19; Deut.14.23,15.19-22; Num. 5.9,10,18.15-18). The sacrifice could only be performed *after* the seventh day from birth (Ex.22.30[29], where translate "thou *mayest* give" for R.V., "thou shalt"). Blemished clean animals were to be eaten locally without sacrifice (Deut.15.21-23). The Israelite was to redeem the firstling of an ass with a kid or lamb, or alternatively to break its neck (Ex.13. 13,34.20). For rules as to the redemption of other unclean animals, see Lev.27.27; Num.18. 15,16 (with Gray *ad loc.*). Nehemiah apparently arranged that all firstlings of clean animals should be brought to the priests (Ne.10. 36[37]). [FIRSTBORN; PRIEST.] *Churchman*, July 1906, 426-430, Sept. 1906, 554-555; Van Hoonacker, *Lieu du Culte*, 10. Other views in Driver, *Deut.* 185-187; Van Hoonacker, *Sacerdoce lévitique*, 401-406. [H.M.W.]

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Fish, Fishing. The ancient Hebrews recognized fishes as forming one of the great divisions of the animal kingdom, and, as such, gave them a place in the account of the creation (Gen.1.21,28), as well as in other passages where a description of living creatures is intended (Gen.9.2; Ex.20.4; Deut.4.18; 1K.4.33); and, what is very noteworthy, distinguished them from whales. The Mosaic law (Lev.11.9,10) pronounced unclean such fish as are devoid of fins of the ordinary type and visible scales: these are still regarded as unwholesome in Egypt. Of the various kinds found in the sea of Galilee, the catfishes (*Siluridae*), typified by the great *Silurus glanis* of the rivers of Europe, were classed among the unclean; as were also skates, sharks, lampreys, and, subsequently, eels. The Hebrews were well aware of the fecundity of fishes. The abundance of fishes in the Nile and the lakes and canals rendered them one of the staple commodities of food (Num.11.5); and the destruction of fish was thus a serious visitation to the Egyptians (Ex.7.21; Is.19.8). In Palestine the sea of Galilee abounds with fish, and the value attached to the fishery by the Jews is shown by the traditional belief that one of the 10 laws of Joshua enacted that it should be open to all comers. Jerusalem derived its supply chiefly from the Mediterranean (*cf.* Ezk.47.10). The existence of a regular fish-market is implied in the notice of the Fish Gate, which was probably contiguous (2Chr.33.14; Ne.3.3,12.39; Zeph.1.10). Numerous allusions to fishing occur in the Bible. The usual method of catching fish was by the use of the net, either the casting net (Ezk.26.5,14,47.10; Hab.1.15), probably resembling the one used in Egypt, an illustration of which is shown in Wilkinson (iii. 55), or the draw or drag net (Is.19.8; Hab.1.15), which was larger and required the use of a boat. The latter type of net was probably most used on the sea of Galilee, where a large number of boats were kept. Angling was a favourite pursuit in Egypt. Another method was with the trident or spear, as practised in Egypt in taking the crocodile (Job 41.7). Any general account of the fishes of Palestine and the Nile is impossible within the limitations of our space. Nothing definite can be affirmed with regard to Tobit's fish, although Tristram suggests that it may have been one of the cat-fishes (*Siluridae*), which are common in the Tigris. A fish is used as the Christian symbol from the circumstance that the letters forming the Gr. name *ἰχθύς* make the initals of Ἰησοῦς Χριστός, Θεοῦ υἱός, σωτήρ (Jesus Christ, Son of God, Saviour). [R.L.]



AN EGYPTIAN LANDING-NET. (Wilkinson.)

Fitches (*i.e.* vetches) represents in A.V. two Heb. words, *kussemeth* and *qeçaḥ*. As to the former, see RIE. *qeçaḥ* denotes, without doubt, *Nigella sativa*, an herbaceous annual plant belonging to the *Ranunculaceae*, which grows in the S. of Europe and in the N. of Africa. Fitch is given *ficche* and *fetchis* in Wyclif (Is.28.24-27). The plant here intended is known as *fennel-flower*, and the seeds are in use for flavouring cakes, curries, BREAD, etc. It is native in these countries, but also cultivated. The dry capsule has to be broken to free the seeds. Pliny says (xix. 8): "Now as for Gith or Nigella Romana, as it is an hearbe that groweth for the pastrie, to fit the baker's hand, so Anise and Dill are as appropriate to the kitchin for Cookes." He ascribes (xx. 17) many curative virtues to "the seed of Nigella." [H.C.H.]

Flag represents in A.V. two Heb. words. (1) *'āḥû*, a word, according to Jerome, of Egyptian origin, denoting "any green and coarse herbage, such as rushes and reeds, which grows in marshy places." The word occurs in Job 8.11, and again in Gen.41.2,18, where it is said that the seven well-favoured kine came up out of the river and fed on *'āḥû*. Royle and Kitto are inclined to think that the *'āḥû* denotes the *Cyperus esculentus*. (2) *sûph* occurs frequently in O.T. in connexion with *yām*, "sea," to denote the "Red Sea" (properly "the sea of reeds" or "sea-weeds"). "Aquatic weeds," or "sea-weeds," represent (1) and (2), but the attempt to limit the significations is unsatisfactory.

Flagon, thus two distinct Heb. terms are rendered in A.V. (1) *'ăshîshâ* (2Sam.6.19; 1Chr.16.3; Can.2.5: Ho.3.1). The real meaning of this word is a cake of pressed raisins. (2) *nebhel* (Is.22.24; Lam.4.2) is commonly used for a bottle or vessel; originally probably a skin, but later a piece of pottery (Is.30.14).

Flax (Heb. *pishtâ* or *pishtê*; Egypt. *peshṭ*). Apart from references to the manufactured article, either the *thread*, the *piece*, or the *garment*, we find two possible references to the plant: Ex.9.31, certain, and Jos.2.6, disputed. In the former the flax of the Egyptians is recorded to have been damaged by the plague of hail. It seems probable that the cultivation of flax for the manufacture of linen was not confined to Egypt; but was in early times very widespread in Asia. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Jos.2.6. The various processes employed in preparing the flax for manufacture into cloth are indicated: (1) The drying process, after the steeping has taken place (Is.42.3,43.17). (2) The peeling of the stalks, and separation of the fibres (Jos.2.6). (3) The hackling (Is.19.9). In Is.19.5-10 there may be an intended connexion between the drying up of rivers and

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brooks and the loss of means to prepare the flax in the dams. That flax was anciently one of the most important crops in Palestine appears from Ho.2.5,9—a fact that, in the opinion of Mr. H. C. Hart, points to desiccation in this region. Dr. Tristram states that flax had again been cultivated in the Jordan Valley in the last century for the Sultan.

Flea, an insect twice only mentioned in Scripture (1Sam.24.14,26.20). Fleas are abundant in the E., and provide the subject of many proverbial expressions.

Flesh. [FOOD; MEAT.]

Flint. The Heb. *ḥallāmīsh* is rendered *flint* in Deut.8.15,32.13, Ps.114.8, and Is.50.7. In Job 28.9 *rock* in the text, and *flint* in marg. In Ezk.3.9 "flint" occurs in the same sense, but there represents the Heb. *çôr*; *cf.* Ex.4.25, where Zipporah uses a flint-knife (A.V. *sharp stone*). Flint, or chert, which is almost the same thing, is common in the limestones of Palestine. The Heb. *ḥallāmīsh* has been compared with the *Elmišu* (rarely *Elmūšu*) of the monuments and with the "stone of fire" of the Bab. sign-lists.

Flood. [NOAH.]

Flour. [BREAD.]

Flowers. [PALESTINE.]

Flowers (Lev.15.24,33). [BLOOD, ISSUE OF.]

Flute, one of the musical instruments used at the worship of Nebuchadnezzar's golden image (Dan.3.5ff.). *Cf.* also 1K.1.40 marg. [PIPE.]

Flux, Bloody (Ac.28.8). Probably dysentery, which is extremely common in the East and generally extremely infectious. Wycliff reads "Feueres and Dissentere or flix"; R.V. gives "dysentery." [F.J.]

Fly, Flies. Two words are thus translated in A.V., *ʿrōbhubh* and *ʿārōbh*. The former occurs only in Ec.10.1 and Is.7.18, and is identical with the Arab. *dhibbāneh* (√*dhabab*; Arab. *dh* = Heb. *ṣ*). The Heb. word was used in a general sense. The 2nd term, *ʿārōbh* ("swarms of *flies*," "divers sorts of *flies*," A.V.), is employed for the insect or insects sent to punish Pharaoh (Ex.8.21-31; Ps.78.45,105.31). As these *ʿārōbh* are stated to have filled the houses of the Egyptians, it seems probable that the common house-fly, which is a terrible pest in Egypt, is specially intended, the identification with the cockroach being gratuitous. [*Cf.* PLAGUES.] That the *ʿrōbhubh* were also most pernicious is testified by the cult of the Phoenician *Baalzebub* (*the lord of flies*), who was probably invoked for protection against these insects. [R.L.]

Food. The diet of Eastern nations has been in all ages light and simple. The chief points of contrast with Western habits are the small amount of animal food consumed, the variety of articles eaten with bread, and the substitution of milk in various forms for our liquors. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Heb. is testified by the use of the term *leḥem* (originally food of any kind) specifically for bread, as well as by the expression "staff of bread" (Lev.26.26; Ps.105.16; Ezk.4.16,14.13). Simpler preparations of corn were, however, common; sometimes the fresh green ears were eaten in a natural state, the husks being rubbed off by the hand (Lev.23.14; Deut.23.25; 2K.4.42; Mt.12.1; Lu.6.1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev.2.14), and eaten as "parched corn," in which form they were an ordinary article of diet, particularly among labourers, or others who had not the means of dressing food (Lev.23.14; Ru.2.14; 1Sam.17.17,25.18; 2Sam.17.28): this practice is still very usual in the East. Sometimes the grain was bruised (A.V. *beaten*, Lev.2.14, 16), and then dried in the sun; it was eaten either mixed with oil (2.15), or made into a soft cake (A.V. *dough*; Num.15.20; Ne. 10.37; Ezk.44.30). Salt was often used with bread (Job 6.6). Sometimes the bread was dipped into the sour wine (A.V. *vinegar*) which the labourers drank (Ru.2.14); or, where meat was eaten, into the gravy, which was either served up separately for the purpose, as by Gideon (Judg.6.19), or placed in the middle of the meat-dish, as is done by the Arabs. MILK and its preparations hold a conspicuous place in Eastern diet. Fruit was another source of subsistence: figs stand first in point of importance; they were generally dried and pressed into cakes. Grapes were also eaten in a dried state as raisins. Of vegetables we have most frequent notice of lentils (Gen.25.34; 2Sam.17.28,23.11; Ezk. 4.9), which are still largely used by the Bedouin; beans (2Sam.17.28; Ezk.4.9), leeks, onions, and garlick, which were and still are of a superior quality in Egypt (Num.11.5). Of vegetables, radishes and leeks are most in use, and are eaten raw with bread. [AGRICULTURE.] The spices or condiments known to the Hebrews were numerous. Another important article of food is honey, whether the natural product of the bee (1Sam.14.25; Mt.3.4), which is found in Syria, or the other natural and artificial productions included under that head, especially the *dibs* of the Syrians and Arabians, *i.e.* grape-juice boiled down, which is still extensively used in the East. Oil was also much used. Eggs are not often noticed, but were evidently known as articles of food (Job 6.6; Is.10.14,59.5; Lu.11.12). The Orientals have been at all times sparing in the use of animal food: not only does the excessive heat of the climate render it both unwholesome to eat much meat, and expensive from the necessity of immediately consuming a whole animal, but beyond this the ritual regulations of the Mosaic law in ancient, as of the Korân in modern times, have tended to the same result. All beasts and birds classed as unclean (Lev.11.1ff.; Deut.14. 4ff.) were prohibited. With these exceptions, the Hebrews were permitted the free use of animal food; but, generally speaking, only availed themselves of it in the exercise of hospitality (Gen.18.7), or at festivals of a religious (Ex.12.8), public (1K.1.9; 1Chr.12.40), or private character (Gen.27.4; Lu.15.23): only in royal households was there a daily consumption of meat (1K.4.23; Ne.5.18). The animals killed for meat were—calves (Gen.18.7; 1Sam.28.24; Am.6.4); lambs (2Sam.12.4; Am.6.4); oxen, not above three years of age (1K.1.9; Pr.15.17; Is.22.13; Mt.22.4); kids (Gen.27.9; Judg.6.19; 1Sam.16.20); gazelles,

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roe, and fallow-deer (1K.4.23); birds of various kinds; fish, except those without scales and fins (Lev.11.9; Deut.14.9). Locusts, of which certain species only were esteemed clean (Lev.11.22), were occasionally eaten (Mt.3.4), but considered poor fare. Meat does not appear ever to have been eaten by itself; various accompaniments are noticed in Scripture, as bread, milk, and sour milk (Gen. 18.8); bread and broth (Judg.6.19); with fish, either bread (Mt.14.19,15.36; Jn.21.9) or a honeycomb (Lu.24.42). Of beverages, milk, barley-water, and a mixture, resembling the modern *sherbet* formed of fig-cake and water [Husks], were probably used, but water was most generally drunk. The Hebrews were also acquainted with various intoxicating liquors. [Drink, Strong.]

Footman, a word employed in A.V. in two senses. (1) Heb. *raghᵉlî*, to distinguish the people or the fighting-men who went on foot from those on horseback or in chariots. (2) Heb. *rûçîm* (*footmen* in 1Sam.22.17 only), used of a body of swift runners [Posts] in attendance on the king, such as had been foretold by Samuel (1Sam.8.11). This body appears to have been afterwards kept up, and to have been distinct from the body-guard—the six hundred and the thirty—who were originated by David. See 1K.14.27,28; 2Chr.12.10,11; 2K.11.4,6,11,13,19; A.V. *guard*: in two instances *runners* in the margin (1K.14.27; 2K.11.13). [Cherethites; Guard.]

Forehead. An especial force is given to the term "hard of forehead" as descriptive of audacity in general (Ezk.3.7,8,9). It was the custom among many Oriental nations both to colour the face and forehead, and to impress on the body marks indicative of devotion to some special deity or religious sect. The "jewels for the forehead," mentioned by Ezekiel (16.12), and in margin of A.V. (Gen.24. 22), refer to fringes of little metal discs.

Foreigner. The word most usually rendered "stranger" in the Bible is the Heb. *gêr*, denoting the alien who accepts the hospitality of a Hebrew family. An equivalent in the LXX. is προσήλυτος, though the *gêr* was not a proselyte in the usually accepted sense of the word, *i.e.* a Gentile who from conviction embraced Judaism. [Stranger; Proselyte.] The present article will deal with the Heb. words *ben-nêkher* or *nokhrî* and *zâr*, the real equivalents of our word "foreigner," though usually translated "stranger." The main difference between the stranger (*gêr*) and the foreigner (*nêkher*) is that the former had legal rights and a status in Israel, whereas the latter had not. In all ancient nations the attitude towards the foreigner was one of hostility; and the Israelite was always encouraged to regard himself as separated from other nations. Nevertheless, he was necessarily brought into friendly relations with foreigners under the following circumstances: (1) *Incorporation.* The family of Abraham contained honoured members who were not akin to him (Gen.15. 2); the Israelites at the Exodus were accompanied by a "mixed multitude" (Ex.12.38); the race of Hobab were allowed to share in the future benefits of God's people (Num.10.29; Judg.1.16); Rahab became a dweller in Israel (Jos.6.25), and many non-Israelite clans, like the Calebites (15.13) and the Jerahmeelites (1Sam.27.10) [Caleb], entered the commonwealth of Israel. (2) *Hospitality* was always highly prized as a virtue in the East, and the Israelite felt bound to extend this, not merely to his own people and to the *gêr* (or foreigner) who joined his family, but also to the traveller who chanced to enter his city (Gen.19.2). Israelites accepted the hospitality of strangers (Ru.1.1; 1Sam.27.1). (3) *Matrimonial Alliance* with foreigners was discouraged, and even in patriarchal times great importance was laid on purity of blood (Gen.24.3,26.34,35). Nevertheless marriage with foreigners was not unusual, nor does it seem to have been severely reprobated, even if illegal, at any rate till after the Exile (Ezr.10, *passim*; Ne.13.23). [Mixed Marriages.] (4) *Warlike Alliances.* The Israelites entered into frequent alliances offensive and defensive, and these seem to have been regarded at the time with no disfavour, though condemned by the rigorists of a later period. Examples of such alliances are Abraham and the Hebronites (Gen.14), David and Nahash of Ammon (2Sam.10.2), and Asa and Benhadad (1K.15.18,19, but see 2Chr.16.1-6), etc. The foreign policy of Hezekiah, and his alliances with Egypt (Is.31) and Babylon (2K.20; Is. 39), were condemned by the prophets of the 7th cent. [Alliances.] (5) *Trade and Commerce.* The matrimonial alliance with Shechem (Gen.34.21) was recommended as advantageous from a commercial standpoint, and David, Solomon, and Ahab all made alliances with the Phoenicians (1K.5.1,16.31). The close friendship between Judah and the distant city of Hamath may have had a commercial basis (2Sam.8.10; 2K.14.28). [Commerce.] (6) *Royal Policy.* The kings of the house of David seem to have adhered to his policy of employing foreign mercenaries. In addition to the Cherethites and Pelethites, David had Hittites (2Sam.11), natives of Gath (2Sam.15.19), and even Ethiopians (2Sam.18. 21), in his service. Shebna, the minister of Hezekiah, has been supposed to bear a foreign name (Is.22.15,37.2). (7) *Misfortune.* Israelites had to take refuge among foreigners under various distressing circumstances. In days of famine (Gen.12; Ru.1), as exiles (1Sam.27), under stress of invasion (Je.40.11, 43). The alienation of Israel from foreigners was encouraged as their religious sense of separation developed: (*a*) In the *Deuteronomic legislation*, in which the command to massacre the Canaanites on the entrance into the land is emphasized, though the laws of war inculcated for the time are distinguished for a certain humanity (Deut.20.10 ff.), the belief that the Israelites ought to have annihilated all the idolatrous inhabitants of their country undoubtedly helped to increase their prejudices against all foreigners. (*b*) In the *Exilic and post-Exilic period* the necessity of preserving their nationality, religion, and language (Ne.13.24) naturally made the Jews more exclusive than ever, though they still kept up friendly relations with aliens (Ne.13.5,28). Under Gk. influences the priests especially showed a desire to conform to Hellenic customs (2Mac.4.14), and the intense horror of

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Hellenism was only engendered after the persecution by Antiochus Epiphanes. [HELLENIST.] The strict Palestinian Jews of our Lord's time refused to have any social intercourse with the heathen (Ac.10), and the destruction of Jerusalem (70 A.D.) and the war in the days of Hadrian (117–138 A.D.) completed the severance between the Jew and the rest of mankind, which was aggravated by the mutual antagonism of Jews and Christians in later times. [F.J.F.-J.]

Forest. The A.V. so renders 3 Heb. words. (1) *ya'ărâ*, the "tangled" copse (Arab. *wa'r*) which covers the W. ridges in Palestine. It is used for "forest," or "wood," in 52 passages in O.T., including the woods of HARETH, CARMEL, EPHRAIM, and LEBANON (1K.7.2,10.17,21; 2 Chr.9.16,20); but in 1Sam.14.25,26 the right rendering is clearly "came to a honeycomb" (see ver. 27, and Can.5.1). (2) *hôresh*; this word is doubtful. It appears to refer to a shady wood (Ezk.31.3) like the Lebanon cedar forest; but the *ḥoresh* of ZIPH (1Sam.23.15-19) may be the present ruin *Khoreisah* near Ziph, and it is doubtful if forts would have been built in woods (2Chr.27.4). The word is only elsewhere found in Is.17.9 (R.V. *woods*). (3) *pardês*, a "Paradise" (A.V. Ne.2.8, *forest*), otherwise "orchard" (A.V. Ec.2.5; Can.4.13). The word only occurs in these passages. The Greeks took it from the Persians (*pairidaeza*; Arab. *ferdûs*), who used it for a "park." It has, however, no Persian etymology, and may be a borrowed word in Persian also. [C.R.C.]

Fortifications. [CITIES; ENCAMPMENT; JERUSALEM; WAR.]

Fortunatus, one of three Corinthians at Ephesus, when St. Paul wrote 1Cor. (16.17). See Lightfoot, *Clem. of Rome*, ii. p. 187. [E.R.B.]

Fountain. The A.V. so renders (in some passages) four Heb. words, three of which refer to natural waters, and the fourth to a well or cistern. In the sense of a supply by a water-pipe it never occurs, since even the Romans did not understand that water in a pipe rises almost to the level of its source. (1) *'ayin* (Heb. and Arab.), "a spring" [WELL], is rendered "fountain" in Gen.16.7; Num.33.9; Deut.33.28 (probably "eye"); 1Sam.29.1; 2Chr.32.3; Ne.2.14,3.15; Pr.8.28. It should be noted that Rebekah met Abraham's servant at a "spring" with steps. Springs are sometimes in caves, or have steps to the water, in the East. (2) *ma'yân*, a group of springs, is rendered "fountain" in Gen.7.11,8.2; Lev. 11.36; Jos.15.9 (NEPHTOAH, rendered "well" of the same springs in 18.15); 1K.18.5 (2K.3. 19,25, "wells"); 2Chr.32.4; Ps.74.15,114.8 ("well" in 84.6, "springs" in 87.7,104.10); Pr.5.16,8.24,25.26; Can.4.12,15; Is.41.18 ("wells" in 12.3); Ho.13.15; Jl.3.18. In Can.4.12 it is equivalent to *gal*, "spring." (3) *mâqôr*, a "source" (see Lev.20.18), occurs 14 times, and is rendered "fountain," except in Lev.12.7 "issue"; Pr.10.11 "well," 16.22 "well spring," 25.26 "spring"; Je.51.36 "springs." (4) *bôr*, "pit" [CISTERN], is rendered "fountain" in Je.6.7 (k^{e}thîbh, *bôr*). [C.R.C.]

Fowl. Several distinct Heb. and Gk. words are thus rendered in A.V., of which the most common is *'ôph*, usually a collective term for birds in general. In 1K.4.23, among the daily provisions for Solomon's table, "fatted fowl" are included. In N.T. the word translated "fowls" is most frequently the one which comprehends all kinds of birds (including ravens, Lu.12.24). [SPARROW.]

Fowler. [HUNTING; NET.]

Fox (Heb. *shû'âl*). In most of the passages in O.T. where *shû'âl* occurs there is little doubt from the context that it indicates the jackal, although in other instances it may refer to the fox. The word *shû'âl* is, in fact, clearly identical with the Hindustani *shial* and the Persian *shual*, both of which refer exclusively to the jackal. Despite the fact that there is the Heb. *'iyyîm* specially denoting jackals, it seems probable that the ancient Jews, like the modern Syrians, frequently used one term for both jackals and foxes, although well aware of the distinction between the two. The *shû'âlim* of Judg.15.4 are certainly jackals, as foxes are not gregarious; and probably the same holds good in Can.2.15. On the other hand, the ἀλώπηξ of N.T. (Mt.8.20) is rightly rendered "fox." In some instances "dragon" (*tannîn*) apparently also denotes the jackal. [DRAGON.] Jackals are taller and shorter-tailed animals than foxes, and dwell, often in holes, among ruins and deserted buildings, and hunt in packs at night. The Indian jackal (*Canis aureus*) is the species occurring in Palestine and Syria; but in Egypt it is replaced by the larger and more wolf-like Egyptian jackal (*C. lupaster*), and in Algeria and Morocco by the N. African jackal (*C. anthus*). The fox is represented by a variety of the European species known as the Egyptian fox (*Vulpes alopex niloticus*). [R.L.]

Frankincense (Heb. *l^{e}bhônâ*, Gk. λίβανος), a vegetable resin, brittle, glittering, and of a bitter taste, used for the purpose of sacrificial fumigation (Ex.30.34-36). It is obtained by successive incisions in the bark of a tree called the *arbor thuris*, the first of which yields the purest and whitest kind; while the produce of after-incisions is spotted with yellow, and eventually loses its whiteness altogether. The Hebrews imported their frankincense from Arabia (Is.60.6; Je.6.20), more particularly from Saba; but at present the Arabian Libanum, or Olibanum, is a very inferior kind, and the finest frankincense imported into Turkey comes through Arabia from the Indian Archipelago. There can be little doubt that the tree which produces the Indian frankincense is the *Boswellia serrata* of Roxburgh, or *Boswellia thurifera* of Colebrooke. It is still uncertain what tree produces the Arabian Olibanum. The Boswellias are natives of India, Arabia, and the Somali country. Several of them produce Olibanum or frankincense, but especially *B. thurifera*, a tall tree native in W. India. They belong to the Myrrh family (*Amarydaceae*). [H.C.H.]

Freedom (Acts 22.28). [CITIZENSHIP.]

Freewill. [PREDESTINATION.]

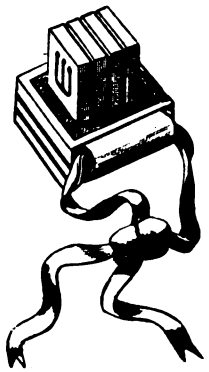
Freewill offering. [SACRIFICE, 3, ii. *c*.]

Fringes. [DRESS; HEM OF GARMENT.]

Frog. The mention of this batrachian in O.T. is confined to Ex.8.2-7, etc., in which the plague of frogs is described, and to Ps.78.45, 105.30. In N.T. the word occurs once only (Rev. 16.13). The only species of true frog inhabiting Egypt is the edible frog (*Rana esculenta*), widely distributed in Europe, Asia, and N. Africa. [R.L.]

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Frontlets, or **Phylacteries**, strips of parchment, on which is written (in Heb. square characters) Ex.13.1-10; *ib.* 11-16; Deut.6.4-9; 11.13-21, enclosed in square black



FRONTLET, OR PHYLACTERY.

leather boxes of varying size, to which long leather thongs are attached. The custom had its origin in a literal interpretation of Ex.13.9,16; Deut.6.8,11.18. The phylactery worn on the forehead has four divisions, with a strip of parchment in each; and on each strip is written one of the above passages. The straps encircle the head, are looped behind, and the ends brought forward over the shoulders. The one for the hand is bound under the upper part of the left arm, so as to be over the heart (Deut. 11.18), the strap carried seven times round the arm and three times round the middle finger. This has only one compartment, and one piece of parchment, on which the above passages are written in four columns. The phylacteries were in use in the 3rd cent. B.C., and are referred to by Josephus, 4 *Ant.* viii. 13. The Gk. term φυλακτήρια occurs only in Mt.23.5 in Biblical times. The Heb. *tôtâphôth* ("bands," originally perhaps a mark in the flesh, a tattoo) is rendered ἀσάλευτον (something immovable, enduring) in the LXX., and *tᵉphillîn* (prayer fillets) or *tôtâphôth* in the Targums; *tᵉphillîn* is the term used in Jewish literature. Φυλακτήριον = amulet, Plut. *de Is. et Osir.* 65, 68; *Horapoll.* 1, 24. The use of this term in N.T. may indicate that the phylacteries were regarded as a protection against evil [AMULETS]; but the fact that the word is not found in Rabbin. literature, and that the Heb. terms do not convey this meaning, is against the inference. The phylacteries, by reminding the wearer of the divine law, serve as a protection against sin (Friedländer, *Jewish Religion*, p. 337). The Samaritans did not use them, nor do the Karaites, who interpret the Mosaic injunctions in a fig. sense. The phylacteries were originally worn all day, but during the Dispersion at morning prayer only, and not at all on sabbath or festival. They are worn by all males after the 13th birthday. The only ref. in the N.T. is Mt.23.5, where our Lord denounces the Pharisaic ostentation of making "broad," or large, the phylactery as a sign of superior piety or stricter observance of the law. Maimonides, *Yad, Tefillin*, i.-iv. (Amsterdam ed. 1702), vol. i. pp. 84-92; Hamburger, *Real-ency. Judentums*, ii., art. "Tefillin"; G. Klein, *Totafoth nach Bibel und Tradition*, in *Jahrb. für Prot. Theol.* (1881); M. L. Rodkinson, *Hist. of Amulets, Charms, and Talismans* (1893); Dembitz, *Jewish Services in Synag. and Home*, pp. 313-317. [H.H.]

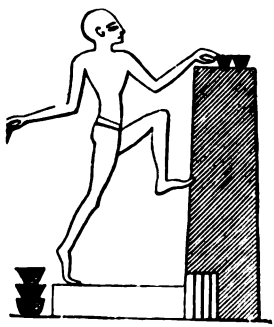
Fuller. [HANDICRAFTS, (10).]

Fuller's field (2K.18.17; Is.7.3,36.2), near the wall of Jerusalem on W. (see 2K.18.26), and by a high road (ver. 17). [CONDUIT.]

Funerals. [BURIAL.]

Furlong. [WEIGHTS AND MEASURES.]

Furnace. Various kinds of furnaces are noticed in the Bible. (1) *tannûr* is so translated in A.V. in Gen.15.17; Ne.3.11,12.38; Is.31.9. Generally the word applies to the baker's oven; it was made of clay, judging from those now used by the Fellaḥîn of Palestine. [BREAD.] (2) *kibhshân*, a smelting or calcining furnace (Gen.19.28; Ex.9.8,10,19.18), especially a lime-kiln (Is.33.12; Am.2.1). (3) *kûr*, a refining furnace (Pr.17.3,27.21; Ezk.22.18ff.). (4) *'attûn*, a large furnace built like a brick-kiln (Dan.3.22,23). The Persians used the furnace as a means of inflicting capital punishment (Dan. *l.c.*; Je.29.22; 2Mac.7.5;



THE EGYPTIAN POTTER'S FURNACE. (Wilkinson.)

Ho.7.7). (5) The potter's furnace (Ecclus.27.5,38.30). (6) The blacksmith's furnace (38.8).

Future life, The. (1) *In O.T.* From the earliest times we find amongst the people of Israel the belief in an existence after death. But this existence was regarded as so shadowy and wretched, in comparison with earthly life, that they never gave to it the name of "life," which meant to them "happiness." The home of the dead was *shᵉ'ôl*, a land of dust (symbol of barren, dreary chaos) and darkness, in the centre of the earth (often called "the pit," or "the dust"). There the *rᵉphâ'îm* (weak ones, ghosts), as the dead were called, dragged out a weary existence unremembered of God (Ps.88.5), and without remembrance of Him (6.5); without any care for their family left behind on earth, or for any of their past interests (Ec. 9.5,6). This is the fate of all men alike: there is no Judgment to discriminate between men after death. It may seem strange that no direct revelation was made by God to His prophets to put in place of this gloomy doctrine some

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more comforting knowledge. But God had His purpose. The darkness as to the judgment beyond the grave, and the "glory that shall be revealed" for the good, was a very sore trial indeed to the sufferer; but in a Job and a Jeremiah it was the means of creating some of the most glorious fruits of faith that have ever enriched mankind. Once or twice Job (*e.g.* 14.13-15, 19.25-27: study these in a comm.—Delitzsch, or Davidson, or Gibson) stumbles on the threshold of the truth; in two or three passages the Psalmists (esp. Ps.16.8-11,17.15,49.14,15,73.23-26; see Kirkpatrick, *Psalms*) actually declare (though perhaps without realizing the full meaning of their words) their conviction that the relation between the saint and God will go on "for ever." But these are not revelations: they are the fruit of lofty spiritual intuition. Many other truths, however, which were revealed through the prophets, led the Jews at last to perceive that the doctrine of Sheol could not be altogether true. Thus, *e.g.*, Am.9.2 (*cf.* Job 26.6; Ps.139.8) declares God's presence and power in Sheol. The prophets taught also the restoration of Israel from captivity under the figure of a resurrection of dead Israelites (Ezk. 37), and so familiarized men with the idea of a personal resurrection. This truth is also hinted at in Is.26.19; and openly stated in Dan.12.2, where two classes are said to rise again—the very good to glory and the very evil to shame and contempt. This marks the climax of O.T. ideas. [SOUL.] (2) *In N.T.* Practically nothing is told us about the state of the departed between their death and the last judgment. They are "absent from the body" (2Cor.5.8), and the good are "with Christ" (*ib.*; also Ph.1.23) "in paradise" (Lu.23.43), "at rest" (Rev.6.11,14.13); the wicked are "kept under punishment" (2Pe.2.9; *cf.*2.4,3.7; Ju.6). Dives in the parable is "in torments" (Lu.16. 23), but the reference to the intermediate state is uncertain. The word "sleep," therefore, as used of death, does not signify "unconsciousness." 1Pe.3.19,4.6 may *possibly* imply that there is progress after death, and 1Cor.3.13-15 may refer to a purification by suffering; but the meaning of both these passages is highly uncertain. There is no trace in the Bible of the idea that those who are condemned because of their earthly life will have a second probation after death: the only possible exception is (according to one line of interpretation) 1Pe.3. 19,20. In 2Tim.1.18 we have almost certainly an instance of prayer for the departed. Rev. 6.11 and Heb.12.1 probably suggest that the dead have some knowledge of what is happening on earth. The events of the last day are (i) the resurrection; (ii) the judgment; (iii) the end of time and the revelation of the eternal life, with heaven for the saved and hell (*gehenna*) for the damned. The resurrection of the last day is the rising again of the body (contrasted with the spiritual resurrection which takes place with a man's conversion from spiritual death to life; see Jn.5.25-29. Ro.6.13, Eph.2.6, Col.2.12 refer to the present spiritual, 1Cor.15.23, Ph.3.11, 1Th.4.15, 16 to the future bodily, resurrection). This bodily resurrection awaits all men—good and bad (Jn.5.29; Ac.24.15; Rev.20.13). In the resurrection of the just, the body will be changed from its earthly state of humiliation to a glorious body, like that of the risen Lord (1Cor.15.35-49; Ph.3.21). For the last judgment, see COMING OF CHRIST; for the state of the saved, see HEAVEN; and for the punishment of the lost, see GEHENNA; HELL. This punishment is described as *eternal* (*αἰώνιος*, Mt.25.46), a word used of time which has a beginning, but never of time which has an ending; it might be translated "endless." The idea of a temporary hell, and the ultimate salvation of all men (Universalism) is not found in the Bible. It is God's will that all men should be saved (1Tim.2.4); but it does not follow that all men will accept the offer of salvation: there is "sin which hath never forgiveness." The idea that the damned will ultimately cease to exist (Annihilationism) rests upon a misunderstanding of the association connected with the words *death*, *destruction*, etc., as used in the Bible of the punishment of the wicked. These words imply utter ruin—the loss of all that makes life worth living; but they do not involve the idea of a cessation of existence. [DEATH.] The Bible never seems to contemplate the death of the soul in this latter sense. Salmond, *Immortality*; Agar Beet, *Last Things*; Hastings, *D.B.* (5 vols. 1904), art. "Eschatology." [S.C.G.]

G

Gaal (Judg.9.26-41), son of Ebed (*a slave*), a freebooter, who attempted to supplant Abimelech at SHECHEM. His appeal to Canaanite tradition indicates that he was not an Israelite. A braggart over his wine, he was disconcerted by Abimelech's sudden appearance, but forced to fight by Zebul's taunts. After his defeat, Zebul drove him out of Shechem. Ver. 33 (*cf.* 36) is illustrated by the remark of Stanley (*S. and P.* pp. 234 f.) that in the valley of Shechem "the exhalations remain hovering among the branches and leaves of the olive trees, and hence that lovely bluish haze." [H.M.S.]

Ga'ash, a "hill" (properly "mountain"—*hâr*), S. of TIMNATH-HERES (Jos.24.30). The name has not been recovered. [C.R.C.]

Gaba' (A.V. Jos.18.24; Ezr.2.26; Ne.7.30); R.V. *Geba*). [GIBEAH.]

Gab'ael.—1. An ancestor of Tobit (Tob. 1.1).—**2.** A poor Jew (Tob.1.17, Vulg.) of "Rages in Media," to whom Tobias lent 10 talents of silver (Tob.1.14,4.1,20,5.6,9.1,5,10.2).

Gab'atha (Est.Apoc.12.1) = BIGTHAN.

Gabbai', the head of an important family of Benjamin resident at Jerusalem (Ne.11.8).

Gab'batha is given as the Heb. or Aramaic name (*raised up*) of the "Pavement," where the judgment-seat or bema was planted, from which Pilate delivered our Lord to death (Jn.19.13). The place was outside the praetorium, for Pilate brought Jesus forth from thence to it. Apparently a public place just outside the tower Antonia, and raised above the street, is intended. [C.R.C.]

Gab'des (1Esd.5.20) = GABA (Ezr.2.26).

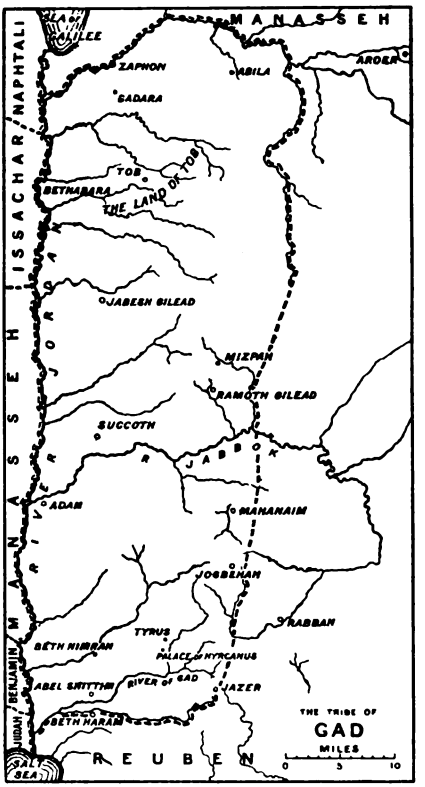
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Gabrias, the "brother" (Tob.1.14) of Gabael, Tobit's creditor, though E.V. in 4.20 makes Gabael the "son" of Gabrias; but the Gk. allows of either (*cf.* Ac.1.13 with Ju.1).

Gabriel', "man of El," or "hero of God." In O.T., Dan.8.16,9.21 only, not in Apocrypha, but in Pseudepigrapha. Often in Eth. Enoch, *e.g.*, he "is over Paradise and the serpents [? seraphim] and the cherubim" (xx. 7); intercedes for those who dwell on earth (xl. 6), and probably in Asc. Is. iii. 16, xi. 4. He is still invoked in the evening prayer of the Jews. In N.T., Lu.1.19,26 only (to Zachariah and to Mary). He represents angelic ministry to man, as Michael represents angelic opposition to Satan. For Jewish and Arabian legends, see *Jew. Encycl. s.v.*; *cf.* Lueken, *Michael*, pp. 32 ff., 55 f., 111 ff. [A.L.W.]

Gad (LXX. δαιμόνιον, δαίμων; Vulg. *fortuna*), properly "*the* Gad"; *i.e.* "the [god of] good luck." In A.V. of Is.65.11 the clause "that prepare a table for that troop" has in the margin instead of "troop" the proper name "Gad" (*cf.* Gen.30.11), evidently some idol worshipped by the Jews in Babylon. That Gad was the deity Fortune (LXX., and R.V. which likewise personifies "Destiny," A.V. "that number") is supported by the etymology (Syr. *gadā*, Arab. *jadd*), and is commonly accepted. Gesenius is probably right as to Gad being the planet Jupiter which was regarded by Eastern astrologers as the star of greater good fortune. Movers favours the planet Venus. Illustrations of the ancient custom (*lectisternia*; *cf.* Je.7.18) of placing a banqueting table in honour of idols will be found in the table spread for the sun among the Ethiopians (Her. iii. 17,18), and in the feast made by the Babylonians for their god Bel (Bel 3ff.; *cf.* Her. i. 181, etc.). Evidences of the worship of Gad, as the god of fortune, in Canaan may perhaps be found in the proper names Baal-gad (Jos.11.17,12.7,13.5) and Migdal-gad (Jos.15.37), "the tower of Gad." G. A. Smith on Is.65.11; Delitzsch on Gen.30.11; Lenormant, *Chaldaean Magic*, p. 120. [H.C.B.]

Gad (*fortune*). The ethnic name **Gadites** occurs in 17 instances.—**1.** Jacob's seventh son, and the first child of Zilpah, adopted by Leah and named (see R.V.) from her exclamation (*b'ghadh*), "in luck." A.V., however, follows the Massora in rendering it "a troop [*i.e.* of children] cometh," agreeing with the play on the name in Jacob's blessing (Gen.30.11,49. 19), "a troop shall press upon him" (R.V., *cf.* margin). Gad had seven sons at the time of the descent into Egypt (46.16). In the desert, under Elizur and Eliasaph, the numbers of the tribe [PALESTINE] decreased (Num.1.25, 26.18), and included seven clans (26.15) who marched on S. flank (2.14), the spy selected from Gad being Geuel (13.15). On the conquest of Gilead the tribe chose that region, because fit for the cattle taken as spoil (32.1-31); but the fighting men went over Jordan, to assist in the conquest of the W. They stood on Ebal to repeat the curses (Deut.27.13); and the blessing of Moses (33.20) compares Gad to a lion, and refers to the meaning of his name —"blessed is he who increases fortune"—as also to the early settlement of his "portion" by the lawgiver, to which the Gadites returned (Jos.22.9-34; 1Sam.13.7; 2Sam.24.5). Some Gadites, such as Bani (2Sam.23.36), joined David early, and are said to have been famous for skill in war and for swiftness (1Chr. 5.18,12.8), being trained in fighting the



HAGARITES (5.19) E. of Gilead. These heroes were found especially at Jazer in Gilead (26. 31,32). The tribe was, however, smitten by HAZAEL of Damascus (2K.10.32,33), and finally taken captive by Tiglath-pileser in 734 B.C. (1Chr.5.22,26), when the Ammonites overran their territory (Je.49.1). The tribe is last noticed in Ezk.48.27,34; Rev.7.5. *The Tribal Lot* coincided with the western slopes of GILEAD, including nearly all the Jordan Valley E. of the river, from ZAPHON to Jazer and BETH-ARAM. But as MANASSEH extended its conquests northwards, Gad appears to have pushed its border N. on the edge of Bashan, besides holding "half," or "part of," Gilead (Deut.3.12,16; Jos.13.24-28; 1Chr.5.11), including all the cities of that region, and bounded on E. by the MAHANAIM district (Jos.13.25,26). The Gadites had also rebuilt three towns in the territory of Reuben (Num.32.34), and their presence at ATAROTH "from of old" is noticed on the Moabite Stone. Probably JAIR of Gilead (Judg.10.3) was a judge of the tribe of Gad.—**2.** A prophet, or seer, in the time of David (1Sam.22.5; 2Sam.24.19), sent to warn

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the king of impending punishment (1Chr.21. 9-19). He regulated the music of the temple (2Chr.29.25), and was one of the three chroniclers of David's reign (1Chr.29.29). [C.R.C.]

Gad, River of. [JAAZER.]

Gadara, Gadarenes. Gadara was the capital of Peraea (see Josephus, 13 *Ant.* xiii. 3, 4 *Wars* vii. 3). It was taken by Antiochus III. in 218 B.C., and by Alexander Jannaeus *c.* 100 B.C. It submitted to Vespasian in 68 A.D. It was famous for hot springs. It is now the ruined town *Mekeis*, about 7 miles S.E. of the S. end of the sea of Galilee, and 6 miles E. of Jordan, on the low hills. [DECAPOLIS.] The ruins within the walls include two theatres and a basilica, with Roman sarcophagi. (See Schumacher, *Northern 'Ajlûn*, pp. 46-80.) For N.T. notices, see GERGESENES. [C.R.C.]

Gaddi', son of Susi; the Manassite spy sent by Moses to explore Canaan (Num.13.11).

Gaddiel', son of Sodi; a Zebulunite, one of the twelve spies (Num.13.10).

Gadi', father of Menahem (2K.15.14,17).

Gadites. [GAD.]

Ga'ham, son of Nahor, Abraham's brother by his concubine Reumah (Gen.22.24).

Ga'har. The Bene-Gahar were Nethinim who returned from captivity with Zerubbabel (Ezr.2.47; Ne.7.49).

Gaius (Caius), one of the more common Roman names. (1) Gaius of Macedonia is mentioned Ac.19.29; (2) Gaius of Derbe Ac.20.4; (3) Gaius of Corinth Ro.16.23; 1Cor.1.14. These are all in connexion with St. Paul. (4) To a disciple of this name St. John addressed his third epistle, where he four several times calls him "beloved," and speaks of his satisfactory conduct and excellent report as a Christian, and in particular of his courageous and generous reception and entertainment of strangers, which had apparently met with undue criticism and blame among his fellow-churchmen. It is possible that these "strangers" may have been those itinerant evangelists (ἀπόστολοι) mentioned in the *Didaché*, xi.; *cf.* Eus. 5 *Hist. Eccl.* x. 2. There is no ground for identifying any of the above with one another, nor with him whom St. John made Bp. of Pergamum (*Const. Apost.* vii. 46). [C.L.F.]

Gal'aad (Jth.1.8,15.5; 1Mac.5.9ff.,13.22), the Gk. form of GILEAD.

Galal', three Levites; descendants of (1) Asaph (1Chr.9.15), (2) Elkanah (9.16), and (3) Jeduthun (Ne.11.17).

Galatia, in its earlier and stricter sense, denoted a part of the dreary tableland of Asia Minor, S. of Bithynia, about 100 m. broad, and 200 m. long from S.W. to N.E.; but shortly before the Christian era it acquired a much wider signification as the official designation of a new Roman province of far larger dimensions. The name was derived from the Gallic or Keltic invaders, who forced their way into the country *c.* 280 B.C.; and for a similar reason it was called Gallo-Graecia by the Romans, who found a considerable Gk. population there before them. Although the Keltic immigrants were few in number, compared with the native Phrygians, they retained their characteristics, and held a predominant position for several centuries. Leading at first a predatory life, or fighting in the service of the rival kings of Asia Minor, they gradually settled down as a ruling caste among a mixed population of Phrygians, Greeks, and Jews; and quitting their encampments, or fortified villages, they resorted to cities, of which Ancyra, Tavium, and Pessinus were the chief. Espousing the cause of the Romans in the war against Mithridates, their chiefs were rewarded with grants of additional territory—one of them (Deiotarus) being ultimately recognized as king of Galatia. On the death of Amyntas, the last of his successors (25 A.D.), the country passed into the hands of the Romans, and was constituted as a regular province, which was enlarged in various directions. The name is employed by St. Paul in 1Cor.16.1; Gal.1.2 (*cf.* 3.1); 2Tim.4.10. A comparison of 1Cor.16.1 with Ac.20.4 (where "Gaius of Derbe and Timothy" [of Lystra] accompany St. Paul on his way to Jerusalem, with the offerings from Galatia and elsewhere) favours the wider sense, which includes Pisidian Antioch, Iconium, Lystra, and Derbe—as in 1Pe.1.1. The name also occurs twice in Acts. In 16.6 the "Phrygo-Galatic region" (Ramsay) denotes the part of Phrygia in the province of Galatia. In 18.23 "the region of Galatia and Phrygia" would not have been a suitable designation for Galatia proper and Phrygia, but refers to St. Paul's journey in the Galatic part of Lycaonia (in which Derbe and Lystra lay) and Phrygia—"through the upper country" to Ephesus (19.1). [GALATIANS, EP. TO.]

Galatians, Epistle to, one of the Pauline letters whose genuineness is scarcely disputed. The main question is whether it was addressed to Keltic Christians in N.W. GALATIA, or to the churches in Pisidia and Lycaonia which received the Gospel from St. Paul in his first missionary journey (Ac.13f.). Though the latter had no connexion with the Keltic race, the title *Galatians* was the only acceptable name by which they could be addressed in common; and it was a mode of speech quite in harmony with the apostle's imperial sympathies and his habit of grouping churches according to the province in which they were situated (*e.g.* "Syria," "Asia," "Macedonia," "Achaia"). Moreover, in this wider sense the expression "O foolish Galatians" (Gal.3.1) would be much less offensive than if applied to a proud community like the inhabitants of Galatia proper. Confirmation of this view, sufficient to outweigh the supposed allusions in the epistle to traits of the Keltic character, will be found on a comparison of the following passages: Gal.1.6,3.1, Ac.14.18f.; Gal.2.1,9,13, Ac.13.2,46,51,14.12; Gal.3.28, Ac.13.44f.; Gal.4.14, Ac.14.11f.; Gal.5.11, Ac.16.3; Gal. 6.17, Ac.14.19, *cf.* 2Tim.3.11. As St. Paul had a deep interest in his S. Galatian converts, revisiting them at least once, for the purpose of confirming and organizing them (Ac.16.1-6, *cf.* 18.23), it would have been surprising if no letter had been addressed to them. On the other hand, the very existence of a Pauline church in N. Galatia is doubtful, its planting not being recorded in Acts. It is also difficult to see why the apostle should have undertaken a toilsome journey from the neighbourhood of Antioch or Iconium to such a remote district, when (as is implied in Gal.4.13) he had no inten-

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tion of preaching there, especially if already suffering from his "infirmity" there referred to; or how he should have subsequently found himself "over against Mysia," when proceeding to Bithynia (Ac.16.7). [PAUL.] The *object* of the epistle was to arrest and counteract a strong tendency to Jewish ritualism. St. Paul, therefore, seeks first to vindicate his apostolic authority, which had been impugned by Judaizing teachers on the ground that he had never seen the Lord and owed his Gospel to the apostles at Jerusalem. He then deals with the doctrinal question, showing that the law had been (Gal.1f.) superseded by the Gospel, as the full development of that principle of faith which had been all along the secret of acceptance with God (3f.). Finally, he reminds his converts of the blessings they had derived from the Gospel he preached, and warns them against the abuse of their liberty, exhorting them to live after the Spirit. The *date* is uncertain. Indications are found in 1.6 ("so quickly removing," R.V.) and 4.13 ("the first time," R.V.); *cf.* 1.18f., 2.1-10, regarding visits to Jerusalem. On the South-Galatian theory, St. Paul's first visit to Galatia is recorded in Ac.13.f., and was previous to the Council of Jerusalem (49–50 A.D.), his second visit (presupposed in Gal.4.13) being soon after that event (Ac.16.1-6); so that, possibly, the epistle may have been written 51–53 A.D., perhaps from Corinth (Rendall) or Antioch (Ramsay), being due to a fresh outbreak of the Judaizing forces which had been checked by the council. If addressed to Christians in N. Galatia, the epistle could not have been written till after St. Paul's second visit (Ac.18.23), and is often assigned, therefore, to the beginning of his subsequent "three years" in Ephesus (54–55 A.D.). But if "so quickly" merely refers to the suddenness with which the news of the defection reached the apostle, it is permissible, on either theory, to adopt Bishop Lightfoot's view that the epistle was written several years later (57–58 A.D.), probably when St. Paul was on his way from Macedonia to Greece (Ac.20.2; *cf.* Gal.1.2), between the writing of 2Cor. and Romans. It bears a striking resemblance to the former in tone and spirit, and to the latter both in argument and expression. Lightfoot on *Ep. to Gal.*; Sir Wm. Ramsay's *The Ch. in the Roman Empire*, and cognate works; Askwith on *Ep. to Gal.*; Adeney's Comm. in *Century Bible*, Rendall's in *Expositor's Gk. T.*, etc. [J.A.M'C.]

Galbanum, one of the perfumes employed in the preparation of the sacred incense (Ex.30.34). The galbanum of commerce is brought chiefly from India and the Levant. It is a gum-resin obtained from several Persian umbellifers of the genus *Ferula*. The odour is strongly pungent and medicinal. Whether this be the substance intended in Exodus (*helb'nâ*) has been doubted. Pliny, however, is explicit (xii. 25): "Moreover, we have from Syria, out of the same mountaine Amanus, another kind of gum called Galbanum, issuing out of an hearbe like Fenell-geant, which some call by the name of the said Rosin, others, Stagonitis. . . . The right Galbanum, if you burne it, chaseth away Serpents, with the strong perfume thereof. It is sold for five deniers the pound: and is used only in Physicke for medicines." Galbanum is also mentioned in Ecclus. 24.15, as yielding a pleasant odour, in company with onyx (*onycha*, an odoriferous shell) and storax. [H.C.H.]

Galeed' (*the heap of witness*; Gen.31.47). [GILEAD; JEGAR-SAHADUTHA.]

Galgala (1Mac.9.2). The situation is not clear, but apparently the Upper Gilgal is meant. [GILGAL, 2.] [C.R.C.]

Galilee (probably "rolling" hills, plur. GELILOTH), the N. province of W. Palestine, including Upper Galilee, where the mountains rise to 4,000 ft. above the sea, and (to its S.) Lower Galilee, where the hills generally are less than 1,000 ft. (1,500 near Nazareth), with small plains and broad valleys. The first is noticed in Joshua (20.7,21.32) as "mount Naphtali," near KEDESH. Lower Galilee (1K. 9.11), including 20 cities near CABUL—or on the N.W. of the province, near Accho—was partly surrendered to Hiram of Tyre by Solomon. Upper Galilee—as far S. as HAZOR—was attacked by Tiglath-pileser III. in 734 or 732 B.C. (2K.15.29). To this Isaiah refers (9.1); for the Assyrian advance from Damascus led "by the way sea-ward, over Jordan, *to* Galilee of the nations"; but the future glory of Galilee is here predicted (see R.V.). The population was then transferred to Assyria, and the "Gentiles" (*gôyîm*) probably replaced them. The Jews were withdrawn thence in 164 B.C. to Judaea (1Mac.5.15-23), and about 152 B.C. the province of Galilee is noticed with Samaria and Judaea (10.30), including Cades (11.63), but not PTOLEMAIS (5.55,12.47,49). See also Tob.1.2; Jth.1.8,15.5. In the Mishna, Galilee includes three regions (*Shebiith* ix. 2), the Upper and Lower divided at Caphar Hananiah [HANNATHON], where the mountains rise rapidly, with "the valley"—*i.e.* the Upper Jordan valley. The W. and N. boundaries of Galilee are defined, between Accho and Caesarea Philippi, in the Talmudic literature (Neubauer, *Geog. du Tal.* p. 11); and the low W. hills and plain, were outside Upper Galilee. The line ran from the "wall of Accho," and from ACHZIB, passing such known sites as G'athin (*J'athûn*), Kebartha (*Kâbry*), Beth Zanita (*Zuweinîta*), the fort of Gelil (*Jelîl*), Kania of 'Aiya (*Qâna* and *'Aya*), Berii (*Berâs*), Migdol Kherub (*el Khurbeh*), 'Aulem (*'Almôn*), 'Aiun (the *'Ayûn* plain), etc. Josephus, though fixing the N. border of Samaria at Ginaea (3 *Wars* iii. 4) or Geman (2 *Wars* xii. 3), now *Jenîn* [ENGANNIM], does not include the "great plain of Samaria" [ESDRAELON] in Galilee. He makes Lower Galilee extend N. from Xaloth [CHISLOTH-TABOR] to Bersabe (2 *Wars* xx. 6, 3 *Wars* iii. 1), probably at the ruin *Abu Sheb'a*, close to Hannathon, while its E. and W. limits were TIBERIAS and a city called Zabulon, near Accho (2 *Wars* xviii. 9). Accho, or Ptolemais, was outside Lower Galilee, but Saab (*Sh'aib*), 10 miles to its E., was within the border (3 *Wars* vii. 21). Upper Galilee ran N. from Bersabe to Baka, near Tyre, and the boundaries on E. and W. were Thella (*el Tell*, near BETHSAIDA) and Melloth, or *M'alia*, close to ALOTH. This agrees with the Talmudic statements. In the N.T. Galilee is mentioned in 35 chapters of the Gospels and

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Acts, the reference being in each case to Lower Galilee, including NAZARETH (Mt.2.22), CAPERNAUM (Lu.4.31), and CANA (Jn.2.11). It was in the tetrarchy of Herod Antipas (Lu.3.1), and was the third province of W. Palestine (Ac.9.31). The dialect of Galilee differed from that of Jerusalem (Mk.14.70; Lu.22.59). The capital of Galilee was at Tiberias in our Lord's time, its other chief towns being Sepphoris (*Seffûrieh*), N. of Nazareth, and Kedesh in Upper Galilee. Lower Galilee had a large population; and many villages noticed by Josephus are still called by their old names. After 135 A.D. the Sanhedrin sat at various centres in Lower Galilee, and finally at Tiberias. [PALESTINE.] [C.R.C.]

Galilee, Sea of (Mt.4.18,15.29; Mk.1.16, 7.31; Jn.6.1). [GENNESARET.]

Gall represents in A.V. two Heb. words. (1) *mᵉrērâ*, or *mᵉrōrâ*, denotes etymologically, "that which is bitter" (*cf.* Job 13.26). Hence the term is applied to the "bile" or "gall" (Job 16.13,20.25); it is also used of the "poison" of serpents (Job 20.14), which the ancients erroneously believed was their gall. "The best writers who have searched most curiously into the secrets of Nature, doe hold" (says Pliny) "that the venome of Serpents is nought else but their gall." (2) *rôsh*, generally translated "gall" by A.V., is in Ho.10.4 and Am.6. 12 rendered "hemlock." In Deut.32.33 and Job 20.16 it denotes the "poison" or "venom" of serpents. From Deut.29.18, and Lam.3.19, compared with Ho.10.4, it is evident that the Heb. term denotes some bitter and perhaps poisonous plant. Other writers have supposed, and with some reason (from Deut.32.32), that some berry-bearing plant must be intended. Gesenius understands "poppies." The capsules of the *Papaveraceae* may well give the name of it (*head* to the plant in question, just as we speak of poppy *heads*. The various species of this family spring up quickly in cornfields, and the juice is extremely bitter. A steeped solution of poppy heads may be "the water of gall" of Je.8.14; but the positive identification of *gall* with *poppy* (*Papaver somniferum*) is an unwarrantable assumption. The confusion between the senses of bitterness and venom in the doubled use of "gall" runs through many passages. The Roman soldiers offered our Lord, just before His crucifixion, "vinegar mingled with gall" (Mt.27.34), or "wine mingled with myrrh" (Mk.15.23). "Gall" is to be understood as merely expressing the bitter nature of the draught. Notwithstanding the opinion of many ancient and modern commentators, that the "wine mingled with myrrh" was offered to our Lord as an anodyne, it was probably a mere ordinary beverage of the Romans. Had the soldiers intended a mitigation of suffering, they would have offered a draught drugged with some narcotic. [H.C.H.]

Gallery. The A.V. so renders four Heb. words. (1) *'attûq* (Ezk.41.15) and (2) *'attîq* (41.16,42.3,5); these words meaning a "separation," or cloister; LXX. περίστυλον Vulg. *porticus*. (3) *rāḥiṭ* (marg. Can.1.17), supposed to mean a ceiling adorned with fretwork (LXX. φατνώματα), as a clerical error for *rāhiṭ* (*qrt*), corrected by the Massora. (4) *rahât* cognate to the preceding (Can.7.5), where the hair of Solomon's bride is described. The proper rendering seems to be "the king is caught in the tangles." The word is rendered also (Gen.30.38,41; Ex.2.16) "gutters" or "water-troughs," as meaning a network of channels. Others suppose it to refer to the "flowing" of locks and water. [C.R.C.]

Galley. [SHIP.]

Gallim' (*springs*; 1Sam.25.44; Is.10.30), a place mentioned, with others N. of Jerusalem, as alarmed by the Assyrian advance. It may, however, be the Galem of LXX., now *Beit Jâla*, 4 miles S.W. of Jerusalem. [ELTEKON.] There are good springs in the valley 2 miles N. [LAISH.] [C.R.C.]

Gallio, proconsul of Achaia, when St. Paul was at Corinth (50–51 A.D.). He was brother of Seneca, the Stoic writer, Nero's tutor. Seneca bears testimony to his brother's charm of manner and beauty of character. Gallio was spared when Seneca fell, but perished afterwards among the many victims of Nero's reign. His conduct at the trial of St. Paul (Ac.18.12-17) is one of the many instances given by St. Luke of Roman impartiality towards the Christian faith in early days. Gallio's indifference (18.17), which has become proverbial, was not so much indifference to religious questions as to the outbreak of Gk. spite against the Jewish accusers of St. Paul. See Ramsay, *St. P. the Trav.* pp. 258 ff. M. E. Bourget (*De Rebus Delphicis*) has recently found a text of the emperor Claudius mentioning a rescript sent to L. Junius Gallio as proconsul of Achaia in 52 A.D. [E.R.B.]

Gallows. [CRIMES.]

Gam'ael (1Esd.8.29) = DANIEL, 2.

Gama'liel, son of Pedahzur; leader of Manasseh at Sinai (Num.1.10,2.20,7.54,59, 10.23).

Gamaliel. Rabban Gamaliel I., grandfather of R. Gamaliel II. (and sometimes confused with him), was at the height of his fame at the time of the trial related in Ac.5.27-40. Notices of him in rabbinic literature correspond with the account in this chapter of the great influence and tolerant attitude of Gamaliel. He was the teacher of St. Paul (22.3), and the apostle of the Gentiles may have been prepared for the lessons of his later life by the precepts of charity to Gentiles which tradition in the Mishna ascribes to Gamaliel (*Gittin*, quoted by Hamburger). [SCRIBE.] [E.R.B.]

Games. The notices of juvenile games are very few. It must not, however, be inferred from this that the Heb. children were without the amusements adapted to their age. In Egypt, inside the mummy cases of children, there have been found their toys; among such are dolls, some with movable arms and legs.: (See Wilkinson, ii. pp. 426 ff.) The only recorded sports, however, are keeping tame birds (Job 41.5) and imitating the proceedings of marriages or funerals (Mt.11.16); though that there were more manly sports is unquestionable, as may be inferred from the following passages: 2Sam.2.12ff. This very bloodthirsty sport, which perhaps occurred during a truce, can be paralleled by similar things among other peoples. Running is referred to in 2Sam.1.23; archery in 1Sam.20.20; rolling the disc in

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Zech.12.3; playing at ball, popular among many peoples of antiquity, in Is.22.18. Much bodily exercise was an absolute necessity to people who were constantly fighting, in spite of the fact that the natural earnestness of their character and the influence of the climate alike indisposed the Hebrews to much active exertion. The chief amusement of the men appears to have consisted in conversation and joking (Je.15.17; Pr.26.19); also in asking riddles (*ḥîdhôth*); and, above all, story-telling, which is *the* characteristic pastime of Orientals. In Jerome's day the usual sport consisted in lifting weights as a trial of strength, as practised also in Egypt. Dice are mentioned by the Talmudists, probably introduced from Egypt. Assyrian dice of bronze have also been discovered. Public games were altogether foreign to the spirit of Heb. institutions—the great religious festivals supplied the pleasurable excitement and feelings of national union which rendered the games of Greece so popular, and at the same time inspired the persuasion that such gatherings should be exclusively connected with religious duties. Accordingly the erection of a *gymnasium* by Jason was looked upon as a heathenish proceeding (1Mac.1.14; 2Mac.4.12-14). The entire absence of verbal or historical reference to sports in the gospels shows how little they entered into the life of the Jews. Among the Greeks every city of any size possessed its theatre and stadium. At Ephesus an annual contest was held in honour of Diana. It is probable that St. Paul was present when these games were proceeding. A direct reference to such exhibitions is made in 1Cor.15.32, and his epistles abound with allusions to the Gk. contests, borrowed probably from the Isthmian games, at which he may well have been present during his first visit to Corinth. These contests (1Tim.6.12; 2Tim.4.7) were divided into two classes, the *pancratium*, consisting of boxing and wrestling, and the *pentathlon*, consisting of leaping, running, quoiting, hurling the spear, and wrestling. The competitors (1Cor.9.25; 2Tim.2.5) required a long and severe course of previous training (1Tim.4.8), with a particular diet (1Cor.9.25,27). In the Olympic contests these preparatory exercises extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (Heb.12.1), the competitors being the spectacle (1Cor.4.9; Heb. 10.33). The games were opened by the proclamation of a herald, whose office it was also to announce the name of the victor before the assembled multitude. The judge was selected for his spotless integrity (2Tim.4. 8): his office was to decide any disputes and to give the prize (1Cor.9.24; Ph.3.14), consisting of a crown (2Tim.2.5,4.8) of leaves of wild olive at the Olympic games, and of pine, or at one period, ivy, at the Isthmian games. St. Paul alludes to two only out of the five contests, boxing and running, most frequently to the latter. In boxing (*cf.* 1Cor.9. 26) the hands and arms were bound with the *cestus*, a band of leather studded with nails or knobs. The foot-race (2Tim.4.7) was run in the *stadium* (1Cor.9.24), an oblong area, open at one end and rounded in a semicircular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The judge was stationed by the goal (Ph.3.14), which was clearly visible from one end of the *stadium* to the other.

Gammadîms' (Ezk.27.11), the defenders of the towers of Tyre. The word probably means "fierce" warriors, like the Arab. *jamad*. [C.R.C.]

Ga'mul, a priest; the leader of the 22nd course in the sanctuary-service (1Chr.24.17).

Gar. "Sons of Gar" were among the "sons of the servants of Solomon" (1Esd.5.34 only).

Garden. Gardens in the East are, as the Heb. word indicates, inclosures, on the outskirts of towns, planted with various trees and shrubs. We learn that they were surrounded by hedges of thorn (Is.5.5), or walls of stone (Pr.24.31). For further protection lodges (Is.1.8; Lam.2.6) or watchtowers (Mk.12.1) were built in them, in which sat the keeper (Job 27.18), to drive away the wild beasts and robbers, as is the case to this day. The gardens of the Hebrews were planted with flowers and aromatic shrubs (Can. 4.16,6.2), besides olives, fig-trees, nuts, or walnuts (6.11), pomegranates, and other fruits for domestic use (Ex.28.11; Je.29.5; Am.9.14). Gardens of herbs, or kitchen-gardens, are mentioned in Deut.11.10 and 1K.21.2. Cucumbers were grown in them (Is.1.8; Ba.6.70), and probably also melons, leeks, onions, and garlic, which are spoken of (Num.11.5) as the products of a neighbouring country. The rose-garden in Jerusalem (Tal. Bab. *Baba Kama* 82. 6) was remarkable as having been the only one which, from the time of the prophets, existed within the city walls. But of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane, beside the oil-presses on the slopes of Olivet. Is.17.10. seems to imply that in some gardens exotics were reared. In a climate like that of Palestine, the neighbourhood of water was important in selecting the site of a garden. To the old Heb. poets "a well-watered garden," or "a tree planted by the waters," was an emblem of luxuriant fertility and material prosperity (Is.58.11; Je.17.8,31.12). From a neighbouring stream or cistern were supplied the channels or conduits intersecting the gardens, and conveying water to all parts (Ps.1.3; Ec.2.6; Ecclus. 24.30). The expression "to water with the foot" in Deut.11.10 probably means to direct the stream by pressing the mud banks of the channels with the naked foot, as may still be seen done in the East. The orange, lemon, and mulberry groves around and behind Jaffa supply, perhaps, the most striking peculiarities of Oriental gardens, which Maundrell describes as "a confused miscellany of trees jumbled together, without either posts, walks, arbours, or anything of art or design, so that they seem like thickets rather than gardens." The kings and nobles had their country-houses surrounded by gardens (1K.21.1; 2K.9.27), and these were used on festal occasions (Can.5.1). The garden of Ahasuerus was in a court of the palace (Esth.1.5) adjoining the banqueting-hall

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(7.7). In Babylon the gardens and orchards were inclosed by the city walls. In large gardens the orchard was probably, as in Egypt, the inclosure set apart for the cultivation of date and sycomore trees, and fruit trees of various kinds (Can.4.13; Ec.2.5). The ancient Hebrews made use of gardens as places of burial (Jn.19.41). Manasseh and his son Amon were buried in the garden of their palace, the garden of Uzza (2K.21.18,26). The retirement of gardens rendered them favourite places for devotion (Mt.26.36; Jn.18.1; *cf.* Gen.24.63). In the degenerate times of the monarchy they were the scenes of idolatrous worship (Is.1.29, 65.3,66.17), and idols were probably erected in them. Gardeners are alluded to in Job 27.18 and Jn.20.15. But how far the art of gardening was carried among the Hebrews we have few means of ascertaining. That they were acquainted with the process of grafting is evident from Ro.11.17,24, as well as from the minute prohibitions of the Mishna. The traditional gardens and pools of Solomon [ETAM], supposed to be alluded to in Ec.2.5,6, are shown in the *Wâdy Urtâs* (*i.e.* Hortus), a little S. of Bethlehem (*cf.* Josephus, 8 *Ant.* vii. 3). The "king's garden," mentioned in 2K.25.4, Ne.3.15, Je.39.4,52.7, was near the pool of Siloam and the mouth of the Tyropoeon.

Gareb', "the ITHRITE," one of the heroes of David's army (2Sam.23.38).

Gareb', Hill.—1. (Je.31.39.) A hill, perhaps marking N. limit of Jerusalem, probably "of gardens" (Arab. *jarbah*, "plantation"). **—2.** As the proper name of one of David's captains (2Sam.23.38; 1Chr.11.40), it probably meant "expert." [C.R.C.]

Gar'izim (2Mac.5.23,6.2) = GERIZIM.

Garlick (Num.11.5) is the *Allium sativum* of Linnaeus, which abounds in Egypt, where it was always held in reverential estimation. Pliny says, "I cannot overpasse the foolish superstition of the Ægyptians, who use to sweare by Garlicke and Onions, calling them to witnesse in taking their othes, as if they were no lesse than some gods." [H.C.H.]

Garment. [DRESS.]

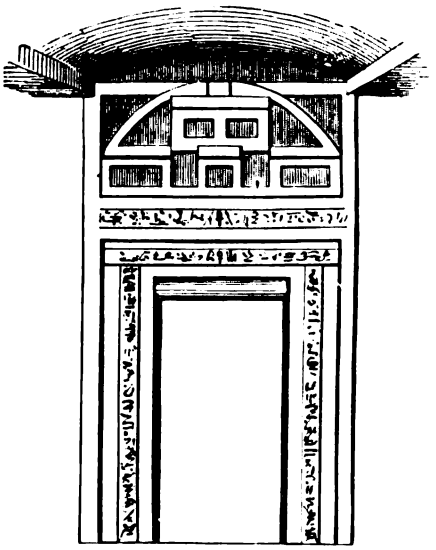
Gar'mite, The. Keilah the Garmite—*i.e.* descendant of Gerem, in the genealogical lists of the families of Judah (1Chr.4.19).

Garrison. The Heb. words so rendered in A.V. are derivatives from the root *nâçabh*, to "place erect" [PILLAR], which may be applied to a variety of objects. (1) *maççâbh* and *maççâbhâ* undoubtedly mean a "garrison," or fortified post (1Sam.13.23,14.1,4,12,15; 2Sam. 23.14). (2) *nᵉçîbh* is used for a "garrison" (1Chr.11.16), but also for a "column" erected in an enemy's country as a token of conquest (1Sam.13.3), and elsewhere it means "officers" placed over a vanquished people (2Sam.8.6,14; 1Chr.18.13; 2Chr.17.2).

Gashmu'. [GESHEM.]

Gatam', an Edomite "duke"; son of Eliphaz son of Esau (Gen.36.11,16; 1Chr. 1.36).

Gate. The word is used sometimes to mean a walled town (Gen.22.17,24.60; Deut.12.12; Judg.5.8; Ru.4.10; Ps.87.2,122.2). Gates were of wood (Judg.9.52), but plated with metal, locked and barred (Deut.3.5; Ps.107.16; Is.45.1,2), with bronze and iron. Babylonian gates had votive texts on the lintels, and Hebrew gates were inscribed with passages from the law (Deut.6.9). Solomon's temple had gates of fir



ANCIENT EGYPTIAN DOOR. (Wilkinson.)

and of olive wood, adorned with gold (1K.6. 31-35; 2K.18.16). Gate-keepers are noticed (2K.12.9,25.18, etc.; Je.35.4), and chambers in gate towers (2Sam.18.24). [CITIES.] [C.R.C.]

Gate, Beautiful. [TEMPLE.]

Gate, Proselytes of the. [PROSELYTES.]

Gath, one of the five cities of the Philistine lords. The O.T. notices do not fix its site; and, unless it be noticed as *Giti Rimuna* [see GATH-RIMMON] in the Amarna letters (Berlin 154), there are no certain monumental allusions. Eusebius (*Onomasticon*) places it 5 miles N. of Beit Jibrîn, on the Lydda road. This is usually supposed to refer to *Tell es Ṣâfi*, a village on a high hill with a white cliff, 7½ miles N. of Beit Jibrîn. Under the ruins of the mediaeval castle of Blanche Garde, built in 1144 A.D., recent excavations have here laid bare the remains of an early Canaanite town, including a line of monumental stones, probably once sacred. [GEZER.] The site, 100 ft. above the plain, where the valley of ELAH enters it, was very strong; and to Gath the Philistines fled down this valley (see 1Sam.17.52). It was a city of Anakim, not conquered by Joshua (Jos.11.22,13.3), but taken possibly in Samuel's time (1Sam.5. 8,6.17,7.14). David fled to Achish, the Philistine king of Gath (21.10), as did Shimei (1K.2.39-41); and ZIKLAG belonged to Gath (1Sam.27.2-6). See also 2Sam.1.20,15.18, 21.20,22. It was attacked by Hazael II. of Syria (2K.12.17); and Uzziah destroyed its walls about 750 B.C. (2Chr.26.6). Amos (6.2) still notices it as a Philistine city. See also 1Chr.7.21 (an early raid from Gath to Goshen), 8.13 (Benjamite attack), 18.1 (David's

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conquest), 20.6,8 (the giants in Gath), 2Chr.11.7,8, where it occurs with ADULLAM and MARESHAH; *cf.* MORESHETH-GATH. [C.R.C.]

Gath-he'pher, Gittah'-he'pher, a town on E. border of Zebulun, the home of Jonah (Jot.19.13; 2K.14.25). Jerome (*in Jonam*) places it 2 Roman miles E. of Sepphoris, the tomb of Jonah being shown. Now *el Mesh-hed* (*the memorial*), with a tomb of Jonah noticed by pilgrims since 4th cent. A.D. [C.R.C.]

Gath-rimmon'.—1. A city of Dan given to the Levites (Jos.21.24; 1Chr.6.69), not far from Joppa (Jos.19.45). Eusebius (*Onomasticon*) places it 12 Roman miles S. of Lydda. In the Amarna tablets (Berlin 154) it is called *Giti Rimuna*.—**2.** A town of Manasseh W. of the Jordan, assigned to the Levites (Jos.21.25). Perhaps the village *Jett*, 12 miles N.W. of Samaria. [C.R.C.]

Gaza (Arab. *Ghazzeh*), more correctly AZZAH (*strong*), as in Deut.2.23, 1K.4.24, Je.25.20, the most southern city on the shore trade-route from Palestine to Egypt. In 1 Chr.7.28 Gaza is an error, probably for AI. It was on the S. border of Canaan (Gen.10.19), and was the limit of Joshua's attacks on the Anakim (Jos.10.41,11.22). It was claimed by Judah (15.47), but, according to LXX. rendering, was not taken (Judg.1.18). The Midianites and their allies, in 13th cent. B.C., overran Palestine to Gaza (6.4), perhaps in alliance with the Egyptians. Samson (16.1,21) was here imprisoned by the Philistines. It was one of the five cities of the Philistine lords (1Sam.6.17), and the limit of Hezekiah's conquests (2K.18.8). Its conquest by Pharaoh Necho, *c.* 609 B.C., is mentioned by Jeremiah (47.1,5), and the city was denounced earlier (Am.1.6,7; Zeph.2.4), but it still had a king after the Captivity (Zech.9.5). Jonathan and Simon, brothers of Judas Maccabaeus, attacked it *c.* 150 and 143 B.C. (1Mac. 11.61,62,13.43). The road from Jerusalem passed through a desert near this city (Ac.8. 26). In the 15th cent. B.C. Gaza was subject to Egypt, and was a refuge for the Canaanites fleeing from the 'Abiri or Hebrews (Amarna Letters, Berlin 57, 105, 199). About 1330 B.C. it is noticed with Raphia (*Refâḥ*), in the S. of Palestine, by the Egyptian Mohar traveller. In 732 B.C. Tiglath-pileser attacked Gaza, and its king Hanun fled to Egypt, but at length submitted. Sennacherib, in 702 B.C., restored Silli-bel (*Baal is my shade*), whom Hezekiah had overthrown, as king of Gaza; and Esar-haddon (*c.* 680 B.C.) mentions him as a tributary. After the fall of Tyre, Alexander the Great, in 332 B.C., met with resistance only at Gaza on his way to Egypt. Gaza appears to have been always a trading centre. It was still a pagan city in 400 A.D., with a famous temple of Marna (*our lord*), which was then destroyed with other shrines (see Reland, *Pal. Illustr.* ii. p. 793). Its prosperity continued throughout the Middle Ages, and it is still an important trade depot. It had no natural harbour, but the Maiuma (or "water-place") called Minois (*el Mîneh*) was a landing-place 2 miles W. of the city, where remains of buildings are found (*Surv. W. Pal.* iii. pp. 236, 251). The city itself (*Surv. W. Pal.* iii. pp. 248-251) stands on a hill, 100 feet high, in the plain, and is surrounded by mounds covering the mediaeval walls. The town has a population of 18,000 persons. The great mosque is a Templar church of 12th cent. A.D. The surrounding gardens contain 15 wells and many palms. They extend for over 2 miles round the town, and a fine olive grove stretches 4 miles N. There are some 200 Gk. Christians, and a Gk. church. An early Egyptian text has been found here, with several Gk. inscriptions, one as late as 640 A.D. The houses are mostly of mud, but the mosques, etc., of stone. [C.R.C.]

Gaz'ara (1Mac.9.52,13.53,14.7,34,15.28,16. 1; 2Mac.10.32-36). [GEZER.]

Ga'zathites, The (Jos.13.3), inhabitants of GAZA; rendered Gazites in Judg.16.2.

Ga'zer (2Sam.5.25; 1Chr.14.16) = GEZER.

Gaze'ra.—1. (1Mac.4.15,7.45) = GEZER. **—2.** (1Esd.5.31) = GAZZAM.

Gazez', a name occurring twice in 1Chr.2. 46; (1) as son, (2) as grandson, of Caleb by Ephah his concubine. The name has perhaps been repeated by a clerical error.

Ga'zites, The. [GAZATHITES.]

Gazzam'. The Bene-Gazzam were Nethinim who returned from the Captivity with Zerubbabel (Ezr.2.48; Ne.7.51).

Ge'ba (*hill*; in Jos.18.24; Ezr.2.26; and Ne.7.30; A.V. Gaba).—**1.** A city of Benjamin, otherwise GIBEAH, now the village *Jeb'a*, S.W. of MICHMASH. It was given to the priests (Jos.21.17) and occupied by Philistines in the time of Saul (1Sam.13.3). It was rebuilt by Asa (1K.15.22), and was then, and in Josiah's reign, the N. limit of the kingdom of Judah (2K.23.8). See 1Chr.6.60,8.6; 2Chr.16.6; Ne. 11.31,12.29; Is.10.29; Zech.14.10.—**2.** A place mentioned (Jth.3.10) to define the point reached by the Babylonian army ("between Geba and Scythopolis") in attacking BETHULIA; or from *Beisân* [BETH-SHEAN = SCYTHOPOLIS] to *Jeb'a*, a village on the S. edge of the plain of DOTHAN, and 6 miles S.W. of Bethulia. It is noticed by Eusebius (*Onomasticon*) as Gabe, E. of Caesarea. [C.R.C.]

Gebal', a Phoenician seaport, now *Jibeil*, a town with mediaeval walls and a Roman street of columns, 4 miles N. of the Adonis River, and about 20 miles N. of Beirût. Its ruins were explored by Renan. The "land of the Giblites" (R.V. *Gebalites*) was in Lebanon, but within the N. boundary of Israel. It was not conquered by Joshua (Jos.13.5). Stone-cutters thence (see R.V.) aided in building Solomon's temple (1K.5.18); and about 600 B.C. Gebal was famous for ship-building (Ezk.27.9). It may be intended in Ps.83.7, where a general confederacy with Assyria, including Tyre and Philistia, with the Ammonites, Moabites, and Edomites (perhaps in 732 B.C.), is described. The Amarna letters include 50 from Ribadda, king of Gebal in 15th cent. B.C. He was attacked by confederated Amorites and Hittites, and his city taken. He speaks of silver and gold in its temple, and of the papyrus trampled by the Hittites. This was famous in the Greek age, when Gebal was called *Bublos*, or Byblus, from this plant. (Hence our word "Bible.") About 1330 B.C. an Egyptian traveller (the Mohar) notices the temple of a goddess at Gebal. Tiglath-

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pileser III. in 738 B.C. received tribute from its king Sibitti-bel; Sennacherib from another king of Gebal, Urumelek, in 703 B.C.; and Esar-haddon from another, Milki-asapa, about 680 B.C. The famous stela of Yehu-melek of Gebal (1 *Corpus Sem. Inscrip.* i. 10), about 500 B.C. or later, describes his piety as a "just king," and the bronze altar he erected (with a gold image) to "Baalath of Gebal." It represents him pouring a libation, standing before the seated Isis-like goddess, under the wings of the sun-god. A coin of Gebal, with Gk. text, Ἱέρας Βύβλου, shows the temple, with its court, and cone emblem. In the vicinity are found rock-cut tombs of various ages and Roman sarcophagi. A fine Greco-Phoenician entablature from Gebal (in the Louvre) represents the winged sun with two *uraei* snakes. The death of TAMMUZ was mourned annually (till 4th cent. A.D.) at the Adonis River hard by, and the stream sprang from the fountain of APHEK, 3, at the shrine of the "mourning Venus." [C.R.C.]

Ge'ber.—1. The son of Geber resided in the fortress of Ramoth-gilead, and had charge of the E. part of the tribe of Manasseh (1K.4.13). **—2.** Geber the son of Uri had a district S. of the former—in the "land of Gilead," but mainly in Reuben (1K.4.19). [PALESTINE.]

Geblm' (*pits*; Is.10.31). The LXX. reads *Gibbeir*. It was near Jerusalem, but, like GALLIM (*Beit Jâla*), in the same passage, may have been S. of the city. There is a ruin *Jubb er Rûm* (*pit of the Greeks*) about 2 miles S.E. of the city. [C.R.C.]

Gedaliah'.—1. Son of Ahikam (Jeremiah's protector, Je.26.24), and grandson of Shaphan the secretary of king Josiah. After the destruction of the Temple, 588 B.C., Nebuchadnezzar departed from Judaea, leaving Gedaliah with a Chaldean guard (40.5) at Mizpah, to govern the vine-dressers and husbandmen (52.16) exempted from captivity. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters (40.6,11; *cf.* 39.14). He was murdered by Ishmael two months after his appointment (Je.41.1-9; *cf.* Josephus, 10 *Ant.* ix. 4). **—2.** A Levite musician, son of Jeduthun (1Chr.25.3,9). **—3.** A priest who put away his foreign wife (Ezr.10.18). **—4.** Son of Pashur (Je.38.1), one of those who caused Jeremiah to be imprisoned. **—5.** Grandfather of Zephaniah (Zeph.1.1).

Ged'dur (1Esd.5.30) = GAHAR.

Ged'eon.—1. An ancestor of Judith (Jth.8.1). **—2.** The Gk. form of GIDEON (Heb.11.32).

Ge'der (*hedge*, or *wall*), a royal city of the Canaanites (Jos.12.13), apparently in far S. [GEDOR, 2.] [C.R.C.]

Gederah' (Jos.15.36), a town in the Shephelah region of Judah. The site is doubtful. The Gedrus of Jerome (*Onomasticon*), now the ruin *Jedireh*, 9 miles S. of Lydda, is in Dan. The Gederite (1Chr.27.28), who ruled in the Shephelah for Solomon, may have belonged to this town. [C.R.C.]

Gederathite, The. [GEDOR, 3.]

Gederite, The. [GEDERAH.]

Gederoth'.—1. (Jos.15.41.) A city of Judah, apparently on N.W. border near BETH-DAGON. Probably the modern village *Qatrah* (Warren), 5 miles E. of Yebnah, and called CEDRON later (1Mac.15.39,41,16.9). **—2.** A town noticed with others in the Shephelah (2Chr.28.18), apparently GEDERAH. [C.R.C.]

Gederotha'im (Jos.15.36). Apparently a note has crept in, as there are 14 cities of the Shephelah without this one. The name in LXX. becomes "folds" or "walls" (ἐπαύλεις) belonging to GEDERAH, which it follows in the list. [C.R.C.]

Gedor' (1Chr.8.31,9.37), an ancestor of Saul. It is also the name of three towns. **—1.** A town of Judah in the Hebron mountains (Jos.15.58; 1Chr.4.4), now *Jedûr*, a ruin 4 miles N. of *Halhûl*, with which it is noticed. **—2.** A place in the plains of Simeon, towards EDOM (1Chr.4.39), with a valley (*gay*). It is probably GEDER, but the site is unknown. **—3.** A town of Benjamin (1Chr.12.7), where the Gederathite (ver. 4) probably dwelt. Now the village *Jedireh*, 6 miles N. of Jerusalem. [C.R.C.]

Gehazi', the servant (lit. *boy*) of ELISHA, sent as the prophet's messenger on two occasions to the good Shunammite (2K.4); obtained fraudulently money and garments from Naaman; was miraculously smitten with incurable leprosy; and dismissed from the prophet's service (2K.5). Later, he is mentioned as relating to king Joram all the great things which Elisha had done (2K.8).

Gehenna, a later name derived from the earlier valley of Hinnom (Heb. *gê hinnôm*), or valley of the son, or of the sons of Hinnom. This place, so called perhaps originally after some ancient hero, is generally identified with the valley to the W. and S. of Jerusalem, beginning from near the Jaffa Gate on the W., running first southwards, then bending eastwards, and finally on the S.E. of the city joining with the Tyropoeon and Kidron Valleys leading off to the Dead Sea. (Sayce and W. Robertson Smith identify it with the central valley or Tyropoeon, which runs through the middle of the city itself; but see JUDAH.) The boundary between the tribes of Judah and Benjamin ran down this valley (Jos.15.8, 18.16). Afterwards the name became of ill omen, from the use to which the valley was put. Solomon introduced into Jerusalem the worship of MOLECH, and built a high place for that purpose in the "mount that is before Jerusalem" (1K.11.7; see OLIVES, MT.). Sacrifices in which human beings were "passed through the fire"—*i.e.* possibly purged by fire, more probably burned alive—formed a part of this worship. One particular spot in the valley, called TOPHETH (Warren says in the lower part of the valley, and near its junction with the other valleys), was especially used for these sacrifices in the reigns of Ahaz and Manasseh (2K.16.3,21.6; 2Chr.28.3,33.6; Je.7.31,32.35), and Josiah, in order to prevent its being used in this way again, "defiled" it (2K.23.10). Jeremiah, shortly afterwards, cursed the spot, and predicted that it should be called the "valley of slaughter," and become a burial-place, defiled with dead men's bones (Je.7.31, 19.2-13, probably uttered in the early years of Jehoiakim, in whose reign the human sacrifices were revived; *cf.* Ezk.20.31). Mediaeval Jewish scholars assert that the valley was used after this time for depositing the refuse of the city, including the bodies of the friendless or

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criminal dead, and that to get rid of them fires were constantly burning. If this is the fact (it has some probability, though little evidence), it would add to the idea of a curse attaching to the spot; and whether from this, or from the old association with human sacrifices by fire, Gehenna next appears (not in O.T. or Apoc., though Is.50.11 and 66.24 and Jth.16.17 are probably allusions; *cf.* 2.Esd.7.36) as the name of the final place of punishment for the wicked in the next world—the punishment being by fire and the fire being eternal (*Book of Enoch*, xxvii. 2, 3). It was distinguished (generally, though not always) from Sheol, the place of the departed both good and bad. This is the sense in which it is invariably used in N.T. by our Lord and the apostles (see also HELL, by which word Gehenna is translated in A.V.). See, for literature, under HELL. [S.C.G.]

Gelliloth', "over against" the ascent of ADUMMIM (Jos.18.17), answers to GILGAL (15.7). It probably means "rolling" downs, and applies to the hummocks of the Jordan plain (Jos.22.10,11, A.V. *borders*; and in Heb. in Ezk.47.8, A.V. *country*). It also applies to the downs of the Philistine plain (Jos.13.2, A.V. *borders*; Jl.3.4, A.V. *coasts*). [GALILEE.] [C.R.C.]

Gemalli', father of Ammiel, 1 (Num.13.12).

Gemariah'.—1. Son of Shaphan the scribe, and father of MICHAIAH, 6. He was a noble of Judah, from whose chamber in the house of the Lord Baruch read Jeremiah's alarming prophecy to the people, 606 B.C. He, in vain, begged Jehoiakim not to burn the roll (Je.36).—**2.** Son of Hilkiah; one of the bearers of Jeremiah's letter to the captive Jews (Je.29.3).

Gems. [PRECIOUS STONES.]

Genealogies. The key to the interest of the O.T. genealogies is their witness to earnestness in the preservation of "the holy seed" (Is.6.13; Ezr.9.2). Patriotism and religion combined to make the covenant people careful to trace out their descent from Abraham, and Abraham's from Adam. This differentiates the genealogies of the O.T. from those of profane history, although in both we see the same principle of expressing history through tables of descent. No other nation had the Messianic hope(Gen.3.15); no other nation had its system of land tenure and its dignities of priesthood and kingship so solemnly bound up with family succession (1K.21.3; Num.36.7; Ex.29.9; Ps.89.3,4). Accordingly, the care for genealogies is shown right down to the appearance of Messiah (Lu.2.4,1.5,2.36), from the very first book of the Bible—which indeed bears the name of Genesis, and is built up on a framework or scheme marked by the recurring formula, "These are the generations of . . ." (Gen.2.4,5.1,6.9,10.1,11.10,11.27.25.12,19,36.1)—and some of the more active rulers and kings marked their reigns by attention to genealogies; *e.g.* David (1Chr.24), Hezekiah (1Chr.9.1; 2Chr.31.16-19), Zerubbabel (1Chr.9.1; Ne. 12.22,23). Hence for a right interpretation of Holy Scripture it is important to have just notions of the nature of these genealogical records, and it is specially important to remember: (1) that they refer to political and territorial divisions as much as to strictly genealogical descent, so that all who are called "sons" of a patriarch were not necessarily his children (*cf.* Gen.10.15, "Canaan begat Zidon his firstborn, and Heth, and the Jebusite, and the Amorite," etc.; 1Chr.2.51, "Salma the father of Bethlehem"); (2) that the sequence of generations may represent the succession to inheritance or headship in a tribe or family rather than the relationship of father and son. Further, the genealogies were often abbreviated, merely specifying such links as would indicate from what chief houses the person descended, and great caution is therefore necessary in using them as measures of time. They are also peculiarly liable to corruptions of the text; Jerome found those in the LXX. version so confused that the names seemed barbarous rather than Hebraic, and in Josephus the lists of high-priests are so corrupt as to be hardly recognizable. It is, however, a particular indication of trustworthiness that in the same family the same names should so often recur, though sometimes disguised, because in Heb. the same name may have various forms—*e.g.* ABIUD. The genealogies are sometimes ascending, as in 1Chr.6.33-43, Ezr.7.1-5, sometimes descending, as in Ru.4.18-22, 1Chr.3. Females are named in them when there is something remarkable about them, or when any right or property is transmitted through them (Gen.11.29,22.23,35.23-26; Ex.6.23; Num.26.33; 1Chr.2.4,16). The genealogical system naturally came to an end with the destruction of Jerusalem, when the land was taken away from the Jewish race, and when the promise to David was fulfilled and the priesthood of Aaron was superseded by the exaltation of Jesus the Messiah to the right hand of God. [C.R.D.B.]

Genealogy of Jesus Christ. In the O.T., which looked forward to the coming of the Seed of the Woman (Gen.3.15), it is natural to find many genealogies; but in the N.T. we only find one, that of the Messiah, Jesus Christ, Who summed up in His own Person the history of the O.T., and from Whom all N.T. history was to proceed. In view of the prophecy of the Protevangelium and the mystery of the Virgin Birth, we should have expected the descent of Jesus to be traced through His mother Mary; but in contemporary circles, Jewish and Gentile, birthrights could not be claimed through the mother; and as the purpose of the genealogy is to vindicate the claim of Jesus to be the "Son of David" and heir of the promises to Abraham, the genealogy is that of His foster-father Joseph. Difficulties, however, arise from the genealogy being given in two forms. St. Luke alone traces the descent from Adam to Abraham, and then St. Matthew and St. Luke agree in the generations from Abraham to David. Thenceforward they differ except in the names of Salathiel and Zorobabel, until we come to Matthan the grandfather of Joseph. (1) The explanation given by Africanus in the 2nd cent. professed to be derived from the descendants of our Lord's kindred, and was based on the Levirate law of the Jews. It was that St. Matthew gives the natural, St. Luke the legal, pedigree. Matthan of the house of Solomon and Melchi of the house of Nathan married the same woman. Heli the son of Melchi having died childless, his uterine brother Jacob,

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Matthan's son, took his wife and raised up seed to him, so that the offspring, Joseph, was legally Heli's son as stated by St. Luke, but naturally Jacob's son as stated by St. Matthew. (2) But this theory, which quickly gained general acceptance in the Church, and for 12 centuries retained undisputed supremacy, breaks down when we compare the two lists more closely. The genealogy in St. Matthew exhibits the successive heirs of the kingdom, ending with Christ as David's reputed son. It is, therefore, the legal pedigree, exhibiting Joseph as legal successor to the throne. The genealogy in St. Luke is the actual line of descent, exhibiting Joseph's real birth as David's son through Nathan, and thus showing why, on the failure of the direct line, He became heir to Solomon's crown. Had the steps of ancestry coincided with those of the succession, one pedigree only could in the nature of things be proper; and the 2nd pedigree, tracing Joseph's ancestry through private persons, by the side of one tracing it through kings, is in itself a proof that the latter is not the true stem of birth. (3) Indeed, the entry of the name Jeconias itself shows that St. Matthew's cannot be the actual genealogy, for he died childless (Je.22.30), and an heir was found for him in Salathiel or Shealtiel, the son of Neri, who was of the house of Nathan. Salathiel with his heirs became reckoned among "the sons of Jeconiah" (1 Chr.3.17), and accordingly Salathiel's nephew Zorobabel, the son of Pedaiah (1Chr.3.18,19), appears next to him in the line of throne succession. (4) On comparing the lists from this point it seems probable that Rhesa (Lu.3.27) is not the son, but the title, of Zorobabel, which has slipped in from the margin, an indication that the pedigree was worked backwards from a simple list of names—Neri, Shealtiel, Zorobabel, Rhesa, Joanan, etc. This correction brings St. Luke into harmony both with St. Matthew and 1Chr. For the name Joanan is the Gk. equivalent of Heb. Hananiah (1Chr.3.19), and St. Luke's Juda (3.26) is the same as St. Matthew's Abiud (1.13 = *ab-yehud*), or Hodaviah (1Chr.3.24, R.V.). (5) As noted above, the two genealogies coincide in the name of Matthan or Matthat, to whom are assigned two different sons, Jacob and Heli, but the same grandson or heir, Joseph. The explanation is that as Jacob had no son, Joseph, his brother Heli's child, became his heir, and the claimant to the throne of David, a position into which Matthan himself had stepped on the failure of the line of Abiud's eldest son in Eleazar (Mt.1.15), Matthan being descended from Joseph, a younger son of Abiud (Mt.1.13) or Juda (Lu.3.26). (6) It will be noted, however, that St. Matthew has omitted Joanan, and probably other links in the descent, perhaps in order that between Jeconiah and Joseph there should only be the 14 generations to which, as a help to memory, he restricted himself. St. Luke for the same period gives 23 generations. Between David and Jeconiah St. Matthew omits 3 generations—Ahaziah, Joash, Amaziah—for the same reason. But both genealogies agree in only giving 3 names between Salmon and David—*viz.* Boaz, Obed, and Jesse—whereas the period between the entry into Canaan and the birth of David was, according to the received chronology, between 4 and 5 centuries. For the period of almost equal length between Solomon and Jehoiachin, St. Luke's genealogy contains about 20 names. The difficulty is best met by accepting the genealogy as correct, and shortening the chronology by reckoning the heroes of the book of Judges to have been much more contemporary than used to be thought. [CHRONOLOGY.] This expedient brings Israelitish history into harmony with the Egyptian, with the traditional Jewish date of the Exodus, with the fragment of Edomitish history preserved in Gen.36.31-39, and with the internal evidence of the Israelitish history itself. The genealogy in St. Luke is not without traces of mystical arrangement, for from Adam to Christ there are, including Cainan and Rhesa, 76 generations, to which St. Augustine added, "which was the son of God" (ver. 38), thus making from God to Christ 77, the number typical of forgiveness of all sins in baptism; and it is placed appropriately after the baptism in which Jesus was manifested as Messiah, the heir to David's throne and to Abraham's call. The trustworthiness of St. Luke's pedigree as that of the actual lineage of Joseph seems proved by the naturalness of the frequent recurrence of the same names (*cf.* Lu.1.61); for if we begin with Nathan, his son Mattatha and 4 others, of whom the last was grandfather to Joseph, had names which are merely modifications of Nathan (Matthat twice, Mattathias twice); or if we begin with Joseph, there are no less than 3 of his name between him and Nathan. For the generations between Adam and Abraham the LXX. text is followed, which gives the 2nd Cainan (3.36), not found in the Heb. In St. Matthew's genealogy the most remarkable feature is the reference to the 4 women—Tamar, Rahab, Ruth, and Bathsheba—who, either as of heathen origin or by personal guilt, would be excluded from fellowship with the Pharisees, as if the evangelist meant to teach that as these were allowed to be in the line of Messiah's ancestry, so others like them would be admitted to His kingdom. [C.R.D.B.]

Generation, Generations. Two entirely different words in Heb. are represented by these terms in the Eng. O.T. (1) *dôr*. This infers a body of contemporaries (Gk. *συνηλικιῶται*, Gal.1.14), who grow up together, see the same events, and look at things upon the whole from the same point of view. This tends to produce a moral resemblance. "Whereunto shall I liken the men of this *generation*?" gives the N.T. equivalent of *dôr* in O.T. (2) *tol'dhôth* (only plur in O.T.) is specially noticeable as a title of 11 out of 12 original sections of Genesis. The first section records the creation of the "heavens and earth," *in the sense in which those terms are used in ch.* 1 *and* 2. 1-3, *incl.* The following sections give the story of the progeny or "generations" of "the heavens and earth," of Adam, Noah, Noah's sons, Shem, Terah, Ishmael, Isaac, Esau (2), and Jacob. The contents of these sections justify their titles in every case. The same word for "generations" is used of Levi (Ex.6.16,19), Aaron (Num.3.1), Pharez (Ru.4.18), and of the tribes of Israel in Num.1 and in 1Chronicles. In all cases it has the sense of offspring. [C.H.W.]

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Genesis, the first of the five books of the law, or Pentateuch. The Jews designate it *b'rēshīth,* "In the beginning," from its opening words. The Gk. translators gave it the appropriate name "Genesis" (*origin*), because it recounts the origin of the world and man, and the beginnings of things generally. In character, Genesis not only furnishes the necessary introduction to the history of the Exodus and law-giving, and of the events of the wilderness, contained in the books that follow, but forms the introduction to the whole history of revelation. In sublimity and interest, in the depth of its ideas, and pregnancy of its purpose and principles, no book of antiquity can compare with it.—I. The book opens with the sublime epos of creation (1–2.3). This is followed by the special narrative of the creation of the first human pair, of Eden, of the temptation and fall, and of the earliest promise (2.4–3). The story of Cain and Abel introduces the account of the beginnings of civilization among the Cainites, and of the descent of mankind along the lines of impiety and piety respectively, till the growing corruption of the world brings on the catastrophe of the flood (4–6.8). The narrative of this catastrophe leads up to the covenant with Noah and the new distribution of the race (6.9–10). Mankind having again become impious and God-defying (11.1-26), the extinction of true religion is averted by the call of Abraham, and the making of a covenant with him and his posterity (11.27,12,15,17). The line of blessing traced through Seth and Noah, then narrowed to the posterity of Shem (9.26,27), is now definitely fixed in the line of Abraham, and is further limited in the succeeding history to the descendants of Isaac and of Jacob. Thereafter the book, with brief notices of collateral branches, confines itself to the lives of Abraham, Isaac, and Jacob. It narrates God's revelations and providences in connexion with these patriarchs, and the singular train of events which led, under Joseph, to Jacob and his household being taken down to Egypt, there to increase, and await the further development of the divine purposes. No book in the Bible presents a greater aspect of *well-planned unity* than this opening book of origins. Its materials, diversified in themselves, are presented in the framework of a scheme of ten "generations." The order is as follows: The story of creation (1–2.3) stands first, as the proem of the whole. Then succeed— 1. "The generations of the heavens and the earth" (2.4–4). This heading might well have stood at the beginning of ch. 1 (in the opinion of some it originally did so), but is actually used to combine closely the stately creation narrative with the narrative of man's formation and trial that follows. 2. "The book of the generations of Adam" (5–6.8). 3. "The generations of Noah" (6.9–9). 4. "The generations of the sons of Noah" (10–11.9). 5. "The generations of Shem" (11.10-26). 6. "The generations of Terah" (11.27–25.11); this long section includes the life of Abraham. 7. "The generations of Ishmael" (25.12-18). 8. "The generations of Isaac" (25.19–35); another long section. 9. "The generations of Esau" (36.1-8), and "The generations of Esau in mount Seir" (36.9–37.1); two parts. 10. "The generations of Jacob" (37.2–50); this includes the history of Joseph. These different sections usually begin with a short recapitulatory statement (*cf.* 5.1,2,6.9,10, etc.). —II. In the *modern critical theory* of the origin of the book, Genesis is conceived of as compiled by successive redactors from three main documents: (*a*) A picturesquely-written narrative, marked by the predominant use of the name "Jehovah" (hence called J), embodying the traditions of patriarchal times current in Israel in the later days of the monarchy. This is thought to have originated about 850 B.C. The characteristics of the J narrative may be studied in such passages as 2.4–4 (in 2.4,3 the divine names are designedly combined), 11.1-9,12,18,24, etc. (*b*) A narrative largely parallel to the above, and closely resembling it in style, but marked by the use of the divine name "Elohim," or "God" (hence called E). It may have originated about 750 B.C. (Certain critics reverse these dates and relations.) It is preserved only in fragments, and in parts (as in the life of Joseph) is closely interwoven with the other. Examples of it may be seen in ch. 20 (where by most it is supposed to enter), 21.6-31,31,40,41,50 (mainly). These two narratives are supposed to have been combined into one (JE) a century or two after their appearance. (*c*) A priestly narrative (P), originally composed, it is assumed, during or after the Exile in Babylon, as introductory to the Levitical legislation, and now furnishing the framework in which the JE narratives in Genesis are set. It also is marked by the use of the name "Elohim," as far as Ex.6. Its style, in contrast with that of JE, is described as dry, legal, enumerative, statistical, etc. Style and vocabulary can be studied in such sections as 1,2.4,5,17,23,46, and in the flood-story, in 6.9-22,7.11-21,24,8. 15-19,9 (alternating with Jehovistic sections). On the documentary theory generally, see PENTATEUCH. On the analysis in Genesis, it may be sufficient here to repeat that, while a distinction in character and style between the so-called P sections and the remaining narratives is freely recognized, no good reasons can be shown for (1) regarding J and E as separate documents at all; (2) treating either J or E or P as documents that ever had a separate existence or independent circulation; and specially (3) holding P to be a production of the age of the Exile. Against these critical opinions, on the other hand, the strongest reasons speak. The similarity, parallel character throughout, and close interrelations of J and E are such that, apart from the difference in the use of the divine names (which, in the few sections in which it occurs, may be otherwise explained), no one would ever have thought of distinguishing them, or can even yet distinguish them, without complete disintegration of the narratives. The stories of the sacrifice of Isaac (22) and of Jacob at Bethel (28.10-22), *e.g.*, are so split up by the critics between J and E as completely to destroy their unity. Regarding J, the older advocates of the "Supplementary" theory (*e.g.* Bleek) were assuredly right in arguing that the Jehovistic portions (often

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single verses or mere clauses) could never have formed an independent history; while the broken and unequal character of the so-called priestly narrative is a protest against the idea of its ever having separately existed (Graf, the originator of the new theory, held it did not). *E.g.*, **37.2** (P) reads, "These are the generations of Jacob," but there is not a word more from P till we reach **41.46**: "Joseph was thirty years old when he stood before Pharaoh." The two elements, J and P, are throughout inseparably conjoined. P alone, *e.g.*, records the ages and deaths of the patriarchs. Since the discovery of the Babylonian narrative of the Deluge, the matter can be brought to a yet nearer test. The stronghold of the disintegrationists has been the composite character of the narrative of the Flood (**6–8**). But it is now ascertained beyond dispute that it needs the narratives of *both* J and P to yield the complete parallel to the cuneiform version. *E.g.* P gives the measurements of the ark, but lacks the sending out of the birds; J has the birds, and also the sacrifice of Noah, which P wants. The baselessness of the theory of the post-Exilian origin of P is elsewhere shown [PENTATEUCH]; but there are special indications of early character in Genesis. *E.g.* the fourth commandment (Ex.**20.11**,**31.17**) is based on the sabbath rest of God in Gen.**2.1-3**; Deut.**4.32** unmistakably refers back to Gen. **1.27**. Such phrases as "to their seed after them" (Deut.**1.8**,**4.37**,**10.15**), "that he may be to them an Elohim" (Deut.**29.13**), are characteristically Elohistic.—III. The above considerations have a direct bearing on the immemorial traditional belief in *the Mosaic authorship* of Genesis. The book taken by itself, still more in its connexion with the Pentateuch as a whole, can only have originated in a creative age such as that of the Exodus; and no man can be thought of so suitable as Moses—versed in the culture of Egypt, deeply interested in the traditions of his people, and leader and lawgiver of his nation—to have planned and skilfully laid the foundations of the work. The facts that earlier materials may have been employed, that different hands co-operated in the literary execution, and that the book was only gradually brought into its present shape, do not detract from its essentially Mosaic character. The few passages which are thought to indicate a later date are very indecisive, and at most point to a revision not later than the days of the judges or early kings. Such are: (*a*) "The Canaanite was then in the land" (Gen.**12.6**,**13.7**). No Israelite in the days of the later kingdom needed to be informed that the Canaanites had not been *expelled* when Abraham entered the country. The passage naturally means that the Canaanites (recent immigrants) were *already* in the land. (*b*) "Before there reigned any king over the children of Israel" (**36.31**). This may be a gloss, but kings were in view for Israel even in the Mosaic age (Gen.**17.6**,**16**,**35.11**; Deut.**17.14-20**). The list of kings in Edom, moreover (Gen. **36**), stopping with Hadar (ver. 39), apparently a person still living, points to a date much earlier than the time of Saul. (*c*) Mention of "Hebron" and "Dan" (**13.18**,**14.14**). This is thought to imply an anachronism (*cf.* Jos.**14.15**,**15.13**; Judg.**18.29**). But "Hebron" (the Canaanitish "Kirjath-arba") was probably a genuine patriarchal name, and "Dan" may have been "Dan-jaan" (2Sam.**24.6**); probably, however, in the latter case, there is a substitution for the earlier name "Laish." (*d*) "Land of the Hebrews" (Gen.**40.15**). The phrase is not necessarily posterior to the conquest. Abraham is already in **14.13** "Abram the Hebrew," and his descendants had in Joseph's time been a couple of centuries in the land. Alleged repetitions, contradictions, and duplications of incidents are equally unsatisfactory as proofs of non-historicity and later authorship. The story of the Flood is remarked on above. Hagar's "two flights" (**16**,**21**)—the latter really an *expulsion*—are on the face of them quite distinct incidents: one before Ishmael was born, the other when he was a grown boy. Abraham's two denials of his wife (**12**,**20**) were the result of a settled policy—"*at every place* whither we shall come" (**20.13**), and Isaac weakly followed his father's example (**26**). There is a direct reference in **26.1** to **12.10**, showing the narrator's knowledge of *both* incidents. Jacob's second visit to Bethel (**35.9-15**) is abundantly led up to by divine command (**31.13**,**35.1**,**3**), with presupposition of the first visit (**35.9**). So of other instances. The conspicuous element in the narrative is its unity. Many internal marks attest the historical character of the narratives in Genesis—so different from the folklore of other peoples—their simplicity, fidelity to patriarchal conditions, depth and purposefulness, and place in the organism of revelation. But recent years have brought, in the results of archaeological investigation, startling new proofs of the antiquity and trustworthiness of the contents of the book. It is now known—*e.g.* from Babylonian discovery—that the early parts of Genesis *do* contain, as has always been believed, the oldest traditions of our race (Creation, Flood, etc.), though in a far purer form than heathen nations possessed them; that the centre of distribution of ancient civilization was Babylonia (**11**); that Babylon was older than Nineveh, and that the founders of Babylonian civilization were non-Semitic (**10.8**,**10**,**11**); that the historical relations in the time of Chedorlaomer (Elamitic dynasty, alliances with Arioch, Amraphel = Hammurabi, etc.) are accurately portrayed (**14**); that such an incident as Sarah giving her maid to Abraham, and afterwards dismissing her (**16**,**21**), is in precise correspondence with the customs and laws of the time (Code of Hammurabi); that the pictures of Egyptian life in Joseph's history are minutely correct, even in the points in which they were most assailed, etc. Such corroborations increase in number every year with the further advance of knowledge. Science, too, brings its confirmations to the Biblical story, as in the accumulating evidences of a great deluge submerging the world of earliest man. On the other hand, the relations of Genesis to the sciences (astronomy, geology, etc.) are better understood, and people are more chary of seeking in these primitive pages anticipations of twentieth-century scientific discoveries, or

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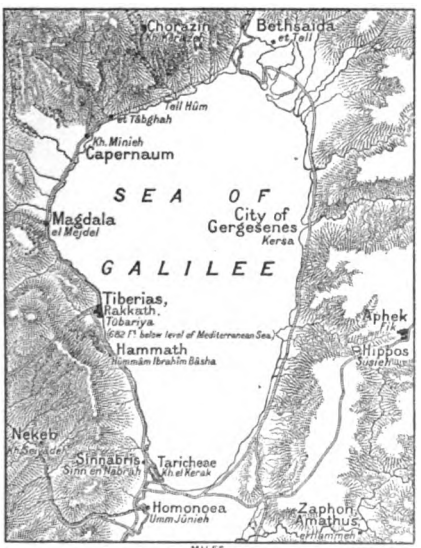
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the materials for an exact chronology of the human race. Traditional chronology has to enlarge its bounds to admit of the rise of such mighty civilizations as Bible and monuments alike reveal to us. Driver, *Book of Gen.*; Delitzsch, *Comm. on Gen.*; Green, *Unity of Gen.*; Redpath, *Mod. Crit. and Gen.* (S.P.C.K.); Watson, *Book of Gen., a true History*; Dods, *Gen.* (Expositor's Bible); Whitelaw, *Gen.* (*Pulpit Comm.*); Wright, *Scientific Confirmations of O.T. Hist.* See also PENTATEUCH. [J.O.]

Gennesar, Water of (1Mac.11.67). [GENNESARET.]

Gennesaret (rendered "Garden of kings," or "of luxuriance"; see CHINNERETH), a region on N.W. shore of the sea, or lake, which is called that of GALILEE, and of TIBERIAS (Jn.21.1), as well as of Gennesaret, or of Gennesar (Josephus, 13 *Ant.* v. 7, 3 *Wars* x. 7). The "land of Gennesaret" (Mt.14.34; Mk.6.53) was a small plain, now called *el Ghuweir* (*the little hollow*), on the shores of which CAPERNAUM stood. Josephus speaks of its fertility (3 *Wars* x. 8) and of its fountain Capharnaum, probably the *'Ain el Madowerah*, or "round spring," which still has in it the Coracinus fish which he mentions. He makes it about 3½ miles by 2½ miles, the actual measurements being 3 miles along the coast, from near MAGDALA, and 2 miles extreme breadth N.W. Its fruits are noticed in the Talmud (Tal. Bab. *Pesakhim* 8*b*). The sea of Gennesaret is a fresh-water lake, full of fish, measuring 13 miles from where the



Jordan enters on N. to where it flows out at Tarichеae (*Kerak*) on S. The widest part is 8 miles E. and W., near Magdala. On E. the steep slopes rise from the shores (which are 682 feet below the Mediterranean) to 1,700 feet above the water. On the S.W. the cliffs and slopes—equally steep—rise 1,400 feet. On N.W. the spurs of Upper Galilee fall towards the lake, and are about 700 feet above the water. They consist of very rugged limestone and basalt. The scenery, with cliffs mirrored in the waters and a flat plateau above the E. slopes, is bare and treeless—in contrast with the luxuriance of the little plain of Gennesaret. The lake is subject to sudden squalls from the W. gorges, especially in spring (Mt.14.24; Mk.6.48; Jn.6.18). See Mt. 4.18; Mk.7.31; Lu.5.1. The lake is now called *Bahr Ṭubarîyah*, "sea of Tiberias." [C.R.C.]

Genne'us, father of Apollonius (2Mac.12.2).

Gentiles, the term applied in O.T. to all nations outside the chosen people. The same Heb. word *gôyîm* is also variously rendered "nations" and "heathen" in E.V. For the various phases in the attitude of Israel towards the Gentiles, see HEATHEN. In N.T. the usual antithesis is between Jews and Gentiles (ἔθνη), where the latter term still covers all who are not of the Hebrew race. Sometimes, however, the contrast is between Jews and Greeks (Ἕλληνες), where the term chosen (not Ῥωμαῖοι) is significant of the extent to which Gk. influence had permeated the E. (*e.g.* Ro.2.9); the "Greeks" being taken as typical of non-Jewish culture. Further, as was natural, the Christian point of view introduced a new use of the term; the name "Gentile" (ἔθνη) being sometimes found in contrast not merely with Jews but with Christians (*e.g.* 1Cor.5.1). In such passages it is the equivalent of "heathen" in the sense in which a Christian, not a Jew, would use the word. [J.C.V.D.]

Genubath', son of Hadad, an Edomite of royal race, by an Egyptian princess, sister of Tahpenes, the queen of the Pharaoh who governed Egypt in the latter part of David's reign (1K.11.19,20; *cf.* 16).

Geon (Ecclus.24.27). [GIHON; RIVER.]

Gera', one of the "sons," *i.e.* descendants, of Benjamin (Gen.46.21). According to 1Chr. 8.3-7 he was son of Bela; but the text here is very confusing, and the three Geras may be reduced to two. Gera, who is named (Judg.3.15) as the ancestor of Ehud, was the father or ancestor of Shimei (2Sam.16.5). [R.B.G.]

Gerah. [WEIGHTS AND MEASURES.]

Gerar' (Gen.10.19,20.1,2,26.6,17,18,20,26; 2Chr.14.13,14), a royal Philistine city near Gaza, with a valley in which wells were dug by Abraham and Isaac. Now the ruin *Umm Jerrâr*, 7 miles S. of Gaza, on E. bank of the great boundary valley running from Beersheba. Water is still obtained by digging shallow pits in the valley bed. Some rubble cisterns exist in ruins on the mound (*Surv. W. Pal.* iii. p. 389). [C.R.C.]

Ge'rasa, a city in N. Gilead, first noticed *c.* 85 B.C. (1 *Wars* iv. 8); now *Jerâsh*, a ruined Roman city of 2nd cent. A.D., with remains of temples, theatres, and a later church of 4th or 5th cent. A.D. [GERGESENES.] [C.R.C.]

Gergesenes (A.V., Mt.8.28), inhabitants of a place E. of the sea of Galilee, apparently in DECAPOLIS (Mk.5.20). Origen states that most MSS. in his time read

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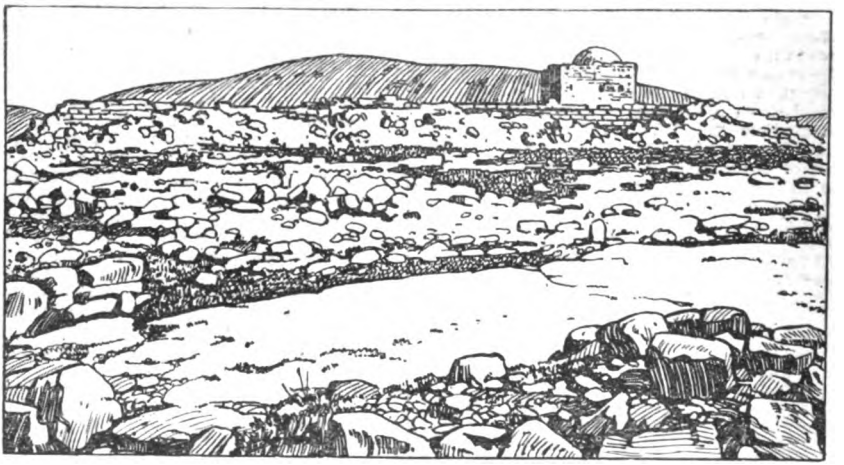
Gerasenes, and some *Gadarenes*. The various readings may be best seen tabulated.

	Mt.8.28.	Mk.5.1.	Lu.8.26,37.
A.V.	Gergesenes	Gadarenes	Gadarenes
R.V.	Gadarenes	Gerasenes	Gerasenes
Alex. MS.	—	Gadarenes	Gadarenes
Vat. MS.	Gadarenes	Gerasenes	Gerasenes
Sin. MS.	Gazarenes	Gergesenes	Gergesenes

The *Onomasticon* speaks of a village on a hill, by the sea of Tiberias, which Eusebius and Jerome alike call Gergesa. It is probable, however, that the real name was Gerasa, represented by the ruin *Qersa* (pronounced by Arabs *Gersa*) opposite Tiberias, near the shore of the lake. This has no connexion with the city Gerasa; but it might be described as in the region of GADARA, the capital of Peraea, and one of the cities of Decapolis. A steep slope falls from the plateau to the lake at Qersa. [C.R.C.]

Ger'gesites, The (Jth.5.16) = GIRGASHITES.

Gerizim' (probably Arab. *jaraz*, "bare," meaning "barren places"; *Garizim* in 2Mac. 5.23,6.2), the sacred mountain of the Samaritans, immediately S. of SHECHEM, with EBAL to its N. These two mountains were "over Jordan westwards, the way of sunset, in the land of the Canaanites who inhabit the 'Arabah opposite Gilgal, beside the oaks [A.V. *plains*] of MOREH" (Deut.11.29). Jerome (*Onomasticon*, "Golgol" and "Gebal") denies that they were at Shechem, placing them near Gilgal; but Josephus admits the site at Shechem (4 *Ant.* viii. 44), which is clearly intended in Judges (9.7). The blessings were said on Gerizim, and the curses on Ebal (Deut.27.12); and the Samaritans claim that Joshua's altar (Jos.8.30-35) was on Gerizim, which they read for Ebal in Deut.27.4. On the summit of Gerizim they show a flat rock, with a cup-hollow in it and a cistern beside it, as the site where Joshua erected the tabernacle. On the N.W. slope, at *Lôzeh* [LUZ], which they suppose to be Bethel, they celebrate the Passover. Gilgal they place at *Jileijil*, a ruin 2 miles E. of the mountain. The *'Amûd* shrine, at the N. foot, is the site of Joshua's stone (Jos.24.26), and he is buried to the S. of the mountain. [TIMNATH-HERES.] The sons of Aaron are buried on the S.E. [GIBEAH OF PHINEHAS], and Joseph on the N. The temple built before 330 B.C. (Josephus, 11 *Ant.* viii. 2, 6, 7; 13 *Ant.* ix. 1) and destroyed by John Hyrcanus *c.* 129 B.C. (1 *Wars* ii. 6), was not standing in the time of our Lord (Jn.4.20). The mountain is extremely rocky and barren, rising 2,850 ft. above the sea, and commanding extensive views E., W., and S. The ruins include those of an octagonal church built by the emperor Zeno *c.* 474 A.D., and of the surrounding fortress erected by Justinian *c.* 530 A.D., with a large reservoir. Its foundation stones are supposed to have been taken from Gilgal, according to the Samaritans, who believe that Abraham offered Isaac on the mountain top. [MORIAH.] For details see *Survey W. Pal.* ii. pp. 148-149, 188-190. [C.R.C.]



VIEW OF GERIZIM, LOOKING N. AND SHOWING THE HOLY ROCK.

Gerrhe'nians, The (2Mac.13.24 only). From the nature of the case the Gerrhenians must have been S. of Ptolemais. Grotius seems to have been the first to suggest the town Gerrhon (*the wall*). [SHUR.] Ewald conjectures that the inhabitants of the ancient city of GERAR are meant.

Gershom'.—1. The first-born son of Moses and Zipporah. The name is explained (Ex.2.22,18.3) as = "a stranger there," Moses being a foreigner in Midian—"For he said, I have been a stranger [*gêr*] in a foreign land." As a Heb. word, its meaning is "expulsion." The circumcision of Gershom is probably related in Ex.4.25.—**2.** The form under which GERSHON, the eldest son of Levi, appears in 1Chr.6.16ff.,15.7.—**3.** The representative of the priestly family of Phinehas, among those who accompanied Ezra from Babylon (Ezr.8.2).

Gershon', the eldest of the three sons of Levi, born before the descent of Jacob's family into Egypt (Gen.46.11; Ex.6.16). But the

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families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron. At the census in the wilderness of Sinai the number of the males of the Bene-Gershon was 7,500 (Num.3.22), midway between the Kohathites and the Merarites. The sons of Gershon had charge of the fabrics of the tabernacle — the coverings, curtains, hangings, and cords (Num.3.25,26,4.25,26). For the transport of these they had two covered wagons and four oxen (7.3,7). In the encampment their station was behind the tabernacle, on the W. side (Num.3.23). Thirteen of the Levitical cities fell to the lot of the Gershonites: two in Manasseh beyond Jordan, four in Issachar, four in Asher, and three in Naphtali. In the time of David (according to the Chronicler) the temple music was entrusted to the Gershonite family of Asaph, the Kohathite family of Heman, and the Merarite family of Ethan or Jeduthun (1Chr.6.31-47,25.1-7). At the cleansing of the temple, in the days of Hezekiah, Gershonites are named with other Levites (2Chr.29.12,13), and at Josiah's national Passover Asaphite singers were present (2Chr. 35.15). Asaphites to the number of 128 (Ezr. 2.41; or 148, Ne.7.44) returned from exile with Zerubbabel; and at the laying of the foundation of the temple Asaphites led the service of praise (Ezr.3.10,11).

Gershonites, The, the descendants of GERSHON, son of Levi (Num.3.21, etc.; Jos. 21.33; 1Chr.23.7; 2Chr.29.12). In the sing. it occurs in 1Chr.26.21 (of Laadan), 29.8 (of Jehiel).

Ger'son (1Esd.8.29) = GERSHOM, 3.

Ger'zites, The, a tribe noticed with the Geshurites and the Amalekites (1Sam.27.8; see A.V. marg. and R.V.). The reading Gezrites (A.V.) appears improbable, as Gezer was N. of Gath. [C.R.C.]

Gesem, Land of (Jth.1.9) = GOSHEN.

Gesham' (properly *Geshan*, as R.V.), a son of Jahdai in the genealogy of Judah and family of Caleb (1Chr.2.47).

Ge'shem or Gashmu (Ne.2.19,6.1,2,6). The name of an Arab enemy of the Jews.

Geshur' (probably Arab. *jesher*, "hard and rough"). Two regions are so named.—**1.** Near ARGOB, MAACAH, and BASHAN (Deut.3.14; Jos.12.5,13.13), a kingdom of ARAM in David's time (2Sam.3.3,13.37,38,14.23,32,15.8; 1Chr.2. 23). This is probably the *Jedûr* region. [ITURAEA.]—**2.** The land of the Geshurites (1Sam.27.8) or GESHURI (Jos.13.2), near Philistia and the region of the AMALEKITES, who dwelt S. of Beer-sheba, in the direction of SHUR. It was not far from the "south (*neghebh*) of Judah" (1Sam.27.10), and near the Gezrites (GERZITES, or inhabitants of a "barren" region). [C.R.C.]

Geshuri' and **Gesh'urites.**—**1.** The inhabitants of GESHUR (Deut.3.14; Jos.12.5,13. 11).—**2.** An ancient tribe which dwelt in the desert S. of Philistia (Jos.13.2; 1Sam.27.8).

Ge'ther, the third in order of the sons of Aram (Gen.10.23). No satisfactory trace of his descendants has been found.

Gethsemane (*oil-press*), a place mentioned by name in Mt.26.36, Mk.14.32 only. It was apparently on the mount of Olives, which our Lord was wont to visit (Lu.22.39; Jn.8.1), and was a garden beyond the brook KIDRON (or *Cedron*, Jn.18.1). It may have been near Bethany. It was shown in a church at the foot of Olivet in 4th cent. A.D. (*Onomasticon*), probably at the old Gk. site by the "Grotto of the Agony," immediately N. of the road from Bethany, and adjoining the church of the Virgin's tomb—built *c.* 1100 A.D. on the ruins of the former chapel, and containing the tomb of queen Melisinda, who died in 1161 A.D. The grotto on its E. appears to have been a cistern; its rock roof was painted in fresco in the Middle Ages. The Franciscans in 1847 enclosed as the site a group of olives S. of the road. This is now a garden, with modern walls (*Surv. W. Pal., Jerusalem* vol., pp. 402-403). [JESUS CHRIST.] [C.R.C.]

Geuel', the Gadite spy, son of Machi (Num. 13.15).

Ge'zer (*cut off*), an isolated hill (Gazer, 2Sam.5.25; 1Chr.14.16, R.V. *Gezer*), a royal city of Canaanites, whose king Horam came to aid Japhia of Lachish against Joshua (Jos.10. 33,12.12). It marked the original boundary of Joseph (16.3,10; 1Chr.7.28), and was given to the Levites (Jos.21.21; 1Chr.6.67), but the Canaanites still dwelt in it as tributaries (Judg.1.29). In 1Chr.20.4 it stands for GOB (2Sam.21.18). It marked the Philistine border in Samuel's time (2Sam.5.25; 1Chr.7.28), and was not taken by David, but burnt by the Pharaoh who gave it, as his daughter's dower, to Solomon, who rebuilt it (1K.9.15-17). As *Gazara*, it is said to have been fortified by Jonathan the Hasmonaean *c.* 160 B.C. (1Mac. 9.52); and Simon his brother made his son John Hyrcanus its ruler in 143 B.C., whereby he escaped the massacre of his father and brothers in 135 B.C. (1Mac.13.53,14.7,34,15.28, 35,16.1,19,21; 2Mac.10.32). It was known to Eusebius as 4 miles N. (actually N.W.) of Emmaus (*'Amwâs*), and is now a strong site, on a hill 250 ft. above the plain, 20 miles W.N.W. of Jerusalem, still called *Tell Jezer* (Clermont-Ganneau). It was attacked by Saladin in 1177 A.D., and given up to the Egyptians in 1252 A.D. It appears to be the Kazir of the list of Thothmes III. (No. 104) in 16th cent. B.C. The Amarna tablets include four letters from Milkilu, king of Gezer in 15th cent. B.C. (Berlin 108, 109, Brit. Mus. 62, 63); whence it appears that he was suspected by the Pharaoh, after defeat by the rebels of Ajalon and Zorah (Berlin 137), and replaced by a certain Yapa'a [JAPHIA], who was more loyal, and who wrote three letters from Gezer (Brit. Mus. 49-51). The city gave tribute to the 'Abiri (Berlin 103). Probably Gezer was made subject to Lachish, where Japhia ruled (Jos.10. 33), and which the 'Abiri attacked (Berlin 104). The site of this strong fortress (see *Surv. W. Pal.* ii. pp. 417, 428-439) is partly occupied by the little village of *Abu Shûsheh*. Wine-presses and Christian rock-cut tombs occur on the rocky hill, where M. Clermont-Ganneau found two inscriptions, cut on flat rocks, in Gk. and in square Heb. of the 2nd cent. B.C. or later. The Heb. in each case is *Taḥum Gezer*, "limit of Gezer," and the Gk. is *Alkios*—the name of a person buried near Lydda. The recent excavations at Gezer, by Mr. R. A. S. Macalister,

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have disclosed remains of Canaanite origin, perhaps as old, in the lower strata, as 2000 B.C. (including seal cylinders, small idols, and pottery), with Egyptian scarabs—some believed to be as old as the 12th dynasty. On the N.E. a row of huge monumental stones was unearthed, as at Tell es Ṣâfi [GATH], resembling those still standing on the surface in Moab (*Surv. E. Pal.* p. 187). Such a group (of three stones) is represented on a Phoenician stela from Lilybaeum, on W. coast of Sicily (*Corpus Inscr. Semit.* i. No. 135), with a worshipper before it. These sacred stones at Gezer stand on a pavement, under which was found buried a brick of pure gold worth £100. The Gezer ruins are of all ages, down to the Byzantine period and perhaps later. The town was rebuilt several times, and walled in the Gk. and in earlier ages. Mr. Macalister has found two cuneiform tablets, each dated in a year corresponding to 649 B.C., with Heb. names, proving trade relations with the Assyrians in the reign of Assur-bani-pal. He found also skeletons of babies, enclosed in pottery urns, which seem to have been baked afterwards, as the bones are charred. Such remains occur also at TAANACH, and it is suggested that the infants were so offered to Molech. Similar vases, with burnt human remains, were, however, found in 1871 by Col. Ross at Susa (SHUSHAN), E. of the Tigris, and the charring was perhaps merely due to the baking of the vase after the remains had been enclosed. Mr. Macalister's latest discoveries (1908) include interesting tombs of women, with zodiacal signs and Egyptian scarabs. [C.R.C.]

Gezrites. [GERZITES.]

Ghost, Holy. [SPIRIT, HOLY.]

Giah', a place named only in 2Sam.2.24, to designate the position of the hill Ammah. The word means "bursting forth" [GIHON], probably a spring. [AMMAH.] [C.R.C.]

Giants. Allusions to giant races of men occur very frequently (chiefly under three different names) in Holy Scripture. (1) *n•phílim.* The first reference is under this name in Gen.6. 4, "The Nephilim were in the earth in those days; and also, after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same were mighty men [Heb. *gibbôrîm*] which were of old, the men of renown." From this passage it has been inferred that the Nephilim represent beings similar to the Gk. and Rom. demigods, but see SONS OF GOD. In spite of the many difficulties of this passage, it seems best to identify the Nephilim not (as some have supposed) with the "sons of God," but with their offspring. The Nephilim are again alluded to in Num.13. 33, "And there we saw the Nephilim, the sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight." Here the spies are induced by their terror to exaggerate the stature of the Anakim whom they encountered, until they compared them actually with the Nephilim of earlier Biblical history. The "sons of God" have been variously explained as "men of power," "men with great gifts," "Cainites," "Sethites," "worshippers of false gods," "devils," "angels." (2) *'ănāqîm.* The "sons of Anak" were a gigantic race of men dwelling in and around Hebron. Reference to them is found in Num.13.22, *cf.* 33; Deut.1.28,2.10 ff., 9.2; Jos.11.21f.; 15.13f.; Judg.1.20. A comparison of these passages suggests that Anak is not so much the name of a person as the title of the race; while Arba is apparently the name of the individual from whom their origin was commonly derived (Jos.14.15,15.13). The Anakim were akin to the Amorites and Perizzites. They seem to have been a formidable race of fighters, although somewhat dull in intellect. It was this warlike appearance of the tribe that so terrified the Israelite spies (Num. 13.33). In the wars that followed the death of Moses, they were driven out by Joshua, with the exception of a few who found refuge in the Philistine cities of Ashdod, Gath, and Gaza (Jos.11.21,22). Possibly the stature of GOLIATH may be due to the surviving stock of the sons of Anak among the Philistines. (3) *r•phā'îm.* The earliest mention of this class of giants is in Gen.14.5, where it is stated that Chedorlaomer and his confederates "smote Rephaim." Originally, as it would seem, the name of a district (the vale of Rephaim, near Jerusalem), the word became applied to the gigantic inhabitants of the region. They are mentioned again in Gen.15.20, Deut.2.10,20; and the survivors of the stock are represented in OG, the gigantic king of Bashan (Deut.3.11; Jos.12.4,13.12, 17.15). Like the Anakim, to whom they were probably akin, they found refuge with the Philistines, and united against the Israelites (2Sam.21.18, R.V. marg.; 1Chr.20.4). Among other races of giants, the Gibborim (Heb. *mighty men*) have been in this article identified with the Nephilim (Gen.14.5; see above). The Emim (Heb. *haughty men*), occupying the country held later by the Moabites, and the Zuzim (14.5), who occupied the town of Ham, between Arnon and the Jabbok, were probably simply divisions of the Rephaim. [EMIMS; ZUZIMS.] [T.A.M.]

Gibbar'. Bene-Gibbar, to the number of 95, returned with Zerubbabel from Babylon (Ezr.2.20).

Gibbethon', a town of Dan (Jos.19.44), given with its "suburbs" to the Kohathite Levites (21.23). It was near Philistia (1K.15. 27,16.15,17), probably at the present village *Qibbieh*, 6 miles E. of Lydda. [C.R.C.]

Gibea'. Sheva, "the father of Machbenah," and "father of Gibea," is mentioned with other names unmistakably those of places and not persons among the descendants of Judah (1Chr. 2.49). Probably the word is a later spelling for GIBEAH, 1, of Judah.

Gibeah' (*hill*).—**1.** A town in the mountains of Judah, now *Jeb'a*, a village 11 miles S.W. of Jerusalem, and 2 miles S.E. of TIMNAH (*Tibna*), with which it is noticed (Jos. 15.57); probably GEBA (2Sam.5.25).—**2.** Gibeah of Benjamin, near RAMAH (Judg.19.12, 13,16), where the Benjamites were exterminated (20.4-43). It had a cave (ver. 33, Heb. GEBA), and two roads led (ver. 31), one to BETHEL (see R.V.) and one to Gibeah "by the plain" (A.V. *field*). These notices clearly refer to *Jeb'a* [GEBA], and to the *Sahel Jeb'a*, or "plain of Geba"—a small plateau to S.E. of the knoll on which the village stands. Geba was a priests' city (Jos.21.17), which was why

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the Levite on this occasion sought lodging at it (*cf.* EZEL); and Gibeah of the Elohim, Saul's home, was inhabited by a band of prophets (1Sam.10.5,10). It came to be known as Gibeah of Saul (10.26,11.4,23.19,26.1), as well as Geba, or Gibeah, of Benjamin (13.2,3, 15), and was close to Ramah (22.6). The word, however, sometimes applies to the district round the town. Thus Saul abode "in the end of Gibeah, under a pomegranate in MIGRON" ("the precipice," 14.2), his watchmen being in the city (ver. 16); and again, "at Gibeah, under a tamarisk in RAMAH" (22.6); as also in Is.10.29, where Gibeah and Geba occur together with Ramah and MICHMASH. The Philistine "post" was here smitten by Jonathan (1Sam.13.3), and is noticed in Gibeah earlier (10.5). See also 1Sam.15.34; 2Sam.21. 6,23.29; 1Chr.11.31; 2Chr.13.2; Ho.5.8 (coupled with RAMAH), 9.9,10.9. Josephus also places Gibeah of Saul close to Michmash (5 *Wars* ii. 1). [BOZEZ.] [C.R.C.]

Gibeah' of Phinehas' (Jos.24.33; A.V. *hill*; *cf.* R.V. marg.), a place in mount Ephraim where Eleazar son of Aaron was buried. The Samaritan Chronicle (Neubauer, *Journal Asiatique*, Dec. 1869, p. 450) places this tomb at Kefr 'Avarthah, a place often mentioned in Samaritan literature. (See *Surv. W. Pal.* ii. pp. 219, 288, 303-305, "Special Papers," p. 227.) These tombs of Eleazar, Phinehas, Abishuah, and Ithamar are still shown at *'Awertah*, a village E. of GERIZIM, and 4 miles S. of Shechem, within the border of Ephraim. [C.R.C.]

Gibeath' (Jos.18.28), a town of Benjamin (noticed with KIRJATH); probably the ruin *Jeb'a*, 2 m. S.W. of *Qŭriet el 'Anab*. [C.R.C.]

Gib'eathite, The, *i.e.* the native of Gibeath; applied to SHEMAAH (1Chr.12.3).

Gibeon', a royal Hivite city allied to CHEPHIRAH, BEEROTH, and KIRJATH-JEARIM (Jos.9.3-17,10.1,2,12,11.19), noticed with RAMAH and BEEROTH (18.25) as given to Benjamin. Joshua, in the plain between Makkedah and Ajalon (10.12), commands the sun to be dumb (or "dark") as it rises behind Gibeon. Gibeon was a city of priests (21.17), to whom the deceitful Hivites were made slaves (9.23). It had a pool—perhaps the fine spring in a cave at *el Jîb*, the recognized site, 6 miles N.W. of Jerusalem (2Sam.2.13,16). The occasion on which "Saul slew the **Gibeonites**" (2Sam.21.1-9) is not recorded, unless the reference is to NOB, a priestly city where the tabernacle was in Saul's time (1Sam.21.1-9), and where the priests were slain by him (22.19). From Nob the tabernacle was removed to Gibeon—perhaps not far off—where was a great *bâmâ*, and where also the altar was kept in Solomon's time (1K.3.4,5,9.2; 1Chr.16.39, 21.29; 2Chr.1.3,13). Isaiah refers to Joshua in the valley "by Gibeon" (Heb. *'êmeq b'gibh'ôn*, 28.21), and Jeremiah to a prophet from Gibeon (28.1,41.12,16). It was inhabited after the Captivity (Ne.3.7,7.25). It is mentioned by Shishak, the Pharaoh who attacked Judaea after Solomon's death, in his list of conquests, as Kebe'ana (No. 23). The old town stood S. of the village, on a hill 300 ft. high. Eight springs flow from this hill. The cave spring to E. has at the back a rock passage, which led up into the city. There is a small plain to S., and rock tombs (*Surv. W. Pal.* iii. pp. 10, 94-100). [C.R.C.]

Gib'lites, The. The "land of the Giblites" is mentioned in connexion with Lebanon among the portions of the Promised Land not conquered by Joshua (Jos.13.5). There is no doubt that the allusion is to the inhabitants of the city GEBAL (*cf.* R.V.).

Giddalti', a temple-musician, one of the 14 sons of Heman, the king's seer (1Chr.25.4).

Giddel'. Children of Giddel were among (1) the Nethinim (Ezr.2.47; Ne.7.49), (2) the "servants of Solomon" (Ezr.2.56; Ne.7.58), who returned from captivity with Zerubbabel.

Gideon (*the hewer*), also JERUBBAAL (*Baal defends*, Judg.6.22, merely popular etymology), also JERUBBESHETH (2Sam.11.21; *cf.* Ishbaal and Ishbosheth), son of Joash, the Abiezrite (Jos.17.2) of Manasseh, who dwelt at OPHRAH. From the narrative (esp. Judg.6. 14,27,35,8.18ff.) we gather that 6.15 is an Orientalism, not to be taken literally. Sayce regards Joash as in some sense a king (*Early Hist. of Heb.*).—*The Midianite Oppression.* Stanley (*Sin. and Pal.* p. 136) writes: "Palestine is an island in a desert of waste; and from this very fact it is also an island in the midst of pirates. The Bedouin tribes are the corsairs of the wilderness; the plains which run into the mountains are the creeks into which they naturally penetrate." Midian (=Ishmael,8.24), Amalek, and the children of the E. (*bnê qedhem*, from the Syrian desert) had swept up the plain of Esdraelon, and down the maritime plain to Gaza. Like locusts for multitude, like locusts they ate up the crops. After seven incursions, resistance seemed useless. Gideon's brothers had been murdered at Tabor; the people fled to mountain fastnesses. Even Gideon, the mighty hero (6.12), beats out wheat in the winepress. (Threshing-floors were on the tops of hills.) A prophet had merely reminded the people of past deliverances, and Gideon in despair asks, "Where be all His wondrous works?"—*The Preparation of Gideon.* (*a*) A theophany beneath the terebinth, attested by the fire that consumes the offering, is Gideon's commission. (*b*) A dream. "In the first revelation God acknowledged Gideon, in the second He called on Gideon to acknowledge Him" (Keil). (*c*) Gideon destroys the altar of Baal, with its idolatrous Asherah. (Note 6.25, R.V. marg. Apparently there were two bullocks, and the one sacrificed probably belonged to Gideon [Bertheau]. Moore says "text corrupt," and translates *second*—"fat.") (*d*) Gideon's life saved by the wit of Joash. "In popular outbreaks, procrastination means security" (Farrar). W. R. Smith (*Relig. of Sem.* 163) translates 6.31, "The man who strives with Baal dies before the morning." See his comment. (*e*) The Spirit of the Lord (*cf.* 3.10) comes on Gideon. He raises Manasseh, Asher, Zebulun, and Naphtali, but not Issachar, which was probably too downtrodden. (*f*) Note that it is when full of enthusiasm, inspired by God, that he tries the Spirit by asking two signs. The first was not conclusive, for wool attracts dew. For the spiritual significance, see St. Ambrose, *De Spir. Sanct.* i. Introd.—*The Preparation of the Army* at the well HAROD. (See G. A. Smith,

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Hist. Geog. p. 398.) Gideon commands those afraid to depart; 22,000 do so. (The words "*depart from mount Gilead*" were probably proverbial in the tribe of Manasseh, but "depart" in Heb. is a *hapax legomenon* of uncertain meaning.) He takes 10,000 to the stream, and all but 300 are rejected for not lapping water. The text is here difficult; but if the stream was the front of their position, and the margins were covered with reeds and bushes, circumspection was necessary against surprise. 7.8 (R.V. marg.) explains the number of horns. —*Gideon's Reconnaissance*, 7.9-14. He overhears the Midianite's dream, and regards it as an omen (*bath-qôl*); *cf.* 1Sam.14.9,10. The tent is everything to a nomad, the barley-cake represents the husbandman. "We are probably to imagine a round, flat, hardbaked ash-cake trundling through the camp till it strikes the tent, and turns it upside down" (Moore).—*The Attack.* While the watch is being changed, the three companies take up their position unobserved. They shatter their pitchers, display their torches, and blow on their horns. Critics object that the torches hid in pitchers required two hands. The horns, however, may well have been slung at their backs until wanted. The host fled down Jezreel to Beth-shittah, to Zererath (Judg.7.22; *cf.* 2Chr.4.17), unto the lip of Abel-meholah. Naphtali, Asher, and Manasseh joined the pursuit. 7.23 is not inconsistent with 6.35. The dismissed forces were not far distant. Those afraid to attack were ready to pursue and spoil. The Midianites divided at Jordan. ZEBAH and Zalmunna apparently crossed near Beth-shan. OREB and Zeeb fled down the Ghôr, to be intercepted by Ephraim at Beth-barah. Ephraim's expostulation probably took place the other side of Jordan, but before the second victory. It is absurd to argue that the narrative is contradicted from Gideon's diplomatic words, minimizing his action. It is also quite inadmissible to argue that 8.4-21 refers to another event. The compiler is obviously here using another authority. SUCCOTH and PENUEL refused succour, and were put to the ban. Zebah and Zalmunna fled S.E., and reached Karkor. Gideon outflanked them, and surprised them once again by attacking them from the E. when in fancied security. On his return he "taught" Succoth and Penuel by barbarous punishments, and slew the kings Zebah and Zalmunna.—*Subsequent Life.* Kingship was offered to him and his family, and refused. Gideon was anxious that Jehovah alone should rule; but out of the spoil he created an ephod, apparently expecting divine guidance by means of it. This act was schismatical; but Shiloh was in Ephraim, and perhaps a decayed sanctuary. Gideon could argue that God had entered into direct communication with himself, and that Ophrah had been consecrated by a theophany. (See EPHOD; Robertson, *Early Rel. of Isr.* 231; Oehler, *Theol. of O.T.* ii. 134.) That Gideon had many wives and 70 sons is evidence of his wealth and power. He died at a good old age, and was buried in the tomb of Joash, his father. [MIDIANITES.] [H.M.S.]

Gideoni, father of ABIDAN (Num.1.11, etc.).

Gidom (*cutting down*, or *cutting off*; Judg. 20.45). It may refer to some precipice, or merely mean "till cut off"—of the defeated Benjamites. [C.R.C.]

Gier-eagle, an unclean bird mentioned in Lev.11.18 and Deut.14.17. There is good reason to believe that the Heb. *rāḥām*, translated gier-eagle in the A.V., is identical with *rakham*, fem. *rakhmah*, the Arab. name



THE EGYPTIAN SCAVENGER-VULTURE.

for the black and white Egyptian scavenger-vulture (*Neophron percnoplerus*). These useful, although disgusting, birds are very common in Africa, Syria, and India, and are never molested by the natives, who are well aware of their value. [VULTURE.] [R.L.]

Gift. The giving and receiving of presents is a formal and significant proceeding among Orientals; and a proof of the important part which presents play in their social life may be found in the fact that there are 15 expressions in Heb. for the one idea. Many of these have specific meanings. *E.g.* *minḥá* applies to a present from an inferior to a superior, as from subjects to a king (Judg.3.15; 1K.10.25); hence it is used technically for the "meal-offering" (Ezk.46.20, etc.). *mas'ēth* expresses conversely a present from a superior to an inferior—*e.g.* Esth.2.18. *shōḥadh* is a gift or bribe for the purpose of escaping punishment, presented either to a judge (Ex.23.8, etc.) or a conqueror (2K.16.8). Again, the term "gift" is frequently used for "tribute" or "fee"; and hence the expression "to bring presents" = to own submission (Ps.68.29,76.11; Is.18.7). Friends brought presents to friends on any joyful occasion (Esth.9.19,22); those who asked information or advice to those who gave it (2K.8.8); the needy to the wealthy from whom assistance was expected (Gen.43.11; 2K.15.19, etc.). On the occasion of a MARRIAGE, the bridegroom not only paid the parents for his bride (A.V. *dowry*), but also gave the bride certain presents (Gen.34.12; *cf.* 24.22). The nature of the presents was as various as the occasions. Frequently gifts were (and still are) demanded as a right; and in sending presents to others, a *quid pro quo* was generally expected in return. In N.T. δῶρον and δόμα = "material," and δωρεά "spiritual gifts." On χαρίσματα see CHURCH; and see CORBAN for Mt.

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15.5 ; Mk.7.11. Trumbull, *Studies in Oriental Social Life.*

Gihon' (*gushing*).—**1.** The name of a river (Gen.2.13) watering CUSH, and rising near the springs of the Euphrates. The Babylonians called Cappadocia *Kusu* (*i.e.* "sunset" or the West) and the river intended may be the Halys or otherwise the *Jiḥân*, flowing N.W. and S.W. respectively from E. Cappadocia. The latter is the later Pyramus.—**2.** A spring at JERUSALEM, to which Solomon was brought "down" to be anointed (1K.1.33,38,45). Hezekiah stopped "the upper source [*moça* ; A.V. *water course*] of Gihon, and brought it down straight towards the city of David on the W." (2Chr.32.30). In the Siloam text, the *moça* is the source whence the aqueduct was excavated to the pool (*b'rêkhâ*) at Siloam. Manasseh built a wall "outside the city of David, westward of Gihon in the *naḥal*" (2Chr.33.14). It is clear that Gihon was the cave-spring which still "gushes" from a subterranean cavern at *'Ain Umm ed Deraj* (*the spring of steps*) in the *naḥal*, a term always meaning the KIDRON [see VALLEYS]. The mouth is now stopped, and—since 728 B.C.—the water has always flowed down the SHILOAH aqueduct from the back of the cave. Solomon at Gihon was thus in full view of Adonijah at the stone (or rock) of ZOHELETH (1K.1.9), which was by EN-ROGEL. [C.R.C.]

Gilalai', one of the priests' sons at the consecration of the wall of Jerusalem (Ne.12.36).

Gilboa, the mountain range E. of the plain of ESDRAELON, rising at the highest to 1,650 ft. above the sea, or 1,400 above the plain to W., and 2,000 above the Jordan Valley to its E. It was named from the "bubbling source" at the village of Gilboa (now *Jelbôn*), near S. end of the range, where there is a perennial spring-well. The mountain itself is very bare, but once had vines at JEZREEL on its N.W. slopes. It is noticed exclusively as the scene of Saul's defeat and death, his camp being at Jezreel (1Sam.28.4,31. 1,8 ; 2Sam.1.6,21,21.12 ; 1Chr.10.1,8. [C.R.C.]

Gilead, with the article in Heb., "the stony" region ; not connected with Galeed (Gen.31.47), the "heap of witness." The mountain plateau E. of Jordan, about 3,000 ft. above sea-level, the highest point being *Jebel Osh'a* (3,597 ft.). Gilead extends 60 miles N. and S. from the Yarmûq River to the plain N. of Heshbon, and about 20 from Jordan to the E. desert. The W. slopes are very steep, formed of sandstone below and limestone above. It is well watered by springs and streams on the slopes, and divided into two provinces by the JABBOK, which runs first N.E. from RABBATH-AMMON, then W. to Jordan. The N. region is now *Jebel 'Ajlûn* ; the S. is the *Belqâ* (*empty*). All Gilead is rocky, but the 'Ajlûn as far S. as *Ṣûf* and *Reimûn* is covered by oak forests, with flowery glades, and brooks haunted by the roe. The *Belqâ* is bare, with some copses and to the S. a wood of firs (*Pinus cærica*). The region was famed for its balm (Gen.37.25 ; Je.8.22,46.11) and for pasture. It still supports flocks and herds. The capital of N. Gilead was RAMOTH (*Reimûn* ; see 1K.4.13), and of S. Gilead MAHANAIM (*Mukhmah*), S. of the river Jabbok (Gen.32.2,22), Succoth (*Tell Dar'ala*) being N. of this stream (Gen.33.17). W. Gilead and the Jordan Valley to the river belonged to Gad ; E. Gilead to Manasseh and to the Ammonites (Jos.12.2,5,13.30,31). The towns of Gilead included TOB (*Ṭaiyibeh*), MIZPEH (*Ṣûf*), ZAPHON (*el Ḥammeh*) in the N., and JOGBEHAH (*Jubeihah*) in the S., Jazer (1Chr. 26.31) being on the S. border [JAAZER] ; in the valley Beth-haran (*Râmeh*) [BETH-ARAM] and BETH-NIMRAH (*Nimrîn*) in S., and SUCCOTH just N. of the Jabbok River. The N. course of the latter separated Gad from the AMMONITES on the E.—*History.* The original ZAMZUMMIMS (Deut.2.20) preceded the Ammonites, and the Amorites who conquered Gilead shortly before the Hebrew conquest. In the 9th cent. B.C. Hazael of Syria smote this region (2K.10. 33) ; and in 734 B.C. Tiglath-pileser III. took captive thence the tribes of Israel (2K.15.29). Idolatrous worship then prevailed (Ho.12.11). About 650 B.C. an Arab invasion from S. extended to Bashan ; but the Assyrian king Assur-bani-pal recovered Gilead a few years later, though the population remained Arab in subsequent times (1Mac.5.25). Gilead is also a patronymic (Num.26.29,30 ; Judg.11. 1,2), "the father of Gilead" (1Chr.7.14) meaning the ancestor of Gileadites. [C.R.C.]

Gilead, Mount (Judg.7.3), seems to stand for GILBOA, but R.V. understands "go round about" (marg.) instead of "depart from." [GIDEON.] [C.R.C.]

Gil'eadites, The, a branch of the tribe of Manasseh, inhabiting GILEAD (Num.26. 29 ; 2K.15.25). There appears to have been an old-standing feud between them and the Ephraimites, who taunted them with being deserters (Judg.12.4). Jair (Judg.10.3) is described as "the Gileadite" ; as also Jephthah (11.1) and Barzillai of Rogelim (2Sam.17.27).

Gilgal' (*circle*).—**1.** A place E. of Jericho, where the twelve stones from Jordan were erected, probably in a circle (Deut.11.30 ; Jos.4.19,5.9,10,9.6,10.7). In Jos.10.15 the LXX. omits the return of Israel to Gilgal, which seems to be a repetition of 10.43, and which interrupts the narrative (see 14.6). It lay N. of the valley of ACHOR (15.7), which was the border between Judah and Benjamin. It is now represented by a few traces of ruins, and of a tank, beside a fine tamarisk, at *Jiljûlieh*, 3 miles E. of the old Jericho (*Tell es Sulṭân*), and on the N. side of *Wâdy Qelt.* [ACHOR.] Gilgal remained a sacred centre till the building of the Jerusalem temple. The "quarries [*p'sîlîm*] which were by [*i.e.* belonged to] Gilgal" (Judg.3.19,26) are otherwise "images" in marg. and so in 21 other passages. Samuel visited Gilgal as a sacred centre (1Sam.7.16), and here the kingdom was "renewed" (11.14,15) after Saul's first victory. Here also the rejection of Saul occurred (13.4. 15,15.12-33). Henceforth it is noticed only when David passed over Jordan (2Sam.19.15, 40), and by the early prophets as a centre of worship and sacrifice which had become idolatrous (Ho.4.15,9.15,12.11 ; Am.4.4,5.5). Micah, referring to Balaam, says "that ye may know from Shittim to Gilgal" (6.5).—**2.** A place in the mountains, whence Elijah "went down" to reach BETHEL (1K.2.1) ; now the village

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Jiljilia, 7 miles N. of *Beitin*, with a valley between. It stands on a high hill. It appears to be the place intended in Ne.12.29 ("house of Gilgal"), noticed with GEBA, and is probably GALGALA, on the way from N. to Jerusalem (1Mac.9.2).—**3.** "Gilgal of the nations" (*goyim*) was a royal city, noticed with DOR (Jos.12.23). It is now the village *Jiljûlieh*, in the Sharon plain, 4 miles N. of ANTIPATRIS. For the Samaritan Gilgal, which does not agree with O.T. notices, see GERIZIM. [C.R.C.]

Giloh', a city in the Hebron mountains, given to Judah (Jos.15.51); now probably the ruin *Jâla*, 3 miles N. of HALHUL. It was the home of Ahithophel (2Sam.15.12,23.34). [C.R.C.]

Gi'lonite, The, native of Giloh; applied to Ahithophel only (2Sam.15.12,23.34).

Gimzo', a town which, with its villages, was taken by the Philistines in the reign of Ahaz (2Chr.28.18). The name (*Jimzu*) is still attached to a large village 3 miles S.E. of Lydda, S. of the road from Lydda to Jerusalem.

Gin, a trap for birds or beasts: it consisted of a net (Is.8.14), and a stick to act as a springe (Am.3.5). [HUNTING.]

Ginath', father of Tibni (1K.16.21,22).

Ginnetho' (Ne.12.4) or **Gin'nethon** (10.6,12.16), a priest who sealed the covenant with Nehemiah.

Girdle (*ḥâghôr*, *'êzôr*), worn both by men and women. The common girdle was of leather (2K.1.8; Mt.3.4), like that worn by the Bedouin of the present day. A finer girdle was made of linen (Je.13.1; Ezk.16.10), embroidered with silk, and sometimes with gold and silver thread (Dan.10.5; Rev.1.13,15.6). The manufacture of these formed part of the employment of women (Pr.31.24). They probably resembled the Arab. *ḥizâm*, or waistshawl, and were worn by men about the loins (Is.5.27,11.5). The girdle of women was generally looser, and was worn above the hips, except when they were actively engaged (Pr.31.17). The military girdle was worn about the waist; the sword or dagger was suspended from it (Judg.3.16; 2Sam.20.8; Ps.45.3). Hence girding up the loins denotes preparation for battle or for active exertion. In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow (Is.3.24,22.12). Girdles were used as pockets, as among the Arabs still, and as purses, one end of the girdle being folded back for the purpose (Mt.10.9; Mk.6.8). The *'abhnêt*, or girdle worn by the priests about the close-fitting gown (Ex.28.39,39.29), is described by Josephus as made of linen so fine of texture as to look like the slough of a snake, and embroidered with flowers of scarlet, purple, blue, and fine linen. It was about four fingers broad, and was wrapped several times round the priest's body, the ends hanging down to the feet. The "curious girdle" (Ex.28.8) was of the same materials and colours as the ephod—that is, of "gold, blue, and purple, and scarlet, and fine twined linen." Josephus describes it as sewn to the breastplate. After passing once round it was tied in front upon the seam, the ends hanging down.

Gir'gashites, The (Gen.15.21; Deut.7.1; Jos.3.10,24.11; 1Chr.1.14; Ne.9.8), **Girgasite, The** (Gen.10.16), one of the nations in possession of Canaan before the entrance of the children of Israel.

Gispa', an overseer of the Nethinim, in "the OPHEL," after the return from captivity (Ne.11.21).

Gittah-he'pher. [GATH-HEPHER.]

Gitta'im, a place apparently in the lot of Benjamin (Ne.11.33), to which the Benjamites fled from BEEROTH (2Sam.4.3). The site is unknown. [C.R.C.]

Git'tites, the 600 men who followed David from Gath, under Ittai the Gittite (2Sam.15.18, 19), and who probably acted as a body-guard. Obed-edom "the Gittite" may have been so named from the town of Gittaim in Benjamin (2Sam.4.3; Ne.11.33), or from Gath-rimmon.

Gittith. [PSALMS, TITLES OF.]

Gi'zonite, The. "The sons of Hashem the Gizonite" are named amongst the warriors of David's guard (1Chr.11.34). [JASHEN.]

Glass. The Heb. word (*ṣ'khûkhîth*) occurs only in Job 28.17, where A.V. renders it "crystal." This seems to be the only allusion to glass in O.T., but the Hebrews must have known of the invention, which, from paintings representing the process of glass-blowing discovered at Beni-Hasan, and in tombs at other places, we know to be at least as old as the time of Osirtasen I., *c.* 2200 B.C. Fragments, too, of wine vases as old as the Exodus have been discovered in Egypt. The art was known to the ancient Babylonians. Glass was even far more extensively used in ancient than in modern times. The Egyptians knew the arts of cutting, grinding, and engraving it, and could inlay it with gold or enamel, and "permeate opaque glass with designs of various colours." They could also colour it so brilliantly as to imitate precious stones, so as often to defy detection. In N.T. glass is alluded to as an emblem of brightness (Rev.4.6,15.2,21.18). [HANDICRAFTS, (5).]

Gleaning. (See CORNER.) The gleaning of fruit trees, as well as of cornfields, was reserved for the poor (Lev.19.9,10; Judg.8.2).

Glede (*or*, Glead), one of the English names of the kite (*Milvus ictinus*), employed in Deut.14.13, among the unclean birds of prey, as the equivalent of the Heb. *râ'â*. The translators of A.V. apparently distinguish between kite and glede; and Tristram has suggested that by the latter they mean the buzzard, which he states to be called glede in the N. of England and Ireland. The present writer cannot, although both species used to be known locally as *puttock*, find any confirmation of the latter statement; and even if true, it would by no means prove that buzzard is the correct translation of *râ'â*. [R.L.]

Glory, or **Shechinah.** The word Shechinah (derived from the verb *shâkhên*, "to rest," or "dwell"; from which also comes the word for "tabernacle") is not found in the Bible. It was used by the later Jews to express the visible splendour of the Divine Presence, especially when "resting" or "dwelling" between the cherubim on the mercy-seat, in the tabernacle or in Solomon's temple. It was supposed to be wanting in the second temple, being one of the five particulars in which the Jews counted this to be deficient, though they confidently expected its return in the days of the

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Messiah. The term is first found in the Targums, where it is used in a special manner as a periphrasis for God, considered as "dwelling" in the midst of Israel. It is thus used, especially by Onkelos, to avoid any suspicion of materialism, or ascription of corporeity to God. Thus (to take one out of many examples) in Ex.25.8 Onkelos paraphrases, "I will make my Shechinah to dwell among them." On the other hand, the words "cloud" or "glory," which seemed to the rabbis sufficiently incorporeal, are never rendered by Shechinah. The term in Christian use is usually applied simply to the luminous cloud, or the brilliant light enveloped in cloud, which appears both in O.T. and N.T. as a sign of the Divine Presence. This may be regarded as a type of the Incarnation, as the Divinity of our Lord was partly concealed under the veil of His flesh, though visibly shining through it in the Transfiguration, and in His appearances to Saul of Tarsus and to St. John in Patmos after His ascension. Further illustration of this may be found in Jn.1.14 and in Rev.21.3. Allusions to the O.T. Shechinah are also seen in Mt.17.5, Lu. 2.9, and Ro.9.4. Marshall, in Hastings, *D.B.* (ed. 1902), "Shekinah"; Hastings, *Dict. of Christ and the Gospels*, "Glory." [A.R.W.]

Gnat, mentioned only in the proverbial saying used by our Lord in Mt.23.24, where "strain *out*" (R.V.) is a better translation than "strain at."

Gnosticism, a group of systems of thought, Oriental in character, taking in the idea of Redemption through Christ, and influenced by Judaism and Hellenism, which flourished chiefly in the 2nd cent. The Gnostics had no quarrel with common Christianity for common people; but claimed to be the intellectual aristocracy who knew what was behind the scenes, and went deeper than mere appearances, passing from δόξα—that which seems to be—to γνῶσις—real knowledge. They held that God was beyond attribute and entirely infinite. The passage from infinite to finite can only be explained by constant limitation. Hence arose a series of emanations, or *æons*, each giving rise to others farther from the source, and so weaker, till at last matter and a material world is produced. But how is the origin of evil to be explained? Here the Gnostics split into two sections. The Moderate Gnostics regarded the creator, or *demiurge*, as an imperfect instrument of the Supreme God. The world is evil because the creator made mistakes. The Extreme Gnostics declared the demiurge to be positively wicked. These two parties also differed in their views of Christ. The Moderate Gnostics regarded His manhood as real, but called Him a mere instrument of God. His divinity only came down on Him with the dove at baptism, and left Him before crucifixion. The Extreme Gnostics regarded the whole Incarnation as visionary. This is *Docetism*. Gnosticism produced many different schools of thought; but those founded by Valentinus and Marcion are the most important. The apparent references in N.T. to Gnosticism or to ideas from which Gnosticism had its genesis are as follows: (1) Ac.8.9-24 contains the story of Simon Magus, regarded by ecclesiastical writers as the father of all Gnosticism. He practised magical arts, and was called the "Great Power of God." (2) The word γνῶσις, which in N.T. generally implies a "deep knowledge of spiritual things," is used in 1Cor.8.1 in a bad sense by St. Paul, who contrasts it with ἀγάπη; "Knowledge puffeth up, but love edifieth." (3) In Col. *passim* a heresy is attacked which combined asceticism, scrupulousness regarding seasons, etc., with angel-worship and a wrong conception of the person of Christ. (4) In the Pastoral Epistles we come still nearer to the Gnostic idea. Here we see a "different doctrine" (ἑτεροδιδασκαλεῖν), consisting of fables, endless genealogies (1Tim. 1.4), foolish questionings, strifes and "fightings about the law" (Tit.3.9). It forbade to marry, and commanded to abstain from meats (1Tim. 4.3), and is described as "profane babblings" and "oppositions of knowledge [A.V. *science*] falsely so-called" (1Tim.6.20). (5) 1Jn.4.1-3 combats a form of Docetism which denied that Jesus Christ had come in the flesh. (6) Ju. 4,7,10,19 and 2Pe.2.10,21 contain a polemic against certain Antinomians, which might refer to those Gnostics who showed their contempt for matter by wallowing in sin with the body, and claiming to keep the mind pure. (7) The Apocalypse contains references to certain NICOLAITANES who knew "the deep things of Satan"—a phrase which has a Gnostic ring (Rev.2.6,15,20,24). A theory which flourished for some time made all these passages refer to heresies of the 2nd cent., and found in them signs of the late date of the N.T. writings. This theory is now generally abandoned, for the developed Gnostic heresies of the 2nd cent. presuppose the N.T. All that may safely be said is, that while Gnosticism cannot be definitely found in N.T., there are signs of the tendencies out of which it grew. Mansel, *Gnostic Heresies*; Hort, *Judaistic Christianity*; Lightfoot on the Colossian Heresy; also art. in Hastings, *D.B.* (5 vols. 1904). [R.S.M.]

Goad. (1) A.V. so renders Heb. *malmēdh habbāqār*, meaning something to "teach an ox" (Judg.3.31 only). The LXX. understands a ploughshare to have been the weapon. It is perhaps connected with the Akkadian *lam-da*, "plough-yoke," a heavy bar. [YOKE.] (2) Heb. *dārbān*, an instrument, "sharpened," and probably of iron. [SHAMGAR.] The LXX. understands "sickle" in 1Sam.13.21, and "goad" in Ec.12.11. It possibly means a "sharp" instrument (Arab. *dharab*). The ordinary ox-goad in Palestine is a long stick with a pointed iron shoe. [C.R.C.]

Goat. Of the Heb. words translated goat and she-goat in A.V. the most common is *'ēz*, which denotes either sex. All the other words, with two exceptions, denote the he-goat. These are *yā'ēl*, pl. *y'ēlim*, "wild goats" (1Sam.24.2; Job 39.1; Ps.104.18), and *'aqqô*, rendered "wild goat" in Deut.14.5. There are several breeds of domesticated goat (*Capra hircus*) at the present day in Palestine and Syria, but whether they are identical with those reared by the ancient Hebrews it is impossible to say. Among these are the long-eared Syrian goat and the Angora goat, with fine long hair. *yā'ēl* denotes, in all probability, the beden (*Capra nubiana sinaitica*), a local race of a species of ibex common to the mountains of the Sinaitic

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peninsula, Arabia, and N. Africa. It differs markedly from the European ibex by the narrow front surface of the horns of the bucks,



LONG-EARED SYRIAN GOAT.

thereby approaching the pasang, or wild goat (*Capra hircus aegagrus*) of mount Ararat, the Taurus range, Persia, etc. *'aqqô*, which occurs only in Deut.**14**.5, is likewise translated "wild goat"; not improbably it is a synonym of *yā'ēl*, as the ancient Jews are scarcely likely to have been acquainted with the pasang. For the use of the word *sa'îr*, pl. *se'îrîm*, which often means he-goats, see SATYR. [R.L.]

Goath', a place near Jerusalem, named with the hill Gareb (Je.**31**.39 only). The Peshiṭṭâ Syriac reads Gibeah (see R.V.). [C.R.C.]

Gob (*pit*; 2Sam.**21**.18,19), an unknown Philistine town. In 1Chr.**20**.4, GEZER stands instead. The LXX. (Vat. MS.) reads *Gath* in the first-quoted verse, and *Rom* in the second, but *Gezer* in the third, which is perhaps the true reading. [C.R.C.]

Goblet (Heb. *'aggān*), a circular vessel for liquor (Can.**7**.2). Translated "basons" (Ex. **24**.6) and "cups" (Is.**22**.24).

God. I. *The Teaching of O.T.* The Jewish and Christian conceptions of God rise out of the common basis of Semitic religion by a process of gradual elevation and purification. In the oldest Pentateuchal documents, dating from the earlier or middle period of the monarchy, we still have strongly marked the tendency to associate the presence of God with certain prominent natural objects, such as trees (Gen.**13**.18, R.V., **18**.1, R.V., **35**.4; Jos.**24**.26, etc.), springs (Gen.**16**.14, **21**.30-33; Ex. **17**.1ff.; Num.**20**.8ff.), stones (esp. Gen.**28**.11,18,22; *cf.* Is.**57**.6); hill-tops or "high places" (1Sam.**9**.13,**10**.5; 1K.**3**.2,3; *cf.* Deut.**12**.2). Probably many of the sites thus regarded as sacred were ancient Canaanite sanctuaries which Israel took over. The natural phenomenon which they themselves most habitually associated with Godhead was the storm, with its accompaniments of thunder, lightning, and earthquake (Ps.**18**.7-15, etc.). It is not easy to define the exact nature of this association, because the Hebrew had not yet begun to reflect upon it; the storm brought God to his mind as though He were locally present. That his ideas should be strongly anthropomorphic was also quite inevitable (Gen.**3**.8, **8**.21, **11**.5, etc.); he had no higher analogy than himself to apply to the Power outside himself. The characteristic Heb. name for God is JEHOVAH (*yahwé*), the original signification of which is still much debated (see Driver, *Gen.* pp. 407 ff.). As to its history, the early documents (for nomenclature, see PENTATEUCH) differ: J throws it back to the beginning of the human race (Gen.**4**.26); E regards it as the subject of a special revelation to Moses (Ex.**3**.13,14; *cf.* **6**.2,3 P); the name also appears among the Midianites or Kenites (Ex.**18**.8-12, *cf.* with Judg.**1**.16, **4**.11). In any case it was under this Name that Moses carried out his great work, binding the people to Jehovah as their God, and bringing home to them that they were in a special sense His people. This reciprocal relation became the fundamental fact of Israel's subsequent history. It is connected with a great act of deliverance, and is conceived of under the form of a "covenant" (Ex.**34**.4-8), in which, however, the divine choice of Israel preponderates: it was Jehovah who chose Israel, and not Israel Jehovah; the covenant is a διαθήκη, not a συνθήκη. This divine act is the starting-point of the history of Israel as a nation; what remained was to work out the implications contained in it. The first requisite was to bring about a complete loyalty of Israel to its God. This end was only attained after a long and obstinate struggle, extending over the whole period of Israel's independence. When Israel entered Canaan, it found the inhabitants in possession of a higher and more seductive civilization than its own. The people very largely gave way to the idolatrous and immoral Baal-worship of the Canaanite tribes and their Phoenician neighbours. Against this the prophets of Jehovah contended strenuously, and at last with success. The exiles who returned under the edict of Cyrus (538 B.C.) returned in a temper more amenable to the exhortations of its religious leaders, and idolatry was at last effectively suppressed. In the course of this history, as the horizon of Israel widened, the conception of God widened with it. It became at once loftier and more comprehensive (Ps.**89**.11, **93**.1,2, **95**.3-5, **97**.1,2, 9, **135**.5,6; Is.**37**.16, **40**.12-26, etc.), and also more exclusive (Ex.**34**.14; Deut.**4**.24, **6**.14,15, **32**.16-22; Is.**42**.8, etc.). The great prophet of the Exile whose writings are bound up with Isaiah's pours scorn upon the idols of the heathen (Is.**44**.9-20, **57**.3-13; *cf.* Ps.**115**.4-8, **135**.15-18, etc.), which by degrees come to be treated as having no real existence. Thus monolatry, or the worship of a single God, becomes monotheism, or the more explicit repudiation of all gods but this one (Deut.**6**.4; Zech.**14**.9). As the conception of this one God becomes loftier it also becomes purer. The old materialisms and anthropomorphisms are stripped away. A distinction is drawn

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between the essential being of God and His manifestations by the help of such conceptions as "the angel of Jehovah" (Gen.16.7-11,22.11,15,31.11; Ho.12.4), the "presence or face of Jehovah" (Ex.33.14; Deut.4.37; Is.63.9), the "glory of Jehovah" (Ex.40.34,35; 1K.8.11, etc.), and—still more spiritual—"the name of Jehovah," a very pregnant expression in O.T. (Ps.20.1,44.8, etc.). The idea of holiness, which at first is physical, becomes more and more moral. This is the great work of the writing prophets and Deut., and constitutes the most marked superiority of the religion of Israel over all other ancient religions. Here again there is a natural growth; with the improved conceptions of morals generally, the essentially moral character of God is grasped and emphasized (Ex.34.6,7; Job 15.15,35.10; Is.57.15; Hab.1.13). The defect that lingers longest—that indeed passes over from O.T. times into N.T., and even yet is not wholly eradicated from Judaism—is the belief in the special privilege of Israel, considered primarily and mainly as privilege, and not as precedence in the call to service. At an early date the prophets corrected this delusion: "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities" (Am.3.2). The prophets preached a coming judgment, a great "day of the Lord"; and it is true that this judgment was meant in the first instance for the enemies and oppressors of Israel, to redress the balance of fortune that had weighed down so hardly against them. But it had also another side: it was to be at the same time a purifying judgment for Israel itself, to purge away its dross and take away all its tin (Is.1.25). Then, beyond the judgment, when the double process of recompense and discipline was complete, Israel would be restored to God's favour and the age of paradise would return (Is.11.1-9). This was the hope which buoyed up the nation in its troubles and gave a tinge of idealism to its outlook. At its head was to be the old Davidic monarchy, continued or revived (Mi.5.2ff.; Is.11.1ff.; Je.23.5ff.; Ezk.37.15-28). Thus was formed the conception of the Messianic King, Who, though in one sense a Son of David, was in another sense Son of God (Ps.2.7; *cf.* 89.27ff.; Mk.12.35-37 and parallels), and with attributes higher than those of David (Is.9.1-7). The expectation of this coming King was a living expectation in the 1st cent. B.C. (*cf.* esp. Ps. Sol.17.23-51, written about 60-40 B.C.). Round this faith as a nucleus there gathered a number of other beliefs, which all tended to the same effect. It was characteristic of the teachers of Israel to pass with great ease from the collective idea to the personal, and from the personal back again to the collective. It should be remembered that the philosophic notion of personality did not yet exist, and there was no word for it; also that the primitive unit was the family tribe or nation rather than the individual. Accordingly we find the idea of divine sonship at one time applied to the nation (Ex.4.22; Ho.11.1), and at another to the Davidic king (2Sam.7.14), who, as we should say, represents the nation; and there is a great tendency for the two ideas to coalesce (esp. Ps.89.27 ff.). In like manner, the remarkable conception of the *Servant of Jehovah* in Is.42ff. stands indeed for Israel as a people, but for the people personified as it were in an individual. As the prophets laboured and suffered for Israel, so Israel laboured and suffered on behalf of the other nations, towards whom it discharged the functions of a prophet; and the prophets were in a special sense "men of God" or "servants of Jehovah."—II. *The Teaching of the Gospels.* There had thus grown up a group of ideal conceptions, which, though distinct in their origin, were allied in their general purpose. These conceptions were, as it were, waiting to be brought and fused together in a single Figure, which was to be itself also the embodiment of an ideal. So, when our Lord became incarnate upon earth and began to fulfil His ministry, He went back upon them and took them to Himself. They expressed so many different functions or aspects of His mission. He was at once David's Son and David's Lord. He was the ideal King (though not as the world counts kingship), and also the suffering Servant. He summed up the history of Israel in His single person, so that language originally applied to Israel as a people could be applied also to Him; and the N.T. writers regard Him as repeating features in that history (Mt.2.15,12.17-21, etc.). The combination of all these ideal elements in a living Person was not natural but supernatural; it meant that He was the culmination of the ages, and that the previous history of Israel as the people of God's choice for the accomplishment of His purposes was at once crowned and fulfilled in Him. How did the Lord Jesus Christ conceive of God and of Himself? Broadly speaking, we may say that His teaching presupposes that of O.T., esp. Deut., Ps., and Prophets, with the vindictiveness left out. On one point, the spirituality of God, the verse Jn. 4.24 is more explicit than anything in the O.T.; and a similar concise and summary expression, "God is love" (1Jn.4.8,16), probably reflects the teaching of our Lord Himself (*cf.* Jn.3.16, 14.23). But there is one aspect which belongs distinctively to the gospels. The O.T. had spoken of God as Father in the sense of Creator. Occasionally the term is used to express the closeness of the relation between God and Israel (Ex.4.22; Deut.32.6; Je.3.19,31.9,20) or between God and the pious Israelite (Ps.103.13; Is.63.16). In the Gospels this conception of the Fatherhood of God becomes central and fundamental. All the teaching as to man and the Son of Man is deducible from it. In particular, it supplies the key to the nature and mission of Christ Himself. The key is the complete reciprocity of relation between the Son and the Father (Mt.11.27 and parallels). Those critics who would minimize the teaching of the gospels draw the line at moral coincidence of will and purpose. Undoubtedly there is this coincidence in the fullest degree; but there is no limitation to this in the gospels. The Fourth Gospel lays a special stress on the "oneness" of the Son with the Father (10.30, 17.11,20), and the writer shows in the Prologue that he traces up this "oneness" to essential identity of nature. This is not only the consistent teaching of the Epistles, but it is suggested by the peculiar designation which Christ chose

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for Himself, the "Son of Man." The more direct original of this phrase is to be sought in Dan.7.13,14, where it appears to stand for regenerate Israel (see, however, Gressman, *op. cit. infra*). In any case, in the *Similitudes of Enoch* the name had already come to be applied to the Messiah, and particularly to the Messiah as Judge. Our Lord not only took it to Himself in this sense, but it is also sufficiently clear that He associated it with other significant examples of the phrase in O.T., notably Ps.8.4. Our Lord's use runs up into mystery, but He clearly distinguishes between Himself and all other sons of men, and connects the title with the transcendent element in His own self-consciousness. [Jesus Christ; Incarnation; John, Gospel of.]—III. *The Teaching of the Epistles.* If our Lord thus associates Himself in a unique manner with the Father, we find the same association in the Epistles, from the first extant Christian writing onwards (1Th.1.1). It is characteristic that it is found especially in the opening salutations, not only of the Pauline epp. but of others (1Pe.1.1-3; 2Jn.3; Ju.1; *cf.* Rev. 1.4-6), which shows that as far back as we can go it was already a fixed point understood and assumed amongst Christians. Besides the salutations, there are explicit passages (culminating in Col.1.15-19) which show that St. Paul already had a doctrine substantially equivalent to that of the Johannine Logos. This teaching arises out of reflection upon the Person of Christ in the varied forms of its manifestation. No lower conception seemed to do justice to what He was and evidently felt Himself to be. The appearance of Christ upon earth could thus only be described as an incarnation of the Divine (Jn.1. 14). But if so, if there was at one and the same moment God manifest and God invisible, that meant that there was at least a double principle (*δύο ἀρχαί*) in the Godhead. In the recognition of this lay the germ of the *Doctrine of the Trinity.* In the rapid growth of that doctrine the first step was the recognition of Christ as divine; the second step was the recognition of the work of the Holy Spirit. There had been a steady consistency in the Biblical language as to the direct influence of God upon the human soul; it was referred to the Spirit of God or the Holy Spirit. [Spirit, Holy.] In the apostolic age, from the Ascension and Day of Pentecost onwards, this influence was exhibited in heightened forms; the faculties with which man is endowed seemed to work with unusual activity and unusual effect. It was natural to set this down, and the apostles and first Christians generally did set it down, to a special movement of the Spirit of God. In this was seen another manifestation of the Divine upon earth; and so there arose the conception of a third element in the Godhead. Thus the doctrine of the Trinity became complete; not, of course, at first in its formulated expression, but as a comprehensive religious experience. Time and reflection alone were needed to give this experience a name and express it in terms of the intellect; and already in N.T. we may see the process quickly coming to a head. In some of the opening salutations to which reference has been made above (1Pe.1.1-3; Rev. 1.4-6) all three terms, Father, Son, and Spirit, are introduced, virtually or expressly. But Dr. Moberly has shown (*Atonement and Personality*, p. 192) that the double invocation which is characteristic of the Pauline epistles is not really "a maimed Trinitarian formula," but that the full Trinity is implied—in the prayer that grace and peace may come down *from God to man*, such inflowing from above being the special work of the Spirit. The incompleteness of the formula as such is due to the fact that the apostle is not yet attempting to formulate doctrine, but is still at the stage of experience, which is the raw material of doctrine. Was the belief in the Trinity, then, a creation of the apostles or of the Church of the apostolic age? Or does it go back farther still to our Lord Himself? The latter conclusion seems more probable. Even such passages as Mt.28.19, 2 Cor.13.14, are not exactly formulated doctrine, but they are doctrine far on the road to formulation. The second of the two references may be within, and is certainly not much beyond, twenty-five years from the Crucifixion; and the belief appears in it in a very fixed form, equally familiar to the writer and to his readers. Is it too much to infer that it has its roots in language used by Christ? And so, when St. John in the last discourses (Jn.14–16) gives explicit teaching on the subject of the Paraclete, and on the Paraclete in relation to the Father and the Son, it seems fair to say that this teaching is confirmed as being, substantially at least, what it seems likely that Christ must have spoken. Beyond this point we need not go. We have seen the conception of God throughout the O.T. period rising gradually to a height of sublimity and purity. We have seen it perfected by our Lord Jesus Christ by being made to centre in the idea of Fatherhood. We have seen it expanded so as to include the Godhead of the Son, and along with that also the Godhead of the Holy Spirit. It was left for the Church to define what was implicit in this history—not to go beyond the history and introduce superfluous imaginings of its own, but to express, or at least to adumbrate, conceptually the inner meaning of that which it had already experienced in those momentous years in which its career began. Theology is conscious reflection; but the facts on which it reflects are facts of life.—*Literature.* The great art. by Kautzsch, "The Religion of Israel," in Hastings, *D.B.* (*extra vol.*, in 5 vol. ed. 1904), is the most complete survey of the subject in English. *Cf.* A. B. Davidson, art. "God (in O.T.)" (a mature and finished production), in the same work, and *Theol. of O.T.* (posthumous, and not quite so satisfactory); Montefiore, *Hibbert Lectures* for 1892; and on a smaller scale, Ottley, *Religion of Israel* (1905). A new phase is marked by such books as Gressman, *Ursprung d. isr-jüd. Eschatologie* (1905) and Baentsch, *Monotheismus* (1906). For the doctrine of the Trinity there is very valuable material in Moberly, *Atonement and Personality* (1901), esp. iv, v, viii; see also Illingworth, *Doctrine of the Trinity* (1907). [Spirit, Holy; Philosophy; etc.] [W.S.]

God, Son of. [Jesus Christ; God; Incarnation.]

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God, Sons of. [SONS OF GOD.]

Goel', the name of God as Redeemer (Job **19**.25 ; Ps.**19**.14 ; Is.**59**.20, etc.). Elsewhere a technical term for one whose duty it is to champion the family rights. On this point Ruth is specially instructive (**2**.20,**3**.9ff.,**4**.1ff.,14). The duty of redeeming the estate of his deceased relative, which had been sold, only devolves upon Boaz in the event of the nearer of kin refusing. The events recorded, at any rate, follow the law of succession (Num.**27**.5ff. ; *cf.* Je.**32**.7ff.), and the similar right granted to the *gô'ēl* to redeem from bondage (Lev.**25**.48ff.). It was also the duty of the *gô'ēl* to marry the childless widow, to perpetuate the name of the dead, the first son being regarded as his (Ru.**4**. 10 ff.,14 ff.). This custom is clearly presupposed in Gen.**38**, and was a standing duty of brothers living with the deceased, the neglect of which brought disgrace (Deut.**25**.5-10). Pulling off the shoe (Ru.**4**.7ff.) was the legal process by which the duty was formally refused. Levirate marriage (also a usage among the ancient Persians and Indians, and still to-day in vogue amongst the Circassians, the Tartars, the Gallas, and the Afghans, and connected by Stade with animism) is a kind of substitute for the hope of resurrection ; while, with the perpetuation of the family inheritance, it preserved tribal identity (see Lev.**25**.23ff. and TRIBE), and according to Mt.**22**.24ff. existed in N.T. times. With regard to the *gô'ēl* as avenger of blood, see HOMICIDE. [JUBILEE YEAR ; MARRIAGE ; FAMILY, A. ; LEVIRATE LAW.] [W.M.]

Gog.—1. A Reubenite (1Chr.**5**.4), son of Shemaiah.—**2.** [MAGOG.]

Golan' (*naked* land), the name of a city of refuge in Bashan (Deut.**4**.43 ; Jos.**20**.8,**21**.27 ; 1Chr.**6**.71). It lay no doubt in Gaulanitis (Josephus, 8 *Ant.* ii. 3, 1 *Wars* iv. 4, 8), the modern *Jaulân*, a bare plateau E. of the sea of Galilee. Schumacher (*Across the Jordan*, p. 91) supposes the site to be *Sahem el Jaulân*, a small village with Christian remains, 5 miles S.W. of ASHTEROTH. [C.R.C.]

Gold, the most valuable of metals, is used as an emblem of purity (Job **28**.10) and nobility (Lam.**4**.1). It was known from very early times (Gen.**2**.11), for it has been found in neolithic tombs and in those of pre-dynastic kings of Egypt. It was at first chiefly used for ornaments, etc. (**24**.22). Coined money was not known to the ancients till a comparatively late period ; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes. (*Cf.* **43**.21.) [MONEY ; WEIGHTS, *Coins*.] Gold was very abundant in ancient times (1Chr.**22**.14 ; 2Chr.**1**.15,**9**.9 ; Na.**2**.9 ; Dan.**3**.1) ; but this did not depreciate its value, because of the great quantities used by the wealthy for furniture, etc. (1K.**6**. 22,10 *passim* ; Esth.**1**.6 ; Can.**3**.9,10 ; Je.**10**. 9). The chief countries mentioned as producing gold are Arabia, Sheba, and Ophir (1K. **9**.28,**10**.2 ; Job **28**.16), and others were Uphaz (Je.**10**.9 ; Dan.**10**.5) and Parvaim (2Chr.**3**.6). Metallurgic processes are mentioned in Ps. **66**.10, Pr.**17**.3,**27**.21 ; and in Is.**46**.6 the trade of goldsmith (*cf.* Judg.**17**.4) is alluded to in connexion with the overlaying of idols with gold-leaf. [HANDICRAFTS.]

Goldsmith. [HANDICRAFTS, (2).]

Golgotha. [CALVARY.]

Goliath, a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel (1Sam.**17**). He was possibly descended from the old Rephaim, of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Deut.**2**.20,21 ; 2Sam.**21**,22). His height was "six cubits and a span," *i.e.* 7 ft. 1 in. or 8 ft. 5 in., according to whether we reckon the cubit at 13½ or 16 inches (E.V. "span" here representing *zereth*, not *śṭ*, and so being properly "hand-breadth" = 5·33 in. ; see WEIGHTS AND MEASURES). But the LXX. and Josephus read "*four* cubits and a span," which must therefore be a conscious correction to the scale of the Egyptian cubit (= 20½ in.), and seems to indicate the 13½ in. cubit as the one intended in the Heb. measurement. The scene of his combat with David was in Ephesdammim, between Shochoh and Azekah [ELAH, VALLEY OF], although a confused tradition (*Bordeaux Pilgrim*, 333 A.D.) has given the name of *'Ain Jâlûd* (*spring of Goliath*) to the spring of Harod (Judg.**7**.1). In 2Sam.**21**.19 we read that Goliath of Gath was slain by ELHANAN, but the rendering "brother of Goliath" (1Chr.**20**.5) is better.

Gomer'.—1. An Aryan nation descended from the eldest son of Japheth (Gen.**10**.2,3), whose offshoots were ASHKENAZ, RIPHATH, and TOGARMAH. It appears as an ally of GOG (Ezk.**38**.6). The Assyrians, under Esar-haddon, *c.* 675 B.C., defeated the *Gimirai* N. of Assyria (usually supposed to be the Cimmerians from the Caucasus), who then attacked Gyges king of Lydia (sometimes supposed to be Gog). He defeated them *c.* 665 B.C., but was finally killed by them ; and they then ravaged all W. Asia. They are also compared with the *Cumri* (or "dalesmen") of Europe. [TONGUES, CONFUSION OF.]—**2.** The daughter of Diblaim, "wife" of Hosea and mother of Jezreel, Lo-ruhamah, and Lo-ammi (Ho.**1**.1). [HOSEA.] [C.R.C.]

Gomorrah' (Heb. *'ămôrâ* ; *cultivation*). It is mentioned in 14 chapters of O.T., and the story of its destruction (Gen.**19**) was known to the early prophets (Is.**1**.9,10,**13**.19 ; Je.**23**.14,**49**.18,**50**.40 ; Am.**4**.11 ; Zeph.**2**.9). In 2Esd.**2**.8 and in N.T. it is spelt **Gomorrha** (Mt.**10**.15 ; Mk.**6**.11 ; Ro.**9**.29 ; 2Pe.**2**.6 ; Ju.7). [CITIES OF THE PLAIN.] [C.R.C.]

Gopher-wood (Gen.**6**.14 only). The Heb. word does not occur in the cognate dialects. The A.V. has made no attempt at translation. Two principal conjectures have been proposed. (1) That which interprets the Heb. word as "*gāphar*, to pitch, or daub with pitch. *gophrîth*, which signifies *bitumen*, is not much unlike it" (Harris) ; hence any trees of the resinous kind, such as pine, fir, etc. (2) Mr. Fuller has shown its identity with the Gk. κυπάρισσος, or cypress, *kôpher* and *gopher* differing very little in sound. [H.C.H.]

Gor'gias, a general of Antiochus Epiphanes, appointed by his regent Lysias to command, together with Ptolemee and Nicanor (1Mac.**3**.38), in the expedition against Judaea, but defeated by Judas, 166 B.C. (**4**.1-22). In 1Mac.**4**, Gorgias, but in 2Mac.**8**.12,23, Nicanor, is the more prominent on the Syrian side. Gorgias apparently remained in Judaea. In

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164 B.C., while holding Jamnia (for which *Idumea*, 2Mac.12.32, is perhaps an error), he defeated Joseph and Azarias, who had attacked him contrary to the orders of Judas (1Mac.5.56ff.). [C.D.]

Gorty'na, a town of Crete, and anciently its most important city, next to Cnossus (1Mac.15.23); nearly half-way between the E. and W. extremities of the island. It seems to have been the capital under the Romans.

Go'shen.—1. Called Γεσέμ by LXX.; Καισσάν, Κεσσάν by Gk. writers; *Gessen* by Vulg.; and *Gesse* by Latin documents), a part of Egypt allotted to the Israelites for their sojourn when they settled in the country (Gen.46.34). The name has been found in hieroglyphical inscriptions, where it appears as *kes* or *kesem*, which, preceded by the Egyptian article, has produced the Gk. name of Φακοῦσα, Phacusa. We know from several ancient geographers that Phacusa was the metropolis of the Egyptian nome or province of Arabia, situate between "Egypt and the Red Sea"—*i.e.* in what is now called the Wâdy Tumilât. This is confirmed by the LXX., where Goshen once appears as Γεσὲμ Ἀραβία; and by the Coptic version, which renders it "the land of Gesem of Arabia," meaning the province called Arabia. A Latin document of 4th cent. (A.D.) shows that the tradition was then current; for it speaks of "terra Arabia, terra Gesse, que terra Aegypti pars est." The exact site of Phacusa is known by the indications of Ptolemy, and from excavations made on the spot. It is the present village of Saft el Henneh, in the Wâdy Tumilât, about six miles from Zagazig, on the Fresh-water Canal running from the Nile to the Red Sea. The land of Goshen would thus be the country around Saft el Henneh, from Belbeis to Abu Kebir, S. and E. of the present Zagazig, the old Bubastis. But it must not be considered as a limited district or province. It is the name of a region, which, originally starting from Belbeis in the S., extended in the Wâdy Tumilât on the E., towards what is now the Suez Canal, including the city of PITHOM, and ending at the head of the Arabian Gulf. Goshen, when it was given to the Israelites, does not seem to have belonged to the administrative division of the country. It was watered by a canal coming from Heliopolis. Mention of its occupation by strangers is found in an Egyptian text. An inscription nearly contemporary with the Exodus, speaking of the region around Belbeis, says that it was not cultivated, but "left as pasture for cattle, because of the strangers. It was abandoned since the time of the ancestors." In the Bible, "land of Goshen" is synonymous with "land of Rameses" (Gen.47.11). This name must be of later date, introduced after Ramses II. made great constructions in the Wâdy Tumilât, such as the store-cities of Rameses and Pithom. Probably the name, Goshen, applied to the whole region occupied by the Israelites. When they multiplied and spread over a greater area of land, the name extended with them to the country towards Heliopolis (On), a city which the LXX. connects with the Israelites. Naville, *Goshen and the Shrine of Saft el Henneh*, p. 143 ff.; Petrie, *Hyksos and Israelite Cities*, p. 34.—**2.** Goshen, the land of (Γοσόμ, *Gosen*), a region conquered by Joshua, apparently near GIBEON (Jos.10.41,11.16). It occurs only there, and has not been identified.—**3.** A town in the mountains of Judah (Jos.15.51 only); unknown. [E.N.]

Gospels. The first point which attracts our notice in reading the Gospels is that the first three Gospels are distinct from the fourth. The first three confine themselves almost exclusively to the events which took place in Galilee, until Christ's last journey to Jerusalem. If we had these Gospels alone we could not definitely say that our Lord went to Jerusalem during His ministry until He went there to die. In the Fourth Gospel the occasions on which our Lord visited Jerusalem are marked with precision. The discourses and miracles are connected with these visits. The difference in character is no less than the difference in scene. The first three Gospels usually give a narrative without comment, though all, and especially Matt., apply O.T. prophecies to our Lord. The fourth evangelist speaks with clear authority, and adds comments of his own. Further, they do not claim to be eye-witnesses of our Lord's ministry, and Lu. implicitly disclaims any such authority. But Jn. makes this claim in direct terms: the writer "saw" and "bore witness." The character of our Lord's discourses also varies greatly. His sayings and parables in the first three Gospels nearly always refer to His dealings with us men, and the nature of the Kingdom of God; His sayings in Jn. refer largely to His relation with the Father, His own Person, and the action of the Holy Spirit after His departure. Because they give a common outline or synopsis of our Lord's work the first three Gospels are usually called the *Synoptic* Gospels. Their relation to each other will be considered in the sections immediately following; most of their distinctive characteristics are treated under the several heads. The relation of Jn. to the other Gospels will be more fully discussed at the end of this article. (1) *How did the Gospel story arise?* Christianity, more than any other religion, is centred in a Person. Jesus Christ is more important to Christianity than Moses to Judaism, Buddha to Buddhism, or Mohammed to Islam. Not only what He taught, but what He was and did and suffered, was believed by the first Christians to be vitally important. If we turn to Acts or to St. Paul's epistles we find that the preaching of Christianity did not begin with reciting the moral teaching of Jesus, such as is contained in the Sermon on the Mount. It began with proclaiming the need of belief in a risen, crucified Lord (Ac.2.36,16.31; 1Cor.15.3,4). This brought with it the necessity of saying Who He was, and why He was put to death. Ac. shows that the first teaching, which was given to Jews, was intended to prove that Jesus fulfilled all the best hopes of the Jews concerning the MESSIAH. His Death and Resurrection were alleged to throw light on O.T. passages imperfectly understood. His Resurrection was alleged to prove the truth of His claim to be the Son of God and Messiah. His coming to execute judgment was alleged as a means of stimulating repentance. Baptism and reception

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of the Holy Spirit were declared necessary means for appropriating His blessings. The whole was "commended to every man's conscience" (*cf.* 2Cor.4.2) by instances of His sublime moral teaching. It was also shown that "He went about doing good, and healing all that were oppressed of the devil" (Ac.10. 38). In Mk.1.1 and Rev.14.6 the word "Gospel" seems to signify a written account of the "good news" brought by Jesus Christ. Exactly when such accounts began to be written we cannot tell. A need for something written would begin almost as soon as missionary work began. The absolute necessity for it would be acutely felt at the time when the first generation of eye-witnesses was passing away. As a matter of fact, it seems to have been just at this time that all three Synoptic Gospels were written. The same universally felt need was answered by the same kind of literary enterprise. It is not clear that St. Paul, whose conversion probably took place in 35 A.D., used a written Gospel. His knowledge was based on "revelation" (Gal.1.11) and "received from the Lord" (1Cor.11.23). It is almost certain that this means that it was derived from a source which the apostle knew to be inspired, probably an evangelist or prophet. It was from "the Spirit of Jesus" (Ac.16.7, R.V.), not necessarily independent of human means. The means was probably oral. St. Paul himself uses the word "Gospel" as meaning the substance of the message which he preached (Gal.1.11,2.2; Ro.2 16). This must soon have been written down. His friend St. Luke shows how the transition began (Lu.1.1, 2). Those who had been "eye-witnesses and ministers of the word" "delivered" unto others the things most surely believed. Many of these drew up narratives of such things, and St. Luke followed their example. The written Gospels therefore arose from an effort to put down what the apostles and their companions taught, and many such attempts had been made before St. Luke wrote, *i.e.* probably before 70 A.D. (2) *Why do the Synoptic Gospels differ?* It is obvious that not only do all three Synoptic Gospels differ from Jn., but that they differ widely from each other. If we reckon the whole number of incidents in these Gospels as 88, the distribution of incidents shared by at least two Gospels is as follows: in all three Gospels, 42; in Mk. and Mt. 12; in Mk.and Lu. 5; in Mt. and Lu. 12. There are also similar groups of incidents. Thus in all three we find together the cure of the paralytic, the call of Levi, and the question of fasting (Mt.9.1-17; Mk.2.1-22; Lu.5.17-39); so also the plucking of the ears of corn and the cure of the withered hand—events separated by at least a week (Mt.12.1-21; Mk. 2.23–3.6; Lu.6.1-11). So too the death of John the Baptist is introduced both in Mt.14.3ff. and Mk.6.17ff. to explain the fear felt by Herod Antipas that he had risen from the dead. In fact, when a parallel passage is found in all three Gospels, it is never immediately followed in *both* Mt. and Lu. by a whole separate incident which is not in Mk. But the differences between the Synoptic Gospels are almost as marked as the resemblances. Thus the account of the birth and infancy of Christ in Mt. differs widely from that in Lu. The incidents of the temptation of our Lord are recorded in a different order in Mt. and Lu., and the temptation is recorded without these incidents in Mk. All three Gospels give a slightly different account of the inscription on the cross, and the words spoken by the centurion at the death of Jesus vary in Lu. from the words in Mt. and Mk. Also the language differs, and differs in a very singular manner. All three Gospels are written in Gk., which is far from being classical, and plainly shows the influence of the Aramaic language of Palestine. Yet they differ in style, and not only from each other, for Mt. varies in different sections, and so does Lu. Mk. is in the roughest Gk. and represents the language of an ordinary Jew of 1st cent. A.D. who had intercourse with the outside world. Lu. could write the best Gk. of the three, but in places he uses strongly Aramaic idioms, some of which appear to indicate that he drew upon written documents for information. The case of Mt. is similar. It was long ago noticed that the quotations from O.T. which Mt. has in common with Mk. or Lu. are from the Gk. version, while those which are peculiar to himself are nearer to the Heb. There is another important fact. When Mt. and Lu. narrate the same things as Mk., they both use their own favourite expressions less often than in those passages which are peculiar to themselves. If we put aside the discourses of Christ which occur in all three, also all passages which simply narrate our Lord's doings and the account of the Passion, there remain 168 verses which Mt. and Lu. have in common. In these verses there is, on an average, less than one characteristic phrase of Mt. in each verse, whereas in 190 verses peculiar to Mt. there are 5 characteristic phrases to every 4 verses. In Lu. the 168 verses contain about 3 characteristic phrases in every 4 verses, whereas in the 164 verses peculiar to Lu. there are about 4 characteristic phrases to every 3 verses. The same phenomenon occurs when we examine the discourses and narrative which are not peculiar to Mt. and Lu., but belong also to Mk. Here again they show a more sparing use of their favourite expressions than in portions that are peculiar to themselves. These facts make it practically certain that Mt. and Lu. did not simply take up the usual oral teaching given to converts. The oral teaching, exactly as Lu. tells us, had been already to a great extent written down. And Mt. and Lu. differ from Mk., both because they wished to supplement Mk. and because they copied certain documents which Mk. did not possess. (3) *How were the Synoptic Gospels composed?* We have shown reasons for believing that the divergences of Mt. and Lu. from Mk. are partly caused by their use of certain written records. We must soon discuss what these records were. In the meantime we have to account for the resemblances of Mt. and Lu. to Mk. On the whole, these can be best accounted for by the theory that they both used Mk., and used it as written in Gk. and not in Aramaic. Except about 30 verses, all the narrative in Mk. is found, and in the same order, in Mt. or in Lu. or in both. SS. Matthew and Luke apparently

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correct the style and grammar of St. Mark—*e.g.* both, and especially St. Luke, replace St. Mark's diminutives by more correct words and smooth his harsh phraseology, as in Mk.18.14, 19. St. Luke in his middle section (9.51–18.14) employs another source than Mk. After following Mk. rather closely till the beginning of this section, he leaves Mk., and when the section ends, returns to a verse close to the place in Mk where he left it. The similarity of Mt. and Lu. to Mk. even extends to rare Gk. phrases; and quotations from the O.T. are sometimes found in two or three Gospels with the same variations from the original (*e.g.* Mt.3.3; Mk.1.3; Lu.3.4). Again, in Mt. 26.47, Mk.14.43, Lu.22.47, all three explain, apparently without any necessity, that Judas was one of the Twelve. It is only by a minute examination of the text that the question can be determined, but no theory at present accounts for the origin of Mt. and Lu. so satisfactorily as the theory that both used Mk. Mk. is not based upon any written document, so far as we can discover. The primitive tradition preserved by Papias (quoted in Euseb. *Hist. Eccl.* iii. 39) is that Mk., "having become the interpreter of Peter, wrote down accurately everything that he remembered." Our second Gospel supports this tradition satisfactorily. The other written sources used by Mt. and Lu. comprised a writing to which Papias also alludes. He says, "Matthew then composed the Logia (or Oracles) in the Hebrew tongue, and every one interpreted them as he was able." There is no evidence that the book was actually called "Logia." It seems to have been a collection of numerous precepts of the Lord embodied in a narrative suitable for the catechetical instruction of converts. If we subtract from Mt. and Lu. the material which they have in common with Mk., we find that the remainder does largely consist of discourses and precepts of the Lord. Much of this material is reproduced in both Mt. and Lu. But it is reproduced differently. In Mt. it appears in five large blocks of discourses (5–7; 10; 13; 18; 25), each followed by a similar formula. See also 11–12 and 23. If we remove the Marcan portions and some special narratives of Mt., we have in Mt. simply a compendium of Christ's teaching. St. Luke shows us an interesting contrast. He presents the discourse-material from an historical point of view. It is framed in a narrative bearing a stamp of genuineness which is sometimes obvious. Thus the story of the woman who anointed our Lord's feet is the setting of the parable of the Two Debtors (Lu.7.39f.); and Lu. shows better than Mt. the occasion on which our Lord taught the Lord's Prayer (Lu. 11.1; Mt.6.9). St. Matthew originally wrote a collection of discourses in Aramaic, and this was soon translated into Gk., possibly by St. Matthew himself. A similar but not identical collection was used by St. Luke. The language of the discourses is more original in Mt.; the setting is more historical in Lu. It is almost certain that St. Luke had not read Mt. The middle section of Lu. (9.51–18.14) is full of the most precious material relating to our Lord's teaching. We believe that St. Luke considered it of the highest possible authority, preferring it even to Mk. It was probably collected by some one who had been with our Lord during His ministry in Peraea, though we are not able to say that the discourses were all spoken at that time. Several sayings are either repetitions or different reports of sayings which St. Luke has elsewhere copied from Mk.; they are therefore commonly known as "doublets." Similar doublets occur in Mt., passages of Logian material repeating verses taken from Mk. The Synoptic Gospels are therefore composed of (i) Mk.; (ii) St. Matthew's Aramaic collection of Logia translated into Gk.; (iii) a similar collection used by St. Luke; (iv) another collection inserted by St. Luke in the middle of his Gospel in one block; (v) special sources used by SS. Matthew and Luke which will be briefly mentioned in the articles on their Gospels. The above theory is fearlessly critical in method and strongly conservative in conclusion. It shows that the principal sources of our Gospels were all written well within the lifetime of the apostles, and that these primitive sources all give us substantially the same impression of the Person and authority of Jesus Christ.—*St. John and the Synoptists.* It is not at all clear that St. John was acquainted with the Synoptic Gospels. We should, however, note that certain passages suggest that he was: Jn.5. 8f. (Mk.2.11f.); 6.7,10,19f. (Mk.6.37,40,49f.); 12.3,5,7f. (Mk.14.3-6); 18.21 (Mk.14.18); 18.18,17 (Mk.14.54,69); 18.22 (Mk.14.65). The words of our Lord in Jn.15.18–16.2 have been compared with those in Mt.10.17-22. There are several points of contact between Jn. and Lu. which deserve attention: *e.g.* in their narratives of the Resurrection both connect the first appearances of our Lord with Jerusalem, and say that there were *two* angels at the sepulchre. The high-priest Annas is only mentioned by SS. Luke and John (Lu.3.2; Ac.4.6; Jn.18.13,24). Lu. and Jn. alone show that Pilate intended the scourging of Jesus to be a concession to the Jews which might cause them to relent, and that it was not a mere preliminary to the Crucifixion (Lu.23.22; Jn.19. 1). On the other hand, Jn. agrees with Mt. and Mk. and not Lu. in recording the binding of Jesus, the crown of thorns, the purple robe, and the custom of releasing a malefactor at the feast. Both SS. Luke and John display an interest in the Samaritans and tell us about Mary and Martha. They first mention by name the "Romans," "Israelites," and "Solomon's porch." The doctrine of Christ's Person in Lu. is similar to that in Jn. In both He is the "Saviour" (Lu.2.11; Ac.5. 31; Jn.4.42; 1Jn.4.14). He brings "salvation" (Lu.1.69,71; Ac.4.12; Jn.4.22). He comes into conflict with Satan as with one Who has been permitted to have power over the world (Lu.4.6; Jn.14.30). He is able to pass through the midst of His foes unhurt (Lu.4. 29f.; Jn.10.39). He speaks of "My friends" (Lu.12.4; Jn.15.14). Both SS. Luke and John speak of the "love" of God (Lu.11. 42; Jn. *passim*). In both the Holy Spirit is far more prominent than in Mt. or Mk. On the other hand, scarcely a single word characteristic of Lu. can be found in Jn. It remains therefore an open question whether Jn. had read Lu. Jn. does not seem to have written

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to supply deficiences in the Gospels previously written. His use of them is not yet sufficiently proved for us to say that he wrote to correct or supplement. His own testimony (20.31) shows us why he wrote. His Gospel is for people who believe, but whom he wishes to show how they ought to believe. Judging from the semi-Christian forms of misbelief current in the 2nd cent., he desired to correct two tendencies. One was falsely spiritualistic, depreciating the truth that the Word was made *flesh*, and despising the Church and sacraments, like the false teachers rebuked by St. Ignatius. The other, more Judaistic, believed crudely in the Church and sacraments, in Christ's miracles and His second advent, and the resurrection of the body, but overlooked the inner meaning of the sacraments and miracles, the truth of Christ's presence with us through His Spirit, and the need of living a risen life here and now. [JOHN, GOSPEL OF.] [L.P.]

Gotholi'as (1Esd.8.33) = ATHALIAH, 3.

Gotho'niel, father of Chabris (Jth.6.15).

Gourd. (1) *qîqāyôn,* only in Jon.4.6-10. Though opinions differ, the probability is that the *qîqāyôn,* which afforded shade to the prophet Jonah before Nineveh, is the *Ricinus communis,* or castor-oil plant, which, formerly a native of Asia, is now naturalized in America, Africa, and the S. of Europe. Its leaves are large and palmate, with serrated lobes, and would form an excellent shelter. The seeds contain the oil known as "castor-oil," which has for ages been in high repute as a medicine.



CASTOR-OIL PLANT.

(2) *paqqû'ôth* and *pᵉqā'îm.* In 2K.4.39, a fruit used as food, disagreeable to the taste, and supposed to be poisonous. In 1K.6.18,7.24, as an architectural ornament (A.V. *knops*). There can be no doubt that the "wild gourds" (*paqqû'ôth*) of 2K.4.39, which one of "the sons of the prophets" gathered ignorantly, supposing them to be good for food, were a species of the gourd tribe (*Cucurbitaceae*), which contains some plants of a very bitter and dangerous character. The leaves and tendrils of this family bear some resemblance to those of the vine. Hence the expression "wild vine"; and as several kinds of *Cucurbitaceae,* such as



COLOCYNTH.

melons, pumpkins, etc., are favourite foods amongst Orientals, the mistake was natural. The etymology of the word from *pāqa',* "to split, or burst open," favours the identification with the *Ecbalium elaterium,* or "squirting cucumber," so called from the elasticity with which the fruit opens and scatters its seeds when touched. Celsius, Rosenmüller, Winer, and Gesenius favour this explanation. The old versions, however, understand the colocynth, the fruit of which is about the size of an orange. A drastic medicine in general use is a preparation from this plant. Since the dry gourds of the colocynth, when crushed, burst with a crackling noise, there is good reason for accepting this explanation. [Few Bible questions have been more hotly disputed, since the days of Jerome and Augustine, than that of Jonah's gourd. Pious fathers came to blows and accusations of heresy over the question, gourd *versus* ivy. The author of *Scripture Illustrated* says it should be no trivial lesson to theological disputants. H.C.H.]

Governor is the A.V. rendering of many words: *'allûph,* "head of a thousand" (or clan), R.V. *chieftain* (Zech.9.7,12.5,6); *hóqēq mᵉḥoqeq,* "prescriber of laws" (Judg.5.9,14); *môshēl,* "holding dominion" (Gen.45.26, etc.); *nāghidh,* "leader," "foremost" (often of kings of Israel, "prince") (1Chr.29.22; 2Chr.28.7); *nāsî,* "of high rank" (often "prince") (2Chr.1.2); *pāqidh,* "commissioner," "inspector" (Je.20.1); *sāghān,* "prefect" (Dan.3.2); *sār,* "chief," "head" (1K.22.26; 2K.23.8); *shallîṭ,* "man of

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authority" (Gen.42.6); ἡγούμενος, "leader" (Mt.2.6: Ac.7.10); also of the following, which require special mention: (1) *peḥâ*, an Assyrian word, used esp. of Persian governors after the Exile (also 1K.10.15, etc.). "Tattenai, the governor beyond the river" (Ezr.5.6, R.V.), was possibly satrap of all Syria; but the word is more commonly used of subordinate governors of smaller districts, such as Judaea. This office was held by Zerubbabel (Hag.1.1, etc.) and Nehemiah (Ne.5.14), TIRSHATHA being their Persian title (Ezr.2.63; Ne.8.9). The governor administered justice, and was responsible to the satrap for the tribute assessed on his province, which was moreover bound to maintain him and his staff, finding "the bread of the governor," apparently at the rate of 40 shekels per diem (Ne.5.14-18). (2) Ἐθνάρχης means the ruler of a nation (or tribe), ranking below the title of "king." It was held by Simon (1Mac.14.47), and, when his family lost their independence, by Hyrcanus (Jos.14 *Ant.* viii. 5). Archelaus was appointed ethnarch by Augustus, with the promise of the rank of king if he showed himself worthy (2 *B. J.* vi. 3). The title was also given to the head of the Jews at Alexandria and (in the 3rd cent. A.D.) in Palestine. Thus in 2Cor.11.32 the head of the Jewish community at Damascus may be meant, but more probably the Arabian ruler of the district. Ethnarch was a common title among the Arabians, who were organized on a tribal basis. (3) Ἡγεμών is used specially of the Roman procurators of Judaea: Pilate (Mt.27.2, etc.), Felix (Ac.23.26), Festus (26.30). The procurator had supreme control over his province, including the power of life and death; but the "legatus" of Syria had a certain superintendence over him. Quirinus (Lu.2.2) was legatus of Syria 6-9 A.D.; at the time of Christ's birth he probably held some military office there. (Ramsay, *Was Christ born at Bethlehem?* ch. xi.). (4) Ἀρχιτρίκλινος (Jn.2.8,9), "governor [ruler] of the feast," means either a guest chosen to preside, *cf.* Ecclus.32.1, or else a sort of head waiter. [MEALS.] (5) Οἰκονόμος (Gal.4.2) is a "steward" managing a minor's property. (6) Ὁ εὐθύνων (Jas.3.4) is "the steersman." [H.S.]

Gozan', the tract to which the Israelites were carried away by Pul (Tiglath-pileser III.) and Shalmaneser IV., or possibly Sargon (1Chr.5.26; 2K.17.6 and 18.11). This is the *Gauzanitis* of Ptolemy, situated between the Chaboras (Ḥabor, now *Khabûr*, the great Mesopotamian affluent of the Euphrates) and the Saocoras. In an Assyrian geographical list it is mentioned with *Naṣibina* (Nisibis). It became an Assyrian province, ruled by governors from Nineveh, and revolted against that power in 759 B.C., but was subdued. [T.G.P.]

Gra'ba (1Esd.5.29) = HAGABA.

Grape. [VINE.]

Grass. (1) This is the ordinary rendering of the Heb. *ḥâçîr* (1K.18.5; Job 40.15; Ps.104.14; Is.15.6). As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (Job 8.12; Ps.37.2), and of the brevity of human life (Is.40.6,7; Ps.90.5). (2) In A.V. of Je.50.11, "as the heifer at grass" should be "as the heifer treading out corn" (*cf.* Ho.10.11). (3) In Num.22.4, where mention is made of the ox licking up the grass of the field, the Heb is *yereq*, which is elsewhere rendered *green*. (4) *'ĕsebh* signifies *herbs* for human food (Gen.1.30; Ps.104.14), but also fodder for cattle (Deut.11.15; Je.14.6). It is the grass of the field (Gen. 2.5; Ex.9.22) and of the mountain (Is.42.15; Pr.27.25). In N.T. the word *grass* is always the representative of the Gk. χόρτος. [HAY.]

Grasshopper. [LOCUST.]

Grave. [BURIAL; TOMB.]

Great Sea (Num.34.6,7; Jos.15.47), the Mediterranean. [SEA; HOR.]

Greaves (*miçḥâ*). [ARMS, *Defensive*, (3).]

Greece, Greeks, Grecians. In Zech. 9.13, A.V. renders the Heb. JAVAN by "Greece." Javan, or Ionia, is named as an Aryan race in Gen.10.2 (see 1Chr.1.5,7; Is.66.19; Ezk.27.13); but about the time when Zechariah wrote the Greeks were coming into conflict with Persia for the first time. They afterwards dominated Palestine from 333 to 63 B.C., and many traces of their presence are found in excavations, including pottery, coins, and Gk. inscriptions. The "Grecians" (Jl.3.6), or Ionians, were traders much earlier, who took Hebrew children as slaves, and *c.* 600 B.C. sold slaves and bronze vessels at Tyre. They were known to Sargon of Assyria *c.* 710 B.C., and Arcadian Greeks from the Peloponnesus had then settled in CYPRUS. See also Dan.8.21,10.20,11.2. Greek converts to Judaism are noticed, in Jn.12.20, as coming up to Jerusalem (see Ac.17.4); and educated Jews then spoke Gk. (21.37). [HELLENIST; GENTILES.] The Jews of Antioch and the West are sometimes noticed as "Grecians" (Ac.11.20,21). Greece itself is first mentioned in Ac.20.2 (*cf.* however 1Mac.12.5-23, which appears somewhat apocryphal). Greeks, such as the Danai and other tribes of Asia Minor, invaded Palestine in the 13th cent. B.C., even to the borders of Egypt. The presence of pagan Greeks in Palestine, in the 2nd cent. B.C., is attested by inscribed tombs, and texts in honour of Apollo, excavated in Philistia. The stone of the temple railing, found at Jerusalem by M. Clermont-Ganneau, verifies the statement of Josephus (5 *Wars* v. 2), and shows that a Gk.-speaking population visited Jerusalem in the time of our Lord. Their presence is also proved in DECAPOLIS by texts of the time of Herod the Great in Bashan, while the earliest Palmyra bilinguals, in Syr. and Gk., go back to the same age, when Gk. was the general literary language of the Roman empire. [C.R.C.]

Greek. [HELLENISTIC GREEK.]

Greyhound (Pr.30.31; Heb. *zarzîr mathnayim—i.e.* "one girt [R.V. marg., *or*, well knit] about the loins"). The greyhound is still the best suggestion, of the many that have been made, as to what animal "comely in going" is here intended. The Arabs sometimes gird their greyhounds to prevent their eating too much and becoming inactive.

Grove, Groves. (1) Thus A.V. renders throughout the original words retained by R.V. ASHERAH, Asherim. (2) In A.V. of Gen.21.33 for *'ĕshel*; R.V. rightly *tamarisk-tree*. So in A.V. marg. of 1Sam.22.6. [TAMARISK.] [J.R.]

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SACRED SYMBOLIC TREE OF THE ASSYRIANS. From Lord Aberdeen's Black Stone. (Fergusson, *Nineveh and Persepolis*, p. 298.) See art. "Grove, Groves."

Guard. (1) In Heb. *tabbaḥ* signified a "cook" (1Sam.9.23,24); but see EXECUTIONER. It is applied to the body-guard of the kings of Egypt (Gen.37.36) and Babylon (2K.25.8; Je.39.9,40.1; Dan.2.14). (2) *rûṣîm* properly means "runners," and is the ordinary term employed for those attendants of kings whose office was to run before the chariot (2Sam.15.1; 1K.1.5), and to form a military guard (1Sam. 22.17; 2K.10.25,11.6; 2Chr.12.10). [FOOTMAN.] (3) The terms *mishmereth* and *mishmâr* express properly the *act of watching*, but are occasionally transferred to the persons who kept watch (Ne.4.22, etc.; Job 7.12).

Gudgodah'. [HOR-HAGIDGAD.]

Guni'.—1. A son of Naphtali (Gen.46.24; 1Chr.7.13), and founder of the family of the **Gunites** (Num.26.48).—**2.** A Gadite whose descendants dwelt in Gilead (1Chr.5.15).

Gur, The going up to (2K.9.27). If Ahaziah fled N. from Jezreel ("the garden house" being *Beit Jenn*, and Ibleam being *Yebla*) the site may be at the ruin *Qârâ*, where the main road towards Beit Jenn ascends the hill 4 miles W. of Yebla. The LXX. reads "ascent of *Gai*" (*i.e.* "of the ravine"). [C.R.C.]

Gur-ba'al, a place or district in which dwelt Arabians (2Chr.26.7). It appears from the context to have been in the country lying between Palestine and the Arabian peninsula; but this, although probable, cannot be proved. The Arab geographers mention a place called Baal, on the Syrian road, N. of Medîna.

H

Haahashtari', a man, or a family, immediately descended from Ashur, "father of Tekoa" by his second wife Naarah (1Chr.4.6).

Habaiah'. Bene-Habaiah were sons of the priests, of doubtful descent, who returned from Babylon with Zerubbabel (Ezr.2.61; Ne.7.63).

Habakkuk (*ḥâbhaqqûq*, doubtless from *ḥâbhaq*, "to embrace," and so probably a term of affection. Ἀμβακούμ, etc.). We know nothing concerning this prophet, but a variety of legends exist of little or no value, as that he was the son of the Shunammite woman (2K.4). The title of the story of Bel and the Dragon in the LXX. (Cod. Chis., but not Theodotion) runs "from the prophecy of Habakkuk, the son of Joshua, of the tribe of Levi." In the story it is told how Habakkuk was miraculously brought from Judaea to Babylon, to convey food to Daniel in the lions' den. The animating thought of Habakkuk's message is the doom to be brought on Judah by the Chaldeans, in God's wrath for their sins, and next the reckless arrogance of the invader, who sees not that he is merely the rod of vengeance in God's hands. To the prophet it is given to see, beyond the awful havoc, the time when the destroyer, his task accomplished, falls beneath a mightier foe.—*Date.* The only point of external evidence is the position the book occupies among the Minor Prophets, intermediate between Nahum and Zephaniah. The former prophesied probably soon after 660 B.C. (Schrader), and the latter in the earlier part of the reign of Josiah, before the Great Reformation—say, *c.* 630 B.C. With this agrees the internal evidence, which is definite enough, resting on two statements in 1.5—the doom is to come in the lifetime of many of those who hear the threat, and it will be heard with incredulity. But this would be absolutely impossible after the battle of Carchemish (*c.* 605 B.C.), when the Egyptian army was shattered by the Chaldeans under Nebuchadnezzar; for it could not be doubted that the victorious young Titan would in due course march southward, and that Babylon would again become "the lady of kingdoms." But more, when Nabo-polassar, Nebuchadnezzar's father, assumed a quasi-regal authority at Babylon in 625 B.C., it must have been clear to shrewd observers that Babylon was becoming the dominant power in Western Asia, and the incredulity would thus be increasingly unlikely after 625 B.C. For the other limit, it was less than 40 years from Manasseh's death to the first Chaldean invasion; so that many of those living in the last years of Manasseh's reign may well have heard the prophecy. The condition of things, too, described in 1.2-4 suits that period. Though the bloody persecution had ceased, a time of deadness and corruption remained. To go further back would make the conditions unsuitable and the time too long. For the former reason we may cast out the short evil reign of Amon. The early years of Josiah's reign would be a possible time, when the boy was powerless in the

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hands of his advisers, but impossible in the time following the Great Reformation. Thus, our choice lies between the last years of Manasseh's reign and the opening years of Josiah's. Not a few critics have suggested the reign of Jehoiakim, since then Judah knew much about the Chaldeans; but this would make 1.5 meaningless. Incredulity would be out of the question then, and such an antedating of the prophecy would be (in view of 2.20) so much profane audacity.—*Contents.* In 1.2-4 the prophet bewails the state of social corruption, and appeals to God for help. In answer (*vv.*5-17) the invasion of the Chaldeans is foretold to an incredulous nation. The Chaldeans fail to realize that they are but the rod of God's anger; but the prophet knows that it is for correction that God has appointed them. As the prophet waits to hear God's answer (2.1-4), he is told that the vision will surely come, and that he must wait by faith. In due time the Chaldeans shall be judged (5-12) for their greed, their cruelty (12-14), their drunkenness (15-17), and (18, 19) their idolatry. Then comes the solemn seal of ver. 20. The "Prayer" follows (3), in which the two thoughts of the invasion and the subsequent deliverance are united, till at the end the prophet breaks forth in a jubilant strain at the thought of God's love for His people.—*Integrity.* What has been said above presupposes the integrity of the book as it now stands, but a recent theory makes 1.2-4 refer to an earlier oppressor, to overthrow whom the Chaldeans are raised up; and removes 1.5-11 so as to follow 2.4. If by the earlier oppressor is meant the Assyrian (though it is hard to see why he should not have been named), it may suffice to say that at no possible date to which we can assign Habakkuk, was Assyria potent for evil; nor would the description (1.14-17) suit the Egyptians. Again, 1.2-4 are wholly unsuitable as a description of cruel foreign oppression; and, in view of the unbroken tradition, the theory may unhesitatingly be rejected. Three passages of Habakkuk are quoted in N.T., in every case from the LXX., with minor variations: 1.5 in Ac.13.41; 2.3 in Heb.10.37; and 2.4 in Ro.1.17, Gal.3.11, Heb.10.38. Delitzsch, *Der Proph. Hab. ausgelegt* (not translated); Ewald, *Prophets of the O.T.*; Pusey, Orelli, and G. A. Smith, in their commentaries on the Minor Prophets; Kirkpatrick, *Doctrine of the Prophets*; A. B. Davidson, in *The Camb. Bible for Schools and Colleges*; Baumgartner, *Le Prophète Habakuk*; Sinker, *The Psalm of Habakkuk.* [R.S.]

Habaziniah', apparently the head of a family of the RECHABITES (Je.35.3).

Habbacuc' (Bel 33-39) = the prophet HABAKKUK.

Habergeon. [ARMS, *Defensive*, (2).]

Habor', the "river of Gozan" (2K.17.6, 18.11; 1Chr.5.26), is identified beyond all reasonable doubt with the famous affluent of the Euphrates, which is called Aborrhas by Strabo, and Chaboras by Pliny and Ptolemy. The stream in question still bears the name of the *Khabûr*. It flows from several sources in the mountain-chain, which in about the 37th parallel flanks the valley of the Tigris on W.—the Mons Masius of Strabo and Ptolemy, now the *Karej Dâgh*.

Hachaliah', father of Nehemiah (Ne.1.1, 10.1).

Hachilah', Hill of (Heb. *gibh'ath haḥakhîlâ*, "dusky hill"), in "the S. part of the JESHIMON," near ZIPH (1Sam.23.19,26.1,3), where Saul camped, seeking David. Probably the ridge *el Kôla*, 6 miles E. of *Tell Zîf*. [C.R.C.]

Hachmoni', Son of, and **The Hach'monite** (1Chr.27.32,11.11), both renderings—the former the correct one—of the same Heb. word. Hachmon was no doubt the founder of a family to which these men belonged; the actual father of Jashobeam was Zabdiel (1Chr.27.2), and he is also said to have belonged to the Korhites (1Chr.12.6), possibly the Levites descended from Korah.

Hadad' (Heb. *ḥâdhâdh*, Bab. *addu*, "father" or "chief"; from Akkadian *ad*, Turkish *ad*), the name of the sun in Syria, mentioned as early as 15th cent B.C. in the Amarna letters of Rib-adda (*child of Hadad*), king of Gebal. It was also a personal name for a "chief."—**1.** For HADAR (in 1Chr.1.30,46); the son of Ishmael (Gen.25.15).—**2.** The king of Edom (36.35) and—**3.** A king of Edom rather later (1Chr.1.50), also HADAR in Gen.36.39.—**4.** An Edomite prince (1K.11.14-22) who fled to Egypt, but returned home with a royal bride. The LXX. (ver. 25) understands that this Hadad (Gk. Ἀδερ) ruled "over Edom," but the Heb. refers to Rezon in Damascus. [C.R.C.]

Hadade'zer (2Sam.8.3-12; 1K.11.23) = HADAREZER; both forms are found in R.V. as well as in A.V., but an inscription on an Aram. seal and the Assyr. equivalent *Dad'idri* prove *Hadadezer* to be the correct reading. Bathgen, *Beitr. z. Semit. Relig.* p. 67; and Driver, *Notes on Heb. of Sam., in loco.*

Hadad'rimmon' (Zech.12.11). Jerome supposed this to be a town, W. of the "plain of Legio," now *Rummâneh*, 4 miles S.E. of *Lejjûn*. More probably the "mourning of Hadadrimmon in the valley of Megiddon" was that for the god who bore both these names. [HADAD.] [C.R.C.]

Hadar'.—1. An Ishmaelite settlement mentioned (Gen.25.15) with DUMAH. In 1Chr.1.30, HADAD.—**2.** A king of Edom (Gen. 36.39). In 1Chr.1.50, HADAD. [C.R.C.]

Hadare'zer, son of Rehob, the king of Aram-zobah, who, while on his way to "establish his dominion" at the Euphrates, was defeated by David with great loss (2Sam.8.3-12; 1Chr.18.3-8). After the first repulse of the Ammonites and their Syrian allies by Joab, Hadarezer sent his army to assist the people of Maachah, Rehob, and Ishtob (1Chr.19.16; 2Sam.10.15,16, *cf.* 8). Led by Shophach, or Shobach, the captain of the host, those from "beyond the river" (*i.e.* probably from Padan-aram, which was E. of the Euphrates, Aram-zobel being W. of it) crossed the Euphrates, joined the Syrians, and encamped at HELAM. David himself came from Jerusalem to take the command. The rout of the Arameans was complete (2Sam.10.16-18; 1Chr.19.16-18). [HADADEZER.]

Hadashah', one of the towns of Judah, in the low country (Jos.15.37 only). It was near MIGDAL-GAD; the site is doubtful. [C.R.C.]

Hadassah' (Esth.2.7). [ESTHER.]

Hadattah', according to A.V., one of

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the towns of Judah in the extreme S. (Jos.15.25); but the Heb. accents connect the word with that preceding it, as if it were Hazor-hadattah, *i.e.* New Hazor, in distinction from the place of the same name in ver. 23.

Hades. [HELL.]

Hadid', a place named, with Lod (Lydda) and Ono, only in the later books of the history (Ezr.2.33; Ne.7.37,11.34). Eusebius (*Onomasticon*) notices a town called Aditha, or Adatha, E. of Diospolis (Lydda). In the lists of Thothmes III.(No. 76) it appears as Hadida as early as 16th cent. B.C. Now *Haditheh*, a village 3 miles E. of Lydda. [ADIDA; ADITHAIM.] [C.R.C.]

Hadlai' (2Chr.28.12), father of AMASA, 2.

Hadoram'.—1. Fifth son of JOKTAN (Gen.10.27; 1Chr.1.21). His settlements, unlike those of many of Joktan's sons, have not been identified.—**2.** = Joram (2Sam.8.10), son of Tou, or Toi, king of Hamath; his father's ambassador to congratulate David on his victory over Hadarezer king of Zobah (1Chr.18.10).—**3.** (2Chr.10.18.) [ADONIRAM.]

Hadrach', a country mentioned (Zech. 9.1,2) with Damascus and Hamath. For a suggested identification, see ASSYRIA. [C.R.C.]

Hagab'. Bene-H. were Nethinim who came back from Babylon with Zerubbabel (Ezr.2.46).

Hagaba' (Ne.7.48), **Hagabah'** (Ezr.2.45). Bene-H. were Nethinim who returned from captivity with Zerubbabel (Ne.7.48).

Hagar (Gen.16), an Egyptian woman, handmaid (or slave) of Sarah, whom the latter, being childless, gave as a concubine to Abraham after he had dwelt ten years in Canaan. We read that "when she saw that she had conceived, her mistress was despised in her eyes," and Sarah reproached Abraham for the results of her own act. Hagar fled towards her native land, through the great wilderness traversed by the Egyptian road. By the fountain in the way to Shur, the angel of the Lord found her, charged her to return and submit herself to her mistress, and foretold the character of her unborn child and his descendants. [THEOPHANIES.] On her return, she gave birth to Ishmael, Abraham being then 86 years old. Later, at the feast at the weaning of Isaac, "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking" (21.9); and in exact sequence with the first flight of Hagar, we now read of her expulsion. The verisimilitude, Oriental exactness, and simple beauty of this story are internal evidences of its truth. Hagar is mentioned elsewhere only when she takes a wife for Ishmael (21.21); and in the genealogy (25.12). St. Paul refers to her as the type of the old covenant, likening her to mount Sinai, the mount of the law (Gal.4.22ff.). In Mohammedan tradition Hagar is represented as the lawful wife of Abraham, and Ishmael as having the rights of the firstborn.

Hagarenes, Hagarites, Hagerite (1Chr.27.31 only, R.V. *Hagrite*), a people dwelling in E. Palestine, whose land was in the days of Saul occupied by the Reubenites (1Chr. 5.10), or by the allied tribes of Reuben, Gad, and half-Manasseh (1Chr.5.18). They are mentioned, as adversaries of Israel, together with Edom, the Ishmaelites, Moab, etc. (Ps. 83.6). They were evidently a nomad people, as their wealth (1Chr.5) consisted in tents and camels. In a list of Arab tribes made by Tiglath-pileser III. the Hagarites are mentioned; and the Ἀγραῖοι are mentioned by Strabo, Dionysius, and Ptolemy as Arabs. [F.J.F.-J.]

Haggai'. Nothing is known of the author of the tenth book in the series of the Minor Prophets, apart from a tradition which says he was born in Babylon, of the tribe of Levi, and at the end of his life was buried near the priests. According to Jewish story also he was a member of the Great Synagogue. In the LXX. Haggai is mentioned in the headings of Pss.137, 145–148, and in the Pesh. of Pss.125,126,145–148; *cf.* Epiphanius: "(Ἀγγαῖος) ἐψαλλεν πρῶτος ἐκεῖ ἀλληλούϊα." His prophecy is cited in Heb.12.26 (*cf.* Hag.2.6), and referred to in Ecclus.49.11,12. His prophecies are dated from Sept. to Dec. in the second year of Darius—*i.e.* 520 B.C.; and were delivered to the Jews who had returned home from Babylon in 535, with the object of exhorting them to rebuild the temple of Jehovah. This work, after being commenced (?) under Cyrus (535 B.C.), had been neglected for 16 years, during the reigns of Cambyses and Pseudo-Smerdis. It is possible indeed that Haggai was himself one of those who returned with Zerubbabel and Joshua. —*Occasion of the Prophecy.* The oracles of Haggai were called forth by the deplorable condition of the returned exiles and the neglected state of the house of Jehovah. The glorious promises of Is.40–55 seemed far from being fulfilled, while the hostility of the Samaritans, failure of crops, and the passage of the Persian armies through their land to Egypt, combined to render the lot of the returned exiles as depressing as possible when Haggai commenced to prophesy.—*Analysis.* The book falls into four divisions: (*a*) (1.1-11). Spoken on the 1st day of the 6th month (Aug. to Sept.). A *rebuke* to the nation and to Zerubbabel and Joshua, its political and religious leaders, because they seek only their own comfort and luxury, while the house of Jehovah lies desolate. This utterance had the effect of stirring the dormant energies of the people. (*b*) (2.1-9). On the 21st day of the 7th month (Sept. to Oct.). A message of *encouragement* to stimulate the flagging enthusiasm of the workers, who are discouraged by the slow progress of the temple, especially those who remembered the house "in its former glory." (*c*) (2.10-19). On the 24th day of the 9th month (Nov. to Dec.). A *parable*, a *warning*, and a *promise*. By the use of a ceremonial metaphor, the prophet teaches that the laxity of the people in building the temple makes them unclean; and this uncleanness is communicated to the land, which thus becomes unfruitful. On the other hand, the faint suspicion of holiness shown by their sacrifices upon the altar is not sufficient to endue the land with fertility. (*d*) (2.20-23). On the same day as (*c*). A *personal promise to Zerubbabel*, assuring him that, in the midst of the approaching international cataclysm, he and his house shall be preserved "as a signet; for I have chosen thee, saith Jehovah of hosts." In this passage "the Messianic aspirations which attached formerly to the Davidic king are transferred by Haggai to Zerubbabel, who

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becomes, in virtue of the position thus assigned to him, a type of Christ" (Driver).—*Style.* Haggai belongs to the decadent period of Heb. prophecy, and his style is so abrupt and simple as to lead to the conclusion that only outline notes of his oracles have come down to us. He lacks the imagination and poetic fervour of the pre-Exilic prophets, but nevertheless rises to fine writing occasionally. He is very prone to repetition, and the continual reiteration of his credential, "saith Jehovah," indicates his realization of the fact that his words do not in themselves carry that conviction which followed upon the utterances of his greater predecessors. G. A. Smith, *Bk. of the Twelve Prophets*; Driver, *Intro. Lit. of O. T.* (*Century Bible*). [D.C.S.]

Haggeri'. "MIBHAR son of Haggeri" (R.V. *Hagri*) is one of the mighty men of David's guard, in 1Chr.11.38. The parallel passage (2Sam.23.36) has "Bani the Gadite," the Heb. spelling of which is almost identical with "Son of Ha-garite." Many of the variations in Scripture arise from the similarity of the letters *d* and *r*. [R.B.G.]

Haggi', second son of Gad and founder of the Haggite family (Gen.46.16; Num.26.15).

Haggiah', a Merarite Levite (1Chr.6.30).

Haggites, The. [HAGGI.]

Haggith', one of David's wives and mother of Adonijah (2Sam.3.4; 1K.1.5,11,2.13; 1Chr. 3.2).

Ha'gia (1Esd.5.34) = HATTIL.

Hagiographa, otherwise called *kethûbîm* ("writings"). The third of the great divisions into which the Hebrew canonical books were divided; the other two being the Law and the Prophets. The Hagiographa included Ps., Pr., Job, Can., Ruth, Lam., Ecc., Esth., Dan, Ezr., Ne., and 1 and 2 Chr.; while Jos., Judg., 1 and 2Sam., and 1 and 2Kings were included amongst "the Prophets." [SCRIPTURE, HOLY; CANON OF O.T.]

Ha'i. The form in which AI first appears in A.V. (Gen.12.8,13.3).

Hail (Heb. *bârâdh*, Ex.9.18), mentioned with thunder (ver. 23). This must have been very unusual and alarming in Egypt; but in Palestine hail accompanies the thunderstorms of autumn, and falls at times in winter (Jos.10. 11; Job38.22; Ps.18.12,13,78.47,48,105.32, 148.8; Is.28.2,17,30.30; Hag.2.17). The "fire" mentioned with hail was probably lightning, and such storms were sufficiently rare to be remarkable. See also Rev.8.7,11.19, 16.21. [C.R.C.]

Hair. The Hebrews were fully alive to the importance of the hair as an element of personal beauty, whether as the "curled locks, black as a raven," of youth (Can.5.11), or the "crown of glory" that encircled the head of old age (Pr.16.31). Among them, as among all ancient peoples, the hair partook in a special way of the personality of the owner. The customs of ancient nations as to wearing the hair varied considerably. The Egyptians allowed the women to wear it long, but kept the heads of men closely shaved from early childhood. The Greeks admired long hair, whether in men or women. The Assyrians also wore it long. The Jews of later days, on the other hand, while they encouraged the growth of hair, observed the distinction between the sexes by allowing the women to wear it long (Lu.7.38; Jn.11.2; 1Cor.11.6ff.), while the men restrained theirs by frequent clipping to a moderate length. Clipping the hair in a certain manner and offering the locks was in early times connected with religious worship; and hence the Hebrews were forbidden to "round the corners of their heads" (Lev.19.27), meaning the locks which covered the ears. The prohibition against cutting off the hair on the death of a relative (Deut.14.1) was grounded on a similar reason. In addition to these regulations, the Hebrews dreaded baldness; it was regarded as a personal defect, and hence formed one of the disqualifications for the priesthood (Lev.21.20, LXX.). In times of affliction the hair was altogether cut off (Is.3. 17,24,15.2; Je.7.29). Tearing the hair (Ezr. 9.3) and letting it go dishevelled were similar tokens of grief. Wigs were commonly used by



EGYPTIAN WIGS. (Wilkinson.)

the Egyptians, but not by the Hebrews. The usual and favourite colour of the hair was black (Can.5.11), as is indicated in the comparisons to a "flock of goats" and the "tents of Kedar" (Can.4.1,1.5). A fictitious hue was occasionally obtained by sprinkling gold-dust on the hair. It does not appear that dyes were ordinarily used. With regard to the mode of dressing the hair, we have no very precise information; the terms used are of a general character, as of Jezebel (2K.9.30) and Judith (10.3). The terms used in N.T. (1Tim.2.9; 1Pe.3.3) are also of a general character; Schleusner understands them of *curling* rather than plaiting. The arrangement of Samson's hair into seven locks, or more properly *braids* (Judg.16.13,19), involves the practice of plaiting, which was also familiar to the Egyptians and Greeks. The locks were probably kept in their place by a fillet, as in Egypt. The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, which were generally compounded of various aromatic ingredients (Ru.3.3; 2Sam.14.2; Ps.23.5,45. 7,92.10; Ec.9.8; Is.3.24); more especially on occasion of festivities or hospitality (Mt.6.17, 26.7; Lu.7.46). It appears to have been the custom of the Jews in our Saviour's time, as it had been from time immemorial, to swear by the hair (Mt.5.36), much as the Egyptian women

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still swear by the side-lock, and the men by their beards (Lane, *Mod. Egypt*, i. pp. 35, 55).

Hakkatan', father of Johanan (Ezr.8.12).

Hakkoz', a priest appointed by David chief of the seventh course in the service of the sanctuary (1Chr.24.10); = Koz with the def. article.

Hakupha'. Bene-Hakupha were among the Nethinim who returned from Babylon with Zerubbabel (Ezr.2.51 ; Ne.7.53).

Halah' (2K.17.6,18.11 ; 1Chr.5.26), one of the places to which the kings of Assyria deported Samaritan captives, is probably the *Ḫalaḫḫu* of the geographical lists, named between Arrapachitis and Reseph. It is supposed that it lay near Haran. [T.G.P.]

Halak', Mount, a mountain twice named as the southern limit of Joshua's conquests (Jos.11.17,12.7). The word means "bare" (R.V. marg.); it was apparently a spur of mount Seir. [C.R.C.]

Halhul', a town of Judah in the mountain district (Jos.15.58), mentioned with BETH-ZUR. Now *Halḥûl*, a village N. of Hebron immediately E. of *Beit Ṣûr*. [C.R.C.]

Hali', a boundary town of Asher between Helkath and Beten (Jos.19.25). Possibly *'Alia*, a ruin 13 miles N.E. of Accho. [C.R.C.]

Halicarnas'sus in CARIA, a city renowned as the birthplace of Herodotus and of the later historian Dionysius, and as embellished by the mausoleum erected by Artemisia, but of no Biblical interest except as the residence of a Jewish population in the period between the O. and N.T. histories (1Mac.15.23). The modern name of the place is *Bodrum*.

Hall. The hall or court of a house or palace is in the East an uncovered space, around which the house is built, on a lower level than the apartments of the lowest floor. All the uses of the word in A.V. are connected with the trial of Christ. In Lu.22.55 (R.V., better, *court*) of the "hall" of the priest's house; in Mt.27.27 = Mk.15.16 = Jn.18.28 (R.V. *palace*) of the *praetorium*. [JUDGMENT HALL ; HOUSE.]

Hallelujah. [ALLELUIA.]

Hallohesh', one of the "chief of the people" who sealed the covenant (Ne.10.24). Identical with **Haloheesh** (3.12), "father" of Shallum, 13, and probably a family name (= "the Lochesh").

Ham.—1. One of the three sons of Noah, always placed second when they are mentioned together (*cf.* JAPHETH). The name means *dark*, and is the Egyptian name for Egypt, being derived from the blackness of the soil of the Delta. Another derivation is from *Khem*, the god of generation, who is represented on the most primitive sculptures hitherto found in Egypt, and whose shamelessness is in accord with the story in Gen.9.20 ff., where, however, Ham's conduct is rather that of a child. The generations of the sons of Noah in Gen.10 really represent the geographical knowledge of the Israelites, as the names are rarely those of individuals, but sometimes of communities and sometimes of towns. [RACES.] To Ham are assigned chiefly the nations S. of Palestine. First, *Cush*, the tribes occupying a zone from Babylonia to Abyssinia. Next, *Mizraim*, a name from its dual form indicating Upper and Lower Egypt. *Put* was an ally of Egypt in the time of the Assyrian and Babylonian wars, but cannot be identified with certainty. [PHUT.] *Canaan* is the race which Israel had to exterminate. The names of the descendant tribes are very difficult to identify, but it is clear they are the dwellers along the coasts of N. Africa and Phoenicia. The race characters of the Hamites are probably best defined by the Egyptian representations of themselves and of the Phoenicians, brown, but fairer in the N., with beards; but see RACES. Their languages present many problems, but the race produced the founders of the earliest states, great builders, hunters, merchants, and warriors (Gen.10.9-19). In strange contrast to the pride of the earliest Hamites, their descendants were reckoned in the 18th Christian cent. as fit only for slavery, and indeed destined to it because of the curse on Canaan (Gen.9.27). The hope of threefold blessing from Egypt, Israel, and Assyria (Is.19.24,25) has not yet been fulfilled. —**2.** A place (Gen.14.5; Heb. *ḥām*) where Chedorlaomer defeated the Zuzims, and mentioned with ASHTEROTH, a region in or near Bashan. Probably, according to Col. Conder, the "land of *Am*," noticed with HOBAH in the Amarna letters (Brit. Mus. 37, 46; Berlin 91, 143).—**3.** "Land of" (Ps.105.23,27,106.22; *cf.* "tents of Ham," Ps.78.51), a poetical description of Egypt. Ryle, *Early Chapters of Gen.*; Sayce, *Races of the O.T.* [C.R.D.B.]

Haman. For the earlier part of the story of Ahasuerus's favourite minister, as given in the book of Esther, see MORDECAI. After carrying out in bitterness the programme which he had himself dictated for "the man whom the king delighteth to honour" in his overweening confidence that he was to be the central figure, his wife Zeresh warns him of coming disaster, in spite of the apparently signal favour of an invitation by the queen to a banquet. There Esther tells her tale, and points to him as the "adversary and enemy" of her people, whereupon the king, angered further by the vehemence of Haman's despairing application to the queen for mercy, orders him to immediate execution on the gibbet, which, as a courtier opportunely suggests, stands ready for the purpose, as prepared for Mordecai. He is accordingly executed, and Mordecai succeeds him. His name is probably another form of *Hummam* or *Humban*, an Elamite deity. The epithet "Agagite" (Esth. 8.1) means either (*a*) descended from Agag, king of Amalek, thus representing Mordecai and Haman as hereditary foes, the one as tracing his descent from Kish, and so connected with king Saul, the other as one of the posterity of Saul's vanquished foe ; or (*b*) a spiritual rather than a natural descent, an allegorical nickname, implying a hostile attitude to the chosen nation like that of the Amalekite king of earlier days ; or (*c*) belonging to a place or family otherwise unknown. The LXX. have "the Bugean" (ὁ Βουγαῖος) or "the Macedonian" (ὁ Μακεδών), the former meaning *bully, braggart*, a Homeric word revived in Alexandrine Greek, or *eunuch*, the latter either (i) pointing to the time when the Gk. power, rendered dominant in the E. by Alexander of Macedon (died 323 B.C.), had become, through Antiochus Epiphanes (died 164 B.C.) who inherited Alexander's conquests in

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Syria, the type of hostility to the nation of the Jews, or (ii) indicating Haman as a traitor to the Persian power. [A.W.S.]

Hamath' appears to have been the principal city of Upper Syria from the time of the Exodus to that of the prophet Amos. It lies on the Orontes, about 30 m. N. of lake Homs, and commands the whole of the Orontes Valley, from the low hills which form the watershed between the Orontes and the Litâny—*cf.* "the entrance of Hamath" (Num.34.8; Jos.13.5, etc.)—to the defile of Daphne below Antioch. The **Hamathites** were a Hamitic race, and appear last among the descendants of Canaan in Gen.10.18, 1Chr.1.16. Indeed, they were probably closely akin to the Hittites, with whom they were generally in alliance. In the time of David Hamath was governed by king Toi (2Sam.8.10), and a little later accepted the overlordship of Solomon (*cf.* 1K.4.21-24), who built "store-cities" there (2Chr.8.4). In the inscriptions of Shalmaneser II. (859 B.C.), Hamath appears in alliance with Damascus, the Hittites, Israelites [AHAB], etc. About 700 B.C. Jeroboam "recovered Hamath" from Judah (2K.14.28). Later on *Êni-ilu* (Eniel) became tributary to Tiglath-pileser III. (730 B.C.), and Sargon (720 B.C.) seems to have ravaged the place, and to have tortured *Ilubi'idi* (*Yau-bi'idi*), its king. From this time it was seemingly an Assyr. province, and lost much of its importance. Antiochus Epiphanes changed its name to Epiphaneia; but the natives still called it Hamath, even in Jerome's time; and it is from this that its present name, *Hamah*, has come. Several inscriptions in relief, in the hieroglyphic character known as Hittite, have been found on the site. [T.G.P.]

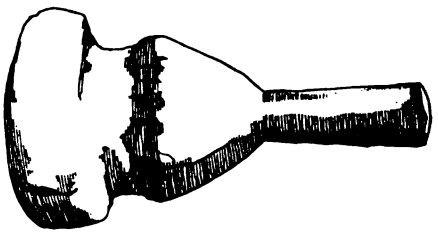
Hamath'-zobah' (2Chr.8.3) has been conjectured to be the same as Hamath; but the addition of *Zobah* would seem rather to point to another Hamath, which was thus distinguished from "Great Hamath." One of the Gk. forms of the name is *Baisôba*, suggesting *Beth-zobah*, and consequently a different locality. Assyriologists have identified with the second element, Zobah, the city *Ṣubit* of an Assyrian geographical list (where it is immediately followed by *Ḫamâtu* or Hamath). This is probably the city *Ṣubiti* in the neighbourhood of which Aššur-bani-âpli defeated the Arabians. [T.G.P.]

Hammath', one of the cities of Naphtali (Jos.19.35). The name means "hot spring." The Jerusalem Talmud (*Erubin* v. 5) places it near Tiberias [RAKKATH]—that is, at the *Hammâm*, or "hot bath," to the S. This is the Emmaus of Josephus (18 *Ant.* ii. 3; 4 *Wars* i. 3). The springs (144° to 132° Fahr.) are 3 in number, at a spot rather more than a mile S. of Tiberias. In the list of Levitical cities of Naphtali (Jos.21.32) the name of this place seems to be given as HAMMOTH-DOR, and in 1Chr.6.76 it is further altered to HAMMON. It is probably the Hamut of the list of Thothmes III. (No. 16). [C.R.C.]

Hammedatha', the Agagite, father of Haman (Esth.3.1,10,8.5,9.24).

Hamme'lech, rendered in A.V. as a proper name (Je.38.26,38.6); more properly = "the king," as R.V. [MALCHIAH, 8.]

Hammer. Four Heb. words for this exist: *halmûth* (only Judg.5.26); *maqqebheth* (only Judg.4.21), *maqqābhâ* (1K.6.7), from the same root; so called because by means of it a *hole* was made by driving in a nail; *paṭṭish*,



MALLET. (Brit. Mus.)

a forge-hammer, and therefore made of iron (Is.41.7); in Je.50.23 used figuratively of Babylon. [W.O.E.O.]

Hammole'keth (= *the queen*), daughter of Machir and sister of Gilead (1Chr.7.18).

Hammon'.—1. A city in Asher (Jos.19.28); probably *'Ain Ḥamûl*, a place with ruins between Accho and Tyre.—**2.** A city allotted out of the tribe of Naphtali to the Levites (1Chr.6.76). [HAMMATH.] [C.R.C.]

Hammoth'-dor', a city of Naphtali, allotted with its suburbs to the Gershonite Levites (Jos.21.32). [HAMMATH.] [C.R.C.]

Hammurabi [AMRAPHEL; CHRONOLOGY; SYRIA], **Code of.** [LAW IN O.T.]

Hamonah' (*the multitude*), a city mentioned in Ezk.39.16. [HAMON-GOG.]

Hamon'-gog', Valley of, the name to be bestowed on a ravine, previously known as "the ravine of the ABARIM on the E. of the sea," after the burial there of "Gog and all his multitude" (Ezk.39.11,15). The name means "multitude of Gog" (see LXX. Vat. MS.). [C.R.C.]

Hamor', a HIVITE (or, according to the Alex. LXX., a Horite), prince of the land and city of Shechem, from whose sons Jacob bought a field where Joseph was afterwards buried (Gen.33.19; Jos.24.32). [EMMOR.] He was father of the Shechem who ravished Dinah (Gen.34; Judg.9.28).

Hamuel', a Simeonite; son of Mishma, of the family of Shaul (1Chr.4.26).

Hamul', younger son of Pharez, Judah's son by Tamar (Gen.46.12; 1Chr.2.5), and ancestor of the **Hamulites** (Num.26.21).

Hamutal', daughter of Jeremiah of Libnah; mother of Jehoahaz and Zedekiah (2K.23.31,24.18; Je.52.1).

Hanameel', a Levite, son of Shallum, whose field his cousin Jeremiah bought (Je.32.7ff.), while himself imprisoned, as a sign (ver. 15) of the deliverance of the land.

Hanameel, Tower of. [JERUSALEM.]

Hanan'.—1. One of the chief people of the tribe of Benjamin (1Chr.8.23).—**2.** The last of the six sons of Azel, a descendant of Saul (1Chr.8.38,9.44).—**3.** "Son of Maachah," *i.e.* possibly a Syrian of Aram-maacah, one of the heroes of David's guard (1Chr.11.43).—**4.** Sons of Hanan were Nethinim who returned from Babylon with Zerubbabel (Ezr.2.46; Ne.7.49).—**5.** One of the Levites who assisted Ezra in his public exposition of the law (Ne.8.7); probably the same Hanan as in 10.10.—**6, 7.** Two of the chief laymen, who sealed the covenant (10.22,

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26).—**8.** Son of Zaccur, son of Mattaniah, whom Nehemiah made one of the storekeepers of the provisions collected as tithes (Ne.13.13).—**9.** Son of Igdaliah (Je.35.4).

Hanani'.—**1.** A son of Heman (1Chr.25.4,25).—**2.** A seer who was imprisoned for rebuking Asa, king of Judah (2Chr.16.7,10). He (or another Hanani) was the father of Jehu the seer, who testified against Baasha (1K.16.1,7) and Jehoshaphat (2Chr.19.2,20.34).—**3.** One of the priests who had taken strange wives (Ezr.10.20).—**4.** A brother, or kinsman, of Nehemiah, under whom he was afterwards made one of the governors of Jerusalem (Ne. 1.2,7.2).—**5.** A musician at the dedication of the rebuilt walls of Jerusalem (Ne.12.36).

Hananiah' (*Jehovah has been gracious*).—**1.** Son of Heman, and chief of the 16th course of singers (1Chr.25.4,5,23).—**2.** A general of king Uzziah (2Chr.26.11).—**3.** Father of Zedekiah, in the reign of Jehoiakim (Je.36.12).—**4.** Son of Azur, a Benjamite of Gibeon, and a false prophet in the reign of Zedekiah, king of Judah, in whose fourth year he withstood Jeremiah the prophet, and publicly prophesied in the temple that within two years Jeconiah and all his fellow-captives, with the vessels of the Lord's house which Nebuchadnezzar had taken away to Babylon, should be brought back to Jerusalem (Je.28): an indication that treacherous negotiations were already secretly opened with Pharaoh Hophra. Hananiah, as a symbolic act, took from off the neck of Jeremiah the yoke which he wore by divine command (27.1,28.10), in token of the subjection of Judaea and the neighbouring countries to the Babylonian empire, and broke it. But Jeremiah was bidden to go and tell Hananiah that for the wooden yokes which he had broken he should makes yokes of iron, so firm was the dominion of Babylon destined to be for 70 years. The prophet Jeremiah added to this rebuke the prediction of the false prophet's death, which happened the same year. The history of Hananiah throws much light upon the division of the Jews at that time into partisans of Babylon and of Egypt.—**5.** Grandfather of Irijah (37.13).—**6.** Head of a Benjamite house (1Chr.8.24).—**7.** The Heb. name of SHADRACH. He was of the house of David, according to Jewish tradition (Dan.1. 3ff.,2.17).—**8.** Son of Zerubbabel (1Chr.3.19), from whom Christ derived His descent, called by St. Luke Joanna. The names Hananiah and Joanna are equivalent in Heb.—**9.** One of the sons of Bebai, who returned with Ezra from Babylon (Ezr.10.28).—**10.** A priest, one of the makers of the sacred ointments and incense, who rebuilt a portion of the wall of Jerusalem (Ne.3.8). Perhaps the same as in ver. 30. If so, he was son of Shelemiah; perhaps the same as in 12.41.—**11.** Head of the priestly course of Jeremiah in the days of Joiakim (12.12).—**12.** Ruler of the palace at Jerusalem under Nehemiah. The arrangements for guarding the gates of Jerusalem were entrusted to him, with Hanani, the Tirshatha's brother (7.2,3).—**13.** An Israelite who sealed the covenant (10.23).

Hand, Right. [RIGHT HAND.]

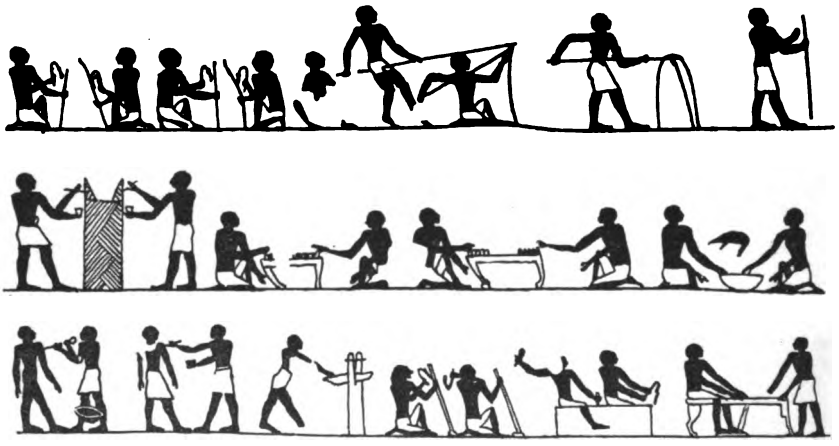
Hand-breadth. [WEIGHTS AND MEASURES.]

Handclasp.—A. (1) Used to strengthen promises (? oaths) and engagements generally (Is.2.6 R.V.; *cf.* Ezr.10.19; 1Mac.6.58-62,11. 50,62,66,13.45,50; 2Mac.4.34; and 2K.10.15). (2) SURETYSHIP was ordinarily entered into by a handclasp, the words uttered with this formality being binding (Pr.6.1-5,11.15,17.18,22.26; Job17.3). (3) "Let thine hand release" is used in Deut.15.3 in connexion with debt, see *Driver ad loc.*; and in 15.2 מָשֹׁה is a probable conjecture for מָשָׁה (= "every creditor shall let his hand drop"). This *may* possibly also be a reference to the custom, *cf.* Ges. *Thesaurus*, 920-921. (4) A hand might be given (? clasped) in sign of allegiance. Seemingly it was coupled with an oath, and constituted or formed part of a covenant (Ezk.17.18; 1Chr.29.24). Perhaps this is distinct from the handclasp of (1), (2), and (3). [OATHS.]—B. The custom of the handclasp is world-wide. For parallels and suggested explanations in other fields see Pollock & Maitland, *Hist. of Eng. Law*², ii. p. 188-189 (*q.v.*, also for (4)). Post, *Grund. d. ethnolog. Jurisprud.*, ii. 620-621; Puntschart, *Schuldvertrag und Treugelöbnis*, pp. 306, 308 *n.* 2, 407f., 491-506; Leist, *Altarisches Jus Civile*, i. 56-57, 447-450; Amira, *N. G. Obligationenrecht*, ii. 305ff., 312 ff.; *Zeitsch. f. vergl. Rechtswissenschaft*, xv. p. 49, § 30, xviii. p. 140. [H.M.W.]

Handicrafts. In early Israel the development of handicraft trades was conditioned, during the different stages of the nation's history, by the requirements of nomads, agriculturists, and town-dwellers. With regard to the first two classes, only two trades come into consideration: those of the smith and the potter. Nomads required the smith for fashioning spear-heads, the potter for making vessels to prepare food in; though for the latter purpose wood was mostly used, but this did not at first necessitate a special trade, as any one would be capable of scooping out a wooden vessel with a flint. Agriculturists required the potter for the same purpose as the nomad, and the smith for making agricultural implements. For every other want both nomad and agriculturist depended upon himself. The making of raiment, whether of flax, wool, or skins, was to a large extent the women's care; while tents or huts ("booths") each man made for himself. Handicrafts (in the stricter sense of the term) only came into being with the rise of town-life, and, as the books of Jos., Judg., and 1Sam. show, it was a long time before the Israelites finally conquered the Canaanite towns. Handicrafts among the Israelites, therefore, arose at a (comparatively speaking) late date, when the wants of town-dwellers necessitated, and therefore brought into being, trades which could not have existed under the conditions of life of nomad and agriculturist. The Heb. root *ḥārash* (*to cut into*) contains the idea which underlies the characteristic action of the *smith*, the *carpenter*, and the *mason*; each in his way "cuts into" metal, wood, or stone. The fact that this root means also "to plough," *i.e.* to cut into the soil, illustrates the point. And therefore the Heb. words for these three handicrafts are a combination of this root and the special material worked upon—*viz.*

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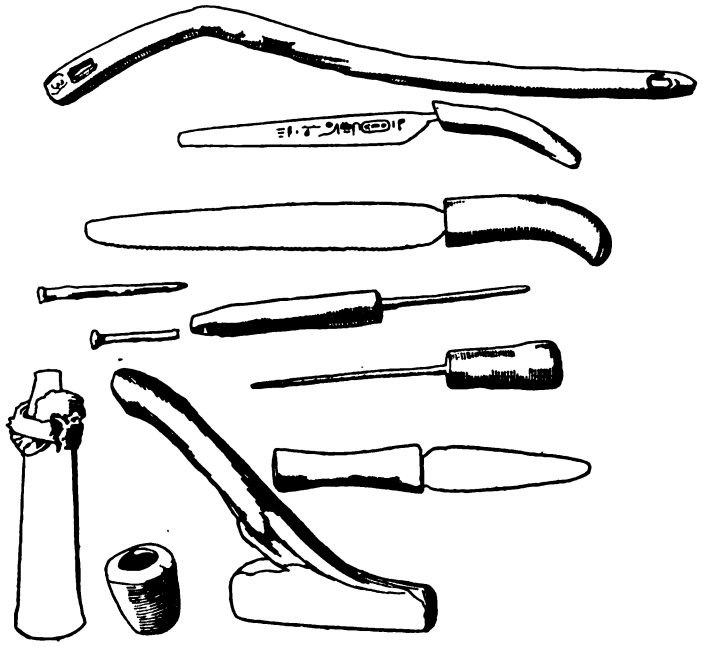
the smith is called *ḥārash barzel*, "the cutter of iron" (Is.44.12), the carpenter *ḥārash 'ēṣ*, "the cutter of wood" (2Sam.5.11), the mason *ḥārash 'ebhen*, "the cutter of stone" (2Sam. 5.11; Is.44.13). The smith, as being the earliest of the three, is also called simply *ḥārāsh* (1Sam.13.19; Je.10.9); another, later, word for smith is *masgēr*, and for mason *gōdhēr*. The A.V. and R.V. sometimes translate *ḥārāsh* by "carpenter," but without justification; in three cases out of the seven the R.V. has corrected the earlier rendering. (1) *Smiths*. The custom in vogue at the present day among the Bedouin Arabs illustrates what was undoubtedly practised in very early times: the smiths form a kind of caste, and go from place to place and settlement to settlement, and make instruments and carry out repairs. According to the Israelite tradition, bronze- and iron-work was done in primeval times (see Gen.4.22), though it was necessary for Solomon to hire artificers from Tyre in order to construct the bronze vessels for the temple—a fact that shows that the Israelites were not so proficient in work of this kind as the Phoenicians. Moreover, the Canaanites seem to have had a very considerable knowledge of working in iron long before the final settlement of the Israelites, for we read in Judg.1.19,4.13 of the iron chariots they possessed, and owing to the possession of which they were enabled to assert their superiority in warfare over the Israelite tribes in the plains in the earlier periods of the invasion (1.19). Of the objects made the following, among others, are mentioned: pan, kettle, cauldron, fleshhook (1Sam.2.14), pot (Judg.6. 19; 2K.4.38), mug (1Sam.26.12,16, E.V. *cruse*), bucket (Is.40.15), helmet, coat of mail, sword (1Sam.17.38,39), bow (2Sam.22.35), spear (21. 16), besides the various vessels used for the temple services (1K.7.13ff.)—these latter were cast (7.46); also axes (2K.6.5), sickles, knives (Deut.16.9; Je.50.16), bolts (Is.45.2, E.V. *bars*), fetters (Ps.105.18); an iron pen is mentioned in Job 19.24, Je.17.1, and threshing instruments of iron in Am.1.3; see also 1Sam.13.19-23, which, though describing abnormal conditions, well illustrates what the smith was required to do, during the period at which more settled town-life was commencing among the Israelites. (2) Of *silversmiths* and *goldsmiths* there is frequent mention in O.T.; they are called *çōr*ᵉ*phîm*, "testers" or "refiners." It is not probable that they were much in request before the reign of Solomon, as both silver and gold must have been, comparatively speaking, rare. There were, from that time onwards, required, above all for the temple, vessels of gold and silver, overlaying of doors and walls with gold, instruments and ornaments of various kinds, and the covering of idols as well as for making molten images (*cf.* Judg.17.4; Is.2.20,40.19,46.6, etc.). Solomon's external relations, especially with the Phoenicians, were the immediate cause of the introduction of larger quantities of the more precious metals into the country. It was, no doubt, owing to instruction from Tyrian workmen that the Israelites gained the considerable knowledge of the silver- and goldsmith's art to which O.T. bears witness. Three words are used for refining these metals: *çāraph* (Judg.17.4; Is.40. 19), "to test"; *ṭāhar* (Mal.3.3), "to purify"; *bāḥan* (Job 23.10), "to examine." The purifying was done by melting the metal and removing the dross (*ṣîghîm*, used mostly in the plur.) which came to the top (Is.1.22,25). When the metal was in a fluid state it was poured into moulds, or was used for covering images of wood. The hammering-out (*rāqa'*) of metal and soldering (*debheq*) were also understood (see esp. Is.41.7); and according to Ps.45.14[13] threads made of gold were worked into cloth. This more intricate work is further illustrated by the making of settings wherein precious stones were fixed (Ex.28.9-11). In the same passage (ver. 11) we read of the *engraver*; as a "cutter of stone," his work has to be differentiated from that of the mason by means of the explanatory words, "like the engravings



FRESCO FROM BENI ḤASAN, REPRESENTING VARIOUS HANDICRAFTS.

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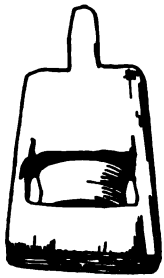
of the signet." Some excellent examples of the engraver's work with archaic Heb. characters cut into more or less valuable stones have been discovered, and the art of engraving gems is now known to be as old as the time of Moses (they were cut with a drill); *e.g.* a gem has been found engraved with the name of Kurigalzu I. (*c.* 1480 B.C.). The more specific names for engraver are *m*ᵉ*phallēaḥ* (Zech.3.9) and *ḥŏṣēbh* (Job 19.24). According to Ne.38.32 there seems to have been a guild of goldsmiths; and although only mentioned late, it is highly probable that such a guild existed much earlier. The goldsmiths must very early have become differentiated from the smiths, though it seems certain that the first workers in gold and silver must have been familiar with the rougher work. In Ne.11.35 (*cf.* 1Chr.4.14) mention is made of "the valley of the smiths"; the incidental way in which this is referred to as though well known seems to imply that it was an ancient centre of such work. The raw material was probably obtained by the Israelites, in part, from the Egyptians, who possessed copper-mines in the Sinaitic peninsula (*cf.* Job 28.2); but the Phoenicians must, from all accounts, have done most to supply this. See, among other passages, Ezk.27.11ff., and the various references to Solomon's dealings with them. Cyprus, the Lebanon mountains, and Spain were the localities from which the Phoenician traders got their material. The implements used in metal working mentioned in the Bible are: the graving-tool (*ḥereṭ*), the iron furnace for smelting (*kûr*), the refining-pot for silver (*maçrēph*), the anvil (*pa'am*), the hammer (*paṭṭîsh*), and the bellows (*mappûaḥ*); see, for these, Ex. 32.4; Ezk.22.18; Pr.17.3; Is.41.7; Je.6.29. In N.T. the only smith mentioned is the silversmith (Ac.19.23; *cf.* Rev.9.20). (3) *Carpenters* and *Masons*. It is questionable, judging from the custom of the East to-day, whether these were separate callings, for it is frequently found that the mason—which includes building—is also a carpenter. As referring to woodwork, we have the mention of *carvings* (*miqla'ôth*) of fir, cedar, and olive-wood (1K.6.18, 32,34,7.31); another word, *pittûḥîm*, is used of the carved figures of the cherubim (1K.6.29). But the carved work for the temple, carried out as it must have been by specially skilful artificers, was not the normal work of the carpenter, who would mainly be employed in making things in ordinary daily use—*e.g.* wooden cooking utensils, tent furniture, ploughs, etc. Some interesting details of the carpenter's work are to be found in Is.44.13,14, where are mentioned the measuring-line (*qāv*), a "pencil" for marking (*seredh*), a scraping-tool, probably equivalent to the modern "plane" (*maqçû'á*), compasses (*m*ᵉ*ḥûghá*); other carpenter's implements are the saw (*massôr*; *m*ᵉ*gherá* in 1K.7.9), the axe (*garzen*; Is.10.15), nail (*maṣmēr*; 41.7), hammer (*halmûth*; Judg.5.26, etc.). *Stone-work* included, in earlier times, rock-hewn cisterns for storing water, wine-vats, rough altars, and pillars; in later times, alabaster vases and ornamental stone vases and the like. Under the heading of mason is included the builder. There was a special term for wall-builders (*gódh*ᵉ*rîm*; 2K.12.12[13]). The various ways in which house-walls were constructed—whether



TOOLS.

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of mud, clay, pieces of unhewn rock, worked stone, right up to finely chiselled slabs—have been graphically shown by recent excavations on the site of ancient Gezer by the Palestine



PULLEY. (Brit. Mus.)

Exploration Fund. In the houses of the wealthy the inside of the walls were plastered; the *plasterers* (*ṭîḥîm*) are mentioned in Ezk.13. 11. (4) *Pottery* was one of the most important handicrafts mentioned in the Bible. In the earlier literature the potter is not often referred to, probably because the ancient custom of using skin and wooden vessels continued



THE POTTER (Ro.9.21). W.D.A.

even beyond nomadic days (*cf.* Gen.21.14; Ex.7.19; Lev.15.12; Judg.4.19; 1Sam.16. 20). One of the earliest references to the potter's vessel (*kᵉlî yôṣêr*) is in 2Sam.17.28, though obviously pottery was in use long before the time of David. From Is.41.25 we learn that the potter first of all trod down the clay; this softened it and prepared it for the potter's wheels (*'obhnayim*; Je.18.3), which were originally of stone, as the name implies, later of wood. They consisted of a lower and an upper disc (the former being the larger), which revolved in opposite directions on the same vertical axle; the lower was driven by the foot of the potter, while the clay was placed upon the upper wheel and formed by the hand (Ecclus.38.29-31). The vessels were then baked in an oven. In later times the clay was glazed by means of oxide of lead (Pr.26.23, "silver dross"). In the time of Jeremiah the valley of the son of Hinnom, "which is by the entry of the gate of the potsherds," was evidently a special place for pottery works (Je.18. 1-4,19.1,2). An immense number of specimens of the potter's art have been recently found on the sites of Gezer, Lachish, and Taanach; one of the most interesting is a bowl 8 in. high and 10 in. across, belonging to the pre-Semitic period, which was constructed without the potter's wheel. Of the different



EGYPTIAN CUPS AND VASES. (Brit. Mus.)

potter's vessels mentioned in the Bible earthen vessels generally are called *kᵉlê ḥereṣ*; vessels of large size, *kadh* (Gen.24.14), a pitcher for storing water; *pārûr* (Judg.6.19), a pot for cooking purposes; or *kûr* (1K.8.51), a larger pot; *gᵉbhîa'* (Je.35.5), a large bowl. Smaller vessels are, *baqbûq* (Je.19.10), a flask; *ṣappaḥath* (1 Sam.26.11), a jar or cruse; *pakh* (1Sam.10.1), a bottle; and *kôs* (Ps.23.5), a drinking-cup. (5) Of *glass-work* only the scantiest notices are to be found in O.T. Babylonians, Phoenicians, and Egyptians were all acquainted with the art before 2000 B.C., so that the Israelites must have known of it, though they evidently did not understand its manufacture until late in their history. GLASS (*zᵉkhûkhîth*, R.V. *crystal*), mentioned with gold, hence clearly regarded as very precious, occurs in Job 28.17; this is the only reference to it, for the "hand-mirror" spoken of by the prophet (Is.3.23) was of polished metal. The words in Pr.23.31, "Look

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PLATE XV



ASSYRIAN POTTERY. (Brit. Mus.)



EGYPTIAN POTTERY. (Brit. Mus.)



P. 330] PHOENICIAN POTTERY, DISCOVERED BY CESNOLA IN CYPRUS.

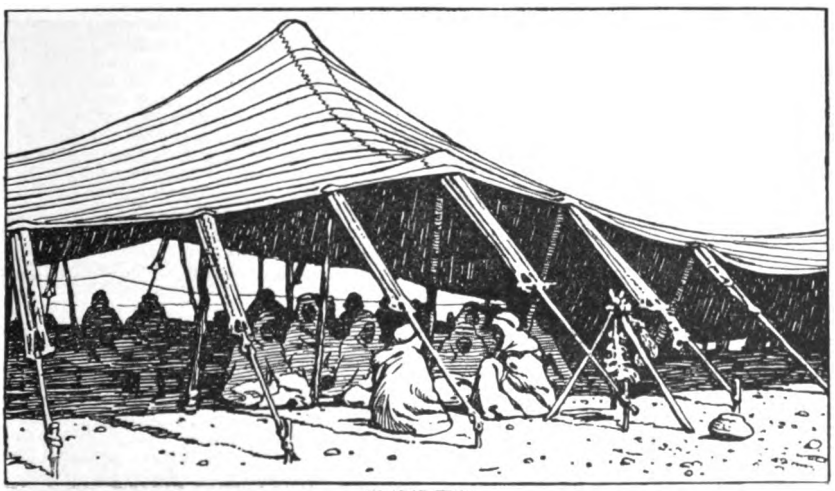
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TENT MAKING.

not thou upon the wine when it is red, when it giveth its colour in the cup," have been supposed to imply that the cup was of glass; there is no sufficient ground for the supposition, but even were it so, it would not necessarily mean that the cup had been manufactured in Palestine. (6) One of the most important handicrafts among the Israelites was that of the *weaver*. This, which concerned itself almost exclusively with the manufacture of clothing apparel, was originally practised by the women alone, though later by men too. As at the present day in Palestine, so, no doubt, in very early times, a handloom of the horizontal type was used. The frame in which the warp (*i.e.* a number of parallel threads) was fixed was of wood, and the woof (*i.e.* a number of threads running at right angles to the warp) was worked with the hand; but it is clear, from the large number of references to weaving, etc., in O.T., and the many kinds of words used, that much more elaborate methods must have come into vogue in comparatively early times. It must suffice here merely to mention the chief of these. Women spun (*ṭāwâ*) wool, flax, goats' and camels' hair, and sheep's wool; the spindle (*pelekh*) is mentioned, *e.g.* 2Sam.3.29 (Heb.), Pr.31.19; that which was spun (*i.e.* the yarn) is called *maṭwê* (Ex.35.25); the word for "to weave" is *'āragh* (Judg.6.13); the loom is called *'eregh* (16.14); *maṣṣēkhâ* and *maṣṣekheth* (Is.25.7 [Heb.]; Judg.16.13) are both used for the web; *sh'thî* (Lev.13.48) is the warp; *dallâ* (Is.38.12) the loom; the weaver's beam (*m'nôr 'ôr'ghîm*) is mentioned in 1Sam. 17.7, 2Sam.21.19; and the rather difficult expressions *bottîm l'bhaddîm* (lit. "houses for the rods") and *bottîm labb'rîḥîm* (lit. "houses for the beams"), both of which are explained by being called "rings" (*ṭabba'ôth*), are also evidently connected with weaving (Ex.25.27, 26.29), judging by the context. The woof



AN ARAB TENT.

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('*ĕrebh*) is several times referred to in Lev.**18**. 47-59, together with some others of the technical terms already enumerated; see also Judg. **16**.13,14. Although it is thus clear that the Israelites were very familiar with the art of weaving, they did not supply all their own requirements in this respect, but, especially for articles of more luxurious fabric, relied also upon imports from Babylon, Damascus, and Egypt (*cf.* Pr.**7**.16). (7) ***Tanning*** must also have been a familiar handicraft among the early Israelites, the art being required in the preparation of sandals (Gen.**14**.23), water- and wine-skins (Gen.**21**.14), coverings (Ex.**26**.14), girdles (Deut.**1**.41; 2K.**1**.8), and leather being mentioned (2K.**1**.8; Mt.**3**.4; and prob. Lev. **11**.32,**13**.48, Num.**31**.20, where A.V. has *skin*). In N.T. three references are made to Simon the tanner, who dwelt in Joppa, and with whom St. Peter stayed for "many days." His house was by the seaside, nearness to water being a necessity to him for carrying on his tanning operations (Ac.**9**.43,**10**.6,32). The Gk. word for "tanner," βυρσεύς, means literally one who dresses skins which have been stripped off (*cf.* βύρσα). (8) Although ***dyeing***, like tanning, is never mentioned as a handicraft in O.T., it must nevertheless have been well known and practised, and there are references to it. The word used is '*ādhām*, which has the root signification of "red" (Ex.**25**.5, etc., of rams' skins dyed red). In Ezk.**23**.15 a different word occurs (*tābhal*), which means literally "to dip." The various colours in connection with cloth, etc., mentioned in O.T. also prove the common knowledge of the art (Ex. **39**.1ff.; 2Chr.**2**.7; Esth.**1**.6, etc., etc.). For N.T. see Ac.**16**.14. (9) The art of ***Embroidery*** (*riqmâ*), both by hand and loom (see ***Weaving***, above), was extensively practised by all nations of antiquity, including, evidently, the Israelites (Ex.**35**.35,**38**.23), though it was not of a very elaborate character, consisting of interwoven pieces of variegated cloth (see Judg. **5**.30; Ezk.**16**.18,**26**.16, etc.). (10) The trade of ***fuller*** consisted in cleansing and whitening garments. The Heb. word means lit. "to wash" (*kābhaṣ*). Garments were washed by being trodden down in water together with alkali or other whitening substance (Ex.**19**. 10,14; Je.**2**.22; Mal.**3**.2). (11) It was only in later days that ***tent-making*** became a handicraft, as each man could make the simple nomad's tent for himself. In N.T. reference is made to St. Paul and Aquila—and probably to Priscilla also—as being tent-makers by trade (Ac.**18**. 1-3). [W.O.E.O.]

Handkerchief, Napkin, Apron. The two former of these terms, as used in A.V.= σουδάριον, the latter = σιμικίνθιον. Both are of Lat. origin: σουδάριον = *sudarium*, from *sudo*, "to sweat"; σιμικίνθιον = *semicinctium*, *i.e.* "a half girdle." The *sudarium* is noticed in N.T. as a wrapper to fold up money (Lu.**19**.20); as a cloth bound about the head of a corpse (Jn.**11**.44,**20**.7), being probably brought from the crown of the head under the chin; and lastly as an article of dress that could be easily removed (Ac.**19**.12), probably a handkerchief worn on the head like the *keffiyeh* of the Bedouin. According to the scholiast quoted by Schleusner, the distinction is that the *sudarium* was worn on the head, and the *semicinctium* used as a handkerchief.

Hanes'. Named only in Is.**30**.4, "His princes were at Zoan, and his ambassadors came to Hanes." The context is difficult; but probably the princes and ambassadors were from the kingdom of Judah to the Pharaoh. Hanes has been identified with Khinensu (or Heracleopolis Magna) in Middle Egypt, and also, with less probability (following the Aram. Paraph.), with Tehaphnehes, on the eastern Egyptian frontier. The Jews are in the prophecy rebuked for confiding in Egypt. ZOAN is grouped with Hanes as a leading city. [A.H.P.]

Hanging, Hangings, the rendering respectively of two Heb. words: (1) *māṣāq*, R.V., uniformly, "screen," when referring to the *portières* of the TABERNACLE. It is used of the screen for the gate of the court (Ex.**27**. 16,**35**.17,**38**.18, etc.), and of that for the door of the tent (**26**.36,**39**.38, etc.). It occurs in connexion with the term *pārōkheth* as the name of the screen between the Holy Place and the Holy of Holies, R.V. "the veil of the screen" (Ex.**35**.12,**39**.34,**40**.21; Num.**4**.5). (2) *qĕlā'îm*, the "hangings" which enclosed the court of the tabernacle (Ex.**27**.9, etc.). A third word, *bottîm*, is thus rendered in 2K.**23**.7, the "hangings for the Asherah," R.V. marg. "tents," Heb. "houses." These were curtain-shrines for idolatrous worship; *cf.* Ezek.**16**.16. [H.H.]

Haniel', son of Ulla, an Asherite (1Chr.**7**.39).

Hannah, one of the wives of Elkanah, and mother of Samuel (1Sam.**1**,**2**). The criticism that refuses to accept her hymn of praise as genuine, just as it denies the genuineness of the "Magnificat," is purely subjective. Poetry is the natural expression of the emotion of a gifted man or woman, strongly stirred by some profoundly realized blessing. If Deborah could sing, why not Hannah? The argument that the poetry is unsuited to the occasion cuts both ways. It is inconceivable that some late writer should have put a song of national deliverance quite unsuitably into Hannah's mouth. What was appropriate to such an occasion is probably just the lesson we have to learn. The ideas of the hymn are highly original. With reminiscence of the poetry of Moses, Hannah regards the unhoped-for birth of a consecrated son as a demonstration of that divine power which is destined to uplift the humble, reconstruct society, and destroy the proud and ungodly. The same idea is to be found in the "Magnificat" (Lu.**1**.46-56) with a larger horizon, a profounder tone, and an allusion to the promise to Abraham and to Israel realized in the Messiah now born into the world. The reference in 1Sam.**2**.10 to "Jehovah's king" and "Jehovah's anointed" may possibly be better regarded "as a later addition, after the model of Ps.**29**.11" (Klostermann), or as a "liturgical addition," such as a number of psalms probably exhibit at their close. The abrupt ending without it is possibly more forceful and natural. Yet Keil's explanation of it as an instance of prophetic insight is by no means impossible (see ver. 35). [F.E.S.]

Hannathon' (Jos.**19**.14), on N. border of Zebulun; now *Kefr 'Anân*, 16 miles N.E. of Nazareth. [GALILEE.] [G.R.C.]

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Hanniel', son of Ephod, and prince of Manasseh at the division of Canaan (Num.34.23).

Hanoch'.—1. Third son of Midian (Gen. 25.4).—**2.** Eldest son of Reuben (Gen.46.9; Ex.6.14; 1Chr.5.3), and founder of the family of the **Hanochites** (Num.26.5).

Hanun'.—1. Son of Nahash (2Sam.10.1, 2; 1Chr.19.1,2), king of Ammon, who dishonoured the ambassadors of David (2Sam. 10.4), and involved the Ammonites in a disastrous war (2Sam.12.31; 1Chr.19.6), the termination of which may have been celebrated by a marriage of his daughter NAAMAH (see LXX. 1K.12.24) with Solomon. If this assumption is correct, it would approximately fix the date of this war.—**2.** A man who, with the people of Zanoah, repaired the ravine-gate in the wall of Jerusalem (Ne.3.13).—**3.** The sixth son of Zalaph, who also assisted in the repair of the wall, apparently on the east side (Ne.3.30).

Haphraim' (*two wells*; Jos.19.19), a town of Issachar. The *Onomasticon* places it at Affarea, 6 miles N. of Legio; now *el Farriyeh*, a ruin 6 miles N.W. of *Lejjûn*. [C.R.C.]

Hara' (1Chr.5.26 only). Possibly for HARAN, noticed with HABOR as a place to which Israel was taken captive. [C.R.C.]

Haradah', a desert station of the Israelites (Num.33.24,25); its position is uncertain.

Haran'.—1. Third son of Terah, and youngest brother of Abram (Gen.11.26). Three children are ascribed to him—Lot (27, 31), and two daughters, *viz.* Milcah, who married her uncle Nahor, and Iscah (29). He was born in Ur of the Chaldees, and died there while his father was still living (28). The ancient Jewish tradition is that he was burnt in the furnace of Nimrod for his wavering conduct during the fiery trial of Abraham.—**2.** A son of Caleb, by his concubine Ephah (1Chr.2.46). —**3.** A Gershonite Levite, of the family of Shimei, in the time of David (23.9).

Haran', the place whither Abraham migrated from Ur of the Chaldees (*kasdîm*), and where the descendants of his brother Nahor established themselves (*cf.*Gen.24.10 with 27.43). It is said to be in Mesopotamia (Gen.24.10), or more definitely, in Padan-aram (25.20), the cultivated district at the foot of the hills, a name well applying to the country which lies below mount Masius between the *Khabûr* and the Euphrates. About midway in this district is a village still called *Harrân*, upon the *Belîk* (ancient Bilichus), a small affluent of the Euphrates. The name is probably the Babylonian *ḫaranu* (*road*), being on a trade route to W. The land of the *kasdîm* (A.V. CHALDEANS) was near the *Khabûr* River (see Ezk.1.3). [C.R.C.]

Ha'rarite, The, a description occurring thrice in the list (2Sam.23.11,33; *cf.* 1Chr.11.27, 34,35) of David's guard; of AGEE, SHAMMAH, 4, and SHARAR.

Harbona' (Esth.1.10) or **Harbonah'** (7. 9), the chamberlain of Ahasuerus, who suggested the hanging of Haman on his own gallows.

Hare (Heb. *'arnebheth*) occurs only in Lev. 11.6 and Deut.14.7, amongst the animals disallowed as food by the Mosaic law; and there is no doubt that *'arnebheth*, the equivalent of the Arab. *'arnabeh*, is rightly translated. Several species of hares are found in Syria and the adjacent countries, such as *Lepus syriacus* of Syria and Palestine, *L. judeae* of Palestine, *L. sinaiticus* of mount Sinai and N. Arabia, *L. arabicus* of Arabia Felix, and *L. aegypticus* of Egypt and Arabia. The idea that hares chew the cud is erroneous. [CONEY.] [R.L.]

Harel. [ARIEL.]

Hareph', a son of Caleb, and "father of Beth-gader" in the genealogies of Judah (1Chr. 2.51 only).

Ha'reth, a "wood" (*ya'ar*) near ADULLAM (1Sam.22.5), where David hid. The LXX. reads "city" (*'ir*). Probably the village *Kharâs*, among the wooded spurs E. of the valley of ELAH, 7 m. N.W. of Hebron. [C.R.C.]

Harhaiah', father of Uzziel, 6 (Ne.3.8).

Harhas', an ancestor of Shallum, the husband of the prophetess Huldah (2K.22.14).

Harhur'. The sons of Harhur were Nethinim who returned from Babylon with Zerubbabel (Ezr.2.51; Ne.7.53).

Harim'.—1. A priest in charge of the third division in the house of God (1Chr.24.8).—**2.** Bene-Harim, probably descendants of the above, numbering 1,017, came up from Babylon with Zerubbabel (Ezr.2.39; Ne.7.42). Probably Ezr.10.21 and Ne.10.5 refer to the same family.—**3.** The name occurs again in a list of the families of priests "who went up with Zerubbabel," and of their descendants in the next generation (Ne.12.15). In the former list (12.3) the name is changed to REHUM.—**4.** Another family of Bene-Harim, 320 in number, came from captivity at the same time (Ezr.2. 32; Ne.7.35). They, like 2, had married foreign wives (Ezr.10.31), and had sealed the covenant (Ne.10.27).

Hariph' (Ne.7.24,10.19), a place in Judaea, perhaps the ruin *Kharûf*, 3 miles S. of Adullam. [C.R.C.]

Harlot. (1) Israelites were forbidden to make their daughters prostitutes (Lev.19.29) [FAMILY, D.I(5)], the daughter of a priest being burnt (21.9); nor might the wages of a prostitute be brought into God's house for any vow (Deut.23.18[19]). The son of a prostitute was not entitled to inherit (Judg.11.1f.). Prostitutes wore a distinctive dress (Gen.38.14; Pr.7.10). For a general picture, see Pr.7. (2) Religious prostitution was common in some heathen cults (Ba.6.11, etc.). It was strictly forbidden among the Israelites (Deut. 23.17[18]), but appears to have been practised (Ho.4.14; *cf.* Am.2.7, etc.). [H.M.W.]

The sin implied in the term πόρνη is denounced by St. Paul (1Cor.6.13ff.) as the violation of natural and spiritual law. This sin was notoriously prevalent in Corinth. Lu.15.30 is the only passage in N.T. which *may* imply prostitution for gain. Harlots who repented on hearing the warnings of the Baptist are by our Lord contrasted with the unrepentant Pharisees (Mt.21.32). Rahab, the harlot, by her faith in the God of Israel (Jos.2.11; Heb.11. 31), which showed itself in action (Jas.2.25), was saved when Jericho was destroyed (Jos.6.17). Πόρνη is used symbolically for a city (Rev.17. 1,5,15,16,19.2), with ref. to a similar usage in O.T.—*e.g.* Is.23.15ff.; Na.3.4. [H.H.]

Harne'pher, one of the sons of Zophah, of the tribe of Asher (1Chr.7.36).

Harod', Well of (R.V. "spring of"; *the spring of trembling*). By this well GIDEON and

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his army encamped against the Midianites (Judg.7.1), and here the trial of the people by their mode of drinking apparently took place. It was in the valley of Jezreel (see 6.33), and thus E. of that city and S. of the Midianite camp (7.1). The present *'Ain Jâlûd* (*Goliath's spring*), which forms a large pool under the S. cliffs, appears a suitable site. [C.R.C.]

Ha'rodite, The, the designation of two of the 37 warriors of David's guard, SHAMMAH and ELIKA (2Sam.23.25), doubtless derived from a place named Harod.

Haroeh', son of "Shobal, father of Kirjath-jearim" in the genealogies of Judah (1Chr.2.52).

Haror'ite, The, the title given to SHAMMOTH, one of David's guard (1Chr.11.27).

Haro'sheth of the Gentiles (*góyîm*), where Sisera, "lord" (*sâr*) of king Jabin's chariots, dwelt (Judg.4.2,13,16), and whence he advanced (E.) to TABOR (ver. 6). Probably *el Ḥarathîyeh*, a village N. of the KISHON, 8 miles S.E. of Haifa, commanding the gorge, and on the edge of the oak woods to its E. The word probably means "wooded" in Heb.; and, as a chariot station, it was no doubt in the plain. [C.R.C.]

Harp (Heb. *kinnôr*, of uncertain origin). The *kinnôr* was the national instrument of the Hebrews, and well known through Asia. Its invention is assigned to the antediluvian period (Gen.4.21). The author of *Shilte Haggibborim* described it as resembling the modern harp, and St. Jerome declared it to have resembled in shape the Gk. letter delta. Josephus says that the *kinnôr* had ten strings, and was played on with the plectrum; others assign to it 24, or 47 (*Shilte Haggibborim*); while in 1Sam.16.23,18.10 David is said to have played on the *kinnôr* with his *hand*. Probably there was a smaller and a larger *kinnôr*, and these may have been played in different ways (10.5). The word for "harp" (*qîthârôs* or *qathrôs*, LXX. κίθαρις, a *cithara* or lute) in Dan.3 is a different one, and is said to be Gk. in origin; but its etymology is doubtful. [DULCIMER.] The lyre is represented on an ancient Hittite bas-relief at Mer'ash in Syria, and at *Beni Ḥasan* in Egypt one of the Edomites (*c.* 2200 B.C.) has a ten-stringed lyre. It occurs with 5 strings on Jewish coins. At Thebes the harp proper is represented with 13 strings, and it also appears on an Assyrian bas-relief of 7th cent. B.C., which represents a procession of Elamites. In this case it has the form assigned by St. Jerome (see above) to the *kinnôr*.

Harrow. The Heb. word (2Sam.12.31; 1Chr.20.3) means some "spiked" iron instrument, and in Is.41.15 the *môragh ḥârûṣ* is the "spiked threshing sledge." [AGRICULTURE.] The verb "harrow" (A.V. Is.28.24; Job 39.10; Ho.10.11), or "break clods," means to smooth or flatten. It may refer to the dragging of a thorn-bush after the plough, or to rolling with a stone roller, in each case drawn by cattle, as is still done in Palestine. The word "cart-wheel" (Is.28.27, *'ôphân 'âghâlâ*), or "wheel" (Pr.20.26), refers rather to a "roller." Iron harrows are not used in the East. [C.R.C.]

Harsha'. Sons of Harsha were Nethinim who came back from Babylon with Zerubbabel (Ezr.2.52; Ne.7.54).

Hart. The hart is reckoned among the clean animals (Deut.12.15,14.5,15.22), and seems, from the passages quoted as well as from 1K.4.23, to have been commonly killed for food. The Heb. masc. noun *'ayyâl* certainly refers to some kind of deer, and perhaps to deer generally. The fallow deer (*Cervus dama*) occurs in Asia Minor and N. Palestine, and the Mesopotamian fallow deer (*C. mesopotamicus*) in Luristan, N. Persia; while the maral or eastern red deer (*C. elaphus maral*) is found in N. Persia, Transcaucasia, and probably Asia Minor. [FALLOW DEER; HIND; ROE.] [R.L.]

Harum', father of Aharhel, in an obscure genealogy of Judah (1Chr.4.8).

Harumaph', father of Jedaiah, 2 (Ne.3.10).

Haru'phite, The, the designation of SHEPHATIAH, 6 (1Chr.12.5). [HARIPH.]

Haruz', a man of Jotbah; father of Meshullemeth, the queen of Manasseh (2K.21.19).

Harvest. [AGRICULTURE; YEAR.]

Hasadiah', a man in the royal line of Judah (1Chr.3.20), apparently a son of Zerubbabel.

Hasenuah' (*i.e.* the Senuah), a Benjamite, ancestor of Sallu, 1 (1Chr.9.7).

Hashabiah'.—1. A Merarite Levite, and ancestor of Ethan the singer (1Chr.6.45[30]).—**2.** Another Merarite Levite (9.14).—**3.** A son of Jeduthun (25.3), who had charge of the twelfth ward of the Levite musicians (19).—**4.** A Hebronite officer, in the time of David, on the W. (R.V. *beyond*) of Jordan (26.30).—**5.** Son of Kemuel, and prince of Levi in the time of David (27.17).—**6.** A Levite leader, who made offerings at king Josiah's great passover-feast (2Chr.35.9).—**7.** A Merarite Levite, who accompanied Ezra from Babylon, to serve as one of the "ministers" (1Esd.8.46-48, "priests") in the house of God (Ezr.8.19). Perhaps the same as—**8.** One of the chief of the priests in the same caravan who had charge of the sacred vessels (8.24).—**9.** Ruler of the half part of Keilah. He repaired a portion of the wall of Jerusalem under Nehemiah (Ne.3.17).—**10.** One of the Levites who sealed the covenant of reformation after the return from the Captivity (10.11). Probably this is the chief of the Levites named in Nehemiah's time (12.24; *cf.* 26).—**11.** A Levite, ancestor of Shemaiah (11.15).—**12.** A Levite, ancestor of Uzza, the overseer of the restored Levites (11.22).—**13.** A priest of the family of Hilkiah, in the days of Joiakim, son of Jeshua (12.21).

Hashabnah', one of the leading laymen who sealed the covenant (Ne.10.25).

Hashabniah'.—1. Father of Hattush (Ne.3.10).—**2.** One of the Levites who officiated at the great fast under Ezra and Nehemiah, when the covenant was sealed (9.5).

Hashbadana', one of the men (probably Levites) who stood on Ezra's left hand, while he read the law to the people (Ne.8.4).

Hashem'. Sons of Hashem the Gizonite were members of David's guard (1Chr.11.34). For a suggested emendation of this passage, see JASHEN.

Hashmannim' (Ps.68.31, Heb.), "fat ones"; in Vulg. *legati*. A.V. is probably correct in rendering "Princes shall come out of Egypt." Is.35.6 has *sh'mannîm*, "fat things." The idea that Hashmannim was a proper name,

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derived from Hermopolis Magna, can hardly be maintained. [A.H.P.]

Hashmonah', a station of the Israelites, next before Moseroth (Num.33.29).

Hashub' (R.V. correctly *Hasshub*).—**1.** A son of Pahath-moab, who assisted in the repair of the wall of Jerusalem (Ne.3.11).—**2.** Another assistant in the repair (3.23).—**3.** One of the heads of the people who sealed the covenant with Nehemiah (10.23). Possibly the same as 1 or 2.—**4.** A Merarite Levite, father of Shemaiah, 5 (11.15).

Hashubah', the first of a group of five men, apparently the latter half of the family of Zerubbabel (1Chr.3.20).

Hashum'.—**1.** Bene-Hashum (Ezr.2.19; Ne.7.22) came back from Babylon with Zerubbabel. [AROM.] Seven of them had married foreign wives, from whom they had to separate (Ezr.10.33; called Asom in 1Esd.9.33). Their chief was among those who sealed the covenant (Ne.10.18).—**2.** One of the priests or Levites who stood on Ezra's left hand, while he read the law to the congregation (8.4).

Hashupha'. [HASUPHA.]

Hasmonaeans. [MACCABEES, THE.]

Hasrah' (2Chr.34.22) = HARHAS.

Hassenaah'. The Bene-has-senaah rebuilt the Fish Gate in the repair of the wall of Jerusalem (Ne.3.3). [SENAAH.]

Hasshub' (1Chr.9.14) = HASHUB, 4.

Hasupha'. Bene-Hasupha (Ne.7.46, Hashupha) were Nethinim who returned from Babylon with Zerubbabel (Ezr.2.43).

Hat. [HEAD-DRESS.]

Hatach', a eunuch of Ahasuerus, and personal attendant of Esther (Esth.4.5ff.).

Hathath', son of Othniel (1Chr.4.13).

Hatipha'. Bene-Hatipha were Nethinim who returned from Babylon with Zerubbabel (Ezr.2.54; Ne.7.56).

Hatita'. Bene-Hatita were "porters" (*i.e.* the gate-keepers), who returned from the Captivity with Zerubbabel (Ezr.2.42; Ne.7.45).

Hattil'. Bene-Hattil were among the "children of Solomon's slaves" who returned with Zerubbabel (Ezr.2.57; Ne.7.59).

Hattush'.—**1.** A descendant of the kings of Judah, in a confused genealogy (1Chr.3.22). A person of the same name accompanied Ezra (Ezr.8.2), or Zerubbabel (Ne.12.2), from Babylon to Jerusalem. Probably it is the name of a family.—**2.** Son of Hashabniah; he assisted in the repair of the wall of Jerusalem (3.10).

Hauran', a province of Palestine twice mentioned by Ezekiel (47.16,18), identical with the Gk. province of *Auranitis*, and the modern *Ḥaurân*. Josephus frequently mentions Auranitis in connexion with Trachonitis, Batanea, and Gaulanitis, which with it constituted the ancient kingdom of BASHAN.

Havilah'.—**1.** A son of Cush (Gen.10.7); and—**2.** A son of Joktan (10.29). [ARABIA.] It is thought that the district of *Khaulân*, in the Yemen, preserves a trace of this ancient people. It lies between the city of Ṣan'aâ and the Hijâz. It took its name, according to the Arabs, from Khâulân, a descendant of Qaḥṭân [JOKTAN], or, as some say, of Qaḥlân, brother of Ḥimyâr. It is a fertile territory, embracing a large part of myrrhiferous Arabia; mountainous, with plenty of water, and supporting a considerable population (see Gen.25.18; 1Sam.15.7).—**3.** Another Havilah appears to have been on the Persian Gulf (perhaps that of Cush), in the present district *Ḥawîlah*, the Χαυλοταῖοι of Strabo (xvi.). The word may mean "sandy."—**4.** Havilah in Gen.2.11 was apparently W. of the Caspian Sea (*Pison* being the Araxes River) near the gold-bearing region of Colchis in the Caucasus. [EDEN.] [C.R.C.]

Havoth'-jair', certain villages in Gilead and Bashan, taken by JAIR, 1, and named after him (Num.32.41; Deut.3.14). In Jos.13.30 and 1Chr.2.23 the Havoth-jair are reckoned among 60 "cities." In 1Chr.2.22 they are specified as 23, but in Judg.10.4, as 30 in number. Those in Argob (Deut.3.14) are called "Bashan-havoth-jair" (see 1K.4.13). Apparently some were in Gilead and some in Bashan. [C.R.C.]

Hawk (Heb. *nēṣ*). Both the translation and the Heb. term (Lev.11.16; Deut.14.15; Job 39.26) are to be regarded as used in a wide sense, as appears from the expression in Deuteronomy and Leviticus, "after his kind." They may denote, in fact, any or all of the smaller diurnal birds of prey, such as the kestrel (*Tinnunculus alaudarius*), the gregarious lesser kestrel (*T. cenchris*), and the hobby (*Falco subbuteo*), which are common about ruins in the plains of Palestine, and were doubtless known to the ancient Hebrews. The passage in Job (*l.c.*) appears to allude to the migratory habits of hawks, and it is noteworthy that of the 10 or 12 lesser birds of prey found in Palestine, nearly all, except the kestrel, are summer migrants. In addition to the smaller kinds, the lanner falcon (*Falco feldeggi*), the laggar falcon (*F. jugger*), and the Babylonian falcon (*F. babylonicus*) visit Syria and Palestine in summer. [KITE; GLEDE.] [R.L.]

Hay (Heb. *ḥāṣîr*; Pr.27.25; Is.15.6). The Heb. term occurs frequently in O.T., and denotes "grass" of any kind. It was cut, as it still is, to feed beasts (see Ps.37.2), and dried up by the sun (Is.5.24,33.11). [CHAFF.] The word *ḥāṣîr* (Arab. *khuḍr*) means "green," and hay is never made in Palestine, nor represented on the monuments. [C.R.C.]

Hazael', king of DAMASCUS (*c.* 886–840 B.C.), seems to have been previously a person of position at the court of Benhadad who sent him to Elisha to inquire whether he (Benhadad) would recover from the sickness from which he was suffering. Elisha's answer led to the murder of Benhadad by Hazael, who forthwith mounted the throne (2K.8.5-15). He was soon at war with Ahaziah king of Judah and Jehoram king of Israel for the possession of Ramoth-gilead (ver. 28), and thereafter made many attacks upon Israel. He was not so successful against Assyria, however; for Shalmaneser II., renewing the conflict begun in the time of Benhadad, defeated Hazael in Lebanon, when the Syrian king lost 1,600 men. Another attack on the part of the Assyrians took place later. Towards the close of the reign of Jehu (*c.* 860 B.C.), Hazael led his forces against the Israelites, whom he smote in all their coasts (10.32), thus fulfilling Elisha's prophecy (8.12). At the close of his life, having taken Gath (12.17; *cf.* Am.6.2), he proceeded to attack Jerusalem, when Joash bribed him to retire (2K.12.18). He seems to have died *c.* 840 B.C., and was

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succeeded by his son Benhadad III. (13.24), having reigned 46 years. [T.G.P.]

Hazaiah' (Ne.11.5), an ancestor of Maaseiah, of the family of the SHILONITES.

Hazar-addah, etc. [HAZER, 1-7.]

Hazarma'veth, the third, in order, of the sons of Joktan (Gen.10.26). [ARABIA.] The Arab. *Ḥaḍramaut* (*dead region*) exactly represents the Heb. word. It is the province E. of the Yemen. [C.R.C.]

Hazazon-tamar = Hazezon-tamar. [ENGEDI.]

Hazel. [ALMOND-TREE.]

Hazelelponi', the sister of the sons of Etam in the genealogies of Judah (1Chr.4.3).

Hazer' (Heb. *ḥāṣēr*, Arab. *ḥaṣr*, "enclosure"), in the plur. **Hazerim** (Deut.2.23). The Arabs still call the great stone circles of Moab by this name.—**1.** HAZAR-ADDAR, on S. border of the land of Israel (Num.34.4), answers to HEZRON and ADAR (Jos.15.3). The name probably survives at *Jebel Ḥaḍîreh*, in the Tîh plateau N.W. of Petra.—**2.** HAZAR-ENAN (Num.34.9,10; Ezk.47.17,48.1), the N.E. boundary of the land of Israel, on the high road W. from ZEDAD (*Ṣudud*). It was the N.W. border of Damascus, and on S. border of Hamath, on the SHEPHAM (or "lip") of the Anti-Lebanon, about 6 miles E. of RIBLAH. The name, however, has not survived.—**3.** HAZAR-GADDAH (Jos.15.27), a city in S. of Judah, the site of which is unknown. —**4.** HAZAR-HATTICON (*the middle village*), in the HAURAN (Ezk.47.16), is also unknown. —**5.** HAZAR-SHUAL (Jos.15.28,19.3), near to Beer-sheba, is perhaps *S'awi*, a ruin on a hill 8 miles E. of *Bîr es Seb'a*. It was inhabited after the Captivity (1Chr.4.28; Ne.11.27).—**6.** HAZAR-SUSAH (Jos.19.5), or HAZAR-SUSIM (1Chr.4.31; *the village of horses*), may have been at *Sûsîn*, 10 miles S. of Gaza.—**7.** HAZARMA'VETH (*Ḥaḍramaut*). [ARABIA.]—**8.** HAZOR, a royal city of the Canaanites (Jos. 11.1,10,13,12.19), probably Hazor of Naphtali (19.36), near RAMAH. The most suitable site is the ruin *Ḥazzûr*, 3 miles S.E. of *Râmeh*, and 2 miles S.W. of HANNATHON. Its king had a force of chariots, so that it was probably near the plains (Judg.4.2,17). It is perhaps noticed later (1K.9.15; 2K.15.29). Josephus thought it was in Upper Galilee, which is improbable. [MEROM.] It is noticed in 14th cent. B.C. by the Egyptian traveller (the Mohar), in connexion with towns of Lower Galilee; and a century earlier two of the Amarna letters may come from this Hazor (Brit. Mus. 47, 48).—**9.** HAZOR (Jos.15.23), near KEDESH, in S. of Judah, is unknown.—**10.** (Jos.15.25) = *Kerioth-hezron*. [KERIOTH, 2.]—**11.** In Je.49.28,30,33, a kingdom near KEDAR. —**12.** HAZOR of Benjamin (Ne.11.33), now the ruin *Ḥazzûr*, 4 miles N.W. of Jerusalem. —**13.** HAZOR-HADATTAH (Jos.15.25), in S. of Judah, is unknown. [EN-HAZOR.] [C.R.C.]

Hazeroth' (Num.11.35,12.16,33.17; Deut. 1.1), the third camp of Israel after leaving Sinai. Now *'Ain Ḥuḍrah* (which correctly represents the Heb.), about 30 miles from Sinai, and 60 miles from *Tell el Aṣfar* [SHAPHER], these distances giving an average daily journey of 10 miles. [C.R.C.]

Hazezon'-tamar', **Hazazon'-tamar** (Gen.14.7; 2Chr.20.2). [EN-GEDI.]

Haziel', a Levite of the younger branch of the Gershonites, in David's reign (1Chr.23.9).

Hazo', son of Nahor by Milcah (Gen.22.22).

Hazor. [HAZER, 8-13.]

Head-dress. *çânîph* is noticed as being worn by nobles (Job 29.14), ladies (Is.3.23), and kings (Is.62.3), while the *p'êr* was an article of holiday dress (Is.61.3, A.V. *beauty*; Ezk. 24.17,23), and was worn at weddings (Is.61.10). The former describes a kind of *turban* or shawl, and its form probably resembled that of the high-priest's *miçnepheth*, as described by Josephus (3 *Ant.* vii. 3). *p'êr* primarily means an *ornament*, and is so rendered in A.V. (Is.61.10; see also ver. 3, "beauty"), and is specifically applied to the head-dress from its ornamental character. It is uncertain what the term properly describes, but it may have applied to the jewels and other ornaments with which the turban is frequently decorated. The ordinary Bedouin head-dress is the *keffiyeh*, a square handkerchief, generally of red and yellow cotton, or cotton and silk, folded so that three of the corners hang down over the back and shoulders, leaving the face exposed, and bound round the head by a cord. It is worn over a felt cap, which is also worn alone, and represented on Syrian monuments. The *keffiyeh* appears as a Syrian head-dress in Egyptian pictures of Canaanites in 13th cent. B.C. The introduction of the Gk. hat by Jason, as adapted to the *gymnasium*, was regarded as a national dishonour (2Mac.4.12). The Assyrian head-dress is described in Ezk.23.15 as "exceeding in dyed attire." The word rendered "hats" (R.V. *mantles*) in Dan.3.21 properly applies to a cloak.

Hearth. The Heb. *'âḥ* corresponds to our "stove." It was of stone or clay; placed in the centre of a room, slightly sunk into the floor (Je.36.22,23). [W.O.E.O.]

Heath, Heb. *'ărô'êr* (Je.48.6) and *'ar'ār*. Celsius identifies the *'ar'ār* (Je.17.6) with the *'ar'ar* of Arab. writers, which is some species of juniper; but there is no true juniper in these "parched places in the wilderness." If a special tree or grove of trees be intended, the TAMARISK is the proper interpretation. Tamarisk is fond of "salt lands," and the name *'ar'ār* (*naked*) might well be applied to it. "Heath," in our acceptation, is particularly open to objections. [H.C.H.]

Heathen. The Heb. *gôy*, from a root meaning "to collect," has properly the significance of "a mass of people," and so "a nation." But as used by the Israelites, who regarded themselves as separated from all others by their distinctive religion, the word easily acquired a religious meaning, and A.V. rightly translates it "heathen." The "nations," as worshippers of their several tribal gods, stand in sharp contrast to the Israelites, as servants of Jehovah. Yet the fundamental teaching of O.T. shows a considerable breadth of view, in that the heathen are regarded as the objects of God's care and the recipients ultimately of His promises (Gen.12.3). The settlement in Palestine was accompanied by wars of extermination of the heathen; and these wars are represented as being the

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execution of the will of Jehovah (Deut.20.16); for, however far removed from the spirit of Christianity, they are regarded by O.T. as a stern vindication of the law of holiness and as the punishment of wickedness. The prophets aimed at separating the people from the heathen around them, that the spiritual worship of Jehovah might not be degraded. But after the return from exile the spirit thus fostered deepened into a false pride and a narrow exclusiveness. So grew up Pharisaic Judaism, which was quite opposed to the spirit of the prophetic teaching. The struggles of nationalism under the Hasmonaeans, with temporary success followed swiftly by failure, intensified the spirit of proud exclusiveness, and made it very difficult for the Jews to accept the catholic teaching of Christianity, which overleaps all national distinctions. In it the spirit of exclusiveness absolutely disappears, and even the policy of isolation, adopted by the prophets to preserve the purity of the religion of Israel, was to be exchanged for one of missionary intercourse, in order that the knowledge of the universal religion might spread through the world (Mt.28.19). [J.C.V.D.]

Heaven. There are three Heb. words thus rendered in O.T. (1) *rāqîa'* (*firmament*), a solid expanse. Through its lattices (Gen. 7.11; 2K.7.2,19) or doors (Ps.78.23) the dew and snow and hail are poured upon the earth (Job 38.22,37). This firm vault, which Job describes as being "strong as a molten mirror" (37.18, R.V.), is transparent, like pellucid sapphire, and splendid as crystal (Dan.12.3; Ex.24.10; Ezk.1.22; Rev.4.6), over which rests the throne of God (Is.66.1; Ezk.1.26), and which is opened for the descent of angels, or for prophetic visions (Gen.28.17; Ezk.1.1; Ac.7.56,10.11). In it, like gems, the stars are fixed to give light to the earth and regulate the seasons (Gen.1.14-19); and the whole structure is supported by the mountains as its pillars (2Sam.22.8; Job 26.11). (2) *shāmayim*, used in the expression "the heaven and the earth," or "the upper and lower regions" (Gen.1.1). (3) *sᵉḥāqîm*, lit. *dust*; so, thin cloud that looks like powder (Deut.33.26; Job 35.5). A fourth word, *mārômmā* (properly = exalted), when used of heaven is translated "on high" (Ps.18.16; Je.25.30; Is.24.18). The Jews seem also to have thought of a series of heavens (1K.8.27; Eph.4.10), consisting of three (*cf.* 2Cor.12.2) or of seven. But of far greater importance than the physical, is the theological conception of heaven, as revealed especially in the Lord's Prayer. "Our Father which art in heaven": heaven is God's home. In heaven the Omnipresent God is especially present in two ways: (*a*) as there especially manifested to His angels who behold His face (Mt.18.10); (*b*) as there perfectly obeyed by the angels who do His will. This perfect angelic knowledge and obedience, which is our example and ideal ("Hallowed be Thy name, Thy kingdom come, Thy will be done, in earth as it is in heaven"), makes heaven the home of pure bliss, to which no ill can come, because there the all-wise and loving will of God is realized as also almighty. The kingdom of heaven is the kingdom of God in power. Heaven is far removed from the earthliness of earth, where God's will is disobeyed and there is sin and misery. Yet the kingdom of heaven has been founded on earth also, and as it grows heaven is brought nearer to earth. So St. John, as the crown of his vision, sees earth redeemed, and heaven descending to earth in the New Jerusalem (Rev.21). The same thought is expressed otherwise in the form that the saints, made perfect, will be taken up into heaven. The description of the "holy city, new Jerusalem" in Rev.21 and 22 suggests the following thoughts about heaven: (1) a "city," *i.e.* civic and social life, enriched by the "glory and honour of the nations," *i.e.* the best contributions of all races of the human family; (2) the "bride of the Lamb," *i.e.* hearts wedded in faith and love to Jesus Christ; (3) the walls, gates, etc., *i.e.* the activities of art; (4) God is the Light to all and the centre of all. Art. "Heaven," by S. D. F. Salmond, in Hastings, *D.B.* (5 vols. 1904). See also books dealing with the future life—*e.g.* Salmond, *Christian Doctrine of Immortality*; and for the Jewish conceptions of heaven, see books on O.T. theology, *e.g.* those of A. B. Davidson, Dehler, and Schultz. [S.C.G.]

Heave-offering. [SACRIFICE, 3, v. *c.*; FIRSTLINGS.]

He'ber.—**1.** Grandson of Asher and ancestor of the **Heberites** (Gen.46.17; Num. 26.45; 1Chr.7.31).—**2.** A descendant of Judah (1Chr.4.18).—**3.** A Gadite (5.13).—**4.** A Benjamite, of the sons of Elpaal (8.17).—**5.** A Benjamite, of the sons of Shashak (8.22).—**6.** The Kenite, husband of Jael, who had separated himself from his clan and settled in the extreme S. of Canaan (Judg.4.11,17,5.24).—**7.** (Lu.3.35) = The patriarch EBER.

Hebrew. To the Semitic group of races (which contains the Babylonians, Assyrians, Moabites, Ammonites, Arabs, and Phoenicians) the Hebrews belonged, and their relation to them is marked by an affinity of language. [SEMITIC LANGUAGES.] Thus the Moabite Stone shows that the Hebrew language was closely akin to that of Moab. Also a community of traditions is found, which marks a common stock. The Creation Tablets of Assur-bani-pal show a conception clearly derived from the same source that underlies the early narratives of Genesis. But this community of origin emphasizes the distinctive characteristic of the Hebrew race. The Hebrews stand apart from all other Semitic races as the servants of Jehovah, Who is holy and requires holiness from His people. With this supreme note of the Hebrew religion we may contrast the cruelty of Chemosh, as represented on the Moabite Stone, and also the entire absence of all moral tone or teaching from the crude narratives of the Amarna tablets. The Hebrew race, alone of the primitive Semitic peoples, stands for a lofty morality, however far performance may have lagged behind principle. The origin of the name "Hebrew" is probably to be found in the root עָבַר, which as a verb (*'ābhar*) means to "pass over" or "emigrate." Their migrations had a religious significance (Gen.12.1; Ex.3.8); and so kindred nations thought of them preeminently as "the emigrants." It is notice-

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able accordingly that the term "Hebrews" is generally used by way of contrast with other nations; but when there is no thought of other races, these people, who prided themselves on their ancestral covenant, prefer to describe themselves as "sons of Israel." In N.T. "Hebrews" are contrasted with "Hellenists," the former term being used of those who preserved the traditions of Palestinian Judaism, as against the admission of Greek influence. For the '*Abiri*, see PALESTINE. [HELLENIST.] [J.C.V.D.]

Hebrewess. The feminine form is thus rendered once in A.V. (Je.**34**.9). Elsewhere it is given as "Hebrew woman." [J.C.V.D.]

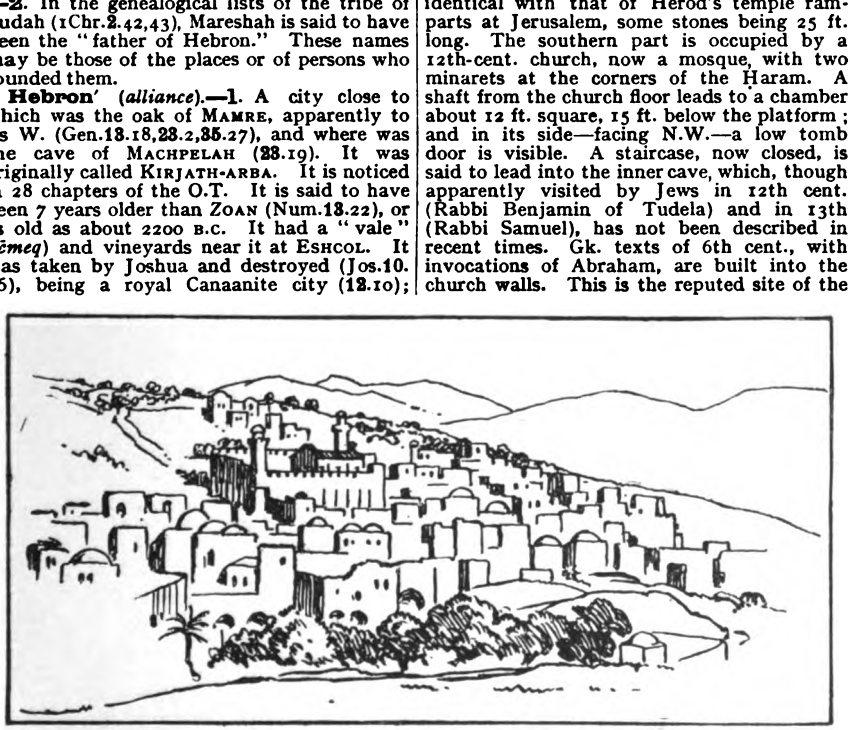
Hebrews, Epistle to. (1) *Date.* From internal evidence, while the Jewish ceremonial was still observed. For this is necessary (*a*) to his argument (**7**.14; *cf.* **9**.9); (*b*) to the situation of his readers: since their trial consisted in reconciling their Christianity with their views of the permanence of the older covenant. It was also written after the first generation of believers had died—*i.e.* 60–70 A.D. (2) *Author.* Variously ascribed to Barnabas (Tertull. *De Pud.* 20), Clement of Rome, and St. Luke (both mentioned by Origen in Euseb. vi. 25), St. Paul, Apollos, etc. This variety emphasizes Origen's remark, "Who the author is, God only knows" (Euseb. vi. 25). Its anonymous character certifies its genuineness; for it does not impersonate an apostle, as a forger might have done, and it shows that the apostolic church possessed another singularly able mind beside St. Paul. (3) *Purpose.* An apologetic one, to show the finality of the Christian revelation, by demonstrating the perfect priestly character of Christ and His sacrificial work—in order to satisfy Jewish-Christian misgivings. (4) *Contents.* Three main divisions: A. Contrast between the agents of the two covenants (**1–7**). A magnificent opening sentence declares that revelations made formerly through created ministers, and characterized by fragmentoriness of substance and diversity of form, are now completed by a new revelation, the Mediator of which transcends prophets, angels, and Levitical system in dignity, inasmuch as He stands to God in a unique filial relation. (*a*) His Divinity. (**1**.1) He is the eternally predestined Mediator of mankind, instrumental in creation. (**1**.2) He manifests the divine attributes, and personally embodies the divine essence. (**1**.3) Contrasted with the angels, His transcendent position is shown from His name as Son; (**1**.5) from the adoration which the angels were ordered to pay to Him; (**1**.7) and from the eternity of His throne (**1**.8). Moral: the solemn necessity of accepting this revelation, and the perils of rejection; illustrated in those who rejected an inferior revelation (**2**.1-4). (*b*) His humanity (**2**.5 to end). Now Christ in the Incarnation reveals man's destiny. The prophecy of mankind's ultimate complete dominion (6-8) is in Christ already fulfilled (9). His humiliation in humanity, so far from being incompatible with His majesty, is essential to His redemptive work (10). Sanctifier and sanctified (11) must closely resemble one another in all possible respects. Thus the Son, notwithstanding the immensity of the difference between their sonship and His, condescends to incarnation (14), death (14,15), and temptation (17,18); with the result that He became qualified through sympathy acquired by experience for His high-priestly work. Moreover, his conscious experience of death was (in virtue of His sinless perfection) absolutely unique in its character and effects (9). Thus the difficulties to faith, presented by the humiliation of Christ, are (on profounder reflection) converted into proofs of His claims. Already then (in **2**.17) the writer has introduced his central theme—the high-priesthood of Christ. This he leaves for a time to show Christ's superiority to Moses (**3**.1-6), and to urge again the seriousness of neglect (**3**.7–**4**.13). Then the idea of priesthood is resumed (**4**.14–**5**.10) and defined (**5**.1). The two essential qualifications are (*a*) human sympathy (**5**.2,3), and (*b*) divine vocation (ver. 4). Both these our Lord fulfilled (*vv.* 5-8). Thus, Son though He was, He learned obedience, and became (not in His filial, but in His mediatorial capacity) perfected in His humanity (*vv.* 9,10). With these high-priestly qualifications, He was divinely proclaimed high-priest after the order of Melchisedek (**5**.10; Ps.**110**). But here again comes a digression, caused by the reader's unreceptiveness (**5**.11–**6**.8), after which begins the exposition of the priesthood of Melchisedek, which is affirmed to characterize the priesthood of Christ (**7**). Ps.**110** was recognized as Messianic; *cf.* Mt.**22**.44; Lu.**20**.42. Thus the writer begins with an idea originating in the psalm. What did the Psalmist mean by this reference to the narrative in Genesis? The writer gives a mystic exposition based on the psalm. Both the affirmations and omissions in Genesis are held suggestive of great ideas. Positively, Melchisedek suggests a priest whose personal characteristic is righteousness, and whose work is peace. Negatively, the omission of any reference to antecedents and transmitted authority, to birth or death, suggests the idea—not, of course, historically true of Melchisedek, but true of the scriptural account of him—of simple permanence: "abideth a priest continually." The superiority of this priesthood over the Levitical is suggested by Abraham paying him tithes (**7**.4-10), and confirmed by the Psalmist's ascription to the Messiah of a Melchisedekian rather than an Aaronic character (**7**.11). And whereas the Levitical succession replaced its temporary officials as death removed them, the Melchisedekian conception of permanence is realized in the priesthood of Christ. B. Contrasts between the two covenants (**8–10**.18). The difficulty suggested by the removal of the ancient covenant is here discussed (**8**). A new covenant was anticipated under the old (Je.**31**)—a fact impossible had the old possessed completeness. The superiority of the new covenant to the old is thus demonstrated in two aspects: (*a*) In the sanctuary (Heb.**9**). The old covenant had a sanctuary of this world—*i.e.* locally and essentially earthly and transitory (**9**.1)—manifestly inadequate for inward perfection (**9**.9). Whereas the new has for its sphere the heavenly sanctuary, which is the spiritual counterpart to the earthly, and wherein Christ's heavenly priesthood works. (*b*) In the sacrifice (**10**.1-18). Already the author has

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glided into this supreme thought. He now concludes that the sacrifices of the old covenant are related to the sacrifice of Christ, as shadow to reality. The reiteration of the former demonstrates imperfection. His is once for all, and possesses perpetual validity (*vv.* 11,12). Thus the prophetic anticipations of Je.31 are realized in the priesthood and sacrifice of Christ. C. With an exposition of the conditions required for appropriating Christ's high-priestly work, the epistle concludes (Heb. 10.19 to end). (*a*) Faith: emphasized in 10.22ff., and analyzed in the magnificent ch. 11; (*b*) Hope (12); (*c*) Charity (13). See Homilies of St. John Chrysostom on the Hebrews; Comm. of Delitzsch; esp. Riehm, *Lehrbegriff des Hebräerbriefes* (1867), very valuable; Comm. by A. B. Bruce (1899) and by Bp. Westcott; Prof. Nairne in Beeching, *Lect. on Atonement*; Ottley, *Incarnation*, pp. 121-129; B. Weiss, *Bibl. Theol. N.T.*; Hort, *Judaistic Christianity*, pp. 156-159; Rendall, *Theol. of Heb. Christians* (1886). [SACRIFICE, B; HIGH-PRIEST; ATONEMENT, DAY OF.] [W.J.S.S.]

Hebron'.—1. The third son of Kohath, who was the second son of Levi; the younger brother of Amram, father of Moses and Aaron (Ex.6.18; Num.3.19; 1Chr.6.2,18,23.12). The immediate children of Hebron are not mentioned by name (*cf.* Ex.6.21,22), but he was the founder of a family of **Hebronites** (Num.3.27,26.58; 1Chr. 26.23,30,31), or Bene-Hebron (1Chr.15.9,23.19). **—2.** In the genealogical lists of the tribe of Judah (1Chr.2.42,43), Mareshah is said to have been the "father of Hebron." These names may be those of the places or of persons who founded them.

Hebron' (*alliance*).**—1.** A city close to which was the oak of MAMRE, apparently to its W. (Gen.13.18,23.2,35.27), and where was the cave of MACHPELAH (23.19). It was originally called KIRJATH-ARBA. It is noticed in 28 chapters of the O.T. It is said to have been 7 years older than ZOAN (Num.13.22), or as old as about 2200 B.C. It had a "vale" (*'ĕmeq*) and vineyards near it at ESHCOL. It was taken by Joshua and destroyed (Jos.10. 36), being a royal Canaanite city (12.10); afterwards a city of refuge and of priests (20.7,21.11,13; 1Chr.6.55,57). It was again attacked by the tribe of Judah (Judg.1.10,20). David reigned for 7½ years in Hebron (2 Sam.2.11; 1K.2.11; 1Chr.3.4,29.27). It had a "pool" (2Sam.4.12), where Ishbosheth's murderers were hanged. It was fortified by Rehoboam (2Chr.11.10), and smitten by Judas Maccabaeus (1Mac.5.65). It is now the town called *el khalîl er Raḥman*, "Friend of the Merciful One" (Abraham), lying in an open mountain valley, 18 miles S. of Jerusalem. It is a stone town, with a high hill to E., and open ground with lower hills to W. Its population is about 18,000, who are Moslems, except 1,000 Jews. It has 25 springs and 10 large wells, besides tanks, of which the largest—built by the Sultan Kalawûn in 13th cent. A.D.—may be on the site of the ancient "pool." There are fine vineyards to N., and an olive grove to W. The gardens also grow pomegranates, figs, quinces, and apricots. The oak of MAMRE (a *Sindiân*, or *Quercus pseudo-coccifera*, which may be several centuries old) is shown 2 miles N.W. of Hebron. The most famous site, however, is that of the cave of MACHPELAH, now shown in the *Ḥaram* enclosure. The town runs S.E. for ¼ mile along the valley, and the Ḥaram is on the E. side. The enclosure measures 197 ft. by 111 ft., and its walls, to a height of 25 ft. above the inner court, are of masonry identical with that of Herod's temple ramparts at Jerusalem, some stones being 25 ft. long. The southern part is occupied by a 12th-cent. church, now a mosque, with two minarets at the corners of the Ḥaram. A shaft from the church floor leads to a chamber about 12 ft. square, 15 ft. below the platform; and in its side—facing N.W.—a low tomb door is visible. A staircase, now closed, is said to lead into the inner cave, which, though apparently visited by Jews in 12th cent. (Rabbi Benjamin of Tudela) and in 13th (Rabbi Samuel), has not been described in recent times. Gk. texts of 6th cent., with invocations of Abraham, are built into the church walls. This is the reputed site of the



HEBRON, FROM THE N.W. (From an original sketch by Col. Conder.) W.D.A.

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sepulchres of Abraham, Isaac, Jacob, Sarah, Rebekah, and Leah. (*Surv. W. Pal.* iii. pp. 305-309, 316, 332-346.)—**2.** A town of Asher (Jos.19.28). Perhaps a clerical error for ABDON (Jos.21.30; 1Chr.6.74). [C.R.C.]

Hedge. Three of the Heb. words thus rendered in A.V. denote simply that which surrounds or encloses, whether it be a stone wall (*gedher*, Pr.24.31; Ezk.42.10), or a fence of other materials: *gâdhêr* and *g'dhêrâ* are used of the hedge of a vineyard (Num.22.24; Ps.89.40; 1Chr.4.23), and the latter is employed to describe the rude walls of stone, or fences of thorn, which served as a shelter for sheep (Num. 32.16). The stone walls around the sheepfolds of modern Palestine are frequently crowned with sharp thorns. In order to protect the vineyards from the ravages of wild beasts (Ps. 80.12), it was customary to surround them with a wall of dry stones or mud (Mt.21.33; Mk. 12.1), which was a favourite haunt of serpents (Ec.10.8), and a retreat for locusts from the cold (Na.3.17). A wall or fence of this kind is clearly distinguished in Is.5.5 from the thorn hedge, *m'sûkhâ* (Pr.15.19), which was planted as an additional safeguard to the vineyard (*cf.* Ecclus.28.24). Thorn hedges are noticed in the Mishna (*Baba Kama* iii. 2), and continue to be used as well as stone walls in Palestine. [C.R.C.]

Hega'i (Esth.2.8,15), **Hege'** (ver. 3), a eunuch of Ahasuerus. [SHAASHGAZ.]

Heifer. [CATTLE.]

Heifer, Red (Num.19.1-10). [PURIFICATION.]

Heir. In O.T. see FAMILY. In N.T. the term κληρονόμος is applied to (1) Christ. Sonship naturally implies heirship (Gal.4.7), and Christ, as the Son of Man, is heir of all things (Heb.1.2)—of the kingdom of God, the ministry of which would be taken from the Jews and committed to another people (Mt.21.38; Mk. 12.7; Lu.20.14). (2) Believers, who, as brethren of Christ (Ro.8.29; Heb.2.11), are His co-heirs (Ro.8.17) and God's heirs. In Christ, in Whom the promise to Abraham found its highest fulfilment (Ro.4.13; *cf.* Gen.12.2,3, 22.17,18), they are the true seed, and inherit the promises (Gal.3.29; *cf.* Mt.5.5). They are heirs of the kingdom (Jas.2.5; Mt.25.34), of the promise (Eph.3.6; Heb.6.17), of eternal life (Tit.3.7; Mt.19.29,25.46), of salvation (Heb.1. 14), and of the grace of life (*i.e.* eternal life, 1Pe.3.7. See also Rev.21.7). (3) The patriarchs, who by faith became heirs of the promise: Noah (Heb.11.7), Abraham, Isaac, Jacob (11.9). [TESTAMENT.] [H.H.]

Helah', one of the two wives of Ashur, "father" of Tekoa (1Chr.4.5).

Helam' (2Sam.10.16,17), an unknown place, = MEDEBA (1Chr.19.7). [C.R.C.].

Helbah', a town of Asher (Judg.1.31). The site is unknown. [C.R.C.]

Helbon', a place famous for wine, near Damascus (Ezk.27.18). Now *Helbôn* (identified by Porter), a village with fine vineyards, 13 miles N. of Damascus. [C.R.C.]

Helchi'ah (1Esd.8.1), **Helchias** (2Esd. 1.1), = HILKIAH, 2.

Heldai'.—1. The NETOPHATHITE; the captain for the twelfth month for the temple service (1Chr.27.15). — **2.** An Israelite returned from the Captivity, for whom, with others, Zechariah was commanded to make symbolic crowns (Zech.6.10).

He'leb (2Sam.23.29), **He'led** (1Chr.11.30), son of Baanah the Netophathite, and one of David's guard.

He'lek (Num.26.30), a descendant of Manasseh, through Gilead, from whom sprang the **Helekites.**

He'lem.—1. A descendant of Asher; if "brother" (1Chr.7.35) refers to Shamer (ver. 34, *cf.* 35), he may be the same as Hotham.—**2.** (Zech.6.14.) Apparently the same as HELDAI, 2.

He'leph, a border town of Naphtali (Jos.19.33). Perhaps *Beit Lîf* (Vandevelde), 12 miles S.E. of Tyre, on the W. border of the tribe, towards the N. [C.R.C.]

He'lez.—1. One of the Thirty of David's guard ("the Paltite," 2Sam.23.26; "the PELONITE," 1Chr.11.27), an Ephraimite, captian of the seventh monthly course.—**2.** A man of Judah, son of Azariah (1Chr.2.39).

He'li.—1. The father of Joseph the husband of the Virgin Mary (Lu.3.23). [GENEALOGY OF JESUS CHRIST.]—**2.** The third of three names inserted between ACHITOB and AMARIAS in the genealogy of Ezra, in 2Esd.1.2 (*cf.* Ezr.7.2,3).

Heli'as (2Esd.7.39) = ELIJAH.

Heliodo'rus, the *treasurer* of Seleucus Philopator, was sent by him to carry away the private treasures deposited in the temple. He was stopped by a "great apparition," and fell down speechless; but was restored by the intercession of the high-priest Onias (2Mac.3.7-35).

Heliopolis. [BETH-SHEMESH, 4.]

Helkai', a priest of the family of Meraioth, in the days of Joiakim (Ne.12.15).

Helkath' (Jos.19.25,21.31), a Levitical city of Asher. The site is doubtful. [C.R.C.]

Helkath'-hazzurim' (*field of swords*), apparently close to the pool of Gibeon, where the combat took place between the two parties of Joab's and Abner's men (2Sam.2.16). C. F. T. Drake in 1872 suggested a connexion with the name *Wâdy el 'Askar* (*soldiers' valley*) just N. of Gibeon. [C.R.C.]

Helki'as (1Esd.1.8) = HILKIAH, 2.

Hell. This word has been used in two widely different senses. (1) The abode of the departed generally; employed in this sense repeatedly in A.V. for the Heb. *sh'ôl* (*e.g.* Ps.139.8) and the Gk. *Hades* (*e.g.* Ac.2.27). In R.V. hell is retained in this sense in one passage only (Is.14.9-15); elsewhere *Hades* in N.T. and *sh'ôl* in O.T. are simply transliterated. *sh'ôl* is sometimes translated in A.V. by "the pit" or "the grave." It is, of course, with the meaning (1) that the Apostles' Creed says our Lord "descended into hell." (For *sh'ôl* and the condition of the dead there, see FUTURE LIFE.) (2) The place of final punishment for the damned. In modern English the word has come to be used entirely in this sense, and for this reason is employed in the R.V. of N.T. only where the word *Gehenna* is found in the original Gk. This word is (with the one exception of Jas.3.6) confined to the Synoptic Gospels, where it is used 11 times. In all cases it is put into our Lord's mouth by the evangelists. There is no doubt that our Lord used the word *Gehenna* as a name familiar to the Jews who heard Him, and as conveying familiar ideas

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[GEHENNA], which He incorporated in His own teaching and stamped with His authority. It is, therefore, important to see what ideas the Jews of Palestine then attached to the word. They regarded it as a place in the underworld where the wicked were punished by tormenting fire. The expression "the Gehenna of fire" is found twice in St. Matthew (5.22,18.9), and the mention of fire in connexion with Gehenna is seen in Mk.9.43,48; Jas.3.6. We may add to these the passages in which the punishment of fire is spoken of by our Lord and the apostles, without the mention of Gehenna (*e.g.* Mt.13.42,50,18.8, 25.41; Lu.3.9,17; Rev.19.20). We do not know whether the fire is to be understood literally or figuratively. The symbolic way in which fire is often spoken of, and the expression "where their worm dieth not, and the fire is not quenched" (in which the worm and the fire can hardly both be literal), allows us to have an open mind on this solemn question. But in any case some fierce and most terrible agony is meant. Another question which cannot be answered with absolute certainty, is whether "to be cast into Gehenna" meant to the Jews a final and irrevocable eternal punishment. It is almost certain that in the minds of the Palestinian Jews of our Lord's day it did. The Palestinian Jews of a later date, and the Alexandrian Jews at an earlier time, regarded Gehenna as a temporary place of punishment for some and perpetual for others. But there is no trace of such an opinion in the Palestine of the first half-century A.D., while the other belief is often found. It is quite certain that no argument in favour of Universalism can be derived from the word as used by our Lord. Whenever our Lord speaks of the time at which the wicked will be cast into Gehenna, it is with reference to His second coming and the end of the world. Art. "Hell," by S. D. F. Salmond, in Hastings, *D.B.* (5 vols. 1904). On the use of "Gehenna" in Jewish literature outside the canonical books, Charles, *Eschatology*, pp. 218, 225, 302; Schürer, *Hist. of the Jewish People in N.T. Times*, div. ii. vol. ii. § 26, p. 13, and § 29, p. 183. [S.C.G.]

Hellenist. Hellenic culture in the East dates from the conquests of Alexander. In Palestine itself the progress of Hellenism was obstructed by religious barriers, but the fact that Palestine was surrounded on all sides by nations which had freely admitted Gk. influence made it impossible for such influences to be altogether excluded. Indeed, even the Maccabaean rising was not directed against Hellenism in general. It offered a bitter resistance to the introduction of Hellenic religious ideas; but as a civilizing power the influence of Hellenism was freely admitted. The later representatives of the Hasmonaean dynasty were deeply imbued with its spirit, as is shown, for instance, by their Gk. names. The active commercial spirit of the Jews brought them into necessary and frequent contact with the Hellenized nations around them, and so the civil life of Palestine became permeated by Gk. influence. Gk. terms were freely borrowed, both in civil and military nomenclature; a plentiful use of Gk. words, transliterated into Heb. characters, is found in the Mishna; the Gk. and Roman systems of coinage were largely adopted; and architecture received a new impress, Herod's temple being constructed largely on Gk. models. There are various indications of a wide knowledge of the Gk. language in Palestine. The tablets erected in the temple on the barrier, beyond which no Gentile might pass, were written in Gk.; Herod surrounded himself with a band of Gk. scholars; and many Jews who had had a Gk. education lived permanently at Jerusalem, had their own synagogue (Ac.6.9), and were an important section of the Jerusalem church (Ac.6.1). The migratory habit of the Jews contributed still farther to the fusion of Gk. and Heb. thought. Colonies of Jews were established in all the important centres of the Roman empire, and vast numbers of these Jews of the Dispersion were accustomed to assemble at Jerusalem for the feasts (Ac. 2.5). These periodic incursions necessarily left their mark even on the conservative atmosphere of Jerusalem itself. The Hellenizing of Palestine had thus made great strides by the beginning of the Christian era. [GREECE.] We may now ask more definitely who are meant by the Hellenists (Ἑλληνισταί) of N.T. (A.V. *Grecians*; R.V. *Grecian Jews*). They are people of Jewish extraction; and consequently the term does not include the proselytes, or men of alien race who had embraced Judaism. Their distinctive characteristic is that they have accepted Hellenic culture, though not the Hellenic religion. Their most conspicuous mark would be the use of the Gk. (Hellenistic) language instead of Aramaic, the vernacular of Palestine. No doubt the Gk. language was also understood by many who refused to allow Hellenism to influence their customs. But such, though able to speak Gk., would commonly use Aramaic. Hence, broadly, the Hellenists are the Gk.-speaking Jews. They appear as the earliest opponents of St. Paul at Jerusalem (Ac.9.29). They did not easily fuse with the Aramaic-speaking Jews (E.V. *Hebrews*), as is illustrated by the jealousies that arose in the church at Jerusalem over the treatment of their widows (Ac.6.1). An important outcome of Hellenism is the Greco-Jewish literature. It is difficult to over-estimate the influence exerted by the LXX., which gave to the Heb. Scriptures a medium that allowed Hellenic thought to be brought to bear upon the O.T. revelation. Thus, the way was prepared for the appearance of the N.T. in a language whose genius was most admirably suited to convey the spiritual teaching of Christianity. Another remarkable product of the Gk. genius upon the Jewish mind is found in the writings of Philo, which, however, have no real bearing upon the development of Christian doctrine, in spite of attempts made to derive the idea of the Logos from his speculations. Schürer, *Hist. of the Jewish People.* [J.C.V.D.]

Hellenistic Greek. The term "Hellenistic" is properly applied to all such, and only such, Greek as was at any time spoken or written by persons who were not Hellenes by birth, but "Hellenists": to Hellenize being to affect or imitate Hellenic speech or manners,

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and a HELLENIST any foreigner (in N.T. a Jew) who did this. Practically the term is limited to Gk. spoken or written by Orientals. But in literary usage there has been a further limitation, frequent, though not consistently maintained, to Jewish Gk. Hence the term "Hellenistic Greek" may (with almost equal reason) be used (*a*) as equivalent to Judaeo-Hellenic, or (*b*) in a wider sense which will include the Gk. spoken by natives of Egypt, Syria generally, and Asia Minor; and both uses have the authority of eminent scholars. While admitting the wider sense, we may say (with Dr. Swete, *Introd. to the O.T. in Greek*, p. 294) that "the Jewish Gk. spoken in Palestine was 'Hellenistic' in the strictest sense," and that the term "is applied with special appropriateness to the Alexandrian Bible and the writings of the N.T." The Gk. of the LXX. is "Hellenistic" (*a*) because in it Gk. is made the vehicle of Heb. thought, feeling, and phrase—in other words, because the greater part of the Gk. O.T. is, in intention, a literal, though not always an accurate, translation of Heb. originals; and (*β*) because the "colloquial Gk. of Alexandria" (Swete, *op. cit.* p. 295), on which it was based, was the Gk. spoken by the large and self-contained Jewish community resident in the city from its foundation. But the books which had no Heb. original were written by men of rhetorical culture in a Gk. not colloquial but literary; and though some of them (*e.g.* Wisdom) exhibit in style and vocabulary many characteristics of the Hebraic diction of the canonical books, others (*e.g.* 2-4 Maccabees) are, like the writings of Philo, "Hellenistic" only in the formal sense of having been written by Jews. In N.T., determination of the constituent elements of the diction employed is a matter of greater complexity. The writers of N.T. were all, there can be little doubt, bilingual; as was probably the major part of the population of Palestine and of all Syria. Syrian Gk., and consequently the basis of the Gk. of N.T., was but a slightly provincialized variety of that ordinary Gk. which was known as "the common dialect" (ἡ κοινὴ διαλεκτός), a Gk. which, inheriting the vocabulary of Xenophon and of Aristotle, but abandoning the characteristic forms and subtleties of "pure Attic," was, in 2nd cent. B.C., used by the historian Polybius, and thenceforward by all writers excepting such as affected archaism or "Attic" style. This universal dialect naturally included Macedonian elements, and (after the Roman conquest of the Gk.-speaking world) a few Latinisms. As spoken in Palestine, side by side with Aramaic, it naturally reflected—and sometimes refracted—certain features of the alternative speech. As written by Jews conversant with the O.T. (through Aram. Targum, or Gk. LXX.), it necessarily reproduced (or was modified by) Hebraic modes both of thought and of expression. But here a very strong distinction should be drawn. While most of the thought is Hebraic, the expression of it is predominantly Hellenic. In other words, the language of N.T. is no artificial dialect, but living Gk.; "Hellenistic," because written by Jews, and charged with conceptions which are either plainly Jewish or derivative from conceptions created by Heb. prophets; also because many of the words and phrases of which it consists are taken direct from the LXX.: yet it is always living Gk. Some of the apostolic authors are far more Hebraic in style than others. The proportion of Hebraisms is greatest in St. Matthew and the Apocalypse, least in the Lucan books and (very remarkably) in the Ep. to the Hebrews, the language of which "is both in vocabulary and style purer and more vigorous than that of any other book of the N.T." (Westcott, *Hebrews*, p. xliv). Finally, the distinguishing feature of Biblical "Hellenistic" Gk. is that in it many classical Gk. words (*e.g.* ἁμαρτία. δόξα, εἰρήνη, καρδία, λειτουργεῖν, πειράζειν, πίστις, πνεῦμα, σάρξ) obtained, from their use in the LXX. version and in the N.T., new connotations. [J.M.S.]

Helmet. [ARMS, *Defensive*, (4).]

Helon', father of ELIAB, 1 (Num.1.9, etc.).

Hem of garment, *i.e.* the fringes or tassels on the four corners of the large oblong outer garment. They were of white threads, with a single blue one (not *ribband*, as in A.V.; Num. 15.38-40; Deut.22.12). They are now attached to two garments: the *tăllŧh*, worn during morning prayer, and the *'arba' kanᵉphôth*, a small undergarment worn during the whole day. When the special blue dye became scarce, white threads only were used. Great importance always attached to the fringes, and the Pharisees enlarged them as a sign of sanctity (Mt.23.5). Our Lord conformed to this as to other precepts of the Mosaic law (Mt.9.20,14.36; Mk.6.56). Eisenstein, *Code of Life*, pt. 1, ch. iii.; Hastings, *D.B.* (5 vols. 1904), art. "Fringes." [H.H.]

Hemam', son of Lotan, the eldest son of Seir (Gen.36.22).

Heman'.—1. Son of Zerah (1Chr.2.6; 1 K.4.31).—**2.** Son of Joel, and grandson of Samuel the prophet, a Kohathite. He is called "the singer," rather, the *musician* (1Chr.6.33), and was the first of the three Levites to whom was committed the vocal and instrumental music of the temple-service in the reign of David (1Chr.15.16-22), Asaph and Ethan (or, according to 25.1,3, Jeduthun) being his colleagues. In 1Chr.25.5 he is called "the king's seer in the matters of God." He had fourteen sons and three daughters. Whether this Heman is the person to whom Ps.88 is ascribed is not absolutely certain. He is there called "the Ezrahite"; and Ps.89 is ascribed to "Ethan the Ezrahite." Since Heman and Ethan are described in 1Chr.2.6 as "sons of Zerah," Ezrahite may mean "of the family of Zerah," and, if so, the Heman of Ps.88 would appear to be different from Heman the singer, the Kohathite. But if Heman the Kohathite, or his father, had married an heiress of the house of Zerah, and was so reckoned in the genealogy of Zerah, then all the notices of Heman might point to the same person.

Hemath'. Occurs twice in A.V.—**1.** 1 Chr.2.55 (R.V. *Hammath*), "the father of the house of Rechab," although Jonadab is elsewhere named as the ancestor of the RECHABITES (Je.35.6). The discrepancy has not been satisfactorily explained.—**2.** Am.6.14 (R.V. correctly, HAMATH). [J.R.]

Hemdan', the eldest son of Dishon, son of Anah the Horite (Gen.36.26). [AMRAM, 2.]

Hemlock. [GALL.]

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Hen. According to A.V. of Zech.6.14, Hen is a son of Zephaniah. But, following the LXX., many take the words to mean "for the kindness of the son of Zephaniah" (*cf.* ver. 10).

Hen, noticed in the Bible in Mt.23.37 and Lu.13.34 only. [Cock.]

Hena', a city of a seemingly monarchical state, subjected by the Assyrians during or before the time of Sennacherib (2K.19.13; Is. 37.13). *Anat,* which is mentioned by Aššur-naṣir-âpli (880 B.C.) as situated on an island in the Euphrates, has been suggested as the place intended—it is identified with *'Anah,* on the right bank of the stream. [T.G.P.]

Henadad', head of a Levite family which took a leading part in rebuilding the temple (Ezr.3.9).

Henna. [Camphire.]

Henoch'.—1. (1Chr.1.3) = Enoch, 2.—**2.** (1Chr.1.33) = Hanoch, 1.

He'pher.—1. A son of Gilead, head of the family of the **Hepherites,** and father of Zelophehad (Num.26.32,33,27.1; Jos.17.2,3). —**2.** Son of Ashur, the "father" of Tekoa (1Chr.4.6).—**3.** The Mecherathite, one of the heroes of David's guard (1Chr.11.36 only).

He'pher.—1. (Jos.12.17.) A royal Canaanite city. Perhaps Gath-hepher.—**2.** In 1K.4.10 noticed with Sochoh [Shocho] and Aruboth, apparently in the Hebron mountains. The word means a "well"—Arab. *Ḥafîreh*—but the site is unknown. [C.R.C.]

Hephzi-bah'.—1. (*My delight in her.*) A name which is to be borne by the restored Jerusalem (Is.62.4). [Beulah.] Perhaps also a compliment to—**2.** The queen of king Hezekiah, and mother of Manasseh (2K.21.1).

Herald, Dan.3.4 only (Aram. *kārôz,* "crier"); but *κήρυξ, κηρύσσειν* ("preacher," "preach," 1Tim.2.7, etc.) are lit. "herald," "proclaim as a herald." [H.S.]

Her'cules was the name generally given by the Greeks, from his supposed similarity of attributes to their own god, to the Tyrian tutelary deity, whose national title was Melkarth (*i.e.* king of the city). The prevalence among the Hebrews of the worship of Hercules, under the generic title of Baal, was largely due to Ahab's Phoenician wife, Jezebel (1K.16. 31 ff.). In 174 B.C. Jason, brother of Onias III., sent an offering intended for the *sacrifice of Hercules* (2Mac.4.19-28). [C.D.]

Herd, Herdsman. Cattle were used by the Hebrews for milk, and the ox for ploughing, etc. [Agriculture], but, except as sacrifices, the flesh was not generally eaten. Hence Moses exclaims, "Shall the flocks and herds be slain for them?" (Num.11.22); and in Palestine herds are still the wealth of a village, only occasionally providing a victim for a feast or a vow. [Butter; Cart; Cheese.] Bashan and Gilead were great cattle-breeding regions (Ezk. 39.18; Num.32.4). The pure Egyptians hated the foreign "shepherds" who ruled them (Gen. 46.34, see 43.32), but the foreign Pharaoh himself had cattle (47.6), as well as his subjects (ver. 16) and the Hebrews (Ex.12.38). Cattle only find grass in spring in Palestine, and are fed with fodder at other times (Job 6.5); see Chaff. They were stabled when not in the field (Ex.9.19). The younger men whose fathers were rich in cattle were the herds (1Sam.11.5). Solomon had special officers over cattle (1Chr. 27.29). The wages of herdsmen and their duties (*cf.* Gen.31.38-41) are laid down in the laws of Ḥammurabi, king of Babylon, as early as 2100 B.C. The Egyptian and Assyrian records contain many allusions to the great wealth of Palestine in herds and flocks, from 1600 to 700 B.C. Amos was a herdsman in a pastoral region at Tekoa (Am.1.1,7.14). [C.R.C.]

He'res, Mount (Judg.1.35), near Aijalon: unknown. [C.R.C.]

Her'esh, a Levite attached to the tabernacle (1Chr.9.15).

Her'mas, the name of a Christian in Rome greeted by St. Paul at the close of his epistle to the Romans (16.14). Nothing further is known of him. Origen and others have identified him with the author of *The Shepherd.* But this is a mere guess. The name Hermas was exceedingly common, and the character of *The Shepherd* makes its composition in the 1st cent. very improbable. [A.C.D.]

Her'mes, a man saluted by St. Paul in Ro. 16.14. According to tradition he was one of the seventy disciples, and afterwards bishop of Salona in Dalmatia.

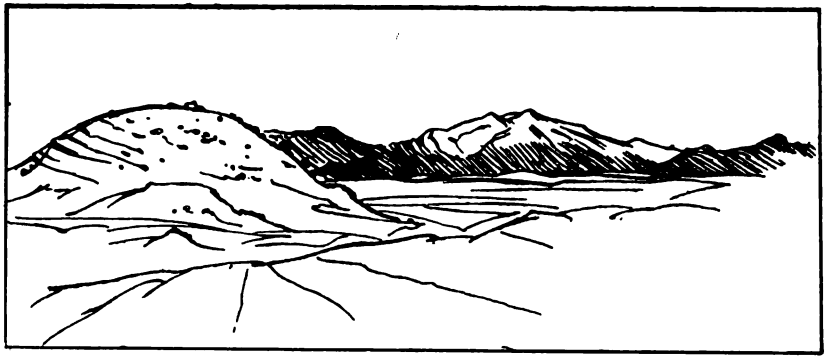
Hermo'genes, mentioned by St. Paul with Phygellus, in 2Tim.1.15, as among the "all in Asia" who had turned away from him. The meaning of the phrase was, doubtless, clear to Timothy, but is less evident to us. It may mean the general trend of opinion in Asia Minor, or the Asiatics then in Rome to whom St. Paul had looked vainly for assistance. [A.C.D.]

Hermon (= *separate*), the great outlier of the Anti-Lebanon, bounding Palestine on N. It rises 9,200 ft. above the sea, and the summit is snow-covered, except in autumn. The modern name is *Jebel esh Sheikh,* "Mountain of the (Druze) chief." Called also Sirion and Shenir (Deut.3.8,9), or Sion (4.48). See Jos.11.3,17,12.1,5,13.5,11. In 1Chr.5.23 Baal Hermon is distinguished from Senir—a name which (in 14th cent. A.D.) applied to the range to its N. "The Hermons" are contrasted (Ps.42.6) with Mizar. It is coupled with Tabor as a sacred mountain (89.12), and the dew of Hermon is said to fall on Zion (133.3). It is again distinguished from Shenir (Can.4.8), which is noticed as early as 842 B.C. on an Assyrian text. The cypresses of Hermon are coupled with the cedars of Lebanon (Ecclus.24.13). It is probably the "high mountain" of the Transfiguration [Caesarea Philippi]. The summit is formed by three low peaks, and the highest appears to have been a place of sacrifice, encircled by a low wall of Roman masonry. A cave is hewn hard by. In the *Onomasticon* a temple on the summit is noticed as still frequented in 4th cent. A.D. There are several other small Greco-Roman temples on the lower slopes. The summit is bare, but fine vineyards occur lower down; and, on W., where the sandstone crops up under the limestone, there are fir-trees and pines. [C.R.C.]

Hermonites (Ps.42.6[7]) = the Hermons. [Hermon.]

Herod. Various accounts are given of the ancestry of the Herods. It seems certain that they were of Idumean descent. Aliens by race, they were Jews in faith. The general

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TABOR AND HERMON. (From an original sketch by Col. Conder.) See art. "Hermon." W.D.A.

policy of the whole Herodian family centred in the endeavour to gain the favour of the Romans. They were agreeable and competent, and understood the art of bribery.—**1.** HEROD THE GREAT was second son of Antipater (who was appointed procurator of Judaea by Julius Caesar, 47 B.C.), and of Cypros, an Arabian of noble descent. At the time of his father's elevation, though only 15 years old, he received the government of Galilee, and shortly afterwards that of Coelosyria. When Antony came to Syria (41 B.C.), he appointed Herod and his elder brother Phasael tetrarchs of Judaea. Herod was forced to abandon Judaea the next year by an invasion of the Parthians, who supported the claims of Antigonus, the representative of the Hasmonaean dynasty, and fled to Rome (40 B.C.). At Rome he was well received by Antony and Octavian, and appointed, by the senate, king of Judaea, to the exclusion of the Hasmonaean line. With the help of the Romans, he took Jerusalem in 37 B.C., and completely established his authority throughout his dominions. After the battle of Actium he visited Octavian at Rhodes, and his noble bearing won for him the favour of the conqueror, who confirmed him in the possession of the kingdom, 31 B.C., and in the next year increased it by the addition of several important cities, and afterwards gave him the province of Trachonitis and the district of Paneas. The remainder of the reign of Herod was undisturbed by external troubles, but his domestic life was embittered by an almost uninterrupted series of injuries and cruel acts of vengeance. Terrible acts of bloodshed were perpetrated by Herod both in his own family and among his subjects. He is said to have ordered the nobles whom he had summoned in his last moments to be executed immediately after his decease, so that that event might be attended by universal mourning. It must have been at the time of his fatal illness that he ordered the slaughter of the infants at Bethlehem (Mt.2.16-18); and from the comparative insignificance of the murder of a few young children, in an unimportant village, it is not surprising that Josephus does not mention it. In dealing with the religious feelings of the Jews, Herod showed no regard for public opinion. But while he thus alienated the affections of the Jews, he adorned Jerusalem with many splendid monuments; above all, the temple, which he rebuilt with scrupulous care. This restoration was begun 20 B.C., and completed in a year and a half. But fresh additions were constantly made in succeeding years, so that the temple was "forty and six years in building" (Jn.2.20), from the commencement of Herod's work to the completion of the latest addition then made.—**2.** HEROD ANTIPAS was son of Herod the Great by Malthace, a Samaritan. His father had originally destined him as his successor in the kingdom, but by the last change of his will appointed him "tetrarch of Galilee and Peraea" (Mt.14.1; Lu.3.19,9.7; Ac.13.1; *cf.* Lu.3.1). He first married a daughter of Aretas, "king of Arabia Petraea"; but after some time made overtures of marriage to Herodias, wife of his half-brother Herod Philip, which she received favourably. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss. This defeat, according to the famous passage in Josephus (18 *Ant.* v. 2), was attributed by many to the murder of St. John Baptist, which had been committed by Antipas shortly before, under the influence of Herodias (Mt.14.4ff.; Mk.6.17ff.; Lu.3.19). Eventually the ambition of Herodias proved her husband's ruin. She urged him to go to Rome to gain the title of king (*cf.* Mk.6.14); but he was opposed at the court of Caligula by the emissaries of Agrippa, and condemned to perpetual banishment at Lugdunum, 39 A.D. Herodias voluntarily shared his punishment, and he died in exile. Pilate took occasion (from our Lord's residence in Galilee) to send Him for examination (Lu.23.6ff.) to Herod Antipas, who came up to Jerusalem to celebrate the Passover. The city of TIBERIAS, which Antipas founded, and named in honour of the emperor, was the most conspicuous monument of his long reign.—**3.** HEROD PHILIP I. (*Philip*, Mk.6.17) was son of Herod the Great and Mariamne, and must be carefully distinguished from the tetrarch Philip. He married Herodias, sister of Agrippa I., by whom he had a daughter Salome. Herodias, however, left him, and made an infamous marriage with his half-brother Herod Antipas (Mt.

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14.3; Mk.6.17; Lu.3.19). He was excluded from all share in his father's possessions in consequence of his mother's treachery.—4. HEROD PHILIP II. was son of Herod the Great and Cleopatra. He received as his own government Batanea, Trachonitis, Auranitis, Gaulanitis, and some parts about Jamnia, with the title of tetrarch (Lu.3.1). He built a new city on the site of Paneas, near the sources of the Jordan, which he called Caesarea (Mt.16.13; Mk.8.27), and raised Bethsaida to the rank of a city, under the title of Julias, and died there 34 A.D. He married Salome, daughter of Herod Philip I. —5. HEROD AGRIPPA I. was son of Aristobulus and Berenice, and grandson of Herod the Great. Brought up at Rome with Claudius and Drusus, after a life of various vicissitudes, he was thrown into prison by Tiberius, where he remained till the accession of Caius (Caligula, 37 A.D.), who gave him the governments formerly held by the tetrarchs Philip and Lysanias, and bestowed on him the title of King (Ac.12.1), and, on the banishment of Antipas, received his dominions also. Afterwards Agrippa, for important services to Claudius, received (41 A.D.) the government of Judaea and Samaria. Unlike his predecessors, Agrippa was a strict observer of the law, and successfully sought the favour of the Jews. It was probably with this in view that he put to death St. James, the son of Zebedee, and imprisoned St. Peter (12.1ff.). But his sudden death interrupted his ambitious projects. In the fourth year of his reign over the whole of Judaea (44 A.D.) he attended some games in honour of the emperor at Caesarea. There (12.21) his flatterers saluted him as a god; and he was suddenly seized with terrible pains, and (being carried from the theatre to the palace) died after five days' agony.—6. HEROD AGRIPPA II. was son of Herod Agrippa I. and of Cypros, a grandniece of Herod the Great. When his father died (44 A.D.), he was at Rome. Not long afterwards, however, the emperor gave him (*c.* 50 A.D.) the tetrarchy of Chalcis, which had belonged to his uncle; and then transferred him (52 A.D.) to the tetrarchies formerly held by Philip and Lysanias, with the title of King. His relations with his sister Bernice (25.13) caused suspicion of grave evil. In the last Roman war Agrippa took part with the Romans, and after the fall of Jerusalem retired with Bernice to Rome, where he died in the third year of Trajan (100 A.D.). The appearance of St. Paul before Agrippa (60 A.D.) offers several characteristic traits—*e.g.* the "pomp" with which the king came into the audience chamber (25.23); and the cold irony with which he met the impassioned words of the apostle (26.27,28).

Hero'dians. The Herodians were scarcely a distinct party. They were rather men of various parties, who from various motives—longing for national independence, hatred of a heathen rule in Jerusalem, sympathy with Herod's compromise between Judaism and Hellenism—hoped for a restoration of Herod the Great's kingdom under one of his sons, perhaps Antipas. The bond uniting the Herodians was a political aspiration. That aspiration Christ opposed, not merely by His warning against the *leaven of Herod* (Mk.8.15), or His condemnation of Antipas as "that fox" (Lu.13.32), but by the whole tenour of His teaching. And so the Herodians joined the Pharisees, in Galilee plotting His destruction (Mt.22.16ff.; Mk.3.6), and in Jerusalem, by the question of the tribute money (Mk.12.13ff.), trying to force Him either to discredit Himself with the people, or else embroil Himself with the Roman authorities, and so secure His own condemnation. [C.D.]

Herodias, daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and so sister of Agrippa I. She first married her uncle, Herod Philip I.; then she left him and married his half-brother and her step-uncle, Herod Antipas, whose wife then living with him was the daughter of Aeneas, or Aretas, king of Arabia. For the injury done to his daughter, Aretas made war upon Herod and routed him with the loss of his whole army. The head of St. John Baptist was granted to Herodias' request (Mt.14.8-11; Mk.6.24-28). According to Josephus, the murder was committed in the fortress Machaerus, which looks down from the E. upon the Dead Sea. Herodias went with Antipas into exile at Lugdunum.

Hero'dion, a "kinsman" of St. Paul dwelling at Rome; perhaps of Aristobulus' household (Lightfoot). Late tradition makes him bishop of either Tarsus or Patra (Ro. 16.11).

Heron. The Heb. *'ănāphâ* (= *nose* or *beak*) appears in an Assyr. list of birds as *anpu*, and as an unclean bird, or rather perhaps a group of birds, in Lev.11.19 and Deut.14.18, but whether it really denotes the members of the heron tribe (*Ardeidae*) is uncertain. Many members of the group, such as the grye heron (*Ardea cinerea*), purple heron (*A. purpurea*), egret (*A. garzetta*), buff-backed heron (*A. bubulcus*), and the squacco heron (*A. ralloides*) inhabit Palestine. [R.L.]

He'sed. The son of Hesed was ruler for Solomon in the district of "the Arubboth, Socoh, and all the land of Hepher" (1K.4.10), *i.e.* in the tribe of Judah. [PALESTINE.]

Heshbon', the capital of Sihon, king of the Amorites, who expelled the Moabites (Num.21.25-28; Je.48.45). It was rebuilt by the Reubenites (Num.32.37), and is noticed in 7 passages of the Pentateuch in connexion with king SIHON. It was given to the Levites (Jos.21.39; 1Chr.6.81), and was held for 300 years by Israel (Judg.11.26). It was in the *mîshôr*, or "plateau" of Moab, and near the S. border of GAD (Jos.13.17,26). It had cornfields near it (Is.16.8,9), and "pools" beside the gate of BATH-RABBIM (Can.7.4). It is now the ruined city *Hesbân*, on the plateau of Moab due E. of Jericho. The remains are those of the later Roman town; the site is strong, standing on high ground with plains round it. The road from W. ascends a steep slope, and passes through a rock cutting called *el Buweib* (*the little gate*), which may be that of Bath-rabbim. On the W. slope a fine brook, 3 yds. wide, with pools full of small fish, flows S. and W. from *'Ain Hesbân*. To these brown fishpools the Song of Songs perhaps refers. A few oleanders and grassy plots flank the stream; the plain above is fit for corn lands. There is a remarkable group of rude stone

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monuments on a spur W. of the town (*Surv. E. Pal.* pp. 104-109, 159). [C.R.C.]

Heshmon', a place named, with others, as lying in the extreme S. of Judah (Jos.15.27). Nothing further is known of it.

Heth, the forefather of the HITTITES. In the ethnological tables of Gen.10 and 1Chr.1, Heth is a son of Canaan.

Hethlon', on the N. border of Palestine (Ezk.47.15,48.1). "The way of Hethlon as one goeth to Hamath" is apparently the "entrance to Hamath" (Num.34.8) or gorge of the ELEUTHERUS River. [C.R.C.]

Hewer. [HANDICRAFTS.]

Hexateuch, The (*six-fold-book*), the name given in the critical schools to the first five books of O.T. [PENTATEUCH] and the book of Joshua, which together are supposed to have formed originally one large work. The documents alleged to run through the first five books (J, E, P), are believed to run through the book of Joshua also. This theory is not so entirely in favour as it was. Great difficulties attend it on closer analysis. It is pointed out, as by Cornill, that the sources are quite differently worked up in the book of Joshua from what they are elsewhere. Others question the existence of the documents. Wellhausen and Steuernagel, *e.g.*, contend that J is not present in the book at all. Wellhausen thinks that the P of Joshua is not the P of the older books. The older P, he supposes, "ceases altogether at the death of Moses." In Joshua "the priestly code," he says, "is simply the filling up of the Jehovistic-Deuteronomic narrative." The Deuteronomic hand also is not that of the author of Deuteronomy. It would seem, then, that the book of Joshua must, after all, be treated as a distinct work. In favour of this is the fact that the Samaritans, who accepted the Pentateuch, have always regarded Joshua as distinct, and possess an independent book of Joshua. [SAMARIA.] [J.O.]

Hezeki', a Benjamite (1Chr.8.17).

Hezekiah.—1. The famous king who came to the throne of Judah at a most critical period of Israelite history. His father Ahaz, in order to ward off a hostile combination of the kings of Syria and Israel (see Is.7), had invoked the aid of the Assyrian, and made his kingdom tributary to that great power, which was destined soon to sweep away the kingdom of the Ten Tribes and to reduce Judah to the very verge of ruin. Moreover, as always, national weakness went hand in hand with religious decline. Ahaz introduced many foreign innovations into the temple service (2K.16.10-18), and he is the first king of whom it is recorded that "he made his son to pass through the fire according to the abomination of the heathen" (16.3). To this evil heritage Hezekiah succeeded at the age of 25, according to the chronology of the book of Kings (18.2)—he may have been even younger (*cf.* 16.2); but, unlike his father, he allowed himself to be guided by the wise counsel of the prophet Isaiah. "He trusted in the Lord the God of Israel" and "the Lord was with him" (18.5,7). The accounts of his reformation of the religion and worship are given in 18.3-6 and more fully in 2Chr.29-31. The reforms mentioned in *Kings* were the removal of the high places, the destruction of the pillars and the Asherim, and the breaking in pieces of the brazen serpent to which the people had burned incense. In the narrative of Chronicles great prominence is given to the co-operation of the Levites in those reforms (29.34), and it is to be remembered that the high-priest Uriah had been too compliant a tool in the heathen innovations of Ahaz. Special mention is also made of a great Passover, to which the king invited not only the people of Judah, but all Israel from Beer-sheba to Dan (30.5). Though the invitation was scoffed at by some, yet it was accepted to a degree which shows that the sense of national unity was not entirely lost, and that Jerusalem was taking its place as a rallying-point for the national religion when national independence was passing away. The great Passover was followed by an outburst of iconoclastic zeal on the part of the crowd gathered at the feast, venting itself in a wholesale removal of idolatrous objects throughout the whole country (31.1). Some have questioned the statement that the "high places" were removed by Hezekiah, seeing that they are found existing at the beginning of Josiah's reign. But there seems no good reason for rejecting one part of the narrative and accepting another; and we must remember the awful relapse into idolatry that followed in the reign of Hezekiah's son Manasseh. In the cases of other pious kings whom he commends, the historian is careful to mention that, in their reigns, the high places were not taken away (1K.15.11-14,22.43; 2K. 15.3,4); and he must have had good reason for giving such distinction to Hezekiah, who shares with David and Josiah the place of highest regard in the national tradition (2K.18. 5,23.25; Ecclus.49.4). The Biblical record of the political events of Hezekiah's reign is strikingly confirmed and illustrated by the Assyrian inscriptions, although there remains some uncertainty as to the precise order of some of the incidents. The kingdom of the Ten Tribes, humbled by the Assyrians and worm-eaten by corruption, hastened towards decay; and in the sixth year of Hezekiah's reign Samaria, after a siege of three years, was taken by Sargon and the kingdom swept away. It is probably in this time of weakness or collapse of authority in the northern kingdom that we should place the invitation to the Ten Tribes to join in celebrating the Passover. And, since the Assyrians do not appear in Palestine for several years (from 720 to 711 B.C.), this may also have been the time of prosperity referred to in 2Chr. 32.27ff., when the king gathered all kinds of store and treasure; the time also of his warlike undertakings in the Philistine country (2K.18.8). Here, too, in the opinion of many, comes the embassy of Merodach-baladan (20. 12); for it was about a year after the fall of Samaria that that king seized the throne of Babylon, and it was his interest to secure, if possible, any alliances that would assist him in his struggle with Assyria. By this time there was a growing uneasiness among the Western nations at the encroachment of Assyria, and their eyes were turned to Egypt as the great power most fitted to head a confederacy for resistance. Hezekiah must have been to some extent involved in the movement, for, in an

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inscription of Sargon, the king of Judah is mentioned among the persons plotting sedition and bringing gifts to Pharaoh, king of Egypt. He continued, however, to pay tribute during the reign of Sargon; but, on the accession of Sennacherib, he threw off the yoke (18.7), and formed an alliance with Egypt and Ethiopia. Sennacherib, having first conquered Babylon and pacified his eastern dominions, was not long in turning his attention to the disaffected states in the W. He came with a large army; and it may have been then, if not before, that Hezekiah set about those preparations for defence and precautions against a siege which are related in 20.20 and 2Chr.32.3-8,30. Sidon and the Phoenician cities were sacked by the victorious Assyrians; Ashdod, Ammon, Moab, and Edom sent tribute; and Ashkelon and Ekron, refusing, were captured. An Egyptian force, which had marched out from the Delta, was met and defeated at Elteku, and Judah, thus isolated and bereft of allies, was swept by the invaders, till the daughter of Zion was "left as a booth in a vineyard, as a lodge in a garden of cucumbers" (Is.1.8). In alarm Hezekiah sent to the king of Assyria, who was besieging Lachish, offering to pay any tribute that might be imposed upon him (2K.18.14). But, though he emptied his treasury and despoiled the temple to furnish the tribute imposed, Sennacherib sent an immense army which surrounded the city and demanded its surrender (18.17ff.). Hezekiah, in his distress, was encouraged by the prophet Isaiah to resist, and assured that the city would be saved (19. 1-8). Sennacherib was besieging Libnah when his officers returned from Jerusalem; and, hearing that Tirhakah was in motion with a large force to meet him, he determined to make another effort to reduce Jerusalem, so as not to leave a powerful enemy in his rear. The threatening letter which he sent was spread before the Lord by Hezekiah in prayer, and again the prophet Isaiah assured him in God's name that the city would remain inviolate. And then, by some mysterious and awful visitation, there was such a mortality in the camp of the Assyrians that the survivors hastily left the country, and Jerusalem was saved. The sacred historian says the angel of the Lord smote them. Some suppose it was an outbreak of plague; and Herodotus and Josephus have a tradition that the army had advanced as far as the pestiferous region of Pelusium to meet the Egyptian force when the disaster occurred. That it was a great disaster is plain from the silence of the Assyrian annals on the sequel of the campaign, for, after all his boasting, Sennacherib never claims to have taken the city. With this signal deliverance, which was treasured in memory as ranking with the wonders of the Exodus, Hezekiah disappears from the sacred page. Up to the time of his illness it would appear he was childless; and, as fifteen years were added to his life, and Manasseh was twelve years at his accession (21.1), we might place the sickness in the fourteenth year of Hezekiah's reign, for the time is vaguely indicated in the expression "in those days" (20.1). A casual mention of Hezekiah's name in Pr.25.1 is particularly interesting. If learned men in his time occupied themselves in copying out proverbs, we may infer that other existing national writings were not overlooked. [ISAIAH.]—**2.** An ancestor of the prophet Zephaniah (Zeph.1.1; A.V. *Hizkiah*).—**3.** A descendant of the royal family of Judah (1Chr.3.23).—**4.** For "Ater of Hezekiah," see ATER. [J.R.]

Hezion, חֶזְיוֹן, mentioned in 1K.15.18 as father of Tabrimon, and grandfather of Benhadad, king of Syria. The fact that the name only occurs here has led to the generally accepted supposition that it is a corruption of Rezon, or even of Hazael. The former is preferable. It would make the generations of the kings of Judah and Syria roughly contemporaneous, and has the additional merit of being readily deducible from the Heb. consonants. Some suppose that "Rezon" itself should be read with a prosthetic ח and metathesis חזרון (*cf.* Ἐσρώμ, 1K.11.23, LXX.). [B.F.S.]

Hezir'.—1. A priest in the time of David, leader of the 17th monthly course in the service (1Chr.24.15). — **2.** A leading layman who sealed the solemn covenant (Ne.10.20).

Hezrai' (2Sam.23.35) = **Hezro** (1Chr.11. 37), the CARMELITE; one of the heroes of David's guard.

Hezron', Hezronites.—1. A son of Reuben (Gen.46.9; Ex.6.14; Num.26.6).—**2.** Son of Pharez and ancestor of David (Gen.46. 12; Num.26.21; Ru.4.18,19; 1Chr.2.5ff.).—**3.** (Jos.15.3.) [HAZER, 1.]

Hiddai' "of the brooks of Gaash" (2Sam. 23.30), one of the heroes of David's guard. Kennicott (*Dissert.* p. 194) prefers the form Hurai (1Chr.11.32).

Hidde'kel, the third of the four rivers of EDEN, "which goeth in front of Assyria" (Gen. 2.14, R.V.), called by Daniel "the great river" (Dan.10.4), and is rightly rendered in the LXX. by *Tigris*. The Heb. form is derived from the non-Semitic (Sumerian) *Idigna*, from which also comes the Assyro-Babylonian *Idiglat* (or *Diglat*) and the Arab. *Dijlah*, by the common change from *n* to *l*, and the addition of the fem. ending. The classical form *Tigris* shows *t* for *d*, and *r* for *l*. It rises S. of lake *Göljik*, and joins the eastern branch, the *Bohtan-su*, a little S. of *Sert*. After passing the ruins of Nineveh, Calah, Seleucia, and Ctesiphon, it unites with the Euphrates at Kurna. The stream thus formed (the *Shatt al-'Arab*) did not anciently exist, and the Tigris flowed directly into the Persian Gulf. [T.G.P.]

Hiel', a native of Bethel, who rebuilt Jericho in the reign of Ahab (1K.16.34); and in whom was fulfilled the curse pronounced by Joshua (Jos.6.26).

Hiera'polis. Mentioned only once in Scripture (Col.4.13), with COLOSSE and LAODICEA. Such association is natural; for the three towns were all in the basin of the Maeander, and within a few miles of one another. Its modern name is *Pambûk Kalessi*.

Hier'eel (1Esd.9.21) = JEHIEL, 11.

Hier'emoth. — 1. (1Esd.9.27) = JEREMOTH, 4.—**2.** (1Esd.9.30) = RAMOTH.

Hierie'lus (1Esd.9.27) = JEHIEL, 10.

Hier'mas (1Esd.9.26) = RAMIAH.

Hieron'ymus, a Syrian general in the time of Antiochus V. Eupator (2Mac.12.2),

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Higgaion. [PSALMS, TITLES OF.]

High place, the rendering in A.V. of five different words in the orginal. Of three of these R.V. gives a modified rendering, translating *rāmâ* (in 4 passages) "lofty place," *shephî* (in 9 passages) "bare height," and *çārî'aḥ* (once) "hold." The remaining two words, translated in both versions "high place," are *mārôm* (in 6 passages) and *bāmâ* (in above 100 passages). This last word, though used in a few passages, chiefly poetical, in the general sense of elevated place, as, *e.g.*, "high places of the earth," has acquired a special meaning in connexion with the worship of Israel. It was an ancient and widespread custom to worship on sacred mountains or elevated spots; and the character of the "high place" would depend upon the deity worshipped and the nature of the worship. It is mentioned without reprobation that Abraham built an altar on a mountain to the E. of Bethel (Gen.12.8); by divine command Gideon built an altar and offered sacrifice on the top of a stronghold or rock (Judg.6.26), and so did Manoah (13.19). The towns of Palestine were very often built on eminences or hill-slopes, and the *bāmâ* or high place above the town was the place for worship or social concourse (see 1Sam.9.11-14). At Gibeon, in the beginning of Solomon's reign, was the great "high place" at which the king offered sacrifice (1K.3.4); and the sacred writers give it to be understood that, till the erection of the temple, the worship of Jehovah on the high places was not improper (3.2). At their entrance into Canaan the Israelites no doubt appropriated for this purpose the places hallowed in the patriarchal tradition. Moreover, they found on every side high places, at which the Canaanites rendered worship to the local deities or baalim; and as this worship was chiefly associated with the agricultural life upon which they had entered, it insidiously gained influence over them even when they persuaded themselves they were doing honour to their own God. [BAAL.] At each of these high places there seems to have been an altar for sacrifice, with the usual accompaniments of Asherim (E.V. *groves*) and PILLARS; and the worship, as described by the prophet Hosea, was riotous and corrupt in the extreme. Hence the prophets never cease to protest against it, and in the books of *Kings*, up to the time of Hezekiah, it is carefully noted, even in the reigns of the best kings, that the worship of the high places was not put down. The book of Deuteronomy, which contemplates the occupation of Canaan and worship at a central sanctuary (Deut.12.5), warns the people against the danger and evil consequences of conformity to the worship of the Canaanites (4.25,12.2,3). It does not, in referring to this worship, employ the word *bāmâ*, but another word, *māqôm*, which simply means "place"; and it is significant that, at the present day, there are innumerable sacred places throughout Palestine and Syria, usually on elevated spots, to which are given the same name in its Arab. form *māqâm*. These bear the name of some wely or saint who may be buried in the place, and who is supposed to have the power of conferring special benefits. Though the local deities have thus given place to these saints, the "places" are held in great veneration, and Muslims and Christians alike, just as Canaanites and Israelites of old, make visits and pay vows at them. From its association with worship, the *bāmâ* came to be so named, though it was not on a high place, and might even be in a valley, as those in the valley of Hinnom (Je.7.31). Ezekiel speaks of "high places decked with divers colours" (Ezk.16.16, R.V.), made of "garments," which may have been hangings or carpets, such as are used for the adornment of Muslim tombs or sacred places at the present day. Hezekiah in his reform is said to have removed the high places (2K.18.4), but they reappear under his successors Manasseh and Amon (21.3,21). Josiah's reformation was more thorough; and there is no express mention of high places under the kings who followed him. Yet the prevalence of such places and the veneration paid to them by the modern fellahîn of Palestine show how deeply rooted they are in the soil; and, though we hear nothing of this form of worship among the Jews after the Exile, it may well be believed that the superstition lingered on even after that time among the "people of the land." Hoonacker, *Le lieu du culte dans la legislation rituelle des Hébreux* (1894); Baudissin, *Studien II.*; Vincent, *Canaan d'après l'exploration récente*; *Mem. West Pal. Surv.*, vol. *Special Papers*, 1881, pp. 259-273. [BAMAH.] [J.R.]

High-priest (*hakkôhēn haggādhôl*; Lev. 21.10; Num.35.25,28), the head of the priestly body. After the Exodus, until the appointment of Aaron and his sons to the priesthood, the priestly authority culminated in Moses himself, who acted as mediator between God and the people (Deut.5.5,27; *cf.* Ex.20.19; Gal. 3.19,20), and officiated as priest at the great covenant sacrifice, sprinkling the sacrificial blood upon the altar and upon the people (Ex. 24.6,8). This priestly authority, he, at the direct command of God, delegated to Aaron and his sons (28.1), to whom it was God's gift ("I have given your priest's office unto you as a service of gift," Num.18.7; *cf.* Ecclus.45.6,7; 1Sam.2. 28), in such an exclusive way that no one not of the seed of Aaron might "come nigh," *i.e.* to act as priest (Num.16.40,18.7; Heb.5.4). Both brothers were recognized to have been priests (Ps.99.6), and as Moses had *inaugurated* the covenant, so, when he had consecrated and invested Aaron, it became Aaron's duty, and that of his successors in their hereditary tenure of the office, to *maintain* the covenant, by performing year by year the ceremonial of the Day of Atonement (*q.v.*). The office of high-priest chiefly existed for that cleansing and atoning for the sanctuary year by year on which depended the religious services of the whole year (Lev.16. 16,32-34). "The Jews had no right or tenure in God's house but what was renewable from year to year; and therefore, at the return of every day of expiation, their term expired, and if they expected to enjoy this privilege for the year now coming they must renew their services and devotions by which they held this privilege of appearing before God. The virtue of the sacrifices offered on the last day of expiation was spent; and priest, people, tabernacle, and altar must be reconciled before they could have any claim or pretence to the honour

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of appearing, or being used, before the Divine Majesty in the ensuing year; and therefore the apostle truly observes that 'these sacrifices could not consecrate him that did the service,' *i.e.* the high-priest himself, 'as pertaining to conscience' (Heb.9.9); that is, they could not consecrate him 'for ever,' or for a perpetuity, as the apostle explains himself. The high-priest knew in his own conscience that his re-consecration was but for the term of one year, and that the whole system of their worship and polity must at the end of that term be reconciled again" (John Johnson, *Works*, i. p. 189; *Anglo-Catholic Library*). The contrast between the Old and New Covenant drawn out in the Ep. to the Hebrews turns just upon this point: that whereas the Jewish sanctuary had to be thus reconsecrated year by year, on the Day of Atonement, with the blood of the sin-offerings of atonement, the Christian Church has been consecrated once and for ever by the Blood of Christ. As therefore the high-priest was typical in his chief work, so was he typical in the *anointing*, which he alone of the priests received (Ex.29.7; Lev.8.12; Ps.133.2), and by which he became "the priest Messiah" (Lev.4.3,5,16,16.32,21.10,12; Num.35.25). The oil employed was "the holy anointing" oil (Ex.30.22-33), manufactured by certain priests called "apothecaries" or "perfumers" (Ne. 3.8), which indicated the bestowal of the Holy Spirit for the purpose of qualifying the person anointed for the office upon which he was about to enter (1Sam.10.1,16.13), and it was *poured*, to show that for the discharge of the duties of his office he needed, and would receive, the Spirit of God in richest fulness, *upon his head* as the noblest part of the body and true centre of the spiritual life. (*Cf.* Kurtz, *Sacrificial Worship*, p. 330: T. & T. Clark.) This anointing took place after the bathing (Lev.8.6,10; *cf.* Is.52.11) and investiture, in which Aaron was clothed with a peculiar dress (Lev.8.7-9), which passed to his successor after his death (Num.20.28). Of this dress four articles—the breeches, the coat or tunic, the girdle, and the turban (= the mitre) were the same as those of the ordinary priests; but special to the high-priest, and, according to Josephus, only worn on the Day of Atonement, were: (*a*) The robe of the ephod (Ex.28.31-35,39.22-26), woven of one piece without seam or join, and all of blue; it was not so long as the coat, which was visible below it, and round its hem were pomegranates of blue, purple, or scarlet alternated with bells to give a sound when he went in and came out of the Holy Place "that he might not die" (Ex.28.35), or to keep the people who could not see him mindful of what he was doing on their behalf (Ecclus.45.9). (*b*) The EPHOD consisted of two parts, of which one covered the chest, the other the back, confined by "the curious girdle" of similar materials, and clasped together on the shoulder with two large onyx stones, each having engraved on it six of the names of the tribes of Israel (Ex.28.6-14). "As a shoulder dress, the ephod was, *par excellence*, the official dress of the high-priest. The burden of office rested upon the shoulder, and the insignia of the office were also worn upon it (Is.22.22). The duty of the high-priest was to enter into the presence of God and make atonement for the people as their mediator. To show that, as mediator, he brought the nation to God, the names of the twelve tribes were engraved



A HIGH-PRIEST. W.D.A.

upon precious stones on the shoulders of the ephod. The precious stones, with their richness and brilliancy, formed the most suitable earthly substratum to represent the glory into which Israel was to be transformed as the possession of Jehovah (Is.62.3; Rev.21.11-21); whilst the colours and materials of the ephod, answering to the colours and texture of the hangings of the sanctuary, indicated the service performed in the sanctuary by the person clothed with the ephod, and the gold with which the coloured fabric was worked, the glory of that service" (Keil on Ex.28.12). (*c*) To the shoulder-pieces of the ephod was fastened by gold chains a pouch made of similar materials, which contained the URIM AND THUMMIM, and was called "the breastplate of judgment" (Ex.28.15-30). It was really a square of a span's length each way, doubled together so that two corners were suspended from each shoulder, and had arranged on it, in four rows of three, twelve gems engraved with the names of the twelve tribes of Israel, so that they were near to the high-priest's heart, indicating the relation of love and personal interest which should exist between the priest and the people. (*d*) To the turban or mitre worn by all priests the high-priest had attached a plate of gold, called "the holy crown" (Ex.28.36,39.30), engraved with the words "Holiness to the Lord. . . . That Aaron may bear the iniquity of the holy things, which the children of Israel

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shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord" (Ex.28.38). Perhaps because of this mystical and official concern with the atonement for the people, the high-priest had a peculiar place in the law of the manslayer and his taking sanctuary in one of the cities of refuge: the refugee might not leave his sanctuary during the lifetime of the existing high-priest (Num.35.25). It was forbidden to the high-priest to follow a funeral or rend his clothes for the dead (Lev.10.6).—The other respects in which the high-priest exercised superior functions to the other priests were simply the consequence of his position and opportunities, and varied with personal ability and character. The usual age for entering on the functions of priesthood was twenty years (2Chr.31.17), though before reaching that age the office might be exercised by one who had attained to puberty, as in the case of Aristobulus, who at the age of 17 won such admiration in his ministry as to provoke the treacherous jealousy of Herod (Josephus, 15 *Ant.* iii. 3). The history of the high-priests embraces a period of about 1,370 years and a succession of about 80 high-priests, beginning with Aaron, and ending with Phannias (20 *Ant.* x. 1; *cf.* also 8 *Ant.* i. 3 and 10 *Ant.* viii. 5). They are divided into four groups by the organization introduced by David, the captivity in Babylon, and the persecution of Antiochus Epiphanes, as may be seen from the following table:—

CIVIL RULER.	HIGH-PRIEST.
Moses	Aaron (Ex.28.3).
Joshua	Eleazar (Lev.10.12; Num. 20.28).
Othniel	Phinehas (Jos.22.30,24.33).
Abishua	Abishua (1Chr.6.4,50; Ezr. 7.5).
Eli	Eli (1Sam.1.9).
Samuel	Ahitub (1Sam.14.3,22.9, 20).
Saul	Ahimelech (1Sam.21.1, or Ahijah, 1Sam.14.3).
* *	* * *
David	Zadok and Abiathar (2 Sam.15.35).
Solomon	Azariah (1K.4.2; 1Chr.6. 10).
Abijah	Johanan (1Chr.6.9,10).
Asa	Azariah (do.).
Jehoshaphat	Amariah (1Chr.6.11).
Jehoram	Jehoiada (2K.11.4).
Ahaziah	(do.).
Jehoash	Do. and Zechariah (2Chr. 24.20).
Amaziah	?
Uzziah	Azariah (2Chr.26.17).
Jotham	?
Ahaz	Urijah (2K.16.15).
Hezekiah	Azariah (2Chr.31.10).
Manasseh } Amon } ..	Shallum (1Chr.6.12,13, or Meshullam, 9.11).
Josiah	Hilkiah (2K.23.4).
Jehoiakim	Azariah? (1Chr.6.13,14).
Zedekiah	Seraiah (2K.25.18).
Evil-merodach	Jehozadak (1Chr.6.15).
* *	* * *
Zerubbabel (Cyrus and Darius)	Jeshua (Ne.12.10).
Mordecai? (Xerxes) ..	Joiakim (do.).
Ezra and Nehemiah (Artaxerxes)	Eliashib (do.).
Darius Nothus	Joiada (do.).
Artaxerxes Mnemon ..	Jonathan (Ne.12.11).
Alexander the Great ..	Jaddua (do.).
Onias I. (Ptolemy Soter, Antigonus)	Onias I.
Ptolemy Soter	Simon the Just.
Ptolemy Philadelphus ..	Eleazar.
End of direct Aaronic line.	
Ptolemy Philadelphus ..	Manasseh.
Ptolemy Euergetes ..	Onias II.
Ptolemy Philopator ..	Simon II.
Ptolemy Epiphanes and Antiochus	Onias II.
Antiochus Epiphanes ..	(Joshua, or) Jason. Onias, or Menelaus.
Demetrius	Jacimus, or Alcimus.
* *	* * *
Alexander Balas ..	Jonathan, brother of Judas Macc. (Hasmonaean).
Simon (Hasmonaean) ..	Simon (do.).
John Hyrcanus (do.) ..	John Hyrcanus (do.).
King Aristobulus (do.) ..	Aristobulus (do.).
King Alex. Jannaeus (do.)	Alex. Jannaeus (do.).
Queen Alexandra (do.) ..	Hyrcanus II. (do.).
King Aristobulus II. (do.)	Aristobulus II. (do.).
Pompey the Great ..	Hyrcanus II. (do.).
Pacorus the Parthian ..	Antigonus (do.).
Herod, K. of Judaea ..	Ananelus. Aristobulus (last of Hasmonaeans), murdered by Herod. Ananelus restored.
Herod the Great ..	Jesus, son of Faneus. Simon, son of Boethus, father-in-law to Herod. Matthias, son of Theophilus. Jozarus, son of Simon.
Archelaus, K. of Judaea	Eleazar. Jesus, son of Sie. Jorarus (second time).
Cyrenius, governor of Syria, second time...	Ananus.
Valerius Gratus, procurator of Judaea ..	Ishmael, son of Phabi. Eleazar, son of Ananus. Simon, son of Kamith.
Vitellius, governor of Syria	Caiaphas, called also Joseph. Jonathan, son of Ananus. Theophilus, brother of Jo-
Herod Agrippa ..	Simon Cantheras. [nathan. Matthias, brother of Jonathan, son of Ananus. Elioneus, son of Cantheras.
Herod, king of Chalcis	Joseph, son of Camei. Ananias, son of Nebedeus. Jonathan. Ismael, son of Fabi. Joseph, son of Simon. Ananus, son of Ananus, or Ananias.
Appointed by the people	Jesus, son of Gamaliel.
Do. (Whiston on 4 *Wars* iii. 7)	Matthias, son of Theophilus.
Chosen by lot	Phannias, son of Samuel.

Of the first group the Biblical records are fairly full and only two points need to be noted: (i) the transfer, at some unexplained date, of the succession from the line of Eleazar to that of Ithamar, perhaps through Eleazar's representative being too young to succeed to the vacant office, to which therefore Ithamar's representative, Eli, was appointed by the elders; (ii) Josephus implies that Abiezer (Abishua), the father of Bukki, was the last high-priest of Phinehas' line before Zadok (8 *Ant.* i. 3, but *cf.* 5 *Ant.* xi. 5). This gives eight high-priests for the period, as against the seven of the Bible. Of the second group there is more to be said. (i) There is no explanation of the apparently joint

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priesthood of Zadok and Abiathar in the reign of David. Saul may have made Zadok priest after Abiathar's secession to David, and then David let both hold office together for their own lifetime, Abiathar retaining the ephod with Urim and Thummim, of which nothing is heard after Solomon deposed him (1K.2.27), when the succession passed to the sons of Zadok. It was Azariah, the descendant of Zadok, who officiated at the dedication of Solomon's temple (1K.4.2; 1Chr.6.10). (ii) There are great difficulties in harmonizing the genealogical list in 1Chr.6.8,15 with the notices of the high-priests in the sacred history, and with the list given by Josephus. The pedigree, in its first six generations from Zadok inclusive, exactly suits the history, but there is a great gap in the middle, only two names occurring between the reigns of Jehoshaphat and Josiah, while the historical books give us during this interval Jehoiada (2K.11.4; 2Chr.22.11), Zechariah (2Chr.24.20), Azariah (26.17), Urijah (2K.16.15), Azariah (2Chr.31.10). (iii) The civil power preponderates all through the period. The monarch arranges for the central sanctuary (1Chr.29.1-4; 2Chr.3,4,5), dedicates it (6.12, 13,7.7), organizes the temple service under the high-priest (8.12-15), spoils the temple to pay tribute (1K.15.18), presumes to offer incense (2Chr.26.16), defiles the temple with idolatries (33.4,5), cleanses it and reforms worship (34.33). To this period also belong the revolt of the Ten Tribes and their abandonment of the temple worship (1K.12.26-28), and the successful revolt of the ecclesiastical head of the nation against the usurping foreigner and idolater, Athaliah (2K.11.4-16). The priests of this series ended with Seraiah, who was taken prisoner by Nebuzar-adan, and slain at Riblah by Nebuchadnezzar, together with Zephaniah the second priest (or ? Sagan; 2K.25.18). Seraiah's son Jehozadak was at the same time carried away captive (1Chr.6.15), and died in Babylon. With his son Jeshua we are introduced to the third group. In the third group we have, after Jeshua's zealous co-operation with Zerubbabel in rebuilding the temple, only five names in the O.T. period, the last, Jaddua, being distinguished for repelling Alexander the Great from the temple. He was succeeded by his son Onias I., and he again by Simon the Just, the last of the men of the great synagogue, whose ministry is described with such enthusiasm in Ecclus.50.5-11. He was succeeded by his brother Eleazar, in whose time the LXX. version of O.T. was made. Then came a period of apostasy, out of which the people were roused by the persecutions of Antiochus Epiphanes, and a new and glorious succession of high-priests arose in the Hasmonaean family, who united the dignity of civil rulers and (for a time) of independent sovereigns to that of the high-priesthood. They belonged to the course of Joiarib (1Chr.24.7,9.10; Ne.11.10), and their line lasted from 153 B.C. to the murder of Aristobulus by Herod in 35 B.C. From Herod's reign to the destruction of the temple, a period of 107 years, there were no less than 28 high-priests, of some of whom we read in N.T.—*e.g.* Annas, Caiaphas (Jn.18.13,19,24), Ananias (Ac.23.2). The high-priest from whom Saul received letters to go to Damascus (Ac.9.1, 14) was Theophilus, son of Ananus, and the last high-priest was Phannias, appointed by lot by the Zealots from the course of priests called by Josephus Euiachim (? =Jachim). [C.R.D.B.]

Hilen'. [HOLON.]

Hilkiah'.—1. The father of Eliakim, who was "over the household" in Hezekiah's time (2K.18.37; Is.22.20,36.22).—**2.** The high-priest in the reign of Josiah, who found the law-book in the temple at the time of the great reformation in that king's reign (2K.22.3ff., 2Chr.34.8ff.). The "book" in question is now generally supposed to have been DEUTERONOMY; but there is nothing in the narrative to indicate that it was that book alone (*cf.* Lev.26 with Deut.28). The reformation that followed its discovery certainly carried out the principle of centralization of the worship which is particularly emphasized in that code. The narrative makes it clear that Hilkiah, and the others concerned, sincerely believed it was the ancient law-book of the nation, and there is no reason to suppose that he had any hand in its composition. Even among those who believe that Deuteronomy was composed about this time, it is admitted that it does not express what would have been the aims and views of the priests of Jerusalem.—**3, 4.** Levites of the family of Merari (1Chr.6.45,26.11).—**5.** One of those who stood on Ezra's right hand when he read the law to the people (Ne.8.4).—**6.** Father of the prophet Jeremiah (Je.1.1).—**7.** The father of Gemariah, who was one of Zedekiah's envoys to Babylon (Je.29.3). [J.R.]

Hill (Heb. *gib'á*, a "rounded" hill-top). The "hill of God" (1Sam.10.5,10), or "hill," was GIBEAH (*Jeb'a*), Saul's home. The A.V., however, sometimes renders the word *hār* (*mountain*, or *mountain region*) by "hill" (Ex. 24.4; Deut.1.7; Jos.9.1,10.40,11.16); and the "hill" where Elijah was found (1K.1.9; 2K. 4.25) was perhaps mount CARMEL. In 1Sam. 9.11 the Heb. *ma'álé* (*ascent*) is also rendered "hill." In N.T. "hill" is the Gk. *βουνός*; but in Lu.9.37 the Gk. *ὄρος* (*mountain*), so rendered, refers to a high "mountain" (ver. 28) apparently HERMON. [CAESAREA PHILIPPI.] [C.R.C.]

Hillel', a native of Pirathon in Mt. Ephraim, father of Abdon the judge (Judg.12.13,15).

Hin. [WEIGHTS AND MEASURES.]

Hind (Heb. *'ayyālá*), properly the female of the red deer (*Cervus elaphus*), but also used for female deer generally. Hinds are frequently noticed in the poetical parts of Scripture as emblematic of activity (Gen.49.21; 2Sam.22. 34; Ps.18.33; Hab.3.19), gentleness (Prov.5.19), modesty (Can.2.7,3.5), earnest longing (Ps.42.1) and maternal affection (Je.14.5). Their shyness and remoteness from the haunts of men are alluded to (Job 39.1), and also their timidity, causing them to cast their young at the sound of thunder (Ps.29.9). For the various kinds of deer inhabiting Palestine and the neighbouring country, see HART; ROE. [R.L.]

Hinge. The doors of Heb. buildings (Pr. 26.14) moved on hinges, fitting into sockets in flat lintel and threshold stones. [GATE.] The temple doors (1K.7.50) had hinges of gold—or, more probably, covered with gold. [C.R.C.]

Hinnom, Valley of. [GEHENNA.]

Hirah', an Adullamite, the friend (LXX. and Vulg. *shepherd*) of Judah (Gen.38.1,12).

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Hiram', or **Huram'.—1.** The king of Tyre who sent workmen and materials to Jerusalem (2Sam.5.11 ; 1Chr.14.1) to build a palace for David, whom he ever loved (1K.5.1), and again (5.10,7.13 ; 2Chr.2.3ff.) to build the temple for Solomon, with whom he had a treaty of peace and commerce (1K.5.11,12). The contempt with which he received Solomon's present of Cabul (9.12) does not appear to have caused any breach between them. He admitted Solomon's ships, issuing from Joppa, to share the profitable trade of the Mediterranean (10.22) ; and Jewish sailors, guided by Tyrians, brought the gold of OPHIR (9.26-28) to Solomon's two harbours on the Red Sea. Dius, the Phoenician historian, and Menander of Ephesus state that Hiram reigned prosperously 34 years ; and that his father was Abibal, his son and successor Baleazar. Josephus conjectures that Hiram supplied timber for the temple, and gave his daughter in marriage to Solomon.—**2.** The name of a man of mixed race (1K.7.13,40), the principal architect and engineer sent by king Hiram to Solomon.

Hirca'nus, "a son of Tobias," who had money deposited in the temple treasury at the time of the visit of Heliodorus (*c.* 187 B.C. ; 2 Mac.3.11). The name appears to be simply a local appellative.

Hired servant. [SERVANT.]

Hittites, or sons of Heth, a leading people in Canaan according to Gen.10.15. So important an element in the population of the country were they at the time when the Assyrians first became acquainted with it, that whereas the Babylonians called it "the land of the Amorites," it was known to the Assyrians as that of the Ḫattâ or Hittites. The Hittites were, however, immigrants there, their original seat being in Cappadocia and the mountain-region of the Taurus. But as early as the age of Abraham they had descended upon Syria, and *c.* 1900 B.C. Babylonia itself was invaded by them in the reign of the last king of the dynasty to which Ḫammurabi [AMRAPHEL] belonged. In the Mosaic period we learn from the Tel el-Amarna tablets that Hittites served as mercenaries at the courts of the petty princes and Egyptian governors of Palestine, as well as in the Egyptian army itself, and that from time to time the leaders of these "free lances" seized a principality for themselves, and established a line of kings. One of the Hittite principalities in Canaan was probably that of Jerusalem. The dominant military caste throughout the country was Hittite, thus justifying the position to which Heth is assigned in Genesis among the sons of Canaan. In the rear of the mercenaries followed the regular Hittite army, and after the fall of the 18th Egyptian dynasty the Hittite kings of Cappadocia seized the Egyptian province of Syria and made Kadesh on the Orontes, near the lake of Homs, their southern capital. The revival of Egyptian power, however, under the 19th dynasty checked their further advance, and Ramses II., after a twenty-one years' war, made a treaty with the Hittite king Khatasil II., which fixed the boundary between the Egyptian and Hittite empires pretty nearly where the nothern limit of the Israelitish tribes afterwards ran. Here was "the land of the Hittites" in which the refugee from Bethel built the city of Luz (Judg.1.26). Hittite monuments have been found throughout the region over which the Hittites were spread—in Asia Minor as far W. as the neighbourhood of Smyrna and E. to Armenia, in the mountainous district of the Taurus, and in northern Syria, more especially at Carchemish (now Jerablûs) on the Euphrates, which remained a Hittite stronghold until its capture by Sargon of Assyria 717 B.C. The monuments are characterized by a peculiar style of art, borrowed originally from Babylonia, but modified in Asia Minor, and they are frequently accompanied by inscriptions in a peculiar hieroglyphic script. The hieroglyphics were employed only for monumental purposes ; in place of a running hand cuneiform characters were used. Hundreds of clay tablets inscribed with cuneiform signs and written partly in the Hittite, partly in the Assyrian, language have been discovered at Boghaz Keui, the Hittite capital N. of the Halys. Here was the centre of the empire which in the age of the 19th Egyptian dynasty extended from the Aegean to Palestine. On both the Egyptian and their own monuments the Hittites are represented as a thick-set people, with protrusive upper jaws, large rounded noses, oblique eyes, beardless faces, and yellow skins. They wore a sort of pig-tail, and were shod with the snow-shoe, or buskin of the mountaineer, with turned-up end. They were armed with bow, dirk, and spear, but not sword. The priests and upper classes wore over their tunics a long robe, reaching to the ankles, but opening at the side. Their religion was a nature-worship, the supreme object of which was the earth-goddess, who was addressed as "the Great Mother." Before their contact with Babylonian culture, the objects of their worship had been fetishes—bull-heads, the sacred dirk, trees or stones, and the like ; but they afterwards adopted the Babylonian conception of a god or goddess in human form, the fetishes and sacred animals becoming merely symbols. A sort of trinity, consisting of the earth-goddess and her son who was also her husband, was created, and the chief cities became deities by the side of whom stood the sun-god. By eating and drinking at a table before the image of the deity the worshipper was believed to participate in the divine nature. The "asylum," to which the homicide fled for protection, was a Hittite institution. The Hittite empire broke into fragments, each of which became a separate tribe. Hence in 1K.10.29 and 2K.7.6 reference is made to "the kings of the Hittites." Ezekiel (16.3) describes Jerusalem as born of a Hittite mother ; and at Hebron Abraham bought the field of Machpelah from "the sons of Heth" (Gen.23). In the age of the Tel el-Amarna tablets a band of Hittites from Cilicia made themselves masters of this district, and at a much earlier period an Egyptian inscription states that the founder of the 12th dynasty had overthrown "the houses of the Hittites" in southern Palestine. The painted pottery found in the pre-Israelitish strata at Lachish and Gezer was of Hittite importation, and has been traced to the

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neighbourhood of Boghaz Keui. The Hittite wives of Esau (Gen.26.34,36.2) would be taken from this southern branch of the advance guard of the Hittites; and to the latter also "Uriah the Hittite" (2Sam.23.39), the husband of Bathsheba, would have belonged, as well as Ahimelech (1Sam.26.6), another member of David's body-guard. [A.H.S.]

Hivites. In Heb. always in the sing., "the Hivite." He was a son of Canaan (Gen.10.17; 1Chr.1.15). The LXX. identifies the people with the AVITES, rendering both names Εὐαῖοι The name has been connected with the Arab. *ḥawa* = a tent or dwelling, and has been said to imply that those who bore it were *villagers* (*cf.* HAVOTH-JAIR). But it is probable that in several places "Hivite" is an erroneous reading. Thus in Gen.36.2 it should be "Horite," and in Jos.11.3, "Hittite." The Hittites and Hivites are mentioned together in the lists of the inhabitants of Palestine. The Gibeonites who obtained a treaty from Joshua by craft are called Hivites (Jos.9.7,11.19); and so is Hamor, the father of Shechem, in the account of the violated treaty between the Shechemites and the sons of Jacob (Gen.34.2). In 2Sam.24.7 Joab, in numbering the people in the neighbourhood of Tyre, visits the cities of the Hivites; and a northern settlement of Hivites is also mentioned in Jos.11.3 (Heb., not LXX.). Otherwise the Hivites were probably the neighbours of the Jebusites of Jerusalem. [F.J.F.-J.]

Hizkiah', an ancestor of Zephaniah (1.1).

Hizkijah' (*Hezekiah*, R.V., Ne.10.17). [ATER, 2.]

Hobab', the son of RAGUEL (Num.10.29) who was the father-in-law (*ḥâthân*) of Moses. Hobab himself is so called in E.V. (Judg.4.11), but the word apparently only means "a connexion by marriage" (cf. *ḥâthân* = "son-in-law" and "bridegroom"). The notice in Num.10. 29-32, though brief, is full of interest. Jethro appears as the wise and practised administrator, Hobab as the experienced Bedawî sheikh, to whom Moses looked as the human guide through the wilderness, while the "pillar of cloud" was the divine.

Hobah', the place to which Abraham pursued the kings who had pillaged Sodom (Gen.14.15). It was situated "to the north of Damascus." The Jews of Damascus affirm that the village of *Jôbar*, not far from Burzeh, is the Hobah of Scripture.

Hod, son of Zophah, an Asherite (1Chr.7.37).

Hodaiah', son of Elioenai, of the royal line of Judah (1Chr.3.24).

Hodaviah'.—1. One of the heads of the half-tribe of Manasseh on the E. of Jordan (1Chr.5.24).—**2.** A man of Benjamin, son of HASENUAH (1Chr.9.7).—**3.** A Levite, who seems to have given his name to an important family in the tribe (Ezr.2.40); called Hodevah (Ne.7.43), and see BANUAS. Possibly the same as Judah, 2 (Ezr.3.9).

Ho'desh, a wife of Shaharaim in the genealogies of Benjamin (1Chr.8.9). Possibly another name of one of the wives of ver. 8.

Hodevah'. [HODAVIAH, 3.]

Hodiah', a wife of Ezra, a man of Judah (1Chr.4.19). JEHUDIJAH (= "the Jewess"), in ver. 18, seems to have been another wife; but see R.V. [R.B.G.]

Hodijah'.—1. A Levite in the time of Nehemiah (Ne.8.7, and probably also 9.5,10.10). —**2.** Another Levite (10.13).—**3.** A layman; one of the "heads" of the people (10.18). All three sealed the covenant.

Hoglah', the third of the five daughters of Zelophehad (Num.26.33,27.1,36.11; Jos.17.3).

Hoham' (Jos.10.3), king of Hebron; one of the five kings who made war against Gibeon, were defeated by Joshua, and captured in the cave of Makkedah and hanged.

Holm-tree occurs only in Sus.58. The passage contains a characteristic play on the Gk. names of the two trees mentioned by the elders in their evidence. The πρῖνος of Theophrastus and Dioscorides undoubtedly denotes the *Quercus coccifera*. The Lat. *ilex* was applied both to the holm-oak (*Q. ilex*) and to the Kermes-oak (*Q. coccifera*). [CYPRESS.]

Holofer'nes (better *Olofernes*), according to the book of Judith, a general of Nebuchadnezzar slain by Judith during the siege of Bethulia (Jth.2.4).

Holon.'—1. (In 1Chr.6.58, **Hilen.**) A town in the mountains of Judah allotted with its suburbs to the priests, near GILOH (Jos.15.51, 21.15). Possibly *Beit 'Âlûm*, a ruin 10 miles N.W. of Hebron and about 7 miles S.W. of *Jâla*.—**2.** A city of Moab (Je.48.21 only). Its site is unknown. [C.R.C.]

Holy. The term is applied to persons, places, things, and times. The root idea is "separation, withdrawal," involving dedication to God. Thus God separated Israel from the nations (Lev.20.24-26; *cf.* Je.2.3). Physical purity is holiness of the body, separation from defilement; hence the law of PURIFICATION, and the distinction between clean and UNCLEAN MEATS (Lev.11.44,20.25). [SAINTS; SANCTIFICATION.] [H.H.]

Holy of Holies; Holy Place. [TEMPLE.]

Holy Spirit. [SPIRIT, HOLY.]

Homam' (1Chr.1.39), an Edomite = HEMAM.

Homer. [WEIGHTS AND MEASURES.]

Homicide. Four historical stages must be distinguished. (1) Originally a homicide was cast out from the peace of his God and tribe and became an outlaw whom any man might slay with impunity (Gen.4.12ff.). (2) After the Deluge it was laid down that every homicide should meet with death at the hands of man (Gen.9.5f.), because the blood was the life. (Parallels in Frazer, *Golden Bough*, 2nd ed., i. 353.) The blood-feud arose, and it became pre-eminently the duty of the deceased's *gô'el haddâm* (lit. "redeemer [E.V. revenger, avenger] of the blood"; probably the nearest kinsman) to kill his slayer. (3) The Mosaic legislation first distinguished between murder and other forms of homicide, and regulated the blood-feud, whether the homicide were Israelite, stranger, or sojourner. It provided for six CITIES OF REFUGE. If the slayer of a freeman could reach one of these before the *gô'el* could overtake him, he was to be admitted, after stating his case to the elders at the gate (Jos.20). He was then protected from the *gô'el* and brought to the place whence he came for trial before the congregation (elders). The cases in the law fall into two classes, which may conveniently be termed murder and manslaughter. Murder consisted of violent killing

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plus a mental element (either intent or heedlessness), evidenced by (*a*) premeditation or former hatred or enmity, or (*b*) the use of a stone or a weapon of iron or wood. The penalty was death at the hands of the *gô'el*; and the homicide was to be taken even from God's altar (Ex.21.14). Two witnesses were necessary for a conviction. Manslaughter consisted of violent killing *without* this mental element, either in a sudden heat or accidentally—*e.g.* by the head slipping from an axe, or by throwing a stone without seeing the person injured. The penalty was sojourn in the city of refuge till the death of the high-priest, as Moses had sojourned in Midian till after Pharaoh's death (*cf.* 2Sam.14.14). During this time the *gô'el* meeting the manslayer outside its limits might kill him. Ransom (*wergeld*) was forbidden either for murder or in lieu of sojourning in the city of refuge in cases of manslaughter, because blood pollutes the land for God's residence. If a dead man were found in the fields and the slayer were unknown, the elders of the nearest city were to sacrifice a heifer, with a prayer for atonement from blood-guiltiness (Deut.21.1-9). The slaying of a pregnant women in a combat between men was punished by death, subject, probably, to ransom (Ex.21.23). A thief breaking in at night might be slain without blood-guiltiness, but not after daybreak (Ex.22.2f.[1f.]). An unrighteous WITNESS attempting to compass the death of the accused by false evidence was to be killed (Deut.19.16-21). Death by goring was punishable by the stoning of the ox, and, if the owner knew the ox had gored before and had not enclosed it, by the death of the owner; but here ransom was allowed. If the deceased was a slave, the ransom was 30 shekels (Ex.21.28-32). Immediate death of a slave under the master's rod entailed (unspecified) punishment. If he lingered a day, the master went free (Ex.21.20 f.). If one fell from a roof without a battlement, there was blood-guiltiness (result unspecified, perhaps blood-feud; Deut.22.8). (4) Num.35.33f., Deut.19.12f.,21.8f., present us with the beginnings of the sense of the corporate responsibility of the community for murder. With the rise of the monarchy this developed into the feeling that the king must punish murder or else incur blood-guiltiness (2Sam.3.28ff.,4.11,14.9; 1K.2.31-33). [CRIMES, etc.; FAMILY; LAW IN O.T.; JUDGE; GOEL.] Hellwig, *Die jüd. Freistädte in ethn. Beleuchtung* in Globus, vol. lxxxvii. No. 12 (Mar. 30, 1905), pp. 213-216; Dareste, *Etudes d'hist. du droit*, 22-24; Leist, *Gräco-italische Rechtsgesch.*, 744-751; Post, *Grundriss der ethn. Jurisprudenz*, i. 237f., 257, ii. 229-231, 261-262, 333 ff.; Wiener, *Studies in Bibl. Law*, 104-105, 117-119; and in *Bibliotheca Sacra*, Jan. 1908, pp. 118-121; *Enc. Bibl.*, art. "Goel." [H.M.W.]

Honey. The Heb. *d'bhash* applies first to the product of the BEE, to which we exclusively give the name of honey. All travellers agree in describing Palestine as a land "flowing with milk and honey" (Ex.3.8); bees being abundant even in the remote parts of the wilderness, where they deposit their honey in the crevices of rocks or in hollow trees. In some parts of N. Arabia the hills are so well stocked with bees, that no sooner are hives placed than they are occupied. On the other hand, the term *d'bhash* also indicates a preserve made of the juice of the grape, which is still called *dibs*, and forms an article of commerce in the E. It was this, and not ordinary honey, which Jacob sent to Joseph (Gen.43.11), and which the Tyrians purchased from Palestine (Ezk.27.17). A third kind has been described as "vegetable" honey, *viz.* the exudations of certain trees and shrubs, *e.g.* the *Tamarix mannifera*, found in the peninsula of Sinai, or the stunted oaks of Luristan and Mesopotamia. The honey which Jonathan ate in the wood (1Sam.14.25), and the "wild honey" which supported St. John the Baptist (Mt.3.4), have been regarded as of this kind, although it was probably the honey of wild bees. A fourth kind is described by Josephus as being manufactured from the juice of dates.

Hook, Hooks. Various kinds of hooks are noticed in the Bible, the most important being: (1) Fishing-hooks (Am.4.2; Job 41.2; Is.19.8; Hab.1.15). [REED.] (2) Properly a *ring* (A.V. *thorn*), placed through the mouth of a large fish, and attached by a cord to a stake for keeping it alive in the water (Job 41.2). The word meaning the *cord* is rendered "hook" in A.V. (3) A *ring*, such as in our country is placed through the nose of a bull, and similarly used in the East for leading about lions (R.V. Ezk.19.4; A.V. *with chains*), camels, and other animals. A similar method was adopted for leading prisoners, *e.g.* Manasseh who was led with rings (2Chr.33.11, R.V. marg.; A.V. *among the thorns*). An illustration of this practice is found in a bas-relief discovered at Khorsabad (Layard, ii. 376). (4) The hooks of the pillars of the tabernacle (Ex.26.32,37,27.10 ff.,38.13 ff.). (5) A vinedresser's pruning-hook (Is.2.4,18.5; Mi.4.3; Jl.3.10). (6) A flesh-hook for getting the joints of meat out of the boiling-pot (Ex.27.3; 1Sam.2.13,14). (7) Probably "hooks" used for the purpose of hanging up animals to flay them (Ezk.40.43). This was certainly the case in later days in Herod's temple.

Hophni and **Phinehas**, two sons of Eli, "priests unto the LORD" at Shiloh (1Sam.1.3). They are described as "sons of Belial [*i.e.* wicked, unprincipled men]; they knew not the LORD." Their rapacity in claiming more than their rightful share of the sacrifices, when, and as, they pleased, filled the people with indignation, and "men abhorred the offering of the Lord" (2.12-17). The record of their licentiousness in ver. 22 is not found in the LXX., and is considered as a later addition by some, and omitted by Driver, Klostermann, and others. Their evil lives, however, filled the people with disgust and indignation, and provoked the curse denounced against their father's house, first by an unknown prophet (27-36), and then by Samuel (3.11-14). They were both cut off in one day in the flower of their age in the battle against the Philistines in which the ark was lost (4.10,11). [H.C.B.]

Hor, a mountain to which the Hebrews retreated when repulsed at KADESH-BARNEA (Num.20.14,22), and where Aaron died. It was on the "border" of EDOM (*vv.* 23-29), or otherwise at the "end" of Edom (33.37). See

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also Num.21.4; Deut.32.50. It is sometimes supposed that "Hor the mountain" (Num.34. 7,8) is a different place, in the Lebanon. The borders of Israel are described as extending to the GREAT SEA on the W., and the passage continues: "And this shall be for you a border north, from the Great Sea: mark for yourselves Hor the mountain; from Hor the mountain mark to the entering in of Hamath, and the extent of the border shall be to Zedad." It is doubtful if this means more than that Hor was at the S.E. corner of the land of Israel, which was close to Kadesh-barnea (34.4; Jos.15.3). The site of Hor is placed by Josephus at Petra, where it is still shown (4 *Ant.* iv. 7, vii. 1), and Petra was Kadesh-barnea (*the holy place in the desert of wandering*), according to his belief and that of the Rabbis. The mountain is now called *Jebel en Neby Hârûn* (or *mountain of the prophet Aaron*), and his tomb is shown on the higher or N.E. peak. Hor is a bare mountain of red sandstone, with two peaks, very conspicuous from the ARABAH to its W., and rising on the "edge" of Edom, 4,580 ft. above the Mediterranean level, 4,000 above the Arabah, and 3,000 above the plateau to its E. It is immediately W. of *Wâdy Mûsa*, the traditional Meribah-kadesh, where are the ruins of Petra, and of Gaia (*el Jî*). [EDOM.] The situation fits well with the O.T. notices, and with the distance of 11 days' journey from its vicinity to HOREB (Deut.1.2). [C.R.C.]

Horam', king of GEZER, an ally of Lachish defeated by Joshua (10.33).

Horeb' (Ex.3.1,17.6,33.6; Deut.1.2,6,19, 4.10,15,5.2,9.8,18.16,29.1; 1K.8.9,19.8; 2Chr. 5.10; Ps.106.19; Mal.4.4; Ecclus.48.7) = Sinai; see EXODUS, THE.

Horem', one of the fortified places of Naphtali (Jos.19.38), named between MIGDAL-EL (*Mujeidil*) and BETH-ANATH (*'Ainîtha*); probably *Hârah*, a ruin 3 miles N. of *'Ainîtha*. [C.R.C.]

Hor-hagidgad', the name of a desert station where the Israelites encamped (Num. 33.32), probably the same as Gudgodah (Deut. 10.7). On the W. side of the Arabah Robinson found a *Wâdy Ghûdâghid*, but this does not properly represent the Hebrew. [C.R.C.]

Hori'.—**1.** A Horite, son of Lotan, the son of Seir (Gen.36.22; 1Chr.1.39).—**2.** In Gen.36.30 the name should be rendered "the Horite," as in *vv.* 21, 29.—**3.** A man of Simeon; father of Shaphat (Num.13.5).

Ho'rites and **Horims'**, the aboriginal inhabitants of mount Seir (Gen.14.6), "cave-dwellers." [EDOM.]

Hormah' (*destruction*), a place between KADESH-BARNEA and the S. border of Palestine, where Canaanites and Amalekites from the "hill" country defeated Israel (Num.14. 45), as did the king of ARAD, 38 years later (21.3). It was at some distance from mount SEIR (Deut.1.44), and a royal city, noticed with Arad (Jos.12.14). Given to Judah (15.30), and afterwards to Simeon (19.4). Its original name was ZEPHATH (Judg.1.17), and it was rebuilt before the time of David (1Sam.30.30), when the Simeonites migrated thence (1Chr.4. 30,31). The site of Zephath, at the great pass of *Sûfa*, leading from Petra to Arad, thus appears to have been the scene of the vain attempts of the Hebrews to enter Palestine by the direct route to Hebron. [C.R.C.]

Horn. *Literal use.*—Of rams (Gen.22.13; Dan.8.3), goats (Dan.8.5), a wind-instrument (Jos.6.5), an oil-flask (1Sam.16.1), the four corners of the altar (Ex.27.2), an isolated peak (Is.5.1, A.V.marg.), an ink-bottle (Ezk.9.2), and teeth (27.15). *Figurative use.*—Of majesty (Deut.33.17), strength (Ezk.34.21), pride (Ps. 75.5), and of a ruler (132.17). *Symbolic use.*—Horns of iron were made by Zedekiah as a symbol of the strength whereby Israel would "push" the Syrians (1K.22.11). *Special use.* —As light-rays (Ex.34.29, R.V. marg.) from the face of Moses; from the side of God (Hab. 3.4). In N.T., except in "horns of salvation" (Lu.1.69), the Gk. equivalent only occurs in apocalyptic vision (Rev.5.6, etc.). [W.O.E.O.]

Hornet. That the Heb. word *çir'â* denotes the hornet may be regarded as certain; the name Zoreah (Jos.15.33) indicating that these insects infested some parts of Palestine. Hornets are referred to as the means which Jehovah employed for the extirpation of the Canaanites (Ex.23.28; Deut.7.20; Jos.24.12; Wis.12.8). Although some commentators regard the word as used in its literal sense, it probably expresses in an allegorical manner the consternation induced in the enemies of the Israelites, as described in Deut.2.25, Jos.2.11.

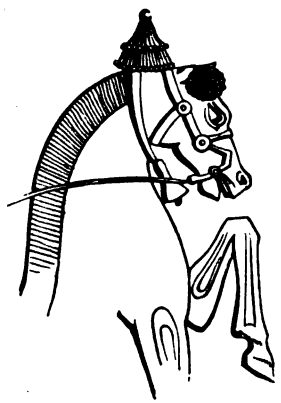
Horona'im (*two caves*, or *hollows*; Is. 15.5; Je.48.3,5,34), a place in Moab, on a road "going down," apparently not far from Heshbon. On the Moabite Stone, king Mesha records: "Chemosh said to me, Go down, fight at *Horonain*, and I went down." The valley called *El Ghuweir* (*the hollow*), running W. to the Dead Sea, S. of NEBO, may be intended, for an ancient road leads up it to the plateau. [C.R.C.]

Hor'onite, The, the designation of Sanballat (Ne.2.10,19,13.28). The Samaritan "Book of Joshua" (xlv.) calls him a Levite, and a *Harûni* or Aaronite. [C.R.C.]

Horse. Throughout the Bible the horse is referred to only in connection with warlike operations; the sole instance of the employment of this animal for other purposes occurring in Is.28.28, where we learn that horses (A.V. *horsemen*) were used in threshing, not, however, being put in harness, but simply driven about over the strewed grain. The description of the horse in Job 39.19-25 applies solely to war-horses. The Heb. names by which the horse is described are usually *sûs* and *pârâsh*; the former denoting horses used for driving in war-chariots, the latter probably indicating mares (Arab. *faras*). In E.V. *pârâsh* is incorrectly rendered *horsemen*. The correct sense is essential in the following passages—1K.4.26, "forty thousand *chariot*-horses and twelve thousand *mares*"; Ezk.27.14, "driving-horses and *mares*"; Jl.2.4, "as *mares*, so shall they run"; and Is.21.7, "a train of *mares* in couples." In addition to these terms there is *rekhesh*, denoting a swift beast [DROMEDARY], such as those used for the royal post (Esth.8. 10,14) and similar purposes (1K.4.28; A.V. *dromedary*, as also in Esth.), or for a rapid journey (Mi.1.13); *rammâkh*, employed once for a *mare* (Esth.8.10); and *sûsâthi* in Can.1.9, where it is regarded in the A.V. as a collective

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term, "company of horses," although it rather means, according to the received punctuation, "my mare," or still better, by a slight alteration in punctuation, "my mares." As a mountain race the Hebrews did not need the services of horses, and for a long period after their settlement in Canaan dispensed with these animals, partly in consequence of the hilly nature of the country, which admitted of the use of chariots only in certain localities (Judg.1.19), and partly in consequence of the prohibition in Deut.17.16. David first established a force of horses and chariots after the defeat of Hadadezer (2Sam.8.4); but the great supply of horses was subsequently obtained by Solomon through his connexion with Egypt (1K.4.26). Solomon also established an active trade in horses, which were brought by dealers from Egypt and sold to the Hittites, who lived between Palestine and the Euphrates (1K.10.28,29). The horse was introduced into Egypt probably by the Hyksos, as it is not represented on the monuments before the 18th dynasty. The Hebrew kings sought the assistance of the Egyptians against the Assyrians in the matter of horses (Is.31.1, 36.8; Ezk.17.15), the Assyrian cavalry being regarded as most formidable. As the Assyrian sculptures testify, the horses themselves were highly bred, and fully merited the praise bestowed by Habakkuk (1.8). As regards equipment, we learn that the bridle was placed over the horse's nose (Is.30.28), and a bit or curb is also mentioned (2K.19.28; Ps.32.9; Pr.26.3; Is.37.29; in the A.V. it is incorrectly given "bridle," with the exception of Ps.32.). The trappings of Assyrian horses were profusely



TRAPPINGS OF ASSYRIAN HORSE. (Layard.)

decorated, the bits being gilt (1Esd.3.6), and the bridles adorned with tassels; while on the neck was a collar terminating in a bell (Zech.14.20). Saddles were not used until a late period. The horses were unshod, and hoofs as hard "as flint" (Is.5.28) were therefore regarded as a merit. Chariot-horses were covered with embroidered trappings (Ezk.27.20); and both horses and chariots were used in idolatrous processions, as in that of the sun (2K.23.11). The first representation of a cavalry soldier is an Assyrian bas-relief of 734 B.C. Horses were also ridden in the chase about 650 B.C. The earliest notices of riders in O.T. are in Gen.49.17 and Ex.15.1,21—the former not referring to war, while in the latter case the reading depends on the points, and a "chariot" may be intended. After the 8th cent. B.C. (2K. 9.18,19) references to cavalry are numerous, especially among Assyrians (Ezk.23.6,12) and Scythians (38.15).

Horseleach (Heb. *'ălûqâ*) occurs once, in Pr.30.15, and, as the equivalent of the Arab. *'alaq*, the name of the Egyptian horseleech, is doubtless correctly rendered. The expression "two daughters" is of course figurative, and refers to the bloodsucking habits of these creatures. Both the Heb. and Arab. names signify "to adhere." Horseleeches belong to the genus *Haemopis*; while the typical genus *Hirudo* includes the medicinal leech. [R.L.]

Hosah', a Merarite Levite; one of those chosen by David as "porters" to the ark after its arrival in Jerusalem (1Chr.16.38,26.10).

Hosah' (*refuge*; Jos.19.29), a city of Asher, apparently near Tyre. Possibly the village *'Ezziyah*, on the E. edge of the plain, 7 m. S. of Tyre, is the site. It is well watered, with traces of old ruins. Hosah may, however, possibly be the town Huzu, noticed in one of the letters from Tyre in the Amarna collection (Berlin 99); but this lay apparently between Tyre and Sidon, which contended for the waters of Huzu, at *el Ghaziyeh*, a well-watered site. Hosah was taken by Sennacherib in 702 B.C., and is noticed again *c.* 645 B.C. [C.R.C.]

Hosanna. This word is used only in the accounts of our Lord's triumphal entry into Jerusalem (Mt.21.9,15; Mk.11.9,10; Jn.12.13). In each passage the multitudes are represented as quoting the words of Ps.118.26, "Blessed is he that cometh in the name of the Lord." It has therefore been assumed that the word *Hosanna* is a corruption of the Heb. *hôshîa' nâ* (*save pray*; Gk. σῶσον δή), which occurs in the previous verse of the same psalm. As this psalm was sung at the Feast of Tabernacles (for which it is said to have been specially written) and also at the Passover, its words would naturally be very familiar to the people. [T.A.M.]

Hose'a (*hôshêa', salvation*; Ὡσηέ) prophesied (1.1) in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam II., king of Israel. This statement makes Hosea's prophetic career begin in the reign of Jeroboam II., and there is nothing in 1–3 which may not have been delivered then. The period was characterized by great national prosperity (2K.14.25); but with this came, as we see in the denunciations of Amos (who prophesied a little earlier), the evils which often accompany it—wanton luxury and forgetfulness of God. In 4–14 a totally different scene is brought before us. The death of Jeroboam was the beginning of a period of anarchy—his son Zechariah reigned only six months, and Shallum, who succeeded, but one month. These later chapters show us a court where debauchery is rampant, where the priests sanction (and even encourage) idolatry, and immorality is flagrant everywhere. But with all this, there is no trace of strong-handed, steady rule, which might have restrained some

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of the evils from coming to a head. Anarchy and vice go hand in hand, Now, since the constant topic of **4–14** is the approaching fall of the northern kingdom, while there is no reference to this as an accomplished fact, we may assume that all the prophecy was uttered before the 6th year of Hezekiah, when Samaria was taken by the Assyrians.—*Hosea's marriage with Gomer.* Except that he was the son of Beeri, we know nothing of Hosea personally save his marriage with Gomer. Whether this story is literal or allegorical has been much disputed, though the former was held by most early writers. Yet a needless amount of difficulty has been created by the view that "wife of whoredom" (**1.2**) meant a woman unchaste at the time of marriage. The Heb. by no means requires this, and its acceptance destroys the parallelism which the prophet's teaching seems to embody with the relation of God to Israel. We may suppose that Hosea, when a young man, and possibly unaware of his prophetic gift, had taken Gomer to wife. Although she is then chaste, there are elements in her character which, brought out by evil influences, land her in the gravest sin. Yet, despite the keen pain her fall causes him, his love is unchanged. Perhaps he begins to feel that his love for his erring wife faintly reproduces that of God for idolatrous Israel. But this was a love wherein was no weakness—stern discipline must purge out the evils of the past. This is strikingly brought out when we consider the meaning] of the names of Gomer's three children: Jezreel, Lo-ruhamah, and Lo-ammi. How Gomer became a slave does not appear, but Hosea is bidden to buy her back at the price of a slave; not, indeed, to the position of an honoured wife, but with a stern rule restraining her from her old sins, till her character is formed anew. Thus the sad story of the marriage becomes an object-lesson showing forth the love of God Himself. The unwavering love of God underlies the whole book—in **1–3** under the thought of husband and wife, in **4–14** under the thought of parent and child. In **4–8** Israel's guilt is dwelt on; in **9–11.11** the punishment, and in **11.12–14** the restoration. Save for incidental references to Judah, Hosea's prophecies are addressed to the northern kingdom. He was probably a native of that kingdom, as may be inferred from the vividness of the picture he draws of its social and political state, its anarchy and corruption, the plottings for foreign alliances, and the prevalence of the Baal worship, combined with the pretence of the worship of God. Hosea's style is a very marked one. The words are broken up into short, abrupt sentences, which Bp. Lowth compared to the scattered leaves of the Sibyl. The animating spirit is one of extreme tenderness for his erring countrymen, with whom he pleads. As Ewald puts it, "his discourse often breaks off, as it were, into sobs." Very different is this from the fierce invectives of Amos. Much has been written on the question of Hosea's knowledge of the Pentateuch, to the language of which there seem plain allusions; though whether it is to the Pentateuch as we now have it, or to some theoretical earlier form, is a matter on which varying views prevail. Yet it is hard to suppose that the following references do not suggest a form of text very much the same as that which we have now: The Fall (**6.7**, R.V., not A.V.), the destruction of the cities of the plain (**11.8**), the story of Jacob (**11.3,4,12**), the Exodus (**2.15**, and often), the wandering in the wilderness (**9.10,13.5**), Baal-peor (**9.10**; *cf.* Num.**20.5**). For later references, see the story of Achan (Ho.**2.15**), the sin at Gibeah (**9.9,10.9**; *cf.* Judg.**19**), the demand for a king (Ho.**13.10, 11**; *cf.* 1Sam.**8**).—*N.T. Quotations.* Ho.**2.23,1.10** in Ro.**9.25,26**; 1Pe.**2.10**: **6.6** in Mt.**9.13,12.7**: **10.8** in Lu.**23.30**: **11.1** in Mt.**2.15**: **13.14** in 1 Cor.**15.55** (there is much diversity of reading in the Gk. here): **14.2**[3] in Heb.**13.15**: *cf.* also **6.2** and 1Cor.**15.4**. Ewald, *Prophets of O.T.*; Pusey, *Minor Prophets*; G. A. Smith, *Book of the Twelve Prophets*; J. Sharpe, *Notes and Dissert. on Hosea*; Cheyne, in the *Camb. Bible for Schools and Colleges.* [R.S.]

Hosen (*pattîsh*). [DRESS.]

Hoshaiah'.—1. A man who assisted in the dedication of the wall of Jerusalem after its rebuilding (Ne.**12.32**).—**2.** The father of a certain JEZANIAH, or Azariah (Je.**42.1,43.2**).

Hoshama', one of the "sons" of king Jeconiah, or JEHOIACHIN (1Chr.**3.18**).

Hoshea' (*deliverance*), son of Elah, and last king of Israel. Here, as in some other cases, we are unable to clear up an apparent chronological inconsistency between the Biblical narrative and Assyrian records. Hoshea's accession, placed by 2K.**17.1** in the 12th year of Ahaz, but in **15.30** in the 20th year of his predecessor Jotham, would appear from Assyrian inscriptions (whose dates are verified by the mention of a total eclipse, known to have occurred in 753 B.C.) to belong to the year 734 B.C. He was placed on the throne as successor to Pekah by the Assyrian conqueror, Tiglath-pileser III., who says, "Pekah I slew. . . . Hoshea I appointed over them." This is in no way inconsistent with the statement (2K.**15.30**) that it was through Hoshea's agency that Pekah was slain. We gather from the contemporary prophet Hosea (**5.13,7.11**) that Ephraim included at the time an Assyrian and an anti-Assyrian party, the latter looking to Egypt for help. Hoshea, like his predecessors Jehu and Menahem, seems to have paid tribute to Assyria till Tiglath-pileser's death (727 B.C.), but thereupon, hoping perhaps that the successor, Shalmaneser IV., would prove less formidable, he ceased, and sought support from Egypt, which, however, failed to do more than promise aid. In 724 B.C. Shalmaneser advanced against Samaria, while Hoshea sought vainly to avert disaster by belated presents. It is not clear whether he was taken prisoner before (as the Biblical account seems to say) or after the capture of Samaria (722 B.C.) by Sargon, the general who followed Shalmaneser on the throne of Assyria. The doom of the northern kingdom is set forth by the prophet Hosea (**11–14**, *cf.* Is.**28**). Many Israelites were deported eastwards, and foreigners settled in their stead. We know nothing of Hoshea's fate subsequent to his capture. [CHRONOLOGY.] [A.W.S.]

Hoshe'a.—1. The son of Nun, *i.e.* JOSHUA (Deut.**32.44**; Num.**13.8**, R.V.).—**2.** Son of Azaziah (1Chr.**27.20**); like his great namesake, a man of Ephraim, ruler of his tribe in the

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time of David.—**3.** One of the heads of the people, who sealed the covenant (Ne.10.23).

Hospitality. Hospitality was regarded by most nations of the ancient world as one of the chief virtues. Among the Arabs we find the best illustrations of the old Bible narratives, and they exhibit traits that might beseem their ancestor Abraham. The laws respecting the STRANGER (Lev.19.33,34) and the POOR (25.14f.; Deut.15.7), and concerning redemption (Lev.25.23ff.), etc., reflect this spirit of hospitality. In N.T. hospitality is likewise enjoined. The good Samaritan stands for all ages as an example of Christian hospitality, embodying the command to love one's neighbour as himself. The neglect of Christ is symbolized by inhospitality to our neighbours (Mt.25.43). The apostles urged the church to "follow after hospitality" (Ro.12.13; *cf.* 1Tim.5.10); to remember Abraham's example (Heb.13.2); to "use hospitality one to another without grudging" (1Pe.4.9); while a bishop must be a "lover of hospitality" (Tit. 1.8; *cf.* 1Tim.3.2). The practice of the early Christians was in accord with these precepts. They had all things in common, and their hospitality was a characteristic of their belief. "Hospitality," says Mr. Lane, "is a virtue for which the natives of the East in general are highly and deservedly admired. . . . There are very few persons [in Egypt] who would think of sitting down to a meal, if there was a stranger in the house, without inviting him to partake of it, unless the latter were a menial, in which case he would be invited to eat with the servants. . . . The account of Abraham's entertaining the three angels, related in the Bible, presents a perfect picture of the manner in which a modern Bedawee sheikh receives travellers arriving at his encampment. He immediately orders his wife or women to make bread, slaughters a sheep or some other animal, and dresses it in haste, and bringing milk and any other provisions that he may have ready at hand, with the bread and the meat which he has dressed, sets them before his guests. If these be persons of high rank, he stands by them while they eat, as Abraham did. . . . Most Bedawees will suffer almost any injury to themselves or their families rather than allow their guests to be ill-treated while under their protection." (*Cf.* Job 31.17,31,32.) The Oriental respect for the covenant of bread and salt, or salt alone, certainly sprang from the high regard in which hospitality was held.

Hosts, Lord of. The title, the original and full form of which is Jehovah, God of Hosts (*ʿbhā'ôth*), pre-eminently employed by the prophets to express the matchless majesty of God. It occurs first in 1Sam.1.3, but its origin is uncertain. A common view is that it was first applied to God as the Leader to victory of the armies or "hosts" of Israel (*cf.* Ex.12.41, 15.3,4; Num.1.3; Jos.5.14, etc.); but in actual use it has a much wider reference, suggesting that God has at His service an unseen host of angels, and indeed the command of all agencies in the fulfilment of His purpose. It was thus a most appropriate expression in the mouth of the prophets, denoting the assured conviction of the final triumph of God over all evil. It is usually rendered appropriately by LXX. *κύριος παντοκράτωρ*, "the Lord Omnipotent." The word *ʿbhā'ôth* has been carried over into two N.T. passages (Ro.9.29; Jas.5.4), and has become familiar through its occurrence in the Sanctus of the Te Deum. It is remarkable that the expression does not occur in any part of the Pentateuch, from which A. C. Robinson argues (*Churchman*, Sept. 1900, *Expos. Times*, Jan. 1908) that these books were written before the title came into use. But it is also remarkable that Ezekiel, unlike most of the prophets, never employs it. Driver, "Amos" (in *Camb. Bible*), addl. note on ch. 3.13. [J.R.]

Hotham', a man of Asher; son of Heber, of the family of Beriah (1Chr.7.32); perhaps, though not certainly, = Helem in ver. 35.

Hothan' (R.V. correctly, *Hotham*), a man of Aroer, father of two of David's mighty men (1 Chr.11.44).

Hothir', a son of HEMAN (1Chr.25.4,28), and therefore a Kohathite Levite.

Hour. The ancient Hebrews were probably unacquainted with the division of the natural day into 24 parts. The general distinctions of "morning, evening, and noonday" (Ps.55.17) were sufficient for them at first, as for the early Greeks; afterwards the Hebrews parcelled out the period between sunrise and sunset into a series of divisions distinguished by the sun's course. The early Hebrews appear to have divided the day into *four* parts (Ne.9.3), and the night into three watches (Judg.7.19). It is known that the Greeks adopted the division of the day into 12 hours from the Babylonians, and it is generally supposed that the Hebrews learnt it from the Babylonians during the Captivity. Certainly it was known to the Egyptians at a very early period. The Hebrews divided the interval between sunrise and sunset into 12 equal portions, so that the hour varied in length perpetually with the time of year. These intervals are usually called *temporal* hours, to distinguish them from the *equinoctial* hour, which is the 24th part of a solar day, or of the interval from noon till noon. The former are the hours meant in the N.T., Josephus, and the Rabbis (Mt.20.6; Jn.11.9, etc.). What horologic contrivances the Jews possessed in the time of our Lord is uncertain; but we may safely suppose that they had gnomons, dials, and clepsydrae, all of which had long been known to the Persians and other nations with whom they had come in contact. For the purposes of prayer the old division of the day into four portions was continued in the temple service, as we see from Ac.2.15,3.1,10.9.

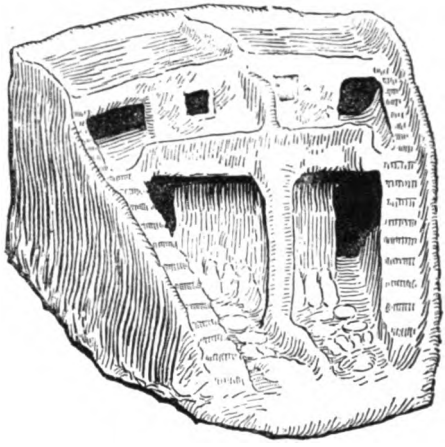
House. The Canaanite and Heb. houses [BETH] found by recent excavation in Palestine much resemble those still built, being of stone in hill districts and of sun-dried bricks in the plains. The masonry is of no great size and only very rudely squared, being set in MORTER. The roofs are now formed of brushwood laid on rude rafters, and covered with clay or cement, which is frequently rolled with a stone roller. Such roofs are easily removed (Mk.2.4; Lu.5.19). The house has usually a single storey, and the roof is either flat or (when of stone) has a central dome, such as is represented on Assyrian bas-reliefs. Booths made of poles, covered with leaves on their

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PLATE XVI



HOUSE-TOPS (Lu.12.3). W.D.A.



MODEL OF AN EGYPTIAN HOUSE.
(Brit. Mus.)



p. 358 WOODEN MODEL OF AN EGYPTIAN HOUSE (INTERIOR). (Brit. Mus.)

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branches, are often placed on the roof as sleeping-places in summer, as at the Feast of Tabernacles in O.T. times. A small yard, and a stable for cattle, are sometimes added to such houses (1Sam.28.24). The flat roofs were surrounded, as they still are, by a battlement (Deut.22.8). The windows were small and high up, often closed by a wooden lattice. [WINDOW; LATTICE.] The better class of houses (Je.22.13,14) [PALACE] appear to have been built round a central court, as is still the custom for the houses of the rich in Syrian cities, and included a *ḥarîm*, or "private" apartment, occupied by the women (2K.9.30). A verandah, with a gallery above in some cases, often opens from the rooms into the court. The "guest-chamber" (Lu.22.11) is the *liwân* or principal room, with a *diwân* or raised part at one end, but appears also to have been sometimes [PARLOUR, 3] an "upper chamber" (Lu. 22.12; Ac.1.13,9.37,20.8); and even a third storey is mentioned (Ac.20.9). Ahaziah (2K. 1.2) fell through the wooden lattice of an upper chamber, and windows so closed (to secure privacy) often project beyond the wall of the house. A small upper chamber (*'ălîyyâ*) was easily added in a village house (2K.4.10). In the court there was sometimes a well, or an underground granary (2Sam.17.18,19). Chimneys are unknown [WINDOW], and charcoal in braziers is used instead; but wood fires in an outer hall seem also to have been used (Lu.22. 55) in palaces (Jn.18.15,18). Store cupboards made of clay, for holding grain, are often found on the inner walls. The furniture consists at most of a low table, and the family sits on mats, and spreads beds on the ground at night in any convenient room, if the house has more than one. The roof was used for taking the air, and for private communication (1Sam.9.25,26; 2Sam.11.2, see 16.22; Pr.21.9). Summer and winter rooms were found in large houses (Je. 36.22; Am.3.15). Altars were erected on the roof of upper chambers (2K.23.12; Je.19.13, 32.29; Zeph.1.5), and prayer was so offered under the open sky (Ac.10.9). The Heb. word is used of a tent, a tabernacle, and a temple, as well as of a dwelling-house. Thus the Philistines assembled probably in a temple of Dagon (Judg.16.25-30), and crowded on its roof, which was supported by two pillars, watching the approach of Samson. [C.R.C.]

Hukkok', a place on the boundary of Naphtali (Jos.19.34) named next to Aznoth-tabor. Now *Yâqûq*, a village on a low hill nearly 5 miles N.W. of MAGDALA. [C.R.C.]

Hukok' (1Chr.6.75) = HELKATH.

Hul, second son of Aram, and grandson of Shem (Gen.10.23).

Huldah', a prophetess, whose husband Shallum was keeper of the wardrobe. King Josiah sought her opinion with regard to the copy of the law found by Hilkiah (2K.22.14 2Chr.34.22).

Humility. This was an ideal both in Jewish ethics and in Christian life. To Greeks "self-sufficiency" and "magnanimity" seemed the highest personal ideal. To early Romans, and to STOICS and Epicureans later, personal dignity and happiness were the supreme good, but to the Hebrew the great One living God was a God of power, majesty, and righteousness (Ps.8.4). They lived in the presence of One to Whom they owed all: humility of soul was thus the outcome of religion. With psalmist and prophet, humility, a "low opinion of their own importance and merit," was constantly emphasized, and men like Saul and Pharaoh condemned. In N.T. Christ's teaching and life proclaimed the same truth. His words (Mk.9.35, 10.15; Mt.11.29) were illustrated by, *e.g.*, His setting the child in the midst of the disputing disciples (Mk.9.33) and by His washing their feet (Jn.13). At Caesarea Philippi the acknowledgment of His Messiahship was followed by the lesson of His suffering and humiliation and death. The Incarnation itself was the consecration of self-abasement and humility. Thus ταπεινός, ταπεινόφρων, in pre-Christian literature almost invariably words of reproach, became in Christian ethics expressive of the highest ethical virtue; so St. Paul sums up: "This mind . . . which was also in Christ Jesus, Who . . . humbled Himself [ἐταπείνωσεν ἑαυτόν] and became obedient unto death, even the death of the cross." Henceforward humility was the highest exaltation. [C.C.T.]

Humtah', a city of Judah in the mountain-district, next to Hebron (Jos.15.54).

Hunting. The Hebrews were not given to hunting, except for food (Deut.12.15) and for the extermination of dangerous beasts; the density of the population, the earnestness of their character, and the tendency of their ritual regulations, all combined to discourage the practice of mere sport. There was no lack of game in Palestine; on the entrance of the Hebrews into the land, wild beasts were so numerous as to be dangerous (Ex.23.29). Some of the fiercer animals, such as lions, survived to a late period. The manner of catching these animals was either by digging pitfalls, which was the usual practice with the larger species, as the lion (2Sam.23.20; Ezk.19.4,8); or by traps, which were set (Job 18.10) in the runs of the animals (Pr.22.5) and caught them by the leg (Job 18.9); or by nets, in which various kinds of ruminants were taken (Is.51.20; A.V. *wild bull*). Birds formed an article of food among the Hebrews (Lev.17.13),



FOWLING SCENE. (From Beni Ḥasan.)

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and much skill was exercised in catching them. The following were the most approved methods: (1) The trap, which consisted of two parts, a net, strained over a frame, and a stick to support it, but so placed that it would give way at the slightest touch (Am.3.5, *gin*; Ps.69.22, *trap*). (2) The snare (Job 18.9; A.V. *robber*), consisting of a cord (Job 18.10; *cf.* Ps.18.5, 116.3,140.5), so set as to catch the bird by the leg. (3) The net. (4) The decoy, to which reference is made in Je.5.26,27.

Hupham', a son of Benjamin, founder of the family of the **Huphamites** (Num.26.39).

Huppah', the head of the 13th course of priests in the time of David (1Chr.24.13).

Huppim', head of a Benjamite family. According to the LXX. (Gen.46.21), a son of Bela, or of Ir = Iri (1Chr.7.12).

Hur.—1. A man mentioned with Aaron, as staying up the hands of Moses during the battle with Amalek at Rephidim (Ex.17.10,12). He was, with Aaron, left in charge of the people by Moses during his ascent of Sinai (24.14). Josephus (3 *Ant.* ii. 4, vi. 1) says that he was the husband of Miriam, and identical with—**2.** The grandfather of Bezaleel the chief artificer of the tabernacle—"son of Uri, son of Hur, of the tribe of Judah" (Ex.31.2,35.30,38.22). In the lists of the descendants of Judah in 1Chr. the pedigree is more fully preserved. Hur there appears as of the family of Pharez, being son of Caleb ben-Hezron, by a second wife, Ephrath (1Chr. 2.19,20; *cf.* 5, also 4.1), the firstborn of that marriage (2.50, see R.V.; 4.4) and father of three sons (besides Uri; 2.20) who founded the towns of Kirjath-jearim, Bethlehem, and Beth-gader (2.51). Hur's connexion with Bethlehem would seem to have been closer than with the others. —**3.** The fourth of the five kings of Midian, who were slain with Balaam after the "matter of Peor" (Num.31.8). Later, in Jos.13.21, they are called princes (R.V. *chiefs*) of Midian and dukes (R.V. *princes*) of Sihon.—**4.** Father of Rephaiah, 4 (Ne.3.9).—**5.** The "son of Hur"—Ben-Hur—was an officer for Solomon in mount Ephraim (1K.4.8).

Hurai'. [HIDDAI.]

Huram'.—1. A Benjamite; son of Bela, the first-born of the patriarch (1Chr.8.5).—**2.** The form of the name of HIRAM, king of Tyre, in 1Chr.14.1, 2Chr.2.3,11,12,8.2,18,9.10,21.—**3.** The same change occurs in 2Chr.2.13,4. 11,16, in that of Hiram the artificer.

Huri', father of ABIHAIL, 3 (1Chr.5.14).

Husband. [MARRIAGE; FAMILY.]

Hushah', a name in the genealogies of Judah (1Chr.4.4)—"Ezer, father of Hushah." It may be the name of a place.

Hushai', an Archite. [ARCHI.] He is called the "friend" of David (2Sam.15.37); in 1Chr. 27.33, the word is rendered "companion." David sent him to confuse the counsels of Absalom (2Sam.15.32ff.,16.16ff.,17.5ff.). He was probably the father of Baana (1K.4.16).

Husham', one of the early kings of Edom (Gen.36.34,35; 1Chr.1.45,46). [TEMAN.]

Hu'shathite, The, the designation of a hero of David's guard, variously named SIBBECHAI (2Sam.21.18; 1Chr.20.4), Sibbecai (1 Chr.11.29,27.11), and by an easy corruption (Driver *in loco*), Mebunnai (2Sam.23.27). Josephus calls him a Hittite.

Hushim'.—1. In Gen.46.23 "the children of Dan" are said to have been Hushim. The name is plural, as if of a tribe rather than an individual. [AHER.] In Num.26.42 the name is changed to Shuham.—**2.** Benjamites (1Chr.7.12) stated to be "the sons of Aher."—**3.** One of the two wives of Shaharaim (8.8).

Husks. The word (*κεράτιον*) rendered in A.V. "husks" (Lu.15.16, see R.V. marg.) describes the fruit of the carob-tree or *Ceratonia siliqua* of botanists. This tree, very common in Syria and Egypt, produces pods varying in length from 6 to 10 in., and about a finger's breadth, or rather more, in width. The tree (*kharrûbah* or *kharnûb*) is solitary. The beans are sold in the bazaars chiefly to feed animals (Tristram, *Nat. Hist. Bible*, p. 361). In the Mishna (*Shebiith* vii. 7) they are said to have been steeped in wine, as they now are in water, for a cooling drink. [C.R.C.]

Huz (R.V. correctly, *Uz*), the eldest son of Nahor and Milcah (Gen.22.21).

Huzzab, according to the general opinion of the Jews, was the queen of Nineveh when Nahum delivered his prophecy (Na.2.7). The LXX. has "the foundation" (A.V. marg. "that which was established," and R.V. marg. "it is decreed"). Kautsch regards the text as probably corrupt—it may be a noun with the article, referring to the Assyrian queen. Further light is needed. [T.G.P.]

Hyaena. Authorities are at variance as to whether the term *ẓâbhûa'* in Je.12.9 means a "hyaena" as the LXX. has it, or a "speckled bird," as in A.V. The etymological meaning of the word is equally adapted to either, the hyaena being *streaked*. The only other instance in which it occurs is as a proper name, Zeboim (1Sam.13.18, "the valley of hyaenas," Aquila; Ne.11.34). Tristram, who rightly identifies the Arab. *dûba'* (*hyaena*) with *ẓâbhûa'*, strongly favours the translation "hyaena," more especially as the striped hyaena (*Hyaena striata*) is common in Syria and Palestine, and must have been well known to the Jews. [R.L.]

Hydaspes, a river mentioned in Jth. 1.6, with the Euphrates and Tigris. What stream is intended is uncertain, but it may perhaps be the Choaspes of Susiana, in which case the form is probably due to confusion with the Hydaspes in N.W. India. The Syriac has ULAI. [T.G.P.]

Hymenae'us, mentioned twice in St. Paul's Epp. to Timothy: first with Alexander (1Tim. 1.20); and secondly with PHILETUS (2Tim.2. 17,18). He is charged by St. Paul with saying that "the resurrection is past already," and has been considered as one of the earliest of the Gnostics. The sentence passed upon him of being "delivered to Satan" scarcely can be mere ecclesiastical excommunication. As the apostles healed all manner of bodily infirmities, so they seem to have possessed and exercised a like power of inflicting them (Ac.5.5,10,9.17, 40,13.11). Even apart from actual intervention by the Apostles, bodily visitations are spoken of in the case of those who approached the Lord's Supper unworthily (1Cor. 11.30), and SATAN was held to be the instrument or executioner of all these visitations. Hence the "delivering to Satan" is, in some respects, differentiated from ecclesiastical

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excommunication. [GNOSTICISM; EXCOMMUNICATION.]

Hymns. "Psalms and hymns and spiritual songs" are twice joined together by St. Paul (Eph.5.19; Col.3.16), as if he were enumerating three distinct classes of composition. And no doubt there is in a general way a broad distinction between them. The essential feature of a psalm is that it is sung to instrumental music at times of private or public worship; that of a hymn that it ascribes praise to God; while a song (or ode) is of a more general nature, and implies anything uttered by the singing voice, and it is therefore qualified by the epithet "spiritual," in order to restrict its application. [POETRY, HEBREW.] The word "hymn," however, is used with freedom in both O.T. and N.T. with reference to all kinds of metrical or rhythmical songs. Thus in the LXX. titles of the psalms both "hymn" and "ode" frequently occur, either with or without combination with "psalm" (*cf.* Ps. 65.1,72.20; Josephus, *7 Ant.* xii. 3). So, too, there is the famous "Hymn of the Fathers" (Ecclus.44.1ff.), and Judith's "New Hymn," in which she celebrates the death of Holofernes (Jth.16.13ff.). The hymn which our Lord and His Apostles sang on the night of the betrayal (Mt.26.30; Mk.14.26) was probably the latter part of the Hallel (Ps.115–118), the Paschal song. In Ac.16.25 the hymns of the imprisoned apostles were probably Christian effusions more like what we usually denote by the term (*cf.* Ac.4.24ff.); and we gather from 1Cor.14.16,26, Jas.5.13, that the practice of hymnody was encouraged and often resorted to in the early Church. St. Luke in his gospel has preserved for us four of the earliest Christian hymns, which the Church has always held to have been first uttered on the important occasions to which they are ascribed by him—*viz.* (1) the Blessed Virgin's song, *Magnificat* (1.46ff.), which has much in common with the song of Hannah (1Sam.2.1ff.); (2) Zacharias' song, *Benedictus* (Lu.1.68ff.); (3) the angels' song at the Nativity, *Gloria in excelsis* (2.14); and (4) Simeon's song, *Nunc dimittis* (2.29ff.). Besides these there are often thought to be traces or fragments of early liturgical hymns in N.T. writings, *e.g.* Eph.5.14, 1Tim.3.16, and perhaps 1Cor.2.9. And in the apocalyptic visions of St. John the life and worship of heaven is conceived of as being brightened with the voice of song and melody, *e.g.* 5.9,14.3,15.3, *cf.* 4.8,5.12, etc. See Lock's art. "Hymns" in Hastings, *D.B.* (5 vols. 1904), and Box's in *Christ and the Gospels*; Lightfoot's note on Col.3.16; and Trench, *Synonyms of N.T.*, pt. ii. § xxviii. The rise and development of Christian hymns in post-Biblical times lie outside our scope. [C.L.F.]

Hyssop (Heb. *ēzōbh*; Arab. *adhâb*), a word borrowed by the Greeks (with many others) as ὕσσωπος (Jn.19.29; Heb.9.19). The *adhâb*, or *miriamîn* ("Mary's plant"), is the marjoram (*Origanum syriacum*), a labiate with furry leaves, whence the name meaning "hairy." It grows between the stones of ruined walls, and is sold in bunches for sprinkling purposes. It thus answers to O.T. requirements, hyssop being found on walls (1K.4.33), and used for sprinkling blood (Ex.12.22) and for purifications (Lev.14.4,51; Num.19.6; Ps.51.7). The caper (proposed by Royle), called *'asaf*, is rare in Palestine, and not so used. In the Mishna the Gk., coloured, Rom., and desert hyssops are distinguished (*Neg'aim* xiv. 6); but only one was sacred (*Parah* xi. 7), and called "simply hyssop": this was the marjoram (*Shebiith* iii. 9), not "mint," sometimes supposed to be the hyssop of the Gk. Dioscorides (*Satureia graeca*). Hyssop is distinguished from origany, and from a third similar species (*'Aûqeçîn* ii. 2). Greek hyssop was taken as medicine (*Sabbath* xiv. 3), and the marjoram was also apparently eaten, or the "pennyroyal." MINT is common in Palestine. [C.R.C.]

I

Ibhar', one of the sons of David born in Jerusalem (2Sam.5.15; 1Chr.3.6,14.5).

Ibleam', a city of Manasseh, with villages or towns dependent on it (Judg.1.27), situated in the territory of Issachar (Jos.17.11). The ascent of GUR was "at Ibleam" (2K.9.27). Now *Yebla*, 6 miles N. of Beisân. Ibleam is probably not the same place as BILEAM (1Chr.6.70). [C.R.C.]

Ibnelah', son of Jehoram, a Benjamite chief (1Chr.9.8).

Ibnijah', a Benjamite (1Chr.9.8).

Ibri', a Merarite Levite of the family of Jaaziah (1Chr.24.27) in the time of David.

Ibzan' (*splendid*) of Bethlehem in Zebulun judged Israel for 7 years (Judg.12.8-10). He found wives for his 30 sons and husbands for his 30 daughters from other tribes. He was buried at Bethlehem. [H.M.S.]

Ichabod' (*no glory*), the son of Phinehas; so named by his dying mother, because the news of the capture of the ark by the Philistines arrived as she gave him birth (1Sam.4.19-22).

Ico'nium, the modern *Konia*, is situated in the W. part of an extensive plain, on the central table-land of Asia Minor, and not far to the N. of the chain of Taurus. This plain was anciently called LYCAONIA. Xenophon reckons Iconium as the most easterly town of PHRYGIA; but all other writers speak of it as being in Lycaonia, of which it was practically the capital. It was on the great line of communication between Ephesus and the W. coast of the peninsula on one side, and Tarsus, Antioch, and the Euphrates on the other. It was thus very suitable for missionary work (Ac. 14.1,21,16.2). St. Paul's first visit was on his first circuit, in company with Barnabas; and on this occasion he approached it from Antioch in Pisidia, which lay to the W. From its position it could not fail to be an important centre of Christian influence in the early ages of the Church. In the declining period of the Roman empire, Iconium was made a *colonia*. *Konia* is still a town of considerable size.

Idalah', one of the cities of Zebulun, named between Shimron and Bethlehem (Jos.19.15). In the Jerusalem Talmud (*Megillah* i. 1) it is placed at Hirii, probably the ruin *Huwdrah*, near *Beit Lahm* (of Galilee) on S. [C.R.C.]

Idbash', one of the three "sons" of Abi-Etam, in the genealogy of Judah (1Chr.4.3),

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Iddo represents in the Eng. versions several Heb. and Gk. names.—**1.** (עִדֹּא, Σαδδώ, *Addo.*) Father of Ahinadab (1K.4.14).—**2.** (עִדּוֹ, 'Αδδί, *Addo.*) Descendant of Gershom (1Chr.6.21); called Adaiah (ver. 41).—**3.** (יְדוֹ, 'Ιαδαί, *Jaddo.*) Son of Zechariah, ruler of the tribe of Manasseh E. of Jordan in David's reign (27.21).—**4.** (יְעוֹ, 'Ιωήλ 'Αδδώ, *Addo.*) A seer whose writings are cited as an authority for the reigns of Solomon, Rehoboam, and Abijah. They are called "the visions of Iddo the seer concerning Jeroboam the son of Nebat" (2Chr.9.29), "the history of Iddo the seer after the manner of [*or*, in reckoning the] genealogies" (12.15), "the commentary of the prophet Iddo" (13.22). They are not quoted in 1Kings. The books are lost. Jewish tradition identified him with the disobedient prophet.—**5.** (עִדּוֹ, 'Αδδώ, *Addo.*) Grandfather of the prophet Zechariah (Zech.1.1,7), returned from Babylon with Zerubbabel and Jeshua (Ne. 12.4).—**6.** (אִדּוֹ, *Eddo*; called *Loddeus*, 1Esd.8. 45,46, R.V.) The chief of those who assembled at Casiphia at the time when Ezra sent a deputation of chief men from Ahava to him to bring him ministers for the house of God (Ezr.8.17). —**7.** (יְדוֹ, 'Ιαδαί, *Jeddu*, R.V. *Iddo* = JADAU in A.V.) [G.M.Y.]

Idol, Image. There are about twenty different words rendered in our version "idol" or "image," but these are not specific names of so many different idols. I. One set of expressions, all of similar sense, simply express the fact that the idol is an "image" or "likeness." Thus: (1) *ṣelem*, the word occurring in Gen.1.26, and rendered "image" in all its occurrences, except in Ps.39.6, "vain shew" (R.V. marg. "as a shadow"). (2) *sēmel*, rendered "image" (Ezk.8.3), "figure" (Deut.4. 16), and "idol" (2Chr.33.7). (3) *tᵉmúná*, usually rendered "likeness" (Ex.20.4, etc.) or "similitude" (Num.12.8, etc.), and in R.V. "form," except in Ps.17.15, "likeness" (marg. "form"). (4) *ṣîr* (plur. *ṣîrîm*), probably meaning form, once only in this sense (Is.45.16), when it is rendered "idols." II. Another set of expressions denotes the material, particular form, or mode of fabrication: (1) *peṣel*, from a root meaning "to hew," rendered a "graven image" by R.V. in all occurrences, and also by A.V., except twice, "carved image" (Judg.18.18; 2Chr.33.7). (2) *pᵉsîl*, a variant form of the preceding, only in the plur., and also rendered by R.V. "graven images," except in Judg.3. 19,26, "quarries" (marg. "graven images"). [GILGAL.] The A.V. agrees except in 2Chr.33.22, 34.3,4, "carved images." (3) *nesekh*, from a root "to pour out," is the standing word for a drink-offering, and so rendered in the great majority of instances. But it is also used of a molten image, and so rendered by both A.V. and R.V. in Is.41.29,48.5, Je.10.14,51.17. From the same root we have (4) *maṣṣēkhá*, the usual word for a molten image, *e.g.* the molten calf (Ex.32.4,8). (5) *'ăṣabbîm* (only in plur.), probably derived from a verb meaning "to shape," as in Job 10.8, "Thine hands have framed me" (R.V.); almost always translated "idols" in E.V., and in 2Sam.5.21, "images." In Je.50.2 A.V. has "idols," while R.V. has "images." A shorter form, *'ōṣebh*, is in one passage (Is.48.5) rendered "idol" and another form, *'ᵉṣebh* (Je.22.28), is "idol" in A.V., but "vessel" in R.V. (6) *gillûlîm*, apparently from a root "to roll," is generally regarded as meaning "blocks," and is translated by both R.V. and A.V. "idols," everywhere, except in Je.50.2, when A.V. has "images." (7) *maṣṣēbhá*, from a root "to set up," always in R.V. "pillar," with "obelisk" in marg. The A.V. also has "pillar" in many places, but in others "image," with "standing image" or "statue" in many. [PILLARS.] (8) *maskîth* is variously rendered. When joined with "stone" it is in R.V. "figured stone," and in A.V. "image of stone." In Pr.25.11, A.V. has "pictures" and R.V. marg. "filigree work"; in Ezk.8.12, both A.V. and R.V. have "imagery." Some suppose it represented the winged sun-disk. [PICTURE.] (9) *ḥammānîm*, always in R.V. "sun images"; in A.V. "images" and marg. "sun images." In one place (2Chr.34.7) A.V. has "idols." [TERAPHIM.] III. A number of other words express the feelings of detestation with which the idol was regarded: (1) *'āven*, meaning "trouble," "sorrow," is applied to idolatry in general (*e.g.* Is.41.29), and in one passage (66.3) is rendered "idol." (2) *'ĕlîl*, probably having the primary sense of weakness, has usually the meaning of worthlessness, as *e.g.* in "physicians of no value" (Job 13.4); then applied to heathen divinities or idols as things of nought, and usually rendered "idol" in E.V. (3) *'ēmá*, "terror," "dread," once (Je.50.38) rendered "idols." (4) *miphleṣeth*, a horrid thing, from a root "to shudder," used only of the idol made by Asa's mother Maacah (1K.15.13; 2Chr.15.16), "an idol in a grove" A.V., "an abominable image for an Asherah" R.V. (5) *shiqqûṣ*, an abominable thing, only once, in the plur. (2Chr.15.8), "abominable idols" A.V., "abominations" R.V. A shorter form, *sheqeṣ*, is used of animals ceremonially unclean.—It is possible that some of these names may have been imitations or modifications of more distinctive names of the respective idols. We know, *e.g.*, how *bōsheth*, "shame," was substituted for *ba'al* (*cf.* 2Sam. 2.8 with 1Chr.8.33); Hosea also uses Beth-aven for Beth-el (Hos.4.15,5.8,10.5); and Israel was admonished to "make no mention of the name of other gods" (Ex.23.13) and to "destroy their name" (Deut.12.3). Some of the words seem purposely framed or chosen to suggest contempt. Thus *'ăṣabbîm* and its cognates would call up the verb "to hurt, pain, grieve"; *gillûlîm* is akin to a word meaning "dung"; *ṣîr* has also the meaning of "pangs"; and *'ĕlîlîm* may have been felt to suggest the negation (lying in the first two letters) of *'ĕlîm*, "gods," a word which indeed in one place (Is.57.5) is rendered "idols" in A.V., but in R.V. "oaks." There seems to be an intended play upon words in Ps.96.5: "All the gods ['*ĕlōhîm*] of the peoples are idols ['*ĕlîlîm*]." The sacred writers do not furnish sufficient details of the form of the various idols. Since the Decalogue forbids the making for worship of any likeness of anything in the heaven above or on the earth beneath or in the water under the earth, we may infer that images or symbols of these various classes were known. The forms, human or otherwise, which were given to the idols would

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no doubt, by the accentuation of some feature, suggest the attribute which was supposed to distinguish the idol; the bull, *e.g.*, suggests strength, and images, supposed to be of Astarte, which have been found in recent excavations, seem to emphasize the idea of fertility. Dagon of the Philistines had a face and head and hands (1Sam.5.4), and some suppose it had the tail of a fish. From Ps.115.5-8 we may conclude that idols were more or less of human form; and the same inference may be drawn from Isaiah's sarcastic description of the making of an image (Is.44.12-19). We also gather from 40.19,20,41.7 that the core of the idol might be of wood, while it was coated with metal and adorned with ornaments. But when idolatry was universally practised, as among the Canaanites, many of the idols would be rude enough, and recent excavations at Taanach and Gezer, *e.g.*, have brought to light forms which, whether intentionally or from want of artistic skill, fully justify the contemptuous expressions used of idols by the Biblical writers. *Qtly. Statement of Pal. Expl. Fund* from 1902 onwards; Vincent, *Canaan d'après l'expl. récente* (Paris, 1907). [J.R.]

Idolatry, a word signifying in its literal sense "worship of images," is used six times in the Bible (only once in O.T., 1Sam.15.23, A.V.) as a general term for all kinds of worship other than that of the true God. It is the offence against which the first two of the Ten Commandments were directed (Ex.20.2-6). The Gk. term is not, however, found before the time of St. Paul, and may have been coined by him (Gal.5.20; 1Cor.10.14; Col.3.5). Without using the term in either case, the great apostle of the Gentiles states two different, complementary rather than contradictory, views of idolatry, in his addresses to the two capitals of western heathenism—Athens and Rome. At Athens (Ac.17.22-31) he gives a careful philosophical sketch of natural religion, and of mankind groping upward through superstition to the true, though unknown, God. To Rome (Ro.1.20-32) he writes the analysis of man's declension from primitive revelation to the penal state in which, with abominable accompaniments, they worshipped the likeness of their fellows, and of various lower creatures. There is, however, in St. Paul no mention of that particular idolatry with which the early Church was most brought into conflict, that worship of the emperor which led St. John to describe Pergamum, where it was pre-eminently practised, as "Satan's throne" (Rev.2.13). Yet that idolatry, through the deification of the state in the person of its chief ruler, throws light on the political power of idolatry in the period covered by the Bible record. It shows us the state preserving its political integrity by requiring a unity of worship from all its members. Hence the complaint made at Thessalonica—"these all act contrary to the decrees of Caesar, saying that there is another king, one JESUS" (Ac.17.7), where the situation is exactly parallel with that at the courts of Nebuchadnezzar and Darius (Dan.3.12,18,6.5,13). Each state had its own deity—*e.g.* Chemosh of Moab, Moloch of Ammon—and it was in harmony with this general conception that Israel should have its own God (Mi.4.5), although He was deemed to be the Most High God (Deut.32.8), and has for a title, connected with the entry into the Promised Land, "the Lord of all the earth" (Jos.3.11,13). So intimate was the connexion between the state and its deity judged to be, that the conquest of a country was considered to involve the conquest of its gods (Is.46.1), whose subjugation was symbolized by the use of their implements of worship for the religious banquets of the conquerors (Dan.1.2,5.3; *cf.* Ezr.1.7-11). The same idea was illustrated by the conqueror changing names compounded with that of the deity of the conquered race for names compounded with that of his own deity. Thus Daniel becomes Belteshazzar (Dan.4.8), Hananiah Shadrach, Mishael Meshach, and Azariah Abednego (Dan.1.7). In this connexion there is significance in the omission from the name of the renegade Ahaz, in the Heb. text, of that prefix *Jeho* invariably found on the monuments (Sayce, *Fresh Light*, etc., p. 112). The king of Assyria boasts that the gods of no country or city have been able to deliver their people out of his hand, and that therefore it is imprudent of Judah to trust to its covenant God (2K.18.30,33-35,19.9-19). It is possible that this conception of national tutelary gods sprang from the prowess and subsequent prestige of such representative heroes as Nimrod (Gen.10.8-10), who appears to have been worshipped in later days as a deity, under a variant from his own name—Merodach (Je. 50.2). Two events connected by tradition with Nimrod, in spite of their chronological improbability, bear on the Biblical history and conception of idolatry: (1) He is thought to have been the builder of the tower of Babel, and the different names for the same God, consequent upon the confusion of tongues, may have led to polytheism; while (2) Abraham, threatened with punishment by Nimrod for refusing to worship his gods, restates the primeval doctrine of the unity of God. To Abraham we owe that strange name of plural form and singular meaning—Elohim—which suggests that he saw that "whatever were the names of the Elohim worshipped by the numerous clans of his race, all the Elohim were meant for God. Thus, Elohim—comprehending by one name everything that ever was or ever could be called divine—became the name by which the monotheistic age was rightly inaugurated" (Stanley, *Jewish Church*, lect. i.). The idolatry of the ancestors of the Jewish race is recognized in their own sacred writings (Jos.24.2); it is recognized, too, that it was so engrained in their nature, and they were so prone to it, that for ten centuries it was not purged out of them, and then only a remnant remained pure. Abraham, called out from his tribesmen and their false worship, extracts from his servant Eliezer a promise that he will not take Isaac back to that seductive atmosphere (Gen. 24.6). Yet Isaac's son, Jacob, has to cleanse his household from the possession of strange gods (Gen.35.2). In spite of the covenant made at mount Sinai, the Israelites promptly set up a golden calf (Ex.32.2,4,35), and were otherwise, during their wilderness wanderings, openly idolatrous. Not only had they, as Amos (5.26) taunts them, "Sakkuth your king and

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Kewan your godstar, your images," but they made no resistance to the allurements of Moab (Num.25.2). This was the worse, as not only had they received the Ten Commandments, but they had been shown (through the directions given for furnishing the tabernacle) how the likeness of cherubim could be made on ark and veil without their becoming objects of worship (Ex.25.18,26.31). It was clear, too, that objects and usages familiar in the Egyptian religion were meant to be adapted for the pure Israelitish worship without necessarily involving any risk. During the wars of settlement under Joshua, the temptation to idolatry was kept at bay, only to recur with overwhelming force in the succeeding generations, when the grandson of Moses himself consented to act as the priest of an idol set up at Dan by Micah (Judg.18.30); and each successive lapse was punished by an oppression from which deliverance was effected by the various judges. Yet the sons of Eli brought Israel into the deepest degradation of all by treating the ark of God as if it were itself a mere idol, and causing it to be so considered by the Philistines (1Sam.4.3,8), who, however, found the difference to their cost when they captured it; so that they were only too thankful to be rid of its presence (1Sam.5.11). The Philistines, however, still maintained their supremacy over Israel, and (with a view to the recovery of their independence) the Israelites, at Samuel's instigation, renounced their idolatries (1Sam. 7.3,4); and this renunciation was maintained, at least publicly, until the time of Solomon, who allowed each of his own wives to have a sanctuary for her national deity on the mount of Olives (1K.11.7,8). This apostasy was punished by the division of the kingdom, and Jeroboam, the ruler of the northern portion, in order to maintain its religious as well as political independence, prohibited his subjects from going to worship at Jerusalem, providing them instead with golden calves at Bethel and Dan (1K.12.26-28). Thenceforward he was known as the sinner "who made Israel to sin" (1K. 14.16,15.30,16.26), for the ten tribes never recovered their complete allegiance to Jehovah, in spite of the extirpation of Baal prophets and Baal worshippers by Elijah and Jehu (1K.18. 40; 2K.10.18-28); and their conquest by the Assyrians only led to a deeper pollution of the land by the introduction of fresh idolatries (2K.17.22,23,32,33; Ezr.4.2,3). In the small southern kingdom there were three reformations, carried out respectively by Asa (1K.15. 12), Hezekiah (2K.18.4), and Josiah (2K.23.4-14); yet its punishment was inevitable (2K.23. 26,27; *cf.* Je.2.28; Ezk.8.3,10,14,16), and in the time of Nebuchadnezzar the whole of the nation, with some inconsiderable exceptions, was removed to Babylon (2Chr.36.14-23), whence a remnant returned (at the edict of Cyrus) only to fall again into idolatry, from which they were cut away by the drastic measures of Ezra (Ezr. 9.1,2,10.14). The spread of Gk. influences—through the conquests of Alexander—led first to the toleration and then to the practice of Gk. idolatries by the Jews (1Mac.1.43-50,54); but the attempt of Antiochus Epiphanes to enforce this form of worship led to the vigorous resistance of the Hasmonaeans; and by that time the Jewish nation was utterly purged from all taste for idolatry. The idea current in some quarters, that Israel itself believed that Jehovah could be worshipped in idolatrous emblems and with idolatrous accompaniments, cannot be maintained, because the O.T. writers all represent such conduct as a decline—*e.g.* (Judg.8.27) Gideon's ephod "became a snare," and it is with a note of horror that the author of Judges records (18.31), "and they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh." The books of Joshua, Judges, Samuel, and Kings are reckoned by the Jews themselves among "the prophets," and it is therefore only natural that their point of view should be similar to that which we get in the prophetical denunciations. Phases of idolatry found among the chosen people are the worship on "high places" and in "groves," where the altar had as its adjuncts the sacred pillar *maṣṣēbhâ* and wooden post *'ăshērâ*. There is also evidence of such worship of the reproductive forces of nature as led to the consecrated harlotry of both sexes (Deut.23.18; Ho.4.13; 1K.15.12), though "fornication" is often used in a metaphorical sense for idolatry, as being unfaithfulness to the covenant God of Israel (Ezk.16.15-43; Ho.2.7,8; Ps.106. 39); and shortly before the Captivity we find the chariot and horses of the Sun-god stabled in the temple at Jerusalem (2K.23.11). So far as externals were concerned, there was no difference between the covenant worship and idolatry as to SACRIFICE, which was regarded as the provision of food for the deity (Lev.3.11; Is.65.11; *cf.* the gross imposition described in the story of Bel and the Dragon), and took the forms of animal sacrifice (1K.18. 23), drink offerings (Je.7.18; Is.57.6), and presentation of tithes and first-fruits (Ho.2.8-10). One ceremonial rite, kissing, is adapted from the general Eastern custom of proffering homage and service (1Sam.10.1). It is found in the worship of the calves (Ho.13.2), and of Baal (1K.19.18), and in sun-worship—"My hand hath kissed my mouth" (R.V. marg.)—*i.e.* thrown a kiss (Job 31.27). A more subtle form of idolatry than the worship of images took possession of the Jewish race, after the grosser forms of it had lost their attraction—*viz.* that love of money which is a root of all kinds of evil, the covetousness which is idolatry (1Tim.6.10; Eph.5.5; Col.3.5). This covetousness is connected with "over-reaching," and that, again, with the viler temptations of such a seaport town as Thessalonica (1Th.4.6); so that idolatry is ranked as a work of the flesh (Gal.5.20), and excludes from salvation (1Cor. 6.9). Because of the lascivious associations of idolatry, Christians were warned against sharing in idol feasts (1Cor.8.10); for though in itself an idol is nothing, a "no-god" (1Cor.10. 20), yet it stands for all practices which tend to dethrone God in favour of His creatures. Hence "the Canon of the New Testament closes with a shudder: Little children keep yourselves from the idols" (1Jn.5.21). Attention may be drawn to a remarkable sermon by Dean Church, which deals with "the idols of refined and civilized men" (*Cathedral Sermons*, pp. 154-157). [C.R.D.B.]

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Iduel' (1Esd.8.43) = ARIEL, 1.

Idumaea (Mk.3.8), **Idume'a**, for EDOM in Is.34.5,6; Ezk.35.15,36.5; 1Mac.4.15,29,61, 5.3,6.31; 2Mac.12.32. **Idumeans**, 2Mac.10. 15,16. R.V. reads *Idumaea* in N.T. and Apoc., but *Edom* elsewhere. In 2Mac.12.32 the reading should probably be Jamnia; *cf.* 1Mac.5.58, 59 and Josephus, 12 *Ant.* viii. 6.

Igal'.—1. One of the spies, son of Joseph, of the tribe of Issachar (Num.13.7).—**2.** A hero of David's guard, son of Nathan of Zobah (2 Sam.23.36), called Joel "brother" of Nathan (1Chr.11.38).

Igdaliah', "the man of God," the father of Hanan (Je.35.4 only).

Igeal' (R.V. *Igal*), son of Shemaiah; in the royal line of Judah (1Chr.3.22).

Iim' (*ruins*: Num.33.45), or **Ije-abarim** (*ruins of the places beyond*; 21.11,33.44).—**1.** A place "in the desert facing Moab towards sun-rise," and "in the border of Moab." The probable site is *'Aimah*, a place 2 miles N. of TOPHEL, and 4 miles S. of the border stream ZERED, which was the next stage in the Heb. march to Moab.—**2.** A town belonging to Judah near Beer-sheba (Jos.15. 29), of which the site is unknown. [C.R.C.]

Ijon' (*of springs*), a town in Upper Galilee attacked by Benhadad I. of Damascus (1K.15. 20; 2Chr.16.4), and by Tiglath-pileser in 734-732 B.C. (2K.15.29). The name may survive at the *Merj 'Ayûn* (*meadow of springs*), W. of Hermon, as the place is noticed with DAN and ABEL. [C.R.C.]

Ikkesh', father of IRA, 3 (2Sam.23.26; 1Chr.11.28,27.9).

Ilai', an Ahohite, a hero of David's guard (1 Chr.11.29).

Illyricum, an extensive district lying along the E. coast of the Adriatic from the boundary of Italy on the N. to Epirus on the S., and contiguous to Moesia and Macedonia on the E. (Ro.15.19).

Image. [IDOL.]

Imla', **Imlah'**, father or progenitor of Micaiah the prophet (1K.22.8,9; 2 Chr.18.7,8).

Immanuel. All exposition of Is.7.14 must ultimately determine two points: the Mother, the Child. (1) The Child is to receive the name Immanuel = God-with-us. "The name is evidently part of the sign, and has to be explained in connexion with it. Why call a child God-with-us who is not going to act greatly or to be highly honoured, who is only going to suffer, for whom to come to years of intelligence shall only be to come to a sense of his country's disaster and his people's poverty?" (Prof. G. A. Smith, i. 116). Accordingly Prof. Smith's conclusion is that "it seems quite impossible to dissociate so solemn an announcement by Jehovah to the house of David of the birth of a child, so highly named, from that expectation of the coming of a glorious Prince which was current in this royal family since the days of its founder." Immanuel, then, is to be identified with the Messiah. In His activities the people will have a wonderful experience of the presence of God (*cf.* Orelli, *Der Prophet Jesaia*, p. 35, and Orr, *Virgin Birth*, p. 135). It is thought that the whole prophecy refers to some traditional idea of the Messiah which would be intelligible to the hearers. (*Cf.* Gressmann, *Der Ursprung der Israelitish-jüdischen Eschatologie*, pp. 276, 277 [1905]; *cf.* Mi.5.2.) Moreover, it is evident that "a recently born human child cannot help his people; only a divine child could do this." (*Cf.* Gunkel, *Zum religiöse geschichtlicher Verständnis des Neuen Testaments*, p. 24 [1903].) It certainly seems that the prophet anticipated a realization of this prediction within the lifetime of his contemporaries. The primary prophetic reference to an immediate deliverance does not obscure or exclude the thought of a remoter deliverance, in a deeper sense and on a vaster scale. (2) The Mother is described as the Virgin. "There are signs that the view that Isaiah was using current mythological terms, and intended his העלמה to carry with it the sense of supernatural birth, is rightly regaining ground" (Allen on *St. Matt.* p. 10). "As a matter of fact, there is no conclusive evidence to show that the word was ever used in the O.T. except with reference to a virgin" (Matthew's *Sweet Birth and Infancy*, p. 69, where *cf.* his criticisms on Gesenius; Orr, *Virgin Birth*, p. 133). "If men had realized the old Oriental circle of ideas they would never have doubted that in the mind of the writer of Is.7.14 an actual son of a virgin was intended" (Jeremias, *Babylonisches in Neuen T.* p. 47); and, in any case, the Gk. translators rendered the word by "virgin" in this passage, instead of "young woman." To say, as Arno Neumann does, that they did so wrongly, merely expresses the critic's personal preference, and cannot alter the fact. Moreover, as he acknowledges, "Matthew (1.23) accepted this rendering, as others also did" (Neumann, *Jesus*, p. 50). The rendering by the Gk. translators is significant of the interpretation current in their time. A valuable note on ἡ παρθένος will be found in R. R. Ottley's *Book of Isaiah acc. to the LXX.* vol. ii. [W.J.S.S.]

Immer'.—1. The founder of a family of priests (1Chr.9.12; Ezr.2.37,10.20; Ne.7.20, 11.13) whose was the sixteenth course of the service (1Chr.24.14). [AMARIAH, 4.]—**2.** Apparently the name of a place in Babylonia (Ezr.2.59; Ne.7.61).

Immortality. [FUTURE LIFE.]

Imna', son of Helem, an Asherite (1Chr.7. 35; *cf.* 40).

Imnah'.—1. [JIMNA.]—**2.** Father of KORE, 2 (2Chr.31.14).

Imrah', a descendant of Asher, of the family of Zophah (1Chr.7.36).

Imri'.—1. A man of Judah, of the family of Pharez (1Chr.9.4).—**2.** Father of ZACCUR, 4 (Ne.3.2).

Incarnation. (1) *Apostolic Doctrine.* The final outcome of Christian reflection in the Apostolic age may be instanced in four groups. (i) Pauline (see esp. Ph.2.5ff.), which affirms the personal pre-existence of Christ; His original existence in the form of God; and His deliberate assumption of the form of man, with all that such an assumption included. *Cf.* 2Cor.8.9, where He Who once had the riches of the heavenly life is asserted to have chosen instead, out of love to man, the poverty of an earthly condition. *Cf.* Col.2.9, where the permanent indwelling in Christ of the full plenitude of the substance (not the mere

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resemblance) of the Godhead is asserted. (*Cf.* Holtzmann.) (ii) Johannine (Jn.1.14). *In the beginning was the Word*—so called, says St. Basil, as proceeding from God's mind: His mental Image. *The Word was with God.* This emphasizes the distinction of personality. It will not allow us to confuse the Persons. *The Word was God.* This declares His divine equality with the Father. (*Cf.* St. Basil Caes., *Hom. in Principio erat Verbum*; Gaume, ii. 190 ff.). *And the Word became flesh*; that is, says St. Cyril, became man. The evangelist does not say, "came to the flesh," which might suggest a relation of the Word to Jesus similar to that with the prophets or the saints, but actually "was made flesh"—that is, human. (St. Cyril Alex., in *S.J.* i. 14, Migne, vi. 157-160.) [JOHN, GOSPEL ACC. TO.] (iii) St. Peter's testimony, as we might anticipate from his character, is simple, unreflective. He implies Christ's pre-existence in 1Pe.1.11; seems to call Him the living Word in 1.23; describes His mediatorial work in 3.18. (*Cf.* sermons in Acts.) (iv) In *Hebrews.* It is one and the same Person Who has been constituted or declared heir of all things, Who was the Agent in Creation, Who was the Splendour of divine Glory and express Image of the divine Substance, and Who also appeared in human history. The Person Who pre-existed in heaven, Who was sacrificed on earth, Who was exalted to high-priestly entrance into heaven, is one and the same. These are successive stages in one personal experience. (2) *Its Relation to the Trinity.* All belief in the Incarnation requires as its logical basis the distinctively Christian conception of God—*i.e.* the affirmation of inner distinctions within the divine Personality. Hence the Incarnation has emphasized the Fatherhood of God, and filled that term with new and profounder contents than it ever possessed before, or can otherwise possess. For fatherhood now appears as an essential characteristic of Deity, and not merely a temporal attribute relative to the Creation. Even if the Creation had never been, the Son is He in Whom the divine Fatherhood is eternally realized. (*Cf.* Eph.3.15, R.V. marg., and Dean Robinson's Commentary.) The distinction between a Trinity of manifestation and an essential Trinity is not apostolic nor compatible with Christianity. The N.T. conception is that God reveals what He *is*; that Fatherhood and Sonship denote permanent distinctions within God Himself. (See also Illingworth, *Trinity*, 147.) (3) *The Idea of Incarnation.* It means self-investiture by a divine Person in the constituent elements of the nature of man. The Son of God, eternally pre-existent, assumed human nature before that human nature came to possess any personality of its own. Thus He united, in indissoluble unity, with His divine Self, human body, mind, heart, and will. In Mary's Child—so close is the similarity between God and man created in God's Image—a divine Person actually took the place occupied in every other human birth by a created person. In other words, the personality of Jesus is divine and not human. Thus, whereas at every other human birth an increase is made to the sum-total of existing persons, this was not the case at the birth of Jesus Christ. By His human birth the number of persons existing in the universe was not increased—*non augetur numerus personarum.* (St. Augustine, *Ep.* 140, ii. 655.) (4) *The Purpose of the Incarnation* is twofold: enlightenment and strength (*illuminatio, adjutorium*; St. Aug., *Ep.* 137 *to Volusian*), increase of knowledge and increase of power: corresponding to man's deepest defects, which are ignorance and weakness. (i) Viewed in the aspect of enlightenment, it is the self-revelation of God in the most adequate way, *i.e.* in person. (*Cf.* Ottley, *Incarnation*, p. 25.) God's self-revelation is (*a*) through Nature, which, being impersonal, cannot adequately reveal the personal (Ro.1.20); (*b*) through mankind, which reveals Him imperfectly because of its moral imperfections; (*c*) through Incarnation, which alone is adequate, because here alone moral perfection is displayed. *Cf.* Heb.1.1. (ii) Viewed as strength. "Jesus introduces into the heart of humanity a new regenerative force" (Ottley, p. 21). The Incarnation is the necessary basis for reconciliation. The ideally perfect Man presents the perfect homage to divine Righteousness. But the ultimate purpose is to invigorate weak mankind by the infusion of the spiritual principle of His own glorified humanity. (5) *The Preparation in History.* The necessity for preparation ought not to be surprising. *A priori* objections against delay are worthless, men being incompetent to judge, although able to discern a providential process afterwards in history. *Cf.* Ac.14.17. (i) In the world at large. The comparative study of religions shows endeavours to effect the union of God and man in two directions: either by bringing down God to man, or by elevating imperfect man to divinity. Neither achieved success. The former degraded God, the latter retained man's imperfections. Yet both intended well. Incarnation alone consummated this union. The intellectual preparation is seen at its height in the Greek thought and expression which provided a competent instrument for the magnitude of the idea. (*Cf. Lux Mundi*; Godet, *Bibl. Stud., O.T.*, p. 18; Harris, *Self-revelation*, p. 68.) (ii) In the nation. The selection of Israel was not to the exclusion of the world, but for its sake. (*Cf.* Gwatkin, *Knowledge of God*, i. 131; Robinson, *Ephesians*, p. 25.) In no nation but Israel were the conditions such as would provide for the Son of God a natural religious human development. (iii) In the home. The selection of the nation is consummated in the selection of the Virgin Mother. (6) *The Relation to Modern Thought.* Incarnation presents a difficulty to those who regard the theory of development as involving continuous progress and excluding the notion of breaks or crises or the introduction of new elements from without. The doctrine must remain difficult, if isolated from God's connexion with the universe. The relation of God to Nature is not identical with His relation to mankind, nor His relation to mankind with that to Christ. (i) God's relation to nature is Immanence. Deistic aloofness must be dismissed. God pervades the creation, which exists in Him. This truth of Immanence must be balanced by that of His personal transcendence. (ii) God's rela-

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tion to mankind is moral and natural, a relation of Will to will, of benevolence, of resemblance, of adoption. It begins with creation in His Image, a constitutional resemblance capable of conversion into a moral resemblance increasingly closer and very intimate. Nevertheless, the difference between Creator and creature is absolute. (iii) God's relation to the Incarnate Christ is prepared for by the fact of man's creation in the divine Image, the supreme achievement consisting in the actual replacement of a created personality by an uncreated. This is a relation of equality. Hence Incarnation, although unique, is not an unprepared event, but the crown of a process. Moreover, self-communication is the essential characteristic of Deity. To nature He imparts existence, to mankind adoption, to Christ equality. The last, which is really the first, is the eternal self-communication of God within His own Personality. The modern tendency to substitute Immanence for Incarnation is an unfortunate confusion of two terms by no means equivalent. [TEMPTATION (7) (ii).] [W.J.S.S.]

Incense. The term has two applications: (1) The substance which, when burned, exhales an aromatic perfume; and (2) the odour arising from such compounds when burned as part of the ritual of worship. The use of aromatic perfumes has always been more common in the East than in the West. [PERFUMES.] Perhaps the use of incense in sacrifices can be thus explained. "Men believe that what is so grateful to themselves is pleasing to the deity." Man offers of his best. There are traces of a survival in popular superstition of a more primitive and unrefined conception of the use of fumigation—*viz.* to expel demons (*cf.* Tob. 6.1-7,8.1-3).—*An Adjunct of Worship in O.T.* Though incense occupies a prominent place in the ritual legislation of the Pentateuch, there is no other certain reference to its use in Israelite worship till the time of Jeremiah (7th cent. B.C.; Je.6.20, *cf.* 41.5). In E.V. *incense* is used to translate two Heb. words. (1) *l'bhōnâ*, most frequently rendered *frankincense*, a species of gum which appears in the ritual legislation as a concomitant of the meal-offering (Lev.2.1f.,6.15, *cf.* 5.11; Num.5.15). Pure frankincense was also placed (in two golden vessels) on the table of shewbread, and when the loaves were removed on the following sabbath, this was burned as a "memorial" (*'azkārâ*) on the great altar (Lev.24.7-9). (2) *qṭōreth*. This word, however, strictly means *the sweet smoke* (of sacrifice), *e.g.* Is.1.13. It is used of the sweet smoke of frankincense and other compounds which made up the *qṭōreth hassammîm*, "the incense of aromatics" prescribed in Ex.30.34. This compound included among its constituents *frankincense*, and was offered independently in the form of the *incense offering* (*qṭōreth tāmîdh*, Ex.30.8) daily, morning and evening. It was burned on the golden altar in the holy place, according to Ex.30.7ff., by the high-priest himself. The earlier usage presumably was to burn the incense in censers, each priest possessing one (*cf.* Lev.10.1ff.). But in the ritual the *golden altar* takes the place of the censers, which are merely used for transferring the coals from the great altar. The complicated formula for compounding the incense is given in Ex.30.34-38. —*Later Usage and Significance.* In the Herodian temple the ceremonial of the incense-offering is more elaborately developed. The incense itself is a more elaborate compound, consisting (according to Josephus) of thirteen ingredients. The proper preparation and compounding of these was a mysterious art. The secret was carefully guarded in the last period of the temple by the family of Abtinas, who were assigned a special room in the precincts of the sanctuary for this purpose. The duty of burning the incense no longer devolved upon the high-priest, but was assigned daily by lot to a priest who had not performed the function before (*cf.* Lu.1.8-10). The most solemn moment was when the officiating priest (alone within the holy place, his assistants having withdrawn) emptied the incense on the altar fire. At the rising of the smoke the people withdrew from the inner court, and prostrated themselves, spreading out their hands in silent prayer. This was followed apparently by the recitation of the Shema (Deut.6.4f., etc.), and the ten commandments, together with certain benedictions, the whole being concluded with the priestly blessing, pronounced by the officiating priest and his four assistants with uplifted hands from the steps in front of the temple. Incense is regarded in Scripture as a symbol of prayer (a natural idea suggested by the rising of the sweet smoke heavenwards). *Cf.* Ps.141.2; Rev.8.3f.,5.8. Maimonides, *Mishna Torâ* (*Temîdîm û-Musaphîm*). Older monographs in Ugolini, *Thesaurus* xl. [G.H.B.]

Incest. [CRIMES; MARRIAGE.]

India. The name of India does not occur in the Bible before the book of Esther, where it is noticed as the limit of the territories of Ahasuerus in the E., as Ethiopia was in the W. (1.1,8.9). The India of the book of Esther is not the peninsula of Hindostan, but the country surrounding the Indus, the *Punjâb* and perhaps *Scinde*. In 1Mac.8.8 India is reckoned among the countries which Eumenes, king of Pergamus, received out of the possessions of Antiochus the Great. In the 9th cent. B.C. the Assyrians probably traded with India; for the "Black Obelisk" of Shalmaneser shows the elephant, rhinoceros, and APES brought as tribute. [TARSHISH.] The early notice of CINNAMON and other Indian products in O.T. may thus be explained. [RACES.] [C.R.C.]

Inheritance. [FAMILY.]

Ink, Inkhorn. [WRITING.]

Inn. The Heb. word (*mālôn*) thus rendered lit. signifies "a lodging-place for the night." Inns, in our sense of the term, were, and still are, unknown in the East, where hospitality is religiously practised. Even the khans, or caravanserais, the nearest parallel to European inns, were established but gradually. It is doubtful whether there is any allusion to them in O.T. The halting-place of a caravan was selected originally on account of its proximity to water or pasture, by which the travellers pitched their tents and passed the night. Such was undoubtedly the "inn" at which occurred the incident in the life of Moses, narrated in Ex.4.24 (*cf.* Gen.42.27). On the more frequented routes, remote from towns (Je.9.2), caravanserais were in course of time erected,

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often at the expense of the wealthy. The following description of one on the road from Baghdad to Babylon is typical: "It is a large and substantial square building, in the distance resembling a fortress, being surrounded with a lofty wall, and flanked by round towers to defend the inmates in case of attack. Passing through a strong gateway, the guest enters a large court, the sides of which are divided into numerous arched compartments, open in front, for the accommodation of separate parties and for the reception of goods. In the centre is a spacious raised platform, used for sleeping upon at night, or for the devotions of the faithful during the day. Between the outer wall and the compartments are wide vaulted arcades, extending round the entire building, where the beasts of burden are placed. Upon the roof of the arcades is an excellent terrace, and over the gateway an elevated tower containing two rooms—one of which is open at the sides, permitting the occupants to enjoy every breath of air that passes across the heated plain. The terrace is tolerably clean; but the court and stabling below are ankle-deep in chopped straw and filth" (Loftus, *Chaldea*, p. 13). The πανδοχεῖον (Lu.10.34) probably differed from the καταλυμα (2.7) in having a "host" or "innkeeper" (10.35), who supplied some few of the necessary provisions, and attended to the wants of travellers.

Insolvency. [Loan.]

Inspiration. [Scripture, Holy; Spirit, Holy.]

Interest. [Loan.]

Iphedeiah', a Benjamite chief, one of the Bene-Shashak (1Chr.8.25; *cf.* 28).

Ir (1Chr.7.12). [Iri, 1.]

Ira'.—1. "The Jairite," named in the list of David's chief officers (2Sam.20.26); possibly the same as—**2.** A hero of David's guard; an Ithrite (2Sam.23.38; 1Chr.11.40).—**3.** Another of David's guard, a Tekoite, son of Ikkesh (2Sam.23.26; 1Chr.11.28,27.9).

Irad', son of Enoch; grandson of Cain, and father of Mehujael (Gen.4.18).

Iram', a leader of the Edomites (Gen.36.43; 1Chr.1.54).

Ir-ha-he'res (A.V. *the City of Destruction*), a city in Egypt (Is.19.18). There are various explanations. (1) "The city of the sun," a translation of On. (2) "The city Heres," the Egyptian sacred name of Heliopolis (*Kha-Ra*), "the abode of the sun." (3) "A city of destruction," *i.e.* that one of the five cities mentioned should be destroyed. (4) "A city preserved," *i.e.* that one should be preserved. [Beth-shemesh, 4.]

Iri'.—1. Or Ir; a Benjamite, son of Bela (1Chr.7.7,12).—**2.** (1Esd.8.62) = Uriah, 3.

Irijah', son of Shelemiah, a captain of the ward, who arrested Jeremiah at the gate of Benjamin, on the charge of being about to desert to the Chaldeans (Je.37.13,14).

Ir-nahash' (1Chr.4.12), a town (mentioned in the genealogy as if a personal name) apparently of Judah. Perhaps *Deir Nakhkhâs*, 2 miles N.E. of *Beit-Jibrîn*, the modern *Deir* (*convent*) having taken the place of the Heb. *'îr* (*city*). It is a small village. [C.R.C.]

Iron', one of the cities of Naphtali (Jos.19.38); now *Yârûn*, a village 7 miles S.W. of Kedesh. [C.R.C.]

Iron (Heb. *barzel*; Aram. also *parzel*), mentioned with Brass as the earliest of known metals (Gen.4.22). As it is rarely found in its native state, but generally as an oxide or carbonate, the knowledge of the art of forging iron, which is attributed to Tubal-cain, indicates that the difficulties attending the smelting of this metal had been overcome. The natives of India and Africa employ an extremely simple and very ancient method, which though rude is effective, and suggests the possibility of similar knowledge in an early stage of civilization. The natural wealth of the soil of Canaan is indicated by describing it as "a land whose stones are iron" (Deut.8.9), which, however, is not strictly true of Palestine proper. The book of Job contains passages which indicate that iron was well known. Of the manner of procuring it, we learn that "iron is taken from dust" (Job 28.2). The "*furnace* of iron" (Deut.4.20; 1K.8.51) is a figure which vividly expresses hard bondage, as represented by the severe labour of smelting. Sheet-iron was used for cooking utensils (Ezk.4.3; *cf.* Lev.7.9). That it was plentiful in the time of David appears from 1Chr.22.3. The market of Tyre was supplied with bright or polished iron by the merchants of Dan and Javan (Ezk.27.19). The Chalybes of the Pontus were celebrated as workers in iron in very ancient times. The produce of their labour is supposed to be alluded to in Je.15.12, as being of superior quality. Iron was known to the Egyptians at a very early date, the first instance of its occurrence being in a tomb of the 6th dynasty (*c.* 3400 B.C.), but it had not become common, either here or in Greece, in Mykenian times (*c.* 1500 B.C.), so the allusions to it in the Pentateuch are no anachronisms. During the next five centuries it gradually became common. There are some mines in Egypt, others in the S. of the Lebanon, and the ores are of frequent occurrence. That ancient iron articles are so rarely found may be partly accounted for by the fact that iron is easily destroyed by moisture and exposure to the air. The Egyptians obtained their iron almost exclusively from Assyria Proper in the form of bricks or pigs. Specimens of Assyrian iron-work overlaid with bronze were discovered by Mr. Layard, and are now in the British Museum. Iron weapons of various kinds were found at Nimrûd, but fell to pieces on exposure to the air. Iron knives found at Tell Loh in Chaldea may be as old as 2800 B.C.; and iron is mentioned in the Amarna tablets (15th cent. B.C.). Malleable iron was in common use, but it is doubtful whether the ancients were acquainted with cast-iron. The rendering given by the LXX. of Job 40.18 seems to imply that some method nearly like casting was known, and is supported by a passage in Diodorus (v. 13). In Ecclus.38.28 we have a picture of the interior of an ironsmith's (Is.44.12) workshop.

Irpeel', a city of Benjamin (Jos.18.27). Probably the village *Râ-fât* near Gibeon. [C.R.C].

Ir-she'mesh. [Beth-shemesh, 1.]

Iru', eldest son of Caleb, son of Jephunneh (1Chr.4.15).

Isaac was the son of the old age of Abra-

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ham and Sarah, given in accordance with the repeated promises of God some years after Abraham had become the father of Ishmael by Hagar, Sarah's bond-maid. It was he whom Abraham believed himself called upon to offer up to Jehovah on mount Moriah, and Isaac's acquiescence in the sacrifice is but typical of the meekness which he appears to have displayed all through life. His wife Rebekah was brought to him from the kinsmen of his father by Eliezer, Abraham's steward. He became the father of twins, Jacob and Esau, by Rebekah, when at last, in accordance with his prayer, God granted her children. He assisted his half-brother to bury Abraham, and settled in the S., by the well Lahai-roi. Driven by famine to Gerar, he practised on Abimelech the king a stratagem similar to that of Abraham on account of his wife. The narrative is now concerned with the wells which he made, only to be dispossessed by the Philistines. He appears to have lived in peaceful and wealthy security, marred possibly by domestic trouble if we may judge from the incident of the strategy practised by his wife and younger son. He died at the age of 180, and was buried by his two sons. The name of Isaac seems certainly connected with "laughter," and several possible explanations are recorded in the incidents connected with his birth. Little is told about him, not sufficient for us to form a distinct impression of his personality, and we are left with the idea of a quiet, restful, meditative, good-natured, not too energetic temperament, a picture enhanced by his strong desire for savoury meat such as his soul loved. There are in the narrative signs of independent traditions which may account for such facts as that he gave his dying blessing to his sons some forty years before he actually expired. The only incident upon which the memory fixes is the one theologically important, *viz.* the intended sacrifice on mount Moriah. Whether viewed as literal history or as edifying story, this incident is of immense importance. On the one side it is typical of the sacrifice on Calvary, on the other it is evidence of a time when human sacrifice was giving way to the slaughter of animals. There can be little doubt that human sacrifice was by no means an objectionable idea to the early Hebrew (*cf.* the story of Jephthah). The story of the sacrifice of Isaac points to the time when the religious consciousness was beginning to see that Jehovah could be satisfied with something less than the human firstborn as a proof of devotion, that a beast could be used to redeem the son. The story must have stood as a perpetual warning to the Israelites against any tendency to lapse into this awful practice. Viewed from the more conservative position, the trial of Abraham's faith became a crucial factor of much of later Judaistic and even Christian theology, and the faith of father Abraham is one of the cardinal points in the Pauline system. [B.F.S.]

Isaiah. In all "the goodly fellowship of the prophets" no one holds a more conspicuous place, for nobleness of character, clearness and steadiness of prophetic vision, or historical significance, than Isaiah. He lived through a most critical period of Israelite history, having seen the two kingdoms at the height of their prosperity, the ruin of the one, and the miraculous deliverance from ruin of the other; and in the eventful times of his own kingdom he took, in his own person, a great part. Of his father Amoz we know nothing; the name is different in the original from that of the prophet Amos, and there is nothing to support the Jewish tradition that he was a near relative of king Amaziah. Yet, from the prominent position which he occupied, the intimate terms on which he seems to have stood with the royal family, and the emphasis he lays on the influence of the aristocratic party, it is not unnatural to conclude that he was of noble parentage or high social position. As "Judah and Jerusalem" are uppermost in his thoughts, it is believed that he was a native of, and resident in, the capital; and, from the fact that his wife is called by him "the prophetess"—the only wife of a prophet so designated in O.T.—we may conclude that he gave himself entirely to the prophetic work. He had at least two sons, to whom he gave symbolic names; and it would appear that he regarded his own name also (=*salvation of Jehovah*) as symbolical (Is.8.18). These are all the particulars we know of his personal history. He disappears entirely from the sacred record after the deliverance of Jerusalem from Sennacherib's invasion in Hezekiah's reign in 701 B.C. By that time he had exercised the prophetic office for forty years; and there is a very persistent tradition that he suffered martyrdom by being sawn asunder in the reign of Hezekiah's son and successor Manasseh. But his life was led in public during a period regarding which we are fairly well acquainted. He lived in the reigns of four kings of Judah—Uzziah, Jotham, Ahaz, and Hezekiah; and the book which bears his name contains prophecies falling presumably within the four reigns, bearing on the religious, political, and social condition of his own country, as well as others relating to peoples and countries with which Judah came into contact. The prophetic word, during such a long ministry, must have been spoken at sundry times and in divers manners; and, though there are references to certain things that the prophet himself wrote (see 8.16,30.8), we have no grounds for concluding that the book, in its present form, came from his hand. In all probability the single prophecies, or small collections of his prophecies, would be written from time to time after the addresses were delivered, and from these smaller collections the book, in its final form, was no doubt compiled by those who collected the prophetical writings. The book follows, in the main, the course of the history. Yet we cannot take the order of the chapters as the precise order of the events to which they relate: the prophet's call, *e.g.*, is not recorded till ch. 6. And, since we are fairly well informed as to the sequence of the events of the period, it will be convenient, for the purpose of gaining an intelligent view of the book, to take the history as our guide, and to mark the chief prophetic addresses which either plainly declare their reference, or by fair inference can be referred to definite events and episodes. The year of the prophet's call, "the year that king Uzziah died," marked an

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era in Israelite history. Uzziah of Judah and Jeroboam II. of Israel were almost contemporaneous, and under them the kingdoms had enjoyed about half a century of prosperity. The borders of the northern kingdom were greatly extended (2K.14.25); and, in the southern kingdom, the army had been strengthened and organized (2Chr.26.11-15), trade and commerce extended (26.2), and under improved husbandry the land brought forth plentifully (ver. 10). But prosperity had bred luxury, and with luxury set in decay. It may be that Isaiah, living in the midst of this, and brooding over the danger, was thus prepared for the vision by which he was consecrated to his life's work (Is.6). The temple and its service are to his inner gaze etherealized, and a house of another building rises before him. The mercy-seat becomes God's throne, the cherubim are transformed into majestic seraphim, veiling their faces with their wings, and adoring Him Whose train fills the temple. Two things were revealed to Isaiah, the boundless holiness and glory of God and the imperfection and sinfulness of himself and his people; and the call addressed to him and willingly accepted was to speak in the name of such a God to such a people. It was a hard task, for his word would not be listened to; yet his work, being God's work, would not be in vain; though the many should harden their hearts and perish, yet a remnant should return. These became cardinal points in Isaiah's teaching, which he was soon called upon publicly to enforce. Jotham, who had acted as regent during the closing years of Uzziah's reign, had not been long seated on the throne when an ominous sign appeared on the horizon. The great Assyrian empire, which a century before had made its power felt as far W. as Palestine, began a new course of conquest with the accession of Pul, or Tiglath-pileser III. (745 B.C.); and the small states in the W., too weak singly to bear the brunt of the invasion, saw it to be their policy to combine for resistance. Already in the reign of Jotham we have intimation (2K.15.37) of a league of this kind between the kings of Syria and Israel, into which, apparently, they endeavoured to draw the kingdom of Judah, and, failing in this, they conspired to dethrone the king of Judah and to set in his place one who would be in sympathy with their policy (Is.7.1,2). The prophet, reading God's purpose aright, saw in the Assyrian advance the preparation of the rod for the chastisement of his people's sin. At this time, accordingly, we may place those discourses (in Is.2–4) in which Isaiah appears in the usual prophetic attitude of reprover of sin and denouncer of judgment. Very soon thereafter he has also to act the part of national political adviser. For in the reign of Ahaz the league of Syria and Israel took shape in the Syro-Ephraimite war, in which Judah was invaded, and its territory curtailed (2K.16.6; 2Chr.28.5). The small northern states that lay on the westward march of the Assyrians had been swept away or made tributary; and to a merely worldly policy the temptation was strong, if not to combine with Israel and Damascus for resistance, then to make terms with the advancing Assyrian so as to beat off the attack of the confederates. Ahaz was not the man to look to a Higher Power, and his heart "was moved and the heart of his people, as the trees of the forest are moved with the wind" (Is.7.2). At this juncture Isaiah comes forward with a better policy. He has with him his son Shear-jashub (*a remnant shall return*); and the burden of his message is that, though there will be affliction for a time, God will be the defence of His own. "Take heed and be quiet. . . . If ye will not believe, surely ye shall not be established" (Is.7.4,9). It was on this occasion that he delivered the first of those mysterious and lofty prophecies of Immanuel (*God with us*, 7.14); and apparently not long after that he gave to another son the name Maher-shalal-hash-baz (*Haste-booty, speed-prey*), in which, through the gloom of deep national distress, shines the promise of final deliverance and lasting peace (9.6,7). To this period may also belong 17.1-11, announcing the downfall of Damascus and Ephraim, and ch. 1 describing the devastation produced by the invaders, unless, perhaps, this refers to the later invasion of the Assyrians. The prophet's advice and warning were in vain. Ahaz made terms with the Assyrians (2K.16.7), and, though the immediate effect was the weakening of the two confederate kingdoms (15.29,16.9), his own kingdom became tributary to Assyria, and in this condition it passed into the hands of his son and successor Hezekiah. There is a prophecy dated "in the year that king Ahaz died" (Is.14.28), which gives an indication of the situation of the time and the prophet's outlook on the future. Tiglath-pileser was succeeded by Shalmaneser IV., and the Philistine princelets would seem, as was customary, to have seized the occasion of the change of ruler to meditate revolt, and to have sent messengers to Jerusalem to seek sympathy in their design. But the prophet, instead of relief, sees only heavier oppression and trouble "from the north," not only for Philistia but for the whole of Palestine; and ere long the heavy blow, predicted in 28.1, fell, in the invasion of Palestine, the siege and capture of Samaria, the ruin of the northern kingdom, and the affliction of the country of the Philistines. Political statecraft now assumed a new phase. The smaller states, too weak even in combination to cope with Assyria, turned their eyes towards the other great world-power Egypt, hoping by concerted action and an Egyptian alliance to resist the Assyrians. Isaiah, who had before opposed the Assyrian alliance, but had acquiesced in it when it was an accomplished fact, was now as strenuous in his opposition to the Egyptian alliance, denounced such refuges of lies (28.17), and counselled his people to trust in their own God: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (28.12,16,30.15). Again, however, he was overborne: Hezekiah refused to pay his tribute to Assyria, and I cast in his lot with the disaffected states, thus bringing upon himself the invasion of Sennacherib. [HEZEKIAH.] To this period may belong 14.24-27, expressing the certainty of the overthrow of the Assyrian; 10.5-34, describing the march of the invader; 18, referring to the negotiations with the Egyptians for concerted resistance; 22.15ff., the

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prophecy against Shebna, the leader of the Egyptianizing policy; **28**, the prophet's insistence, in the face of opposition, on a policy of "rest"; and **30–33**, directed against the Egyptian alliance and its advocates. **22.1-14** seems to describe the commotion in Jerusalem as the invading host surrounded the city; and **37.22-35** is the proud defiance, by the prophet, of the Assyrian who had impiously defied the God of Israel. It will be observed that, whereas ch. 1–12 are concerned with "Judah and Jerusalem," the following chapters from **13–23** relate more particularly to the various nations whose fortunes were of chief concern to Israel. These prophecies are no doubt the written deposit of discourses pronounced from time to time, as these nations came more directly in contact with Judah, to whose fortunes there is throughout a more or less pronounced reference. Some of these prophecies, either explicitly or by obvious reference, date themselves; others are more vague in this respect, and in some of the chapters the prophet rises to a world-wide outlook. **36–39** are historical, and correspond closely with **2K.18.13–20**). They relate to the invasion of Sennacherib, and gather up details of the life of Hezekiah, who, as well as the prophet, disappears from the record after that event, and they were evidently placed there to round off the series of preceding prophecies. The remaining chapters of the book, **40–66**, are now almost universally believed to be not the work of Isaiah. The reasons for this conclusion are various and weighty. The prophecies are not, as in the earlier portion, ascribed to him; the situation is not Jerusalem, but the land of exile, from which deliverance is promised in the near future; the victorious progress of Cyrus is described as going on (**41.1-7**), and he is indicated as the instrument by whom Babylon will be overthrown and God's people delivered (**45.1-7**). Though prophets foresee and foretell events of the future, there is no instance of a prophet transferring himself entirely and continuously to a distant future time, and taking no note of the present. To take these chapters as the work of Isaiah, we should have to regard them as written and laid away against a time distant and unknown. Read as an outburst of prophecy in the Exile, they are intelligible as a message of comfort to the exiles, to give them courage for the coming in of the new age. At the same time we are to bear in mind that, to Isaiah, Assyria was simply the rod of God's anger (10.5), which would be broken and cast away when God's time came, and that he had good cause to forebode evil to his own unfaithful people when the conquering power of Babylon should take the place of the old oppressor (see **39.6-8**). Words spoken by him with this in view would be treasured in the minds of his "disciples" (**8.16**), and would come home with force to their successors when the disaster of the Exile took place. To such words we may see reference in the repeated mention in these chapters (**41.22, 42.9, 43.18, 48.3**) of "former things" that had come to pass when the prophet of consolation was inspired to declare "new things" which were about to appear in the great Deliverance. Again, just as Isaiah saw the majestic and mysterious figure of Immanuel looming through the dimness of the Assyrian trouble, so the prophet of the Exile discerned, beyond the downfall of Babylon, the august figure of the "Servant of Jehovah," who by suffering and death was to bring in everlasting righteousness and peace. There has been endless speculation as to the precise meaning and primary reference of this expression. It is evident that in some places (*e.g.* **41.8, 42.19ff.**) the whole of Israel is called the "servant," though a distinction between the mass and the better part of the nation may be discernible. But this explanation will not suffice for other passages, notably **42.1-4, 49.1-6, 50.4-9, 52.13–53.12**. Those who hold a collective sense suppose that the servant here is not even Israel at its best, but Israel in ideal, as it should be. Those who look for an individual reference explain the servant as some pious sufferer of former times, as, *e.g.*, Job or Jeremiah, or some obscure and patient sufferer in the Exile. All are agreed that in the Lord Jesus Christ the description of the servant finds a fulfilment in a manner that cannot be asserted of any other individual or of any class; and there is nothing in the analogy of prophecy or in the words, as fairly interpreted, to forbid the conclusion that the prophet had a glimpse into the mystery hid from ages and manifested in Him. The sufferings of the Exile, the widening view of the mission of Israel to the world, and the proved failure of Israel to realize that mission, would be the divine education, by which the prophetic mind was forced to the conviction that God's purpose could only be achieved by one endued with more than human attributes, and by the suffering of an innocent one for the guilty. The view that these prophecies are of Exilian date implies, what on independent grounds is most probable, that the book of Isaiah, as we now have it, was compiled after the Exile. And, if this were so, it is quite conceivable how a post-Exilian prophecy might be inserted even in the earlier part of the book: *e.g.* the prophecy on Babylon (**13, 14**), placed at the head of the prophecies on the nations, is expressed in language that would not apply to the Babylon of Isaiah's time, but describes it as the mistress of the nations, the oppressor of Israel, doomed to immediate and utter destruction. So, again, there are chapters in the second part of the book (**56–59, 63–66**) which seem to imply a Palestinian background, and the existence of the temple, and may belong to the period after the return, although some would refer them to pre-Exilian times. Such a view of the mode of composition of the book, however, does not affect the value of the prophecies, nor detract from the claim of Isaiah to be called the Evangelical Prophet. Driver, "Isaiah: his Life and Times" (in *Men of the Bible* series); Skinner, "Isaiah" (in *Cambridge Bible*); A. B. Davidson, "Isaiah" (in *Temple Bible*); Whitehouse, "Isaiah" (in *Century Bible*). For a recent defence of the Isaianic authorship of the second part, see Thirtle, *Old Testament Problems* (1907). [J.R.]

Iscah', daughter of Haran, the brother of Abram, and sister of Milcah and of Lot (Gen. **11.29**). In Jewish tradition she is identified

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with SARAI, but Dillmann points out that this is contradicted by 20.12, and also that Sarah was only 10 years younger than Abraham (17.17), and could not therefore have been the child of his younger brother. Prof. Sayce (*Higher Crit. and the Monuments*, p. 160) suggests that *Iscah* is a misreading of *Milcah*, as the same cuneiform character may be read indifferently *mil* and *is*. "If so, we have in her name direct evidence of the use of cuneiform books on the part of a Biblical writer."

Iscariot. [JUDAS ISCARIOT; SYCHAR.]

Is'dael (1Esd.5.33) = GIDDEL, 2.

Ishbah', a man of Judah, described as the "father of Eshtemoa" (1Chr.4.17).

Ishbak', a son of Abraham and Keturah (Gen.25.2; 1Chr.1.32). The name suggests the valley called Sabâk, in the Dahnâ, a fertile and extensive tract in the Nejd, or highland of Arabia.

Ish'bi-beno'b, one of the race of Philistine giants; he attacked David in battle, but was slain by Abishai (2Sam.21.16,17). [NOB.]

Ishbo'sheth, the youngest of Saul's sons. His real name was Esh-baal, altered in accordance with the custom explained under BAAL. He alone survived his father, who was slain at the battle of Gilboa, and rightly succeeded to the throne; but it was only over part of the nation, as David had already established himself as king in Hebron and was gradually winning over the other tribes. Ishbosheth reigned in Mahanaim for two years, his chief adviser being Abner; but he managed to offend the latter, who forthwith made overtures to David. These resulted in Abner's own murder, and Ishbosheth, being left with no capable minister, fell a victim to two assassins, Baanah and Rechab. Their motive for the murder is not stated, nor is the text quite sound in the description of the slaughter. [It is better to follow the LXX., which states that they entered the house while the porteress was sleeping over her task of cleansing the wheat.] They cut off his head and brought it to David, hoping for a reward, and possibly their act was simply done with a view to ingratiating themselves with the more powerful monarch. They were evidently unprepared for the retribution meted out to them by David, who ordered their immediate execution and had the head of Ishbosheth honourably buried in the grave of Abner in Hebron (2Sam.4.12). [B.F.S.]

Ishi'.—1. Son of Appaim (1Chr.2.31), of the house of Hezron; a descendant of Judah, and father of Sheshan.—**2.** Another descendant of Judah, with a son Zoheth (1Chr.4.20).—**3.** Ancestor of a warrior-family of Simeonites (4.42).—**4.** One of the heads of the half-tribe of Manasseh E. of Jordan (5.24).

Ishi' (*my husband*), found only in Ho.2.16: "Thou shalt call Me Ishi; and shalt call Me no more Baali." The two words mean the same thing [BAAL]; but the latter term had become so much associated with the degrading worship of the *ba'alim* that the prophet, by the use of the other term, suggested a higher and purer conception of the relation of Israel to their national God. [J.R.]

Ishiah' (R.V. *Isshiah*), the fifth and youngest son of Izrahiah; one of the heads of Issachar in the time of David (1Chr.7.3).

Ishijah', a lay Israelite, of the Bene-Harim who put away his foreign wife (Ezr.10.31).

Ishma', the name of a person or place in the genealogy of Judah (1Chr.4.3).

Ishmael (= *God heareth*).—**1.** (Gen.16.11.) Abraham's son, born of HAGAR, whom Sarah gave to Abraham to wife, in view of her own barrenness. He became the cause of bad feeling between the wife and her bond-maid and, by mocking at Isaac on the occasion of the weaning of the latter, procured his mother's expulsion from the house. With her fifteen-year-old son, whom she is represented as carrying, she wandered in the wilderness of Beer-sheba and would have died from thirst, had it not been for a miraculous interposition. They subsequently dwelt in the wilderness of Padan where he took a wife from Egypt. Having assisted at the funeral of his father, he himself died at the age of 137 (25.9,17). God had promised that he should become a great nation and Ishmael's descendants settled in the wilderness and became wandering Arab tribes. Ishmaelites are several times mentioned in O.T., and some of the names bestowed on his twelve sons are to be found as tribe designations both in Scripture and in Assyrian inscriptions. Kedar is the most obvious example and, besides constant reference in the Bible, is found in the form of Qidru or Qadru in Assyrian, once with the meaning of Arabia generally. Nebaioth is also found as Assyrian Nabaitu. It is doubtful whether these tribes had a language approaching more nearly to Heb. or to Arabic; but the story of their descent from Ishmael shows that the Israelites believed themselves closely related to the nomadic tribes. Mohammed accepted Ishmael as a true prophet and reckoned his descent from him. Islam lore regards him as the firstborn and the real object of Abraham's intended sacrifice. Rabbinic writers, on the other hand, have preserved conversations between Ishmael and Isaac in which the former claims birthright on the strength of his voluntary circumcision at the age of 13, to which Isaac retorts his own willingness for complete sacrifice.—**2.** Son of Azel, and descendant of Saul, through Merib-baal; = Mephibosheth (1Chr.8.38,9.44).—**3.** A man of Judah, father of ZEBADIAH, 9 (2Chr.19.11).—**4.** Also a man of Judah, son of Jehohanan, one of the captains of hundreds who assisted Jehoiada in placing Joash on the throne (23.1).—**5.** A priest of the sons of Pashur who put away his foreign wife (Ezr.10.22).—**6.** Son of Nethaniah, who slew Gedaliah, the governor appointed by Babylonia (2K.25.23,25; Je.40.7–41.15). He was of the seed royal, and his action seems to have been one of revenge for the overthrow of the house of David. He made no secret of his intention, but Gedaliah refused to believe the rumour and invited him to a meal at Mizpah. The governor and all his attendants were slain by Ishmael and his ten companions so secretly that nothing was known in the town for two days. At the end of that time he invited eighty devotees who were bringing offerings to the ruins of the temple to turn into the house of the governor, and he there slew all but ten who told him of hidden treasure. The bodies were thrown into a well. He then descended on the town, carried away

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the daughters of king Zedekiah with their guard, and "all the people of the town," and ran to the Ammonites. He was pursued by Johanan; two of his companions were slain and his prey was taken from him, but he and the remaining eight escaped. [B.F.S.]

Ishmaelite. [ISHMAEL, 1; ISHMEELITE.]

Ishmaiah', son of Obadiah; ruler of Zebulun in the time of David (1Chr.27.19).

Ish'meelite (1Chr.2.17), **Ish'meelites** (Gen.37.25,27,28,39.1), descendants of ISHMAEL, 1 (R.V. gives the form *Ishmaelite[s]* throughout, as A.V. does in Judg.8.24; Ps.83.6).

Ishmerai', a Benjamite chief, of the family of Elpaal (1Chr.8.18; *cf.* 28).

Ishod' (1 Chr.7.18; R.V. *Ishhod* = man of renown), a man of Manasseh, and son of Hammoleketh (=the queen).

Ishpan', a Benjamite chief, of the family of Shashak (1Chr.8.22).

Ishtob', named with Zobah, Rehob, and Maacah (2Sam.10.6,8). It is probable that the real signification is "the men of TOB."

Ishuah', second son of Asher (Gen.46.17).

Ishuai'. [JESUI.]

Ishui', second son of Saul, by his wife Ahinoam (1Sam.14.49; *cf.* 50).

Isle (Heb. *'i*), a very widely distributed word in many languages for "sea shore." In Job 22.30, A.V. "islands of the innocent" is, however, a mistake (see R.V. and marg.) for "the not innocent." In Is.42.15 it refers to dry shores or banks of a river; other passages refer to the sea shore, not to islands (Gen.10.5; Is.20.6); but some, perhaps, to an island proper (23.2). In some cases the rendering is doubtful (Is.11.11; Je.25.22), and regions on the mainland of Asia Minor may be intended. See CAPHTOR, which, as an "island," has been wrongly supposed to be Crete. [C.R.C.]

Ismachiah', a Levite overseer of offerings during Hezekiah's reformation (2Chr.31.13).

Ismael'.—1. Jth.2.23 = ISHMAEL, son of Abraham.—**2.** 1Esd.9.22. [ISHMAEL, 5.]

Ismaiah', a Gibeonite; a leader of the warriors who joined David at Ziklag (1Chr.12.4).

Ispah', a Benjamite chief, of the family of Beriah (1Chr.8.16).

Israel. I. The name given to Jacob when he wrestled with the angel (Gen.32.28,29), and connected by the sacred writer with the verb used in the narrative "as a prince hast thou power" (R.V. "thou hast striven"). The verb occurs again only in Ho.12.4.—II. Applied collectively "children of") to the tribes descended from Jacob (Gen.46.8; Ex.1.1, etc.).—III. The northern tribes, as distinguished from Judah, even before the schism (1Sam.11.8; 2 Sam.20.1; 1K.12.16), and thereafter the kingdom of the Ten Tribes. The name is found on the Moabite Stone and in an Assyrian inscription; but in O.T. the name Hebrew is mostly used either by foreigners or by Israelites in addressing foreigners (Gen.39.14; Ex.1.16).—IV. After the return from the Exile again used of the whole people (Ezr.6.16; Ne.11.3). [J.R.]

Israel, Kingdom of. (1) The prophet Ahijah of Shiloh, who was commissioned in the latter days of Solomon to announce the division of the kingdom, left one tribe (Judah) to the house of David, and assigned ten to Jeroboam (1K.11.31,35). These were probably Joseph (=Ephraim and Manasseh), Issachar, Zebulun, Asher, Naphtali, Benjamin, Dan, Simeon, Gad, and Reuben; Levi being intentionally omitted. Eventually the greater part of Benjamin, and probably the whole of Simeon and Dan, were included in the kingdom of Judah. Of the conquests of David, Moab appears to have been attached to the kingdom of Israel (2K.3.4); so much of Syria as remained subject to Solomon (see 1K.11.24) would probably be claimed by his successor in the N. kingdom; and Ammon, though connected with Rehoboam as his mother's native land (2Chr.12.13), and afterwards tributary to Judah (27.5), was at one time allied (20.1), we know not how closely or how early, with Moab. The sea-coast between Accho and Japho remained in the possession of Israel. (2) The population of the kingdom is not expressly stated; and any inference from the numbers of fighting men rests, it must not be forgotten, upon the numbers in the Heb. text, which are often corrupt. [NUMBER.] Jeroboam brought into the field an army of 800,000 men (2Chr.13.3). If this number is correct, the whole population would perhaps amount to at least three millions and a half. (3) SHECHEM was rebuilt as the first capital of the new kingdom (1K.12.25; *cf.* Judg.9.45). Subsequently the "beautiful" (Can.6.4) Tirzah became the royal residence, if not the capital, of Jeroboam (1K.14.17) and of his successors (15.33,16.8,17,23). Samaria was built in a commanding position by Omri (16.24), and remained the capital of the kingdom until captured after a three years' siege by Shalmaneser, king of Assyria (2K.18.9,10). Jezreel was probably only a royal residence of some of the Israelitish kings. (4) *Chronology.* The chronological tables of Archbishop Ussher (*d.* 1656), as given in the margin of A.V., are incorrect, and have been rightly discarded by R.V. They were made by counting backwards from the date of the fall of Samaria in 722 B.C., a method only likely to be accurate so long as the synchronisms between Israel and Judah were correct, and the two rival dynasties coincided. This was not the case, and the duration of the Israelitish kingdom was lengthened by the unauthorized insertion of two interregna of 11 and 9 years respectively. The error was (in fact) one of excess, owing to two regencies, those of Jehoram (6 years) and Jotham (14 years) being counted as separate reigns, instead of being included in the reigns of Jehoshaphat and Uzziah. In the case of Jotham, this mistake was committed twice over; and thus 68 years are reduced to roughly 35 years. The non-recognition of this error has had the effect of putting the history of Israel out of correspondence with the dates revealed by the monuments. In many cases we find Israelitish kings recorded by the monuments as having been present on occasions some 20 or 30 years after the date fixed by Ussher for their deaths—*e.g.* Jehu paid tribute to Shalmaneser II. in 841 B.C., while Ussher puts his death in 856 B.C. A subsidiary cause of inaccuracy has also been introduced by the Jewish habit of counting parts of years as entire years. The whole history has, in fact, been pushed back, and the foundation of the king-

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dom of Israel must be brought down from 975 B.C. (A.V. marg.) to 930 B.C. The subjoined list will be found sufficiently accurate, and agreeable to the synchronisms recorded in the text, except where they have been altered, though only partially, in order to rectify the mistakes of the miscounted regencies. One fact must be mentioned, though it would be more properly considered under the history of Judah —*viz.* that the whole of the acts recorded of Jotham are recorded also of his father Uzziah, a significant proof that his so-called reign was only a regency. [CHRONOLOGY.]

A REVISED TABLE OF THE KINGS OF ISRAEL AND THEIR CONTEMPORARIES

Judah.	B.C.	Israel.	Synchronisms.
Rehoboam (18) ..	930	Jeroboam (21).	
Abijah (2)	912		
Asa (41)	910		
	909	Nadab (1).	
	908	Baasha (24).	
	884	Elah (1).	
	883	Zimri (6 days).	
		Omri and Tibni (5).	
	878	Omri (6).	
	872	Ahab (21).	853. Battle of Qarqar.
Jehoshaphat (24) ..	869		
Jehoram (reg.) (6) ..	852		
	851	Ahaziah (1).	
	850	Jehoram (7).	
Jehoram (solus, 2) ..	845		
Ahaziah (1)	843		
Athaliah (5)	842	Jehu (26).	841. Tribute of Jehu to Shalmaneser II.
Joash (39)	837		
	816	Jehoahaz (16).	*c.* 804. Submission of Damascus.
	800	Joash (15).	
Amaziah (28)	798		
	785	Jeroboam II. (40).	
Uzziah (35)	770		
	745	Zechariah (½).	745. Accession of Tiglath-pileser = Pul.
Jotham, regent, 749–734 ..		Shallum (1 mth.)	
		Menahem (8).	738. Tribute of Menahem.
	737	Pekahiah (1).	
	736	Pekah (8).	
Ahaz (9)	734		732. Fall of Damascus.
	729	Hoshea (8).	
	722	Fall of Samaria.	[M.S.]

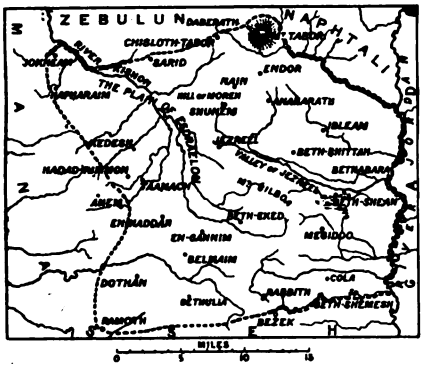
(5) The detailed history of the kingdom of Israel will be found under the names of its 19 kings. A summary view may be taken in four periods. (*a*) 930–883 B.C. Jeroboam had not sufficient force of character in himself to make a lasting impression on his people, and failed to found a dynasty. The army soon learned its power to dictate to the isolated monarch and disunited people. Baasha, in the midst of the army at Gibbethon, slew the son and successor of Jeroboam; Zimri, a captain of chariots, slew the son and successor of Baasha; Omri, the captain of the host, was chosen to punish Zimri; and after a civil war of four years he prevailed over Tibni, the choice of half the people. (*b*) 883–842 B.C. For some 40 years Israel was governed by the house of Omri. The princes of his house cultivated an alliance with Judah, which was cemented by the marriage of Jehoram and Athaliah. But the adoption of Baal-worship led to a reaction in the nation, to the moral triumph of the prophets in the persons of Elijah and Elisha, and eventually to the extinction of the house of Ahab. (*c*) 842–745 B.C. Unparalleled triumphs, but deeper humiliation, awaited the kingdom under the dynasty of Jehu. Hazael, king of Damascus, reduced Jehoahaz to vassalage, and triumphed for a time over both the disunited Heb. kingdoms. Almost the first sign of their restored strength was a war between them; and Jehoash, grandson of Jehu, entered Jerusalem as the conqueror of Amaziah. Jehoash also turned the tide of war against the Syrians; and Jeroboam II., the most powerful of all the kings of Israel, captured Damascus, and recovered the whole ancient frontier from Hamath to the Dead Sea. This short-lived greatness ended with the last king of Jehu's line. (*d*) 745–722 B.C. Military violence, it would seem, broke the hereditary succession after the obscure and probably convulsed reign of Zechariah. An unsuccessful usurper, Shallum, is followed by the cruel Menahem, who, being unable to resist the first attack of Assyria under Pul, became the agent of that monarch for the oppressive taxation of his subjects. The reign of his son Pekahiah was, after one year, cut short by a bold usurper, Pekah. Abandoning the N. and trans-Jordanic regions to the encroaching power of Assyria under Tiglath-pileser, Pekah was very near subjugating Judah, with the help of Damascus, now allied to Israel. The irresolute Hoshea, the next and last usurper, became tributary to his invader, Shalmaneser, betrayed the Assyrian to the rival monarchy of Egypt, and was punished by the loss of his liberty, and by the capture, after a three years' siege, of his strong capital, Samaria. Some remnants of the ten tribes yet remained in the land after so many years of religious decline, moral debasement, national degradation,

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anarchy, bloodshed, and deportation. Even these were carried to Assyria, never again, as a distinct people, to occupy their portion of that goodly land which their forefathers under Joshua won from the heathen.

Is'raelite. [ISRAEL; JEW.]

Issachar' (*he brings reward*).—**1.** Jacob's ninth son and Leah's fifth child, named from her exclamation at his birth (Gen.30.18). He had four sons at the time of the descent into Egypt (46.13). In the blessing of Jacob (49.14) he is compared to a "bony" (E.V. *strong*) ass between two burdens, and is said to have been enslaved, with reference (no doubt) to oppression under SISERA (Judg.5.15). In the desert the four clans of Issachar, under Nethaniel, marched with Judah in the van, and the number of the tribe [PALESTINE] increased by nearly 10,000 men (Num.1.8, 29,2.5,7.18,10.15,26.25). It furnished Igal as a spy (13.7), and Paltiel as a surveyor (34.26). It stood on Gerizim to respond to the blessings (Deut.27.12); but its lot lay in the plains, where Canaanite chariot forces could act; and it seems to have remained



THE TRIBAL LOT OF ISSACHAR.

as a nomadic population in tents, as noticed in the blessing of Moses (33.18). It joined BARAK in the revolt against Sisera, the battle occurring within the border of Issachar. It furnished also a judge [TOLA; Judg.10.1] and a king [BAASHA; 1K.15.27] to Israel (*cf.* Num. 26.23-25; 1Chr.7.1-5). The foresight of the leaders of Issachar led them to furnish David with supplies at Hebron (1Chr.12.32,40), and Omri of this tribe was one of his captains (27. 18); but in Hezekiah's time the tribe was blamed for eating the Passover while unclean (2Chr.30.18). It is last mentioned in Ezk.48. 25-33; Rev.7.7. *The Tribal Lot* corresponded to Solomon's tenth district in part, and partly to the fifth (1K.4.12,17). It lay E. of the hills of Manasseh (Jos.17.10,11), but some of its cities were occupied by the latter tribe. It included 16 cities in the plain of ESDRAELON, and in the hills and Jordan Valley farther E. On N. its border coincided with the S. border of ZEBULUN and NAPHTALI, from JOKNEAM to SHIHON near Tabor, and E. of the latter to the Jordan, which formed the E. boundary, while on the W. TAANACH and Remeth [RAMOTH] were on the border, which ran, from the latter, E. by RABBITH to the Jordan.—**2.** A temple-porter, apparently a Levite (1Chr.26.5). [C.R.C.]

Isshiah'.—**1.** (1Chr.24.21) = JESHAIAH, 2. —**2.** A Levite of the family of Uzziel (24.25).

Issue, Running. (See Lev.22.4; Num.5. 2; 2Sam.3.29; but specially Lev.15.) Probably the phrase may be interpreted as a gonorrhoea or syphilis. In Lev.15.3 a distinction is introduced apparently between these two, but probably merely means that cessation of the flux does not constitute ceremonial cleanness, but that the patient must bide the legal 7 days (ver. 13) and perform the prescribed purification and sacrifice (ver. 14). It must be remembered that it was only during the last century that these two diseases were clearly differentiated; yet in the text cited there is an apparent allusion to their distinctive symptoms, and the whole passage is very suggestive of the elaborate precautions against infection enjoined by the Mosaic law. Assuming it were impossible to distinguish between the two diseases, all the precautions enjoined are equally necessary to-day. Ver. 8 is very interesting, as there is no doubt that syphilis can be communicated by the saliva. [F.J.]

Istalcu'rus. In 1Esd.8.40, "son of Istalcurus" is substituted for "and Zabbud" (marg. *Zaccur*) of the parallel list in Ezr.8.14.

Isuah', second son of Asher (1Chr.7.30).

Isui'. [JESUI.]

Italian Band (Ac.10.1). [ARMY.]

It'aly. This word is used in N.T. in the usual sense of the period—*i.e.* in its true geographical sense, as denoting the whole natural peninsula between the Alps and the straits of Messina (Ac.10.1,18.2; Heb.13.24).

Ithai' (1Chr.11.31) = ITTAI, 2.

Ithamar', youngest son of Aaron (Ex.6. 23). After the deaths of Nadab and Abihu (Lev. 10.1), Eleazar and Ithamar were appointed to succeed them in the priestly office (Ex.28. 1,40,43; Num.3.3,4; 1Chr.24.2). In the distribution of services belonging to the tabernacle, and its transport on the march of the Israelites, the Gershonites and the Merarites were placed under Ithamar (Ex.38.21; Num. 4.21-33). The high-priesthood passed into the family of Ithamar in the person of ELI, but for what reason we are not informed.

Ith'iel.—**1.** A Benjamite, ancestor of Sallu (Ne.11.7).—**2.** One of two persons to whom Agur delivered his discourse (Pr.30.1). [UCAL.]

Ithmah', a Moabite, one of the heroes of David's guard (1Chr.11.46 only).

Ithnan', one of the towns in the extreme S. of Judah (Jos.15.23). No trace of its existence has yet been discovered.

Ithra', an Israelite (2Sam.17.25) or Ishmaelite (1Chr.2.17), the father of Amasa by Abigail, David's sister. [JETHER, 3.]

Ithran'.—**1.** Son of Dishon, a Horite (Gen.36.26; 1Chr.1.41).—**2.** A descendant of Asher (1Chr.7.37). [JETHER, 6.]

Ithream', son of David by Eglah, the sixth born in Hebron (2Sam.3.5; 1Chr.3.3).

Ith'rite, The, the designation of two of the members of David's guard, Ira and Gareb (2Sam.23.38; 1Chr.11.40); possibly = Jairite [IRA], in which case they may have come from JATTIR, in the mountains of Judah.

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Ittah'-kazin', one of the boundary-marks of Zebulun (Jos.19.13; R.V. *Eth Kasin*); between GATH-HEPHER and RIMMON. [C.R.C.]

Ittai'.—1. "Ittai the Gittite," *i.e.* native of Gath, a warrior in the army of king David mentioned during the revolution of Absalom. On the morning of David's flight he was among, and apparently commanding, the 600 heroes, who had formed David's band during his wanderings in Judah, and had been with him at Gath (2Sam.15.18,19; *cf.* 1Sam.23.13,27.2, 30.9,10). The king besought him not to attach himself to a doubtful cause, but to return "with his brethren," and abide with "the king," *i.e.* either, sarcastically, Absalom, or his own king Achish (2Sam.15.19,20). But Ittai is firm; he is the king's slave, and wherever his master goes he will go. When the army was numbered and organized by David at Mahanaim, Ittai again appears, now in command of a third part of the force (2Sam. 18.2,5,12).—**2.** Son of Ribai, from Gibeah of Benjamin; a hero of David's guard (23.29).

Ituraea, a small province on the N. border of Palestine, lying along the S. base of mount Hermon, only mentioned in Lu.3.1. Ituraea, with the adjoining provinces, fell into the hands of a chief called Zenodorus; but about 20 B.C. they were taken from him by the Roman emperor, and given to Herod the Great, who bequeathed them to his son Philip. Pliny places Ituraea N. of Bashan and near Damascus (v. 23); apparently the *Jedûr* district [GESHUR] N. of ARGOB. It is a table-land with an undulating surface, and has little conical and cup-shaped hills at intervals. The surface of the ground is covered with jagged rocks. The rock is all basalt, and the formation similar to that of the Lejah. [ARGOB.] The *Jedûr* contains 38 villages, 10 of which are now entirely desolate, and all the rest contain only a few families of poor peasants, living in wretched hovels amid heaps of ruins.

Ivah' or **Ava'**. The first form is mentioned twice (2K.18.34,19.13; *cf.* Is.37.13) with Hena and Sepharvaim, and the second once (2K.17. 24) with Babylon and Cuthah. Its identification with the modern *Hît* on the Euphrates, between *'Anah* and *Ramadieh*, seems improbable. It is also thought to be Emma, the modern *'Imm*, between Antioch and Aleppo; but this would presuppose the unusual change between *v* (= *ww*) and *mm*. Perhaps two different places. [T.G.P.]

Ivory (Heb. *shēn*, in all passages except 1K.10.22 and 2Chr.9.21, where *shen-habbîm* is so rendered). The word *shēn* literally signifies a tooth of any animal, but here denotes the tusks of elephants, this being rendered certain by the passage from 1K., where *habbîm* is the equivalent of *hab*, the Tamil name of the elephant. The Assyrians appear to have carried on a traffic in ivory with India, and called the elephant *habba*. According to one rendering of the passage, their artists supplied the Tyrians with carvings in ivory from the isles of Chittim (Ezk.27.6); and on the Black Obelisk in the British Museum an elephant is represented (*c.* 840 B.C.). Among the merchandise of Babylon, enumerated in Rev.18. 12, are included "all manner vessels of ivory." The ivory throne of Solomon was overlaid with gold (1K.10.18; 2Chr.9.17). This ivory was supplied either by the caravans of Dedan (Is. 21.13; Ezk.27.15), or was brought, with apes and peacocks, by the navy of Tharshish (1K.10. 22). [APES.] The Egyptians at an early period made use in decoration of ivory, which was principally brought from Ethiopia (Herod. iii. 114). Egyptian merchants traded for ivory and onyx stones to Barygaza, the port to which was carried the commerce of W. India from Ozene (*Peripl.* c. 49). In the early ages of Greece ivory was frequently employed for purposes of ornament. The "ivory house" of Ahab (1K.22.39) was probably a shrine with the walls panelled with ivory, like the palace of Menelaus described by Homer (*Odys.* iv. 73). Beds inlaid or veneered with ivory were in use among the Hebrews (Am.6.4), as among the Egyptians. It is difficult to determine whether the "tower of ivory" of Can. 7.4 is a figure of speech, or whether it is based on an original, such as the ivory throne of Solomon above mentioned (*cf.* Rev.20.11). By the Phoenicians ivory was employed to ornament the boxwood rowing benches (or "hatches," according to some) of their galleys (Ezk.27.6). Ivory is found, by excavation in ruins, in Assyria, Phoenicia [PHENICE], and Palestine, and is represented as brought to Egypt by Phoenicians. [ELEPHANT; TARSHISH.]

Ivy, the common *Hedera helix*. 2Mac.6.7 refers to the familiar classical custom, "to go in the procession of Bacchus with garlands of ivy"—"in solemnities and high feasts of which god, the people of Thracia even at this day are furnished from this tree, and doe with Ivie set out and garnish the heads of their launces, pikes, and javelins, their mourrons also and targuets" (Pliny). [H.C.H.]

Izehar', **Izeharites** (Num.3.19,27) = IZHAR, IZHARITES, as R.V.

Izhar', son of Kohath, grandson of Levi, uncle of Aaron and Moses, and father of Korah (Ex.6.18,21; Num.16.1; 1Chr.6.2,18), and head of the family of the **Izharites**, or Izeharites (Num.3.27; 1Chr.24.22,26.23,29).

Izrahiah', a man of Issachar, of the family of Uzzi (1Chr.7.3).

Iz'rahite, The, the designation of Shamhuth (1Chr.27.8), probably for Zerahite—that is, of Zerah.

Izri', a Levite leader of the fourth course or ward in the service of the house of God (1Chr. 25.11). In ver. 3 he is called ZERI.

J

Jaakan'. [AKAN.]

Jaakobah', a Simeonite chief (1Chr.4.36).

Jaala' (Ne.7.58), **Jaalah** (Ezr.2.56). Bene-Jaala were among the descendants of Solomon's slaves who returned from Babylon with Zerubbabel.

Jaalam', a son of Esau by Aholibamah (Gen.36.5,14,18; 1Chr.1.35), and an Edomite phylarch (A.V. *duke*).

Jaanai', a Gadite chief dwelling in Bashan (1Chr.5.12).

Jaare'-oregim'. [ELHANAN.]

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Jaasau', one of the Bene-Bani who put away his foreign wife (Ezr.10.37).

Jaasiel', the Benjamite chief in David's reign, and son of Abner (1Chr.27.21).

Jaazaniah'.—1. (2K.25.23) = JEZANIAH. **—2.** Son of Shaphan (Ezk.8.11). Possibly identical with—**3.** Son of Azur; one of the princes of the people against whom Ezekiel was directed to prophesy (Ezk.11.1).—**4.** A Rechabite, son of Jeremiah, whose fidelity to the precepts of Jonadab, the son of Rechab, was tested by the prophet Jeremiah (Je.35.3).

Jaazer' (Num.21.32,32.35), or **Jazer,** a place on the border of Gilead (Num.32.1,3; 1Chr.26.31) and of Gad (Jos.13.25), given to the Levites (21.39; 1Chr.6.81). It was by the "river of Gad" (2Sam.24.5), and had a "sea" or "lake" (Is.16.8,9; Je.48.32), not far from Sibmah, nor from the land of AMMON (1Mac.5.8). In the *Onomasticon* (4th cent. A.D.) it is placed



WATERFALL AT NA'AÛR (?RIVER OF GAD). W.D.A.
(From an original sketch by Col. Conder.)

at *Sîr*, 12 miles W. of Rabbath-ammon; but this seems too far N., as it was apparently near HESHBON. The most likely site is a ruin on a high hill 4 miles N. of *Hesbân*, which is called *Sâ'aûr*. A mile to its N., at *'Ain Na'aûr* (*the spring of irrigation*), there is a fine perennial stream, forming a large pool, and falling over a precipice 50 ft. high, as it descends a steep gorge to the plain of SHITTIM, falling into the Jordan finally. This may represent the "river of Gad." [C.R.C.]

Jaaziah', a descendant of Merari the Levite (1Chr.24.26,27).

Jaaziel', a Levite musician of the second order appointed by David for the service before the ark (1Chr.15.18).

Jabal', son of Lamech and Adah (Gen.4.20) and brother of Jubal. He is described as the father of such as dwell in tents and have cattle.

Jabbok' (perhaps "gurgling," but connected with "wrestling"; Gen.32.22,24), a torrent (*naḥal*, ver. 23) in Gilead, which was the border of the Ammonites (Num.21.24; Deut.2.37,3.16; Jos.12.2; Judg.11.13,22). It is now the stream of *Wâdy Zerqa*, rising at a spring by RABBATH-AMMON, and flowing N., thus separating the land of Ammon from that of Gad. It then turns W. and flows into the Jordan, dividing Gilead into two regions N. and S. Jacob appears to have retreated N. across it on the approach of Esau. [SUCCOTH; MAHANAIM.] The torrent dries up in autumn, but in spring is full of water, and is bordered by oleanders. [C.R.C.]

Jabesh'.—1. Father of SHALLUM, the 15th king of Israel (2K.15.10,13,14).—**2.** The short form of JABESH-GILEAD (1Sam.11.1ff.,31.12, 13; 1Chr.10.12).

Jabesh'-gilead', or Jabesh in the territory of Gilead (Judg.12.8-14). Being attacked by Nahash the Ammonite, Saul had an opportunity of displaying his prowess in its defence (1 Sam.11.1-15). The site of the city is not defined in O.T., but Eusebius places it beyond Jordan, 6 miles from Pella on the mountain-road to Gerasa; where its name is probably preserved in the *Wâdy Yâbis*, which, flowing from the E., enters the Jordan below Beth-shan.

Jabez'.—1. Apparently a place at which the Kenite families of the scribes resided (1Chr.2. 55).—**2.** The name occurs also (4.9,10) in the genealogy of Judah, again connected with Bethlehem (ver. 4), where we read that Jabez was "more honourable than his brethren," though who they were is not ascertainable.

Jabin' (*intelligent*).—**1.** (Jos.11.) King of Hazor. He commanded the Northern Confederacy with forces like the sand for multitude. Joshua fell on them by MEROM, houghed the horses, and burnt the chariots. The fugitives fled E. and W. to Mizpeh and Zidon, leaving Hazor to be burnt with fire.—**2.** The "king of Canaan that reigned in Hazor" (Judg.4.2,23). Some critics confuse him with 1, but he had nothing to do with Joshua, did not command troops, was not defeated at Merom, and his capital was not burnt. From Jos.11. 13,17.12,13,18.3, Judg.1.27,30-33 it is evident that the northern power was broken, but not destroyed. [DEBORAH; SISERA.] [H.M.S.]

Jabneel' (= *God built*).—**1.** A town on the N. border of Judah, near the sea (Jos.15. 11), noticed with GATH and ASHDOD (2Chr. 26.6) as *Jabneh*, the walls of which king Uzziah of Judah broke down. It was famous later as the seaport called JAMNIA, which the Greeks held against the Hasmonaeans as late as 135 B.C. (1Mac.4.15,5.58,15.40; 2Mac. 12.8,9,40). It was the seat of the Sanhedrin from 70 to 135 A.D., and celebrated for its Rabbis. It is now the village *Yebna*, on a low

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hill 13 miles S. of JOPPA, and immediately S. of the *Nahr Rûbîn* (the lower part of the valley of SOREK). It has an artificial port (*Mînet Rûbîn*) about 4 miles to N.W. The village includes a church converted into a mosque.—**2.** A town of Naphtali, said to have been called later Kaphar Yama (Tal. Jer. *Megilla*, i. 1), near Jordan (Jos.19.33). It is now the village *Yemma*, on a hill slope 7 miles S. of TIBERIAS. [C.R.C.]

Jabneh' (2Chr.26.6). [JABNEEL, 1.]

Jachan', one of seven Gadite chief men (1Chr.5.13).

Jachin'.—1. Fourth son of Simeon (Gen. 46.10; Ex.6.15); founder of the family of the **Jachinites** (Num.26.12).—**2.** Head of the 21st course of priests in the time of David (1Chr.9.10,24.17). Possibly it is the course of this priest which is referred to in Ne.11.10.

Jachin' (*he shall establish*), one of two pillars set up "in the porch" (1K.7.21) or "before" the temple (2Chr.3.17) of Solomon.

Jacinth, a precious stone, forming one of the foundations of the walls of the new Jerusalem (Rev.21.20), applied to a breastplate in Rev.9.17, and substituted in R.V. for LIGURE in Ex.28.19 and 39.12. The name jacinth or hyacinth is now applied to a reddish variety of zircon (a silicate of zirconia), good examples of which, when cut, make beautiful gems, and are sometimes of other colours. But the hyacinth of Pliny (xxxvii. 40) is apparently a different stone, for he speaks of it as less violet in colour than the amethyst. King (*Precious Stones*, p. 194) maintains that Pliny referred to the sapphire (also included as one variety of his *adamas*); and as the *Historia Naturalis* was published *c.* 77 A.D., the jacinth of the Apocalypse may also be the sapphire. [T.G.B.]

Jacob. The name is derived in Scripture from *'âqêbh*, the word for a heel, and is explained by the narrative of his birth, which relates that he caught the heel of Esau as if in an early desire to rob him of his birthright. The corresponding verb is found in the sense of *tripping up, deceiving*, but the etymology of the Heb. text is, as usual, founded upon similarity of sound, rather than on modern principles. Attempts are now made to refer the name to an original Jacob-El, and some support may be given to this by the discovery of the name Y'aqub-ilu in an Assyrian inscription which appears to belong to the third millennium before Christ. Jacob was the younger son of Isaac and Rebekah. He bought Esau's birthright for a plate of pottage and completed the usurpation by obtaining his father's blessing by means of a subterfuge suggested by his mother. To avoid his brother's anger, he was obliged to flee to her kindred in Padan-aram, though another motive seems to have been his desire to obtain a wife among his relatives. As he passed through Bethel on his journey, the first theophany occurred and he consecrated the place as a sanctuary. The details of his life with Laban, whom he served for 21 years, are very familiar. Vexed with the constant cunning of his uncle, he at length steals away with his two wives and their maids together with his children and possessions. Overtaken by Laban, he comes to an agreement with him and is allowed to proceed unmolested. Being warned of his brother's approach, he divides his party up into small sections, and himself brings up the rear. On crossing the Jabbok, he spends the night wrestling with an angel (the second theophany) and as a sign of his persevering struggle his name was changed to Israel. His meeting with Esau was quite peaceable and he settled down in Shechem until a revengeful attack upon the men of the place, made by his sons on account of the violation of their sister Dinah, caused him to remove to Bethel. Subsequently we meet with him at Hebron assisting with Esau in the last rites for their father. The next period of his life is passed in the "land of his fathers" and becomes practically identified with the narrative of Joseph's career. He passed into Egypt for his last few years, where he blessed all his sons before his death at the age of 146. His body was embalmed and carried with great pomp to Canaan, where it was buried in the tomb of Machpelah. There are constant references to Jacob in N.T. His life is of great importance, as it was from him, and not from Abraham or Isaac, that the children of Israel derived their name, and the twelve sons of whom he became the father by his two wives and two concubines were the traditional origin of the tribes of the Hebrews. In addition to this, his nature and temperament seem, in many ways, to reflect the characteristics of his nation. Like the other patriarchs, his life was a pastoral one and he shared in their authority and functions. He stands between Abraham on the one hand, who moves through the narrative rather as a demi-god, and Joseph on the other, who possesses the greatest distinctness of human personality. Theologically he is of great interest as a type of the improvement which the human character is capable of undergoing. While there may be a fair amount of tradition as to tribal origins and relations enshrined in the story, there does not seem any real reason to doubt the existence of Jacob. In fact, the very imperfections of his character and the naturalness and pathos of the narrative are great evidences of an underlying historicity. The blessing of Jacob is a long poem which clearly describes the position and prospects of the tribes when they were fully established. Any difficulties as to its attribution to Jacob will largely depend upon individual prepossessions as to prophecy and as to God's special guidance of the chosen people for the instruction of mankind. The struggle of Jacob by the ford Jabbok is of special interest, partly as having given rise to an Israelite custom, partly as being the traditional origin of the religious name of the people and also because of the mysterious nature of the whole incident. [B.F.S.]

Jacob's Well. [SHECHEM.]

Jacu'bus. [AKKUB, 4.]

Jada', son of Onam and father of Jether and Jonathan, in the genealogy of the sons of Jerahmeel by his wife Atarah (1Chr.2.28,32).

Jadau', one of the Bene-Nebo who had taken a foreign wife (Ezr.10.43).

Jaddu'a.—1. One of those who sealed the covenant (Ne.10.21).—**2.** Son, and successor in the high-priesthood, of Jonathan or

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Johanan. He is the last high-priest mentioned in O.T., and his is, probably, altogether the latest name in the canon (Ne.12.11,22). From ver. 22 we gather that he was priest in the reign of the last Persian king Darius, and that he was still high-priest after the Persian dynasty was overthrown, *i.e.* in the reign of Alexander the Great (*cf.* Josephus, 11 *Ant.* vii. 2, viii. 4, 5, 7).

Jadon', the MERONOTHITE, who assisted in repairing the wall of Jerusalem (Ne.3.7).

Jael' (*wild goat*; Judg.4,5) was the wife of Heber the Kenite, who had deserted his people in Arad, was allied with Jabin, and dwelt at Zaanaim, near Barak's home Kedesh. Jael was loyal to her race and to Israel, and had apparently aided Shamgar in the S. (5.6). The defeated Sisera sought her tent (among Semites the tent is the woman's, not her husband's, according to W. R. Smith; see *Kinship and Marriage*, p. 202). She asked him in, gave him milk, killed him, and showed his corpse to Barak. To many the accounts of the murder seem contradictory. W.R. Smith (*O.T. in Jewish Ch.* p. 132) translates *nail* as *handle*, and treats the first two lines of 5.26 as parallel. This, he thinks, the prose narrator misunderstood, and so added details to explain Jael's hammering a nail into Sisera's forehead. Hence, he argues, Jael did not murder a sleeping man, but by a daring stratagem delivered a courageous blow. Against this theory is the fact that the two accounts seem independent (Moore). The poem is earlier, the prose narrative more precise. The accounts are not inconsistent if we regard ver. 27 as poetry, emphasizing the fall of a great man before a woman. In a moral estimate we must remember there could have been no peace while Sisera lived. Jael had to violate hospitality or betray the cause of Israel. She had to lie to SISERA or to his pursuers. She was disinterested, and took the risk herself. We cannot praise her as DEBORAH did, but then we have not, like Deborah, lived under Sisera's oppression. [H.M.S.]

Jagur', a town of Judah, one of those farthest S., on the Edom frontier (Jos.15.21).

Jah, perhaps an abbreviation of JHVH in Hallelujah (*praise* JHVH); but in "Jah JHVH is the rock of ages" and "In Jah JHVH is my strength and song" (Is.12.2,26.4; *cf.* Ex.15.2) the name appears to have some special force. It is poetical, except in Ex.17.16: "There is a hand upon the throne of Jah, war for JHVH with Amalek from generation to generation." The LXX., taking *kēṣ yâ*, "the throne of Jah," as a single word (from root *kāsâ*, "cover"), has "*with secret hand* the Lord doth war with Amalek." Jah occurs 23 times in Hallelujah, frequently in proper names, and 49 times as a separate word in O.T., 6 times in Ps.118. [JEHOVAH.] [C.H.W.]

Ja'hath.—**1.** A Gershonite Levite, son of Libni and ancestor of Asaph (1Chr.6.20,43).—**2.** Head of a later Gershonite family, being the eldest son of Shimei, son of Laadan (1Chr. 23.10,11).—**3.** Son of Reaiah; a descendant of Judah (1Chr.4.2).—**4.** A Levite, son of Shelomoth (1Chr.24.22).—**5.** A Merarite Levite; one of the overseers of the temple-repairs in the reign of Josiah (2Chr.34.12).

Ja'haz, Num.21.23, Deut.2.32, Judg.11.20, Is.15.4, Je.48.34; **Ja'haza**, Jos.13.18; **Ja'hazah**, Jos.21.36 (R.V. *Jahaz* in all the preceding), Je.48.21 (R.V. *Jahzah*, see 1Chr. 6.78), a town of Moab, where Sihon the Amorite king was defeated by Israel. The *Onomasticon* places it between MEDEBA and DIBON. It was apparently near BAAL-MEON (Jos.13.18). The site is unknown. [C.R.C.]

Jahaziah', son of Tikvah, and apparently a priest, who, with Jonathan, 7, judged those who had made mixed marriages (Ezr.10.15).

Jahaziel'.—**1.** One of the Benjamite archers who joined David at Ziklag (1Chr.12.4).—**2.** A priestly trumpeter in the reign of David (1Chr.16.6).—**3.** A Kohathite Levite, third son of Hebron (1Chr.23.19,24.23).—**4.** Son of Zechariah, a Levite of the Bene-Asaph, who prophesied the deliverance of Jehoshaphat by the internal dissensions of the army advancing against him (2Chr.20.14).—**5.** The "son of Jahaziel"; probably Shechaniah, 3, a preceding name having slipped out of the text (*cf.* 1Esd.8.32); he led his family back from Babylon with Ezra (Ezr.8.5).

Jahdai', a man who appears to be thrust abruptly into the genealogy of Caleb, as the father of six sons (1Chr.2.47).

Jahdiel', a chieftain of Manasseh on E. of Jordan (1Chr.5.24).

Jahdo', a Gadite (1Chr.5.14), son of Buz and father of Jeshishai.

Jahleel', the third of the three sons of Zebulun (Gen.46.14; Num.26.26), founder of the family of the **Jahleelites.**

Jahmai', a man of Issachar, one of the heads of the house of Tola (1Chr.7.2).

Jahzah' (1Chr.6.78). [JAHAZ.]

Jahzeel', the first of the four sons of Naphtali (Gen.46.24), founder of the family of the **Jahzeelites** (Num.26.48).

Jahzerah', a priest of the house of Immer (1Chr.9.12).

Jahziel' (1Chr.7.13) = JAHZEEL.

Jair' (*Jah enlightens*).—**1.** A descendant of Judah and Manasseh (1Chr.2.23) who conquered Argob (Deut.3.14) and possessed 23 villages in Gilead—Havoth-jair (Num.32.41).—**2.** The Gileadite judge (Judg.10.3-5) who had 30 cities and 30 sons who rode on asses. He was buried at Carnon. Critics regard 1 and 2 as identical and Moore argues that Gilead was conquered at a late date by western tribes. Yet Moore himself reckons Num.32.41 to belong to the oldest strata in the Pentateuch, and Jair there fits into the narrative. [MACHIR.] Judg. 10.3-5 is an isolated note that may well be out of place. It is not inconceivable, however, that a man and his grandson should have the same name and possess the same property. Note, 1 was a warrior, 2 was only remarkable for wealth and ostentation.—**3.** A Benjamite, son of Kish and father of Mordecai (Esth.2.5).—**4.** Father of ELHANAN, 1, one of David's heroes (1Chr.20.5). [H.M.S.]

Ja'irite, The. Ira the Jairite was a "priest," R.V. ("chief ruler," A.V.), to David (2Sam.20.26). [ITHRITE.]

Jai'rus.—**1.** A ruler of a synagogue, probably at Capernaum, or some town near the W. shore of the sea of Galilee, whose daughter Jesus raised (Mt.9.18; Mk.5.22; Lu.8.41).—**2.** (Est. Apoc.11.2.) [JAIR, 3.]

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Ja'kan. [AKAN.]

Ja'keh. The A.V. of Pr.30.1 represents this as the proper name of the father of AGUR, whose sayings are collected in Pr.30, and such is the natural interpretation. But beyond this we have no clue to the existence of either Agur or Jakeh. R.V. marg. reads "Jakeh, of Massa." For a full discussion see Delitzsch, *Comm.* [PROVERBS.]

Jakim'.—**1.** Head of the 12th course of priests in the reign of David (1Chr.24.12).—**2.** A Benjamite, of the Bene-Shimhi (1Chr.8.19).

Jalon', a son of EZRA, 2, in the genealogy of Judah (1Chr.4.17).

Jambres. [JANNES AND JAMBRES.]

Jam'bri. Soon after the death of Judas (161 B.C.) "the children of Jambri" attacked a Hasmonaean detachment (1Mac.9.36-42). The name Jambri is elsewhere unknown, and the LXX. reading is here uncertain. If the true form is *Ambri*, the Amorites may be meant. [C.D.]

James ('Ιάκωβος, Lat. *Jacobus*; the Heb. *Jacob*, with the Gk. termination *os*, which is not, however, added to the patriarch's name). The name has, in various languages, undergone more changes than almost any other. In the East St. James is still St. Jacob. In English the separation between the two names has now become complete, but the kalendars to 1662 have "St. Philip and St. Jacob."—**1.** St. James, son of Zebedee and Salome, elder brother of St. John. It is probable that his acquaintance with our Lord began with the incident Jn.1.35-42; from which we infer that (after being a disciple of the Baptist) he was brought to our Lord by his younger brother, who (according to his custom) does not name him. At his first call (Mk.1.19,20) the brothers were in the ship mending their nets, when they left their father and "went after Him." At a second and more definite call (Lu.5.1-11) "they forsook all and followed Him." Thirdly, with the eleven, he was chosen to be an apostle (Mt.10.2; Mk.3.17; Lu.6.14; Ac.1.13). In all four lists St. James comes second or third; he was one of the most honoured three, being present at the raising of the daughter of Jairus, the Transfiguration, and the Agony. Our Lord gave the brothers the name *Boanerges* (sons of thunder). The fiery spirit which evoked this description was shown in the wish to call fire from heaven on the Samaritans (Lu.9.54). Westcott and others suppose (from a comparison of the names of the holy women present at the Crucifixion) that Salome was the Virgin's sister. This might account for her ambitious request for her sons (Mt.20.20; Mk.10.35). The fact that our Lord neither showed anger nor uttered any rebuke, as He did in the case of other ambitious requests, shows that He was looking forward to the future with the knowledge that the two would fulfil their seemingly boastful words. About 14 years after this (44 A.D.) St. James was killed with the sword by Agrippa I., the most dangerous enemy of the Church in its first years (Ac.12.2). Although this is the only death of an apostle recorded in N.T., St. Luke barely mentions it, because it had no immediate effect on the history of the Church, as the death of St. Stephen had. It is reported that the accuser of St. James asked forgiveness of him, and was executed with him. (For the supposed journey of this apostle to Spain, *cf. Dict. of Christian Antiquities*, and Mrs. Jameson's *Sacred and Legendary Art*, vol. i. pp. 231 ff.)—**2.** James (the son) of Alphaeus, is so called in all four lists of the Twelve and in all four heads the third group. He is probably to be identified with James the little, or "the less," and was the son of Mary, and possibly brother of St. Matthew, who is also called (son) of ALPHAEUS (Mk.2.14), probably, however, a different person. The question whether he is to be identified with "the Lord's brother" is admittedly the hardest question about the Twelve, *vide infra*. As a rule, the Western Church has so identified him, but not the Eastern. The Byzantine and some other Eastern kalendars distinguish between the two; but the gospel for SS. Philip and James' Day in the English Prayer-Book shows that the compilers (mistakenly, as we think) identified them. We know nothing further of this St. James. Untrustworthy traditions relate that he was crucified in Persia. —**3.** "James, the Lord's brother." It is necessary first to consider who the Lord's brethren were. There are three possible theories; and we use the names given to them by Bp. Lightfoot in his classic note on "The Brethren of the Lord" (*Ep. to Galatians*, pp. 247-282): (α) The *Epiphanian* view that they were the sons of Joseph by an earlier marriage. (β) The *Helvidian*, that they were sons of Joseph and the Virgin. (γ) The *Hieronymian* theory, invented by Jerome about 383 A.D., that the brethren were not brothers, but cousins, being sons of the Virgin's sister, Mary, wife of Clopas. With regard to (β) it must be admitted that those whose sense of reverence is not disturbed by it will not care to pursue the question further. There are, however, two objections: (i) It is against tradition, and has never been held by any one of importance in the Church except Tertullian, a writer who was capable of entertaining many strange opinions. (ii) The words from the cross, "Woman, behold thy son" (Jn.19.26), are inconceivable if at the time the Virgin had four sons and three daughters, capable of caring for her, from whose society she was taken and given to another by Him Who laid such stress on natural affection. It is no argument that the brethren at the time did not believe that our Lord was the Messiah, for in a few days they all did believe in Him, and to St. James a special appearance was granted, and he was chosen to be the first bishop of Jerusalem. Surely he would have reverenced his mother more than any one had he known she was the mother of his Lord. (γ), the *Hieronymian* view, demands fuller consideration. It is clever—the invention of a young man who in maturer years spoke of it slightingly, if he did not discard it. The arguments for Jerome's theory are specious: (i) The second James in the Twelve, the son of Alphaeus, is identified with James, the Lord's brother, because St. Paul wrote (Gal.1.19), "other of the apostles saw I none save James, the Lord's brother." But St. Paul's words do not prove that St. James was one of the Twelve, though he had a right to the title *apostle*, as he was vouchsafed

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a special appearance during the 40 days (1Cor. 15.7), when he was *sent forth*. The word *apostle* is used for others besides the Twelve—*e.g.* Paul, Barnabas, Andronicus, and Junias. (ii) James and Joseph were names of our Lord's brothers; they were also sons of Mary who was present at the Crucifixion (Mt.27. 56; Mk.15.40), and who is (iii) (Jn.19.25) stated to be the Virgin's sister and the wife of Clopas—therefore, the title *brothers* must be used in the wider sense of *cousins*. But the names were too common to found an argument upon, without other evidence; and the words of St. John may equally well refer to four women (the Peshiṭṭâ inserts "and" after "sister"), and do not sufficiently warrant the improbable assumption that two sisters would have the same name "Mary." Moreover, it is quite unprecedented that in a description of relationship various writers should persistently and exclusively use the term "brother" of those who were cousins. Further, it is clearly stated "neither did His brethren believe in Him" (Jn. 7.5). This could not have been said of the son of Alphaeus, for he and his brother St. Jude were actually amongst the Twelve, from whom (in fact) the brethren are excluded (Ac.1.14), and from whom St. Jude seems to exclude himself (17). The appearance to St. James changed the attitude of the brethren towards our Lord. We, therefore, do not believe that the brethren were sons of Joseph and the Virgin because of the words from the cross, and because (if they had possessed that remarkable relationship) something more than vague hints would have been given. (The passage Mt.1.25 no more means that the Blessed Virgin Mary had other children, than 1Sam.15.35 means that Samuel came to Saul on the day of his death. The word *firstborn* must be omitted from this verse, as in R.V. In Lu.2.7 it is simply the legal designation of the Child.) Nor do we believe that they were sons of the Virgin's sister and Clopas, because they are never associated with them, but with the names of Joseph and Mary (Mt.13.55). They were never with their supposed mother. No other theory remains but that they were sons of Joseph by an earlier marriage. No one was better suited than St. James to preside over the church at Jerusalem. His tone of thought and his education (which had not been imbued with the Lord's teaching) made him acceptable to the Jews, who reverenced his zeal for their religion (*cf.* Ac.15.21). The whole speech has a Judaic tone, even in the Gentile editor's report. At an unknown date he was made bishop of Jerusalem. Probably our Lord Himself had designated him for that office—a last kindness to His own people. The Twelve were evidently precluded from this office by their mission into all the world. He upheld his official position with that vigour which characterizes his epistle. After he has spoken, even SS. Peter and Paul are silent. The decree of the church at Jerusalem is *his sentence* (ἐγὼ κρίνω, Ac.15. 19, an expression that a bishop nowadays would scarcely use). And even St. Paul put him before SS. Peter and John (Gal.2.9). Later writers give him the same pre-eminence. Hegesippus (160 A.D.) gives interesting particulars about him, which Eusebius accepted. He seems to infer that St. James became bishop immediately after the Ascension. His holiness was acknowledged by all. It is said that he was allowed to enter the holy of holies, and that his knees became hard as a camel's from constant prayer. His influence with the Jews was so great, that had he lived he might have averted the destruction of Jerusalem; but the scribes and Pharisees killed him, and our Lord's foreknowledge of this may be an explanation of His terrible denunciation of them. They seem to have brought him forth on a critical occasion, and to have set him in a prominent place on the temple, "the pinnacle of the temple." But his words were not their words, and they threw him down headlong, then stoned him till a charitable fuller ended his sufferings with his workman's club, as he was praying for his murderers; and they immediately buried him close to the temple, with an inscription declaring his sanctity. Then the cup was full, and the fatal siege of Jerusalem began. See also next article. [B.R.]

James, General Epistle of. I. ITS AUTHENTICITY. The epistle was accepted as canonical at the Council of Carthage (397 A.D.), and its authenticity was not again questioned until the time of the Reformation. But until the end of the 4th cent. there seems to have been some doubt as to its genuineness. For though there are probable references to it in Clement of Rome, Hermas, and the Didaché, and though it is certainly quoted by Irenaeus, it is omitted in the Muratorian Fragment (180 A.D.), and Eusebius, though he quotes it and speaks of it as being used in most of the churches, adds that it is "considered spurious," and, in his catalogue of the N.T., classes it with the "disputed" books. Its comparatively late acceptance was possibly due to its Jewish and apparently anti-Pauline character.—II. ITS AUTHOR. The author describes himself simply as "James, a servant of ... Jesus Christ," but the authoritative tone of the letter implies that he held an important position in the Church. He must, therefore, be either James the son of Zebedee, James the son of Alphaeus, or the James who is frequently mentioned in Acts as the leader of the church at Jerusalem, and is identified by St. Paul with James "the brother of the Lord." The first two are plainly excluded. Had the author been one of the Twelve he would almost certainly have claimed the title. Moreover, the son of Zebedee was probably put to death before the epistle was written, while the son of Alphaeus was not sufficiently prominent. The author, therefore, must be James "the brother of the Lord." This conclusion is supported by the general character of the book, which shows it to be the work of a Palestinian Jewish Christian, and agrees with all that we read of James in St. Paul and Acts. The language of the epistle, too, is strikingly similar to that of the speech and letter of James recorded in Ac.15. —III. ITS DATE. If James was the author, he must have written the epistle after 40 A.D. and before 68 A.D.—*i.e.* after he became leader of the church at Jerusalem, and before his martyrdom (62 A.D. according to Josephus, 68 A.D. according to another tradition). The internal evidence confirms this view. The theology of the epistle, the belief in the nearness of the

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Parousia (5.7,8), the lack of definite church organization, agree with the account of the church at Jerusalem given in Acts, and belong to the period prior to the fall of Jerusalem (70 A.D.)—which would certainly be mentioned if it had already occurred—and the consequent separation of Christianity from Judaism. On the ground that there is no reference to the Council of Jerusalem (49 A.D.), Mayor places it before 50 A.D., and regards it as the earliest book in N.T.; while Sanday, arguing that James would not be likely to write an epistle unless influenced by the example of St. Paul, places it after the earlier Pauline epistles (*c.* 60 A.D.).—IV. CHARACTER AND CONTENTS. (1) The epistle deals with Christian life rather than Christian doctrine. It was addressed to Christians belonging to the poorer classes, who were subject to persecution from their wealthy fellow-countrymen, to warn them against the sins into which they were most likely to fall, to console them in their sufferings, and to put before them the true Christian ideal of life. (2) James may have had in view some perversion or misuse of the Pauline doctrine of justification by faith (2.14-26). That he wrote to controvert directly St. Paul's argument in Ro.1-4 cannot be maintained. "If we suppose direct polemics between the two apostles, then both seem strangely to miss the mark. Each would be arguing against something the other did not hold" (Sanday)—James, against a barren orthodoxy; Paul, against a self-righteous Pharisaism. (3) Luther said there was nothing "evangelical" about the epistle. But despite its Jewish and untheological character, it preserves more of the teaching of our Lord, as contained in the Synoptic gospels, than all the other epistles put together. It breathes the spirit of the Master, and is an attempt to give a practical application to the principles of the Sermon on the Mount. Mayor, *Epistle of James*: an excellent commentary, with introduction. See also Stevens, *N.T. Theology*; R. W. Dale, *Discourses on the Epistle of James*; Boyd Carpenter, *Wisdom of James the Just.* [R.B.]

Jamin'.—1. Second son of Simeon (Gen. **46.**10; Ex.**6.**15; 1Chr.**4.**24), founder of the family of the **Jaminites** (Num.**26.**12).—**2.** A man of Judah, second son of Ram (1Chr.**2.**27). —**3.** A Levite who expounded the law (Ne.**8.**7).

Jamlech', one of the chief men of Simeon (1Chr.**4.**34; *cf.* 41,42) in the time of Hezekiah.

Jamnia, Idols of (2Mac.**12.**40, *ἱερώματα τῶν ἀπὸ Ἰαμνείας εἰδώλων*). The Syriac, which in this and other passages of 2Mac. has many divergencies from the Gk., reads "gold of the idols of Jamnia" (*de yamnin*). No adequate reason is offered for the use by Judas's men of tokens from Jamnia. It is possible that *ἀπὸ Ἰαμνείας* has its origin in a gloss דימנין = *δαίμονες.* [JABNEEL.] [J.A.D.]

Jam'nia, Jamnites, The (1Mac.**4.**15,**5.** 58,**10.**69,**15.**40; 2Mac.**12.**8,9,40). [JABNEEL.]

Jan'na, son of Joseph, and father of Melchi, in the genealogy of Christ (Lu.**3.**24).

Jan'nes and Jam'bres, the names of the two Egyptian magicians who opposed Moses. St. Paul alone of the canonical writers mentions them by name, and says no more than that they "withstood Moses," and that their folly in doing so became manifest (2Tim.**3.**8,9). Theodoret believes St. Paul to be merely repeating an oral tradition as to their names; but Origen asserts that in 2Tim.**3.**8 St. Paul quotes from an apocryphal "Book of Jannes and Mambres"—the latter being a variant on the second name. Though such a book has not yet been rediscovered, there are grounds for accepting this as the more probable. [A.C.D.]

Jano'ah, a place in the N. of Galilee, taken by Tiglath-pileser in 734 B.C. (2K.**15.**29). Now *Yânûḥ*, a village 5 miles E. of Tyre. [C.R.C.]

Janohah', a place on the E. boundary of Ephraim (Jos.**16.**6,7). Eusebius (*Onomasticon*) places it 12 Roman miles E. of Neapolis. Now *Yânûn*, a village 7 English miles E. of Shechem, and S. of *T'ana*. [TAANATH-SHILOH.] [C.R.C.]

Janum', a town of Judah in the mountain district, apparently not far from Hebron (Jos.**15.**53). Probably the village *Beni N'aim*, 3 miles E. of Hebron. [C.R.C.]

Ja'pheth.—1. (Gen.**9.**18,27,**10.**1-5.) Son of Noah, and ancestor of one of the three great divisions of mankind. [RACES.] The name (Heb. *yepheth*) is connected with a root meaning to "open" or "enlarge" (Gen.**9.**27). Possibly, on the analogy of other names, Japheth was originally *yiphtaḥ 'ĕl*, "God opens." He occurs last in each list of the sons of Noah; but in Gen.**9.**24 (R.V.) Ham is said to be the youngest son and Japheth is blessed by his father before Shem. In the enumeration of the peoples descended from these three patriarchs, Japheth's sons stand first, and in Gen.**10.**21, Japheth is said to be Shem's elder brother. His family is said (Gen.**10.**5) to have "divided the isles [coasts] of the Gentiles." His most important sons were Gomer and Javan (Ionian, or Greek). From Javan sprang ELISHAH (? Hellas), Tarshish, Kittim (Cyprus), and DODANIM (LXX. Ῥόδιοι, 1Chr.**1.**6; Heb. *ródhānîm*, ? the Rhodians). In the poem wherein Noah foretells the future of his sons (Gen.**9.**25-27), Japheth is to be "enlarged"—a play on his name—and is (unless the Targum and Bab. Talmud are right in making "God" the subject) to "dwell in the tents of Shem." The name Japheth has been identified with that of the giant Iapetus of Homer (*Il.* viii. 479), according to Hesiod, the father of Prometheus.—**2.** The name of a district mentioned in Jth.**2.**25. Holofernes came unto the borders of Japheth, which were towards the S., over against Arabia. [F.J.F.-J.]

Japhia'.—1. King of Lachish at the time of the conquest of Canaan by the Israelites; one of the five kings defeated at Beth-horon (Jos. **10.**3).—**2.** A son of David born in Jerusalem (2Sam.**5.**15; 1Chr.**3.**7,**14.**6).

Japhi'a, on the boundary of Zebulun (Jos.**19.**12). *Yâfa*, 1½ miles S.W. of Nazareth, is apparently meant, between SARID (*Tell Shadûd*) and CHISLOTH (*Iksâl*) at the foot of the Nazareth hills. [C.R.C.]

Japhlet', a descendant of Asher through Beriah (1Chr.**7.**32,33).

Japhleti'. The boundary of the "Japhletite" (see R.V.) is one of the landmarks on the S. boundary-line of Ephraim (Jos.**16.**3); E. of BETH-HORON the nether. [C.R.C.]

Japho' (Jos.**19.**46 only), the Heb. form of JOPPA. Its modern form is *Yâfa*.

Jarah', a descendant of Saul (1Chr.**9.**42).

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Jareb' (Ho.5.13,10.6). "King Jareb" has been otherwise rendered "king of Jareb"; but more probably "the hostile king" (of Assyria) with whom Ephraim sought alliance in 8th cent. B.C. [C.R.C.]

Jared', one of the antediluvian patriarchs, the fifth from Adam; son of Mahalaleel, and father of Enoch (Gen.5.15ff.; Lu.3.37).

Jaresiah', a Benjamite of the sons of Jehoram (1Chr.8.27).

Jarha', the Egyptian servant of Sheshan, about the time of Eli, to whom his master gave AHLAI, his daughter and heir, in marriage (1Chr.2.31,34,35).

Jarib'.—1. Named in the list of 1Chr.4.24 only, as a son of Simeon. Perhaps the same as JACHIN, 1 (Gen.46.10; Ex.6.15; and Num.26.12).—**2.** One of the "chief men" who accompanied Ezra from Babylon to Jerusalem (Ezr.8.16).—**3.** A priest of the house of Jeshua, who put away his foreign wife at the command of Ezra (10.18).—**4.** [JEHOIARIB.]

Jarimoth' (1Esd.9.28) = JEREMOTH, 5.

Jarmuth'.—1. A royal Amorite city (Jos.10.3,5,6) conquered by Joshua (12.11), and lying in the *shephēlâ* region of Judah (15.35), near Adullam and Socoh. It was inhabited after the Captivity (Ne.11.29). Now the ruin *el Yarmûq*, 3 miles N. of Socoh, on N. side of the valley of ELAH.—**2.** A Levitical town in Issachar (Jos.21.29), apparently Remeth, now *Râmeh*. [RAMOTH.] [C.R.C.]

Jaroah', a Gadite chief (1Chr.5.14).

Jasael' (1Esd.9.30) = SHEAL.

Jashen'. "Sons of Jashen" occur in the catalogue of David's heroes (2Sam.23.32). In 1Chr.11.34 they appear as sons of Hashem the Gizonite. In his *Notes on Samuel*, p. 283, Dr. Driver is of opinion that "sons of" (בני) has crept into the text from the ending of "the Shaalbonite" (שעלבני) which precedes; that "the Gizonite" should be "the Gunite" or member of the family of the Guni (*cf.* Num.26.48); and that thus "the sons of Jashen" should be read "Jashen the Gunite." [H.C.B.]

Jasher' (properly *Jashar*, as R.V.), **Book of.** This long-lost book is mentioned twice in O.T., first, as containing a poem on the battle of Gibeon (Jos.10.1-14), and also secondly the lament of David over Saul and Jonathan, cited in 2Sam.1.17-27. Possibly there may also be a reference to it in the somewhat strange interpolation in the LXX. of 1K.8.53—ἐν βιβλίῳ τῆς ᾠδῆς. [KINGS, BOOKS OF.] The collection in the book was probably one of ancient national poetry. Several forged books under this title have appeared at various times and places. They are of no value whatever. Dr. Donaldson's work bearing this title is also an attempt to restore the book out of portions of the Pentateuch and O.T., an attempt based on no evidence. [KINGS, BOOKS OF.] [C.H.H.W.]

Jashobeam'. Possibly one and the same follower of David, bearing this name, is described as a HACHMONITE (1Chr.11.11), a Korhite (1Chr.12.6), and son of Zabdiel (1Chr.27.2). [EZNITE; TACHMONITE.] He came to David at Ziklag. He slew 300 (or 800, 2Sam.23.8, see marg. and R.V.) men at one time. He is named first among the mighty men of David (1Chr.11.11).

Jashub'.—1. Third son of Issachar (called Job; R.V. *Iob*; Gen.46.13), and founder of the family of the Jashubites (Num.26.24; 1Chr.7.1).—**2.** A layman of the sons of Bani, who had to put away his foreign wife (Ezr.10.29).

Jashubi-le'hem (1Chr.4.22). The writer, copying an ancient list, seems to have found this term difficult, and adds the sentence "and ancient things" (or "deeds," or "words"). The LXX. understands the words to mean "and turned them back." Possibly we may read that the men of CHOZEBA "were masters in Moab, and the dwellings of Ham." [C.R.C.]

Jashub'ites, The. [JASHUB, 1.]

Jasiel', the MESOBAITE, the last named in the list of David's heroes in 1Chr.11.47.

Jason. A form which the name Joshua took under the Hasmonaeans and onward.—**1.** Son of Eleazer, one of the commissioners sent by Judas Maccabaeus to make a treaty with the Romans, 161 B.C. (1Mac.8.17), probably the same as—**2.** Father of ANTIPATER (12.16, 14.22).—**3.** A Jewish historian, of Cyrene, therefore probably a Hellenistic Jew who wrote in five books a history of the Jewish war of freedom which supplied most of the materials for 2Mac. [MACCABEES, BOOKS OF.] —**4.** The high-priest, second son of Simon II. and brother of Onias III., who obtained the high-priesthood from Antiochus Epiphanes, to the exclusion of his elder brother, by means of a bribe. He was a great Hellenizer, and by a liberal expenditure of money secured a gymnasium, an *ephebium* at the very foot of mount Zion, and procured the enrolment of the Jews among the citizens of Antioch. Greek caps were worn and Greek games practised in the city, and the latter caused many Jews "to make themselves uncircumcised" (1Mac.1.15), which many have interpreted "to endeavour to remove traces of their circumcision" (*cf.* 1Cor.7.18), though the possibility of such a literal physical interpretation is doubtful. [CIRCUMCISION.] After three years he was supplanted, but stimulated by a report of the death of Antiochus, he made an only partially successful attempt to recover his power. He was ultimately forced to retire to the Ammonites, thence to Egypt, and afterwards to Sparta, where he died (2Mac.4,5). [HELLENIST; MACCABEES.]—**5.** A Thessalonian who entertained SS. Paul and Silas. When a Jewish mob came to secure Paul and could not find him, they took Jason before the politarchs, who demanded security of him before setting him free. It is not improbable that he is the same as the companion and fellow-tribesman of the apostle mentioned in Ro.16.21. [B.F.S.]

Jasper (Heb. *yashpê*; Gk. *ἴασπις*), a precious stone frequently noticed in Scripture. It was the last of the twelve inserted in the high-priest's breastplate (Ex.28.20,39.13), the first of the twelve used in the foundations of the new Jerusalem (Rev.21.19), and was among the treasures of the king of Tyre (Ezk.28.13). He that sat on the throne (Rev.4.3) was to look on "like a jasper and a sardine stone"; the light of the new Jerusalem (21.11) was "like a stone most precious, even like a jasper stone, clear as crystal," and its wall (21.18) was built of it. These three passages, at any rate, seem

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to denote a stone of greater brilliancy and value than the modern jasper, which, though often richly coloured (*e.g.* red or dark green) and handsome, is rather opaque and not very rare, being one of the less translucent and pure varieties of CHALCEDONY. But in Mr. King's words, "greenness and more or less translucency," as we can see from Pliny and other early authors, "were the two essential characters of the ancient *iaspis*." It is certain, as we learn from the former author, that about the 1st cent. of our era this name covered more than one kind of mineral, mostly, however, the more translucent chalcedonies, the green varieties (choice specimens of plasma or prase) being the most esteemed, and in earlier times (as Pliny says) highly valued. A possible parallel (*yaspu*) for the name has been found in the Amarna tablets (Berlin 26). [T.G.B.]

Jasu'bus (1Esd.9.30) = JASHUB, 2.

Ja'tal (1Esd.5.28) = ATER, 1.

Jathniel', a Korhite Levite, the fourth of the family of Meshelemiah (1Chr.26.2).

Jattir', a town of Judah in the mountain district (Jos.15.48), one of the group containing Socho, Eshtemoa, etc. (See also Jos.21.14; 1 Sam.30.27; 1Chr.6.57.) Robinson identified it with *'Attir*, 13 miles S. of Hebron.

Javan', a son of Japheth (Gen.10.2,4; 1 Chr.1.5,7), representing the Gk. race of Ionia, the descendants of which were found in Aeolia, Tarsus, Cyprus, and Rhodes. The Greeks of Cyprus are traced as early as the time of Esarhaddon (670 B.C.), and Sargon of Assyria (*c.* 710 B.C.) speaks of the Ionians as "fronting the sea, spawning like fishes." [RACES.] In Isaiah (66.19) Javan is connected with Tarsus, Lydia, Tubal, and (in LXX.) Meshech, and in Ezekiel (27.13) with Tubal and Meshech, also with the Danai [DAN] as trading with Tyre (ver. 19; *cf.* R.V. marg.). Javan is rendered Grecia or GREECE in A.V. (Dan.8.21,10.20,11.2; Zech.9.13; Jl.3.6), in consequence of LXX. rendering "Hellenes"; but the Asiatic Greeks are usually to be understood. [C.R.C.]

Javelin. [ARMS.]

Jazar', Jazer'. [JAAZER.]

Jaziz', a Hagarite who had charge of the flocks of king David (1Chr.27.31).

Jealousy, Ordeal of. [ORDEAL OF JEALOUSY.]

Jealousy, Water of. [WATER OF BITTERNESS.]

Jearim', Mount, a place on the N. boundary of Judah (Jos.15.10). The range E. of KIRJATH-JEARIM (*'Erma*) and S. of CHESALON (*Kesla*). The valley between runs to BETH-SHEMESH and formed the border. [C.R.C.]

Jeateral', a Gershonite Levite, son of Zerah (1Chr.6.21).

Jeberechiah', father of ZECHARIAH, 28, in the reign of Ahaz (Is.8.2).

Jebus', the city of the Jebusites, is only mentioned, under this name, twice in O.T.: Judg.19.10, "Jebus, which is Jerusalem," and 1Chr.11.4, "Jerusalem, which is Jebus." The origin of this latter name is not known; but Col. Conder suggests, with some probability, that Jebus (Heb. *yebhus*) is the Akkadian *eb-us* ("house of safety") *equivalent* to Jerusalem = "house of safety" (or, "of peace"). [JERUSALEM.] [C.W.]

Jebusi' = JEBUSITE, the inhabitant being put for the place (Jos.18.16,28; *cf.* 15.8).

Jebusite. According to the table (Gen.10.16 and 1Chr.1.14), "the Jebusite" is the third son of Canaan. In all lists of the inhabitants of Canaan the Jebusite occupies the last place (Gen.15.21; Ex.3.8, etc.). In the report of the spies (Num.13.29) they are distinguished, with the Hittites and Amorites, as dwellers in the mountains; and the fact that they were mountaineers is emphasized in Jos.11.3, where the Jebusites joined the confederacy of Jabin against Israel. They never seem to have been numerous or influential, but owed their importance to the possession of the strong fortress which for a time appears to have borne their name. Jebus was not, however, the original name of Jerusalem, for in the Amarna correspondence, some of which is probably of earlier date than the Israelitish conquest of the land, the city is called Uru-salim. Possibly Adoni-zedek, the leader of the five kings who combined against Joshua (Jos.10.1), perhaps also Adoni-bezek (Judg.1.5), was a Jebusite, though the former is called an Amorite (Jos. 10.5). Jerusalem, after the defeat of Adoni-bezek (Judg.1.8), was taken by the tribe of Judah; but from this time to its capture by David it is always alluded to as a Jebusite town. The border of Judah went up "to the south side of the Jebusite; the same is Jerusalem" (Jos.15.8); and the Levite would not enter the foreign town of "Jebus, which is Jerusalem" (Judg.19.10). When David attacked the stronghold, the Jebusites evidently considered it impregnable (2Sam.5.6); and even after its capture, they continued to occupy part of it. Araunah, or Ornan, the Jebusite, in his well-known transaction with David, deals with him "as a king with a king" (2Sam.24; 1Chr.21). In the days of Solomon the Jebusites, with the other non-Israelite peoples in the land, were put to forced labour (1K.9.21). Zechariah uses the term "Jebusite," apparently as an archaism, to signify an inhabitant of Jerusalem. When the Philistines are incorporated with Judah, Ekron, says the prophet, "shall be as a Jebusite." [F.J.F.-J.]

Jecamiah' (R.V. *Jekamiah*), a son of king Jeconiah (1Chr.3.18).

Jecholiah', wife of Amaziah, king of Judah, and mother of Azariah, or Uzziah, his successor (2K.15.2).

Jechoni'as.—1. The Gk. form found in Apoc. and N.T. of the name of king JECHONIAH (Est. Apoc.11.4; Ba.1.3,9; Mt.1.11,12). **—2.** (1Esd.8.92) = SHECHANIAH, 4.

Jecoliah' (2Chr.26.3) = JECHOLIAH.

Jeconiah', in 1Chr.3.16,17; Esth.2.6; Je. 24.1,27.20,28.4, and 29.1 for JEHOIACHIN.

Jeconi'as (1Esd.1.9) = CONANIAH.

Jedai'ah (יְדַעְיָה), head of the second course of priests in the time of David (1Chr.24.7). Some of the family—or of a second priestly family of the same name; see Ne.12.6 (*cf.* 7),19 (*cf.* 21)—returned to Jerusalem after the Captivity (Ezr.2.36; Ne.7.39). To one of these families probably belonged the priest in the time of Jeshua the high-priest (Zech.6.10,14).

Jedaiah' (יְדָיָה).**—1.** A Simeonite, son of Shimri (1Chr.4.37).**—2.** Son of Harumaph;

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one who assisted in rebuilding the wall of Jerusalem (Ne.3.10).

Jed'du (1Esd.5.24) = JEDAIAH (Ezr.2.36).

Jede'us (1Esd.9.30) = ADAIAH, 6.

Jediael'.—**1.** A chief patriarch of the tribe of Benjamin (1Chr.7.6,11). He is sometimes assumed to be the same as Ashbel, son of Benjamin; but this is not certain. [BILHAN.]—**2.** Second son of Meshelemiah, a Korhite Levite (26.2).—**3.** Son of Shimri; one of David's guard (11.45). Possibly the same as—**4.** One of the chiefs of the thousands of Manasseh who joined David at Ziklag (12.20).

Jedidah', queen of Amon, and mother of king Josiah (2K.22.1).

Jedidiah', the name bestowed, through Nathan, on David's son Solomon (2Sam.12.25). Bathsheba's first child had died—"Jehovah struck it" (ver. 15). A second son was born, David called his name Shelômôh (*Peaceful*); and "the Lord loved him," *i.e.* allowed him to live. David sent by the hand of Nathan, to obtain some oracle or token of the divine favour on the babe, and the babe's name was called *Jedid-Jah*. To David, himself the "darling" of his family and his people, no more precious seal of his restoration to the divine favour, after his late fall, could have been afforded than that the name of his child was to combine his own name with that of Jehovah—*Jedid-Jah*, "darling of Jehovah."

Jeduthun', a Levite, of the family of Merari, mentioned, along with Heman (of the family of Kohath) and Asaph (of the family of Gershon) as head of one of the three guilds who had charge of the temple music (1Chr.25.1,3,6). In one place he is called "the king's seer" (2Chr.35.15): and the name Ethan occurs in some passages where we expect Jeduthun (1Chr.6.44,15.17; *cf.* 16.38,41,42). The consonantal text in a few passages reads *Jedithun*. His name stands at the head of Pss. 39,62, and 77. [PSALMS, TITLES OF.] [J.R.]

Je'eli (1Esd.5.33) = JAALAH.

Jee'lus (1Esd.8.92) = JEHIEL, 9.

Jeezer' (Num.26.30; R.V. *Iezer*), contracted from ABIEZER, a descendant of Manasseh and founder of the family of the **Jeezerites** (R.V. *Iezerites*). [H.C.B.]

Jega'r-sahadutha' (*heap of testimony*), the Aramean name given by Laban the Aramean to the heap of stones erected as a memorial of the compact between Jacob and himself (Gen.31.47). Galeed, "witness heap," is given as the Heb. equivalent. The heap surrounded the pillar—a common feature of rude stone monuments—each stone representing a person present. The site was at MIZPAH (probably *Sûf*), where many rude stone monuments still exist. [C.R.C.]

Jehaleleel' (R.V. *Jehallelel*). Four of the Bene-Jehalleleel are introduced abruptly into the genealogies of Judah (1Chr.4.16).

Jehalelel' (R.V. *Jehallelel*), a Merarite Levite, father of AZARIAH, 17 (2Chr.29.12).

Jehdeiah'.—**1.** The representative of the Bene-Shubael in the time of David (1Chr.24.20).—**2.** A Meronothite who had charge of the she-asses of David (1Chr.27.30).

Jehezekel', a priest to whom David gave the charge of the 20th of the 24 courses for the temple-service (1Chr.24.16).

Jehiah', one of the two "doorkeepers for the ark" in Jerusalem (1Chr.15.24).

Jehiel' (Heb. יְחִיאֵל).—**1.** One of the Levites appointed by David to assist in the service of the house of God (1Chr.15.18,20,16.5).—**2.** A son of Jehoshaphat, king of Judah, put to death by his brother Jehoram (2Chr.21.2).—**3.** A ruler of the house of God at the time of the reforms of Josiah (35.8).—**4.** A Gershonite Levite, head of the Bene-Laadan in the time of David (1Chr.23.8), who had charge of the treasures (29.8).—**5.** Son of HACHMONI, named in the list of David's officers (27.32) as "with the king's sons."—**6.** A Levite of the Bene-Heman, who took part in the restorations of king Hezekiah (2Chr.29.14).—**7.** Another Levite at the same period (31.13).—**8.** Father of Obadiah, of the Bene-Joab (Ezr.8.9).—**9.** One of the Bene-Elam, father of SHECHANIAH, 4 (10.2).—**10.** A member of the same family (10.26), who, like—**11.** A priest, one of the Bene-Harim, had to put away his foreign wife (10.21).

Jehiel' (Heb. *qrê*, יְעִיאֵל; *kthîbh*, יְשׁוּאֵל; R.V. *Jeiel*), a name distinct from the last.—**1.** A man described as father of Gibeon; a forefather of king Saul (1Chr.9.35).—**2.** A son of Hotham the Aroerite; a member of David's guard (11.44).

Jehieli' (1Chr.26.21,22) = JEHIEL, 4.

Jehizkiah', son of Shallum, and a leader of Ephraim in the time of Ahaz (2Chr.28.12).

Jehoadah', a descendant of Saul (1Chr.8.36); great-grandson to Meribaal—*i.e.* Mephibosheth; called Jarah (9.42).

Jehoaddan', queen to Joash, and mother of Amaziah of Judah (2K.14.2; 2Chr.25.1).

Jehoahaz'.—**1.** The son and successor of Jehu, reigned 17 years over Israel in Samaria. His inglorious history is given in 2K.13.1-9, 22-29. Throughout his reign he was kept in subjection by Hazael, king of Damascus (*cf.* ver. 7 with 2K.8.12). Jehoahaz maintained the idolatry of Jeroboam; but in his extremity he besought Jehovah; and Jehovah gave Israel a deliverer—probably either Jehoash (*vv.* 23 and 25) or Jeroboam II. (2K.14.24,25).—**2.** Jehoahaz, otherwise called SHALLUM, the son and successor of Josiah, king of Judah. He was chosen by the people in preference to his elder brother Jehoiakim (*cf.* 2K.23.31,36), and reigned three months in Jerusalem. Pharaoh Necho, on his return from Carchemish, perhaps resenting the election of Jehoahaz, sent to Jerusalem to depose him, and to fetch him to Riblah. There he was cast into chains, and from there taken into Egypt, where he died. His character is given in 2K.23.32, and his fate alluded to in Je.22.10-12 and Ezk.19.2-4.—**3.** (2Chr.21.17,25.23) = AHAZIAH, 2.

Jehoash', the uncontracted form of JOASH.—**1.** The eighth king of Judah; son of Ahaziah (2K.11.21,12.1-18[*cf.*19,20],14.13).—**2.** The twelfth king of Israel; son of Jehoahaz (2K.13.10,25,14.8-17).

Jehohanan'.—**1.** A Korhite Levite, sixth son of Meshelemiah, and one of the doorkeepers to the tabernacle appointed by David (1Chr.26.3).—**2.** One of the principal men of Judah, under king Jehoshaphat (2Chr.17.15). Probably the same as—**3.** Father of Ishmael,

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one of the "captains of hundreds" who assisted Jehoiada the priest in putting an end to the usurpation of Athaliah (2Chr.23.1).—**4**. A lay Israelite, of the sons of Bebai, who was forced to put away his foreign wife (Ezr.10.28).—**5**. A priest (Ne.12.13) representing the house of Amariah when Joiakim was high-priest.—**6**. A priest who took part in the dedication of the wall of Jerusalem (Ne.12.42).

Jehoiachin', king of Judah for 3 months, son and successor of Jehoiakim (2K.24.8). Called Jeconiah (Je.27.20), Coniah (Je.22.24), Joacim (1Esd.1.43), Jechonias (Ba.1.3; Mt. 1.11). On Jehoiachin's accession Jerusalem was unable to offer any resistance to the army which Nebuchadnezzar sent to besiege it in the eighth year of his reign, and which he seems to have joined in person after the siege was commenced. In a very short time, apparently, Jehoiachin surrendered with the queen-mother, the servants, captains, and officers. With these he was sent captive to Babylon, his throne having been given by Nebuchadnezzar to Mattaniah (Zedekiah), a son of Josiah (2K.24.11-17; Je.29.2; Ezk.17. 12,19.9). Jehoiachin remained a prisoner in Babylon for 36 years, *viz.* until the accession of Evil-merodach, who released him from prison, raised him above the other subject or captive kings, and made him sit at his own table (2K.25.27-30; Je.52.31-34). Notices of Jehoiachin are found in Ba.1.3ff. and (if, as some assert, Joacim the husband of Susanna is to be identified with Jehoiachin) in the History of Susanna and the Elders; but the unhistorical character of these notices would seem to be proved by the long imprisonment of Jehoiachin in Babylon. From Je. 22.28-30 it has been thought that Jehoiachin had no children; but the sense in which the prophet speaks of him as "childless" (LXX. ἐκκήρυκτον, "proscribed") is evident from the words which follow, "for no man of his seed shall prosper." See also 1Chr.3.17. [H.C.B.]

Jehoiada'.—**1**. Father of BENAIAH, David's warrior (2Sam.8.18; 1K.1 and 2 *passim*; 1Chr.18.17, etc.). In 1Chr.27.5 Benaiah's father is called "a chief priest" in A.V., but in R.V. the words are "the priest, chief," where "chief" refers to Benaiah and "the priest" to Jehoiada, who is therefore doubtless identical with—**2**. Leader of the Aaronites, *i.e.* the priests; who joined David at Hebron (1Chr.12.27).—**3**. According to 1Chr.27.34, son of Benaiah. But probably Benaiah the son of Jehoiada is meant, by a confusion similar to that with regard to Ahimelech and Abiathar, 1Chr.18.16; 2Sam. 8.17.—**4**. High-priest at the time of Athaliah's usurpation of the throne of Judah, and during the greater portion of the 40 years' reign of Joash. He probably succeeded Amariah. He married JEHOSHEBA, or Jehoshabeath, daughter of king Jehoram, and sister of king Ahaziah (2Chr.22.11), and, when Athaliah slew all the seed royal of Judah after Ahaziah had been put to death by Jehu, he and his wife stole Joash from among the king's sons, and hid him for six years in the temple, and eventually replaced him on the throne of his ancestors. He divided the priests and Levites into three bands, posted at the principal entrances, and filled the courts with people favourable to the cause, and then produced the young king before the whole assembly, crowned and anointed him, and presented to him a copy of the law (*cf.* Deut.17.18-20). None but the priests and ministering Levites were permitted to enter the temple; and Jehoiada gave strict orders that Athaliah should be carried outside its precincts before she was put to death (2Chr.23). The destruction of Baal worship and the restoration of the temple were among the great works due to him. He died at an advanced age, but too soon for the welfare of his country under the weak, unstable rule of Joash. The text of 24.15, supported by the LXX. and Josephus, makes him 130 years old at his death, but is evidently corrupt. He was buried "in the city of David among the kings, because he had done good in Israel, both toward God and toward his house" (24.16).—**5**. Second priest, or sagan, to Seraiah the high-priest (Je.29.25-29; 2K.25.18).—**6**. Son of Paseah; he helped to repair the old gate of Jerusalem (Ne.3.6).

Jehoiakim', 18th (or, counting Jehoahaz, 19th) king of Judah from David inclusive—25 years old at his accession, and originally called ELIAKIM. He was the son of Josiah and Zebudah, daughter of Pedaiah of Rumah. The outline of his history is contained in 2K.23.34–24.7; 2Chr.36.4-8; but it is in the writings of Jeremiah that we have the fullest portraiture of him. After deposing Jehoahaz, Pharaoh Necho set Eliakim, his elder brother, upon the throne, and changed his name to Jehoiakim. Egypt played no part in Jewish politics during seven or eight years of Jehoiakim's reign. After the battle of Carchemish, Nebuchadnezzar came into Palestine as being one of the Egyptian tributary kingdoms, the capture of which was the natural fruit of his victory over Necho. He found Jehoiakim quite defenceless. After a short siege he entered Jerusalem, took the king prisoner, bound him in fetters to carry him to Babylon, and took also some of the precious vessels of the temple and carried them to the land of Shinar. But he seems to have changed his purpose as regards Jehoiakim, and to have accepted his submission, and reinstated him on the throne, perhaps in remembrance of the fidelity of his father Josiah. What is certain is, that Jehoiakim became tributary to Nebuchadnezzar after his invasion of Judah, and continued so for three years, but at the end of that time broke his oath of allegiance and rebelled against him (2K.24.1). Though Nebuchadnezzar was not able at that time to come in person to chastise his rebellious vassal, he sent against him numerous bands of Chaldeans, with Syrians, Moabites, and Ammonites, who were all now subject to Babylon (2K.24.7), and who cruelly harassed the whole country. Either in an engagement with some of these forces, or else by the hand of his own oppressed subjects, who thought to conciliate the Babylonians by the murder of their king, Jehoiakim came to a violent end in the 11th year of his reign. His body was cast out ignominiously on the ground; and then, after being left exposed for some time, was dragged away and buried "with the burial of an ass,"

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without pomp or lamentation, "beyond the gates of Jerusalem" (Je.22.18,19,36.30). All the accounts we have of Jehoiakim present his character as vicious and irreligious. In 2K.23.37 we read that "he did that which was evil in the sight of Jehovah," a statement repeated in 24.9 and 2Chr.36.5. Jeremiah charges him with covetousness, the shedding of innocent blood, oppression, and violence (Je.22.13-15,26.20-23,36). Josephus asserts that "he was of a wicked disposition, and ready to do mischief; nor was he either religious towards God or good natured towards men" (10 *Ant.* v. 2).

Jehoiarib', head of the first of the 24 courses of priests, as arranged by David (1Chr. 24.7). Some of his descendants returned from the Babylonish captivity (1Chr.9.10 = *Joiarib*; Ne.11.10,12.6,19). They were probably of the house of Eleazar. To the course of Jehoiarib belonged the Hasmonaean family (1 Mac.2.1, *Joarib* = *Jarib*, 14.29), as did Josephus, as he himself informs us (*Life*, i. 1).

Jehonadab' or **Jonadab'**, son of Rechab, chief of the RECHABITES. His father or ancestor Rechab possibly belonged to a branch of the Kenites (see 1Chr.2.55), who entered Palestine with the Israelites. One settlement of them was established at or near the town of Jabez in Judah (2.55). Nomad habits, like those of the Kenites (Judg.1.16; 1Sam.15.6), were inculcated by Jehonadab with the utmost minuteness on his descendants (Je.35. 6). Jehu was advancing, after the slaughter at Beth-eked, on the city of Samaria, to destroy the remnant of Ahab and the prophets of Baal, when he met the austere Rechabite on foot (2K.10.15). This leader of a semi-religious sect was realized by the king to be a fit companion for his present purpose. Greetings and assurances of sympathy therein passed between them, and Jehonadab proceeded with the king in his chariot to "see" his "zeal for Jehovah." No doubt he acted in concert with Jehu throughout; but he is only expressly mentioned when they went through the temple of Baal to expel any servants of Jehovah who might be there (10.23). The Rechabites may have been Benjamites descended from RECHAB (2Sam.4.2-9), which would account for their being known to Jeremiah, whose home [ANATHOTH] lay in Benjamin. Rechab was a Hebrew name (Ne.3.14).

Jehonathan'.—1. Son of Uzziah; superintendent of certain of David's storehouses (1 Chr.27.25).—**2.** One of the Levites sent by Jehoshaphat through the cities of Judah, with a book of the law, to teach the people (2Chr. 17.8).—**3.** A priest (Ne.12.18) representing the family of Shemaiah, when Joiakim was high-priest.

Jehoram' (or **Joram'**).—**1.** The second son of Ahab king of Israel. He succeeded his brother Ahaziah. The alliance between the kingdoms of Israel and Judah, commenced by his father and Jehoshaphat, was very close throughout his reign. We first find him associated with Jehoshaphat and the king of Edom, at that time a tributary of the kingdom of Judah, in a war against the Moabites. Mesha, their king, on the death of Ahab, had revolted from Israel, and refused to pay the customary tribute. Jehoram asked and obtained Jehoshaphat's help to reduce him to his obedience, and accordingly the three kings, of Israel, Judah, and Edom, marched through the wilderness of Edom to attack him (2K.3.4-8). The three armies were in great danger of perishing for want of water. Jehoshaphat wished to inquire of some prophet of Jehovah, and Elisha was found with the host (3.11). From him Jehoram received a severe rebuke; nevertheless for Jehoshaphat's sake Elisha inquired of Jehovah, and received the promise of abundant water, and of a great victory over the Moabites—a promise immediately fulfilled. The allies pursued the Moabites with great slaughter into their own land, which they utterly ravaged and destroyed all its cities. Kir-haraseth alone remained, and there the king of Moab made his last stand. An attempt to break through the besieging army having failed, he resorted to the desperate expedient of offering up his eldest son, the heir to his throne, as a burnt-offering, upon the wall of the city, in the sight of the enemy. Upon this the Israelites retired and returned to their own land, having failed to gain any substantial advantage from their expedition (2K.3). A little later, when war broke out between Syria and Israel, we find Elisha befriending Jehoram (6.8-23). It seems probable that when the Syrian inroads ceased, and Jehoram felt less dependent upon the aid of the prophet, he relapsed into idolatry, and was rebuked by Elisha, and threatened with a return of the calamities from which he had escaped. Refusing to repent, a fresh invasion by the Syrians under Benhadad, and a close siege of Samaria, actually came to pass, probably according to the word of the prophet. Hence when the terrible incident arose, in consequence of the famine, of a woman boiling and eating her own child, the king immediately attributed the evil to Elisha, and determined to take away his life (6.24-31). The providential interposition by which both Elisha's life was saved and the city delivered is narrated 2K.7, and Jehoram appears to have renewed his friendly feeling towards Elisha (8.4). Soon after the above events Elisha went to Damascus, and predicted the revolt of Hazael, and his accession to the throne of Syria in the room of Benhadad (8.7-13). Jehoram seems to have thought the revolution in Syria, which immediately followed Elisha's prediction, a good opportunity to pursue his father's favourite project of recovering Ramoth-gilead from the Syrians. He accordingly made an alliance with his nephew Ahaziah, who had just succeeded Joram on the throne of Judah, and the two kings proceeded to occupy Ramoth-gilead by force. The expedition was unfortunate. Jehoram was wounded in battle, and obliged to return to Jezreel to be healed of his wounds (8.29,9.14,15), leaving his army under Jehu to hold Ramoth-gilead against Hazael. Jehu, however, and the army under his command, revolted from their allegiance to Jehoram (9), and, hastily marching to Jezreel, surprised the wounded and defenceless Jehoram, who, going out to meet him, fell pierced by an arrow from Jehu's bow on the

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very plat of ground which Ahab had wrested from Naboth, thus fulfilling the prophecy of Elijah (1K.21.21-29). Thus ended the dynasty of Omri.—**2.** Eldest son of Jehoshaphat, became king of Judah at the age of 32, and reigned 8 years. Jehosheba his daughter was wife to the high-priest Jehoiada. As soon as he was settled on the throne, he put his six brothers to death, with many of the chief nobles. He then (probably at the instance of his wife Athaliah, the daughter of Ahab) proceeded to establish the worship of Baal. A prophetic writing from the aged prophet Elijah (2Chr.21.12-15) failed to produce any good effect upon him. This was in the first or second year of his reign. The remainder of it was a series of calamities. First the Edomites, who had been tributary to Jehoshaphat, revolted, and established their permanent independence (2K.8.20-22 ; *cf.* Gen. 27.40). Next Libnah, one of the strongest fortified cities in Judah (2K.19.8), rebelled against him. Then followed invasions of armed bands of Philistines and of Arabians, who stormed the king's palace, put his wives and all his children (except his youngest son Ahaziah) to death (2Chr.22.1), or carried them into captivity, and plundered all his treasures. He died of a terrible disease (21.19,20) early in the twelfth year of his brother-in-law Jehoram's reign over Israel.

Jehoshabeath' (2Chr.22.11). [JEHOSHEBA.]

Jehoshaphat.—1. The son of Asa and Azubah, succeeded to the throne of Judah when he was 35 years old, and reigned 25 years. His history is to be found in 1K.22.41-50 and among the events recorded in 15.24, 2K.8.16, or in a continuous narrative in 2Chr.17.1–21.3). He was contemporary with Ahab, Ahaziah, and Jehoram. At first he strengthened himself against Israel by fortifying and garrisoning the cities of Judah and the Ephraimite conquests of Asa. But soon afterwards the two Heb. kings, perhaps appreciating their common danger from Damascus and the tribes on their eastern frontier, formed an alliance. Jehoshaphat's eldest son Jehoram married Athaliah, the daughter of Ahab and Jezebel. Jehoshaphat was always a zealous follower of the commandments of God: he endeavoured, but with only partial success, to put down the idolatrous high places and groves in his kingdom. In his third year he sent out certain princes, priests, and Levites, to go through the cities of Judah, teaching the people out of the Book of the Law. Riches and honours increased around him. He received tribute from the Philistines and Arabians, and kept up a large standing army in Jerusalem. It was probably about the 16th year of his reign that he went to Samaria to visit Ahab, and became his ally in the great battle of Ramoth-gilead. From thence Jehoshaphat returned to Jerusalem in peace, and went himself throughout the land "from Beer-sheba to mount Ephraim," reclaiming the people to obedience to the law of God. Turning his attention to foreign commerce, he built at Ezion-geber, with the help of Ahaziah, a navy designed to go to OPHIR (2K.22.48); but it was wrecked at Ezion-geber. Two more wars followed before the close of his reign. He was miraculously delivered from a threatened attack of the people of Ammon, Moab, and Seir. After this, perhaps, must be dated the war which Jehoshaphat, together with Jehoram king of Israel and the king of Edom, made against the rebellious king of Moab (2K.3). [MESHA.] In his declining years the administration of affairs was placed in the hands of his son Jehoram (8.16).—**2.** Son of Ahilud. He was the recorder or annalist in the reigns of David (2Sam.8.16, etc.) and Solomon (1K.4.3).—**3.** One of the priests appointed to blow trumpets before the ark when it was carried from the house of Obed-edom to Jerusalem (1Chr.15.24).—**4.** Son of Paruah; one of the twelve officers of king Solomon (1K. 4.17). He is said to have ruled in Issachar, but the towns under another officer [BAANA] were all of that tribe, and apparently Jehoshaphat ruled in Zebulun with perhaps part of N. Issachar. [PALESTINE.]—**5.** Son of Nimshi, and father of king Jehu (2K.9.2,14).

Jehoshaphat, Valley of (Jl.3.2,12), a deep valley (*'êmeq*) for "Jehovah's judgment" of the *gôyîm* or "nations." It is apparently intended to be understood as being near Jerusalem (ver. 16), and is called the "valley of decision" (*hărûṣ*, ver. 14) or of "threshing." Traditionally it is the KIDRON Valley, called by Moslems *Wâdy en Nâr* (*the valley of fire*) where they—and the Jews also—expect the Last Judgment to occur. There is a village 2½ miles N. of Jerusalem called *Sh'afât*, said by the natives to be named after a king—Jehoshaphat. It is near the head of the Kidron Valley, and may preserve a corrupt form of the name in question. [C.R.C.]

Jehoshe'ba, daughter of Joram, king of Judah, and wife of Jehoiada the high-priest (2K.11.2). Her name in Chronicles is given JEHOSHABEATH. As she is called "the daughter of *Joram*, sister of Ahaziah," it has been conjectured that she was the daughter, not of Athaliah, but of Joram by another wife (*cf.* Josephus, 9 *Ant.* vii. 1). She is the only recorded instance of a princess of the royal house marrying a high-priest. It proved a providential circumstance (2Chr.22.11), as inducing, and probably enabling, her to rescue the infant Joash from the massacre of his brothers. [JEHOIADA.]

Jehoshu'a, the full form of the name JOSHUA given in Num.13.16, on the occasion of its bestowal by Moses; and once more only in A.V. (with a redundant *h*) as **Jehoshu'ah** (1Chr.7.27).

Jehovah. (1) The name JHVH—usually spelt JeHoVaH—was first revealed in its full sense to Israel through Moses (Ex.6.2,3). It appears in the records of a time when the whole earth had one language (Gen.11.1), and has not been traced with certainty to any source beyond Heb. among the divers languages of mankind. How it sounded on the lips of Eve, or of Lamech the father of Noah (Gen.4.1,5.29), we cannot say. Nor can we tell how names significant in the universal language of mankind have been made equally significant in Heb., a member of the Semitic family of Babel-tongues. This shows the skill of the author of the early chapters of Genesis, and is the

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first notable fact concerning the name JHVH in the Bible. When God revealed Himself (Ex.3. 14,15) to Moses in Horeb as God of the fathers of Israel, Abraham, Isaac, and Jacob, and Moses asked His name, the answer was, "What I am, I am" (*'ehyĕ 'ăsher 'ehyĕ*). "Say, I am [*'ehyĕ*] hath sent me unto you; and His name is JHVH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob." The full sense of JHVH and the attributes it conveys were proclaimed in Ex.34.6,7. "For His Name's sake" is a plea based on this proclamation. To Israel JHVH was to be His "Name for ever," His "memorial to all generations." But it was not to be the Name of God for all His servants. "The Lord JHVH shall slay thee, and call His servants by another Name . . . the God of Amen, the true God" (Is.66.15,16. Our R.V. refers us to 2Cor.1.20, Rev.3.14, where our Lord calls Himself the Amen). Thus the name JHVH and its disuse are alike revealed in O.T. (2) *The disuse of the name* JHVH *and the use of* LORD *or* GOD (*in capitals*) *in its stead.* So completely has the name JHVH been disused, that its vowels and pronunciation have long been in dispute. The O.T. was written by its authors without vowels, as the Talmud is now. But in order to preserve the traditional *reading* of the Heb. Scriptures, the Jews (300–700 A.D.) added vowels, or *points*, as they are called, to every word; and so the Heb. Bible, as we have it, appears. Thus the Scriptures of the O.T. answer the question, "What is *written* in the law?" with consonants only. But "How readest thou?" If we follow our present Heb. Bible, we read according to the tradition of the "wise men and scribes" of the nation to whom "were intrusted the oracles of God." They did not put vowels to those "oracles," to declare how they read them, until after their rejection of Jesus. But when we come to the name JHVH and ask, "How readest thou?" the Jew replies "We do not read that name. We cannot tell how it was read by Moses and the prophets. We read Adonai (Eng. *Lord*) or Elohim (Eng. *God*) instead of JHVH." The Jews, taking Lev. 24.16 to mean, "He that pointeth or pointedly expresseth the name shall be put to death," have no certain vowels for the name JHVH. It was pronounced on the Day of Atonement in the Holy of Holies by the high-priest; but they have now no high-priest to pronounce the name. In their Bibles they print JHVH with the vowels of Adonai or Elohim, whichever they intend to read. This Jewish use has affected all translations of O.T. into Gentile tongues. In the LXX.—the oldest published version—Κύριος (= *'ădhônāy, Lord*) takes the place of JHVH. In Eng. we use LORD or GOD, in capital letters. In our A.V. JAH is also translated LORD, as though it were JHVH. (R.V. of O.T. where LORD is used for JAH, prints JAH in the marg.) In N.T., Lord is the usual Eng. for Κύριος or δεσπότης, which are applied to God or to man in the sense of Master. But when Ps.110.1 is quoted in the gospel, we find LORD in capitals for JHVH (Mt. 22.44, but not in R.V.). (3) *The true spelling of* JHVH. It has been very generally held of late that the name should be *Jăhăveh*, or *Jahveh*, rather than *Jehovah*. *Jahaveh* (*yahăwĕ*) would be the third future of the causative form of the verb *hāwâ*, an older form of *hāyâ*, "to be," the verb of *'ehyĕ* in Ex.3.14. This verb, however, is not found in the causative form in O.T. *Jahaveh* would mean, "He will cause to be," rather than, "He is." But it seems safer to keep to the meaning of "*'ehyĕ 'ăsher 'ehyĕ*, What I am, I am," in our interpretation of the mnemonic JHVH, than to introduce another derivation, which changes the force of the verb. Moreover the form Jahaveh is not supported by the proper names compounded with JHVH in O.T. Although the Jews have not put vowels to JHVH, they have not failed to give them to its several syllables when they form part of another name. We find *Je*hoshua and Joshua or Jeshua, *Je*hoshaphat and Joshaphat, and many similar forms. Are there any in which the sacred name is represented by Jăhă? And where the syllable Jah appears at the end of a name in O.T., it takes the form Jahu. Elijah in 2K.2 is Eli*yahu*, Isaiah in ch. 1 is Yeshagh-*yahu*; and in the Assyrian Hezekiah's name has the ending *-yahu* or *āhu*. We have a true future of *hāwâ* in the form *yehû* in Ec.11.3. The long *a* in *yāhâ* at the end of a word is the proper vowel in that position, and the syllables have a meaning. But what would be the meaning of *Jăhă*, with two short vowels? (4) *The meaning of* JHVH. The true meaning of *'ehyĕ 'ăsher 'ehyĕ* cannot be questioned. "What I am, I am." The Gk. version dwelt on the idea of *being*: ἐγώ εἰμι ὁ ὤν. The gospel shows this name on the lips of our Saviour. "Before Abraham was, *I am*." "*I am*, be not afraid" (ἐγώ εἰμι). "The Son of man, who is [ὁ ὤν] in heaven." The Apocalypse expands the thought in "Grace, mercy, and peace from the WHO IS, AND THE WAS, AND THE ONE TO COME" (ἀπὸ [τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος), a sentence that defies grammar and outstrips thought. It embodies the "What I am, I am" of Ex.3, and reminds us that "What I am, I was," and "What I was, I shall be" are equally true translations, and that the speaker is "the same yesterday, and to-day, and for ever." Eternal being, unshaken fidelity, and measureless vitality are all implied. The Heb. *'ehyĕ* serves for present, future, and imperfect tense; and the verb *hāyâ* means both "to *be*" and "to *become*." On this the late Dr. John Duncan made this striking remark. "'I am that I am' is 'I will become what I will become'; καὶ σὰρξ ἐγένετο, 'and He became flesh.' But He did not tell Moses that it would be flesh." Returning to the difficult sentence in Ex.6. 2,3, "Elohim said to Moses, I am JHVH. And I appeared to Abraham, to Isaac, and to Jacob by the name [*i.e.* in the light] of God Almighty (*'ēl shadday*), and by My name JHVH [*i.e.* in the light of JHVH ("What I am, I am")] I was not known to them"; it seems to be rightly held that more than a mere acquaintance with the word JHVH is intended by God's being "known" by that name. He Himself puts side by side with "What I am, I am," "the God of your fathers, the God of Abraham, Isaac, and Jacob." These three lives embraced 215 years of divine self-revelation in

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Canaan. [CHRONOLOGY.] In order to show Himself to the children of Israel, 215 years after the descent of Jacob their father into Egypt, as *the same God*, He promised (Ex.6 4) to restore them to the land of their fathers. Thus the story of yesterday both inspired the hopes of to-day, and shaped the forecast of to-morrow. "What I am, I am" became "the hope of Israel" in a practical way. But seeing that the fathers of Abraham and Nahor "served other gods," no such revelation as "What I am, I am" was possible in their case. There was no yesterday to fall back on. In the face of "Jehovah-jireh" (Gen.22.14), we cannot deny that the word Jehovah was known to the patriarchs. In the days of Enos men began to use (or misuse) the Name JHVH (4.26). Eve, Lamech, Noah, Abraham, Sarah, Lot, Abraham's servant in Gen.24, Laban and Bethuel, Isaac, Rebekah, Abimelech and his friends, Jacob, Leah and Rachel, all used the name. But only three of these persons are mentioned as speaking to God as JHVH, and only in five places. We are reminded that it is one thing to be aware that an exalted personage has a certain name, another thing to understand its significance, and a third to address Him by it. It is written that once God spoke of Himself to Abraham as JHVH. (See Gen.18.14 for this, and 15.2, 8,24.12,32.9,49.18 for the places where men spoke to Him by that name.) For the supposed distinction in different writers in the use of Jehovah and Elohim, see ELOHIM; EXODUS. The following combinations of the Name appear in O.T. (1) *JEHOVAH-JIREH* (=*the* LORD *will see*, or *provide*, Gen.22.14). Thus Abraham named "the place" in the land of Moriah where God did "provide Himself the lamb for burnt-offering." The sacred writer adds, "In the mount of JHVH it will be provided." (2) *JEHOVAH-ROPHEKA* (=[*I am*]*the* LORD *thy healer*, Ex.15.26), at Marah, when the Lord had shown Moses the tree which healed the bitter waters. (3) *JEHOVAH-NISSI* (= *the* LORD *my banner*, Ex.17.15). Thus Moses named the altar which he built in Rephidim after the defeat of Amalek. The true meaning of the "banner" depends on the interpretation of the mysterious saying which follows, for which see JAH. (4) *JEHOVAH-MEQADDESH* (=[*I am*] *the* LORD *sanctifier*), with pronoun "your," "his," "their," in Ex.31.3 and in Lev. and Ezk. in relation to Israel as a whole, and to their priests in particular. (5) *JEHOVAH-SHALOM* (= *the* LORD *peace*), Gideon's name for his altar in Ophrah, commemorating His promise of life and peace (Judg.6.24; *cf.* 2Th.3.16). (6) *JEHOVAH-TSIDKENU*, (*a*) a prophetic title of the Messiah (Je.23.6), = *the* LORD *our righteousness*, or *justice*. Both senses are clearly in the Heb. word. (*b*) a title of Jerusalem (Je.33.16). (7) *JEHOVAH-MAKKEH* (=[*I am*] *the* LORD *smiter*, Ezk.7.9), a name of judgment upon the land of Israel. (8) *JEHOVAH-SHAMMAH* (= *the* LORD *is there*, Ezk.48.35), the final name of Jerusalem in her glory. [C.H.W.]

Jehozabad'.—1. A Korahite Levite, second son of Obed-edom, and one of the porters of the S. gate of the temple, and of the storehouse there in the time of David (1Chr.26.4; *cf.* 13, 15).—**2.** A Benjamite, captain of 180,000 armed men, in the days of Jehoshaphat (2Chr. 17.18).—**3.** Son of Shomer or Shimrith, a Moabitess; one of two servants who conspired against and slew king Joash in his bed (2K.12. 21; 2Chr.24.26).

Jehozadak', son of the high-priest SERAIAH (1Chr.6.14,15) in the reign of Zedekiah. When his father was slain at Riblah, by order of Nebuchadnezzar, in the 11th year of Zedekiah (2K.25.18,21), Jehozadak was led away captive to Babylon (1Chr.6.15), where he doubtless spent the remainder of his days. He was the father of JESHUA the high-priest—who with Zerubbabel headed the return from captivity—and ancestor of all his successors till the pontificate of Alcimus. His name appears as Jozadak in Ezr.3.2,8,5.2,10.18, Ne.12.26; Josedech in A.V. of Hag.1.1,12,14, 2.2,4, Zech.6.11; and Josedec in 1Esd.5.5,48, 56,6.2,9.19, and Ecclus.49.12.

Jehu'.—1. Founder of the 5th dynasty of the kingdom of Israel, and son of Jehoshaphat, son of NIMSHI (2K.9.2). In his youth he had been one of the guards of Ahab. His first appearance in history is when, with a comrade-in-arms, Bidkar, he rode behind Ahab on the fatal journey from Samaria to Jezreel, and heard the doom pronounced by Elijah against the murderer of Naboth (9.25). That he had already been personally known to Elijah may be gathered from the divine commission given to the prophet at Horeb (1K.19.16,17). This injunction, for reasons unknown to us, was not fulfilled by Elijah, but by his successor Elisha. Jehu meantime, in the reigns of Ahaziah and Jehoram, had risen to importance. He was, under Jehoram, captain of the host in the siege of Ramoth-gilead. Whilst in the midst of the officers of the besieging army a youth, one of the sons of the prophets, suddenly entered (2K.9.11), and insisted on a private interview with Jehu. They retired into an inner chamber. The youth thereupon anointed Jehu as the appointed king of Israel and destroyer of the house of Ahab, rushed out of the house, and disappeared. On Jehu's return to his companions he was eagerly questioned as to the meaning of the mysterious visit of this "mad fellow." On learning the truth they were fired with enthusiasm, spread their mantles on the steps to make a temporary throne, blew the royal salute on their trumpets, and proclaimed Jehu king. He then cut off all communication between Ramoth-gilead and Jezreel, and set off with a band of horsemen, full speed, to the royal city. From the tower of Jezreel a watchman saw the cloud of dust, and announced his coming (9.17). Messengers were sent, but not allowed to return, and it was not till he had almost reached the city, and was identified by the watchman, that alarm was taken. In answer to Jehoram's question, "Is it peace, Jehu?" Jehu's fierce denunciation of Jezebel revealed the full danger. Jehu seized his opportunity, and shot Jehoram through the heart (9.24). The body was thrown out on the fatal field, and whilst his soldiers pursued and killed the king of Judah at Beth-haggan (A.V. *the garden-house*), possibly *Jenin*, a village in the plain of Esdraelon, Jehu himself advanced to the gates of Jezreel and fulfilled the

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PLATE XVII



P. 390]

THE BLACK OBELISK.

On this are recorded the campaigns of Shalmaneser II., with a sculpture of the embassy of Jehu (second from top on left). (Brit. Mus., showing two of the four sides.)

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divine threatening on JEZEBEL also. He then entered on a work of extermination hitherto unparalleled in the history of Israel. All the descendants of Ahab that remained in Jezreel, together with the officers of the court, and hierarchy of Astarte, were swept away. His next step was to secure Samaria. Every stage of his progress was marked with blood. At the gates of Jezreel he found the heads of seventy princes of the house of Ahab, ranged in two heaps. Next, at "the shearing-house" (or Beth-eked) between Jezreel and Samaria he encountered forty-two sons or nephews (10. 12-14) of the late king of Judah. These also were put to the sword at the fatal well. As he drove on he encountered JEHONADAB, son of Rechab. He took him into his chariot, and they concocted their scheme as they entered Samaria (2K.10.15,16). The Baal worshippers were collected into the temple at Samaria raised by Ahab (1K.16.32), and there massacred to a man by eighty trusted guards (2K.10. 18-28). The remaining 27 years of Jehu's long reign are passed over in a few words from which we see that he did not destroy the calf-worship of Jeroboam, and that the trans-Jordanic tribes suffered much from the ravages of Hazael (10.29-33). He was buried in state in Samaria, and was succeeded by his son JEHOAHAZ (10.35). He is the first of the Israelite kings whose name appears in the Assyrian monuments. The obelisk of black marble from Nimrûd (see illustration), showing the tribute of various nations, gives an account of the victories of Shalmaneser II. between 859 and 828 B.C. In the second row of designs is the picture which is inscribed "Tribute of Yahua, son of *Ḫumrî* [*Omri*; perhaps by a clerical error of one stroke for *Nuumsai* = Nimshi]: objects of silver, gold, a gold cup, gold vessels, gold buckets, lead, a staff for the king's hand, and sceptres I received." Shalmaneser stands holding a cup, and two attendants behind hold a sunshade, and a bow. Two other Assyrians are bringing Jehu (or his ambassador) who kisses the ground. He wears a cap like that of later Phrygians. The tribute-bearers have the same cap, and shoes with curled toes (while the Assyrians wear sandals); they bear the objects mentioned in the text. The signs of the gods Aššur and Ištar are shown above the kneeling ambassador. This event occurred *c.* 840 B.C. The monument is also remarkable for its representation of Indian animals—the elephant, rhinoceros, apes, and the Bactrian hound and camel. [TARSHISH.] *Cuneif. Inscrip. and Old Test.* i. p. 179, 2nd ed.; Kittel, *Hist. of Hebrews*; Driver, *Lit. of O.T.*; Stade, *Zeitschrift für die A.T. Weissenschaft* (1885).—**2.** Jehu, son of Hanani; a prophet of Judah, but whose ministrations were chiefly directed to Israel. His father was probably the seer who attacked Asa (2Chr.16.7). He denounced Baasha (1K.16.1,7), and, after an interval of 30 years, Jehoshaphat's alliance with Ahab (2Chr. 19.2,3). He survived Jehoshaphat and wrote his life (20.34).—**3.** A man of Judah of the house of Hezron (1Chr.2.38).—**4.** A Simeonite, son of Josibiah (4.35).—**5.** One of David's heroes who joined him at Ziklag (12.3). [H.C.B.]

Jehubbah', a man of Asher; son of Shamer or Shomer (1Chr.7.34).

Jehucal', son of Shelemiah; one of two persons sent by king Zedekiah to Jeremiah, to entreat his prayers (Je.37.3).

Jehud', one of the towns of Dan (Jos.19.45), now *el Yehûdîyeh*, a village 8 miles E. of Joppa. In the list of Shishak's conquests it is called *Yuda-malek*, or "royal Jehud." [C.R.C.]

Jehudi', son of Nethaniah; a man sent by the princes of Jehoiakim's court to fetch Baruch to read Jeremiah's denunciation (Je. 36.14), and then by the king to fetch the roll itself and read it to him (21,23).

Jehudijah' (1Chr.4.18). If a proper name at all, this should be Ha-jehudijah (as in R.V. marg.), like Ham-melech, Hak-koz, etc.; but it seems to be rather an appellative, "the Jewess" (as in R.V., and A.V. marg.). Apparently Mered married two wives—one a Jewess, the other an Egyptian, a daughter of Pharaoh; but the passage is very confusing.

Jehush', son of Eshek, a remote descendant of Saul (1Chr.8.39).

Jeiel'.—1. A Reubenite chief (1Chr.5.7).—**2.** A Merarite Levite, one of the gate-keepers to the sacred tent (15.18,21), who played the psaltery and harp (16.5) before the ark.—**3.** A Gershonite Levite of the Bene-Asaph, forefather of JAHAZIEL, 4 (20.14).—**4.** The scribe who kept the roll-call of king Uzziah's irregular predatory warriors (26.11).—**5.** A Gershonite Levite of the Bene-Elizaphan, who assisted at the cleansing of the temple under Hezekiah (29.13).—**6.** One of the chief Levites who gave offerings at the great Passover of Josiah (35.9).—**7.** One of the Bene-Adonikam who returned with Ezra from Babylon (Ezr.8. 13).—**8.** A layman of the Bene-Nebo, who had put away his foreign wife (10.43).

Jekabzeel' (Ne.11.25). [KABZEEL.]

Jekameam', a Levite; fourth son of Hebron, son of Kohath (1Chr.23.19,24.23).

Jekamiah', son of Shallum, in the line of Ahlai, daughter of Sheshan (1Chr.2.41).

Jekuthiel', a man recorded in the genealogies of Judah (1Chr.4.18) as the son of a certain Ezra or Mered, by his Jewish wife (A.V. *Jehudijah*), and in his turn the father, or founder, of the town of Zanoah.

Jemima', eldest of three daughters of Job, born amid his renewed prosperity (Job 42.14).

Jemnaan' (Jth.2.28). No doubt JABNEEL—generally called Jamnia by the Gk. writers—is intended.

Jemuel' (Gen.46.10; Ex.6.15) = NEMUEL, 2.

Jeph'thae (Heb.11.32), Gk. form of JEPHTHAH.

Jephthah' (*the opposer*; Judg.11.1–12.7), the son of a harlot. 11.1 says, "Gilead begat Jephthah," but Gilead is a district. Perhaps he tried to establish his paternity and claim his portion before the elders of his tribe, and failed (Hastings, *D.B.*). He became an outlaw in the land of Tob—the unsettled region to N.E.—until the Ammonite oppression. Then his people had to humble themselves and receive him back as their chief. When diplomacy with Ammon failed, the Spirit of the Lord came upon him (*cf.* 3.10,6. 34), and he swept through E. Palestine, rousing the people to war. He defeated Ammon, but before the battle he *devoted* whoever first came out of his home when he returned in peace.

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[Vow.] His daughter came out with timbrels and dances, "and she was his only child." He allowed her two months to bewail her virginity upon the mountains, and then "did with her according to his vow." The Ephraimites came to assert themselves, and Jephthah, unlike Gideon (8.2), was scarcely conciliating. A battle took place; Ephraim was defeated. Jephthah seized the fords and slew all who could not pronounce SHIBBOLETH (*cf.* Sicilian Vespers). He judged Israel 6 years. 11.12-28 is interpolated, but it can scarcely be a fraud of 6th cent. to establish the claim of Israel to Gad (Je.49.1), as Moore thinks, for this passage presupposes the existence of Num.21, which would make such a fraud unnecessary. The compiler, like Thucydides in similar cases, knew of the diplomacy, but himself composed the message, or at any rate rewrote it, for ver. 26 implies his chronology. The references are to Moab rather than Ammon, to Chemosh rather than Milcom, but we do not know all the facts (*cf.* Jos.13.25). Wellhausen (*Hist.* 228-235) denies the existence of Jephthah, and treats this passage as an interpolation of very late date. Yet he relies on ver. 24 to prove that the Israelites were not monotheists! This argument would prove Jeremiah (see 48.7) not a monotheist. Ver. 24 is an *argumentum ad hominem.*—*Jephthah's Vow.* Until the 12th cent. A.D. there was no doubt as to Jephthah's vow and sacrifice. Then Kimchi, followed by other Rabbis, strove to show that the daughter was not sacrificed, but remained unmarried. The latest exponents of this view are, in Germany, König; in England, Edersheim. But Jephthah certainly did not vow that the first person who came out of his house should be a virgin, and what he vowed he performed. In making his vow, he doubtless hoped for some lesser sacrifice. Had human sacrifices to Jehovah been recognized, this story would not have been written, nor a mourning instituted to commemorate the event. Cooke's references (Hastings, *D.B.*) to 1Sam.14.24f.45,15.33, 2Sam. 21.6-9 are not relevant, for retribution and not worship are implied. His other quotations have no reference to Jehovah worship, and Ex.22.29 is explained 34.20, both texts being from the same source.—Ephraim's defeat and the slaughter at Jordan no doubt accounts for the weakness of this warlike tribe against Philistine aggression. Davidson, *Expositor*, 3rd series, vol. v.; Orr, *Problem of O.T.*; Robertson, *Early Religion of Isr.*; Hastings, *D.B.* (5 vols. 1904); Sayce, *Early Hist. of Heb.*; Wellhausen, *Hist. of Isr.*; and books given under JUDGES. [H.M.S.]

Jephunne' (Ecclus.46.7). [JEPHUNNEH, 1.]

Jephunneh'.—**1.** Father of Caleb the spy and grandson of Kenaz [KENEZITE] (Num.13.6, etc.; Jos.14.6, etc.; 1Chr.4.15, etc.).—**2.** A descendant of Asher, and eldest son of Jether (1Chr.7.38).

Je'rah (*month*, or *moon*; Gen.10.26; 1Chr. 1.20), fourth son of Joktan, and progenitor of a tribe in S. Arabia. There is a place called Mahrah in E. Ḥadramaut. Warākh was a place of some importance in S. Arabia in the 11th cent., and the name may preserve a tradition of Jerah. [F.J.F.-J.]

Jerahmeel'.—**1.** First-born son of Hezron, the son of Pharez ben-Judah (1Chr.2.9,25ff.). [CALEB.]—**2.** A Merarite Levite in the time of David (1Chr.24.29; *cf.* 23.21).—**3.** Son of "Hammelech." [MALCHIAH, 8.] Jehoiakim bid him make Jeremiah and Baruch prisoners, "but the LORD hid them" (Je.36.26).

Jerah'meelites, The (1Sam.27.10), dwelt in the S. of Judah. [JERAHMEEL, 1.]

Jer'echus (1Esd.5.22)=JERICHO.

Je'red.—**1.** (1Chr.1.2)=JARED, as R.V.—**2.** A descendant of Judah; the "father"—*i.e.* the founder—of Gedor (1Chr.4.18).

Jeremai', a layman of the Bene-Hashum, who put away his foreign wife (Ezr.10.33).

Jeremi'ah. Seven other men of the same name as the prophet (see next art.) are mentioned in O.T.—**1.** Jeremiah of Libnah, father of Hamutal, wife of Josiah (2K.23.31).—**2, 3, 4.** Three warriors—two of the tribe of Gad—in David's army (1Chr.12.4,10,13).—**5.** A "mighty man of valour" of the trans-Jordanic half-tribe of Manasseh (5.24).—**6.** A priest, head of the second or third of the 21 courses which are apparently enumerated in Ne.10.2-8,12.1-21. This course, or its chief, took part in the dedication of the wall of Jerusalem (12.34).—**7.** Father of Jaazaniah the Rechabite (Je.35.3).

Jeremiah. Jeremiah was one of those men of whom what Hooker (*Ecc. Pol.* v. xlii. 5) said in tragic hyberbole of Athanasius is true—he had "no friends but God and death." The only intelligible account of his lifelong persistence in the course he deliberately chose is that friendship with God is possible, and that this is a sufficient compensation for the want of friends in the world. The lesson of his brave opposing of the spirit of his time is a perpetual tonic for the Church. Jeremiah has written his autobiography, as no other prophet, in his book and in the Lamentations. Jeremiah's period of activity extended over five reigns and into the Captivity, covering at least 32 years: (1) the latter part of Josiah's reign, (2) the times of Jehoahaz, Jehoiakim, the battle of Carchemish, the Babylonian invasion, Jehoiachin and the first deportation or exile (597 B.C.), (3) the times of Zedekiah (597 B.C.) to the destruction of Jerusalem, the siege of Jerusalem (end of Dec. 589), Jerusalem taken, Abib 10 (July), 587, (4) his after-life in Palestine and then in Egypt (after 586 B.C.). It is interesting to note that the rise of Greece fairly synchronizes with the decay and extinction of Hebrew prophecy (Solon, 594 B.C.; Herodotus, 478 B.C.). (1) The call to be a prophet came to him in Josiah's reign, and probably in the midst of an apparently complete religious reformation, following the equally great apostasy of Manasseh. He was a native of Anathoth, a priestly town with "suburbs," in Benjamin, where the high-priest Abiathar had been banished to his "fields" by Solomon (1K.2.26). He belonged to the priesthood (Je. 1.1), and had private means. Here, about three-quarters of an hour's journey from Jerusalem on a breezy highland with extensive views of the mountains N. and W. of the Jordan Valley and of the N. end of the Dead Sea, but out of sight of Jerusalem, in the midst of cornfields, fig-trees and olive-trees, traces of which still remain, his youth was spent (Buhl, p. 175; Robinson, *Pal.* ii. 319; *Surv. W. Pal.* iii. 7).

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Chosen before birth for his office, he was here prepared for it. It is apparent, from the account of 2K.22, that at the finding of the temple copy of the law neither he nor Zephaniah had risen to notice. When with striking words, fitted to encourage him in his weakness and friendlessness, he was called to be a prophet, he was oppressed with a sense of youth and inexperience (Je.1.1-11). His first utterances (3–6) were filled with a warmth of affectionate appeal, but he found the reforms of Josiah skin-deep and his opposition to the flatterers began. He points out that Judah had seen the end of her sister-kingdom of Israel some hundred years before, but turned not with her whole heart (3.1-11). The priests and prophets were going the wrong road. They were covetous and comfortable liars. "They have healed the hurt of the daughters of my people slightly" (*i.e.* after a light and trivial sort, as a bad physician consulting his own ease rather than the recovery of the patient), "saying, Peace, peace, when there is no peace" (6.13,14). Yet the controversy is not so acute as later, and still there is hope. He has still Zephaniah and Habakkuk as fellow-workers. (2) But in the second period, when the corruption of the nation increases, the message grows sterner and the activity of Jeremiah grows greater at the entry of the temple (7.2, 26.2), at the gate (17.19), in the valley of Hinnom (19.2), in the streets of Jerusalem (11.6), at the entry of the palace (22.1,2), often with impressive symbolic action (13.1,19,27.2, 28.12). We see the confused outlines of a terrible conflict for his people. If we attempt to translate into modern conceptions the opposition, the calumny, the indignity and deadly peril, which fell upon the most sensitive of men "without a cause," we have the picture of keen suffering. Himself a priest and prophet, he stands alone without sympathy amongst a numerous school of priests and prophets—as the Germans say, his *Fachgenossen*. First, at Anathoth, where he spent his brighter days, his old neighbours conspire against him (11.21). They bid him, on pain of death, to prophesy no more. He can go there no longer. Then, in Jerusalem, the whole company of the prophets discount his call, oppose his message, and preach a more popular doctrine of peace and prosperity, "strengthening the hands of evil doers" (23.14). The bolder of them resist him face to face. Soon they, with the priests, plot to get rid of him, and publicly arraign him for death for threatening Jerusalem and the temple with a desolation as great as that of Shiloh (7.14, 26.6,8,11). The princes and prominent laity (elders) stand his friends, quoting Micah's similar threatening in Hezekiah's days (26.16-20). Urijah, a solitary prophet, who dares to say the same things, is brought from Egypt, where he fled, is slain with the sword, and his body cast out with contempt to the graves of the common people (26.23), but at that time Ahikam saved Jeremiah from the people. The priestly prince-prefect of the temple, roused by what was probably Jeremiah's first utterance of unmitigated severity, beat him with rods and set him in the pillory at the N. gate of the temple for a day (20.1,2). He sends his denunciations, written out by his amanuensis Baruch, to king Jehoiakim, who contemptuously cuts the MS. with his pen-knife and throws it into the fire (36). And ever and anon, through all this storm and stress, we hear Jeremiah's bitter outcry to Jehovah against his lot as a prophet of evil (15.10,17), yet the words of Jehovah were "the joy and rejoicing" of his heart (15.16). Still he identifies himself with his people. But later, after he has been publicly mocked as an evil-doer and the tragedy of his position weighs heavier, he says, "Thou didst entice me, and I was enticed" (20.7), and now the word of Jehovah has become "a burning fire shut up in my bones" which must out (20.9). He is become a continual derision; every one is mocking him. He hears nothing but the whispering of many, and fear is on every side. Every familiar friend, "every man of my peace" (see A.V. marg.), is perpetually watching for his stumbling (20.10). And in a momentary heart-break poured out side by side with a strain of praise—which those who reprobate do not sufficiently regard—he curses the day of his birth (20.14-17). Yet still there is a flickering ray of hope. (3) But in the days of the feeble and vacillating Zedekiah (in 27.1 read Zedekiah, see ver. 3), all hope is gone. He turns with the same iron resolution to counsel (by the direction of Jehovah) surrender to the Chaldeans in order to lessen the sorrow and ruin of his people. This he does publicly (27.12,13,38.1,2), and is publicly opposed by Hananiah, who prophesies deliverance within 2 years, and by a letter from Shemaiah from the Captivity (29.25); and he continues his warnings from prison and chains, and the bitterness of death itself. The princes first detain him as a defaulter (37.15), and then seek his life as a traitor (38.4). None but a Cushite stranger and the vacillating king take his part (38,39.15-18). In his partial discovery of the truth as to his last historic interview with the king some have seen traces of cowardice (38.14-28). But such partial telling of the truth has been held blameless, when two lives are at stake. The incident of the legal purchase of property at Anathoth shows his tenacious faith (32). And when the destruction falls, in the Lamentations, too important to be included in his prophecies and in general subordinate to the sorrows of his country, the old cry of heart-break dies down into trust. (4) The account of the final period is possibly, as much else may be, from the hand of his tried friend Baruch, or some other (40–44, with its appendix 52). The fall of Jerusalem struck off his chains and set him free to seek a closing peace under the protection of Babylon. But the call of duty stays him. The faithful Gedaliah and his impoverished countrymen at Mizpeh need him. His fickle countrymen murder Gedaliah by his side. They dissemble with him, carry him against his will and advice to Egypt, and there openly advocate and practise a return to idolatry. When last we hear of Jeremiah he is still delivering a rejected and unpopular message with undiminished vigour. The death, which tradition (first recorded in Tertullian) assigns to him, is the probable one of stoning

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at their hands. Recognition came too late. Possibly about 100 B.C., from a larger work of Jason of Cyrene, in 2Maccabees are given the legends (found in the registers **2.1**, in the writing **2.4**) which grew up round Jeremiah. He hides the tabernacle, the ark, and the altar in Sinai till the times of the Messiah. "With gray hairs and exceeding glorious" he gives Judas the Maccabee a sword, and is introduced by Onias the high-priest as "the lover of the brethren, who prayeth much for the people and the holy city, Jeremias the prophet of God" (2Mac.**15.13-16**). Philo, an early contemporary of our Lord, apparently alludes to him only of all the prophets, and sets him equal with Moses (*De Cherub.* § 14). Josephus reconciles him with Ezekiel (10 *Ant.* vii. 2). And that Jesus of Nazareth was thought by some to be Jeremiah (Mt.**16.14**) points the observed likeness, and shows him indeed the prototype and forerunner of the Messiah, which, together with Isaiah, the Jews believed him to be. Köberle, *Jeremia* (Stuttgart); *Jeremiah*, in Stanley's Lect. Savonarola, *Sorrow and Hope* (S.P.C.K.), gives a not unworthy parallel. [F.E.S.]

Jeremiah, Book of. (1) *History of the Text.* As with regard to the man, so with regard to the work, there has been a great reversal of opinion. It is well known that the LXX. shows more variation here than elsewhere. It seems to witness to the fortunes of two Hebrew originals, one Egyptian, the other Babylonian. Scholz seems to have made out a good case for the opinion that the additions, which make the Heb. longer than the LXX., are the work of expounders and readers in the synagogue. They indicate, indeed, the early study and use of the book (Scholz, p. 218), possibly in Babylon (*cf.* Dan.**9.2** and the influence upon Ezekiel), while the Hebrew of the original was still a living language. Many other small divergences arose in time, without intention, in the two texts. The nine foreign prophecies probably originally stood (as in the LXX.), after **25.13**. Becoming in time less interesting to the Hebrews, they were in Palestine editorially placed at the end, and their order changed from the original and more difficult one preserved in the LXX., to correspond generally with the mention of the nations from S. to N. in **25.19-27**. By this transposition, as Scholz says (p. 214), the great thought that Israel did not stand morally separate from the nations was obscured. The unchronological order of ch. **21** may have been adopted to continue Pashur's history, that of **27,28** to continue the thoughts of ch. **26**. They are more or less the same in the LXX. The confusions of the LXX. copy, and perhaps of the Babylonian, possibly proceed from the troublous times from which the book emerges. MSS. of Jeremiah passed quickly to Babylon (see below). The connexion of the roll (**36.2,32**) with the rest is not clear. But the striking result of all this variation in the midst of essential equivalence is the unique phenomenon that both parts of a scattered nation preserved with singular fidelity writings which form the most terrible indictment of their apostasy (Scholz, pp. 114, 120). This, and Dan.**9.2**, substantiate the genuineness of the prophecy of only 70 years of captivity (actually 68), **25.11,12,29.10**. Jeremiah and his writings are all that survives from the destruction of Jerusalem, and from them alone do we derive the picture of the political and religious conditions which immediately preceded it. In some MSS. Jeremiah stood first of all the prophets. (2) *Contents.* **1–6** is generally assigned to the time of Josiah; **7–20** to that of Jehoiakim; **21–38** (except **22–27**, **35**, and **36**) to that of Zedekiah; **39–44** is the history of the fall of Jerusalem and after; **45** is the advice to Baruch on the occasion of his writing the roll of **36**, placed at the end (both in LXX. and Heb.) possibly as giving in ver. 4 the moral and meaning of the commencement (**1.10**). The misplaced chapters, **46–51** (see above), contain the foreign prophecies; **52** is an historical appendix referring to Zedekiah and the end of the kingdom. The hand of Baruch may well have been employed both in the writing and in the editing, so that with some truth the book may be regarded as Baruch's "memorabilia"; but it cannot be entirely so, as in **30.2,36.32,51.59-64** we have proof of Jeremiah's personal activity. The general message of the whole is that reliance on Egypt is false (**37.5-11**); fall before Babylon is certain; yet neither chastening nor annihilation is the purpose of Jehovah (**27.11,30.11,31**). Messianic prophecies, occurring in the midst of threatening, are **3.14,23.5-8**, **30.4-11,31,38**. It is strangely asserted that the Messianic idea in Jeremiah is less personal and characteristic. It is rather that allusions to it are brief and few. Times of boastful corruption are not fitted for emphasizing and multiplying hopes capable of misconstruction. The allusions themselves are to a person well known—David's righteous scion, the well-known king reigning and prospering (**23.5**. **33.15**), a second David raised up (**30.9**), the divine shepherd (**31.10**), with good shepherds under him (**23.4**). What is characteristic of Jeremiah, in a time of tremendous change and moral apostasy, is that he *adds* that the Messianic deliverance will be so great as to constitute a new covenant (**31.31**) and to cause ark and passover to fall into oblivion (**3.16**, **23.7**), and that its essential feature will be moral renewal (**31.31-34**). The new name "Jehovah is our Righteousness" (**23.6**) equates with Mt.**1.21**. Je.**7.22** has been taken to indicate that the Levitical law was not yet written; but it really emphasizes an already-existing fact, as well as a prophetic commonplace. God's marriage and covenant with Israel were moral and spiritual. Sacrifice, common to all nations, was merely Levitically regulated. The book of Jeremiah implies that there was plenty of heartless sacrifice and ritually correct lip-service. The allusions to earlier literature (by no means specially to Deut.), which have been analyzed by Stanley Leathes (*Law in Prophets*), would in the case of any other literature be considered amply to substantiate its pre-existence. (3) *Relation to Other Prophets.* Jeremiah uses some of Isaiah's figures—*e.g.* the vine (**2.21**), the cup of trembling (**25.15**), going up to Zion (**31.6**), my servant Jacob (**30.10**), and the words of other prophets, especially Obadiah in ch. **49**. Ezekiel expands the ideas of Jeremiah—*e.g.* the allegory of the two sisters (**3.7**; Ezk.**23**), the future union

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of Israel and Judah (**33.7**; Ezk.**37.15-28**), the "sour grapes" proverb (**31.29**; Ezk.**18**), the dry bones (**8.1-5**; Ezk.**37.1-14**), the woe of the shepherds (**23.1-4**; Ezk.**34**)—and has many verbal and material resemblances (see Redpath, *Ezek.* xxiv). Daniel (**9.2**) is recorded as prayerfully studying the prophecy of the 70 years. These points probably argue close intercourse and quick transmission of MSS. (Je.**29.1,25,51.** 60-64) between Jerusalem and the Captivity, or they possibly belong to the commonplaces of the prophets. (4) *Style.* "The style of Jeremiah is much less pure than that of Isaiah," says Renan (*Histoire des langues sémitiques*, p. 132); yet it is "not without certain charms of its own, not destitute of noble and liberal ideas" (De Wette, *Introduction*, § 220); "simple, easy, rustic, but most profound in the majesty of his thoughts, and equal in thought to the best" (Jerome, *Commentary*). He turns from politics to nature and to Jehovah the Creator and Source of all. "How noteworthy is his poetic and inspired sense of nature! The roaring sea, the hot desert wind, the flight of birds of passage; the art of fowler, reaper, ploughman, shepherd; the maid rejoicing in the dance, the bride who cannot forget her adornment; the sound of the mill, the light of the lamp, the children gathering wood, in the streets, fatherless, the Bedouin lurking in the desert, the hind, the lion, the spotted panther, the shy wild ass,—these are for him the picture and parable of eternal things. He gives us poetry, even aesthetically considered, of the finest" (Köberle, p. 13, slightly altered). Jeremiah's language is the language of his time, and is tinged with Aramaic (see list, De Wette, § 220, p. 424). The Aramaic verse (**10.11**) is possibly a short, emphatic proclamation to the neighbouring nations in a suitable Semitic dialect. Yet it is strange, if so, that the foreign prophecies should be, of all, the most vigorous Hebrew. But his book is a work of genius and true pathos, and his symbolic actions are often forcible. From Josephus to Lowth, Ley, Sievers, Cornill, Giesbrecht, and others, the writings of Jeremiah, like Hebrew poetry in general, have been seen to have a certain metre or form, arising from the rising and sinking of the tone. Jeremiah's *qinâ*-metre (Ley's pentameter of elegy, 3+2) is the most constant (occurring both in Je. and Lam.); and is found in poems of a different kind, *e.g.* Ps.**19**.8f. (Baudissin). But since, in Jeremiah and elsewhere, the general application of any strict rule involves unwarrantable changes of the text, and since the distinction between poetic prose and poetic metre is difficult to draw, it is perhaps better to regard the metre as arising freely, almost unconsciously, from the differing lengths of the parallelism—longest in epic, shortest in elegy. In Orelli's *Jeremiah* (pp. 11, 12) there seems to be the best and most recent account of this question. There is a similar fluidity sometimes observable in strict grammatical form. Text: Kittel's Heb. Bible; Scholz, *Der Masorethische Text und die LXX. Uebersetzung* (Regensburg); Giesbrecht, *Jeremias Metric* (unpointed Heb., to show metre) (Gottingen). Comm.: Dean Payne Smith in *Speaker's Commentary* (very capable); *The Pulpit Commentary*; Spence and Exell, Giesbrecht, Hitzig, Ewald, Orelli in Strack-Zöckler (3rd ed.—good); Duhm in Marti, Freiburg, Driver. [F.E.S.]

Jeremi'as.—1. The Gk. form of the name of Jeremiah the prophet (Ecclus.**49.6**; 2Mac. **15.14,15**; Mt.**16.14**).—**2.** Given in 1Esd.**9.34**, as one of the Bene-Maani (=Bani) who put away his foreign wife. Perhaps transferred from ver. 33 (*cf.* Ezr.**10.34**), and =JEREMAI.

Jeremiel' (Hieremihel, Ieremiel, *God [El] hurls*; *cf.* Jeremiah, or perhaps *God sets* [i.e. *appoints*]; *cf.* Dan.**7.9** and ὁ ἐταξεν in Gk. of *Eth. En.* **xx.** 7) only occurs in 2Esd. **4.36**, A.V. marg., R.V. (A.V. text, *Uriel*). He there answers the questions of the righteous dead. He apparently = Ramiel, *Apoc. Bar.* lv. 3, lxiii. 6, who presides over the visions; Remiel, *Eth. En.* **xx.** 7 (Gk.); *cf. Orac. Sib.* ii. 215-217. [A.L.W.]

Jeremoth'.—1. A Benjamite chief (1Chr. **8.14**).—**2.** A Merarite Levite, youngest son of Mushi (**23.23**).—**3.** Son of Heman; head of the 15th course of musicians (**25.22**).—**4.** One of the sons of Elam, and—**5.** Of Zattu, who had taken strange wives (Ezr.**10.26,27**).

Jer'emy (1Esd.**1.28**,etc., **2.1**; 2Esd.**2.18**; 2Mac.**2.1,5,7**; Mt.**2.17, 27.9**) = JEREMIAH, the prophet.

Jeremy, Epistle of. In Gk. MSS. this epistle usually follows Lamentations, but in the Syr., Lat., and A.V. it is reckoned as Ba.**6**; both being regarded as supplements to Jeremiah, under whose name it is quoted by Tertullian, Cyprian, and others. There is little doubt that Gk. was the original language; Hoberg, however, still deems it a translation from Heb. Quite a different line is taken from that of Jeremiah's real letter to the captives (Je.**29**), and ver. 3 conflicts with Je.**29.10**. It seems rather that an expansion of **10.1-15** is attempted. Jeremiah purports to write to the captives starting for Babylon to warn them against the folly of the idolatry they would there see. The weapon of ridicule is freely employed. In repellent colours, with a view of counteracting its enticements, heathen worship is depicted as contemptible. The helplessness and uselessness of idols are set forth in detail, with a recurring assertion that they are not real deities; not even, like ordinary things, serving the purposes for which they are designed (*vv.* 59-63). After the commencement, the epistolary character of the piece is not very apparent, and it ends rather flatly by stating that the lot of just men with no idols is to be preferred. A tacit contrast to the worship of the God of Israel underlies the whole; but it may be questioned whether the tone is well adapted to those who had already fallen into idolatry before the Exile. The only trace of prophecy is in *vv.* 50,51, where an abandonment of idols is foretold. Ver. 22 is interesting as containing the sole Biblical mention of cats. [CAT.] The indications are insufficient to fix a precise date, the reference in 2Mac.**2.2** to *vv.* 4,5, being very uncertain; but 100 B.C. may be named as approximate. For bibliography see BARUCH, BOOK OF. [W.H.D.]

Jeriah', a Kohathite Levite, chief of the house of Hebron in the time of David (1Chr. **23.19,24.23**).

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Jeribai', son of Elnaan; named among the heroes of David's guard in 1Chr.11.46.

Jericho (Heb. *yᵉrîḥô*, "sweet-smelling"), like the Arab. *er Rîḥa*, at the modern site of Jericho. The termination in *Vau* shows an old Canaanite dialect, preserving the nominative case ending. Jericho is noticed in 35 chapters of O.T., 5 of Apoc., and 6 of N.T. The name occurs 12 times between Num.22.1 and Deut.34.3 as that of a city near the Jordan. In Deut.34.3 the Heb. speaks of "the *kikkār* of the *biq'ath yᵉrîḥô*, the city of palm-trees" (*cf.* Judg.1.16,3.13; 2Chr.28.15). It was a royal Canaanite city (Jos.2.3,12.9) with walls (6.20), and had water near it (16.1): probably it was a trading centre having an inn. Such inns were kept by women, but not regarded as respectable places, *c.* 2100 B.C., as noticed in the laws of Hammurabi (Nos. 108-110). This agrees with the view that RAHAB (Jos.2.1) was an "inn-keeper," who received the spies as travellers. Though the curse on the man who should rebuild Jericho as a walled city with gates (6.26; 1K.16.34) is said to have been fulfilled six centuries after Joshua's time, it appears that the place was inhabited long before David's reign (Judg.3.13; 2Sam.10.5; 1Chr.19.5), and by prophets in the reign of Ahaziah after it was rebuilt (2K.2.5). The water was then bad till healed by Elisha (*vv.* 18,19), and came from a spring (ver. 21). Hence the modern site at *er Rîḥa* cannot be that of O.T., which is believed to have been at the great mounds above *'Ain es Sulṭân*, 3 miles W. of GILGAL, which lies N. of *er Rîḥa*, but is described as in the "east border of Jericho" (Jos.4.19). The town lay in the "plains" (*'arᵉbhôth*, ver. 13), but close to the foot of the "mountain" (2.16) to which the spies escaped. It was in the lot of Benjamin (18.21), the N. border ascending to the "slope of Jericho on the north" (ver. 12). At Jericho king Zedekiah was captured by the Babylonians, after escaping from Jerusalem (2K.25.5; Je.39.5,52.8) in 588 B.C. It was reinhabited after the Captivity (Ezr.2.34; Ne.3.2). The "rose of Jericho" (Ecclus.24.14) is mentioned only in the Gk. age, when the city was held by the Greeks (1Mac.9.50), *c.* 160 B.C., but afterwards by Simon, the brother of Judas Maccabaeus, who was murdered near it at DOCUS (*'Ain ed Dûk*) in 135 B.C. (16.11,14,15). Pompey, in 63 B.C., passed through Jericho, which was then famous for its palms and balsam. The palm gardens were irrigated, and Josephus speaks also of the myrobalanum (the *zaqqûm* tree of the Arabs, from the berries of which oil is still made) and of the henna in its plains. These gardens were given by Antony to Cleopatra about 32 B.C. (14 *Ant.* iv. 1; 15 *Ant.* iv. 2). The city which Herod rebuilt was not on the site of the old town, but was fortified by a citadel called Cypros—probably at *Beit Jubr*, a small fort at the foot of the mountains by the Jerusalem road (16 *Ant.* v. 2, etc.). Jericho stood in the plain, but close to the mountains, while old Jericho was at the spring (4 *Wars* viii. 1-3). So also in 333 A.D. (Bordeaux Pilgrim) the later Jericho was 1½ miles from the old town at the spring. This Herodian city—visited by our Lord—had a palace and a hippodrome (17 *Ant.* vi. 5, x. 6). The sycomore fig (Lu.19.1,4) still grows near Jericho, and the date palms are noticed in the Mishna (*Pesakhim* iv. 8). The village *er Rîḥa* is the Jericho of the Middle Ages, and between it and *'Ain es Sulṭân* there are still gardens and trees by the stream where the song of birds is heard. A single palm remains at the village, and a few stunted palm-trees farther N. [NAARAN], while wheat, barley, maize, millet, and indigo are grown, with tobacco, cucumbers, figs, and vines. There were five aqueducts at various levels, from springs in the Qelt ravine, watering the site of Herodian Jericho, and seven others irrigating the plain to N. These were repaired in the Middle Ages, when sugar-cane was grown by Moslems and Franks; but remains of the older Roman masonry are found in them. One aqueduct led to Cypros, and another to a large tank near the Herodian town (*Surv. W. Pal.* iii. pp. 172, 173, 184, 190, 205, 222, 224, 227). The climate of Jericho is tropical, and cultivation depends entirely on artificial irrigation. See also Mt.20.29; Mk.10.46; Lu.10.30,18.35. [C.R.C.]

Jeriel', a man of Issachar, one of the six heads of the house of TOLA at the census taken by David (1Chr.7.2).

Jerijah' (1Chr.26.31) = JERIAH.

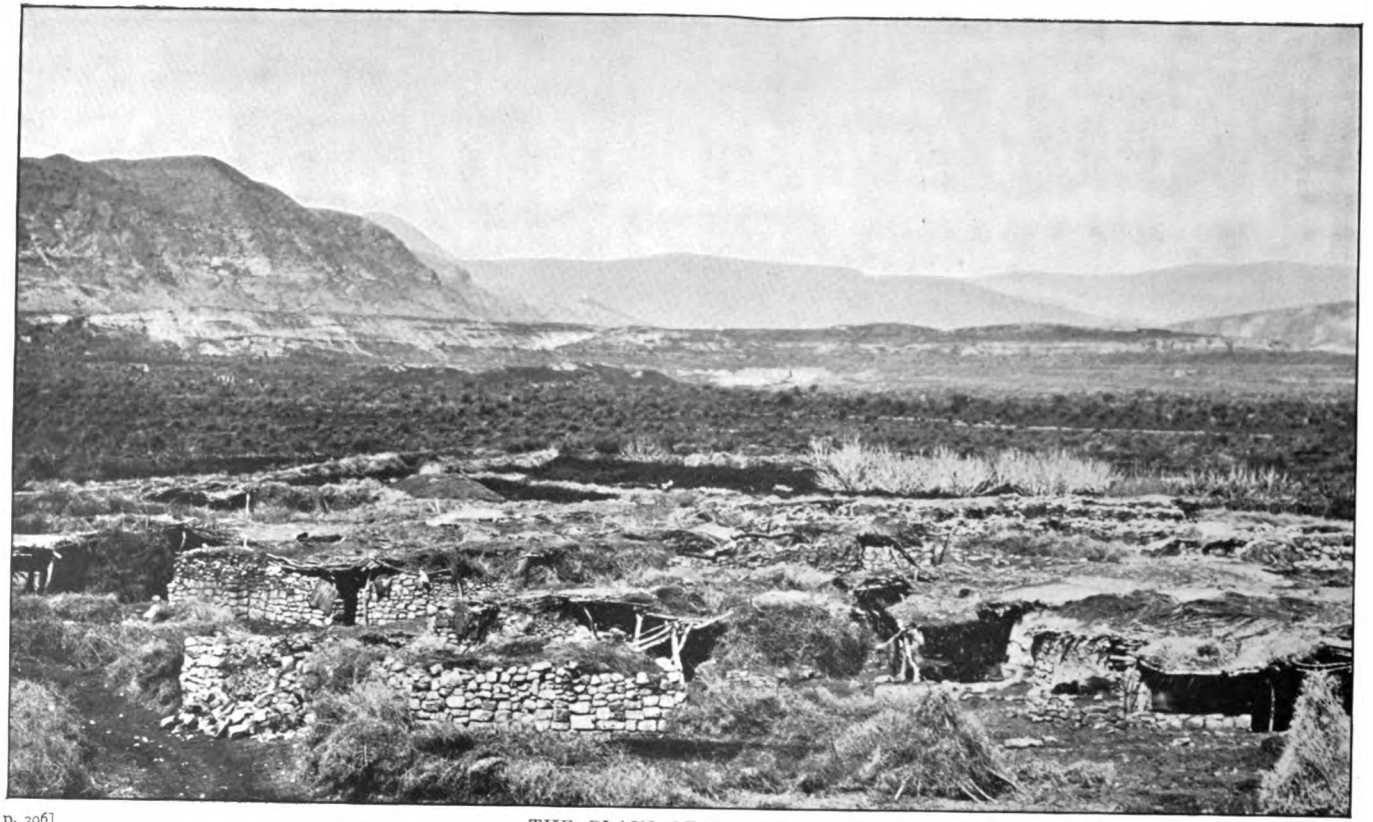
Jerimoth'.—1. Son or descendant of Bela (1Chr.7.7). Perhaps the same as—**2**, who joined David at Ziklag (12.5).—**3.** A son of Becher (7.8), and head of another Benjamite house.—**4.** (24.30) = JEREMOTH, 2.—**5.** (25.4) = JEREMOTH, 3.—**6.** Son of Azriel, "prince" of Naphtali in the reign of David (27.19).—**7.** Son, probably by a concubine, of David. His daughter Mahalath was one of the wives of Rehoboam (2Chr.11.18).—**8.** An overseer of the temple-offerings in Hezekiah's reign (31.13).

Jerioth', one of the elder Caleb's wives (1Chr.2.18). The text is defective. [R.B.G.]

Jeroboam (? *may he plead the people's cause*).—**1.** The first king of the divided kingdom of Israel; son of an Ephraimite named Nebat. When Solomon was constructing the fortifications of Millo underneath the citadel of Zion, his sagacious eye discovered the strength and activity of the youthful Jeroboam, whom he accordingly appointed superintendent over the compulsory labour exacted from the tribe of Ephraim (1K.11.28), which was so distasteful a burden to the northern section of the kingdom. Jeroboam aspired to royal state, and at last was perceived by Solomon to have such designs, which were probably aided by the growing disaffection of Ephraim, as well as by the alienation of the prophetic order from the house of Solomon. The attempts of Solomon to cut short Jeroboam's suspected designs occasioned the latter's flight. When leaving Jerusalem, he encountered Ahijah, the prophet of Shiloh. The LXX. has two accounts of this period, both evidently based upon Heb. originals, but only one of them agreeing substantially with the Massoretic text. According to this latter account (which, however, is probably, where it stands, an interpolation, as interrupting the narrative of Jeroboam's rebellion), the prophet, who was dressed in a new outer garment, stripped it off and tore it into 12 pieces. He gave 10 of these

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PLATE XVIII



p. 396]

THE PLAIN OF JERICHO,
Looking N.W. towards the site of ancient Jericho.

Photo by Bonfils.

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to Jeroboam, with the assurance that, on condition of his obedience to God's laws, he would establish for him a kingdom and dynasty equal to that of David (1K.11.29-40). According to the other Gk. account the same parable is acted by Shemaiah the Enlamite with 10 pieces of a new, unwashed garment, but at Shechem, not Jerusalem, and in the time of Rehoboam, not Solomon. Jeroboam remained in Egypt till the death of Solomon (1 K.11.40). It is at least doubtful whether his name should appear as heading the remonstrants at Shechem (1K.12.3), for *cf.* ver. 20. The revolt which ensued ended in his elevation to the throne of the northern kingdom. The political disruption was thus complete. He now proceeded to impair the religious unity, a policy which tarnished his name and fame. He feared that the yearly pilgrimages to Jerusalem would undo all the work which he effected, and accordingly took a bold step: jealous of the comparatively new sanctuary at Jerusalem—which, moreover, was geographically unsuitable as a centre even for the undivided kingdom—he provided the venerable holy places, Dan and Bethel, with golden figures of oxen, in imitation doubtless of the sacred figure at Heliopolis in Egypt, and so established a form of worship which continued till the end of the northern kingdom. At the same time he instituted new festivals and a new priesthood. It was while dedicating the altar at Bethel that a "man of God" from Judah is said to have suddenly appeared who denounced the altar, and foretold its desecration by Josiah and violent overthrow. The king, stretching out his hand to arrest the speaker, felt it withered and paralysed, and only at the prophet's prayer saw it restored, and acknowledged his divine mission. This story, together with the subsequent description of the fate of the man of God (1K.13), seems to have been inserted in the narrative at a time when his name and that of the "old prophet" of Bethel had been forgotten. It is doubtful to what exact date the story (1K.14) of the fatal illness of Jeroboam's infant son belongs. He sends his wife from Tirzah (or Zeredah) with gifts to inquire of Ahijah concerning him. In spite of her disguise, the blind prophet recognized her as she entered, and warned her that there was a doom on the house of Jeroboam not to be averted. The mother returned, and, as she came to the threshold of her door, the child died. Jeroboam does not seem to have been successful in military matters. He was constantly at war with the house of Judah. But the only act distinctly recorded in this connexion is a battle with Abijah (Abijam), son of Rehoboam (2Chr.13.16ff.), in which he was defeated. He died in the 22nd year of his reign (2Chr.13.20), which (according to the chronology of Assyrian inscriptions) corresponds to 915 B.C., and was buried in his ancestral sepulchre (1K.14.20). The sacred historian rightly sees in him the source of permanent political and religious disaster (1K.12.30,13.34; 2K.17.21f.).—**2.** Jeroboam II., son of Joash, and the fourth of the dynasty of Jehu, was the most prosperous of the kings of Israel. He repelled the Syrian invaders, took their capital, Damascus (2K.14.28; Am.1.3-5), and recovered the whole of the ancient dominion from Hamath to the Dead Sea (2K.14.25; Am.6.14). Ammon and Moab were reconquered (Am.1.13,2.1ff.), and the trans-Jordanic tribes were restored to their territory (2K.13.5; 1 Chr.5.17-22). But it was merely an outward restoration. Material prosperity and splendour in the way of religious ritual were combined with flagrant moral corruption. His rapacity, oppression of the poor, self-indulgence, and perversion of justice are denounced by the prophet Amos, who was charged to foretell the destruction of Jeroboam and his house by the sword (Am.7.9,17). [A.W.S.]

Jeroham'.—**1.** A Kohathite Levite; father of Elkanah and son of Elihu (1Sam.1.1), Eliab (1Chr.6.27), or Eliel (34).—**2.** A Benjamite, and founder of a family of Bene-Jeroham (8.27). Probably the same as—**3.** Father (or progenitor) of Ibneiah (9.8; *cf.* 3,9).—**4.** A descendant of Aaron, of the house of Immer; son, or descendant, of Pashur and father of Adaiah (9.12); apparently mentioned again in Ne.11.12.—**5.** A man of Gedor, some of whose sons joined David at Ziklag (12.7).—**6.** A Danite, whose son or descendant Azareel was head of his tribe in the time of David (27.22). —**7.** Father of AZARIAH, 13 (2Chr.23.1).

Jerubba'al (*he that striveth with Baal*), the surname of GIDEON, given him when he had destroyed the altar of Baal (Judg.6.32,7.1, 8.29,9.1, etc.; 1Sam.12.11).

Jerubbe'sheth (*he that striveth with shame*—i.e. *the idol*), in 2Sam.11.21, for JERUBBAAL.

Jeruel', Wilderness of. Jahaziel the Levite told Jehoshaphat that he should encounter here the hordes of Ammon, Moab, and the Mehunims (2Chr.20.16). [BERACHAH.]

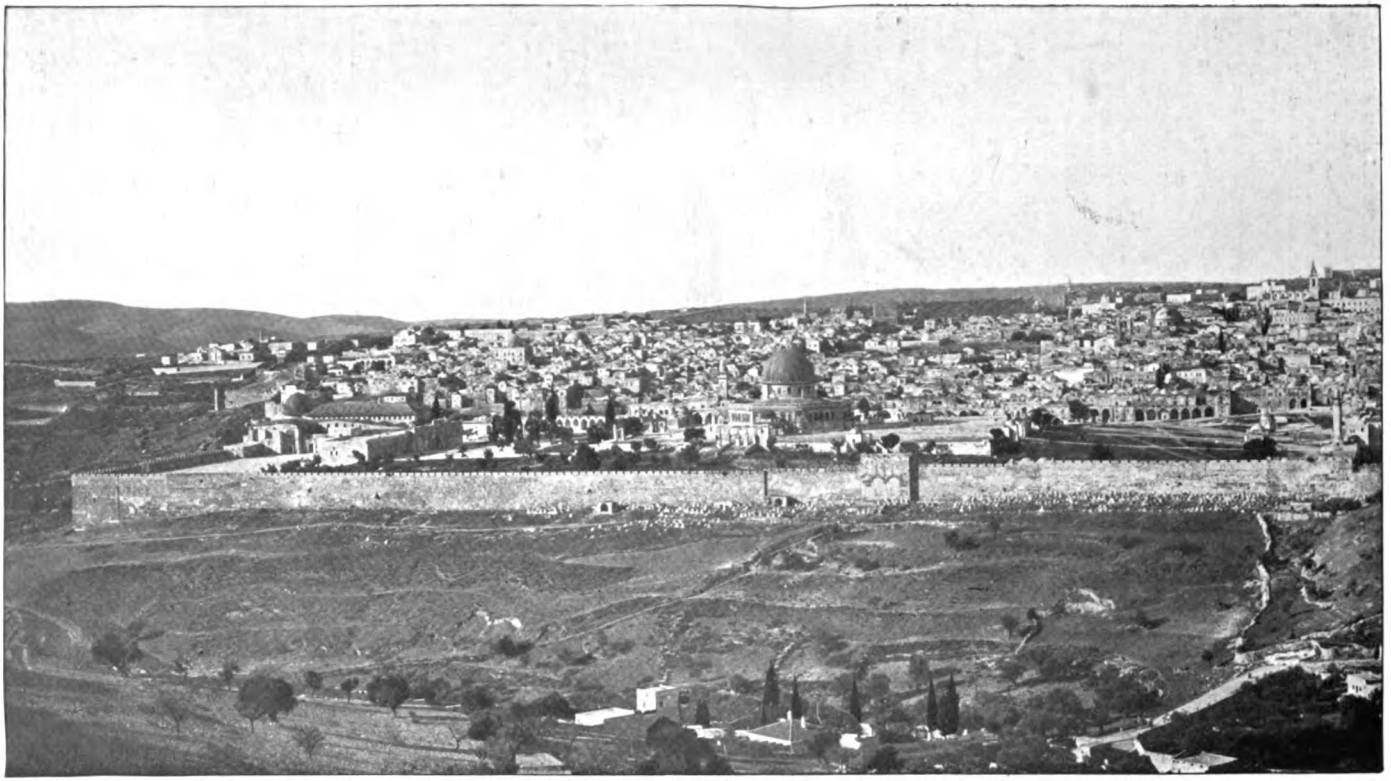
Jerusalem. (1) *The Name.* The conflict of authorities as to the Heb. derivation of the name of Jerusalem has been set at rest by the discovery of the Amarna cuneiform tablets, amongst which have been found letters from a governor of Jerusalem of a date near to that of the Heb. conquest of Palestine. These letters show that the name of the city in those days was Uru-Salim, "the city of Salim," or "the city of peace." This agrees with the rendering of Gesenius, "the abode of peace." Jerusalem may then be considered as the Heb. equivalent of the original early name, and it may be that in very early times the name was Salim only, as Jewish tradition places the Salim (Shalem) of Melchizedek at Jerusalem (Gen.14.18; Josephus, 1 *Ant.* x. 2; 6 *Wars* x. 1). In Ps.76.2 we read "In Salem also was his covert, and his dwelling-place in Zion." The Canaanite inhabitants of Jerusalem, during the period before the Heb. occupation of Palestine, were called Jebusites, but the city itself was called Jerusalem (Judg.1.7-21; Jos. 15.1-12; 2Sam.5.6). In two instances only is it called Jebus, and then it is also called Jerusalem (Judg.19.10; 1Chr.11.4,5). After the Roman occupation, Jerusalem received the name of Aelia Capitolina from Adrian 135 A.D., which name it retained for several hundred years. After the Moslem occupation, about the 10th cent., it was called *Beit el-Muqaddas*, "the holy house," and its modern name is *el-Quds esh-Sherîf*, "the holy, the noble," amongst

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the Moslems, and *Yerusalim* amongst the native Christians, the old name in the Arab. form. —*The Position.* The Dome of the Rock is in lat. 31° 44′ 45″ N., long. 35° 13′ 23″ E. The modern city, though not so extensive, occupies generally the position held by ancient Jerusalem, and many existing remains in various parts of the city can be identified, with certainty, with records of the past. The outer wall of the Hâram esh-Sherîf ("the noble sanctuary"), except a portion to the N., is identical with the outer wall of the court of the Gentiles of the temple of Herod, and in the city itself may be found portions of the first wall of the Jewish kings, and part of the third wall built by or after king Agrippa: the position of the city of David, which is Zion, is known. The mountain range of Palestine, on which Jerusalem is situated, runs N. and S., parallel to the Jordan Valley and the Dead Sea, and Jerusalem itself is about 15 miles distant from the Jordan and 36 miles from Jaffa on the Mediterranean Sea. The range is from 2,500 to 3,000 ft. above the sea, at its highest points, and about 3,800 to 4,300 ft. above the Dead Sea. It is (about Jerusalem) composed of cretaceous limestone, with here and there a deposit of red clay on the surface. It is so intersected by deep valleys and ravines that roads N. and S. are only practicable along the backbone of the country, or along the lower portions of the range on either side. There were no roads, but only tracks, in early days; and we first hear of chariots being used at Jerusalem in the time of king Solomon. Jerusalem stands on the broad crest of the range, on a spur running E., and all the valleys around it run into the Dead Sea; but there are valleys running into the Mediterranean immediately W. of the high land N.W. of the city. The hill country of Judah and Benjamin (the boundary between which passes through Jerusalem) has few springs, and is not naturally fertile; but it has been made highly fertile by the hand of men. The red loamy deposit and detritus from the mountain sides has, in past ages, been washed by the rains to the bottom of the deep valleys, and has lain in narrow and deep bands of the richest soil—capable of little cultivation where it lies, on account of the violent rush of water from above. By the labour of man this soil has been brought up, time after time, and stacked against the mountain sides in terraces, where it intercepts the annual rainfall and conducts it into the interstices of the mountains—thus increasing the capacity of the springs, and preserving the valley land from sudden denudation by cloud bursts and storm waters; and these terraces are capable of the highest cultivation. Thus almost all the hill country of Palestine may be fertile or barren, according to the condition of the people and the form of government. If the people are industrious, and encouraged to improve the land, in peace and security, it becomes at once a land flowing with milk and honey; but if the terraces are allowed to fall into decay, the country relapses again into a condition only fit for nomadic tribes. In early days, when the country was only used for pastoral purposes, the natural springs were centres where the shepherds met together, with their flocks; and as civilization increased, these centres became the sites of rising townships. If, therefore, we seek for the remains of the earliest cities of the past, we must search for springs of water, near which we may find them. In later days, when the battering-ram had come into perfected use, other considerations affected the sites of cities. Although Jerusalem is spoken of at the time of David as in two parts, there is no information that there was more than one spring of water; and we may look upon the rising ground over the fountain of the Virgin as undoubtedly the site of Zion, the city of David. From the account of the early attacks on Jerusalem by Judah and Benjamin, it would appear to have been inhabited by both tribes (Jos.15.63,18.28; Judg.1.21); but the account of the boundary line (Jos.15,18.16) states that after passing En-rogel ("the Virgin's Fount") it passed along the valley of the son of Hinnom to the S. side of the Jebusite—thus placing Jerusalem within the border of Benjamin. Jewish traditions, however (Talmud, *Zebakim* liii. 2; *Yoma* xii. 1), place the boundary S. of the inner court of the temple, E. and W., leaving Zion, the city of David, in Judah. This may have been owing to a rectification of the boundary due to the king of Judah having captured Zion. The spur on which Jerusalem stands is an oblong, about 2,000 yds. from N. to S. and 1,000 yds. from E. to W., with deep ravines commencing on either side of the neck of the spur to N.W. at Scopus, and running round it and meeting near the pool of Siloam. The northern and southern portions of the oblong are not occupied by houses, so that the inhabited portion of Jerusalem is roughly speaking a square, with each side 1,000 yds. The whole oblong is separated into two distinct hills by a valley (the Tyropoeon) running nearly N. and S. The eastern hill has a small spur attached to it, part of which just comes within the city wall to N.E. The remainder of the eastern hill is narrow, and curves round the western hill in the shape of the "moon when she is gibbous" (5 *Wars* iv. 1). The northern part is called Bezetha; S. of this is the site of the citadel, or Antonia; S. again is the site of the temple, the palace of Solomon, the city of David, until the pool of Siloam is reached. The hill on the W. is divided into two parts by a valley running E. and W. from the present Jaffa Gate, into the Tyropoeon Valley. The southern portion is the upper city, and along its N. side runs the first wall built by David and Solomon. In the N. part is the second wall, the holy sepulchre, the third wall (of Agrippa), and the ground called "the camp of the Assyrians." The N. side of Jerusalem was the weak point after the invention of the battering-ram, as the ground was there sufficiently level for its use.—(2) *The Annals of the City.* In considering these, nothing strikes one so forcibly as the number and severity of the sieges which it underwent. During the 15 centuries which elapsed between the conquest of Palestine by Joshua and the destruction of the temple by Titus, the city was besieged no fewer than 17 times, twice it was razed to the ground, and on two other occasions the walls were levelled. The

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PLATE XIX



p. 398] JERUSALEM, FROM THE SLOPE OF OLIVET. *Photo by Bonfils.*

Showing the E. wall of the Temple Enclosure, the Golden Gate, the Dome of the Rock, the Citadel, Cathedral of the Holy Sepulchre, etc.

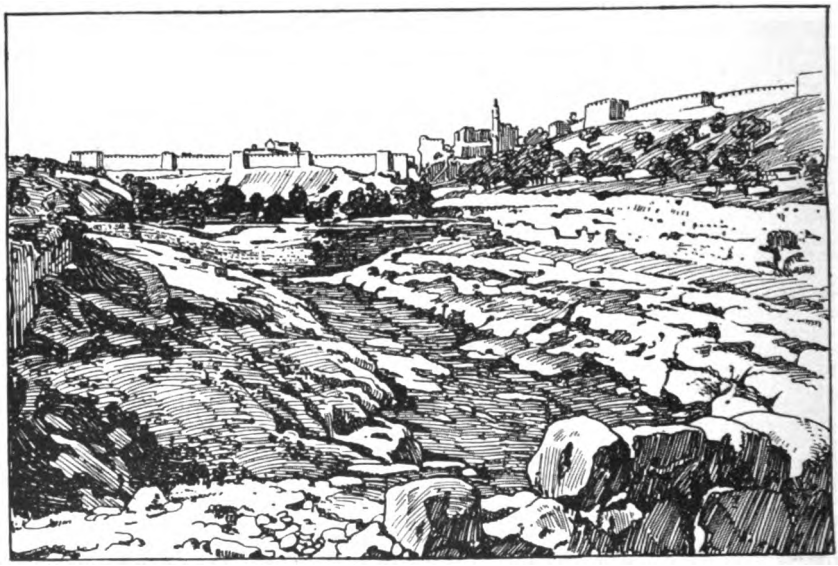
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first siege mentioned in the Bible took place almost immediately after the death of Joshua, when Judah and Simeon fought against it and took it, but could not drive the Jebusites out—and they dwelt together in Jerusalem. The same is related of Benjamin (Judg. 1.8,21). For nearly four hundred years the Jebusites remained masters of the citadel, until David, who had reigned over Judah in Hebron for seven years, came against them, in his consolidation of the kingdom of Israel. The Jebusites (thinking that they were secure in their stronghold) scoffed at the army of Judah around them. Then David offered the post of chief captaincy of his army to the man who should get up by the gutter and smite the Jebusite. Joab succeeded in doing so. So David took the stronghold of Zion, which was then called "the city of David"; and he dwelt there, and built round about from Millo. This citadel, Zion, was probably placed on the eastern hill, near to the spring of water, the Virgin's Fountain, whence a secret passage cut in the rock leads on to the face of the hill above. David brought the ark into Zion, and (with the assistance of Hiram, king of Tyre) built his own house there. The site of the TEMPLE was chosen at the threshing-floor of Araunah the Jebusite. David was permitted to make preparations for it, but the building of it was entrusted to his son Solomon. Solomon (who began to reign *c.* 1017 B.C.) was seven years building the temple, and he also built his own palace, and the house of the forest of Lebanon, and Millo, and the walls of Jerusalem, and three fenced cities. For this purpose he raised a levy of 30,000, employed month by month in Lebanon, and he had 150,000 labourers and hewers in the mountains; and the officers over all numbered 3,300. Solomon's "ascent" to the temple aroused the astonishment of the queen of Sheba (1K.10.5). After the revolt of Israel from Rehoboam, Shishak, king of Egypt, came up against Jerusalem, and took away the treasures from the temple and from the king's house, and the shields of gold that Solomon had made. And Rehoboam made shields of brass in lieu, and gave them in charge of the guard at the door of the king's house. In the reign of Asa, the Cushite king Zerah of Ethiopia invaded Palestine with an enormous host, and threatened Jerusalem (*c.* 943 B.C.). Asa, trusting in God, went boldly out to meet them; and they were smitten and the Ethiopians fled (2Chr.14.13). Then Asa, with Judah and Benjamin and with strangers from Israel, made a covenant to serve the Lord of their fathers, and to put away the idols, and renew the altar of God. But in three years (*c.* 940 B.C.) Asa put this covenant on one side, and took treasure out of the house of the Lord and of the king's house to secure the help of Benhadad, king of Assyria, against Baasha, king of Israel. In the reign of Jehoram (*c.* 886 B.C.) Edom and Libnah revolted, and separated from Judah. The Philistines and Arabians came up against Jerusalem, sacked the king's house, and carried off all his sons except Ahaziah. Ahaziah was slain by Jehu at Samaria (*c.* 885 B.C.), and his mother (queen Athaliah) arose and slew all the seed-royal of the house of Judah, and usurped the throne of Judah. But Joash, the young child of Ahaziah, was saved from among the slain, and hidden in the temple for six years. In the seventh year there was a great ceremony in the temple, and the Levites came up around from all Judah, and the child Joash was proclaimed king, and made a covenant to do right; and queen Athaliah was slain. In the reign of Amaziah (*c.* 839 B.C.), Jehoash, king of Israel, marched on Jerusalem, and captured Amaziah and all the gold and silver in the temple and in the king's house, and carried them back to Samaria, and he broke down the wall of Jerusalem from the gate of Ephraim to the inner gate, 400 cubits. Uzziah (*c.* 810 B.C.) repaired the walls of the city, and built towers at the Corner Gate, Valley Gate, and at the turning of the wall. He made engines, invented by cunning men, to be placed on the towers and bulwarks, to shoot arrows and great stones. He had 300,000 fighting men, and warred successfully against the Philistines and Arabians. Jotham (*c.* 756 B.C.) built the High Gate of the temple, and on Ophel, the citadel of the temple, he built much. In the reign of Hezekiah (726 B.C.) the advance of the Assyrians made it necessary to make all preparations for the defence of Judah and Jerusalem. Shalmaneser IV. of Assyria took Samaria (721 B.C.), and carried Israel captive into Assyria, and re-peopled the country with people from Cuth (the Samaritans of after-times). Eight years after (713 B.C.) Sennacherib, king of Assyria, took all the fenced cities of Judah, and laid Hezekiah under a heavy tribute of silver and gold, which had to be taken from the temple and the king's house. Three years after, Sennacherib sent a great host of Assyrians against Jerusalem, with threats of taking Judah into captivity; but Hezekiah humbled himself in the house of the Lord, and asked advice of the prophet Isaiah. At this time occurred the disaster which overtook the Assyrian on the frontiers of Egypt, and Sennacherib and his host retired in haste to Assyria. Manasseh (698 B.C.) began his reign at 12 years of age, and reigned 55 years, and did evil, making altars for Baalim, and worshipping the host of heaven. And the king of Assyria (677 B.C.) came against Judah, and carried away Manasseh captive to Babylon. But there he humbled himself greatly before the Lord, and was brought to his kingdom at Jerusalem. Then he knew that the Lord was God. On his return he built a wall without the city of David, on the west side of GIHON, in the valley, even to the entering in at the Fish Gate, and compassed about Ophel, and raised it up a great height. After the death of Amon, Josiah (grandson of Manasseh) succeeded at 8 years of age (641 B.C.), and he reigned well 31 years. At the age of 16 he began to seek after God, and purged Judah and Jerusalem from the high places and groves. During his reign the law was discovered in the temple. And as Necho, king of Egypt, went through Palestine to fight against Charchemish by Euphrates, Josiah went out against him and was slain. The king of Egypt mulcted Judah of a heavy fine, and made Eliakim king (610 B.C.). Against him came Nebuchadnezzar, king of Babylon (607 B.C.), and carried him in fetters to Babylon with

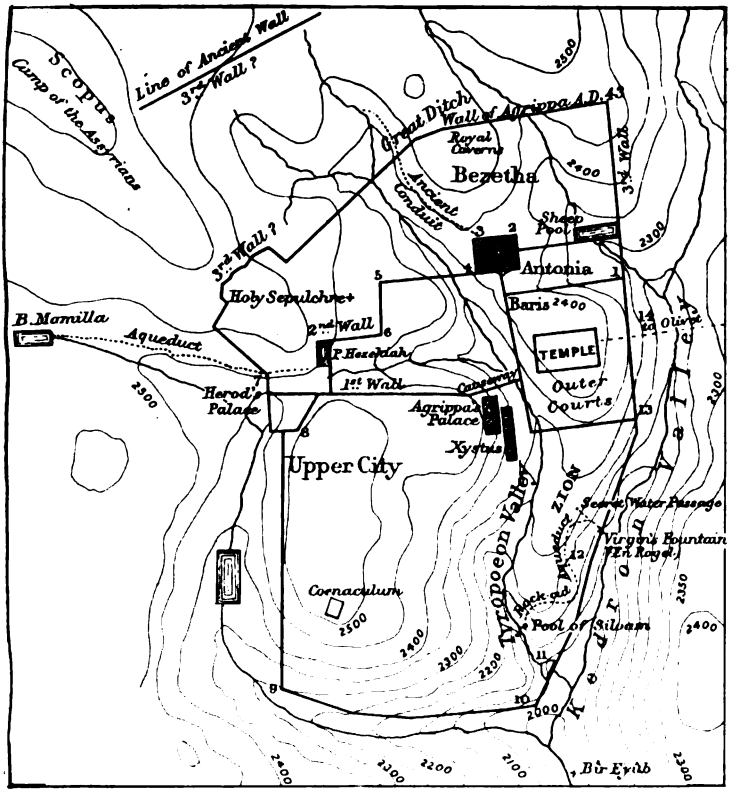
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the vessels of the Lord's house. Jehoiachin (his son) reigned a few months, and was also carried to Babylon, and Zedekiah (his brother) was made king over Judah by the king of Assyria (599 B.C.). He rebelled against Nebuchadnezzar, and the king of the Chaldees came and slew the people, old and young, and took all the treasures of the house of God to Babylon, and burnt the house of God and also the palaces, and broke down the wall of Jerusalem, and the land was left desolate and kept sabbath to fulfil 70 years. It is related (2 Mac.2.4) that the prophet Jeremiah carried away the ark, and the tabernacle, and the altar of incense, and hid them in a cave in mount Nebo, E. of Jordan. The 70 years' captivity are reckoned to commence from 606 B.C., when Judah became tributary to Babylon, in the reign of Jehoiakim. In 586 B.C. the remnant of the Jews about Jerusalem fled to Egypt, and Jerusalem was left without inhabitants. In 574 B.C. the prophet Ezekiel, at the river Chebar, Babylonia, in a vision saw the restoration of the temple of Jerusalem, an account of which is given in the book of Ezekiel. In 561 B.C. (2K.25.27) 'Evil-merodach,' king of Babylon, lifted up the head of Jehoiachin, king of Judah, out of prison, and spake kindly to him, and gave him a daily allowance for the remainder of his life. In the first year of Cyrus, king of Persia (536 B.C.), who had recently captured Babylon, the welcome edict was issued commanding the restoration of the exiled Hebrews to their native land. The number which assembled under Zerubbabel, the descendant of their kings, the grandson of the hereditary high-priest, were 42,360. On their arrival they restored the worship of God, the altar was set up, the feasts re-established, and the first stone of the temple laid amid the joyful acclamations of the multitude, but the tears of the old men who had seen the first house. Whilst the temple was being built, unexpected difficulties were caused by the Samaritans, who wished to unite in common worship with the Jews, and used their influence in the court of Persia to delay the advancement of the building. It was not till the second year of Darius (520 B.C.) that the building of the temple was recommenced, and in 5 years it was completed (515 B.C.). But there were absent the ark, the prophetic Urim and Thummim, the Shechinah (or divine presence), and the celestial fire on the altar. In the reign of Artaxerxes (457 B.C.) a second migration of Jews took place from Babylon to Jerusalem under Ezra, who was invested with the powers of a governor to collect money and to establish magistrates and judges throughout Judaea. During the 12 years of his governorship he re-established the Jewish nation, but as yet the city of Jerusalem was left open and defenceless. In the 20th year of Artaxerxes (444 B.C.), the cup-bearer to the king, Nehemiah, a man of Jewish descent, was suddenly made governor of Judaea, with a commission to rebuild the walls of Jerusalem with all possible expedition. This was probably owing to Persia being bound to abandon the maritime towns, owing to an humiliating agreement concluded at Cnidus with the Athenian admiral: Jerusalem, standing back from the coast, thus becoming a post of the utmost importance, in relation to the line of communication with Egypt. The walls of Jerusalem were rebuilt with great expedition within the year, and after their solemn dedication the temple services were reformed, and a separation was made



WEST WALLS OF JERUSALEM. W.D.A.

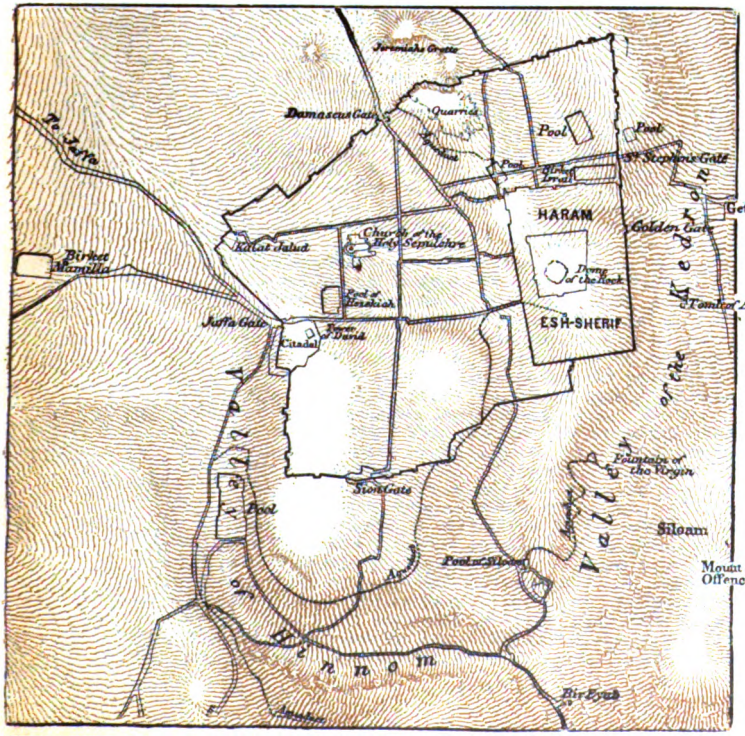
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SKETCH OF JERUSALEM AT THE TIME OF VESPASIAN, 70 A.D.

References to numbers upon plan.

1. East Gate.
2. Meah } Akra.
3. Hananeel } Ophel? Millo?
4. Fish Gate.
5. Corner Gate.
6. Ephraim Gate.
7. Gate of Furnaces. } Hippicus.
8. Valley Gate.
9. Dung Gate. } Bethso.
10. King's Garden.
11. Gate between two walls.
12. Sepulchres of David.
13. Ophlas of Josephus.
14. Priests and Nethinim.



JERUSALEM.

Plan of site and walls of modern city.

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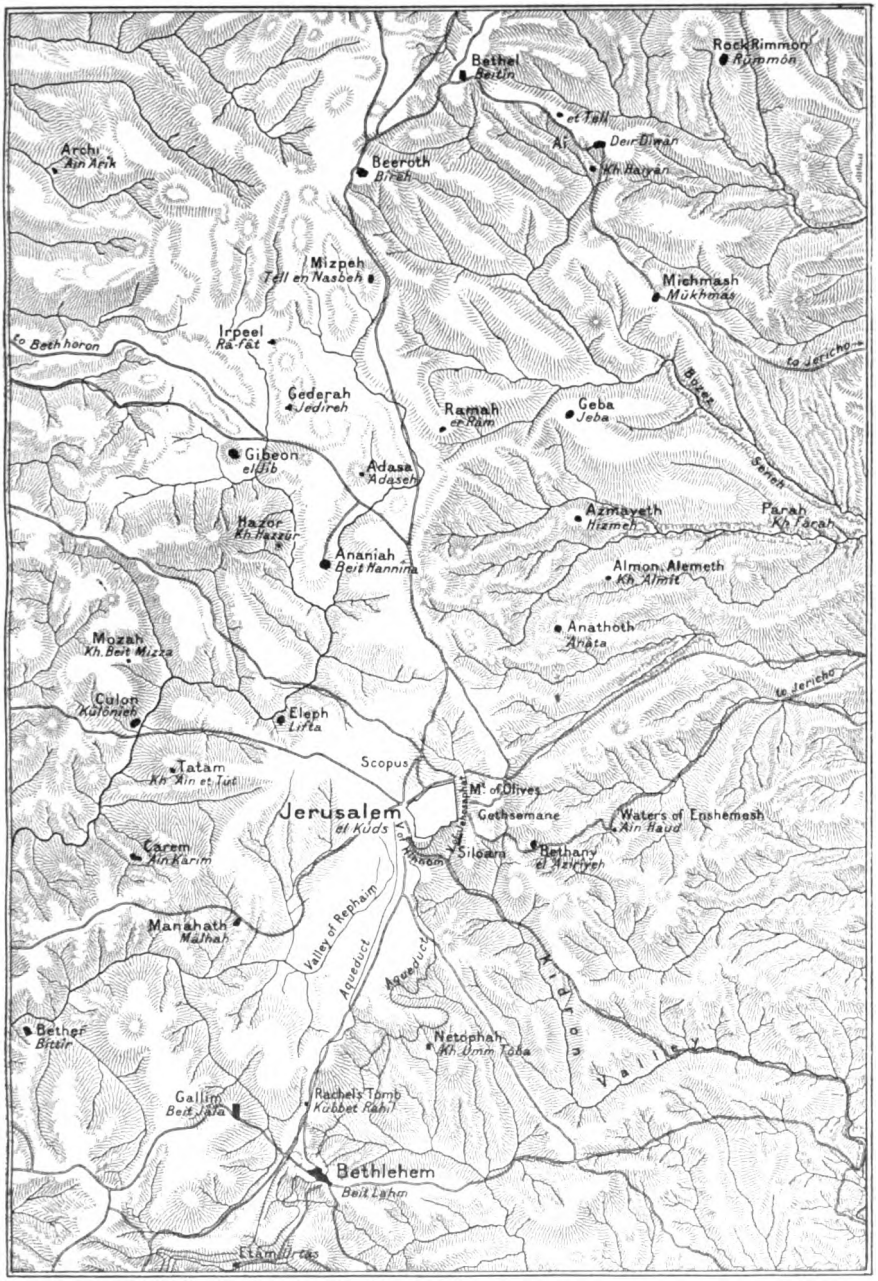
from the mixed multitude. After this, Nehemiah governed Judaea till 432 B.C. After the return of Nehemiah to Persia, affairs soon fell into disorder, and this was accentuated (409 B.C.) by the defection of Manasses, son of the high-priest, who married a daughter of Sanballat, and became high-priest of a rival temple on the mountain of Gerizim. During the wars between Greece and Persia the government of Jerusalem fell into the hands of the high-priests, until the time of Alexander the Great (332 B.C.), who (after demolishing Tyre and Gaza) demanded the surrender of Jerusalem. But the anger of Alexander was averted by the timely action of Jaddua, the high-priest, who (with his priests) went forth to meet Alexander, and conferred with him. Alexander entered Jerusalem (it is said) and accorded to the Jews certain privileges. After the death of Alexander (323 B.C.), Palestine was seized by Ptolemy Soter, king of Egypt, and many Jews were carried to Alexandria and settled there. In 314 B.C. Antigonus of Syria seized Palestine, and in 301 B.C. it again reverted to Ptolemy. It was again seized (203 B.C.) by Antiochus of Syria. After many vicissitudes the infamous Antiochus Epiphanes (170 B.C.) captured the temple, plundered and polluted it, and the total extermination of the Jews was determined on. For this purpose an army was sent (168 B.C.), which pillaged and burnt the city and destroyed the walls, and the temple was reconsecrated to Zeus Olympius (2Mac.6.2). Then arose the heroic family of the Maccabees (Hasmonaeans), of priestly descent, from Modin in Palestine, who (by their lofty patriotism, valour, sagacity, and self-devotion for many years) made the name of the Jews famous amongst nations. The battles of the Maccabees were fought on the outskirts of the country, and it was not until the retreat of Lysias, the lieutenant of Antiochus Eupator, that they ventured to Jerusalem, where the temple was reconsecrated, and the worship of the Lord renewed (165 B.C.). The citadel N. of the temple was still held by the soldiers of Antiochus (the Macedonians); but otherwise Jerusalem was in the hands of the Maccabees, and it was strengthened and converted into a fortress by Judas Maccabaeus (1Mac.; 12 *Ant.*). In 161 B.C. Jonathan succeeded his brother, and in 141 B.C. Simon, another brother, freed the Jews from foreign rule, and the Macedonian garrison evacuated the citadel to the N. of the temple. The rock on which it stood was then reduced in height (13 *Ant.* vi. 7), so that it did not dominate the temple, and a tower (the Baris) was built alongside the temple wall at the N.W. corner, where Simon and his followers resided (1Mac.13.52). John Hyrcanus succeeded his father Simon, and he took further steps to secure the safety of the city. Then Antiochus Sidetes, king of Syria, besieged Jerusalem, but gave it up again, on obtaining hostages and a tribute. In 107 B.C. Aristobulus succeeded his father (John Hyrcanus), and ruled both as high-priest and as king (2Mac.1.10). His brother, Alexander Jannaeus (105 B.C.), who succeeded him, was much engaged in wars outside Jerusalem; *c.* 95 B.C. the Pharisees and Sadducees caused great disturbances with their animosities, and the severity with which Alexander treated them made him so unpopular with both parties that they called in the aid of the king of Syria. After much fighting, Alexander was successful (13 *Ant.* xiv. 2), and crushed out all further opposition by his extreme severity, until 79 B.C. when he died. His two sons (Hyrcanus and Aristobulus) quarrelled (69 B.C.). The former called in the assistance of Aretas, king of Damascus, and Aristobulus took refuge within the fortifications of the temple. Then Scaurus, the lieutenant of Pompey, interfered, and Pompey himself (65 B.C.) advanced from Damascus by way of Jericho on Jerusalem. Aristobulus went out to greet Pompey, with a large sum of money; but he was thrown into chains, and Hyrcanus opened the city gates to Pompey. The adherents of Aristobulus in the temple resisted, and underwent a siege from the N. After an obstinate resistance for 3 months, Pompey became master of the temple, demolished the walls of the city, and laid a tribute on it, and continued Hyrcanus as high-priest, without the title of king (63 B.C.). Jerusalem became the seat of one of the five senates (or Sanhedrim) of the Jews, 56 B.C. In 54 B.C. the rapacious Crassus pillaged the temple, and took the contributions of the Jews throughout the world (10,000 talents). Herod, the son of Antipater, made his first appearance at Jerusalem, as procurator of Judaea, by order of the Senate; but a Parthian army, with Antigonus, son of Aristobulus, suddenly appeared, outwitted Hyrcanus, overpowered Herod, and proclaimed Antigonus king. In 3 months Herod returned from Rome as king of Judaea, and (39 B.C.) appeared before Jerusalem with a Roman army, under Silo, pitching his camp to N.W. of the city. The siege was raised, and again renewed with a larger army of over 50,000 men, and the city capitulated 36 B.C. Herod put down the Hasmonaean (or Maccabaean) party with a firm hand. Cleopatra visited the city 34 B.C., and there was a serious earthquake 31 B.C. Herod now encouraged foreign practices and usages amongst the Jews, and built a theatre. He built the Antonia, N. of the temple, and greatly strengthened Jerusalem by the three great towers Hippicus, Phasaelus, and Mariamne at the western end of the first wall, and there he also built his palace (15*Ant.* viii. 5; 5 *Wars* iv. 3). At the Passover, 19 B.C., he announced to the people his intention of rebuilding the temple, and completed the work in 3 years. The great courts and cloisters, however, were not completed till 9 B.C. He died 4 B.C., and was succeeded by Archelaus. When Tiberius commenced his reign a new procurator was sent to Jerusalem, Val. Gratus, who held office till 26 A.D., when he was replaced by Pontius Pilate till 35 A.D. In 40 A.D. P. Petronius arrived in Jerusalem, with an order to place a statue of Caligula in the temple; but this was not carried out. With the accession of Claudius (41 A.D) came an edict of toleration of the Jews. Agrippa the tetrarch, grandson of Herod, began the building of a massive new city wall on the N. side of the city *c.* 43 A.D., to protect the buildings beyond the old second

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wall; but he was not permitted to complete it, and it was continued subsequently with smaller stones (5 *Wars* iv. 2). His son (king Agrippa) built a palace in the upper city, near the Xystus, 56 A.D., and the temple courts were completed 64 A.D. Jewish discontent led to revolt against Rome (after the death of Agrippa), and Cestius Gallus, president of Syria, having retreated in panic from the walls of the city, it only remained for the emperor Vespasian to re-establish Roman power in Palestine. Titus, with his army, arrived before Jerusalem 70 A.D., on the day of the Passover; on account of which festival Jerusalem was densely crowded with visitors, to the number of 600,000, according to Tacitus (*Hist.* v. 13). The Jewish army consisted of 8,400 Zealots, under John of Giscala and Eleazar, holding the temple courts and Antonia, with 10,000 Jews and 5,000 Idumeans under Simon Bar Gioras, who held the outer and second wall, his headquarters being Herod's palace near Phasaelus—in all about 24,000 men—quite sufficient, if they had been united under one head, to have held the very limited extent of the northern defences of Jerusalem against the Roman force brought against them. The army of Titus consisted of 4 legions and auxiliaries, amounting to about 36,000 infantry and 4,000 cavalry. After making his preliminary arrangements, Titus commenced the siege on April 1, from which date the various advances are counted. On the 15th day the outer wall of Agrippa was taken from the W., and on the 20th day the second wall was also taken from the W. Banks were now raised against the Antonia and against the first wall, close to the tower Hippicus. Against this latter point no progress was made, and the advance was made through the Antonia. The banks were raised by the Romans and destroyed by the Jews time after time, until the Antonia was taken by surprise on the 72nd day. In the meantime (on the 44th day) a wall of circumvallation was made round the city to cut off communications from the outside, and to prevent the escape of fugitives. The daily sacrifice failed on the 84th day. The attack was now made on the N. wall of the temple courts, and between the 89th and 95th days the Jews and Romans alternately burnt the N. and W. cloister. On the 104th day the engines battered the inner temple courts, and on the 105th day the temple was burnt and the lower city plundered. On the 134th day the upper city was taken and burnt, and the order given for the destruction of the walls of Jerusalem. The captives taken amounted to 95,000 (6 *Wars* ix. 3), the city was left desolate, and the Roman army moved down to Caesarea. The number of persons killed during this siege is said by Josephus (*ibid.*) to have amounted to over one million. After the desolation of Jerusalem by Titus it disappears from history for 50 years, and little is known of it until the time of the pretended Messiah, Barcocheba (135 A.D.), who at the head of a large force of Jews revolted against Rome, and occupied the ruins of Jerusalem. It required a strong force of Roman troops to bring the revolt to an end, and it is stated that 580,000 Jews perished by the sword, and that Judaea was desolated. Jerusalem emerged out of obscurity (136 A.D.) when the emperor Adrian gave it the name of Aelia Capitolina, and raised up a new city, where Jews were forbidden to enter under pain of death. The more peaceful Christians were permitted to establish themselves within the walls, and Aelia became the seat of a flourishing church and bishopric.—*Christianity Established.* At the beginning of the 4th cent., from motives of state policy, the Christian religion was established in the Roman empire, and Jerusalem became a centre of interest to the head of the Christian Church, the emperor. In the year 326 A.D. the empress Helena, with her son Constantine the Great, visited the Holy City. The shrine of 'Astarte, which occupied the site of the present Holy Sepulchre, was swept away, and history relates that (on excavating below the foundations of the shrine) the sites of the Crucifixion and of the Holy Sepulchre were found, and buildings were erected over them. The Jews were now permitted to visit Jerusalem once a year to lament over the site of the temple. In 362 A.D. the emperor Julian gave permission to the Jews to rebuild the temple, but they failed in doing so. During the 4th and 5th cents., Jerusalem was a centre of attraction for pilgrims, and after the Council of Chalcedon (451–453 A.D.) it became an independent patriarchate. In 529 A.D. the emperor Justinian founded a splendid church on the site of the present Mosque el-Aksa. In 614 A.D. the city was attacked and taken by the Persian monarch Chosroes II., and after a struggle of fourteen years the imperial arms were again victorious, and in 628 A.D. the emperor Heraclius entered Jerusalem.—*The Moslems.* Mohammed commenced his successful career of conquest 630 A.D., and at first was inclined to consider the Jewish shrine at Jerusalem as the Moslem *qiblah* (*i.e.* direction in which to turn for prayer); but owing to some defection of his Jewish followers he suddenly at the *Qiblatein* (*c.* 625 A.D.) veered round and made Mecca the *qiblah.* From time to time, however, during conflicts between the Arabs and Syrians, Jerusalem has again been chosen as the temporary principal *qiblah* of the Moslem faith. During the reign of Heraclius, the successors of Mohammed continued to expand the Moslem empire, and the Khalif Omar, with his lieutenants, swept over Syria and Palestine, and in the year 637 A.D. captured Jerusalem from the patriarch Sophronius. Omar visited Jerusalem, and allowed the Christians various privileges and the use of their shrines, and he and his successors built the Qubbet es-Ṣakhrah ("the Dome of the Rock") over the protruding stone which was judged to be the Holy Place of the Jewish worship. This qubbeh is in the form of a magnificent waly, oratory, or tomb, after the Moslem conceptions, and exists to the present day. With the fall of the Abassides of Baghdad (969 A.D.), the city passed into the hands of the Fatimate conqueror Muez, whose capital was Cairo. Under the sway of this dynasty the Christians suffered very great privations and wrongs, which culminated in the reign of the mad khalif el-Hakim (1010 A.D.), under whose orders the Holy Sepulchre was burnt down. It was, however, soon rebuilt.

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THE ENVIRONS OF
JERUSALEM



Scale of Miles
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Biblical names.. Bethlehem
Modern names.....*Beit Lahm*

p. 402]

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In the year 1072 A.D. hordes of Turkomans, Kurds, and Seljuks swept over Palestine and occupied Jerusalem.—*The Crusades*. The sufferings of the Oriental Christians under the Seljuks so excited the sympathy of those of Western Europe (1094 A.D.), that Peter the Hermit, when he commenced to preach a crusade after his return from Palestine, had no difficulty in raising a rabble army, which marched through Europe into Asia but did not reach Palestine. Owing to the factions and want of cohesion of the Moslems, subsequent armies of the Crusaders gained possession of the Holy City, and held it with varying success for about 100 years, until the time of Saladin, when they were compelled to withdraw (1187 A.D.). Jerusalem was nominally annexed to the kingdom of Sicily, 1277 A.D. It passed under the sway of the Ottoman sultan Selîm I., whose successor Suleiman built the present wall, 1542 A.D. Mohammed 'Ali, pasha of Egypt, took possession in 1834 until the Fellahin rose up and seized it in 1840. After the bombardment of Acre it reverted to the sultan of Turkey. —(3) *Topography. Waters of Jerusalem.* The spur of the range on which the city stands gradually rises to N.W., and narrows until (at a distance of a mile from the city wall) it is only 200 yds. wide; it then broadens out again, and continues as high land in the direction of Kuloniah and Lifta, where there is a strong fountain. It can be seen on reference to the geological section E. and W. through Jerusalem (*Surv. W. Pal.*, "Geology"), that there can be no flow of water through the rocks into the spur on which Jerusalem is situated, except through the neck or narrow portion of the spur on N.W., as the strata are nearly horizontal: and any water finding its way towards Jerusalem would flow down the sides of the surrounding valleys: moreover, the trend of the nearly horizontal strata E. and W. is somewhat away from Jerusalem. Further, there are no geological *faults* or folds of the ground in the vicinity, and there are no indications which would lead to the supposition that there are any ducts or channels by which subterranean heat or other agencies could force water to the surface from below. We may arrive then at the conclusion that the supply of water to Jerusalem must have depended on: (*a*) the rainfall within a mile or two of the city, either collected in tanks or reservoirs, in natural wells, or issuing as springs on the sides of the valleys. And a contoured map will show that the only places where rain water can collect are at the Birket Mamilla and N. of the Damascus Gate. (*b*) Water brought in ducts along the surface of the ground, as has been done from 'Ain 'Aṭân and its neighbourhood, a distance of some 25 miles, but as the crow flies only 7 miles. Remains of some of the aqueducts are existing, and one is still in use. (*c*) Underground shafts and ducts cut in the rock below the surface, along the line of the narrow neck of spur to N.W., from the high ground in direction of Kuloniah or Lifta. Of (*c*) we have at present no direct indication, but we have many inferences that the water was brought into the city in some manner from the N.W. In the time of Ahaz (741 B.C.) we have an account of the conduit of the upper pool in the highway of the fuller (Is.7.3). Again, we have the account of the great host sent by the king of Assyria, against king Hezekiah (710 B.C.), camping by the conduit of the upper pool in the highway of the fuller's field (2K.18.17; Is.36.2); and we know from Josephus that the traditional camping ground of the Assyrians was N.W. of the city, just within the third wall (5 *Wars* vii. 3). We have also the account of the precautions taken by king Hezekiah in order to confound the king of Assyria, who was coming against Jerusalem (726 and 710 B.C.). Hezekiah stopped the waters of the fountains which were *without* the city, and the brook which overflowed through the midst of the land (2Chr.32.3); for, he said, why should the king of Assyria come here and find much water? Again we are told that Hezekiah made a pool and a conduit (2K.20.20); he gathered together the waters of the lower pool, and made a ditch between the two walls for the waters of the old pool (Is.22.9-11), and he stopped the upper watercourse of Gihon, and brought it straight down to the W. side of the city of David (2Chr.32.30). We have here two, if not three, distinct acts of king Hezekiah, and they may be classified as follows: (i) The surface waters on the W. of the city, collected at the Birket Mamilla, which naturally flowed down the western valley of Jerusalem, were diverted easterly, and brought into the city to N. of the first wall, and stored in the great pool outside the second wall (Amygdalon of Josephus), the present pool of Hezekiah. Whether there was any overflow from this down into the Tyropoeon Valley we have at present no evidence. (ii) The surface waters of the high ground N.W. of the city, which were brought into the city before the time of Hezekiah by the conduit of the fuller's field, still continued to be brought in after he had concealed the other waters from the Assyrian—the remains of the conduit is to be found at various points in the Russian Hospice: it may not have been part of Hezekiah's work. (iii) The gathering of the waters N. of the Damascus Gate and bringing them into the temple by the surface duct now leading into the pool Struthion (at the Convent of the Sisters of Zion), N. of the Antonia, or by a subterranean channel through the royal caverns and under the Antonia. (iv) The stopping of the upper watercourse of Gihon, from the upper pool somewhere N.W. of the city, and bringing it down along the Tyropoeon Valley, instead of permitting it to overflow through the midst of the land. This water was probably led down to Siloam along the great rock-cut passage or aqueduct discovered under the marble pavement of the street W. of the city wall. Below the level of the Virgin's Fountain there is a far larger area from which waters can be collected about Jerusalem; so that the waters issuing from Bîr Eyûb, and lower down the Kidron Valley, may have been voluminous in wet seasons. To carry these waters off, concealed from an enemy outside, secret ducts would be required; and these were discovered and followed for about a mile down the valley below Bîr Eyûb in 1869–1870. The exact method by which

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the springs to the N. of the city were stopped, and the waters gathered together, must remain a matter of conjecture until the old ducts and tunnels are discovered; but we have certain



GOLDEN GATE, JERUSALEM. W.D.A.

knowledge that in very early days such work was carried out not only in India and Syria, but also in Jerusalem itself. Witness the rock-cut passages up to Zion, and that leading from the Virgin's Fountain to Siloam. Also the extensive system of water ducts tunnelled through the rock to collect waters for the pools of Solomon, near Urṭâs.—*The Citadel.* The Akra (ἡ Ἄκρα). In considering the topography of Jerusalem, too much stress must not be laid upon the assumption that the term Akra, with the definite article, means one particular spot throughout history. "The Akra" means nothing more than "the citadel"; and the term "the citadel" may mean only the stronghold, or tower, or last resort of one particular portion of a fortress; and in the siege of a large fortified place, several points in succession may become the citadel, or stronghold. There may have been citadels to different sections of Jerusalem in the time of Josephus. At the close of the siege of Jerusalem he speaks of Titus having taken all Jerusalem except the upper city (6 *Wars* viii. 4), and that on bringing his banks against the walls of the upper city, the seditious retired into "the citadel" (the Akra), by which he clearly means the stronghold about Hippicus and the royal palace, in the upper city. Yet elsewhere he says that the citadel (the Akra) sustains the lower city on the eastern side (5 *Wars* iv. 1); and again he states that the citadel, or city of David, was the Akra in the time of David (7 *Ant.* iii. 1). Evidently Josephus spoke of "the Akra" as we should speak of "the citadel" at the present day. The traditional site of the Akra of Josephus, assuming that there was only one, is on the hill immediately N. of the upper city, and W. of and nigh to the temple. This site has been accepted by many writers as the only solution of the topography under the circumstances; but the present writer is now satisfied that the term "the Akra" cannot be confined to one spot only, and that it changed with the times. At Jerusalem the term "the citadel" was first applied to the stronghold of Zion; then, when the temple was built, and the rock N. of it was crowned with towers, that rock became "the citadel"; when this rock was partially removed, the Baris, or tower attached to the N.W. of the temple court, became the citadel (1Mac.13.52); then, again, the Antonia; and lastly, when the temple was captured, the great towers about Hippicus in the upper city became the citadel.—*The Position of Zion.* 2Sam.5.7 and 1Chr.11.5 fix Zion as the city of David, the castle or stronghold, the Akra captured by king David. Zion was a castle of some capacity, for David dwelt there, his wives lived there, and part of the place was sacred as the abode of the ark and place of worship of the people, and the royal sepulchres were nigh. The position of Zion is indicated by the position of the shaft on the hillside, S. of the temple, which leads down to the Virgin's Fountain. After the building of the temple by Solomon, there was a transfer of residences; and Zion was no longer the place of worship, or the house of the king, or of his wives. The rock N. of the temple became the citadel, and it seems probable that the name of Zion and "the city of David" may gradually have been transferred to this rock, Mount Zion "on the side of the N., the city of the great king" (Ps.48.2). Certainly in the time of the Maccabees the rock N. of the temple was the city of David (1Mac. 1.33,2.31,7.32,14.36), and the rock and the temple mount was Mount Zion (1Mac.4.37-60, 5.54,6.48,62,7.33,10.11,14.27).—*The Position of Millo.* [MILLO.] Whether the word Millo is derived from an archaic Jebusite word or from a Heb. root signifying a "filling," it is evidently used in the Bible to denote some rampart, mound, or citadel in or about Jerusalem, but not necessarily the same work throughout all history. It appears to be used in the same sense as OPHEL, a tumour or tower, but at a different period; and both words may have the signification of "the citadel" or stronghold. King David built round about Millo and inward (2Sam.5.9; 1Chr.11.8). Josephus (5 *Wars* iv.), in speaking of the first wall on the N. extending from the tower Hippicus to the council house in the W. cloisters of the temple, states that it was built very strong, because David and Solomon and the following kings were very zealous about it. So strong it was in the time of the Romans, that Titus failed to make any impression upon it with the battering-ram (5 *Wars* ix. 2; 6 viii. 1); and when he had captured the temple through the Antonia he preferred to exert his engines on the E. side of the upper city, to attacking any further the N. wall. In the absence of every other clue, this N. wall and filling may have been the Millo of the time of David. The great works of Solomon were his house, the Millo, the walls of Jerusalem, and the walls of three fenced

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cities (1K.9.15,24,11.27), and the temple and its stupendous substructures on E., W., and S., also the walls on the high rock immediately N. of the temple, which subsequently became the site of the Antonia, and is now the residence of the Turkish pasha. The Millo of Solomon may have been the great substructures of the temple platform; but it most probably was the fortification of the rock which dominated the temple to the N., and was its chief defence. King Hezekiah repaired Millo in the city of David, and as this was done to resist the battering-ram of Sennacherib, the king of Assyria, the Millo of his time must have been on the N., probably the northern defence of the temple, called "the city of David" because the kings had now made it their official residence. King Joash was slain in the house of Millo that goeth down to Silla (2K.12.20; 2Chr.24.25), probably in the citadel N. of the temple; but to the meaning of Silla there is no clue.—*Solomon's Palace.* By common consent the palace of Solomon is assumed to have been erected to S.E. of the temple, at the S.E. corner of the noble sanctuary now called "Solomon's Stables." But Solomon built more than one house at Jerusalem, and as no other kings are stated to have built houses, it may be assumed that throughout the history of the kings, the royal palaces used by them were built by king Solomon. There are many inferences in the historical books and the prophets as to the residences of the kings, and from them it may be conjectured that in the S.E. angle were located Solomon's own house and the house of Pharaoh's daughter, in a part which was not holy, and which in after-times became the outer court of the Gentiles (2Chr.8.1; 1K.7.8). Here probably the queen of Sheba visited Solomon, and here queen Athaliah resided during the time of her usurpation of the throne; and here probably the king received strangers and deputations from foreign countries: and it was probably from this palace that king Ahaz took his royal guests when he went in state to divine service through the eastern porch of king Solomon (2K.16.18). But we must look to the N. side of the temple for the palace of the king, in connexion with matters of state and for purposes of war. There we shall find the house of the forest of Lebanon, the armoury, the porch of the throne, the king's seat of judgment, the courts of the guard and of the prison, the king's high house, and other places mentioned in the Bible in connexion with the king or governor and head of the army, and as the Lord's anointed (1K.8; 2Chr.8).—*The Position of Ophel, i.e.* the Millo of Solomon, the city of David, of the kings and of the Maccabees, the Acra of Josephus. The Ophel of the Bible (2Chr.27.3, 33.14) has been assumed to be identical with the Ophlas of the time of Josephus, and has been located by common consent to the S. of the noble sanctuary, on the eastern hill, near to the fountain of the Virgin. There is no evidence to show that it was to the southward of the noble sanctuary, only conjecture. Josephus fixes Ophlas at the S.E. angle of the outer court of Herod's temple (5 *Wars* iv. 1); but in other passages (5 *Wars* vi. 1; 6 vi. 3) he would appear to place it along the E. side of Solomon's porch, as far N. as the temple extends. In the time of Nehemiah it was the place where the Nethinims lived, and is spoken of in connexion with the Water Gate eastward, the tower which lieth out, and the Horse Gate, which were to the E. of the temple. The meaning of Ophel is "a bulge or swelling," and in later days "a tower"; and the only great bulge to be found around the temple is the high rock forming the citadel to N. of the temple—the Millo of Solomon, the city of David, of the kings and of the Maccabees. At the time that the battering-ram was being fast brought to perfection (700 B.C.), the citadel N. of the temple became more and more important, and constant building must have been necessary to keep pace with the improvement in the ram and other warlike engines. It is probable that the kings of Judah would have devoted their energies to the northern defences of the city where the ram could be brought into use, and not to building towers S. of the temple. When therefore it is stated that Jotham (753 B.C.) built much on Ophel, and that Manasseh (677 B.C.) compassed about Ophel and raised it to a very great height (2Chr.27.3,33.14), we may be sure that this great work on Ophel was carried on at the citadel of the temple. Josephus states (9 *Wars* xi. 2) that these two kings built very great towers in Jerusalem.—*The Armoury.* The armoury of king David was probably a portion of the city of David S. of the temple. The armoury of king Solomon was attached to the house of the forest of Lebanon (1K.10.16,17). Here he placed 500 targets of beaten gold. The targets were uncovered when the king entered the temple by the N. gate. Hezekiah showed the house and armour to the messengers of Merodach-baladan (Is.39.4). Nehemiah repaired part of the city wall against the armoury (3.19). The court of the prison and the tower which lieth out were close to the king's high house (Ne.3.25). There were also stocks in the High Gate of Benjamin nigh to it (Je.20.2,37.21,32.2,38.13,28; Zech.14.10).—*Topography of the Book of Nehemiah.* In this book, both in the description of the buildings and of the dedication of the walls, the gates and towers are mentioned in consecutive order, according to locality; so that there are most valuable indications as to their positions (Ne.3). The outer wall only is mentioned. The first wall on N. is not mentioned, because it did not require repair. Commencing from the extreme N.E. point of the wall, N.E. of the temple, there is the Sheep Gate, close to the Birket Israil, the traditional site of the *piscina probatica* (Jn. 5.2), then the High Gate leading to the king's house, and the Gate of Benjamin at the ascent to the armoury. Here the citadel (Akra, Ophel) projects to N., with the flanking towers of Meah and Hananeel to E. and W. From here the second wall commences with the Fish Gate (2Chr.33.14), leading over to Olivet and Jericho at the eastern end. This wall faced to N., and stretched over the deep Tyropoeon Valley for about 400 yds., until it reached the high ground leading to Scopus. Here was the Corner Gate, or old gate with towers, built by Amaziah (2K.14.13; 2Chr. 26.9; Zech.14.10). At the corner the wall

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turned due S., along the high ground, for about 300 yds. or more. This is the wall broken down 400 cubits by Jehoash, king of Israel (839 B.C.). The wall now bent due W. for about 300 yds., along the edge of the broad valley behind it. At the inner bend was the gate of Ephraim, leading out of the city to the N. road. The remainder of the wall for about 200 yds. faced due W., and joined the first wall at the gate Gennath (5 *Wars* iv. 2), about 100 yds. from the tower of the furnaces, where the tower Hippicus afterwards stood. In front of this



VIA DOLOROSA, JERUSALEM. W.D.A.

was the Great Pool, now called the pool of Hezekiah: and it was against this portion of the wall that Titus successfully brought his battering-rams in taking the second wall. This second wall must have been erected after the building of the temple, when the suburbs of the city had increased considerably. Proceeding S. from the tower of the furnaces was the Valley Gate, leading W. and S., perhaps near the Jaffa Gate, the wall then ran nearly due S. for 1,000 cubits (about 600 yds.), when it bent to E., at the Dung Gate, Bethso, or gate of the Essenes (5 *Wars* iv. 2), and thence it continued to the Fountain Gate near the pool of Siloam, where were the steps leading up to the city of David. The wall bent at the old pool, leaving it outside, and bent again at Siloam, so that here the two faces of the wall were opposite each other, with the pool between; and here was the gate between the two walls (2K.25.4; Je.39.4) and the king's garden. Then the wall bent round the swell of the eastern hill, by the stairs that go down by the city of David and the palace of Monobasus. It then went by the sepulchres of David (Ne.3. 16), and thence by the pool that was made to the house of the mighty. The two places last mentioned are uncertain. The remainder of the description of the wall refers to the E. wall of the temple and the fortifications of the citadel. The armoury at the turning of the wall was probably on the citadel N. of the temple. The houses of the priests, the tower which lieth out near the court of the prison, Ophel, the residence of the Nethinims, the Horse Gate, Miphkad, were all E. and N.E. of the temple enclosure.—*The Sepulchre of David.* It was on Zion, the city of David—within the walls, because the high-priest Hyrcanus (when besieged by Antiochus) opened the sepulchre to get treasure. King Herod also opened the sepulchre, and is said to have placed at the mouth a marble monument (7 *Ant.* xv. 3; 13 viii. 4; 16 vii. 1). "His sepulchre is with us to this day" (Ac.2.29). It is said to have fallen in ruins at the time of Hadrian (Dion Cassius, lxix. 14). The sepulchre is likely to be situated on the eastern slope of the hill, to the S. of the Virgin's Fountain.—*Pools and Conduits.* The Birket es-Ṣultân, situated in the Wâdy Rabâbeh, on the W. side of the city, to the S. of the Jaffa Gate, is said to have been constructed as late as the 12th cent., and may be left out of account. The Birket Mamilla, the pool of Hezekiah, the pool of Siloam and old pool have already been referred to. The Birket Israil (on the N.E. of the Noble Sanctuary) is possibly "the pool that was made" (Ne.3.16); but it has had extensive fiillng in all round it since early days. It stands in a deep ravine at the N.E. angle of the temple, and is probably the *piscina probatica*, near the Sheep Gate. The pool Struthion (5 *Wars* xi. 4), situated to the N. of the Antonia, is now a double arched tank under the Convent of the Sisters of Zion. The secret passage, Strato's tower, leading from the Antonia to the temple, was discovered in 1867. The most ancient rock-cut passage is that leading from the city of David to the Virgin's Fount. In later days (probably in the time of king Hezekiah, the waters of the Virgin's Fount were brought into the pool of Siloam by a tunnel cut in the rock, 1,700 ft. long. The other conduits to be alluded to are that under the vicarage of Christ Church, leading from David's Tower eastward, and the various channels bringing water from Etam into Jerusalem.—*The Third Wall.* This wall was commenced by king Agrippa the tetrarch in 43 A.D., and was so strong and formidable a defence, that when it was about 15 ft. in height, the work had to be suspended for fear of Claudius Caesar. It was completed at a later date with smaller stones (5 *Wars* iv. 2). It probably occupied nearly the site of the present N. wall of Jerusalem; but there are indications of a wall some yards further to the N.W. At the N.W. angle stood the octagonal tower Psephinus, where now stands Qal'at Jâlûd (Goliath's Castle), on high ground running up towards Scopus, and just within the wall the site of the camp of the Assyrians. At the Damascus Gate are the remains of an old city gate, and to the E. there is a deep cutting through Bezetha, and the entrance to the royal caverns.—*The Royal Caverns.* These caverns, or quarries, extend under a great part of the hill Bezetha, and the floor is above the level of the platform of the

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Noble Sanctuary. It is supposed that the stones for the building of the temple were quarried here, and brought to the temple by a rock-cut tunnel under the Antonia. The council house stood at the end of the N. wall, adjoining the temple cloisters; and at the same spot, close to the causeway (Wilson's Arch), stands the Mâhkama, or seat of the cadi, at the present day. The Xystus, or gymnasium (Josephus, 2 *Wars* ix. 3), occupied a position under the cliff E. of the upper city, and between the causeway and Robinson's Arch. The palace of Agrippa II., overlooking the inner temple court, stood at the N.E. angle of the upper city, S. of the causeway and above the Xystus.—*The Holy Sepulchre.* The traditional site of the Holy Sepulchre can be traced with certainty so far as the 4th cent. All evidence goes to prove that the present site is that which was recovered by the empress Helena and built over by Constantine. Eusebius, bishop of Caesarea, who wrote 311–338 A.D., was living in Palestine at the time of the recovery of the Holy Sepulchre, and was present at the dedication of the church of the Resurrection, 336 A.D. There can be no shadow of a doubt that the present site of the Holy Sepulchre is the same as that recovered in 326 A.D. Beyond there can only be conjecture. The site is, so far as can be judged, outside the second wall of the Roman period. There is reason to suppose that there may have been some tradition amongst Christians concerning the true site: but all is conjecture. There is an enormous mass of literature on the subject; but as yet there are no convincing arguments against the existing site, or in favour of the alternative sites which have been proposed N. of the city, and just beyond the third wall. [C.W.]

Jerusha' (2K.15.33), **Jerushah'** (2 Chr.27.1), daughter of Zadok, and mother of Jotham, king of Judah.

Jesaiah'.—**1.** Son of Hananiah, and grandson of Zerubbabel (1Chr.3.21).—**2.** A Benjamite, ancestor of Sallu (Ne.11.7).

Jeshaiah'.—**1.** A temple-musician; one of the six sons of Jeduthun (1Chr.25.3,15).—**2.** A Levite in the reign of David, descended from Moses (1Chr.26.25).—**3.** Son of Athaliah, 3, and leader of the Bene-Elam who returned with Ezra (Ezr.8.7).—**4.** A Merarite who returned from captivity with Ezra (Ezr.8.19).

Jeshanah', a town mentioned with Bethel and Ephraim as taken from Jeroboam (2Chr.13.19). Now the village *'Ain Sinia* (Clermont-Ganneau), 3½ miles N. of BETHEL. [SHEN.] [C.R.C.]

Jesharelah' (1Chr.25.14). [ASARELAH.]

Jeshebeab', head of the 14th course of priests (1Chr.24.13).

Je'sher, son of Caleb ben-Hezron (1Chr.2.18).

Jeshimon' (*the waste*; Num.21.20,23.28; 1Sam.23.19,24,26.1,3), the desert W. of the Dead Sea, visible from PISGAH, and from PEOR, both E. of that sea. [C.R.C.]

Jeshishai', an ancestor of the Gadites dwelling in Gilead in the reign of Jotham (1Chr.5.14).

Jeshohaiah', a Simeonite chief who took part in the raid of Gedor (1Chr.4.36).

Jeshua'.—**1.** JOSHUA, the son of Nun (Ne.8.17).—**2.** The correct form (R.V.) of the name JESHUAH.—**3.** (2Chr.31.15, where R.V. also has this form; Ezr.2.36)=JESHUAH.—**4.** Son of Jehozadak, first high-priest of the third series, *viz.* of those after the Babylonish captivity, and ancestor of the fourteen high-priests his successors down to Joshua or Jason, and Onias or Menelaus, inclusive. [HIGH-PRIEST.] Jeshua, like his contemporary Zerubbabel, was probably born in Babylon, whither his father Jehozadak had been taken captive while young (1Chr.6.15, A.V.). He came up from Babylon (in the first year of Cyrus) with Zerubbabel, and took a leading part with him in the rebuilding of the temple, and the restoration of the Jewish commonwealth (Ezr.3.2ff.; Hag. 1.1,12,14). Besides the great importance of Jeshua as an historical character, from the critical times in which he lived, and the great work which he accomplished, his name Jesus, his restoration of the temple, his office as high-priest, and especially the two prophecies concerning him in Zech.3 and 6.9-15, point him out as an eminent type of Christ.—**5.** Head of a Levitical house, one of those which returned from the Babylonish Captivity, and took an active part in the restoration. The name is used either for the whole family or successive chiefs of it (Ezr.2.40,3.9,8.33; Ne.3.19,8.7,9.4,5,12.8, etc.).—**6.** A branch of the family of Pahath-moab, one of the chief families, probably, of the tribe of Judah (Ne.10.14,7.11, etc.; Ezr.2.6,10.30).

Jeshu'a, one of the towns re-inhabited by the people of Judah after the return from captivity (Ne.11.26). Perhaps the ruin *S'aweh*, E. of Beer-sheba. [C.R.C.]

Jeshu'ah, a priest, head of the 9th course in David's reign (1Chr.24.11). [JESHUA.]

Jeshurun' (Deut.32.15,33.5,26; Is.44.2), used four times as a designation of Israel, all the passages being poetical. The etymology is obscure, but the form of the word seems directly to allude to the first four letters of "Israel," and is probably derived from *yâshar*, "to be upright." It would thus denote the nation under its most righteous aspect, and accordingly Vulg. renders *rectissimus*. The termination is probably intensive, rather than diminutive, although at least one Gk. version translates 'Ισραελίσκος (LXX. ἠγαπημένος). The name seems to be used when the writer is idealizing Israel, or when he would blame them for their failure to attain the ideal. As Calvin says, "By using the name of 'the Upright' for Israel he censures in an ironic way those who had lapsed from uprightness." [B.F.S.]

Jesiah'.—**1.** A Korhite, one of the mighty men who joined David at Ziklag (1Chr.12.6).—**2.** (1Chr.23.20)=ISSHIAH, 2.

Jesimiel', a Simeonite chief at the raid on the Hamites in Hezekiah's reign (1Chr.4.36).

Jesse (*yîshay*), son of OBED (Ru.4.18-22; 1Chr.2.5-12); commonly, and even by his son DAVID, designated "Jesse the Bethlehemite" (1Sam.16.1,18,17.58) — but his full title is "the Ephrathite of Bethlehem-judah" (17.12). He is an "old man" when we first meet him, with eight sons (16.10,17.12), his wife having perhaps been first married to Nahash: her daughters Abigail and Zeruiah (2Sam.17.25)

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are called the sisters of Jesse's sons (1Chr.2.16). Jesse's wealth included a flock of sheep, under the care of David (1Sam.16.11,17.34, 35). When David's rupture with Saul had finally driven him from the court to the cave of Adullam, "his brethren and all his father's house" joined him. Anxious for their safety, he took his father and his mother into the country of Moab, and deposited them with the king (22.1-4), and thereafter they appear no more in Scripture. While "son of Jesse" was a contemptuous term for David in his lifetime (1Sam.20.27,22.7,8,9,25.10; 2Sam.20.1; 1K. 12.16), the phrase "root of Jesse" is a Messianic title (Is.11.1-10), which reflects dignity in later usage into the former term of contempt (Ps.72.20; 1Chr.10.14,29.26; Ac.13. 22), and is the origin of the "Jesse tree" of ecclesiastical art. [C.R.D.B.]

Jes'sue (1Esd.5.26), **Jesu** (1Esd.8.63)= JESHUA, 5.

Jesui' (called Isui, Gen.46.17; Ishuai, 1 Chr.7.30; R.V. *Ishvi*), third son of Asher, whose descendants, the **Jesuites**, were numbered "in the plains of Moab by Jordan near Jericho" (Num.26.44; *cf.* 63).

Jesurun. [JESHURUN.]

Je'sus, the Gk. form of Joshua, or Jeshua, a contraction of Jehoshua (*Jehovah is help* or *Saviour*).—**1.** (1Esd.5.5, etc., 6.2,9.19; Ecclus. 49.12)=JESHUA, 4. — **2.** (1Esd.5.58,9.48) = JESHUA, 5.—**3.** JOSHUA son of Nun (2Esd.7.37; Ecclus.46.1; 1Mac.2.55; Ac.7.45; Heb.4.8).

Jesus, called **Justus.** [JUSTUS, 3.]

Jesus Christ. *Introduction.* Since St. Paul's epistles, which interpret the Person of Christ in terms of Deity, are historically prior to the earliest gospel we possess, it follows that the latter was created within a community already convinced of Christ's divinity, and was read in the light of that presupposition. The Gospel can only be rightly appreciated when approached that way. Accordingly we accept the Pauline interpretation as the key to the narrative. "The value of St. Paul's record is not impaired by the consideration that he never saw Jesus in person" (A. Neumann, *Jesus*, p. 5). He was intimate with St. Peter. St. Mark gives no biography, no chronology, no itinerarium; he collects separate fragments, narratives, and sayings. In the Synoptists the sequence is often logical rather than chronological. (*Cf.* St. Luke's preface.) St. John's gospel omits the first 31 years and is only concerned with some 40 days. But even in St. Mark (1.1) Jesus is not the Proclaimer but the Contents of the gospel (Wellhausen, *Evang. Marci*, p. 1).—I. *The Preparation.* (1) *Birth.* Davidic origin for the Messiah was the universal Jewish belief. Without compliance with this, Jesus' claim could never have been accepted. Whatever difficulties the genealogies present, this is attested in Ro.1.3; Ac.2.30; Rev.5.5 (*cf.* Bovon, *Theol. N.T.* i. 198; Jn.7.42). Even in the 2nd cent. the grandchildren of Jude, the Lord's brother, were brought before Domitian as members of the family of David (Hegesippus in Euseb. *Hist. Eccl.* iii. xx.; *cf.* also Zöckler, in Hauck, *s.v.* "Jesus Christ"). The position of the Virgin-birth in N.T. is natural, assuming its truth. It could not be utilized for evidential purposes. As Petavius says, Virgin-birth does not necessarily imply divinity; but that a divine Person should so enter history is most suitable (3 *De Trin.* vi. p. 599). For Bethlehem, see Ramsay, *Was Christ born at B.?* The reserve and sobriety of the canonical narratives are strikingly contrasted with the grotesque and immoral caricatures of the apocryphal legends. (2) *At the age of* 12. The one incident in the 30 years' preparation. The record relates a development (i) thoroughly human, (ii) apart from error, (iii) apart from sin. The first participation in the sacrificial worship in His Father's house is the natural crisis when thoughts of unique relationship with the Father, hitherto unuttered, found expression. *Cf.* B. Weiss, *Life of Christ* i. 180-302; Barth, *Hauptprobleme*, p. 260. (For Galilean home life and ideals, see Sanday, *Research*, p. 52.) The unrecorded period from 12 to 30 undoubtedly matured that profound knowledge of Scripture, especially of Psalms and Prophets, so conspicuous afterwards; and also His self-consciousness. (On the question of the limitations of our Lord's human knowledge, see our art. KENOSIS; and Mason, *Conditions of our Lord's Life on Earth*; Hall, *The Kenotic Theory*; and Bernard, *Mental Characteristics*.) "During this period Joseph had probably died. He was evidently somewhat advanced in life when he married Mary. He had at that time children, sons and daughters, from an earlier marriage. There is no good reason to doubt the earliest traditions that Mary retained her perpetual virginity" (Briggs, *New Light*, 172). [JAMES; MARY THE B.V.] (3) *The Baptism.* As the Transfiguration recognizes His exemption from the necessity of death, so St. John Baptist recognizes His exemption from the necessity of baptism. Both are experiences of sinners. But if for redemptive purposes He could undergo the one, so also the other. Both were converted to new significance by His sinlessness. In His Baptism He claims solidarity with the race, and accepts His vocation as Messiah. Accordingly He meets with the heavenly approval. At the head of a penitent nation the Messiah appears. His mission begins when divinely recognized, not before. Criticism sometimes infers from the form of expressions in Mk. 1.9-11 ("He saw . . . Thou art") that the Vision and Voice were purely subjective experiences, restricted to our Lord alone (Spitta compares a similar contrast in Ac.9.7 and 22.9; *Streitfragen*, p. 135). But, as Merx observes, if this criticism makes a psychological explanation easy, it ignores the value of the Voice and the Dove to the bystanders (*Die Evangelien der Markus und Lukas*, 14, quoted in Spitta, p. 135); see St. Mark's account of the Transfiguration (Mk.9.7), and Jn.12.30. (*Cf.* Wellhausen, p. 75.) (4) *The Temptation.* If the Baptism is the conscious entrance on Messianic office, the Temptation is the deliberate rejection of all methods except the highest by which that office could be discharged. See our art. TEMPTATION OF CHRIST.—II. *The Ministry.* Located by Synoptists in Galilee (duration, apparently one year, terminating in the death at Jerusalem); by St. John largely in Jerusalem, three Passovers being recorded. But if the Synoptic narrative is

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" timeless " (Bousset, *Jesus*, p. 11), no conclusion can be drawn from its omissions. The Synoptists seem to require the Jerusalem ministry; for (*a*) the Crucifixion is not accounted for, if Christ had not previously taught there; (*b*) His lamentation over Jerusalem implies a visit; (*c*) the Pharisees could not be condemned, in the parable of the Wicked Husbandman, for rejecting an offer which was never made (see W. Richmond, *Gospel of the Rejection*, p. 25). The Temptation suggests another visit. The withdrawal northward is estimated at 8 months (Prof. Burkitt, *Gospel Hist. and its Transmission*, p. 93). The duration of St. John Baptist's imprisonment was probably not brief (*cf.* Sanday, *Research*, p. 98). St. Luke also manifests a preference for Judaea over Galilee (see the remarkable reading in 4.44. Judaea is probably correct. *Cf.* Westcott and Hort's notes and R.V. marg.; Spitta, *Streitfragen*, p. 15). Christ's ministry begins out of that of St. John Baptist, with the proclamation of the kingdom and the call of disciples by the lake of Galilee. Capernaum becomes His home (Mk.1.21–3.12; Jn.2.12). Then follows a Jerusalem episode with the cleansing of the temple (Jn.2.13ff.). " The improbability of two cleansings is not so great," says Garvie, " as at first sight appears " (*Studies*, p. 170). The intention of the two is not identical. Here comes the visit of Nicodemus (ch. 3) and the return through Samaria (4.1-42) to Galilee (*vv.* 43ff.).—III. *The Teaching* of Jesus was progressive. (For the ethical teaching, see SERMON ON MOUNT; for general characteristics, see PARABLES.) The progress of ideas does not necessarily coincide with change of place or time. Their development must depend on the hearers' capacity. To identify Christ's utterances with His human knowledge at any special time is a superficial procedure, not necessarily true of any teacher, least of all of Him. The narratives describe One far-sighted and recollected; never surprised into a contradiction; never correcting earlier intuitions by maturer thought; encircled by affectionate but ignorant adherents, who blunderingly but vainly strive to make Him substitute their ideals for His. There is progressive instruction, but no change of plan. His principal themes are four: the kingdom; the Christ; His Death; His relation to the Father. (For characteristics, see Wendt, *Teaching of Jesus*; R. J. Drummond, *Apostolic T. and Christ's T.*) (1) *The Kingdom.* Every Israelite would understand that the Messianic kingdom was intended (*cf.* Schürer, *Times of J.C.* D. ii. vol. ii. p. 171; Wendt, *T.J.* i. 371). It is described as spiritual, not political; inward, as a disposition of individuals, yet external, as a social community; subjectively realized in character, objectively a precious gift; developing intensively, extensively (*cf.* parables of Leaven and Mustard Seed), yet possessing outward limitations (as in the net cast into the sea). It is an association into which men press and which they earnestly take by storm. " Undoubtedly," says a most independent critic, " the evangelist is thinking of the visible kingdom of God—*i.e.* of the Church " (J. Weiss, *Die Predigt J. vom Reiche Gottes*, p. 48). Christ's necessarily self-restricted mission to Israel in no way conflicts with the universality of the kingdom (*cf.* Mt.15.24, Mk.7.27, with Mt.21.43, Lu.12.1-12, Mt.8.11,12). [KINGDOM OF GOD; CHURCH.] Bovon, *Theol. N.T.* i. 257, Wendt, *T.J.* ii. 197-199, and Knowling, *Testimony*, p. 341, sufficiently answer Harnack's *Expansion*, p. 40. Briefly, then, our Lord's teaching on the kingdom may be summarized as follows: (i) " The idea of a divine dispensation under which God bestows His full salvation upon a society of men, who on their part should fulfil His will in true righteousness " (Wendt, *T.J.* i. 173). (ii) " The kingdom of God is the highest boon bestowed by God, the community founded through His self-revelation in Christ " (Ritschl, *Unterricht*, p. 3). (See further, B. Weiss, *Bibl. Theol. N.T.*; J. Weiss, *Die Predigt Jesu vom Reiche Gottes* (1900); Wendt, *T.J.* vol. i.; Vincent Rose, *Revue Biblique* (July 1, 1899), and *Studies on the Gospels.*) (2) *The Claim to be the Christ.* This was seriously compromised by prevalent Messianic ideas. Men expected political emancipation. The Jewish apocalyptic books describe the Messiah as granting life to the nations who have submitted to Israel, and destroying their oppressors with the sword (Baruch, lxxii.). The prevalent ideal was undoubtedly a kingdom of glory in Palestine, with its capital at Jerusalem, over which the Messiah presides (*cf.* Schürer, *Times of J.C.* D. ii. vol. ii. pp. 126-187). The dead were to rise out of their graves and share the Messianic privileges; but the whole conception was terrestrial. It seems that our Lord's contemporaries had no idea of a suffering Messiah (*ib.* 186-187). Certainly this conception of the MESSIAH, glowing with the passions of national fanaticism, had little in common with that of our Lord except the name. Yet He could neither refuse the traditional terms nor accept the popular interpretation. Hence His embarrassments in teaching. He could not answer with a simple affirmative a direct inquiry as to His Messianic claims. Hence that habitual reserve, that refusal to permit announcements of His Christhood, that preference for retirement over publicity, which so mystified and irritated our Lord's unbelieving relatives, caused His opponents plausibly to charge Him with making them to doubt, and prompted the inquiry of St. John Baptist. Hence His flight in the moment when the people wanted to make Him king. All this, and more, was necessitated by His and their conflicting ideals. When the certainty of His final sufferings refuted the popular expectations we find this reserve disappearing; and then, before the authorities of the nation, is heard the clear assertion of His Messianic claim. Recent liberal critics have expressed themselves profoundly moved by the grandeur of the manner in which this Messianic idea is accepted by our Lord and spiritualized, emptied of all its earthly political national elements, until at last the temporal monarch in the palace at Jerusalem is converted into the tragic figure on the cross (*cf.* Wernle, *Beginnings of Christianity*, i. 49). In this light must be considered our Lord's self-chosen habitual designation—*the Son of Man.* Prof. Charles (*Bk. of Enoch*, App. B, pp. 312-317) says that the title in Daniel (7.13) seems merely

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symbolical of Israel, but in the book of Enoch denotes a supernatural person. In this book the Son of Man is represented as seated on the throne of the divine glory (lxii. 1) and exercising universal judgment over mankind (lxii. 3). "This title, with its supernatural attributes, of superhuman glory, of universal dominion and supreme judicial power, was adopted by our Lord" (*cf.* Jn.3.13, etc.). But, while retaining its supernatural associations, it, as employed by Christ, "assumed a deeper spiritual significance of self-emptying and self-renunciation" (Charles, pp. 315, 316). His supernatural claims were "vindicated, not after the external Judaistic conceptions of the book of Enoch, but in a revelation of the Father in a sinless and redemptive life, death, and resurrection" (*ib.* p. 316). To this we must add that the O.T. usage of the term "Son of Man" generally indicates a member of the human race, with peculiar emphasis on the lowliness and weakness inherent in man as such (Job 25.6; Ezk.2.1,3; Dan.8. 17). This is one reason for its adoption by our Lord. To Him it designated Messianic dignity and human weakness. In many instances we could not substitute the personal pronoun for this title without losing an essential element in the thought (Wendt, *T.J.* ii. 139-148). Thus the title paved the way to the conception of a suffering Messiah. It is probable that these O.T. associations of the term would render the Jews reluctant to adopt it as a title of the Messiah. Thus it seems true to say that "Christ's claims were for the greater part of His ministry veiled behind the term 'Son of Man'" (Briggs, *New Light*, p. 91). But there is much more than this. No religious mind can fail to be impressed by the deliberate selection of a term so universal in its character. Whereas He might have chosen to describe Himself as David's Son, He passed beyond the highest of merely Israelite expressions, and selected a term capable of conveying the vastly loftier conception of the representative of humanity. No Christian mind will consider this as accidental. (See further, Wendt, *T.J.*; B. Weiss, *Bibl. Theol. N.T.* i. 173 ff.; Ottley, *Incarnation*, pp. 71-74.)—IV. *Our Lord's Relation to the Law of Israel.* His personal recognition of religious authority may be seen in His entrance upon His ministry at the Levitical age of 30; in His attendance at the Jewish festivals; in His injunction about submission to the directions of the scribes; in His strong affirmation that He had not come to destroy, but to fulfil. On the background of this obedience and submission stand out all the more strikingly His independence of rabbinical interpretations of the law and His attitude towards the sabbath. Popular criticisms on this begin very early in St. Mark (see 2.23-28, 3.1-6). A more or less official inquiry follows in 7.1ff. by "certain of the scribes which had come from Jerusalem." Arbitrary human enactments received an attention which was not bestowed upon the commandments of God. Certainly our Lord set moral law higher than ritual observance, or rather insisted that brotherly love is a condition essential to any acceptable worship of God. But He by no means depreciated its ritual observance. On the contrary, assuming the condition of brotherly love fulfilled, He said, "and then come and offer thy gift."—V. *The Miracles.* (See esp. the dissertation of C. L. Nitzsch in *De Discrimine Revelationis*, pp. 30-54.) Christ, says Nitzsch, affirms that His divine mission can be understood from His miracles (Jn.5.36,10.37; Mt.11.4), yet elsewhere Christ deprecates miracles (Jn.4.48). The contradiction is solved by the principle that He would confirm faith but not compel it. Similar narratives are not necessarily double accounts of one incident. "Who would be surprised to find two very similar cases in a physician's diary?" (R. J. Drummond, *Apost. Teaching and Christ's T.* 93). Christ's miracles may be classified in an ascending scale—over inanimate nature, physical disease, mental disorders, death in its various stages. Psychology throws much light, but leaves much wholly inexplicable, except when the Pauline interpretation of the Person is accepted. Incidents might be differently reported in the present century and in the apostolic age, but it is impossible to sever the miraculous element from the portrait of the Christ without altering that portrait beyond recognition. Moreover, word and work correspond. And rejection of this element ultimately rests, not on historic criticism, but on theoretical presuppositions, which include a non-Christian view of God and the world. [MIRACLES.] (*Cf.* Lütgen, *Gottes Sohn und Geist*, pp. 24 ff.)—VI. *The Training of the Twelve.* (*Cf.* Bruce, *Training of XII.*; Latham, *Pastor Pastorum*; Scott-Holland, *Creed and Character*; Bp. Gore, *Church and Ministry*, pp. 36 ff.) "To deny that Christ did undertake to found and legislate for a new theocratic society . . . is indeed possible, but only to those who altogether deny the credibility of the extant biographies of Christ" (*Ecce Homo*). Our Lord did not commit either Himself, or His Revelation in its integrity, to the miscellaneous throng, but to the selected few (*cf.* Jn.2.23-25). The momentousness of the selection of the Twelve is suggested by Christ's self-preparation (a night in prayer, Lu.6.12); the method (from the disciples summoned together, ver. 13); the triple record (Mt.10; Mk.3; Lu.6); the purpose assigned (Mk.3.14); the number selected (suggestive of founding a new Israel); the connexion with the Sermon on the Mount (as a consecration of the Twelve); the instructions devoted to the Twelve; the permanence of the body so created. Bengel's phrase is most applicable here, "Primae origines Ecclesiae Christianae." The constituent elements of this body are profoundly suggestive of variety in unity. The pessimistic St. Thomas, the reflective St. John, the sanguine St. Peter, the conservative tax-gatherer, the radical Zealot, illustrate the diversity of temperament and political opinion which the Church was to contain and combine. These disintegrating elements Christ drew into a unity, never afterwards broken, both with Himself and with one another; with the result that after His Ascension a consolidated society remained. The training of the Twelve does not imply the neglecting of the crowds. Christ is represented as "having compassion on the multitude," giving instructions through all the towns in

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Galilee, answering questions, enlightening individuals, composing parables especially for their edification. Wherever sorrow, suffering, and sin confronted Him, there He would minister. These ministrations were the inevitable response of perfect humanity placed in such conditions. Yet they were more or less incidental. But the training of the Twelve was His deliberate purpose with a view to future issues. *The process* of the training of the Twelve included the following: set instructions, *e.g.* Sermon on the Mount, intended chiefly for the inner circle; interpretation of parables and of difficult sayings left unexplained among others; the lessons of His miracles; the gradual self-revealing under the changing conditions of the daily life; the practical training in their mission to preach. Meanwhile, among the crowds, the first popularity, caused by His miracles and teaching, and fostered by hope of His compliance with their ideals, passed into dislike, as the incompatibility became more plain. After the feeding of the 5,000 a crisis came, and the instruction on the Bread of Life alienated many and tested the few (Jn.6.60-67). As opposition increased, Christ withdrew, with the Twelve, into heathen territory (Mk.7.24ff.) to mature their faith, amid external security. The question at Caesarea Philippi was a crisis in their training (Mk.8.27). But their development must not be forced by asking it too soon. The psychological moment had to be ascertained. Even when it came, it was preceded by a preparatory question. From the recognized inadequacy of other men's estimates of His Person, the Twelve were led to give expression to a higher estimate. St. Peter's answer in St. Matthew's version is, "Thou art the Christ, the Son of the living God" (Mt.16. 16). The answer in St. Mark is simply, "Thou art the Christ" (Mk.8.29). Criticism has not unnaturally inquired whether the phrase "Son of the living God" is an equivalent, or an addition of a profounder thought. We must neither assume that St. Peter at this stage realized the full metaphysical conception of the Nicene Creed, nor that a brilliant momentary insight into the profoundest truth was not granted him. He manifestly reached a higher stage of utmost significance. Here was an objective truth and a subjective disposition on which our Lord could build. It is a crisis of triumph. Our Lord wins the response for which He had kept the Twelve so long in daily training. His prohibition of the declaration of a truth soon declared by Himself creates no difficulty. The official announcement must come from Himself.—VII. *The character* of Jesus may be fitly considered here, as part of the self-revelation to the Twelve, and also as the basis of the third main principle of His instructions; *viz.* those on His redemptive work. Briefly, the portrait drawn by the evangelists is one of human perfection. (1) They sketch a career lived at the confluence of three strongly marked races—the Roman, the Greek, and the Jew—yet exempt from the onesidedness of all. The character is free from national limitations, whether contemporary parties, Sadducaean, Pharisaic, Herodian, or national characteristic fanaticism and exclusiveness, from which none of His apostles were exempt. Galilean ideals may have preserved more spiritual types than those of Jerusalem, but the former were none the less immeasurably beneath the ideals ascribed to our Lord. Contrast Christ's Messianic conceptions with those of the Twelve. We scarcely think of Jesus as a Jew, for what He took of Israel was exclusively the good—its ethical monotheism, which in taking He refined, exalted, and completed. The alienation from Christ's ideals was as complete in Galilee as in Judaea. All His disciples are conspicuously marked by the narrowing effect of their environment. He alone remains unscathed. It is the pre-eminently human in Him which triumphs over the local and the national. His character embodies His title—the Son of Man. It has been truly said that this superiority to the local and the temporary is little less than a moral miracle. (2) Whereas human excellence develops in antagonistic types, according as self-discipline, altruism, or Godward devotion predominates, producing therefore characters conspicuous chiefly for self-control or philanthropy or religious spirit, the Character depicted in the gospels includes all these types and combines them into one. Moreover, it blends opposite virtues in perfect proportion. It is equally remarkable for gentleness and strength; for the combination of inexorable rectitude of judgment with the tenderest pity and compassion. There is severity without hardness, and tenderness which is never weak. The masculine and the womanly graces are fused together in Him. Anything more compassionate would sacrifice rectitude—more inexorable, mercy. It is worth reflecting, which of Christ's moral decisions has subsequent experience found occasion to revise? The moral infallibility of judgment is in itself absolutely unique. Men do not think the same invariably even of St. Paul. (3) Christ's moral self-consciousness is unclouded. Nothing veils the perfect communion with the Father. Yet His moral standard was that of the Sermon on the Mount; His moral insight is shown in the fact that in His presence the least deviation from inner rectitude stands detected, judged, condemned. Nevertheless there is a serene consciousness of superiority to sin. Witness the narrative of the Temptation, which must have come from Himself; the absence of the penitential element from His prayers; the self-isolation from sinful humanity; the consciousness that the sinful world cannot defile Him, but can be delivered by Him. (Mk.10.18 cannot be reasonably utilized to contradict the entire N.T. description.) This character is either the product of imagination or of reality. That it is not the former seems demonstrated partly by the apostles' incompetence, partly by the fact that the portraiture of a perfect character has apparently never been attempted elsewhere in literature. It is an effort for which genius and moral elevation feel incapable. [*Cf.* Goldwin Smith, *Lectures in Moral History*, and the comments on the same in Liddon's *Elements of Religion*; Robertson, *Sermons*, 2nd ser. xviii.; Gore, *Bampton Lectures*; Sanday, *Research*; Luthardt, *Apologetic Lectures*; Carson, *Reunion Essays*; Caird, *Fundamental Ideas*.]—

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VIII. *His Redemptive Work.* The process of instruction was now advanced to (1) predictions of His Passion. Hints had been given before (Mk.8.20; Jn.1.29,2.19), but remained an enigma until the Resurrection explained them. The predictions are three. (i) At Caesarea Philippi, on the basis of St. Peter's confession (Mk.8.31), the Passion is affirmed to be a divine necessity (δεῖ, Lu.9.22), but accompanied by an equally clear announcement of His Resurrection (*cf.* Mk.8.34). (ii) At the Transfiguration (Mk.9.1-13), which came just in the crisis of depression caused by the prediction of His Death. Here the obvious lesson was the divine approval of the Master's course, and an injunction to hear His teaching. The Disciples saw Christ refuse the painless transition into glory. [TRANSFIGURATION.] They hear the conversation on the decease shortly to be accomplished in Jerusalem. His attitude wins the Father's approval (Lu.9.31). Then came the second announcement of His Death—again associated with the Resurrection (Mk.9.9; *cf.* 30-32). (iii) As Jerusalem was approached (Mk.10.32; Mt.20.17; Lu.18.31). Here His resolute determination and solemnity of purpose amaze them. Thus the Messiahship is steadily unfolded to the apostles as a conception involving death. As Bengel finely says, He was dwelling in His Passion. The disciples met each prediction with resistance: at the first, St. Peter protested with all his power; at the second, they were afraid to ask Him; at the third, the idea is still unintelligible. Not because they could not understand the terms, but because the ideas conflicted with their Messianic preconceptions. (Contrast Spitta's crit. in *Streitfragen*, p. 107.) (2) Next, instructions as to the significance of His Death. They are fragmentary and few, yet definite. On this last journey to Jerusalem He spoke of "giving His life a ransom for many" (Mk.10.45, λύτρον ἀντὶ πολλῶν). Holtzmann (*Life of Jesus*, p. 387) illustrates from Josephus (14 *Ant.* vii. 1), where the treasurer Eleazar gave Crassus a massive golden beam from the temple at Jerusalem as a λύτρον ἀντὶ πάντων—a ransom to save the rest. Thus Jesus Christ will give His life in order that the many may preserve theirs. The term λύτρον signifies in the LXX. the price paid to redeem a firstborn son from death (Num.3.46), or a captive in war (Is.45.13), or a slave (Lev. 25.51). No λύτρον or satisfaction could be accepted in behalf of a murderer (Num.35.31). Rich men cannot deliver their relatives from death by payment of a ransom (Ps.49.7). The prayer of Eleazar (4 Mac. vi. 23) has, "Make my blood an expiatory offering for them, and take my life as their ransom." And the historian praises the Maccabees because "they became as it were a ransom [or expiation] for the sin of the nation" (xvii. 20). (See Barth, *Hauptprobleme*, p. 199 ff.) These illustrations show what our Lord's expression would convey to His contemporaries—namely, that His Death would secure their deliverance from sin. It is the Death of the Righteous for the unrighteous. The whole narrative of the Passion puts this interpretation upon it—*e.g.* the prayer from the Cross that the nation may be forgiven. Our Lord lays reiterated emphasis on the fact that His Death is divinely ordained (δεῖ οὕτω γενέσθαι, Mk.26.54,56 and Lu.24.26). Viewed externally, it was the necessary result of Jewish hostility; viewed inwardly, it was the predetermined will of God. Jesus was born expressly to die for mankind. In the last week of His earthly life He consummated the purpose for which He came. He went to die that the Scripture might be fulfilled that thus it must be. In other words, He affirmed that only through His Death could the eternal counsel of the Father be achieved (*cf.* Weber, *Zum Zorn Gottes*, pp. 242 ff.).—IX. *The Jerusalem Ministry.* (1) *The journey thither* (*cf.* Lu.9.51-19.28—not, however, chronologically arranged; B. Weiss, *L.C.* iii. 162), probably through Samaria (*cf.* Lu.9.51-56,10.25-37,17.11-19). Definitely resolute to enter Jerusalem, and not to die elsewhere (Lu.18.31,32). (2) *The Feast of Tabernacles* (Jn.7-10) gives this episode with wonderful insight into what must have been the popular feeling after the rejection in Galilee (7.12,13-52). Here, at the centre of Israel's religious life, He declared His pre-existence. This led to the first open attempt to kill Him. But His time was not yet. (3) *The Festival of the Dedication* (10.22-41) continued the self-revealing under circumstances of widening hostility. The irritated challenge of 10.24 was answered with a claim to unity with God (ver. 30) which provoked another attempt to stone Him, on the ground "Thou, being a man, makest Thyself God" (ver. 33). J.H. Newman's admirable exposition of the passage which follows, in which our Lord temporarily asserts a minor claim, not to retract the former, but to find a common basis, should be carefully studied (*Parochial Sermons*). Augustine's dictum remains profoundly true: "Intellexerunt Judaei quod non intelligunt Ariani." Probably to this period belongs the dilemma concerning the Christ as David's Son and David's Lord (Mk.12.35-37). (4) *The brief withdrawal from Jerusalem* (Jn.10.40,41) into the territory beyond Jordan, "where John was at the first baptizing." "These two or three months in Peraea were the last time of refreshment He would enjoy before being involved in struggle and death" (B. Weiss, *L.C.* iii. 202). (5) *The entry into Jerusalem* is described by Wellhausen as a popular movement, rather than designed by Christ (*Mark*, p. 94). Yet the riding upon an ass was distinctly Messianic (Zech.9.9 and Jn.12.12ff.). Certainly the entry signified one thing to the people, another to Christ—as St. Luke's record of His tears over Jerusalem suggests (Lu.19.41-44). Then followed the day of questionings. Herodian, Sadducee, Pharisee, are successively answered. The denunciations of unreality, begun in indignation, are closed in tears (Mt.23.13-39). The indescribably tender wistfulness of the final passage reveals the spirit underlying the whole. After this, the temple was left for ever. Then came the eschatological predictions from the mount of Olives (Mt.24,25). It has been recently urged (by the Bp. of Gloucester, Warburtonian Lectures for 1903-1907, *O.T. in the New*) that our Lord's discourse on the mount of Olives refers wholly to the Fall of Jerusalem and contemporary incidents. Anything which our Lord describes in these verses was taken

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by Him straight from the prophetical books of O.T., and " as in those books the language is not to be held to predict literal portents to be looked for in the physical heaven, but should be symbolically understood as figurative imagery applied to the destruction of cities and empires of the world, so here also it should be taken in the same way and be given no other meaning." [OLD TESTAMENT.] Further references to His Death ensued. Christ associated the anointing at Bethany with His Burial (Mt.26.12); spoke of the beloved son cast out and killed and of the wheat which must die (Jn.12.24). Meanwhile, events moved with rapidity. Shortly after the Lazarus-raising, the Sanhedrin followed Caiaphas' advice, and determined that Christ's Death would secure the nation. That made the Death, humanly, a question of opportunity, which Judas provided (*cf.* Briggs, *New Light*, p. 92). (For the Betrayal, see JUDAS ISCARIOT; for the Trial, see PONTIUS PILATE; HEROD.)—X. *The Redemption.* (1) With the institution of *the Eucharist* came further instruction about His Death. Passover, Eucharist, and Death are all drawn closely together. The phrase in Mk.14.24, " This is My Blood of the Covenant, which is shed for many," must have suggested to the hearers, considering their antecedents, the inauguration of a new covenant between God and man contrasted with the old (*cf.* 1Cor.11.25). Mt.26.28 adds " for the remission of sins," " showing that he understood the covenant to be a covenant between God and the many, by which remission of sins was secured to them " (Allen on *St. Matt.* p. 276). The Blood was no mere sign of this remission, but (as Meyer says) reconciling, sacrificial Blood. The Blood is instrumental in effecting the covenant. We may agree with Weiss (*L.C.* iii. 231) that Christ's words must at the least have conveyed that " as the blood of the Paschal Lamb once protected the children of Israel from the avenging angel, His atoning Blood was to be the means for averting God's judgment from the guilt-laden people." The Synoptists suggest that the institution of the Eucharist and the Passover coincided; St. John that the institution was the day before, in which case the Crucifixion and the Passover coincided (Jn.18.1-29). The exact chronological relationship, which is uncertain, is insignificant compared with the doctrinal relationship of the ancient Passover and the New, which our Lord distinctly affirmed. [EUCHARIST.] (2) No part of the narrative is so consecutive and elaborate as *the Passion* history. The evangelists rivet attention on Christ's Death. In awful relief is set *Gethsemane.* (For primitive interpolations in St. Luke [22.43,44], *cf.* Westcott and Hort's *Select Readings*, pp. 64-67: " These verses and the first sentence of 23.34 may be safely called the most precious among the remains of this evangelical tradition which were rescued from oblivion by the scribes of the second century.") No explanation is given by the evangelists while recording the fact. They describe the scene and report the words which He was heard to utter. The terrible mental distress is denoted by ἐκθαμβεῖσθαι (St. Mark), ἀδημονεῖν (St. Matthew; *cf.* Lightfoot, *Phil.* ii. 26), and by the whole description in Lu.22.43,44. The interpretation given by the primitive Christian consciousness is Heb.5.7-10, where the writer " had doubtless chiefly in view the scene in Gethsemane " (Delitzsch, *Hebrews* i. 243). Plainly in Gethsemane is the beginning of the Passion. He prayed to be saved from death. But for what reason? All interpretation must depend on personal convictions as to His work and personality. Was this a purely physical recoil from death? If so, our Lord has been surpassed by hundreds of His martyrs, whose cross has been preluded by no Gethsemane (contrast, *e.g.*, St. Ignatius). It will ever be incredible to the believer that Christ here merely illustrates the maxim that the spirit is willing but the flesh is weak. No interpretation can, on apostolic principles, be adequate, unless it takes into account the moral significance of His Death as redemptive, the sinlessness of the Sufferer, and the awful association with human sinfulness—to Him most abhorrent and terrible—which His character as Redeemer would involve. " It was the whole abyss of death itself into which the Lord looked down when He offered this supplication " (Delitzsch, *Heb.* vol. i. p. 248). Newman's wonderful description of the Agony, as caused by the redeeming self-identity of the Sinless with the sinful, is the kind of interpretation which the apostolic principles require. It is a moral and spiritual revulsion, rather than a merely physical recoil, which caused Gethsemane. (See Delitzsch on *Heb.* [5.7], vol. ii. p. 248; Meyer on *St. Matt.* p. 562; Barth, *Hauptprobleme*, p. 224; Bruce, *Humiliation*, p. 277. Denney, *Death of Christ*, is less satisfactory here. For a most attenuated account, see Wendt, *T.J.* ii. 248. On the omission of the incident from St. John, see Bovon, *Theol. N.T.* i. 142; and note especially Jn.18.11 and 5.30. Garvie, *Studies*, pp. 383 ff.) (3) *Christ's Death.* " To expect from Jesus Himself a theory of the Atonement and to reject the subsequent apostolic doctrine of the Cross wherever it goes beyond the words of Jesus is to ignore the necessary condition for such a sacrifice of vicarious love " (Garvie, *Studies*, p. 421). The description of the Crucifixion was written for men already instructed in the significance of the Death. The cry of dereliction becomes intelligible if, in perfect sacrificial homage to righteousness, Christ's sympathetic self-identity with sinful mankind became so complete that He seemed to experience the isolation from the Father which is, in the sinner, self-inflicted. If Jesus shared Israel's belief in the relation between death and sin, His experience of the one while consciously exempt from the other must, for Him, have invested death with a unique significance. All exposition by sinners of a sinless redemptive experience must of necessity fall miserable beneath the reality; but no exposition can be so futile as that which forgets that it is interpreting a sinless experience. (For our Lord's words spoken from the Cross, see SEVEN WORDS, THE.) (4) *Resurrection and Ascension.* That Jesus did not remain in death, among the dead, but rose, and after His Resurrection was seen by a number of His disciples, is the common conviction of primitive apostolic Christendom. Here SS. Peter and Paul perfectly concur. It is thoroughly

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perverse to infer from the discrepancies of the accounts in the gospels the unhistoric character of the event. Rather we see that a fact can stand perfectly secure even when all the narratives of it include conflicting elements (see Oskar Holtzmann, *Christus*, p. 118). [RESURRECTION; ASCENSION.]—XI. *Christ's Relation to the Father.* This is best considered last, when the process of self-revelation is complete, and we contemplate a finished career. If, as we have seen, the instruction of the Twelve was progressive, the greatest problem, that of Christ's personality, could only be fully declared as the consummation of all else. (For the supernatural claims in the Sermon on the Mount, see Lyttelton and our art. *s.v.*). Our Lord's theology began with the Jewish conception of God as the Father, filled with a depth of meaning to which the O.T. offers no real parallel. Synoptic testimony yields the following on Christ's personal relation to that Fatherhood: Jesus does not regard Himself as one of the numerous sons of God; He is conscious of Himself as *the Son*, in a sense which is absolute. When He says, "So also shall My Heavenly Father do also unto you . . ." (Mt.18.35), the implication is isolation from mankind and unshared proximity to the Father. *Cf.* Lu.22.29 ("I appoint unto you a kingdom, as My Father hath appointed unto Me") and Mk.12.1 (the only and beloved son). The central Synoptic passage in this connexion is of course Mk.11.27 and ff. Even Holtzmann says, "Jesus realizes that *He* alone knows God. This, notwithstanding Israel's ancient belief, that it had received a revelation of Him in the law and in the prophets" (*L.J.* p. 284). We should rather agree with Bovon that the text is "un passage . . . dont le caractère et la conception sont strictement Johanniques" (*Theol. de N.T.* i. 167). This full, unique, mutual knowledge on the part of the Father and the Son contains the most profound implications. It is hopelessly inadequate to say that such a Sonship differs in degree but not in kind from that possible to the generality of men. "He felt," says Bousset (*Jesus*, p. 179), "that He stood in such closeness of communion with God the Father as belonged to none before or after Him." "Jesus is convinced," says Harnack, "that He knew God in a way in which no one ever knew Him before. . . . In this consciousness He knows Himself to be the Son called and instituted of God, to be *the* Son of God, and hence He can say, *My* God and *My* Father, and into this invocation He puts something which belongs to no one but Himself. How He came to this consciousness of the unique character of His relation to God as a Son . . . is His secret, and no psychology will ever fathom it" (*What is Christianity?* p. 128). Harnack adds the curious sentences, "Here all research must stop. . . . No one could fathom this mystery who had not had a parallel experience" (p. 129). Certainly Incarnation does not admit a parallel experience, and we must agree that no one could fathom the mystery. But this "consciousness of unique relation to God as Son" which is "Christ's secret," and which "no psychology will ever fathom," may well suggest that nothing but Incarnation can really account for it. Moreover, is it not possible to believe a fact where one cannot fathom a mystery? Indeed, unless the possibility of Incarnation be denied on *a priori* grounds, the greatest weight may well be conceded to the primitive Christian consciousness which believed itself forced to that conclusion. For we have to remember, as Harnack elsewhere says, that "we must not be content to exhibit the mere image of Jesus Christ and the main features of His Gospel. We must not be content to stop there, because every great and powerful personality reveals a part of what it is only when seen in those whom it influences. . . . We must look at the reflection and the effects which He produced in those whose leader and master He became" (*op. cit.* p. 10). Now, the effect which Christ produced on the apostolic community is assuredly belief in His literal equality with the Father. It is of course quite true that the Christology of the Marcan narrative is vastly simpler in form than that of the Fourth Gospel; and that the individual estimate of the evidence will be modified by the value attached to the latter document; true also that the expression, "Son of God," is capable, like the term "Fatherhood," or "God," of being filled with deeper or shallower contents. But it will always be most difficult to prove that the deeper contents were absent from the earlier forms of apostolic thought, and still more from the Intention which created Christianity, if at any rate God in any real sense was in Christ. Three stages of meaning are readily traceable in the expression "Son of God": adoption, which all might share and therefore none need dispute; official or Messianic, belonging to the selected Head of the chosen race; personal or essential, denoting literal equality, which is the only sense which will do justice to the Gospel facts and claims, as it certainly is that affirmed by St. Paul and the Fourth Evangelist, and accepted by the consciousness of the primitive Christian community. It is incontestable that in St. John the expression "Son of God" is filled with the profoundest contents conceivable. The Christian community was founded on belief in Jesus as the Christ and as the divine Son of God. The latter is proved by the prayers addressed to Him. And that theology alone is really Christian which acknowledges these two truths. (Lütgert, *Gottes Sohn und Geist*, p. 4.)—XII. It is impossible to appreciate the Biblical data on the life of Jesus without considering the relation between the teaching of Christ and the teaching of the apostles. Christ's teaching was involved in various limitations. (1) The recipient's capacity. (2) The circumstances, since He spoke in anticipation and not in retrospect. (3) His mission, which was, not so much to preach the Gospel as so to live that there might be a Gospel to preach. (4) Psychological: self-revealing is not confined to words, but is achieved in a thousand subtle, indefinable ways. A personality can only be fully known by his self-impression upon his contemporaries. Now, Christ wrote nothing. His method of self-revealing to a chosen circle manifests a fearless confidence in the adequacy of their ultimate testimony to His Person and work. Christ evidently anticipated that His teaching would reach the vast mass of mankind through other lips than His own. Therefore, to accept

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the apostolic interpretation of His worth is only to obey the intentions of Christ Himself as declared in the method of His procedure. No severance of the Master's teaching from that of the apostles is in accordance with the Master's mind. It is in the apostles as fashioned by the influence of Christ that the full exposition of His own teaching and principles is really to be found (Jn.16.12,13; *cf.* B. Weiss, *Bibl. Theol.* i. 47; R. J. Drummond, *Apostolic Teaching and Christ's Teaching*). [GOD; INCARNATION; MEDIATOR; SAVIOUR; SACRIFICE; COMING, SECOND; etc.] [W.J.S.S.]

Jesus the father of Sirach, and grandfather of the following (Ecclus. prol.).

Jesus the son of Sirach is described in Ecclus.50.27 (*cf.* prol.) as the author of that book, which in the LXX., and generally, is called by his name the *Wisdom of Jesus the son of Sirach*, or simply the *Wisdom of Sirach*. The same passage speaks of him as a native of Jerusalem; and the internal character of the book confirms its Palestinian origin.

Je'ther.—**1.** JETHRO, the father-in-law of Moses (Ex.4.18).—**2.** The firstborn of Gideon's seventy sons (Judg.8.20).—**3.** The father of Amasa, captain-general of Absalom's army. Jether is merely another, and probably more correct, form of Ithra (2Sam.17.25). He is described in 1Chr.2.17 as an Ishmaelite, which again is more probably correct than the "Israelite" of the Heb. in 2Sam.17, or the "Jezreelite" of the LXX. and Vulg. in the same passage.—**4.** The son of Jada, a descendant of Hezron, of the tribe of Judah (1Chr. 2.32).—**5.** The son of Ezra, whose name occurs in a dislocated passage in the genealogy of Judah (4.17).—**6.** Chief of an Asherite family of warriors, and father of Jephunneh (7.38). Probably = Ithran (ver. 37).

Jetheth' (Gen.36.40), a descendant of Esau, and a "duke" or "leader" in EDOM. [C.R.C.]

Jethlah' (R.V. *Ithlah*), a city of Dan (Jos.19.42). The site is doubtful. [C.R.C.]

Jethro' (Heb. *yithᵉrô*; or *yether* in Ex.4.18), the father-in-law of Moses, otherwise REUEL, 2. The latter name may have been ancestral, and Reuel, or Jethro, the "priest" (*kohên*) of Midian [MADIAN] in the Sinaitic Desert, was probably descended from the son of Esau, 1. Jethro signifies "excellent," and Reuel has a similar meaning, "friend of God." His son HOBAB (Num.10.29) was a "connexion" by marriage of Moses (*hôthen*, Judg.4.11), and the "father-in-law of Moses" is otherwise called a Kenite (1.16). [KENITES.] Jethro (Ex.3.1,4.18, 18.1-12) gave his daughter ZIPPORAH (2.21) to Moses, and she was sent back to him (18.2) with her two sons (*vv.* 3,4). He met Moses again at Rephidim (17.8,18.1), and acknowledged Jehovah as the greatest of Elohim (18.10-12) to whom he offered sacrifices. He advised a definite organization of the congregation (*vv.* 14-26), and then returned to his home (ver.27). The old difficulty as to his being called both Reuel and Jethro (and not Hobab) would be easily explained if the original records were written in cuneiform [WRITING], for the difference between *It-ru* and *R'eu-ili* in that script is a matter of a single short stroke which would easily be omitted, or otherwise obliterated. The fact that the Heb. scribes preserved this discrepancy, which was early noticed by the Rabbis, is one of the cases which prove their scrupulous preservation of the text. [C.R.C.]

Jetur' (Gen.25.15; 1Chr.1.31,5.19) = ITURAEA.

Jeuel'.—**1.** A man of Judah, of the Bene-Zerah (1Chr.9.6).—**2.** (1Esd.8.39)=JEIEL, 7.

Jeush'.—**1.** An Edomite "duke"; son of Esau, by Aholibamah the daughter of ANAH (Gen.36.5,14,18; 1Chr.1.35).—**2.** A Benjamite, son of Bilhan (7.10,11).—**3.** A Gershonite Levite, of the house of Shimei (23.10,11).—**4.** Son of Rehoboam (2Chr.11.19).

Jeuz', a Benjamite in an obscure genealogy (1Chr.8.10), apparently son of Shaharaim and Hodesh his third wife, and born in Moab.

Jew. The use of this term, which applies properly to persons belonging to Judah, appears to be entirely subsequent to the destruction of the Northern Kingdom. It is probably owing to this circumstance that we do not find it used in contrast with the northern tribes, but only in opposition to the Gentile peoples (Je. 34.9). After the return from the Captivity it is still used by writers at Jerusalem in its original sense (Ne.4.12; Zech.8.23). But at a later period the book of Esther illustrates an extended meaning of the term, and it occurs as the common title of all who belonged to the Heb. family, the predominant surviving element thus giving its name to the whole (Esth.3.13). In the N.T. in general the title has the same meaning. With St. Paul, however, it has a religious as well as a national association. It stands in connexion with the observance of the Mosaic Law, and is used of those Judaic Christians who insisted upon its obligation. These are referred to without qualification as "the Jews" (Gal.2.13), and the observance by Gentiles of the ceremonial of the law is described as judaizing (Gal.2.14). But from another point of view St. Paul uses the term as a title of honour for those whose religion is spiritual, and not merely the performance of external ceremonies (Ro.2.28f.). The same idea occurs in Rev.2.9. A quite different use again is found in the Fourth Gospel, where "the Jews" are those of the chosen people who have rejected Christianity and banded themselves together in definite opposition to it (Jn.6.41, etc.). [JEWRY.] [J.C.V.D.]

Jewels. [PRECIOUS STONES.]

Jew'ess, a woman of Hebrew birth, or a Judaean woman. [JEWRY.] Applied to Eunice (Ac.16.1; *cf.* 2Tim.3.15) and Drusilla (Ac.24.24).

Jew'ish, an epithet applied contemptuously by St. Paul to Rabbinical legends (Tit.1.14).

Jewry (Dan.5.13; R.V. *Judah*). The Jews are first noticed in 2K.16.6 (Heb. *yᵉhûdhîm*), where "men of Judah" are meant; and false criticisms have been due to the misunderstanding of the name ('Ιουδαῖοι), which is used in the Fourth Gospel in its strict sense as applying to the inhabitants of Judaea, and not in the modern sense as meaning all Israel. [JEW; JUDEA.] [C.R.C.]

Jews' language, In the (lit. "Jewishly"; for the Heb. must be taken adverbially). It was applied to the Heb. language before the Captivity (2K.18.26,28; 2Chr.32.18; Is.36.11, 13) as well as that after it (Ne.13.24), which latter was Aramaic. [SEMITIC LANGUAGES.]

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Jezaniah', the son of Hoshaiah, the Maachathite, and one of the captains of the forces, who after the fall of Jerusalem joined Gedaliah at Mizpah. In the events which followed the assassination of that officer Jezaniah took a prominent part (Je.40.8,42.1). The Azariah of Je.43.2 is apparently to be identified with Jezaniah, who is called Jaazaniah in 2K.25.23.

Jezebel, daughter of ETHBAAL, wife of Ahab. Her marriage with Ahab marks a turning-point for evil in the history of Israel, and indirectly in Judaea, for Athaliah was Jezebel's daughter. She combined wickedness and sensuality with the sternest and fiercest qualities inherent in the Phoenician people. In her hands her husband became a mere puppet (1K.21.25). The first effect of her influence was the establishment of the Phoenician worship of Baal and Astarte (16.31,32,18.19) and the destruction of the prophets of Jehovah (18.13; 2K.9.7). When at last the people, at the instigation of Elijah, rose against her prophets, and slaughtered them at the foot of Carmel, and Ahab was terrified into submission, she alone retained her presence of mind, and her only answer was a message of defiance to Elijah, "So let the gods do to me, and more also, if I make not thy life as one of them by to-morrow at this time" (1K.19.1,2). The next instance of her power and unscrupulousness is found in the story of NABOTH. She wrote a warrant in Ahab's name and sealed it with his seal. To her, and not to Ahab, was the announcement made, "Naboth is stoned and is dead," and she bade her husband take possession of the vineyard; and on her accordingly fell the prophet's curse, as well as on her husband (21.1-24). She survived Ahab 14 years, and still, as queen-mother, was a great personage in the court of her sons, and, as such, became the special mark for the vengeance of Jehu. With undaunted spirit she determined to meet the destroyer of her family. As he neared Jezreel she stood at the window over the city gate, arrayed in royal robes, and, looking down upon him, flung out the taunt, "Is it well, thou Zimri, thy master's murderer?" (2K.9.31, R.V. marg.). At Jehu's command the eunuchs hurled her from the window, and she fell in front of the usurper's chariot. Her blood was sprinkled on the palace wall and on the horses of Jehu. The merciless destroyer passed on, and the last remains of life were trampled out by the horses' hoofs. During the banquet held to celebrate his success, Jehu remembered the fallen queen and commanded that she should be buried. But only "the skull, and the feet, and the palms of her hands" remained (9.30-37). Her name became a title of reproach for any who indulged in idolatrous practices (Rev.2.20). [NICOLAITANES.] [H.C.B.]

Jeze'lus.—1. (1Esd.8.32)=JAHAZIEL, 5.—**2.** (1Esd.8.35)=JEHIEL, 8.

Je'zer, third son of Naphtali (Gen.46.24; Num.26.49; 1Chr.7.13), and ancestor of the **Jezerites,** who were numbered in the plains of Moab.

Jezliah', a descendant of Parosh, who had married a foreign wife (Ezr.10.25).

Jezlel', a Benjamite archer who joined David at Ziklag (1Chr.12.3).

Jezliah', a Benjamite chief of the sons of Elpaal (1Chr.8.18).

Jezoar', son of Ashur by Helah (1Chr.4.7).

Jezrahiah', the Levite choir-leader at the dedication of the wall of Jerusalem (Ne.12.42).

Jezreel' (= *God sowed*).—**1.** A town near the border of Issachar (Jos.19.18); now *Zer'în*, a village on the N.W. slope of GILBOA. Here Saul was killed by the Philistines (1Sam. 29.1,11), and here Ishbosheth succeeded him (2Sam.2.9). The "fountain [Heb. *'ayin*] by Jezreel," where Saul camped, was no doubt the fine spring N. of the village. Jezreel was included in Solomon's fifth district (1K. 4.12), answering to Issachar. It was the home of Naboth, whose vineyard adjoined Ahab's palace (18.45,21.1,23). Rock-hewn wine-presses still remain on the hill E. of the village. The site commands a view of the valley of Jezreel, up which the watchman on the tower saw Jehu advancing. The chariots of the two kings met him probably in the flat ground N. of the city; and Ahab's son was afterwards cast into the field of Naboth (2K. 9.17-37) with Jezebel, while Ahaziah escaped N. [GUR.] Elijah doomed Jezebel to be eaten by dogs "by the wall of Jezreel" (1K.21.23), but Ahab's doom was remitted (*vv.* 24,29), falling on his son, though his own blood was lapped by dogs at Samaria (1K.22.38). Hosea (1.4-11) refers to Jehu's cruelty, and promises an "answer" to the prayers of Jezreel (2.22). The VALLEY OF JEZREEL (*'êmeq yizre'êl*) is the broad vale running E. to Jordan (Jos.17.16; Judg.6.33; Ho.1.5).—**2.** A town in the mountains S. of Hebron (Jos.15.56; *cf.* 1Chr.4.3), the home of David's wife Ahinoam (1Sam.25. 43, etc.). The site is unknown.—**3.** The eldest son of the prophet HOSEA (1.4). [C.R.C.]

Jez'reelite, applied to Naboth only (1K. 21.1ff.; 2K.9.21,25). [JEZREEL, 1.]

Jezreeli'tess, applied only to David's wife, Ahinoam (1Sam.27.3,30.5; 2Sam.2.2, 3.2; 1Chr.3.1). [JEZREEL, 2.]

Jibsam', son of Tola, the son of Issachar (1Chr.7.2).

Jidlaph', a son of Nahor (Gen.22.22).

Jimna' (Num.26.44), **Jimnah** (Gen.46. 17), the firstborn of Asher, called Imnah in 1Chr.7.30; ancestor of the **Jimnites.**

Jiphtah', a city of Judah in the Shephelah (Jos.15.43). The site is unknown. [C.R.C.]

Jiphthah-el', Valley of (Jos.19.27). [DABBASHETH.]

Joab'.—1. Son of Zeruiah, David's sister (1Chr.2.16), and brother of Abishai and Asahel. Nothing is known of his father except that his sepulchre was at Bethlehem (2Sam.2.32). We first hear of Joab on the occasion of the strife at Gibeon between David's and Ishbosheth's men (2.12ff.). Abner, who commanded the latter, was defeated, and on his retreat reluctantly killed Asahel. Joab voluntarily gave up the pursuit and returned to Hebron, but his vengeance was only postponed. Some time afterwards Joab heard that Abner, who had quarrelled with Ishbosheth, had in his absence paid a visit to David, and been received into favour (3.23). He remonstrated with the king, and then, unknown to David, immediately sent messengers after Abner, who was overtaken by them at the well of Sirah. Not

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suspecting treachery, Abner returned at once to Hebron, and as he entered the gate, Joab took him aside, and stabbed him to death (3.27). [ABNER.] There was now no rival left in the way of Joab's advancement, and at the siege of Jebus he was appointed for his prowess chief captain of the host (1Chr.11.6; 2Sam.8.16). In this post he served the king with undeviating fidelity. He had a chief armour-bearer of his own, Naharai, a Beerothite (2Sam.23.37; 1Chr.11.39), and ten attendants to carry his equipment and baggage (2Sam.18.15). He had the charge of giving the signal by trumpet for advance or retreat (18.16). He was called by the almost regal title of "lord" (11.11), "the prince of the king's army" (1Chr.27.34). His usual residence was in Jerusalem, but he had a house and property in the country (2Sam.18.23), in the "wilderness" (1K.2.34), probably on the N.E. of Jerusalem (*cf.* 1Sam.13.18; Jos. 8.15,20), near an ancient sanctuary, called from its nomadic village "Baal-hazor" (2Sam. 13.23; *cf.* with 14.30), where there were extensive sheepwalks. (1) His great war was that against Ammon, which he conducted in person in three campaigns. (*a*) Against the allied forces of Syria and Ammon. (*b*) Against Edom. The decisive victory was gained by David himself in the "valley of salt," and celebrated by a triumphal monument (8.13). To Joab it fell to complete the work, and he remained for 6 months, extirpating the male population, whom he then buried (1K.11.15,16). (*c*) Against the Ammonites. They were again left to Joab (2Sam.10.7-19). At the siege of Rabbah, the ark was sent with him, and the whole army was encamped in booths or huts round the beleaguered city (11.1,11). After a sortie of the inhabitants, which caused some loss to his army, Joab took the lower city on the river, and then, in a magnanimous spirit of loyalty, sent to urge David to come and take the citadel, so that the king himself might have the honour of the victory (12.26-29). (2) In the entangled relations which grew up in David's domestic life, Joab bore an important part. (*a*) His unscrupulous conduct in connexion with Uriah is related in 11.1-25. (*b*) His success in reinstating Absalom in David's favour after the murder of Amnon in 14.1-20. (*c*) At Absalom's rebellion he remained loyal. He accompanied the king beyond the Jordan, and in the final battle of Ephraim assumed the responsibility of taking the rebel's life, in spite of David's injunction to spare him. For this politic act David transferred the captaincy of the troops to Amasa, who had been Absalom's commander-in-chief (18.2,11-15,19.13). (*d*) At Sheba's revolt, Amasa proved himself incapable, and David appointed Abishai to take the command of the army. Joab went with his brother, and in the heat of the pursuit encountered Amasa, whom he treacherously slew at the "great stone" in Gibeon (20.1,4-13). (*e*) Having removed his rival, Joab took the lead, and speedily brought the campaign to a successful issue (20.14-22). (*f*) On David's determination to number his people, Joab's strenuous remonstrance was in vain (24.2-4). (3) Joab's end was mournful. At the close of his long life, his loyalty, so long unshaken, at last wavered. "Though he had not turned after Absalom he turned after Adonijah" (1K. 2.28). This probably filled up the measure of the king's long-cherished resentment. The revival of the pretensions of Adonijah after David's death was sufficient to awaken the suspicions of Solomon. Joab fled to the shelter of the altar at Gibeon, and was there slain by Benaiah.—**2.** Son of Seraiah, and descendant of Kenaz (1Chr.4.14).—**3.** Head of a family, not of priestly or Levitical rank, whose descendants, with those of Jeshua, were the most numerous of all who returned with Zerubbabel (Ezr.2.6,8.9; Ne.7.11; 1Esd.8.35). [H.C.B.]

Jo'achaz (1Esd.1.34) = JEHOAHAZ, 2.

Joa'chim.—**1.** (Ba.1.3) = JEHOIAKIM.—**2.** A "high-priest" at Jerusalem; "the son of Chelcias"—*i.e.* Hilkiah (Ba.1.7).

Joacim (*Joakim*, R.V.).—**1.** (1Esd.1.37) = JEHOIAKIM.—**2.** (1.43) = JEHOIACHIN.—**3.** A high-priest, the son of Zorobabel = JOIAKIM (5.5).—**4.** The high-priest "who was in Jerusalem" (Jth.4.6,14,15.8).—**5.** The husband of Susanna (Sus.1ff.).—**6.** The father of the B.V.M. in apocryphal gospels. [C.R.D.B.]

Joada'nus, son of Jeshua (1Esd.9.19); apparently called Gedaliah in Ezr.10.18.

Joah'.—**1.** Son of Asaph, and chronicler, or keeper of the records, to Hezekiah (Is.36.3, 11,22).—**2.** Son of Zimmah, a Gershonite (1 Chr.6.21).—**3.** Third son of Obed-edom (1Chr. 26.4), a Korhite, and one of the doorkeepers appointed by David.—**4.** A Gershonite, the son of Zimmah, in the time of Hezekiah (2Chr. 29.12).—**5.** The son of Joahaz, and keeper of the records, or annalist, to Josiah (2Chr.34.8).

Joahaz', father of JOAH, 5 (2Chr.34.8).

Jo'anan (1Esd.9.1) = JOHANAN, 8.

Joan'na, son of RHESA (Lu.3.27)—*i.e.* son of Zerubbabel—the Hananiah of 1Chr.3.19.

Joanna, "wife of Chuza, steward of Herod" (Lu.8.3), a lady of the court of Antipas; one of the group of women who accompanied JESUS on His circuit in Galilee between Nain and Capernaum, and, later, visited His tomb only to find it empty (Lu. 24.10). Chuza may have been the nobleman whose son Jesus healed, in which case Joanna's gratitude is explained. Dr. Sanday suggests that she may have been the channel through which the story of the Virgin Birth was communicated from Mary, the mother of Jesus, to St. Luke. [C.R.D.B.]

Joan'nan, surnamed Caddis, eldest brother of Judas Maccabaeus (1Mac.2.2); called John (1Mac.9.36ff.) and Joseph (2Mac.8.22,10.19). He was slain by "the children of Jambri."

Joarib'. [JEHOIARIB.]

Jo'ash (יוֹאָשׁ), son of Becher (1Chr.7.8).

Joash' (יוֹאָשׁ), a contraction of JEHOASH.—**1.** Son of Ahaziah king of Judah, and the only one of his children who escaped the murderous hand of Athaliah. His history is contained in 2K.11,12, 2Chr.22.10-24. After his father's sister Jehosheba, the wife of Jehoiada, had stolen him from among the king's sons, he was hid for six years in the chambers of the temple. In the 7th year of his age a successful revolution placed him on the throne, and freed the country from the tyranny and idolatries of Athaliah. For at least 23 years, while Jehoiada lived, this reign was very prosperous. Except-

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ing that the high places were still resorted to for incense and sacrifice, pure religion was restored, and contributions were collected and the temple repaired; and the country seems to have been free from foreign invasion and domestic disturbance. But, after the death of Jehoiada, Joash fell into the hands of bad advisers, at whose suggestion he revived the worship of Baal and Ashtaroth. Rebuked for this by Zechariah, the son of Jehoiada, Joash caused him to be stoned to death in the very court of the Lord's house (Mt.23.35). The vengeance imprecated by the murdered high-priest was not long delayed. That very year, Hazael king of Syria came up against Jerusalem, and carried off a vast booty as the price of his departure. Joash had scarcely escaped this danger, when he fell into another and fatal one. Two of his servants, taking advantage of his severe illness, probably in consequence of wounds received in battle, conspired against him, and slew him in his bed in the fortress of Millo. Joash's reign lasted 40 years.—**2.** King of Israel, son of Jehoahaz, and for two full years contemporary with the preceding (2K.14.1; *cf.* with 13.1,13.10). On his accession the kingdom was in a deplorable state from the devastations of Hazael and Benhadad, kings of Syria. When Joash visited Elisha on his deathbed, the prophet promised him deliverance from the Syrian yoke in Aphek (2K.13.17ff.). He then bid him smite upon the ground, and the king smote thrice and then stayed. The prophet rebuked him for staying, and limited to three his victories over Syria. [ELISHA.] In accordance with this prophecy Joash defeated Benhadad three times, and recovered from him the cities which Hazael had taken from Jehoahaz. The other great military event of Joash's reign was his successful war with Amaziah king of Judah. The grounds of this war are given fully in 2Chr.25. The two armies met at Beth-shemesh, that of Joash was victorious, put the army of Amaziah to the rout, took him prisoner, brought him to Jerusalem, broke down the wall of Jerusalem, and plundered the city. He died in the 15th year of Amaziah king of Judah, and was succeeded by his son Jeroboam II.—**3.** The father of Gideon, and a wealthy man among the Abiezrites (Judg.6.11,29-32,7.14,8.13,29,32).—**4.** Apparently a younger son of Ahab, who held a subordinate jurisdiction in the lifetime of his father, or was appointed viceroy during his absence in the attack on Ramoth-gilead (1K.22.26; 2Chr.18.25). Or he may have been merely a prince of the blood-royal or, as Rawlinson suggests, a state officer. [MALCHIAH, 8.]—**5.** A descendant of Shelah the son of Judah, but whether his son or the son of Jokim, is not clear (1Chr.4.22).—**6.** A Benjamite, son of Shemaah of Gibeah (12.3), who joined David at Ziklag.—**7.** An officer in David's household (27.28).

Jo'atham (Mt.1.9) = JOTHAM, 2.

Joazab'dus (1Esd.9.48) = JOZABAD, 7.

Job (Gen.46.13). [JASHUB, 2.]

Job. The book of Job is one of those sacred books the literature of which will never be concluded as long as the world endures. It is most probably a work which—though not itself (properly speaking) historical—clearly rests upon an historical substratum of fact. The history, however, is of little importance compared with its theology, and with the marvellous facts of nature which are here and there adduced to explain partially that theology. The book falls naturally into five parts: (1) *The prologue*, containing the story of the great patriarch and his fall from high estate. (2) *The discussion* between his three friends, who came to comfort him in his sorrow, but who gave him to drink no "cup of consolation," but draught after draught of exceeding bitterness. They longed to discover why the patriarch was so terribly afflicted, and with that desire probed his wounds and forced upon him a discussion which only added to his sorrow. For he was forced, from the intense conviction which he had of his own integrity, to wrestle constantly with his friends as adversaries at a season when he would naturally have preferred to meditate by himself upon the sorrows which had devastated his home, destroyed his family circle, and made his body (while agonized with pain) an object of horror and disgust to those who ventured near him. The three friends were evidently worsted in the controversy with Job. (3) The discussion was, however, continued in a different strain by Elihu, whose speech, though inferior in diction to those of the disputants who preceded him, is more profound from a theological standpoint. Whether Elihu's speech be regarded as an integral part of the book or not, the book of Job without it would be far inferior in theological importance. The subject of the book is manifestly the mystery of affliction besetting the people of God. The ingrained belief of Job's friends was that all afflictions were more or less the result of sin; and as Job's were of an unprecedented character, they maintained that he must have been guilty of some terrible sin. As, however, the patriarch insisted on his personal integrity, and (driven almost to madness by their reproaches) ventured even to call in question the justice of the Most High, the friends went much further than they had at first intended, and openly charged him with hypocrisy and deceit, and represented him as one who, although he had borne a high character before men, was (by God's dealing) unmasked as a shameless transgressor. Job's friends were under the influence of a narrow theology which was unable to give the right explanation of such an experience as that of Job. The history recorded in the latter part of the prologue (concerning the challenge of Satan, the great adversary and the accuser of the people of God) was unknown to them. Their sole explanation of all such sufferings was that they must be *punitive*. This was a solution which Job could not admit, although in his defence he was entangled in the sin of speaking bitter things against God. Elihu's merit consisted in the calmness with which he condemned Job on the one hand, and pointed out on the other that afflictions were often permitted, not as purely punitive, but as *purgative* in their character. (4) The next portion of the book relates that Jehovah intervened in the debate, although He did not explain to Job what was the real cause of his sufferings. The Almighty pointed out man's ignorance, even with

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respect to matters placed under his eye. This was a practical demonstration that if man could be so ignorant as to matters which naturally fell under his own observation, it was but folly to expect him to be able to comprehend superhuman things, which (by the providence of God) were shut out from his knowledge. In the speech of Jehovah the problem of suffering is not, indeed, solved, nor even clearly stated. But the appearance of the Almighty in the thunder-storm was enough to convince Job of the sin and presumption of which he had been guilty. Hence the patriarch at once acknowledges his sin. He abhors himself, and repents in dust and ashes. (5) The last portion of the book then relates that the friends, who had blindly striven to uphold the Almighty's justice, were condemned for their unjustice towards Job, who interceded for them; while the patriarch was compensated for the trials, to which he had been subjected in order to prove the disinterestedness of true faith in God before the great adversary and before men. There are many points in this history of the unseen conflict waged between the tempter and the tempted which are of very great importance. The "sons of God" who presented themselves on certain days before Jehovah, ought not to be regarded as angels [SONS OF GOD], although such an interpretation is not impossible. But if Scripture be explained by Scripture, the long line of passages beginning with Gen.6.1-4, and embracing Deut.14.1; Is.1.2,48.6; Je.3.19; Ps.73.15; Pr.14.26, etc., justifies that phrase being interpreted the "professors of religion on earth." It should be borne in mind that there is an "accuser of the brethren" often spoken of as present on such occasions, keenly observant of any halting or transgression on the part of the professed people of Jehovah (as in Zech.3.1-3; Rev.12.7-11). He is sometimes significantly referred to as "the lying spirit" (the Heb. has the article in 1K.22.22), in reference to his well-known character. *Cf.* Rev.20.3,8; and our Lord's description of him as a liar and a murderer from the beginning (Jn.8.44). A. B. Davidson was, therefore, unfortunate in regarding Satan in the prologue to the book of Job as presenting himself before God to report to God, or to receive commissions from God. Satan is everywhere in Scripture represented as an evil power, as an accuser or an adversary —an opponent both of God and man; and, "strong" as he is in some respects, there is a "stronger" than he, without whose permission Satan is unable to "hurt" the people of God. For, notwithstanding all his efforts, he is compelled (malicious though he be) to act in subordination to a higher power; and can only bring to pass such afflictions as God's hand and counsel has fore-ordained (Ac.4.28). The theory that SATAN was an evil power introduced into Jewish theology after the Exile, has led modern scholars to err widely in interpreting many passages of the O.T. The O.T. books more or less distinctly reveal the great facts of sin and salvation. They contain a light which shines more and more unto the perfect day. Hence we refuse to ignore the passages which, until comparatively recent years, have been regarded as pointing out Him through Whom salvation has been wrought—the great Messiah—the testimony of Whom is the spirit of prophecy. Consequently, we coincide with those interpreters who see a reference to that Redeemer in Job 19.21,23-26, although, most probably, not there to the resurrection. A life after death is referred to, and that is all that could have been expected in such early days.—*The date* of the book of Job is a matter never likely to be satisfactorily cleared up. The deportations of peoples from one country to another, which was so characteristic a feature of the Assyrian rule, and which seem to be referred to in 12.14-25, may fairly lead to the conclusion that the book was written in that period. There are quotations from it in Ps.8.5. Similarities may be traced in Ps.72.12,13 (*cf.* Job 29.12). Of course the reverse may be true, and the writer may have imitated the Psalmist, or both may have drawn from a common source. Passages closely like have been pointed out in Jeremiah. There is no reference in the book to tabernacle, temple, or Levitical law. The scenes with which the writer was best acquainted were those of the desert; but the locality of Uz is, to say the least, doubtful. But the idea that it was written before Moses rests upon foundations which have long since been shown to be more than doubtful. Job, as an historical personage noted for his piety, is mentioned in Ezk.14.14,20. He and his three friends do not seem to have been Israelites. Elihu alone seems to have been connected with the family of Abraham, though it is quite possible that the name *Ram* may be an abbreviation of Aram. The critical questions, apart from those connected with the prologue and epilogue, have mainly to do with the speeches of Elihu, the authenticity of which has been much discussed by scholars in all ages. The subject is so complex, that it is impossible to treat it fully in a short compass. Able and orthodox scholars have written on both sides. The pendulum is beginning to swing back again, in favour of Elihu's speeches forming an integral part of the book, when a critic of such ability as Budde has expressed himself in favour of the genuineness of that portion.—*The literature* of the book is most extensive. Apart from casual notices of the work, *e.g.* under Jas.5.11, the exposition of Gregory the Great (*d.* 604) is of not a little importance; Spanheim (1672) has much of interest; Schultens' *Liber Jobi* (1737), in 2 vols., was a masterly work for that date; Prof. S. Lee, of Cambridge, in 1837 and Schlottmann in 1851 contributed valuable commentaries; E. Renan in 1865 wrote on the book; Heiligstedt contributed to Maurer's Comm. the portion on Job in 1847; C. P. Carey wrote a large comm., but one which requires to be read with care, as its scholarship cannot be always depended on. A. B. Davidson wrote in 1862 an excellent work, which he left unfinished. In the Camb. Bible (1884) Prof. Davidson wrote a complete comm., but from a somewhat different standpoint. Of the German commentaries of Ewald (1854) an Eng. trans. was published by Williams & Norgate in 1882. Bernard's *Book of Job*, edited by Chance, is a bulky volume, and not very dependable. *Commentaries* of

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Hengstenberg (1875), Ad. Merx (1871), F. Delitzsch (1876), Volck (1889), G. H. B. Wright (1883), S. Cox (1885), etc. [C.H.H.W.]

Jobab'.—1. Youngest son of Joktan (Gen. 10.29; 1Chr.1.23), preceded by Havilah and Ophir.—**2.** The second king of Edom (Gen.36. 33; 1Chr.1.44). He was the son of Zerah; and in a postscript to the LXX. of Job declared to be the same person as the patriarch. —**3.** King of Madon, routed by Joshua at Merom (Jos.11.1). —**4, 5.** Two Benjamites (1Chr.8.9,18). [F.J.F.-J.]

Joche'bed, wife and aunt of Amram, and mother of Moses (Ex.6.20; Num.26.59).

Jo'da = Judah the Levite (1Esd.5.58; see Ezr.3.9). [HODAVIAH, 3.]

Joed', a Benjamite, son of Pedaiah and ancestor of Sallu (Ne.11.7).

Joel (*yô'ĕl, Jehovah is God*; Ἰωήλ).—**1.** The writer of the book which stands second in order of the Minor Prophets. The only evidence as to Joel's date is the position thus assigned him; and it is clear that he must be viewed either as very early, or else post-Exilic. There is no mention of the Assyrians or Babylonians, or, indeed, of any foe of Israel, save the Phoenicians and Philistines (3.4[4.4]), and Egypt and Edom (3.19[4.19]); but in no case does the allusion give us any clue to the date. There is much to be said for the view that Jehoshaphat's victory over Moab, Ammon, and Edom (2Chr.20) is referred to in Jl.3 (4, Heb.); and if this be so, we obtain our anterior limit. On the other hand, the first point of contact of Assyria with Israel was the invasion of Pul in the reign of Menahem; Pul being, doubtless, the same as Tiglath-pileser, who invaded in the reign of Pekah. The earliest connexion with Judah was Sennacherib's invasion. We thus fix a date between the reigns of Jehoshaphat (873–848 B.C.) and of Menahem (*c.* 748–740 B.C.). A probable date is the early part of Joash's reign, while the strong-handed rule of Jehoiada guided things aright. We thus explain the absence of any allusion to a king. The real ruler was the priestly power behind the throne. The author was one to whom the temple and its services were dear. There is no reference to any idolatrous practice; but this also is intelligible under the rule of Jehoiada. The only national sin spoken of is drunkenness, and that only incidentally (1.5). Some scholars, while accepting the two above limits, suggest the reign of Uzziah for the period of Joel, with (we think) less likelihood. Uzziah reigned (*c.* 792–740 B.C.) much nearer to the time of the Assyrian invasion, and his contemporary, Amos, refers to the Assyrians by name. Again, one can hardly fancy that in the reign of so strong-handed a king, a prophecy would be altogether without some kind of reference to the reigning monarch. Of course, these negative arguments would allow of a post-Exilic date; but to this it may be replied, that in that case the author must have lived not long before the time of the editors of the Minor Prophets, who must have had some definite knowledge about him. Again, we should thus have Joel a contemporary of Haggai and Malachi, though in beauty of diction his Heb. stands much higher than theirs. Some of the arguments urged for the late date do not seem to us to carry much weight. The *zᵉqēnîm* (1.2,14,2.16,2.28[3.1]) may simply be old men, and not officials. The absence of allusion to idolatry is explained by the thoroughness of Jehoiada's reforms (2Chr.23). Again, Joel's message is to Judah. But that of Amos was to Israel, and that of Elijah and Elisha almost entirely so (except 21.12). The reference to Greeks (Jl.3.6) is urged as a mark of late date; yet not only are they certainly mentioned in an inscription of Sargon (*c.* 710 B.C.), but (long before) a Greek is said to be named in the Amarna letters (Sayce, *Higher Crit. and Mon.* p. 128). One argument can only be called ridiculous—*viz.* that the reference to the walls (2.7,9) points to a date after Ezra and Nehemiah. Presumably, all ancient cities had walls at all times; otherwise they would have had small chance of survival. The prophecy pictures for us the ravages wrought by locusts (1.1-7), from which and from drought the land suffers (8-20), and he bids them fast and cry for God's mercy. In ch. 2 we have what is either another invasion of locusts, or an attack by human foes under the imagery of locusts—probably the latter. In *vv.* 18-27 we have the promise of abundant blessing on the repentance of the people, and 2.28[3.1] tells of the Messiah and of God's judgments of all nations. Joel is twice quoted in N.T.: 2.28f. in Ac.2.17f., and 2.32 in Ro.10.13. Credner, *Joel* (1831); Ewald, *Prophets of O.T.* (Eng. trans.); Pusey, in *Minor Prophets*; Meyrick, in *Speaker's Comm.*; G. A. Smith, in *Twelve Prophets*, vol. i.; Driver, in *Camb. Bible for Schools and Colleges.*—**2.** Elder son of Samuel (1Sam.8.2; 1Chr.6.33,15.17).—**3.** A Kohathite (6.36), called Shaul in ver. 24.—**4.** A Simeonite prince (4.35).—**5.** A Reubenite (5.4).—**6.** A Gadite chief (5.12).—**7.** A chief of the tribe of Issachar (7.3).—**8.** (11.38.) [IGAL, 2.]—**9.** A Gershomite chief in the reign of David (15.7,11); perhaps the same as—**10.** The son of Jehiel (23.8,26.22).—**11.** A chief of the half-tribe of Manasseh, W. of Jordan, in the reign of David (27.20).—**12.** A Kohathite Levite in the reign of Hezekiah (2Chr. 29.12).—**13.** One of the sons of Nebo who had married foreign wives (Ezr.10.43).—**14.** The son of Zichri, a Benjamite (Ne.11.9). [R.S.]

Joelah', son of Jeroham of Gedor. He joined David at Ziklag (1Chr.12.7).

Joe'zer, a Korhite, one of David's captains at Ziklag (1Chr.12.6).

Jogbehah', a city fortified by the tribe of Gad (Num.32.35) on the mountains (Judg.8.11). Now the ruin *Jubeihah*, 7 miles N.W. of *'Ammân* (*Surv. E. Pal.* p. 111). [C.R.C.]

Jogli', father of BUKKI, 2 (Num.34.22).

Joha'.—1. Son of Beriah, the Benjamite (1Chr.8.16). —**2.** The Tizite, one of David's guard; son of Shimri (1Chr.11.45).

Johanan' = Jehohanan = "Jehovah has been gracious." In N.T. "John."—**1.** Son of AZARIAH, 1, and father of Azariah, 6, and descendant of Zadok (1Chr.6.9,10). His pontificate probably fell in the reign of Rehoboam.—**2.** Son of Elioenai, in the line of Zerubbabel's heirs (1Chr.3.24).—**3.** (Je.40–43.) Son of Kareah, and one of the captains of the scattered remnants of the army of Judah who escaped in the final attack upon Jerusalem

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by the Chaldeans. He vainly warned Gedaliah against the plot of Ishmael, and after his murder was one of the foremost in the pursuit of his assassin, and rescued the captives carried off from Mizpah (41.11-16). Despite this, he and the captains feared the vengeance of the Chaldeans, and (notwithstanding the warnings of Jeremiah) retired into Egypt.—4. The firstborn son of Josiah, king of Judah (1Chr. 3.15), who probably predeceased his father or died with him at Megiddo.—5. A Benjamite who joined David at Ziklag (12.4).—6. A Gadite warrior, who followed David (12.12).—7. The father of AZARIAH, 15, an Ephraimite (2Chr.28.12).—8. Son of Hakkatan, and chief of the Bene-Azgad who returned from Babylon with Ezra (Ezr.8.12).—9. The "son" of Eliashib, one of the chief Levites (Ezr.10.6; Ne.12.23); some identify him with JONATHAN, 11, who was grandson of Eliashib.—10. Son of Tobiah the Ammonite, and husband of the daughter of Meshullam (Ne.6.18).

Johan'nes (1Esd.9.29)=JEHOHANAN, 4.

John (in Apoc.).—1. Father of Mattathias, and grandfather of the Hasmonaean family (1Mac.2.1).—2. [JOANNAN.]—3. Father of Eupolemus, an envoy from Judas Maccabaeus to Rome (8.17; 2Mac.4.11).—4. (Hyrcanus.) Son of Simon, and nephew of Judas Maccabaeus (1Mac.13.53,16.1ff.) [MACCABEES.]—5. An envoy from the Jews to Lysias (2Mac.11.17).

John.—1. One of the high-priest's family, who, with Annas and Caiaphas, sat in judgment upon the apostles Peter and John (Ac.4.6). Nothing further is known of him.—2. The Heb. name of the evangelist MARK (Ac.12.12, 25,13.5,15.37).—3. The father of Simon Peter (R.V., Jn.1.42,21.15-17). A variant of the name Jonas; the latter is undoubtedly the reading in Mt.16.17. [A.C.D.]

John the Apostle. Of St. John's early life we know only that it was passed in fairly easy circumstances. His father Zebedee had hired servants (Mk.1.20), and must have been a well-to-do fisherman on the sea of Galilee; and John was known to the high-priest, and had a house in Jerusalem (Jn.18.15,19.25). His mother Salome (Mt.27.56; *cf.* Mk.15.40,16.1) ministered to Jesus of her substance (Lu.8.3), asked for her sons James and John to sit on either hand of Him in His kingdom (Mt.20.21), and stood by the cross. If four women are meant in Jn.19.25, Salome may well have been the Virgin's sister. St. John's age is nowhere given; but everything seems to show that he was young—perhaps a little over 20—during our Lord's ministry. He seems to have followed the Baptist first, for there can be little doubt that Andrew and John were the two disciples to whom the Baptist pointed out the Lamb of God (1.37-40). They abode that day with Jesus, went with Him to the marriage at Cana, thence to Capernaum, and so to Jerusalem (2.2,12,22), and back through Samaria (4.8) to Galilee. The formal call to follow Jesus was given after this at the miraculous draught of fishes (Mk.1.20), and the choice as an apostle came later still (3.17). Henceforth St. John is one of the three chief apostles who, only, are allowed to witness the raising of Jairus's daughter (5.37), the Transfiguration (9.2), the prophecy on the mount of Olives (13.3; Andrew a fourth this time), and the agony in the garden. St. Peter is always foremost; but St. John is "the disciple whom Jesus loved," and reclining on Jesus' breast was able to throw back his head (Jn.13.25) and ask the question which St. Peter could not. After the betrayal St. John seems to have followed with St. Peter, and obtained admission to the council hall by his acquaintance with Caiaphas. He must, indeed, have seen nearly the whole of the Passion, for he was standing by the cross when the Lord committed His mother to his charge; and must have returned at once, for he witnessed the blood and water coming out at the thrust of the spear (19.26,27,34,35). After the Resurrection Mary Magdalene runs to Peter and John with the news that the stone is removed, and they go together to examine the empty sepulchre (20.2-8). St. John was also present at the second miraculous draught of fishes; and when St. Peter asks, "What of this man?" the answer is, "If I will that he stay till I come, what is that to thee?" St. John did outstay the Lord's coming to judge Jerusalem. After the Ascension and the descent of the Holy Spirit, Peter and John go up to the temple to pray, and the healing of the lame man gives rise to a persecution by the Sadducees (Ac.3.1–4.22). SS. Peter and John are next sent down to receive the converts in Samaria (8.14). Long afterwards James (the Lord's brother) and Peter and John were the three "pillars" at the time of the Apostolic Conference, *c.* 50 A.D. (Gal.2.9). This is the last direct mention of him in the N.T. He must, however, have left Jerusalem some time before the outbreak of the Roman war in 66, though he cannot have reached Ephesus when the Pastoral Epistles were written (*c.* 63–66 A.D.). The next thing certain is that he was exiled to Patmos, and saw there the REVELATION. This may have been under Domitian (81–96 A.D.), but Nero's persecution (from 64 A.D.) is more likely. His gospel, however, must certainly be placed in Domitian's time. To this we may add, on the authority of Irenaeus, that he lived to see the opening of Trajan's reign (98–117 A.D.). Traditions are many; and some of them seem true, *e.g.* that of the robber, told by Clement of Alexandria; and the story that he jumped out of the bath when he heard that Cerinthus was in the house is quite in character. Again, the account of the origin of his Gospel given in the Muratorian Fragment—that St. John was to write and all the rest to certify—exactly agrees with Jn.21.24. But many traditions are doubtful, or worse than doubtful, *e.g.* that he came to Rome and was put into boiling oil at the Latin Gate in Domitian's time. St. John was not the mild character he is often considered to be, but eminently impetuous and stern. Not for nothing did the Lord call the sons of Zebedee sons of Thunder. James and John wish to call down fire on the Samaritans, and to forbid one "who followeth not with us" (Lu.9.49,54). Later on, he is everywhere at Peter's side. No other writer of N.T. speaks so sternly of heretics, and no man ever delivered a more tremendous defiance of the Roman Empire

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than we find in the Revelation. St. John was a born mystic, feeding on the mystic sides of our Lord's teaching, and shaping himself by it till his own style resembles the Master's. But on this see JOHN, GOSPEL ACC. TO. [H.M.G.]

John the Baptist was of the priestly race by both parents, for his father Zacharias was a priest of the course of Abia, or Abijah (1Chr. 24.10), offering incense at the very time when a son was promised to him; and Elisabeth was of the daughters of Aaron (Lu.1.5). The divine mission of John had been the subject of prophecy. His birth—a birth not according to the ordinary laws of nature, but through miraculous interposition—was foretold by an angel sent from God, who proclaimed John's character and office. These revelations shook the faith of the aged Zacharias, who was punished by temporary dumbness. Elisabeth, for greater privacy, retired into the hill-country, whither she was soon followed by her kinswoman Mary. Three months later, and while Mary still remained with her, Elisabeth was delivered of a son, six months before our Lord's birth. On the eighth day the child of promise, in conformity with the law of Moses (Lev.12.3), was brought to the priest for circumcision, and the friends of the family proposed to call him Zacharias, after his father. The mother, however, required that he should be called John—a decision which Zacharias, still speechless, confirmed by writing on a tablet "his name is John." The judgment on his lack of faith was then at once withdrawn. A single verse contains all that we know of St. John's history for the thirty years between his birth and the commencement of his public ministry: "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (Lu.1.80). He was ordained to be a Nazirite from his birth (1.15). Dwelling by himself in the wild and thinly peopled region W. of the Dead Sea, he prepared himself by self-discipline, and by constant communion with God, for the office to which he had been divinely called. His very appearance was a lesson to his countrymen; his dress was that of the old prophets—a garment woven of camel's hair (*cf.* 2K.1.8), attached to the body by a leathern girdle. His food was such as the desert afforded—locusts and wild honey. His supernatural birth, ascetic life, reputation for extraordinary sanctity, and the generally prevailing expectation that some great one was about to appear, sufficed, without the aid of miraculous power, for "John did no miracle" (Jn.10.41), to attract a great multitude from "every quarter" (Mt.3.5; Lu.3.7). Brief and startling was his first exhortation to them: "Repent ye, for the kingdom of heaven is at hand." Some score of verses contain all that is recorded of St. John's preaching, and the sum of it all is repentance; not mere legal ablution or expiation, but a change of heart and life. Many of every class pressed forward to confess their sins and to be baptized. The preparatory baptism of John was a sign to the people that renunciation of sin and amendment of life were necessary for admission into the kingdom of heaven, which the Baptist proclaimed to be at hand. But the fundamental distinction between the baptism of John and that accompanied with the gift of the Holy Spirit which our Lord afterwards ordained is clearly marked by St. John himself (Mt.3.11,12). As a preacher, he was eminently practical and discriminating. His mission—an extraordinary one for an extraordinary purpose—was not limited to those who had openly forsaken the covenant of God, and so forfeited its principles. It was to the whole people alike. Jesus Himself came from Galilee to Jordan to be baptized of John. After this event the Baptist's especial office ceased. But from incidental notices in Scripture we learn that he and his disciples continued to baptize for some time after our Lord entered upon His ministry (see Jn.3.23,4.1; Ac.19.3), and that St. John instructed his disciples as regards fasting (Mt.9.14; Lu.5.33) and prayer (Lu.11.1). But shortly after he had given his testimony to the Messiah, St. John's public ministry was brought to a close. In daring disregard of the divine laws, Herod Antipas had taken to himself the wife of his brother Philip; and when St. John reproved him for this and for other sins (Lu.3.19), Herod cast him into prison. The place of his confinement was the castle of Machaerus—a fortress on the E. side of the Dead Sea. Here reports reached him of the miracles of our Lord in Judaea. With a view perhaps of overcoming the scruples of his disciples, St. John sent two of them to Jesus to ask, "Art Thou He that should come?" They were answered by a series of miracles wrought before their eyes; and while Jesus bade the two messengers carry back to St. John as His only answer the report of what they had seen and heard, He took occasion, by a direct appeal to their own knowledge of his life and character, to guard the multitude against supposing that the Baptist himself was shaken in mind. Jesus further declared that St. John was, according to the true meaning of the prophecy, the Elijah of the new covenant, foretold by Malachi (3.1). John was indeed to Herod what Elijah had been to Ahab. Nothing but the death of the Baptist would satisfy the resentment of Herodias. A court festival was kept at Machaerus in honour of the king's birthday. After supper, the daughter of Herodias came in and danced before the company, and so charmed the king that he promised with an oath to give her whatever she should ask. Salome, prompted by her abandoned mother, demanded the head of John the Baptist. Herod gave instructions to an officer of his guard, who executed St. John in the prison. H. Reynolds, *John the Baptist*; Hort, *Judaistic Christianity*; Edersheim, *Life and Times of the Messiah*; Darwell Stone, *Holy Baptism*.

John, Gospel acc. to St. I. GENUINENESS. (*a*) *External Evidence.* Few books of ancient times are so well attested as the Fourth Gospel. Of sub-apostolic writers, Clement of Rome (95) Barnabas, and (perhaps) Hermas (dates disputed) do not refer to it; but Ignatius (*c.* 115) and the *Teaching* (80–130) show clear traces of some such teaching as we find in it. Polycarp, in his short letter to the Philippians (*c.* 115), uses the First Epistle, which seems to be a postscript to the gospel, and is certainly by the same hand. Papias (*c.* 140) also uses it, shows

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traces of the gospel in the scanty remains of his writings, and almost certainly included passages from it in his commentary. Justin Martyr (*c.* 150–163) uses 8.4 and other passages, and bases his whole system on the thoughts of the Fourth Gospel. His disciple Tatian (*c.* 170) made a harmony of our Four Gospels, and quotes the Fourth, while Theophilus of Antioch (*c.* 182) expressly names John as its author. The earliest quotations which have come down to us are by the Gnostics. Basilides (*c.* 120) and the Ophites made great use of it; also Valentinus (*c.* 140), and Heracleon, a Valentinian teacher (before 180), wrote a commentary on it. With the insignificant exception of the Alogi, no heretics appear to have disputed its authorship; and of the rest, only Marcion rejected its authority. Later in the century Apollinaris of Hierapolis, Athenagoras, and the letter of the churches of Lyons and Vienne, accept it; and the remarkable account of its origin given in the Muratorian Fragment on the Canon seems based on a true tradition. The weightiest evidence of all remains. Irenaeus (*c.* 130–200) was a disciple of Polycarp (69–155), and Polycarp was a disciple of St. John. There is no room for mistake in his distinct statement that St. John wrote the Fourth Gospel. But his evidence implies much more than his own belief. He is so convinced that there are four gospels (confessedly, our four) that he actually argues that there cannot be more or less than four, because there are four winds of heaven, etc. The argument is trifling enough; but he could not possibly have used it if the Fourth Gospel had been disputed by any conspicuous church or teacher known to him. And he knew Polycarp, Papias, and Pothinus, and perhaps another follower of the apostles, and could speak for the churches of Asia, Rome, and Gaul, and therefore practically for all the churches. The Fourth Gospel must have been fully known and generally accepted long before the time of Irenaeus. It seems impossible to suppose that a forgery could have been so generally accepted under the eyes of Polycarp and many others, who must have been well aware of the fact if it had not been written by St. John. (*b*) ***Internal Evidence.*** The unity of authorship is evident, if we leave out the story of the adulteress (7.53–8.11), which is probably an interpolation (found in A but omitted by ℵ, B, and in a few MSS. placed after Lu.21.38), and if we except Jn.21.24 which is a certificate from others. That the writer was a Jew is clear from his familiarity with Jewish ideas, institutions, and parties; also from the literary character and religious tone of the work, and from the use of the O.T. in it. That he was a Jew of Palestine appears from his independence of the LXX. version, and from many local allusions implying such a familiarity with the country and its buildings as would have been impossible to a Jew of the Dispersion, or even to a Jew of Palestine who had not lived there before the destruction of Jerusalem. There is no sign of the Alexandrian or of the Gnostic in his doctrine of the Logos. In fact, while his testimony that the Word became flesh is quite in the spirit of Gen.1.26, it utterly contradicts the first principles of Alexandrian and of Gnostic thought. The *word* Logos belonged to many schools of thought, and might be borrowed by an outsider without committing himself to any one of them. St. John seems to be accepting, in a general way, both the Jewish belief that God speaks to men through a Person (the *Memra* or "Word"), and the Gk. conception of a divine reason (*Logos*) in the order of the world, and to identify the two; and adds his own witness that this Word or Reason was incarnate in Jesus of Nazareth. [PHILOSOPHY.] That the writer was an eyewitness is his own express statement (Jn. 19.35,1.14), ("we beheld": literally, as 1Jn.1.1); and there cannot be much doubt that he means himself by the disciple whom Jesus loved (Jn.13.23,19.26,21.7,20;—20.2 is not the same word), and by the second disciple in 1.40. This is confirmed by 21.24—a certificate of contemporaries—also by the vivid and consistent characters of persons, and the numerous and careful details of time and place, by "eyewitness touches," and a great variety of unobtrusive coincidences with the Synoptists—in all a mass of evidence to which no second-hand writer could attain. And if the writer was an eyewitness, he must have been one of the Twelve, if only because no others were present in the supper-chamber; and if he was one of the Twelve, we can hardly fix on another than John. The only difficulty is the statement that "John the Divine was killed by Jews," which seems falsely ascribed to Papias. Irenaeus tells us that John lived to the reign of Trajan; and as the truth must have been familiar both to him and to Papias, they cannot have contradicted each other. But we have the words of Irenaeus in a Latin translation of his own time, whereas those ascribed to Papias are only quoted by two late Byzantines, who seem to have got them from Philip of Sidè—a notorious blunderer.—II. PLACE AND TIME OF WRITING. It is generally agreed that the Fourth Gospel was written after the other three, not so much to supplement them, as to present the Person of the Lord from another point of view. So the writer passes over many well-known stories, like the Institution and most of the Galilean ministry, assuming them or alluding to them, but preferring first to develop the meaning of seven selected "signs," then to relate the discourses in the supper-chamber. All the evidence confirms the statement of Irenaeus, that St. John wrote it in his old age in Asia, so that we may roughly date it 85–95.—III. CONTENTS AND PLAN. The Fourth Gospel is essentially a prophecy: not in the sense of prediction, but as showing the eternal significance of the events of time. It is the epic of the contest of light and darkness. In the beginning the Word is already throned face to face with God; and the eternal counsel was that things created should in Him be life. He was immanent in the world, and the world knew Him not. He came incarnate to His own people, and His own people received Him not. The Incarnation was the full and final manifestation of God; and the glory of the incarnate Word shone out more and more brightly as the love of His disciples grew more and more firm, the hatred of the renegade "Jews" more and more bitter, till the revela-

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tion reached its highest glory in the Crucifixion, Resurrection, and Ascension—for St. John links these three together as one process of "glorification," or "lifting up from the earth." We have: (1) The Prologue (1.1-18), the Word eternal and incarnate. (2) The Narrative (1.19–20.31), which sub-divides: (A) The Word revealed to the world (1.19–12.50). (*a*) The Prelude (1.19–4.54), including the Baptist's testimony (1.19-34), the call of the first disciples (1.35-51), the first "sign" (at Cana) (2.1-11), Nicodemus (2.13–3.36), the woman of Samaria (4.1-42), the second sign (the nobleman's son) (4.43-54). (*b*) The Contest (5.1–12.50), including the third sign (5) (impotent man) and discourse of the Son and the Father; fourth and fifth signs (6) (the five thousand, the walking on the water), and discourse of the Bread of Life, the feast of tabernacles (7,8) and discourses thereon; the sixth sign (the man born blind), the investigation by the Sanhedrin and discourse thereon (9,10); the seventh sign (Lazarus) and its issues, and close of the public ministry (11,12). (B) The Word revealed to His disciples (13.1–17.26). (*a*) The Last Supper (13.1-30), the last discourses (13.31–16.33), the prayer of consecration (17). (*b*) The Victory (18.1–20.31), including the betrayal (18.1-11), trials (18.12–19.16), crucifixion (19.17-42), and resurrection (20). (3) The Epilogue (21), including the additional sign (draught of fishes), the last charges, and the attestation. For the relation of this Gospel to the Synoptic Gospels, see our art. GOSPELS. [H.M.G.]

John, Epistles of St. I. Of the three epistles which bear St. John's name, the first is much the longest and most important. Its authenticity is also the least open to doubt. The earliest writers of the Church in both the E. and the W. (*e.g.* Papias, Polycarp, Irenaeus, Tert. and Clem. Alex.) have recognized it as his. It is by implication included as "received in the Catholic (Church)" by the Muratorian Fragment (2nd cent.), and both Eusebius and Jerome place it among the acknowledged books of the Bible. The internal evidence of literary style, subject-matter, and treatment serves to identify the author with the writer of the Fourth Gospel. [JOHN, GOSPEL ACC. TO.] The two writings must therefore stand or fall together, though the natural signs of independence between them should not be overlooked (see Dr. Salmond's art. in Hastings, *D.B.* [5 vols. 1904]). In form it is an epistle, as it has always been called, though it is not addressed to any particular body of Christians; and hence its ancient title "Catholic" (= general, universal), which it bears in common with the epp. of SS. James, Peter, and Jude. In the W. "canonical" was often wrongly substituted for it. It was probably written from Ephesus, and intended in the first instance for the churches of Asia. The curious designation *ad Parthos*, due to St. Augustine, has been variously but always unconvincingly explained. Its purpose was to strengthen believers' hold on the Person and work of our Lord in general, rather than to combat specific heresies that had already arisen. Yet it is likely that such false tendencies as Docetism and Cerinthianism were to some extent in the apostle's mind as he wrote. The plan he follows is by no means easy to determine with certainty. We cannot, however, do better than accept Westcott's outline, which is as follows: *Introduction.* The facts of the Gospel issuing in fellowship and joy (1.1-4). A. *The problem of life and those to whom it is proposed* (1.5–2.17). (1) The Nature of God and the consequent relation of man to God (1.5-10). (2) The remedy for sin and the sign that it is effectual (2.1-6). (3) Obedience in love and light in actual life (2.7-11). (4) Things temporal and eternal (2.12-17). B. *The conflict of truth and falsehood without and within* (2.18–4.6). (1) The revelation of falsehood and truth (2.18-29). (2) The children of God and the children of the devil (3.1-12). (3) Brotherhood in Christ and the hatred of the world (3.13-24). (4) The rival spirits of Truth and Error (4.1-6). C. *The Christian life: the victory of faith* (4.7–5.21). (1) The spirit of the Christian life: God and love (4.7-21). (2) The power of the Christian life: the victory and witness of faith (5.1-12). (3) The activity and confidence of the Christian life: epilogue (5.13-21).—II. and III. The second and third epp. (containing but 13 and 15 verses each) conform to the ordinary conception of a letter; for they contain the usual beginning and ending of such compositions. Though loosely included among the "Catholic" epistles (see above), they are both of a private, personal nature. The second is addressed "to (an *or* the) elect lady," or "to lady Electa," or "to the elect Kyria"—if the definite article should be supplied, possibly we have here a cryptic appellation of some Christian community or church (*cf.* 1 Pe.5.13)—and the third to "the beloved GAIUS." The writer in both cases calls himself the elder (Gk. *πρεσβύτερος*; Vulg. *senior*), and it has been doubted, without much reason, whether the apostle would thus designate himself. The title seems to be one especially in use in the Asiatic churches, and not in itself unnatural in a private, unofficial letter. These two epistles have not been so unhesitatingly accepted as authentic as the first. [CANON OF N.T.] The Muratorian Fragment, Clem. Alex., Dion. Alex., and the old Lat. version are among the earliest authorities for them. On the other hand, the Peshiṭṭâ-Syriac does not contain them, and the Syrian Church itself rejected them. Origen and Eusebius both acknowledge their doubtfulness. The internal evidence, however, corroborates the general judgment of the Church. The style and treatment are distinctly Johannine, though here again some of the words and phrases are not found elsewhere in St. John's writings. Both epistles were probably written from Ephesus soon after the first. In the former the "elect lady" and those associated with her—the pronouns are "ye," not "thou," in *vv.* 6-10, but apparently persons different from her "children" mentioned in ver. 4 are addressed—are warned against false teachers as to our Lord's Incarnation, who would imperil their walking in love towards the brethren. In the latter the apostle (1) expresses his pleasure at the good report which reaches him of Gaius—especially of his hospitality; (2) contrasts the love of inter-

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fering and dictating displayed by DIOTREPHES —probably in opposition to Gaius—with the more reasonable conduct of DEMETRIUS, which has gained the approval of "all and of the Truth Itself" (*viz.* Christ). An extensive bibliography will be found in Dr. Salmond's art. in Hastings, *D.B.* (5 vols. 1904), but for most purposes Westcott's Commentary throughout remains sufficient. [C.L.F.]

Joiada', high-priest after his father Eliashib (Ne.12.10,11,22,13.28).

Joiakim', a high-priest, son of Jeshua (Ne.12.10,12).

Joiarib'.—1. A "man of understanding" who assisted Ezra in the arrangements for the return (Ezr.8.16).—**2.** [JEHOIARIB.]—**3.** An ancestor of MAASEIAH, 9 (Ne.11.5).

Jokdeam', a city of Judah, in the mountains (Jos.15.56), apparently S. of Hebron. The site is unknown. [C.R.C.]

Jokim', a son of Shelah, son of Judah (1Chr.4.22).

Jokmeam', a city of Ephraim, given with its suburbs to the Kohathite Levites (1Chr.6. 68). In Jos.21.22 KIBZAIM occupies the place of Jokmeam. The R.V. reads Jokmeam for JOKNEAM in 1K.4.12, but this is topographically impossible as applying to the above. [C.R.C.]

Jokneam', a city of the tribe of Zebulun, allotted with its suburbs to the Merarite Levites (Jos.21.34). It was a royal city near CARMEL (12.22) by a river (the KISHON), and thus at the S.W. angle of the tribal lot. Now the ruin *Tell Qeimûn*, at the foot of Carmel, W. of the Kishon where it passes from the plain of Esdraelon to that of Accho. (See 1K.4.12, where R.V. reads JOKMEAM.) [C.R.C.]

Jokshan', a son of Abraham and Keturah (Gen.25.2,3; 1Chr.1.32), whose sons were SHEBA and DEDAN.

Joktan', in the genealogies in Gen.10 and 1Chr.1, the second son of Eber, the elder being Peleg, the ancestor of Abraham. Joktan is said to have had 13 sons, whose "dwelling was from Mesha as thou goest unto Sephar, a mount of the east" (Gen.10.30). Several of these have not yet been identified; but the family of Joktan has generally been located in S. Arabia. Among the sons of Joktan are Hazarmaveth (Ḥaḍramaut), Sheba, Ophir, and Havilah. The Arab geographers identify Joktan with Qaḥṭan, a people in the S. of the peninsula; but this seems only due to an assumed similarity of name, and rests on no tradition earlier than the time when the Arabs became acquainted with Genesis. A Targum on 1Chr. derives Joktan from the Heb. root *qṭn*, "to be little," signifying that he was inferior to Peleg, the ancestor of Abraham. There is a district in Arabia called Qaṭan, which may be connected with this name, and the Katanitae are mentioned by Ptolemy. [F.J.F.-J.]

Joktheel'.—1. A city in the low country of Judah (Jos.15.38), named next to Lachish. —**2.** "God-subdued," the title given by Amaziah to the cliff (A.V. *Selah*)—the stronghold of the Edomites—after he had captured it (2K.14.7; see 2Chr.25.11,12). This "rock" was probably Petra (LXX.). [SELA.] [C.R.C.]

Jo'na, father of St. Peter (Jn.1.42) who is hence called Simon Bar-jona in Mt.16.17.

Jonadab'.—1. Son of Shimeah, and nephew of David. He was "very subtil," and his age naturally made him the friend of his cousin Amnon, heir to the throne (2Sam.13.3). He gave him the fatal advice for ensnaring his sister Tamar (5). Later, when Amnon was murdered by Absalom, and the exaggerated report reached David that all the princes were slaughtered, Jonadab was already aware of the real state of the case (32,33).—**2.** (Je.35 *passim.*) [JEHONADAB.]

Jonah. The writer of the fifth book of the minor prophets (sixth in LXX.) is identical with the prophet named in 2K.14.25f., the son of Amittai of Gath-haḥepher in Zebulon, who predicted to Jeroboam II. the reconquest of the kingdom of Israel from the Syrians (according to Kautzsch, 783–743 B.C.). His grave was shown in later times at his birthplace, Gath-hepher, the present El Mesh-hed; and a modern tradition which places it at *Nebi Yûnus*, opposite Môsul (Layard's *Nineveh*, p. 313), also recalls his memory. His book (which is proved by its incompleteness as a biography and by its position in the prophetic canon not to be a biography by some other hand) is intended to show (*cf.* Jon.4.2,10 f.) that God is merciful even towards the heathen nations on their repentance—a fact which the prophet is forced to recognize, notwithstanding all his struggling against it. The universalism which other prophets only stated in words, the experiences of Jonah in Nineveh manifested as a fact, and this, moreover, just at a time when serious complications with Assyria were arising for Israel (see Menahem's enforced tribute; 2K. 15.19f.). It is in this connexion that the preponderance and extraordinary nature of the miraculous element in his book is to be viewed and understood. We observe like phenomena at other crises of the evolution of God's kingdom upon earth—in the time of Moses, of Elijah, of Christ, and in the "last days." Besides, his experiences in the fish—the actuality of which should therefore certainly not be denied—are intended to foreshadow symbolically the death and resurrection of Jesus (Mt.12.39ff.,16.4; Lu. 11.29f.). This consideration makes all that is strange disappear for the faithful, but the unavoidable offence to the natural understanding remains. [WHALE.] The right comprehension of the general subject of the book finds increasing acceptance. It is held by Kautzsch, Nowack, Marti, Baudissin, König, Kuenen, Strack, Keil, Schlatter, Riehm, and Driver, amongst others. The allegorical interpretation that Jonah means Israel with its missionary calling and the fish means the world-power, does not accord with the text, and is supported by only a few, *e.g.* Kleinert, Cheyne, and C. H. H. Wright. The dismemberment into sources, which Böhme (*Zeitschrift für die A. T. Wissenschaft*, vii. 224 ff.) elaborates, has found no acceptance, as it appears too artificial and with too little reason. The opinion of Budde (*ib.* xii. 40 ff.) that the book originally was an extract from the Midrash of the "Kings," and stood after 2K.14.25f., is very improbable. Even Kuenen refuses to believe that the history had its origin from Babylonian, Greek, Buddhist, or Egyptian myths. Modern critical opinions as to the date of its composition fluctuate between 550 and 300; yet at least

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some critics recognize a greater or less historical nucleus. It is held to follow necessarily from Jon.3.3 that the book was written long after the destruction of Nineveh (606 B.C.). But how can a prophecy, of which the main point is the preservation of Nineveh, have arisen after its destruction? 3.3 must therefore be taken as a synchronistic perfect, like Gen.1.2. When Jonah came to Nineveh, it "was a great city." (For another view, see NINEVEH.) The Aramaisms must be explained from Jonah's Galilean origin—*e.g.* the ש for אֲשֶׁר occurs also in the northern poem of Deborah. Only by the assumption of its genuineness can the position of the book amongst the "prophets" (strictly so understood) be satisfactorily explained. The notice in 2K.14.25f. is not properly intelligible unless the author of the Elijah and Elisha records knew him to be a prophetical writer. The authenticity of Jon.2, which is related to so many places in the Psalms, involves questions of priority and of the criticism of the Psalms. If the psalm was first composed in its present form after Jonah's actual deliverance, the thoughts correspond to the situation. Thankfulness was assuredly not out of place, when Jonah has just escaped. And how otherwise could the thoughts have been suggested, and why did the supposed interpolator insert them in a place unsuitable to them? The idea of a haphazard throwing together of fragments of unrelated poetry is excluded by 2.2,9, which indicate an occasion and a purpose. Friedrichsen, *Krit. Uebersicht d. Verschieden Ansichten von Jona* (2nd ed. 1841). [W.M.]

Jo'nan, son of Eliakim, in the genealogy of Christ (Lu.3.30).

Jo'nas.—1. A Levite who put away his foreign wife (1Esd.9.23). Perhaps he is the same as the Eliezer of Ezr.10.23.—**2.** The prophet Jonah (2Esd.1.39; Tob.14.4,8; Mt.12.39-41,16.4).—**3.** (Jn.21.15-17.) [JONA.]

Jonathan'.—1. Eldest son of king Saul. The name (= *the gift of Jehovah*) seems to have been common at that period. He first appears some time after his father's accession (1Sam.13.2). If his younger brother Ishbosheth was 40 at the time of Saul's death (2Sam.2.10), Jonathan must have been at least 30 when first mentioned. Of his own family we only know of the birth of one son, 5 years before his death (2Sam.4.4). He was regarded in his father's lifetime as heir to the throne. Like Saul, he was a man of great strength and activity (2Sam.1.23), of which the exploit at Michmash was a proof. He was also famous for the martial exercises in which his tribe excelled—archery and slinging (*cf.* 1Chr.12.2). His bow was to him what the sword was to his father (2Sam.1.22). It was always with him (1Sam.18.4,20.35ff.). He is chiefly known through his relations with David, probably as related by his descendants at David's court. But there is a background, not so clearly given, of his relations with his father. From the time he first appears he is Saul's constant companion, always present at his meals. The whole story implies the deep attachment of father and son. Their mutual affection was indeed interrupted by the growth of Saul's insanity. But Jonathan cast his lot with his father's decline, not with his friend's rise, and "in death they were not divided" (2Sam.1.23; 1Sam.23.16-18). The story of his life may be divided into two main parts, derived, according to some critics, from an older and a later source; the first deals with his prowess as a warrior, the second reveals his friendship with David. The campaign against the Philistines, in which Jonathan stands out as the hero, is commonly called, from its locality, "the war of Michmash" (1Sam.13,14). In the previous war with the Ammonites (11.4-15) there is no mention of him, but he is already of great importance in the state. Of the 3,000 men of Saul's standing army (13.2,24.2,26.1,2), 1,000 were under the command of Jonathan at Gibeah. The Philistines still occupied most of the country; an officer was stationed at Geba, probably = GIBEAH. In a sudden act of youthful daring Jonathan slew this officer, and thus gave the signal for revolt. Saul took advantage of it, and the whole population rose. But it was a premature attempt. The Philistines poured in from the plain, and the tyranny became more deeply rooted than ever. From this oppression Jonathan now was the first to deliver his people. Communicating his project to his armour-bearer only, he sallied forth from Gibeah to attack the garrison of the Philistines stationed on the other side of the steep defile of Michmash (14.1). A panic seized the garrison, spread to the camp, and thence to the surrounding hordes of marauders; an earthquake added to the terror; the Israelites who had been taken slaves by the Philistines during the last three days (LXX.) rose in mutiny, and those who lay hid, in the caverns and deep holes in which the rocks of the neighbourhood abound, came forth to the fray. Saul and his little band had watched in astonishment from the heights of Gibeah the wild retreat: he now joined in the pursuit. Jonathan had not heard of the rash curse (14.24) which Saul invoked on any one who ate before the evening. In the dizziness and darkness (see 1Sam.14.27, Heb.) that came on after his desperate exertions, he put forth the staff which apparently had (with his sling and bow) been his chief weapon, and tasted the honey which lay on the ground as they passed by [see FOREST]. Jephthah's dreadful sacrifice would have had a parallel; but the people interposed, and Jonathan was saved (14.24-46). The chief interest of his career lies in his friendship with David, which began on the day of David's return from the victory over Goliath, and continued till death (18.1-4,19.1-7,20,23.14-18). Their last meeting was in the forest of Ziph, during Saul's pursuit of David (23.16-18). From this time forth we hear no more till the battle of Gilboa. In that battle he fell, with his two brothers and his father, and his corpse shared the fate of theirs (31.2,8-10). His remains were buried first at Jabesh-gilead (13), but afterwards removed with those of his father to Zelah in Benjamin (2Sam.21.12). The news of his death occasioned the celebrated elegy of David.—**2.** Son of Shimeah, brother of Jonadab and nephew of David (2Sam.21.21; 1Chr.20.7). Like David, he engaged in a single combat, and slew a gigantic Philistine of Gath (2Sam.21.21). Perhaps he is the same as Jonathan in 1Chr.27.32, who is described as David's

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brother's son (R.V. marg.), a counsellor, a wise man, and a scribe.—**3.** The son of Abiathar, the high-priest. He is the last descendant of Eli, of whom we hear. He appears twice: (1) on the day of David's flight from Absalom (2Sam.**15**.36,**17**.15-21); (2) on the day of Solomon's inauguration (1K.**1**.42,43).—**4.** One of David's heroes; son of Shage the Hararite (1Chr.**11**.34), or of Hashem the Gizonite (=Jashen; *cf.* 2Sam.**23**.32, where Shammah represents Shage and is himself one of the guard).—**5.** The son, or descendant, of Gershom, the son of Moses (Judg. **18**.30, "Manasseh," A.V., being a corrupt reading for *Moses*, *cf.* R.V.; perhaps here inserted by Jews out of respect for the name of Moses). [MANASSEH, 4]. Wandering through the country in search of a home, the young Levite of Bethlehem-judah came to the house of Micah, the rich Ephraimite, and was by him appointed to be a kind of private chaplain. When the Danites went northwards to found a city, Jonathan went with them, stole the ephod and teraphim of Micah, and became priest of the Danites at Laish or Dan (Judg.**18**).—**6.** One of the Bene-Adin (Ezr.**8**.6; 1Esd.**8**.32).—**7.** A priest, son of Asahel; one of two who judged those who had made mixed marriages (Ezr.**10**.15).—**8.** A priest of the family of Melicu, in the days of Joiakim, son of Jeshua (Ne.**12**.14).—**9.** A scribe in whose house Jeremiah was imprisoned (Je.**37**.15,20,**38**.26).—**10.** Son of Kareah, and brother of Johanan (**40**.8); one of the captains of the army who had escaped from Jerusalem in the final assault by the Chaldeans, and with his brother Johanan resorted to Gedaliah at Mizpah.—**11.** Son of Joiada, and his successor in the high-priesthood. Scripture records that the genealogies of the priests and Levites were preserved in his day, and that the chronicles of the state were continued to his time (Ne.**12**.12,22,23). Josephus (11 *Ant.* vii. 1) states that he murdered his own brother Jesus in the temple, because Jesus was endeavouring to get the high-priesthood from him through the influence of Bagoses, the Persian general.—**12.** Father of Zechariah, a priest who blew the trumpet at the dedication of the wall (**12**.35).—**13.** A son of Mattathias, and brother of Judas Maccabaeus (1Mac.**9**.19 ff.).—**14.** A son of Absalom (**13**.11), sent by Simon with a force to occupy Joppa, which was already in the hands of the Jews (ch. **12**). [SPARTA.] Jonathan was probably a brother of MATTATHIAS, 3 (**11**.70).—**15.** A priest who offered up a solemn prayer on the occasion of the sacrifice made by Nehemiah after the recovery of the sacred fire (2Mac.**1**.23ff.).

Jon'athas (R.V. *Jathan*), son of "the great Samaias" (Tob.**5**.13).

Jonath-elim-rechokim. [PSALMS, TITLES OF.]

Joppa, Japho' (Jos.**19**.46), **Joppe** (in Apoc.), the nearest sea-port to Jerusalem. The name means "fair," probably from its gardens, which are noticed as early as 14th cent. B.C. The town was not taken by Joshua, and the border of Dan apparently excluded it (Jos.**19**.46); but Joppa was Solomon's port (2Chr.**2**.16; *cf.* 1K.**5**.9; Ezr.**3**.7). From Joppa Jonah took ship for TARSHISH (Jon.**1**.3). The city was captured by Jonathan the Hasmonaean in 147 B.C. (1Mac.**10**.75,76,**11**.6), after the cruel drowning of the Jews by Greeks or natives in 164 B.C. (2Mac.**4**.21,**12**.3-7); and it was fortified by Simon as a haven, though still claimed by the Greeks in 135 B.C. (1Mac.**14**.5, 34,**15**.28,35). Though often besieged later, and destroyed by Vespasian as the home of pirates, the city has always maintained its importance as a trading port, with a natural harbour formed by a dangerous reef, and with an artificial port (now called the "moon-pool," and silted up), S. of the town which stands on a low hill by the shore. The modern *Yâfa* (Jaffa) is still a prosperous city of 8,000 inhabitants, with fine orange gardens in the sandy plain to E. The mediaeval walls still enclose it. The ancient Jewish cemetery, explored by M. Clermont-Ganneau, E. of the town, has yielded texts of Rabbis living in the 2nd and 3rd cents. A.D. (*Surv. W. Pal.* ii. pp. 254-258, 275-278). A Phoenician text has also been found, but its genuine character is disputed. Jaffa is noticed in the Amarna letters of 15th cent. B.C., two of them being written thence (Brit. Mus. 57, 71). It was defended for Egypt by its ruler. The Egyptian Mohar who reached it a century later speaks of its date palms and gardens, of thieves who stole his armour and frightened his horses, so that his chariot was broken, and of the smiths and carpenters who repaired it (Brugsch, *Hist. Egt.* ii. pp. 107, 108). [C.R.C.]

Jo'ppe, often in Apoc.—*e.g.* 1Esd.**5**.55; 1Mac.**10**.75, etc.; 2Mac.**4**.21,**12**.3,7, for JOPPA.

Jorah', the ancestor of a family which returned from Babylon with Ezra (Ezr.**2**.18). In Ne.**7**.24 the same family are represented as the sons of HARIPH. The variation of name can be accounted for by a clerical error due to indistinct writing in a MS.

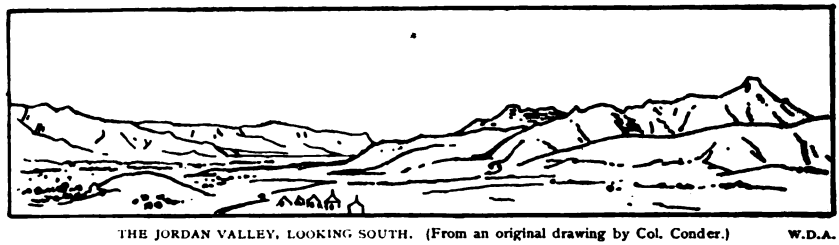
Joral', a Gadite dwelling in Gilead in Bashan, when Jotham was king (1Chr.**5**.13).

Joram'.—1. (2K.**8**.16,25-29,**9**.14,etc.) = JEHORAM, 1.—**2.** (2K.**8**.21-24; 1Chr.**3**.11; 2Chr. **22**.5,7; Mt.1.8) = JEHORAM, 2.—**3.** A Levite, ancestor of SHELOMITH, 4 (1Chr.**26**.25).—**4.** A priest in Jehoshaphat's reign (2Chr.**17**.8).—**5.** [HADORAM, 2.]—**6.** (1Esd.1.9) = JOZABAD, 4.

Jordan, River. The name is usually rendered "the descender"; but the old translation—"river of Dan"—was perhaps not far wrong, if we remember the Assyrian *danu*, "great." For *yor-dan* might simply mean "the great river." In two passages (Gen.**50**.10,11; Job **40**.23), where a great river is intended, Jordan does not seem to be meant. [ABEL, 4.] The Jordan is noticed in 76 chapters of O.T. and in 11 of the N.T. Its valley is called the *kikkâr* of Jordan (Gen.**13**. 10; Jos.**22**.11; 1K.**7**.46; 2Chr.**4**.17). [REGION.] The famous stoppage of the river (Jos.**3**.16) probably occurred 25 miles from its mouth. [ADAM, CITY.] The fords of Jordan are often noticed (Jos.**2**.7; Judg.**3**.28,**12**.5,6), and a raft was used to carry over David's household (2Sam.**19**.18). The river is said to overflow its banks about the time of Passover, in the first month (Jos.**3**.15; 1Chr.**12**. 15). The "swelling" (Je.**12**.5,**49**.19,**50**.44), or "pride" (A.V. Zech.**11**.3), of Jordan then drove the lions from the coverts of the lower

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channel. Jordan in March, when the Hermon snows begin to melt, often fills the *Zôr*, or channel (a mile wide), in which the river winds amid bushes of tamarisk and cane brakes. The lion no longer lurks among these, but its bones have been found in the gravel beds on the banks. The Jordan is said to have been again dried, that Elijah and Elisha might pass (2K.2.7,13), and was the scene of another of Elisha's miracles (6.2-7). In it Naaman the Syrian bathed to cure his leprosy, though preferring the brighter rivers of Damascus (5.10,12,14). In Jordan our Lord also was baptized (Mt.3.13 ; Mk.1.9 ; Lu.3.21 ; Jn.1.29). *Geographical Description.* The sources and course, the affluents, fords, and bridges, and the valley (*kikkâr*) itself, are now known by accurate survey.—The geographical *Source* is a rock near the town of *Ḥâṣbeiya*, high up on the W. slope of Hermon ; but the historical source is at *Bâniâs*. [CAESAREA PHILIPPI.] The Bâniâs stream is the largest of seven, which unite to form the river about 6 miles S.W. of this source ; the *Leddân* is fed by the fine spring at *Tell el Qâdy* [DAN] and by another to the W. ; while W. of the *Ḥaṣbâny* (or Ḥâṣbeiya River) streams flow S.E. and E. from the slopes of Upper Galilee, the three chief springs being *'Ain Barbîr* (*of murmurings*), *'Ain edh Dhâheb* (*of gold*), and *'Ain Derdârah* (*of the elm*), which last is the farthest N. These streams flow down rapidly, the fall in the 6 miles from Bâniâs being about 160 ft. per mile. In its total course of 140 miles the Jordan falls from 1,080 ft. above sea-level, at the historic source, to 1,292 ft. below sea-level at the Dead Sea.—*The Course* of the united streams, for the next 12 miles after the junction, leads S. partly through the papyrus marshes which extend 4 miles N. of the *Ḥûleh* Lake [MEROM], and the fall is here only about 10 ft. per mile. The lake is 4 miles long, and on leaving it the river again runs rapidly to the sea of Galilee, 10 miles S., the fall being 70 ft. per mile. On leaving this lake, 682 ft. below the Mediterranean [GENNESARET], the Jordan enters the great valley, 10 miles wide, and winds in its midst in a sunk channel (the *Zôr*), which is sometimes quite narrow, sometimes a mile wide, with steep marl banks 50 ft. high. The stream is about 30 yds. across, the water turbid and full of coarse species of fish, the *Zôr* being full of tamarisk bushes and canes. The fall is here about 6 ft. to the mile, with a shallow gravelly bed, and small rapids in the N. part of the *Ghôr*, or Jordan Valley. The river runs 100 miles between the two lower lakes, and forms a small muddy delta where it enters the Dead Sea.—*The Affluents* on the E. include several streams from Gilead, especially the *Yermûq* (Hieromax), near the sea of Galilee, and the JABBOK lower down. On the W. two perennial streams (the *Hindâj* and the *Waqqâṣ*) flow into the Ḥûleh Lake, while S. of the sea of Galilee the chief streams come down the valley of JEZREEL, that of AENON, and from *'Ain 'Aujeh* [NAARAN] and *'Ain Qelt* [ACHOR]. The waters of NIMRIM, and of the river of Gad [JAAZER], also flow, even in the autumn, into the Lower Jordan.—*The Bridges* are not older than the Middle Ages, including that of "Jacob's Daughters," S. of the Ḥûleh Lake ; that of the "dam" (*Sidd*), immediately S. of the sea of Galilee ; that of the "gathering" (*Mujâmi'a*), N.E. of Beisân ; and the *Dâmieh* bridge [ADAM, CITY]. They are all in ruins, but an iron bridge has recently been erected E. of Jericho, at the Greek Place of Baptism. —*The Fords* of Jordan are most numerous between the sea of Galilee and the Dâmieh bridge, in which distance of 75 miles there are 19 well-known crossing places. There are also two S. of the Ḥûleh Lake, and six below the Dâmieh bridge, the last but one being the ford E. of Jericho—the place where Israel crossed when the waters were cut off, and the traditional site of the Baptism of our Lord. [BETHABARA.] The Jordan can be crossed at many other points when the water is low in autumn. The Jericho ford is then some 2 or 3 ft. deep. Like the ABANA, the Jordan springs from subterranean caverns in the limestone, fed by the snows of Hermon. Its waters are sweet till below the plain of BETH-SHEAN, and the valley contains hot springs at HAMMATH and at GADARA. It becomes narrower below ABEL-MEHOLAH ; and there is a salt spring in the hills to W. at *'Ain Mâleḥ*. Below this point the valley again widens, and the soil is strongly impregnated with the salt of the old lake bed, which (in the Pluvial age) extended from N. of Petra, for about 200 miles, to the vicinity of the present junction of the seven sources. The salt is carried down by the river into the present Dead Sea. [C.R.C.]



THE JORDAN VALLEY, LOOKING SOUTH. (From an original drawing by Col. Conder.) W.D.A.

Jo'ribas (1Esd.8.44) = JARIB, 2.

Jo'ribus (1Esd.9.19) = JARIB, 3.

Jo'rim, son of Matthat, in the genealogy of Christ (Lu.3.29).

Jorkoam', either a descendant of Caleb, the son of Hezron, or the name of a place in the tribe of Judah (1Chr.2.44).

Josabad'.—1. Properly Jozabad (as R.V.) the Gederathite, a warrior of Benjamin who

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joined David at Ziklag (1Chr.12.4).—**2.** (1Esd. 8.63)=JOZABAD, 5.—**3.** (9.19)=ZABBAI, 1.

Jo'saphat (Mt.1.8)=JEHOSHAPHAT, 1.

Josaph'las. [JOSIPHIAH.]

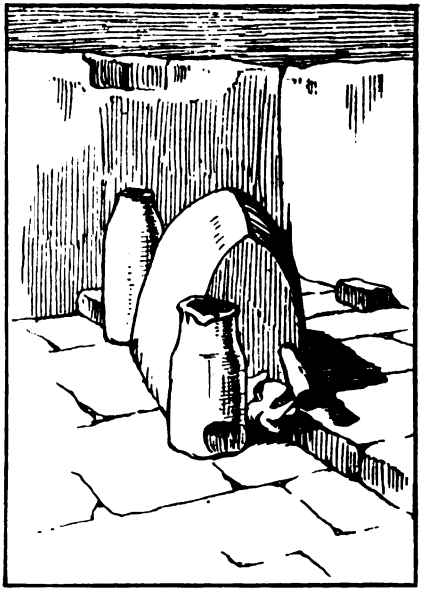
Jo'se (properly Joses; R.V. *Jesus*), son of Eliezer, in the genealogy of our Lord (Lu.3.29).

Jo'sedec, Jo'sedech. [JEHOZADAK.]

Joseph (*yôsêph*, *y'hôsêph*, Ἰωσήφ). Derivation not quite certain. Heb.="gathered [*i.e.* taken away] my reproach" (*'âsâph*). More probably connected with *yôsêph*="may He add."—**1.** Joseph was the 11th son of Jacob, and the elder of Rachel's long-delayed offspring. Born in Haran, he returned with the family to Canaan, and there incurred the enmity of his brothers. The occasion seems to have been (*a*) his father's indulgence to the son of a favourite wife and of his old age, represented outwardly by the gift of a princely garment (*k'thôneth passîm*; used of Tamar's dress in 2Sam.13.18); (*b*) an evil report of the brothers which Joseph had borne to Jacob; and (*c*) two dreams, predicting his future elevation, which the boy did not scruple to narrate to the family. The brothers, accordingly, sought a suitable opportunity to remove him, and found it when, as a lad of 17, he was sent to Dothan to inquire of their welfare. But the first-born, Reuben, intending to rescue him, persuaded them to lower Joseph into an underground cistern, rather than commit violent murder. On the instigation of Judah, he was drawn up, and sold for 20 pieces of silver, to a passing caravan of Ishmeelites bound for Egypt. The grief of Reuben, on discovering what had been done in his absence, was far exceeded by that of Jacob, when the sons brought him Joseph's tunic stained with the blood of a kid, suggesting that some evil beast had devoured the lad. His subsequent reluctance to entrust Benjamin to their protection shows how great a shock the father sustained on this occasion. The Midianite caravan sold Joseph to Potiphar, a high Egyptian officer, and apparently the head of a squadron of soldier-police. Jehovah's presence, manifested in Joseph's diligence and resultant prosperity, procured his successive advancement until he became overseer, in which capacity he had complete control of all the affairs of his master's house. But success entailed downfall, for Potiphar's wife became enamoured of the Hebrew steward; and when he refused her repeated solicitations, she accused him of attempted violence, displaying as evidence the coat which Joseph had left in her hands as he fled from her forcible invitation. As a consequence of his master's natural anger, he was put in the state prison, where his diligence once more procured his advancement, and the prison-keeper appointed him as deputy. While in this position he came into contact with the royal cupbearer (*mashqêl*) and baker (*'ôphê*), who had been imprisoned by Pharaoh. Eliciting from them on one occasion that their sadness was due to significant dreams, he reminded them that interpretations belonged to God, and (acting as Jehovah's oracle) explained that the three vine branches seen by the cupbearer, and the three baskets of the baker's vision, alike represented three days, at the end of which the former was to be released, and the latter hanged. Although this came to pass, the cup-bearer forgot Joseph, until, at the end of two years, a mysterious dream of Pharaoh recalled the interpreter to his mind. Joseph was at once brought out of prison, and, after a hasty toilet, appeared before the monarch and explained that the seven fat kine swallowed up by the seven lean ones, and the seven good ears of corn devoured by the seven blasted ones, represented seven years of plenty which were to be succeeded by seven years of complete famine. He further advised that provision should be made out of the surplus (one-fifth) of the good years for the time of want. Interpretation and advice alike commended themselves to Pharaoh, and at the age of 30 Joseph was appointed vizier, as best able to carry out his own suggestion. Special raiment and a gold collar were bestowed upon him, and (in the course of a grand tour of the country) he was greeted by the people with the acclamation "Abrech" (see below). He was also named Zaphnath-paaneah, and received in marriage Asenath, daughter of Potiphera, priest of On (Heliopolis), by whom he became the father of Manasseh and Ephraim. During the years of famine, those in want were referred to Joseph, who gave them food in return successively for their money, their cattle and horses, and their land. The land which thus passed into the hand of Pharaoh, was let to the people at a rental of ⅕th the yearly produce. The priests were exempted from this confiscation. As the famine was not confined to Egypt, Jacob was forced to send his sons thither to buy corn and provender. Joseph, who was not recognized on account of his altered age and position, at once knew his brothers, and feigned a harsh attitude. If they were not spies, let them bring down that youngest brother of whom they spoke—Simeon should be detained as a security against their return. This stipulation, their story, and the return of their money in the sacks troubled the aged father, and it was long before he gave a reluctant consent for Benjamin to accompany the second expedition. A divining cup placed in Benjamin's sack furnished excuse for the recall of the party on their way home, and the climax of the story is reached with the dramatic recognition and reconciliation following the brothers' fears for Benjamin. Wagons were sent to bring Jacob and his household to Egypt, and after the old man's doubts had been overcome, he resolved to go down and see his son once more ere he died. The family was introduced to Pharaoh, and their appointment as shepherds in the land of GOSHEN (Γεσέμ) procured. Seventeen years later Jacob died, and Joseph accompanied the body to the family burial-place at Machpelah. He himself lived to the age of 110 years, and saw the third generation of his descendants. His body was embalmed in a coffin, and retained in Egypt until the Exodus, when it was transported to Canaan, in accordance with his last request. For an account of the traditional tomb, see SHECHEM.—The history of Joseph is a continuation of the patriarchal narrative, but with notable differences. The direct intercourse with Jehovah (so conspicuous in the case of Abraham and

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Jacob) disappears, except in the matter of the interpretation of dreams. This fact, and the more detailed incidents, give a decided and human personality to Joseph, perhaps less felt in the other cases. There is also a consistency in the temperament of the hero, a decided character, a magnanimity and generosity, a perseverance triumphing through the help of God over all difficulties, which add much to the appealing force of the narrative.—*Chronological and Critical.* Unfortunately, the historian has supplied no chronological data. Therefore, while we are able to trace parallels and illustrations in Egyptian history and literature, we have no guide as to where to seek confirmatory evidence — famines were not sufficiently scarce there to fix a period. The general opinion is that the date of the story is at the end of the Hyksos dynasty—*i.e. c.* 1634 B.C. Extreme critics have, in consequence of this lack of data, and because of the inclusion of tribe names, regarded it as a picturesque description of a tribal migration to Egypt, on the analogy of the Gk. tradition of the return of the Heraclidae. It is, however, admitted (Dillmann, etc.) that the whole setting of the narrative is truly Egyptian, the attitude Hebraic, and the promotion of a Hebrew to the post of vizier well within the bounds of probability and attested by external evidence. The story of Joseph, by its very naturalness, is difficult to dispose of; and even if a double and interwoven narrative is discernible, there appears to be little divergence between the two traditions. The sojourn of Israel in Egypt is so constant and firm a belief, and such a postulate of all subsequent Judaism, that the original migration there deserves special attention. The local colouring of the story is consequently of more importance. The following points may be noted. (*a*) The reed-grass (*'aḥû*) growing beside the river (*y'ôr*); the many-eared variety of corn grown in the Nile Delta; the repetition of the sacred number 7; the importance attached to the monarch's birthday; the shaving before entering his presence; the gold collar and cotton garment bestowed at Joseph's elevation; the use of horses on state occasions only; the trade with Midian for spices; the wine "pressed" into the king's cup—all these details show accurate knowledge of Egyptian habit and natural history. (*b*) There is a record of a vizier who was also supervisor of the Egyptian granaries, and who had made an official visitation of the whole land (*cf.* Gen.42. 46). (*c*) The Amarna tablets contain the names of two Semitic officials in lofty position in Egypt. (*d*) The narrative of Potiphar's wife has a remarkable parallel in the *Story of the Two Brothers*, written for Seti II. (19th dynasty). Here the part of Joseph is taken by one brother, and his sister-in-law plays the part of Potiphar's wife. While it is possible that this story is based on the history of Joseph, the resemblance may be lateral or even accidental, and the mythical additions of the former form an instructive contrast to the soberness of the history of Joseph. (*e*) It seems certain that at the end of this dynasty, the ownership of the land passed from the old aristocracy into the hands of public officials, and a system of tenure based on a rental of 20% was adopted. It is, further, an historic fact that the priests were exempted from this arrangement. There is, on the other hand, as yet no evidence that the alteration was due to any cause other than the



JOSEPH'S TOMB AT SHECHEM. W.D.A.

(A cenotaph in a modern courtyard. Two small pillars at head and foot for burning lamps, etc. From an original sketch by Col. Conder.)

expulsion of the old aristocracy.—*Linguistic.* The local colour is enhanced by the use of certain words of Egyptian formation. (*a*) *Abrech* (*'abhrēkh*). E.V. derives from *berekh*, and reads "Bow the knee." But the etymology is uncertain, and some derive it from an Egyptian, others from an Assyrian source = a title of honour. Luther has "Landesvater." *Cf.* Sayce, *Higher Crit. and Mon.*, p. 214. (*b*) *Zaphnath-paaneah*; LXX. Ψονθομφανήχ = *Onkh, the interpreter of secrets.* The Heb. consonants are now taken as equivalent to an Egyptian form, "Said God, He liveth"; but see ZAPHNATH-PAANEAH. (*c*) *Asenath* and *Potiphar* are genuine Egyptian names. (*d*) *Father to Pharaoh.* The expression is borne out by analogous titles in the inscriptions. See Tomkins, *Life and Times of Joseph.* For the story of the two brothers, see Sayce, *Fresh Light*, p. 52. There are also some interesting and useful notes in Foakes-Jackson's *Bibl. Hist. of the Hebrews* (2nd ed. 1904).—**2.** (Num.13.7.) Father of IGAL, 1, of the tribe of Issachar.—**3.** (Ezr.10.42.) One of those who put away their foreign wives in accordance with the reform of Ezra.—**4.** (Ne.12.14.) Mentioned in the list of the priestly families resident in Jerusalem at the time of Nehemiah's reforms.—**5.** (1Mac.5.8,56,60.) A Jewish officer defeated by Gorgias, *c.* 164 B.C.—**6.**

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(2Mac.8.22) = JOANNAN.—**7.** (Jth.8.1.) An ancestor of Judith.—**8, 9, 10.** Ancestors of Christ, mentioned in St. Luke's genealogy.—**11.** Son of Heli, and husband of the Blessed Virgin; a descendant of David, of evident uprightness. He figures in the Infancy narrative—the espousal, the birth of Christ, visit of the shepherds and Magi, flight into Egypt, return to Nazareth, and the journey to the temple when Christ was 12 years old. After this last incident, Joseph disappears from the Bible record. It has been naturally conjectured that he was considerably older than Mary, and died before our Lord commenced His public ministry. This is borne out by the fact that Christ entrusted His mother to the care of an apostle. Acting as foster-father to Christ, he shared with Mary the knowledge of His divine origin, and also the inability fully to understand His mission. In the genealogies of both St. Matthew and St. Luke our Lord's descent is traced through him. [GENEALOGY OF JESUS CHRIST.] [B.F.S.]

Joseph of Arimathaea is introduced in all four narratives of Christ's burial. St. Mark (**15.42-46**) describes him as a counsellor of honourable position, a believer in the advent of the Messianic kingdom. His visit to Pilate, requesting permission to bury Jesus' body, is prompted by the nearness of the sabbath, and is termed courageous. The request was granted after the fact of death was officially certified. The tomb is rock-hewn, but neither its ownership nor position are indicated by St. Mark. St. Matthew (**27.57-60**) adds that Joseph was rich, and also a disciple; that the tomb was his own, and new, he having had it constructed. St. Luke (**23.50-53**) adds his spiritual qualities; that he was "a good man and a righteous"; that Arimathaea was a Jewish city; that "he had not consented to their counsel and deed"; that in this tomb "never man before was laid." St. John (**19. 38,41,42**) adds that the grave was in a garden, and the garden in the place where He was crucified; but, like St. Mark, says nothing of ownership, but gives proximity as the reason for the grave's selection. These various details are supplementary. Proximity and ownership were the reasons for the burial there. Arimathaea probably = Ramah of Ephraim, Samuel's city (1Sam.1.1). Joseph's tomb would probably show that he resided in Jerusalem. The moral value of Joseph's act has been variously estimated. It was courageous alike in reference to Roman and to Jew. It would be difficult to feel safe in Pilate's hands. A similar request of another magistrate cost the interceder his life (Keim, vi. 260). Still, such requests were often granted. But Jewish fanaticism might easily turn on a Sanhedrist who sided with the crucified. Nevertheless this courage was certainly belated. A secret discipleship, unrevealed until after the death, was not ideal. And the burial was the only opportunity remaining to demonstrate discipleship, or even reverence. Joseph is not mentioned among the disciples who saw Christ risen. Nor does he appear again in the Acts. So little is known that further inference is hazardous. *Cf.* B. Weiss, *Life of Christ*, iii. 378; Edersheim, *Jesus the Messiah*, ii. 615-617; Godet, *Luke*, ii. 342. For an advanced critical view, Loisy, *Quatrième Évangile*, p. 896. [W.J.S.S.]

Jo'seph, called **Bar'sabas** (better, as R.V., *Barsab'bas*), and surnamed Justus; one of two persons chosen by the Church (Ac.1.23) as worthy to fill the place from which Judas Iscariot had fallen. Eusebius states that he was one of the Seventy, and relates, on the authority of Papias, that having drunk poison, he was miraculously preserved from hurt (*Ecc. Hist.* iii. 39).

Jose'phus (1Esd.9.34) = JOSEPH, 3.

Jo'ses.—**1.** (Mt.13.55; Mk.6.3.) One of our Lord's "brethren." [JAMES.]—**2.** (Ac.4.36.) Surnamed BARNABAS.

Joshah', a Simeonite chief, son of Amaziah, in the days of Hezekiah (1Chr.4.34).

Joshaphat', the Mithnite, one of David's guard (1Chr.11.43).

Joshaviah', son of Elnaam, and one of David's guards (1Chr.11.46).

Joshbekashah', "son" of Heman, head of the 17th course of musicians (1Chr.25.4,24).

Joshua (*Jehoshua, Jeshua, Jesus*).—**1.** The first judge, son of Nun of the tribe of Ephraim (1Chr.7.27), who took over the leadership of Moses, and brought Israel into the Promised Land. He is first mentioned (Ex. 17.9) in connexion with the war with Amalek at Rephidim, and thenceforward occurs constantly in the narrative. He accompanied Moses for part of his journey up mount Sinai; he was among the number of the twelve spies who were sent forward to inspect Canaan, and one of the two to bring back an encouraging report (Num.13.17,14.6). Just before the close of the wanderings, he was invested by Moses with the leadership, assumed command on the death of Moses (Jos.1.1), led the people across the Jordan, and renewed the practice of circumcision at his camp at Gilgal. Here he was visited by a mysterious "Captain of the Lord's host." Jericho was miraculously given into his hands, Ai was taken after a first repulse, and Joshua pushed on his military expeditions, first against the Amorites and then against the Canaanites and the peoples of the land generally. He is reported to have completed the division of the land, and to have received Timnath-serah as his own portion; he also appointed three cities of refuge, and dismissed the trans-Jordanic tribes to their home. At the close of his life he delivered two solemn addresses to the people, and caused them to renew their covenant with Jehovah at Shechem. He died at the age of 110. For the Ajalon song and other difficulties of the book of Joshua, see art. JOSHUA, BOOK OF. Another important question is the nature of the Heb. immigration into Canaan. In the story of Joshua it appears to be represented as a combined movement under one head, which had the effect of subduing the inhabitants of the country in a generation, with the exception of some races (13.1ff.), which are variously described as being left by Jehovah as a punishment to the Hebrews, a means of testing their fidelity, and as an occasion for teaching them the art of war. In the subsequent period of the Judges, however, we are introduced in old documents (*e.g.* the

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last five chapters) to a collection of people with very little cohesion, and no ruler over them; every man does what is right in his own eyes, and they are evidently scarcely able to maintain themselves in their new territory. Even when a judge is raised up to deliver the people, he has usually to rely upon his own tribe, and sometimes to fight against the others. The very ancient song of DEBORAH gives authentic evidence of the period. Judging from this, it would seem either that the preceding epoch of the entry into Canaan has been idealized or that there was a rapid degeneration on the death of Joshua. It may be that the movement spread over generations, during which the individual tribes wrested, each for itself, a home from the natives of the land. We are, however, justified in giving Joshua, without doing violence to historical principles, a very prominent place in the settlement of the new home. Judg.1 seems to indicate the essentially tribal nature of the transaction. As the people are still engaged in wresting the land from their opponents at the later period of the judges, it is clear that the allocation of the land did not necessarily imply that the subjugation was already completed (see the accounts of the *tribal lots* in the articles on each tribe). —**2**. An inhabitant of Beth-shemesh, on whose land was the stone at which stopped the milch-kine which had brought the ark of GOD from Ekron with the Philistines' offerings (1Sam. 6.14,18).—**3**. A governor of Jerusalem after whom a gate was named (2K.23.8).—**4**. = JESHUA son of Jozadak (Hag.1.14,2.2; Zech. 3.1, etc.). He was high-priest after the return from the Exile, and aided in combating the wiles of the Samaritans. [B.F.S.]

Joshua, Book of. This book has always been regarded by the Jews themselves as a part of their Canonical Scripture. The TALMUD declares it to have been written by Joshua himself; save that ELEAZAR wrote the account of Joshua's death, and PHINEHAS that of Eleazar. The early date of Joshua is corroborated by the contents of the book. There is (1) no allusion whatever in it to the later history of Israel, though undoubtedly early portions of Judges refer to kingly government. (2) In 15.63 we read that the Jebusites dwelt among the children of Judah "unto this day," which fixes the date as before David's re-capture of Jerusalem. (3) In 9.27 it is evident that the temple was as yet unbuilt. (4) The survey of Palestine which is found in 14–19 is extraordinarily accurate, as is proved by a careful comparison with the results of recent exploration. No such complete survey could have been made after the reign of Solomon. (5) 16.10 appears to have been written at a very early date. The contents of the book strongly suggest (1) that the author was a priest; (2) that he dwelt in the tribe of Judah, and very probably in the priestly city of Hebron (see the details in 14.6-15,15.13-20,21.11-13; (3) that it was written shortly after the events described; while (4) the minuteness of some of the details, in 19.47 and 22 throughout, suggest that it is the work of an eye-witness. This eye-witness was probably Phinehas, the son of Eleazar, who (*cf.* Judg.17–21) was alive when these events took place. The form of analytic criticism now generally adopted by the critical school in this country will be found in Prof. Driver's *Introduction*. It presents us with the usual "main narrative," disguised, transformed, and supplemented by various other writers and "redactors." But as the criticism is entirely subjective, and rests on the assumption that satisfactory conclusions of such a kind can be drawn from internal evidence alone—an assumption which has not only never been demonstrated, but is contrary to our usual experience—we may safely recur to tradition, on the point. [HEXATEUCH.]—*Difficulties*. Objections have been raised (1) to the command to Joshua, to exterminate the Canaanites, as indefensibly cruel and as impossible to have come from God. But the extermination of wicked and depraved, or even feeble and incapable, nations by stronger, manlier, and more self-controlled ones unquestionably forms a part of the divine government of the world, as is shown by the decline and fall of the Roman empire and by the Saxon occupation of Britain. Moreover, Scripture tells us that before the coming of Christ no distinction was made between the sinner and his sin, and that the punishment of sin was held to involve the destruction of the sinner. Men may take exception to God's moral education of the world, but it would be difficult to substitute a better. (2) To miraculous details, such as the passage of the Jordan, and the standing still of the sun and moon at the battle of Gibeon. The former event contravened no natural laws (see Prof. G. F. Wright's *Scientific Confirmations of O.T. Hist.* pp. 130 ff.); while the second is possibly a poetical extract, adopted without explanation, from the book of Jashar. For (i) such insertions are not uncommon in both O.T. and N.T.—witness the well-known passage in the Codex Bezae. They probably found their way from the margin into the text. And (ii) as Hengstenberg (whose orthodoxy will not be contested) contends, no indisputable mention of this stupendous miracle is found elsewhere in Scripture. It is markedly absent from the historical Psalms. The first undoubted mention of it is found in the apocryphal book of Ecclesiasticus (46.4), the testimony of which goes back as far as the grandfather of the author—*i.e.* to *c.* 200 B.C. On the other hand, it must be remembered (*a*) that the passage is found in the LXX., and (*b*) that the mightiest miracle is as easy to the Creator of heaven and earth as the slightest modifications of His natural laws. [J.J.L.]

Josiah.—1. Son of Amon and grandson of Manasseh. He succeeded his father 639 B.C. (probably), in the 8th year of his age, and reigned 31 years. His history is contained in 2K.22–23.30, 2Chr.34,35; and the first 12 chapters of Jeremiah throw much light upon the general character of the Jews in his days. He began in the 8th year of his reign to seek the Lord; and in his 12th year, and for 6 years afterwards, in a personal progress through Judah and Israel, he destroyed everywhere high places, groves, images, and all outward signs and relics of idolatry. A few years after his accession, *viz.* in 630 B.C., hordes of Scythians invaded W. Asia, and advanced

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towards Egypt, along the sea-coast of Syria (Herod. i. 104-106). Contrary to expectation, Jerusalem was spared, and the deliverance from so great a peril stimulated, it is thought, the zeal of the reforming party in Jerusalem. A commission was appointed for the restoration of the temple (2K.22.3ff.), and in the course of the repairs HILKIAH the priest found that "Book of the Law" which quickened so remarkably the zeal of the king and his counsellors. [DEUTERONOMY; HULDAH.] The great day of Josiah's life was that of the Passover in the 18th year of his reign. After this, his endeavours to abolish every trace of idolatry and superstition were still carried on. But the time of his death (which had been foretold by Huldah) drew near (2K.22.20). When Pharaoh Necho went from Egypt to Carchemish to carry on his war against Assyria (*cf.* Herod. ii. 159), Josiah, possibly in a spirit of loyalty to the Assyrian king, to whom he may have been bound, opposed his march along the sea-coast. Necho reluctantly paused and gave him battle in the valley of MEGIDDO. Josiah was mortally wounded, and died before he could reach Jerusalem. He was buried with great mourning, and his name was long remembered in the lamentations of the people (2Chr. 25.24,25).—**2.** The son of Zephaniah, at whose house the prophet Zechariah was commanded to assemble the chief men of the Captivity, to witness the solemn and symbolical crowning of Joshua the high-priest (Zech.6.9ff.).

Josi'as.—**1.** In Apoc. and Mt.1.10,11 for king JOSIAH.—**2.** (1Esd.8.33) = JESHAIAH, 3.

Josibiah', a Simeonite chief (1Chr.4.35).

Josiph'iah, the father or ancestor of Shelomith, who returned with Ezra (Ezr.8.10). A word is evidently omitted in the first part of the verse. It should probably read, "of the sons of Bani, Shelomith, the son of Josiphiah"; (see 1Esd.8.36).

Jot. [WRITING.]

Jotbah', the native place of Meshullemeth, the queen of Manasseh (2K.21.19). Possibly the same as JOTBATH (Deut.10.7; Num.33.33), "a land of rivers of water"—clearly *et Tâbah*, in the 'Arabah, about 15 miles N. of ELATH. There are fine springs and streams at this site. [C.R.C.]

Jotbath' (Deut.10.7), or **Jot'bathah** (Num.33.33). [JOTBAH.]

Jotham'.—**1.** The youngest son of Gideon (Judg.9.5). He escaped from the massacre of his brethren. His parable of the reign of the bramble is the earliest example of the kind. After uttering it he fled from Abimelech to Beer.—**2.** The son of king Uzziah or Azariah and Jerushah. After administering the kingdom for some years during his father's leprosy, he succeeded *c.* 737 B.C., when he was 25 years old. He is said to have reigned 16 years in Jerusalem, but in this must be included the years of his regency. For another explanation of the chronological difficulty, see CHRONOLOGY. He was contemporary with Pekah and the prophet Isaiah. He did right in the sight of the Lord, though the high places were not removed. He built the high gate of the temple, and overcame the Ammonites in war (2K.15.32-38 and 2Chr.27).—**3.** A descendant of Judah, son of Jahdai (1Chr.2.47).

Jozabad'.—**1, 2.** Two captains of the thousands of Manasseh, who deserted to David before the battle on Gilboa (1Chr.12.20).—**3.** A Levite in the reign of Hezekiah (2Chr. 31.13).—**4.** A chief Levite in the reign of Josiah (2Chr.35.9).—**5.** A Levite, son of Jeshua, in the days of Ezra (Ezr.8.33). Probably identical with 7.—**6.** A priest of the sons of Pashur, who had married a foreign wife (Ezr. 10.22).—**7.** A Levite among those who returned with Ezra, and had married foreign wives. Probably identical with the Jozabad of Ne.8.7, and with the Jozabad who presided over the outer work of the temple (11.16).

Jozachar', son of Shimeath the Ammonitess, and one of the murderers of Joash, king of Judah (2K.12.21). Called, by a clerical error, Zabad in 2Chr.24.26.

Jozadak'. [JEHOZADAK.]

Jubal', a son of Lamech by Adah, and the first inventor of stringed and wind instruments of music (Gen.4.21).

Jubilee, Year of, or the *yôbhēl*-year, the 50th year following the succession of 7 sabbatical years, in which all land that had been alienated returned to its original possessor, and all Hebrew slaves were liberated (Lev.25.8-16,23-34,39-55), even before the expiration of the regular term of 6 years' service established by another law (Ex.21.2). During the jubilee year, as during the 7th year or septennate, the land was to lie fallow and enjoy a complete rest from cultivation. The owner was not permitted to gather the product of his field or vineyard into his storehouse, as all such product became common property for the use of all men and beasts. "Jubilee" is a corruption of the Heb. *yôbhēl* (Aram. *yôbhēlâ*; Arab. *wabîlat*), and is also applied to the ram's horn (Heb. *shôphār*, sometimes mistranslated "trumpet"; *cf. yôbhēl* = trumpet, Ex.19.13; *shôphᵉrôth hayyôbhᵉlîm* = trumpets of rams' horns, Jos.6.4), which was blown on the day when the jubilee was proclaimed, on the 10th of the 7th month (Tishri), the Day of Atonement. The jubilee law covered village buildings, which properly belong to the field, but excluded the (walled) city houses, which were not considered land property, except those originally given to the Levites, who possessed no other property. The law operated even in the case of a man who offered his field for the benefit of the sanctuary, who had the right to redeem it, for the accrued value of its crops and one-fifth additional, at any time before the jubilee (Lev.27.22-24). In fact, all sales of property were made subject to the value of the crops calculated to yield prior to the jubilee. The jubilee year, however, did not remit any debts. There was no necessity for such provision, as the jubilee followed closely the sabbatical year, at the "end" of the 7th year when all debts were already wiped out (Deut.15.1). The jubilee year was intercalated between 2 cycles of 7 septennates, making the jubilee occur every 50th year. This is in accordance with the plain words of Lev.25.10, and coincides with the opinion of the rabbis, except Rabbi Judah ha-Nasi (*the prince*) who said that the jubilee was counted as the first year of the subsequent sabbatical cycle, consequently only 49 years constituted a jubilee

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cycle (Talmud, *Rosh ha-Shanah*, folio 8*b*, 9*a*; *Arakin* 12*b*, 13*a*). The first jubilee was inaugurated after 7 septennates following the possession and settlement of the Promised Land (Lev.25.1f.). The dates, according to the Jewish era, are as follows: the crossing of the Jordan occurred in the year 2489 of the Creation (1271 B.C.); allowing 7 years for the conquest and another 7 years for the settlement (by allotment among the tribes), the first septennate was observed in the year 2510 (1250 B.C.), and the first jubilee year was 2553 (1207 B.C.). The 16th jubilee was celebrated (according to the Talmud) in the 18th year of Josiah, who reigned 31 years; the remaining 13 years of his reign, together with the 11 years reign of Jehoiakim and Jehoiachin, and the 11 years of Zedekiah (2Chr. 34.1,36.5,11), making 35 years, fix the 17th jubilee on the 14th year from the destruction of the Holy City on the 10th day of the month (Tishri 10 = the Day of Atonement; Ezk. 40.1, see Tal. Bab. *Arakin* 12*b*). [SABBATICAL YEAR.] The object of the jubilee law was to secure social equality and keep intact the ownership of the landed property among the families and tribesmen as their share in the Holy Land originally allotted to them by Joshua. This is clearly shown by the argument raised with reference to the daughters of Zelophehad: if they married outside their tribe, the jubilee would revert their hereditary property to the tribe into which they married. Hence the injunction that they shall marry "only to the family of the tribe of their father" (Num. 36.4-6). But after the invasion of Shalmaneser and his conquest of Samaria, when the partial exile of the 10 tribes took place, and the remaining tribes were assimilated, the jubilee law became necessarily obsolete (Tal. Bab. *Arakin* 32*b*). The jubilee was then counted nominally after every 7 septennates (every 49 years), as the sabbatical years continued to be observed by the Jews after their return from Babylon during the period of the second temple. The system of counting 7 septennates followed by the jubilee year (=7×7+1) resembles the counting of 7 weeks or 49 days, and celebrating the 50th day as Pentecost following the Passover festival. The jubilee symbolizes the idea of theocracy, that "the land shall not be sold for ever: for the land is Mine" (Lev.25.23). *Jew. Encycl.* x. 605, "Sab. Year and Jub."; John Fenton, *Early Heb. Life*, pp. 66-74 (London, 1880); Ewald, *Ant.* pp. 369-380. [SLAVE; POOR; VOW.] [J.D.E.]

Jucal' (Je.38.1)=JEHUCAL.

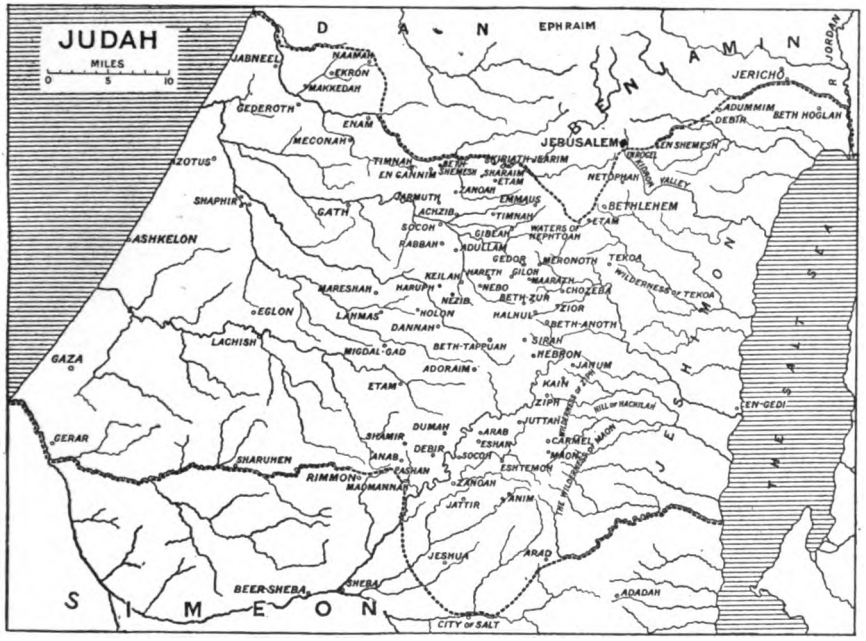
Ju'da.—**1.** The patriarch JUDAH (Sus.56; Lu.1.39,3.33; Heb.7.14; Rev.5.5,7.5).—**2.** (Mk.6.3.) [JUDAS THE LORD'S BROTHER; JAMES.]—**3.** (Lu.3.26.) Son of Joanna. [HANANIAH, 8.] He has been identified with ABIUD (Mt.1.13).—**4.** Son of Joseph ben-Jonan in the genealogy of Christ (Lu.3.30).

Judah (Heb. *y'hûdhá*, "praised").—**1.** The fourth son of Jacob, and of Leah (Gen.29.35), and the ancestor of the royal house of David. He is recorded, with his own brother Reuben, to have saved Joseph's life (37.21,26), and to have become surety for Joseph's brother Benjamin (43.3,8); and was therefore sent ahead by Jacob (46.28) to Joseph, who had already heard the touching appeal of Judah which brought about the reconciliation of the brothers (44.16–45.1). In the blessing of Jacob (49.9-12) he is represented as the leader "until he come to Shiloh," and there is allusion to the vines and pastures of his lot. In the blessing of Moses (Deut.33.7) there is an early allusion to the separation of the tribes, whose jealousy dated back to the time of Saul. In the wilderness Judah led the van (Num.2.9), being the strongest of the tribes. The story of Judah and his daughter-in-law TAMAR (Gen. 38.1-30), so repugnant to our code of ethics, is natural to early Eastern ideas, and was not regarded as a disgrace (see Ru.4.12). The duty of marrying a childless widow (the Levirate) was held sacred, and Judah's tribe sprang, not from his half-Canaanite sons (Gen.38.2-5), but probably from a Hebrew mother. The privileges of the *q'dêshá* (A.V., incorrectly, *harlot*, *vv.* 21,22), or "holy woman" consecrated to some deity, were recognized in the time of Abraham (see Ḥammurabi's laws), as they still are in India, in Japan, and even among Moslems; though such "saints"—male and female alike—were forbidden later by the law among Hebrews (Deut.23.17). The house of David sprang from Tamar's son Pharez (Ru.4.18-22), and from Ruth the Moabitess (3.12,4.5). Our Lord's descent was thus not purely Hebrew, though the idea that his ancestress Rachab (Mt.1.5) was the Canaanite inn-keeper RAHAB (Jos.6.25) is a mistake, since the latter must have lived three centuries before the mother of Boaz.—*The Tribal Lot* included about 1,800 sq. m. of country, of which however about 1,000, in the "plain" (*sâdhé*) of Philistia, was unconquered till the time of Solomon, and precariously held by the stronger kings of Judah, such as Hezekiah. Another 400 sq. m. was desert (*midhbâr*), W. of the Dead Sea and Jordan Valley. The remaining 400 sq. m. included "mountains" (*hâr*) which were well watered, and produced corn, wine, oil, and fruits; with the "lowlands" (*sh'phêlâ*), or foot-hills between mountain and plain, also rich in cornfields and olive yards, and with the "dry" district (*neghebh*; A.V. *south*), which was a pastoral region S. of Hebron. The S. border of Judah ran near the BEER-SHEBA torrent-bed, and at the foot of the hills to its E., though some cities of SIMEON lay N. of this valley. The N. border (Jos.15.5-12) ran from the Jordan to the Mediterranean, following the valley of ACHOR from its confluence with the Jordan, N. of BETH-HOGLAH, and leaving GILGAL outside in Benjamin. By ADUMMIM and EN-SHEMESH it reached EN-ROGEL, to S. of the temple hill; and, following the Hinnom gorge, it left Jerusalem in Benjamin. It then turned S. past the head of the REPHAIM valley, by Rachel's tomb (1Sam.10.2), running to the water of NEPHTOAH, or S.W. of Bethlehem. Following the ridge of Mt. EPHRON it reached KIRJATH-JEARIM, on S. side of the Valley of SOREK, leaving CHESALON in Benjamin; and following the valley W. to BETH-SHEMESH, and TIMNAH, it entered the Philistine plain, and passed along the low ridge of EKRON, to JABNEEL, and to the sea, which was the W. border as far S. as GAZA and GERAR. The position of all these sites is now known, as

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described under their names, and the boundary throughout is formed by important natural features—high ridges and deep gorges.—**2.** An ancestor of Kadmiel (Ezr.3.9); perhaps = HODAVIAH, 3.—**3.** A Levite who had taken a foreign wife (10.23); perhaps the same Judah as in Ne.12.8,36.—**4.** A Benjamite, son of Senuah, Ne.11.9.—**5.** "Judah upon [R.V. *at*] Jordan" (Jos.19.34), on E. of Naphtali. [JUDEA BEYOND JORDAN.] [C.R.C.]

Judah, Kingdom of. When the disruption of Solomon's kingdom took place at Shechem, only the tribe of Judah followed the house of David. But almost immediately afterwards, the tribe of Benjamin is recorded as contributing its warriors to make up his army.



The former territory of Simeon (1Sam.27.6; 1K.19.3; *cf.* Jos.19.1,2) and part of Dan (2Chr. 11.10; *cf.* Jos.19.41,42) were recognized as belonging to the southern kingdom, which in the reigns of Abijah and Asa was enlarged by some additions taken out of the territory of Ephraim (2Chr.13.19,15.8,17.2); and the growth of the kingdom of Judah is witnessed, so far at least as the numbers can be relied upon [NUMBER], by the progressive increase of the army under successive kings. Unless Judah had some means besides pasture and tillage of acquiring wealth—as by maritime commerce from the Red Sea ports, or (less probably) from Joppa, or by keeping up the old trade (1K.10.28) with Egypt—it seems difficult to account for the wealth of the temple treasury, which was so great as frequently to invite the hand of the spoiler. The treasury was emptied by Shishak (14.26), again by Asa (15.18), by Jehoash of Judah (2K.12.18), by Jehoash of Israel (14.14), by Ahaz (16.8), by Hezekiah (18.15), and by Nebuchadnezzar (24.13). With a frontier less exposed than that of Israel to powerful enemies, a soil as fertile, a population hardier and more united, a fixed and venerated centre of administration and religion, an hereditary aristocracy in the sacerdotal caste, an army always subordinate, a succession of kings which no revolution interrupted, Judah survived her more populous and more powerful sister kingdom by 135 years, and lasted from 930 B.C. to 536 B.C. (*a*) The first three kings of Judah cherished the hope of re-establishing their authority over the Ten Tribes; for fifty years there was war between them and the kings of Israel. (*b*) Hanani's remonstrance (2Chr.16.7) prepares us for the reversal by Jehoshaphat of Asa's policy towards Israel and Damascus. A close alliance sprang up between Judah and Israel. Jehoshaphat, active and prosperous, repelled nomad invaders from the desert, curbed the aggressive spirit of his nearer neighbours, and made his influence felt even among the Philistines and Arabians. (*c*) Amaziah, flushed with the recovery of Edom, provoked a war with his more powerful contemporary Jehoash, the conqueror of the Syrians; and Jerusalem was entered and plundered by the Israelites. (*d*) Under Uzziah and Jotham, Judah long enjoyed political and religious prosperity, but Ahaz became the tributary vassal of Tiglath-pileser. (*e*) Though already in the fatal grasp of Assyria, Judah had a chequered existence of more than another century after the downfall of the kingdom of

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Israel. Then the consummation of its ruin came in the destruction of the temple by Nebuzaradan, amid the wailings of prophets, and the taunts of heathen tribes released at length from the yoke of David. The history which centred upon the capital is related at length in our art. JERUSALEM.

Ju'das, the Gk. form of the Heb. name JUDAH.—**1.** (1Esd.9.23) = JUDAH, 3.—**2.** Surnamed Maccabaeus. [MACCABEES.]—**3.** Son of Calphi, and one of the two captains of Jonathan's army who remained firm at the battle of Gennesar (1Mac.11.70).—**4.** A Jew at Jerusalem who sent greetings to ARISTOBULUS and the Egyptian Jews (2Mac.1.10). Some identify him with Judas Maccabaeus, or with the Judas mentioned by Josephus (13 *Ant.* xi. 2, 1 *Wars* iii. 5).—**5.** Son of Simon and brother of John Hyrcanus, murdered by Ptolemeus the usurper, either (*c.* 165 B.C.) with his father (1Mac.16) or (*cf.* esp. *vv.* 2,16, 19) shortly afterwards, as Josephus (13 *Ant.* viii. 1) suggests.—**6.** The patriarch JUDAH (Mt.1.2,3).—**7.** A man residing at Damascus, in "the street which is called Straight" [DAMASCUS], with whom Saul of Tarsus lodged after his miraculous conversion (Ac.9.11).

Judas, Juda, or **Jude,** *the Lord's Brother.* So mentioned in their lists of the four brethren by St. Mt. (13.55), who places him last, and by St. Mk. (6.3), who places him third, before Simon. As to his exact relationship to the Lord, see JAMES. In default of statements to the contrary, it may be assumed that he was brought up at Nazareth, that he shared in the brethren's unbelief as to Jesus (Jn.7.5), and their subsequent conversion (Ac.1.14). The attempt to identify him with "JUDAS OF JAMES" depends upon the uncertain rendering of Ἰούδας Ἰακώβου (Lu.6.16.), by "brother of" (*cf.* Ju.1) instead of "son of." There is no sufficient reason for doubting that this Jude, the "Lord's brother," is the author of Ep. Jude. He is not otherwise mentioned in N.T., but Hegesippus (Euseb. *H.E.* iii. 19, 20, 32) says that his grandsons were brought before Domitian and survived till the reign of Trajan. [E.H.P.]

Judas (*of James*), or **Thaddaeus,** or **Lebbaeus.** According to St. Luke (6.16 = Ac.1.13), one of the Twelve was called Ἰούδας Ἰακώβου, which usage requires us to render "Judas, son of James." In Mk.3.18 he is called, according to the best MSS., Thaddaeus. In Mt.10.3 the best reading (ℵB) is also Thaddaeus alone, the words underlying A.V. (Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος) being due to Western texts (*cf.* Westcott and Hort). "Lebbaeus" is, perhaps, due either to an attempt to identify him with Levi, or to an etymological connexion between Heb. *lēbh* (= heart) and Aram. *tadh* = Heb. *shadh* (= breast, *mamma*). Dalman connects Thaddaeus with Theudas. Nothing is recorded as to "Judas of James" except the question asked by him of Jesus (Jn.14.22), on which occasion he is specially distinguished as "not Iscariot." [E.H.P.]

Judas Iscariot, always mentioned last in the lists, and described as the "betrayer," was son of Simon (Jn.6.71), possibly of KERIOTH in Judaea; and so the only non-Galilean apostle. Inferences from this as to his temperament are uncertain. His selection was with knowledge of the issue (6.64). There is no more moral difficulty in this, than in any ordinary providential assignment to individuals of positions in which they fail. It is incredible that Christ was deceived in him. In any case, Christ dismissed him from the "upper room" knowing what he would do if dismissed. His character was avaricious and dishonest (12.4). His ability is suggested by his appointment as treasurer; by the dexterity with which he played a double part unsuspected by the disciples; and by the powerful nature manifested in his fall. When selected he probably possessed undeveloped capabilities which might mature in either way. Like the others, he was entrusted with a mission in Galilee. They were sent out two and two. We are not told who his companion was. He also shared our Lord's exclusion from Galilee, and all His wanderings. As time revealed the Master's plan, the apostle's trial came. Christ's rejection of the popular Messianic ideals, consequent loss of popularity and influence, and prediction of His death brought Judas to the crisis. If he originally joined our Lord from self-seeking motives, under the ordinary Messianic conceptions, he would now be required (*a*) either to exchange those conceptions for his Master's spiritual ideals, and so to suppress self-interest; or (*b*) openly to abandon Him; or (*c*) to remain, and force the Master's hand, by compelling Him publicly to assert Himself. He had not the love necessary for the first alternative, nor did he select the second. If the third alternative moved him, then his intention was not to ruin Christ's cause, but to accelerate His triumph. The first hint of betrayal is placed by St. John precisely where Christ's popularity decreased (6.64,70,71). Thenceforward develops the tragic struggle between Judas and his Lord, culminating in the final Jerusalem period. The withering of the barren tree, if universally applicable as a warning on the vanity of profession without practice, was peculiarly significant for him. The lavish expenditure of the spikenard was to him unintelligible and provoking (12.5,6); only love could understand. St. Mark sharply contrasts the overture of betrayal with this (Mk.14.10,11). Bitterly disappointed, moved by impatience, the plan of betrayal is consummated. The sum accepted shows that avarice was not exclusively his motive (Ex.21.32). The crisis in the upper room forms a series of final appeals: (1) the appeal of service, in washing Judas' feet; the proviso, "ye are clean, but not all," with the evangelist's comment (Jn.13.10,11); (2) the definite announcement that one of the Twelve would betray Him (Mk.14.18); (3) the solemn statement that non-existence were preferable to such a sin (21); (4) the appeal of friendship, in treating Judas as the honoured guest (Jn. 13.26); (5) the dismissal, understood by none at the time, was a last appeal (13.27-29). Every appeal frustrated, Judas "went out," not merely from the upper room, but from Christ's discipleship. "It was night," εἰκὼν τυγχάνουσα τῆς γενομένης ἐν τῇ ψυχῇ Ἰούδα νυκτός (Origen). Though it has been questioned, there seems very strong moral proba-

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bility that the institution of the Eucharist was postponed until Judas had withdrawn. Christ's words at the actual betrayal (omitted in St. Mark), as given in St. Matthew, are either a question: "Wherefore art thou come," A.V. (*Ad quid venisti*, Vulg.); or a command: "Do that for which thou art come," R.V.; though neither seems completely satisfying. In St. Luke Christ draws a contrast between the sign of love and the treacherous purpose. Judas "had neither expected nor intended that Jesus should be condemned to death" (B. Weiss, *Life of Christ*, iii. 344). "Judas now, seeing that this matter went further than he intended it, repented of his fall" (Bp. J. Taylor, *Life of Christ*, III. xv. 6, vol. ii. p. 673). If, knowing his Master's power, he believed that the arrest would be followed by some majestic manifestation; then on Christ's refusal to exert such power, Judas realized that he had forced his Master into a crisis which meant destruction. Origen thinks that, if his repentance had been complete, he would have appealed for Christ's forgiveness. Yet, if he had entirely abandoned the thought of good, he would not have repented on hearing that Christ was condemned; nor have gone to the high-priest; nor have parted with his thirty silver pieces; nor have made such confession, before such an audience (Origen on Jn.18.22). If Judas knew that he had betrayed the innocent blood, did he also know that he had rejected divine revelation, and abandoned the Son of God? Is he excluded from the prayer, "Forgive them, for they know not what they do"? Mediaeval and modern thought would probably answer these questions differently. If the only unpardonable sin is final impenitence, then this betrayal of Christ is not intrinsically unpardonable. If he had lived and laboured for reparation, the judgment of conscience would not be difficult. It is the suicide which clouds the issue. For Patristic exposition see St. Jerome on Mt.26; St. Cyril Alex. on St. John and on St. Luke, Migne, vol. v. p. 912; Origen, *l.c.*; B. Weiss, *op. cit.*; Schmid, *N.T. Theol.* 62; Lichtenberger, *Encyclopédie des Sciences Religieuses*, *s.v.*; Oskar Holtzmann, *Life of Jesus*, 446; Bovon, *Theol. N.T.* i. 181; Garvie, *Studies*, pp. 261, 278, 287, 323; Cox, in *Interpreter*, July 1907; reff. by Otto Zöckler *s.v.* in Hauck, ix. 31. [W.J.S.S.]

Ju'das of Galilee, the leader of a popular revolt "in the days of the taxing" (*i.e.* the census, under the prefecture of Quirinus, 6 or 7 A.D.), referred to by Gamaliel in his speech before the Sanhedrin (Ac.5.37). According to Josephus (18 *Ant.* i. 1), Judas was a Gaulonite of the city of Gamala, probably taking his name of Galilean from his insurrection having had its rise in Galilee. His revolt had a theocratic character, its watchword being, "We have no Lord or master but God." That Judas himself perished, and his followers were dispersed, we learn from Gamaliel's speech alone. With his fellow-insurgent Sadduc, a Pharisee, Judas is represented by Josephus as the founder of a fourth sect, in addition to the Pharisees, Sadducees, and Essenes. The sons of Judas also became the leaders of fanatical movements.

Ju'das, surnamed **Barsa'bas** (R.V. *Barsab'bas*), a leading member of the Church at Jerusalem (Ac.15.22), endued with the gift of prophecy (32), chosen with Silas to accompany SS. Paul and Barnabas as delegates to the Church at Antioch, to make known the decree concerning the terms of admission of the Gentile converts (27). After employing their prophetical gifts for the confirmation of the Syrian Christians in the faith, Judas and Silas went back to Jerusalem. Nothing further is recorded of the former. It is possible that he was a brother of Joseph Barsabas.

Jude, General Epistle of. (1) *Authenticity.* Proceeding backwards from end of 4th cent., we find the epistle acknowledged by 3rd Council of Carthage, 397 A.D., and by Jerome, who, however, admits that it was rejected by many (*de vir. ill.* 4) on account of its reference to the book of Enoch. Eusebius places it among the books "spoken against and yet recognized by most" (*H.E.* iii. 25; *cf.* ii. 23). Origen quotes from it, but admits there were doubts (*in Matt.* xvii. 30). Clem. Alex. commented on it. Tertullian (*de cult. fem.* i. 3) mentions its reference to the book of Enoch. The Muratorian Canon includes it, but implies the existence of doubts. Thus there is no question of its existence from end of 2nd cent. onwards, even though it is omitted in the Peshiṭṭâ. Earlier testimonies must be accepted with caution, but those who hold by the priority of Jude to 2 Peter (for which see PETER, SECOND EP. OF), point to the latter as the earliest reference to Jude (J. B. Mayor, *Jude and 2 Peter*, p. cxvi). Any hesitation on the part of the early Church is easily explained by Jude's angelology and use of apocryphal writings. (2) *Authorship.* There is no sufficient reason for questioning the early tradition that the epistle was written by Jude, the Lord's brother. In ver. 17 the writer implies that he was not one of the Twelve, and he states as his claim to attention, that he was "a slave of Jesus Christ, and brother of James" (ver. 1). For some points of resemblance between the epistles of the two brothers, *cf.* Mayor, *ibid.* p. cxlix f. The comparative obscurity of St. Jude makes it unlikely, as Jülicher admits, that a forger would have chosen him for the purpose. (3) *Date and Circumstances.* There are no definite indications of either, but it is implied (ver. 17) that his readers can no longer listen to the apostles, and the period is regarded (ver. 18) as the "last time." There is no mention of persecution, and the destruction of Jerusalem, if it had already happened, would have been a more decisive instance of punishment than Sodom and Gomorrah (ver. 7). As the heretics attacked are still in the Church, the date must be anterior to the development of discipline. Accepting Jude as the author, we have to consider whether one who was probably born *c.* 8 B.C. could be writing an epistle much later than, say, 62 A.D. There is no evidence as to the place of writing or the locality of his readers. But the immediate cause of writing is given in *vv.* 3,4—the intrusion of lawless men into the Christian society. An attempt has been made to identify these false teachers with the Carpocratians (so Pfleiderer, Jülicher, etc.) of 2nd cent., but Jude says nothing that is inconsistent with the elementary antinomianism of

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apostolic times. He was evidently familiar with some of St. Paul's epistles. (4) *Contents.* After a salutation (*vv.* 1,2) and a statement of his reasons for writing (*vv.* 3,4), he devotes the main portion of the letter to a denunciation of the Antinomians (*vv.* 5-16). In *vv.* 17-23 he first warns and then exhorts his Christian readers, closing with a splendid doxology(*vv.* 24,25). (5) *Style and Characteristics.* For a careful study of the grammar of the epistle, see Mayor, *Jude and 2 Peter*, ch. ii. The writer has a remarkable fondness for arranging his thoughts in groups of three—*e.g.* in *vv.* 20, 21, he urges "building up," "praying in," "looking for"—"the Holy Spirit," "the love of God," "the mercy of our Lord Jesus Christ." He finds his warnings chiefly in O.T. incidents, but is also remarkable among N.T. writers for his use of apocryphal documents. Thus: (*a*) For a number of resemblances in Jude, both in diction and in matter, to the Book of *Enoch*, see Chase, Hastings, *D.B.* ii. 801, and the edition of *Enoch* by R. H. Charles (1893), who traces the use of the same writing by other N.T. writers. The chief quotation from it is in Ju.6, on the fall of the angels. (*b*) In ver. 9, which deals with the contest of Michael with Satan for the body of MOSES, there is possibly a reference to the writing called the *Assumption of Moses* (*cf.* edition by R. H. Charles, 1897). See, besides writers quoted above: Zahn, *Einleitung*; C. Bigg, *St. Peter and St. Jude*; A. Plummer, *St. James and St. Jude* (in *Expositor's Bible*); E. H. Plumptre (*Camb. Bible for Schools*). [E.H.P.].

Judea, or Judaea. Originally the tribal lot of Judah, and thence extended to include Benjamin as belonging to the kingdom of Judah; while, in the Gk. and Roman ages, the border was yet further N., including parts of Dan and of Ephraim. The Romans used the term loosely of all S. Palestine, so that the "Jews" came to include all Hebrews [JEWRY]. In 146 B.C. three districts (or "toparchies") were added to Judaea (1Mac.11.34) on the Samaritan border, namely APHEREMA (*Taiyibeh*), LYDDA (*Ludd*), and RAMATHEM (*er Râm*). Josephus and Pliny (see 3 *Wars* iii. 5 and *Hist. Nat.* v. 14) mention 11 Judaean districts in all, including (with the above-named Lydda) Akrabatta (*'Aqrabeh*), on N.E.; Gophna (*Jufna*), N. of Bethel; Thamna (*Tibneh*), farther W.; Joppa (*Yâfa*), with Jamnia (*Yebna*); Emmaus (*'Amwâs*); Jericho (*er Rîha*); Herodium (*Jebel Fureidîs*), S. of Bethlehem; Engedi (*'Ain Jidy*); Idumea (the Hebron mountains); and Bethleptepha (apparently *Beit Nettîf*), near Idumea (see 4 *Wars* viii. 1). Judaea also included natural districts called Daroma (*dry*, the older *neghebh*; see JUDAH), Sarona (SHARON), Geraritica (GERAR), *sh'phêlâ* (SEPHELA), and Gebalene (the older *hâr*, or "mountain region"). The N. border of Judaea was important (since SAMARIA was not reckoned as being in the Holy Land), and the notices in Josephus, and in the Mishna, allow of its being very accurately determined. Josephus places the district of Akrabene in Judaea (3 *Wars* iii. 4), its capital being *'Aqrabeh*, 8 miles S.E. of SHECHEM. He also (sect. 5) makes the S. Samaritan border to be defined by Anuath (the spring *'Ainah*), belonging to Borkeos (*Berqît*, farther W.), these sites being on the main road from Jerusalem to Shechem, and 15 miles S. of the latter. [ASHER.] He moreover speaks of Korea (1 *Wars* vi. 5) as on the Judaean boundary, on the road from BETH-SHEAN. This perhaps refers to the ruin *Kerâwa*, in the Fâr'ah Valley [AENON], where it enters the Jordan Vale. These indications agree with those of the Mishna, since the beacon station of Sartabah (*Rosh hash-shanah* ii. 4), which was in Judaea, on the Samaritan border, is evidently the peak of *Kurn Sartabah*, immediately S. of the Fâr'ah Valley. The villages of Beth Rima (*Beit Rîma*), Beth Labban (*Lubbân*), and Keruthim (*Qurût*) were in Judaea, since the wine thence was lawful for use (*Menakhoth* ix. 5), which indicates the great valley *Wâdy Deir Ballût* as the boundary. It rises far E., and passes just N. of Borkeos, reaching the plain at ANTIPATRIS, the border city of Judaea (Tal. Bab. *Gittin* 76 *a*), Patris (*Budrus*, 6 miles S. of the boundary valley) being in Judaea (Tosiphtha, *Demoi* i.). The Talmud draws the S. boundary of the Holy Land from Petra to the gardens of Ascalon (see Neubauer, *Géog. du Tal.* p. 11), the exact border being at Yagur (p. 69), evidently *el Jûrah*, the village immediately N. of Ascalon. [TAMAR; PALESTINE.] [C.R.C.]

Judea beyond Jordan (Mt.19.1). This passage may read: "Came into the coasts of Judea by the region beyond Jordan" (see Mk.10.1, "by the farther side of Jordan"). Josephus (12 *Ant.* iv. 11) uses a similar expression as to the palace of the priest Hyrcanus (now *'Arâq el Emîr*) in Gilead, "between Arabia and Judea, beyond Jordan." As Samaria reached to the sea and to the Jordan, it was necessary for Galilean pilgrims, who would not enter a region considered to be outside the Holy Land, to cross Jordan N. of Beth-shean, and travel E. of the river till opposite Jericho. In Joshua (19.34) we find mention of "*Judah upon Jordan* towards the sun-rising," as the E. border of Naphtali. But *y'hûdhâ hay-yardên* may be a clerical error for *y'hîrâ*—"the rise [*or*, source] of Jordan"; and the LXX. simply reads "to Jordan on the east." [C.R.C.]

Judge. (1) Originally the head of the patriarchal family judged his dependents (Gen. 38.24). Disputes between members of two families probably led to private war (Gen.34). To avoid this, recourse was sometimes had to arbitration (Gen.31.32). Gradually the ELDERS (probably at first the heads of the various families) came to have jurisdiction in most cases, including even offences by a son against his father. (2) Mosaic age. (*a*) After the Exodus, Moses acted as judge. At the suggestion of Jethro he appointed "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens" to deal with the easier cases, reserving the harder for himself (Ex.18.13-26; Deut.1.9-18). From the phrase "heads of your tribes" (Deut.1.15) it appears that these were elders. (*b*) While Moses sojourned in the mount his judicial work was transacted by Aaron and Hur, perhaps assisted by 70 elders (Ex.24.14). (*c*) Subsequently 70 elders were appointed to assist Moses (Num.11). Their

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duties are not specified. (*d*) Cases of HOMICIDE were judged by the congregation—*i.e.* the local elders (Num.35.24f.; Deut.19.12; Jos.20). This at once raises a presumption that the whole body of judgments in which the first law of homicide (Ex.21) occurs, was intended primarily for elders; and this is confirmed by the frequent references of Deut. to elders as the ordinary judges (21.19,20,22.15-18,25.8) and the subsequent history. (*e*) Deut.17.8-13 contemplates a supreme court for the decision of hard cases consisting of "the priests, the Levites, and the judge that shall be in those days"—*i.e.* apparently the successors of Moses, Aaron, and the seventy. Contempt of this court was punishable with death. (*f*) In two classes of cases the priests performed quasi-judicial functions: (i) ORDEAL OF JEALOUSY, (ii) where certain offenders repented (Lev.5–6.7[5.26]; Num.5.5-8). Deut.16.18 commands the appointment of judges in all the cities of Israel, but gives no clue to the method of their appointment or their duties. According to 1Chr.23.4,26.29, they were Levites in the days of the monarchy. Thus, apart from matters reserved for the priests, we see that ordinary justice was administered substantially by the local elders, while hard cases were to be reserved first for Moses and then for a supreme tribunal, which during his lifetime was dominated by him. (3) Later the elders are seen at work (Ru.4; 1K.21.8-14). Judicial work was done by the JUDGES—at any rate in some cases (1Sam.12.3, etc.). Under the monarchy the KING exercised judicial functions (2Sam.12.5f.,14.4ff.,15.2; 1K.3.16-28, etc.), sometimes even setting aside the ordinary law (2Sam.14.11). Side by side with the elders and the Levitical "officers and judges" are found princes, who appear to have exercised judicial functions (Ho.13.10; Zeph.3.3; Je.26.10-24, 37.15); but the Heb. word is the same as that translated *rulers* (of fifties, etc.). [PRINCE.] Jehoshaphat appointed judges throughout the fenced cities of Judah, and a court of Levites, priests, and heads of the fathers' houses in Jerusalem, to decide certain religious matters under the presidency of the high-priest, and also difficult civil and criminal cases referred to it by the local courts under the presidency of a layman (2Chr.19.5-11). In the time of Jeremiah a priest, who was "chief officer in the house of the LORD," had jurisdiction over certain acts committed in the temple (Je.20.1f.,29.26). Justice was usually administered in the gate. *'Ĕlōhîm* is sometimes used of judges (1Sam.2.25, etc.). [PRIESTS; LEVITES; FAMILY.] Hamburger, *Real-Encyklopädie*², i. 437-444. [H.M.W.]

Judges, Book of, covers the period from the death of Joshua to the triumph of Samuel, for the Samson episodes probably synchronized with the oppression after the death of Eli. —*Analysis.* There are three divisions: A, 1–2.5; B, 2.6–16; C, 17–21. A has the same source as Jos.12–24, but is concerned rather with the failure than the success of the Israelites. It is a later addition to B, which has its own introduction, 2.6–3.8. B consists of stories from many sources, fitted into a framework by a compiler who wished to teach how sin brings punishment and repentance leads to deliverance (2.16–19 and *passim*). C is an appendix, added by another compiler, who wished to show how ill were the days before the monarchy (18.1,19.1,21.25). He has preserved two stories of the earliest times, both (like *Ruth*) connected with Bethlehem.—*Date and Sources.* C appears to have been compiled when the monarchy had justified itself, and the old days were beginning to be forgotten. But B was influenced by Deut., and must therefore be subsequent to that book. A was compiled from the same source as Jos.12–24 and must be dated before *Joshua* superseded that source. The whole is probably pre-Exilic, if we allow for subsequent modifications and corruptions of the text. The sources are very ancient, and the compilers were scrupulous in their use of documents, *e.g.* B in the stories of Abimelech and Samson might have utilized these stories to enforce his moral, but did not. He was contented to transcribe them. C did not attempt to rewrite the narrative of the Benjamite war, though its confusion is probably due to a very primitive attempt to combine two narratives in one. Even advanced critics admit the antiquity of the documents [*vide* Moore (*Comm.*) on the song of Deborah, Kautzsch (*Lit. of O.T.*) on the parable of Jotham, Day (*Social Life of the Hebrews*) on Abimelech, Wellhausen (*Hist.*) on Jephthah's sacrifice, Budde (*Richter und Sam.*) on Samson, Driver (*Intro.*) on the Benjamite War]. Speaking of the stories as a whole, Moore writes that they "are manifestly drawn from a living tradition, not from antiquarian lore; they reproduce the state of society and religion in the early days of the settlement in Palestine with a convincing reality which is of nature, not of art" (*Comm.* p. xvii). It is hard to reconcile this admission with the author's theory as to the exceedingly composite character of the text, or with a long succession of redactors working for five centuries.—*Chronology.* The time notices in the book are the work of the compiler B. They are not complete, but (if merely added) imply a period of some 350 years. It is, however, at present impossible to harmonize this period with other parts of the Bible, or with views accepted by many Egyptologists. Hervey (*Speaker's Comm.*) conspicuously fails. Keil (Eng. trans., 276-293) is ingenious, but not convincing. Most recent commentators only allow some 150 years for this period, and regard some of the judges as contemporaneous. [CHRONOLOGY.]—*The History.* Ancient historians are concerned with unique events and exceptional personalities. Their books in consequence mislead modern readers. For instance, many fail to note in this book that the times of peace and prosperity are longer than the times of war and oppression. Institutions and religious practices that are normal have but incidental notice; great exploits and great crimes, idolatry, and lawlessness are described at length. *Joshua* tells us how Israel entered Palestine as a host under one leader, subdued the centre and the S., exclusive of the sea plain, and defeated the allied kings in the N. *Judges* incidentally proves how complete was the conquest of the centre and S., for the Israelites were only troubled by external foes. It records the revival of the northern confederacy; but

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Deborah and Barak broke its power for ever. As long as Israel remained aggressive it was united—Judah helped Simeon, Ephraim Dan, Ehud blew his trumpet in mount Ephraim—but as they settled in districts, geographically distinct, disintegration began. The common tie of race was not so strong as the more immediate claims of family, clan, and tribe. The tie of common faith was neutralized by the growth of local superstitions and reverence for local Baalim. The common sanctuary at Shiloh continued to exist (21.19 and 1Sam.1.3); but there was apparently no great priest between Phinehas and Eli. In consequence, after every interval of peace we find the people less united. All the people were at Bochim, all the tribes took part in the Benjamite War. Deborah rallied some of the northern and central tribes, Gideon only the northern tribes and Manasseh, Jephthah had to depend on Gilead, and Samson fought for his own hand. The steady oppression of the Philistines was responsible for welding the people together, and made the careers of Samuel, Saul, and David possible.—*Institutions.* The twelve tribes were divided into clans, the clans into families. Law was ordinarily administered by the elders or princes of the clan, sitting in the gate (Ru.4), the people acting as assessors or witnesses. The people were free. They call on Joash, through their chief, to bring out his son Gideon for judgment (Judg.6.30). In the endless debate of Reuben (5.16) we have indications of a communal assembly. The position of the judges was not constitutional or regular—it depended on personal prestige. Barak, Gideon, and Jephthah were military dictators; Deborah, Eli, and Samuel were religious leaders; Ehud, Shamgar, and Samson owed their influence to personal prowess, Othniel to birth and marriage, Jair to wealth and local consideration.—*The Family and Social Life.* The family was the unit, and the rights of the individual scarcely existed. Joash is held responsible (6.30 ff.) for his grown-up son, who is married, has children, owns property and servants (6.27,7.10,8.20). Samson applies to his father and mother to arrange his marriage (14.2). Jephthah assumes absolute rights over his daughter (11.39). The old man at Gibeah would rather sacrifice his daughter than offend against the law of hospitality (19.24). Polygamy was recognized; but was apparently rare. Manoah had obviously but one wife. Jephthah was presumably a monogamist; and this may be assumed of Othniel and the Levite. The wives of Gideon and the family of Jair are thought worthy of remark. Several forms of marriage are referred to. (1) Marriage proper, implying an alliance between families and the payment of a dowry—Achsah (1.12-15); (2) Concubinage—Gideon (8.31), the Levite (19.1); (3) Sadiqa marriage, where the woman remained in her own home—Samson's (14). The position of woman was undoubtedly high. Deborah, a prophetess, judged Israel before her victory (4.4). Manoah's wife is assumed to have co-ordinate authority with her husband (14.2). A woman could inherit—Achsah's (1.15), Ruth (Ru.4.9). She could own private property—Micah's mother (Judg.17.2). She was not secluded, even when a virgin—Jephthah's daughter (11.34) and the daughters of Shiloh (21.21). She travelled the country alone—the Levite's concubine (19.2). A woman's dishonour was thought little of compared with a man's (19.23,16.1). [HARLOT.] The greatest disgrace was to die (as Sisera and Abimelech) by a woman's hand (5.24-27,9.53,54; *cf.* 2Sam.11.21). By the law of inheritance, property was ordinarily divided among all the sons. The 30 sons of Jair had each a town. Abimelech asked, "Will you have the 70 sons of Jerubbaal to reign over you?" (Judg.9.2). The constant subdivision resulted in nobody being very rich, and none were above manual labour (6.11); nor were any very poor, except the Levites (18.7,19.19). Joshua had apparently allotted them 48 towns, scattered throughout the land; and presumably nobody felt that it was their business to subdue them (Jos.21).—*Occupations of the People.* In the E. and in the S. the people were pastoral, in mount Ephraim and the N. agricultural. Mention is made of barley, wheat, olives, and vines. The agricultural districts were more settled and civilized. There was probably some truth in the Ephraimite taunt of Jephthah (Judg.12.4). Besides agriculture, there must have been a considerable trade. There were highways and market-places; Dan had ships and Asher landing-places. There are also incidental notices of parlours, lattices, doors, locks, chairs, tables, looms, embroidery, linen vestments, costly robes, pottery, and bowls; also mill-stones, ox-goads, cords, ropes, money; also molten images, ephods, teraphim; also swords, daggers, spears, shields, trumpets, razors. These things imply industry and traffic.—*Culture of the Period.* One of the first towns taken by the tribe of Judah was Kirjath-sepher—the "book town" (1.12,13). The lad captured outside Succoth was able to write down the names of the elders (8.14). The song of Deborah and the parable of Jotham undoubtedly belong to the period, and evince a high literary character. Then we have the riddle and puns of Samson; and lastly, we have the sources from which the book is ultimately derived.—*Religion and Morality.* Whether the religion of Israel was at this time (in the strict sense) monotheistic, is open to dispute. There is but little evidence either way. The Israelites certainly worshipped the Jehovah Who appeared to them at Sinai (5.4,5). They believed in the ministry of angels, and attributed to God's direct agency whatever occurred (see esp. 21.15). They worshipped a jealous God, Who forbade any association with other people. Moore writes (*Comm.* p. 83), "The religious exclusiveness of the ancient world was possible only on terms of complete non-intercourse." The history is a commentary on this. Israel did not root out the nations, and could not refrain from Baal worship and festivals like Baal-berith. They knew God's command, and disobeyed Him—were punished, and repented. Their heroes achieved great victories "by faith." The people were courageous and industrious. Hospitality was of obligation. They were ready terribly to avenge gross impurity. Justice required the law of GOEL. A vow had to be literally fulfilled, though it involved a

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human sacrifice. They condemned cruelty, treachery, and duplicity. Their God was righteous, but their conception of righteousness was low. The ark was at Shiloh; there were priests, and Levites had religious functions. There was at least one festival at Shiloh. Sacrifices were also offered where there was a theophany. The Nazirite vow was known; prophetical gifts recognized. They prayed to God and praised Him. They appealed to Him to answer by lot; they regarded Him as the witness and guardian of oaths. There were also superstitions, represented as such—Gideon's ephod, Micah's ephod and teraphim. The evidence for tree worship and for the sanctity of wells is not conclusive. Extreme criticism: Budde in Kurzer, *Handcomm.* (1897); Moore, *Internat. Crit. Comm.* (1895); *Polychrome Bible* (1898). Moderate citicism: Driver, *Introd. to Lit. of O.T.*; König in Hastings, *D.B.* (5 vols. 1904). Conservative: Bachmann, *Comm.*, 1868 (ch. i-v); Keil, *Comm.* (Eng. tr., 1862). Popular Comm.: Farrar (*Ellicott's Comm.*); Watson (*Expositor's Bible*). For teachers: Paterson-Smyth (*Bible for Young*), Walpole (*Rivington's Handbooks*). [H.M.S.]

Judgment Hall is the A.V. (*Palace*, R.V.) translation of *Praetorium*, the headquarters of the Roman military governor, wherever he happened to be. At Jerusalem it was probably the Antonia, to the N.W. of the temple (Jn.**18**.28,33,**19**.9; see JERUSALEM). At Caesarea it was probably part of king Herod's palace (Ac.**23**.35). At Rome the position of the Praetorium alluded to in Ph.**1**.13 is uncertain. [C.W.]

Judgment Seat. [GABBATHA.]

Judith.—1. Daughter of Beeri the Hittite, and wife of Esau (Gen.**26**.34; LXX. Ἰουδίν).—**2.** The heroine of the apocryphal book which bears her name, a wealthy and self-sacrificing widow, who appears as a marked example of piety (Jth.**8**.6), courage, and chastity (**16**.22f.). The commencing of her prayer by an approving reference to her forefather Simeon's deed of vengeance (**9**.2-5), together with the last verse of her song (**16**.17), show that she possessed a certain severity of character, though she is not without more feminine qualities (**8**.8,**16**.23,24). [W.H.D.]

Judith, Book of. This book is a historical (perhaps symbolic) romance, containing, probably, some basis of fact. If the story be regarded as having no fictitious element, the geographical, historical, and chronological difficulties are so great as to require many unsupported suppositions. The design is evidently to strengthen faithful patriots, who punctiliously observe the law, in fighting against heathen oppressors; and to revive hope by a narrative of wonderful deliverance, showing how God is never at a loss for means to protect His people. It exemplifies the keeping up of religious observances, as well as zeal and trust, in hours of great peril. "Surely trusting in God's defence," Judith did "not fear the power of any adversaries." But although her aim was high, some of the means and expressions which she used to achieve it (*e.g.* **9**.10,13) are hardly defensible even in time of war (*cf.* J. H. Blunt's unsatisfactory note). Yet she was regarded as a heroine, taking vengeance on the invader HOLOFERNES. Judith's song (**16**) is a fine composition of its kind; and the whole story is well put together, except that the lengthy introduction, before Judith appears in **8**.1, is somewhat out of proportion. The collect for the 7th Sunday after Trinity is indebted to Judith's prayer (**9**.14) for its opening phrase.—*Language.* A lost Heb. original, though non-existent even in Origen's day (*ad Afric.* 13), is generally thought likely. From this the LXX. bears strong marks of translation, *e.g.* **2**.2,**8**.9.—*Text and Versions.* The various recensions (though differing less widely than those of Tobit) are signs of extensive circulation; but at the same time they do not tell in favour of canonicity. The LXX., the most important text we now possess, was the basis of the old Latin. Of this, Jerome, guided by an Aram. codex, made a free and hasty revision for the Vulg. (*Praef. in lib. Jud.*), which consequently deviates not a little from the Gk. Heb. forms exist of a similar story, much more briefly told, and, in one case without the name of Judith entering into the narrative.—*Author.* That he was a Jew can hardly be doubted; that he was of Palestine is likely from his topographical knowledge, though πέραν τοῦ Ἰορδάνου in **1**.9 is written from Nebuchadnezzar's point of view. If we may take Judith as embodying the author's ideals, he was a man of resolute faith warmly patriotic and religious, almost to the verge of Pharisaism. But ritual uncleanness seems overlooked in **13**.10 (*cf.* Num.**19**.11-14).—*Date.* Most of the conjectures may be grouped under three periods: (1) the age of Manasseh, favoured by Dean Prideaux (at least as far as the events are concerned) and the old authorities. (2) The close of the Maccabaean age, the latter half of 2nd cent. B.C. This is favoured by many recent writers. Ball postpones it to Alexandra's reign, 79-70 B.C. (3) The age of Trajan. The reference to Judith and Holofernes by Clem. Rom. (§ 55) disposes of this notion of Hitzig, Volkmar, etc. Each of these three dates involves some chronological difficulties, but those affecting (2) are less than the others. This is, therefore, the most likely period in which to place the composition. Jth.**11**.19 shows a remembrance of the LXX. of Ex.**11**.7. Scholz, *Judith und Bel und der Drache* (Wurzburg, 1896); Speaker's, S.P.C.K., and Bissell's Comm; arts. in Hastings' (5 vols. 1904) and Vigouroux's *D.B.*; Streane, *Age of the Maccabees* (1898); André, *Les Apocryphes* (Florence, 1903). [BETHULIA.] [W.H.D.]

Ju'el.—1. (1Esd.**9**.34)=UEL.—**2.** (1Esd.**9**.35)=JOEL, 13.

Ju'lia, a Christian woman at Rome, possibly wife or sister of Philologus, with whom she is saluted by St. Paul (Ro.**16**.15).

Ju'lius, the kindly centurion of "Augustus' band," who took St. Paul as a prisoner to Rome (Ac.**27**.1,3).

Ju'nia (R.V. *Junias*), a Christian at Rome, mentioned by St. Paul as one of his kinsfolk and fellow-prisoners, "of note among the apostles," and "in Christ" before him (Ro.**16**.7).

Juniper (1K.**19**.4,5; Job **30**.4; Ps.**120**.4). The "juniper" of A.V. is a sort of broom, *Genista monosperma*, *G. raetam* of Forskäl, the Arab. *ratam* (Heb. *rōthem*), which is also

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found abundantly in the desert of Sinai. The Rothem is a leguminous plant, bearing a white flower; found also in Spain, Portugal, and Palestine. [CEDAR; HEATH.]

Jupiter (the Latin equivalent of the Gk. *Zeus*). In 2Mac.6 it is related that Antiochus Epiphanes caused the temple at Jerusalem to be dedicated to *Zeus Olympius*, and another in Gerizim to *Zeus Xenius*—titles which associate the deity with mountain worship and social life. He is named once in N.T. (Ac.14.12,13), on the occasion of St. Paul's visit to Lystra. The expression "Jupiter, which was before their city," signifies the extra-mural temple. Zeus, as the supreme ruler of the world according to Hellenic ideas, is the complete antithesis to the God of the Bible. [MERCURIUS.] [A.R.]

Jushab'-he'sed (*loving-kindness is returned*), son of Zerubbabel, perhaps born after the Return (1Chr.3.20).

Justification. The doctrine of justification by faith is Pauline, and is coloured by St. Paul's personal experience. In his own life the outstanding fact was the revolutionary change known as his conversion. Before that event his spiritual history is the record of a struggle and failure to live the righteous life, as prescribed by a strict, Pharisaic interpretation of the law. To his stern sincerity, the life of "works" was more and more clearly impossible, as well as inadequate. On the one hand, it was impossible to live up to the standard prescribed; on the other, the fulfilment of observance remained external, it did not affect the inner character and brought no inward peace. After the conversion all this was reversed. Personal surrender brought the peace that was lacking, for, though complete attainment was not yet, the decisive step had been taken and progress was now a fact. [PAUL.] In preaching justification by faith instead of works, St. Paul is generalizing from his own experience. He is seeking to substitute a demand which is at once less exacting in that it does not require unaided initiative, and more exacting in that it requires a change of character and not only outward conformity. Yet real moral difficulties have been caused by this doctrine. It is sometimes felt that it makes salvation too catastrophic, that the individual's part is represented as secondary, as a matter of a moment's emotion, and that too little stress is laid upon slow and painful moral effort. To this objection it may be answered that justification must not be identified with salvation. It is only the first stage in a gradual process. (1) This follows from the meaning of δικαιόω. Verbs ending in -όω naturally have the force of "to make," *e.g.* τυφλοῦν, "to make blind." But this is never the case when the meaning is moral, not physical. Hence δικαιοῦν either means "to vindicate" or, as here, "to acquit." Its associations are forensic. It does not signify the making righteous, which is essential to salvation, but only the clearing off of the burden of past guilt, which is no longer reckoned against the sinner, who has a fresh start. So far as justification alone is concerned, it is not the man himself who is changed, but God's relation to him. (2) St. Paul does not ignore the other stages. Thus in the epistle to the Romans it may be said roughly that the first five chapters are occupied with justification, the next three with the life of the believer after justification. St. Paul's name for this, when he does give it a name, is sanctification, ἁγιασμός. This meant originally consecration, a ritual separation for the service of God: and with the deepening conception of God acquired gradually a more ethical meaning. Now, sanctification, which is a gradual process extending throughout life, and which is markedly personal and ethical, must intervene between justification and glorification. Thus the preliminary judicial acquittal, signified by justification, is only provisional. In itself it only demands of the individual a moment's whole-hearted surrender; but, if it is to be permanent and to have its proper effect, it needs all the effort of a lifetime of gradual growth in holiness. The conditions, however, have changed. The impossible has become possible. The believer is no longer overweighted by past guilt. But these considerations are not by themselves sufficient to avert the suspicion of a fiction; and the notion of a fiction is certainly alien to St. Paul. Indeed, the early verses of Ro.3 consist largely of a vindication of God's *truth* in the matter of justification. The following points should therefore be added. (*a*) Though it is true that the change of relation takes place while the believer is still sinful, the "treating as" righteous, in which forgiveness consists, is not wholly independent of fact. "It is dealing with us not as we are nor exactly as we are not, but as we are becoming" (Gore). What to a consciousness bound by time-limitations are only latent possibilities, may be in God's sight the deepest truth of a man.

> All I could never be,
> All men ignored in me,
> This I was worth to God, Whose wheel the pitcher shaped.

(*b*) The limitations of the -όω form in verbs of moral meaning, which are necessary in the case of human agents, would not be necessary when applied to God. Indeed, it is doubtful from the nature of the case whether they are possible. God's thought cannot be separated from His will, nor is a man's relation to God something that leaves his inmost being untouched. He is what he is in virtue of that relation, and, if God declares him righteous, he will become so, not merely because God is truthful, but also because He is all-powerful. "The response of the Gospel to the human sense of actual sin and unattainable holiness is not the half-grace of forgiveness, but the whole-grace of redemption and deliverance.... It does not require an exercise of divine power to extend pardon; it does require it to endow and enable us with all the qualities, energies, and activities that make for, and that make, holiness and life" (Du Bose). The difficulty in this view is the fact that, in some cases, the sequence seems to be broken, and the life of holiness not to follow on the preliminary acceptance. But the problem of evil is a difficulty to any theory; and, in any case, it is the normal and intended development by which the whole process is to be understood. The question has been raised by Ritschl whether the society is not the proper object of justification, rather than the indivi-

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dual, as commonly supposed (*cf.* Sanday and Headlam, *Romans*, pp. 122 ff.). A number of texts can be cited in support of either view—*e.g.* (*a*) Ro.8.32; Eph.5.25f.; Tit.2.14; (*b*) Ro. 3.26,4.5,10.4. The corporate aspect is more marked in the later epistles; but it cannot be excluded even from the earlier. Justification would normally be associated with baptism into the Christian community, and the life of sanctification is life in that community, ἅγιοι being a common term for the congregation of the faithful. Justification then is, primarily, one stage in the process of redemption. But, though it is separable in thought as in time, it can only be understood when viewed as an integral element in the whole. "Justification and sanctification may be distinguished by the student, as are the arterial and the nervous systems in the human body; but in the living soul they are coincident and inseparable" (Liddon). [W.H.M.]

Just'us.—1. A surname of JOSEPH BARSABAS (Ac.1.23).—2. A Jewish proselyte and host of St. Paul at Corinth (Ac.18.7).—3. The surname of Jesus, a Christian with St. Paul at Rome (Col.4.11).

Juttah', a city in the mountain of Judah, near Carmel (Jos.15.55). Now *Yuṭṭa*, a village 5 miles S. of Hebron. [C.R.C.]

K

Kabzeel', a city of Judah, near Edom (Jos.15.21), the native place of BENAIAH (2 Sam.23.20; 1Chr.11.22). After the Captivity it appears as JEKABZEEL. The site is unknown.

Kades (Jth.1.9). [KEDESH, 1.]

Kadesh', Kadesh'-barne'a. This place, the scene of Miriam's death, was the farthest point which the Israelites reached in their direct road to Canaan; thence also the spies were sent, and there, on their return, the people broke out into murmuring, upon which their strictly penal term of wandering began (Num.13.3,26,14.29-33,20.1; Deut.2.14). In Gen.14.7, the older name Kadesh (*the sanctuary*) is stated to have been En-mishpat (*the fountain of judgment*), which is connected with Tamar or Hazezon-tamar, as is also Kadesh-barnea (*cf.* Ezk.47.19,48.28; Num.34.4; Jos.15.3). The site of Kadesh was discovered by Dr. John Rowlands in 1844 at 'Ain Qadîs, due E. of the Wâdy el-'Arîsh, and its identity with Kadesh-barnea was demonstrated by Dr. Clay Trumbull in 1884 (*Kadesh-Barnea*, New York). The spring is still a gathering-place of the neighbouring tribes. But for the opposite view, see KEDESH, 1. Here some part of the Mosaic legislation was enacted, and the Israelites were disciplined to undertake the conquest of Canaan. Their residence in Kadesh lasted from the 2nd year after the Exodus (Num. 9.11,13.26) to the 40th year (Num.20.22, 33.37,38). [EXODUS, THE.] [A.H.S.]

Kadmiel', a Levite who (with his family) is prominent in the return from Babylon with Zerubbabel (Ezr.2.40,3.9; Ne.7.43,9.4,5,10.9).

Kadmonites. In the promise to Abraham (Gen.15.18-21) ten nations are enumerated as inhabiting the land which his descendants are to possess. All occur elsewhere in the Bible except the Kadmonites. The name means "easterns," and may be equivalent to the "sons of the east" (*bnê-qedhem*, Judg.6.3, 33; Job1.3). In Ezk.47.18 the Dead Sea is called the East Sea, and the Kadmonites may have inhabited its shores. [F.J.F.-J.]

Kallai', a priest who represented the family of Sallai when Joiakim was high-priest (Ne.12. 20).

Kanah', one of the landmarks of the boundary of Asher (Jos.19.28 only) in the N. Now *Qâna*, a village 7 miles S.E. of Tyre, with which it is noticed. [C.R.C.]

Kanah', River, a torrent dividing the territories of Ephraim and Manasseh on the S.W. The border "on the W., went N. to Michmethah" (Jos.16.6); "on the W. *was* the torrent Kanah, and that was the W. border" (16.8); "and the border went down the torrent Kanah, S. of the torrent" (17.9). This applies to *Wâdy Qânah*, running W. from the *Mukhnah* plain S. of Shechem. [C.R.C.]

Kareah', father of JOHANAN, 3, and JONATHAN, 10 (Je.40.8, etc.).

Karka'a, one of the landmarks on the S. boundary of the tribe of Judah (Jos.15.3). Its site is unknown.

Karkor', the place in which Zebah and Zalmunna were again routed by Gideon (Judg. 8.10). Apparently E. of JOGBEHAH (ver. 11). The word means "soft level ground"—the region of those "that dwelt in tents," or the desert E. of the Gilead hills. [C.R.C.]

Kartah', a town of Zebulun, allotted to the Merarite Levites (Jos.21.34). The site is unknown. [C.R.C.]

Kartan', a city of Naphtali, allotted to the Gershonite Levites (Jos.21.32). Otherwise KIRJATHAIM (R.V. *Kiriathaim*), "the two towns" (1Chr.6.76). The site is unknown. [C.R.C.]

Kattath', a city of the tribe of Zebulun (Jos.19.15). The site is unknown. [C.R.C.]

Kedar', the 2nd of the sons of Ishmael (Gen. 25.13; 1Chr.1.29), and the name of a tribe of Arabs, settled on the N.W. of the peninsula and on the confines of Palestine. The "glory of Kedar" is recorded by Isaiah (21.13-17) in the burden upon Arabia; the "princes of Kedar" are mentioned by Ezekiel (27.21) as traders, also as "archers" and "mighty men" (Is.21.17) and dwellers in tents (Ps.120.5). They also settled in villages or towns (Is.42.11). They are probably the people called Cedrei by Pliny, on the confines of Arabia Petraea to the S. The Assyrian notices place *Qedaru* on the borders of Edom. [ARABIA.] [C.R.C.]

Ke'demah (*eastern*), the youngest son of Ishmael (Gen.25.15; 1Chr.1.31).

Kedemoth', one of the towns allotted to Reuben (Jos.13.18); given to the Merarite Levites (Jos.21.37; 1Chr.6.79). The word means "eastern places," and the "wilderness of Kedemoth" was apparently just S. of the ARNON, on the border of the Amorites (Num. 21.23; Deut.2.26,27, etc.). [C.R.C.]

Ke'desh (*holy*). — 1. A town in the extreme S. of the land of Israel, which included the N. part of the *Tîh* plateau (Jos.15. 23). It was probably the KADESH, on the way to SHUR, where Hagar found the BEER-

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LAHAI-ROI (Gen.16.7,14 ; see 20.1). This was discovered by Rowlands at *'Ain Qadis*, 45 miles S.S.W. of BEER-SHEBA (*cf.* Gen.21.14). The direction, on the way to Shur and Egypt, is suitable. The legend of Hagar, which lingers at the spot, was due perhaps to Christian hermits, whose caves exist near (Palmer, in *Surv. W. Pal.* Special Papers, p. 19). Robinson (*Bib. Res.* ii. p. 194) remarks that this site does not suit the requirements of Kadesh-barnea (*the holy place of the desert of wandering*), which is distinguished in the same chapter of Joshua (15.3), and lay at S.E. angle of the land of Israel, being a *city* on the border of Edom (Num.20.16); but see the opposite view under KADESH. See Num.34.4 ; Deut.1.2 ; Jos.10.41 ; Ezk.47.19,48.28. [EXODUS, THE ; EDOM ; HOR.]—**2.** A city of Issachar (1Chr.6.72, where Kedesh stands for KISHON, Jos.21.28), a Levitical town. This is the present ruin *Tell Qadeis*, or *Abu Qadeis*, 2 miles S.E. of *Lejjûn*, and 3 miles N. of TAANACH, on W. border of Issachar. It is probably not the royal Canaanite city (No.3) of Kedesh (Jos.12.22), but appears to be noticed as Ras Kedesh by Thothmes III. (No. 48) in 16th cent. B.C. — **3.** KEDESH-NAPHTALI, in Upper Galilee (Jos.19.37,20.7, 21.32), a city of refuge and of Levites, is now *Qedes*, on a plateau of Upper Galilee, which rises 1,580 ft. above the Hûleh Lake, lying to the S.E. of the village. The latter is probably "the plain of swamps" [ZAANAIM] by Kedesh (Judg.4.6,9,10,11). This town was raided by Tiglath-pileser III. in 734–732 B.C. (2K.15.29). Here the Greeks assembled at CADES (1Mac.11.63,73), to meet Jonathan the Hasmonaean (in 146 B.C.) at the plain of HAZOR (incorrectly NASOR), in Lower Galilee, or perhaps nearer Kedesh, at *Jebel Ḥadîreh*, 4 miles S.W. of *Qedes*. There are remains of Roman and Jewish buildings, of 2nd cent. A.D., near the spring, one supposed to be a temple, with an eagle carved over a doorway ; also many Jewish and Roman tombs, rock-cut or of masonry (*Surv. W. Pal.* i. pp. 207, 226-230). [TAHTIM-HODSHI.] [C.R.C.]

Kehelathah', a desert encampment of the Israelites (Num.33.22), not identified.

Keilah', a city of the Shephelah of Judah (Jos.15.44), rescued by David from an attack of the Philistines, who had fallen upon the town at the beginning of the harvest. It was then a fortified place, with walls, gates, and bars (1Sam.23.1,2,4,5,6,7). The inhabitants soon plotted David's betrayal to Saul, then on his road to besiege the place. Of this intention David was warned by divine intimation. He therefore left (*vv.* 7-13). Now the ruin of *Kîla*, 6 miles W. of *Ḥalḥûl*, on the E. side of the valley of Elah, not far from ADULLAM (see 22.1). In 15th cent. B.C. it is noticed in the Amarna letters (Berlin 100, 106, 107, 199) as attacked by the 'Abiri. [C.R.C.]

Keilah' the Garmite, apparently a descendant of Caleb (1Chr.4.19). Perhaps meaning "the Garmite founder of Keilah." [C.R.C.]

Kelai'ah (Ezr.10.23) = KELITA, 1.

Ke'lita.—1. = Kelaiah, a Levite who had married a foreign wife (Ezr.10.23 = Calitas in 1Esd.9.23). Possibly the same as—**2.** A Levite who assisted in expounding the law (Ne.8.7, = Calitas in 1Esd.9.48), and signed the covenant with Nehemiah (Ne.10.10).

Kemuel'.—1. Son of Nahor by Milcah, and father of Aram (Gen.22.21).—**2.** Son of Shiphtan, and prince of Ephraim ; one of twelve men appointed by Moses to divide the land of Canaan (Num.34.24).—**3.** A Levite, father of HASHABIAH, 5 (1Chr.27.17).

Kenan' (1Chr.1.2), the more correct form of the name of CAINAN, son of Enos.

Kenath', one of the cities on the E. of Jordan, with its "daughter-towns" (A.V. *villages*) taken possession of by a certain NOBAH, who then called it by his own name (Num.32.42 ; 1Chr.2.23). Now *Qanawât*, a ruined town at the southern extremity of the *Leja*, about 20 miles N. of Bostra. Among numerous Gk. and Lat. texts (one by Agrippa) is an inscription of the people "of the city of *Kanatha*" in honour of Commodus. [C.R.C.]

Kenaz'.—1. A duke of Edom ; son of Eliphaz, son of Esau (Gen.36.15,42 ; 1Chr.1.53).—**2.** The father of OTHNIEL and brother of Caleb (Jos.15.17 ; Judg.1.13,3.9,11 ; 1Chr.4.13). If "Caleb's younger brother" be taken to apply to Othniel instead, then Kenaz would be the "father" of Caleb, who is, however, elsewhere (Jos.15.13, etc.) described as "the son of Jephunneh." The interpretation first given (which is, moreover, that of the LXX.) also avoids the difficulty as to Othniel having married his niece; but both interpretations involve difficulties (see 14.6 and art. KENEZITE, and for another view see CALEB).—**3.** A grandson of Caleb, according to 1Chr.4.15, where, however, the meaning is doubtful.

Kenezite (Num.32.12 ; Jos.14.6,14), a title of CALEB, as the grandson of KENAZ. The Heb. now reads *q'nizzi* ; *cf.* KENIZZITE.

Kenites, The, mentioned in the patriarchal history as one of the tribes inheriting the Promised Land (Gen.15.19). As Jethro, priest of Midian, Moses' father-in-law (Ex.18.1) is called a Kenite (Judg.1.16,4.11), we may conclude that they were closely connected with the Midianites ; and they are also mentioned as dwelling among the Amalekites. They seem to have been a nomad tribe, preserving a purer faith than the surrounding tribes, for Jethro joins with Moses and Aaron in the worship of Jehovah (Ex.18.9-12) ; and, at the entrance into Canaan, some of them "went up out of the city of palm-trees with the children of Judah into the wilderness of Judah . . . and dwelt with the people" (Judg.1.16 ; *cf.* Num.10.29-32), while a portion of the tribe separated themselves, and went as far N. as Kedesh (Judg.4.11). The bulk of the tribe, however, remained in the S. Saul showed kindness to them for old friendship's sake (1 Sam.15.6), and they seem finally to have become absorbed in the tribe of Judah. The RECHABITES, who till a late time led the nomad life (Je.35.6-10), are called Kenites in 1Chr.2.55. [J.R.]

Kenizzite (Gen.15.19 ; Heb. *q'nizzi*), a Canaanite tribe. Gesenius renders the word as "hunters," like the Arab. *Qanas*.

Kenosis; Pleroma. (1) *Kenosis* is a substantive not found in N.T.—a term used by theologians to sum up Ph.2.7, ἑαυτὸν ἐκένωσε, Lat. *semitipsum exinanivit*, A.V. "He made

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himself of no reputation," R.V. "He emptied himself." The verb means "to empty" or "make void." It occurs Ro.4.14; 1Cor.1.17, 9.15; 2Cor.9.3 in latter sense. (2) *Pleroma* is substantive of πληρόω; Lat. *plenitudo, supplementum*; A.V. and R.V. "fulness." Πλήρωμα has two meanings: (i) "that which is filled"; (ii) "that which makes up the fulness." *E.g.* a full ship, or the men and tackle of a ship. In N.T. the word means "that which is filled" or "the thing in its fulness." In Mt.9.16 and Mk.2.21, it means either "the completeness" of the patched cloth, which is afterwards destroyed by the patch, or "the patch" viewed as abstract completeness in opposition to the hole requiring a patch. In Mk.6.43 and 8.20 it means "full measure." St. Paul uses the word in this sense in Ro.11.12,25,13.10,15.29; 1Cor.10.26; Gal. 4.4; Eph.1.10. The term is important, because used of God or Christ in six places: (i) Jn.1.16; (ii) Col.1.19,2.9; (iii) Eph.1.23,3.19, 4.13. In these passages it is used of (i) the fulness of the grace and power brought to men from God by Christ and communicated to them in Him; (ii) the fulness of the divine powers and prerogatives in themselves, and as possessed by the Incarnate Son; and (iii) the fulness of the attributes, powers, and characteristics of the Christ which are to be exhibited in the ideal Church. St. Paul is thought to have reclaimed this term from wrong usage by Colossian heretics, who spoke of Christ as a man sharing to some small extent in the pleroma of divine power. Later heretics of the Gnostic type regarded the pleroma not only as the fulness of the divine power, but as an actual place in which that power is localized. (3) *The Pleroma of Godhead in the Incarnate Son.* The Christ is the Revelation of God to man. In Him dwells the fulness of Godhead bodily (Col.1.19,2.9), in order that mankind may receive divine life or grace, and know the divine Being in truth (Jn.1.16,17). Godhead cannot be contained in manhood, but all that manhood can ever receive and know of Godhead is in the Christ—the Eternal Son. Thus, in union with the true Son of Man, who is also Son of God, the human race is placed upon the divine level, shares the divine life, and is guided by divine knowledge. God became incarnate, taking our manhood, in order that our manhood might be made perfect through His divine grace and truth. All divine powers and prerogatives were in some measure exercised by, and in their ultimate essence fully possessed by, Jesus the Son of Mary. The Christ was not a mere man to Whom was communicated divine power: He is the eternal Son, very God of very God, possessing the fulness of the divine power, and exercising it according to the capacity of His perfect, God-assumed manhood. (4) *The Kenosis of the Eternal Son.* The difference between possession and exercise is the measure of the Kenosis, or self-emptying of the eternal Son. This Kenosis has been very variously estimated. (i) St. Paul merely asserted the fact of self-emptying as a ground of Christian humility. He does not tell us of what the Son emptied Himself. Rather, he makes the act of Kenosis to consist in the assumption by the Son of a state of slavery (Ph.2.5-9). Slavery is a negative state, implying the disability to exercise prerogatives and powers of which no man can divest himself. So the eternal Son "emptied Himself" by accepting manhood as a sphere of limitation. By one act of His eternally divine will He imposed upon Himself a law of perpetual self-restraint in regard to new relations which He was to take upon Himself towards creation, with a view to its redemption—all which relationships spring from and find their existence in His assumption of manhood. This law of self-restraint binds the Son also in His relation to His Father within the sphere of His activity as High-priest and King of the redeemed universe. (ii) Patristic writers shrank from emphasizing the Kenosis, lest they should fail to do justice to the glory and power of the Incarnate. St. Irenaeus taught that the Word was sometimes quiescent, in order that His manhood might have its free and natural exercise, and his teaching is followed more or less by Athanasius, Gregory Naz., and Basil. The pressure of heretical teaching led to the view that these human actions were due not to quiescence, but to the supreme power of the divine Son, in Whom men saw no human weakness or limitation that is ultimately incompatible with divine freedom and power. So taught Gregory of Nyssa, Hilary, Ambrose, Augustine, Cyril, and Leo. (iii) In reaction against this view there arose after the Reformation the school of Kenotists: men who emphasize the reality of the manhood in the Christ, predicating either limitation or abandonment of divine powers and prerogatives. Some hold that the Son ceased to exercise His cosmic functions, having no share in the ruling of the universe during the years of His incarnate life. Of such are Gers and Godet. Others who will not accept this extreme view, yet agree that the Son surrendered His physical attributes of omnipotence, omnipresence, and omniscience, while retaining the moral, internal attributes of Godhead. Of such are Thomasius and Fairbairn. Martensen taught a less extreme view, which lies to some extent behind that of Bishop Gore. The matter is one of great mystery. Some principles may be enunciated, which will guide men towards the truth. (i) No explanation of the Kenosis is satisfactory that is not applicable to our Lord's present state of glorious manhood. The Incarnate Life never ceases, and therefore no theory of actual abandonment of attributes is acceptable. (ii) The sphere of the Incarnation may not be completely separated in thought from the sphere of the Logos-life: for, in fact, both spheres, or states, are merely sums of relationships founded in one Person as subject. (iii) The distinction between physical and moral attributes must not be over-emphasized, lest it be said that God's love came into existence at the Incarnation. Omnipotence, etc., can be shown to lie in eternal Love. (iv) The Incarnate has no relations Godward or manward except in and through manhood; and within these relations His Godhead is limited by and conditioned in His manhood. (5) *The Church the Pleroma of Christ* (Eph.1.23,4.13). The fulness of Godhead dwells in the Incarnate under conditions of manhood; and in His manhood is the centre of the redeemed race.

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That race, as called and sanctified, is named His mystical body, the Church. It manifests His power through the Sacraments, His truth in the Word, and His moral beauty in the lives of saints. In the last day it will exhibit before God the fulfilment of His ideal for man, and the completion of the offering of obedient wills that was begun on Calvary. Without the Church, the Christ cannot see His victory. Without the Christ, the Church is not. *Literature.—Pleroma :* Lightfoot, *Colossians, ad loc.* and app. note; Fritzsche, *Ep. ad Rom.* ii. p. 469 ff. *Kenosis :* Gifford, *The Incarnation. On whole matter :* Dorner, *Person of Christ*; Martensen, *Christian Dogmatics*; Bruce, *Humiliation of Christ*; Gore, *Dissertations*; Powell, *Principle of the Incarnation*; Weston, *The One Christ.* See also art. PAUL, II. (3) in this Dict. [F.W.]

Ke'ren-happuch', youngest of the three daughters of Job, born during his restored prosperity (Job 42.14). [PAINT.]

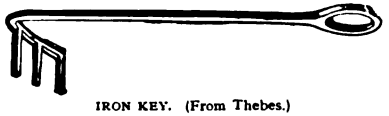
Kerioth'.—1. (Je.48.24,41.) [KIRJATHAIM.] **—2.** (Jos.15.25), properly *Kerioth-hezron*, as in R.V. [HAZER, 10.] This has been considered to be the birthplace of Judas Iscariot, whence his second name; but many regard *Quriût* (the *Corea* of Josephus), a place not mentioned in O.T. and situated 10 miles S.E. of Shechem, as the possible birthplace; and for another suggestion for the origin of *Iscariot*, see SYCHAR.

Ke'ros. Sons of Keros were Nethinim who returned with Zerubbabel (Ezr.2.44; Ne.7.47).

Kettle (*dûdh*), a vessel for culinary or sacrificial purposes (1Sam.2.14). Rendered "basket" in 2K.10.7, Je.24.2, "caldron" in 2Chr.35.13, and "pot" in Job 41.20.

Keturah' (*incense*; Gen.25.1), the second wife whom Abraham took after the death of Sarah, but referred to in 1Chr.1.32 as his concubine. She is related to have borne him six sons, and whereas the birth of Isaac was regarded as wonderful, that of these six sons, when Abraham was much older, is passed over quietly. For this reason it has been suggested that Keturah was a concubine really contemporary with Sarah; while some modern critics would see in this story a reason for suggesting a different document (P), in which an attempt is made to show the relation between Heb. and Arabian people. There is evidence of an Arabian tribe bearing the name Ḳaṭûrâh. [B.F.S.]

Key. The key of a native Oriental lock is a piece of wood, from 7 in. to 2 ft. in length, fitted with wires, wooden pegs, or short nails, which, being inserted laterally into corresponding holes in the hollow bolt which serves as a



IRON KEY. (From Thebes.)

lock, raise other pins within the staple so as to allow the bolt to be drawn back. But it is not difficult to open a lock of this kind even without a key, *viz.* with the finger dipped in paste or other adhesive substance. The passage Can.5.4,5 is thus probably explained. [LOCK.]

Keys, Power of the. [EXCOMMUNICATION; PETER.]

Kezia', second of the three daughters of Job, born after his recovery (Job 42.14).

Keziz', Valley of, one of the "cities" of Benjamin (Jos.18.21) and the E. border of the tribe.

Kibroth'-hattaavah' (*graves of lust*), the 2nd station after leaving Sinai (Num.11.3,34), the "three days' journey" (10.33) ending with a longer stay at Hazeroth (11.35). But in Num.33.16 TABERAH, the 1st station, is unnoticed. [HAZEROTH.] [C.R.C.]

Kibza'im, a city of Ephraim, given with its "suburbs" to the Kohathite Levites (Jos. 21.22); site unknown. [JOKMEAM.] [C.R.C.]

Kid. [GOAT.]

Kidron', Brook (*the black torrent*; Heb. *naḥal*), crossed by David on the way to the desert from Jerusalem (2Sam.15.23). It was a centre of idolatry from the time of Solomon (1K.2.37,15.13; 2K.23.4,6,12; 2 Chr.15.16,29.16,30.14; Je.31.40), and is the Cedron (Κέδρων) of N.T. (Jn.18.1), between Jerusalem and the mount of Olives, on the slopes of which Solomon's temples to Ashtoreth, Chemosh, and Molech were built (1K. 11.5,7). It is also called simply "the torrent," (A.V. *valley*), or *naḥal* (2Chr.33.14). Josephus calls it Cedron, and states that it divided Jerusalem from the mount of Olives (5 *Wars* ii. 3, iv. 2, vi. 1, xii. 2, etc.). The ravine is narrow and rocky, with cliffs on the E. The bed (300 ft. below the temple) is now raised 40 ft. by the rubbish of the temple and city. Before 728 B.C. a stream may have flowed on this rocky bed [GIHON]; as described (32.4) *c.* 703 B.C., "the *naḥal* which flowed through the midst of the land [or, *earth*]": even now much water flows down it in winter underground, and rises suddenly in the *Bîr Eyûb*, at the junction with the Hinnom gorge, forming a surface brook, which runs E. to the Dead Sea. On the E. slope, opposite the temple, there are remarkable Greco-Jewish rock-cut tombs. That now called "Absalom's Pillar" is possibly the tomb of Alexander Jannaeus (Josephus, 5 *Wars* vii. 2), and that called the "grotto of St. James" bears a square Heb. text (perhaps *c.* 50 B.C. or later), stating that it belonged to the Bene-Hezir priests (1Chr.24.15). The others are of the same age, but clearly Jewish. At the village *Silwân*, on the E. cliff, M. Clermont-Ganneau found a much-worn Phoenician text, on which the name *Baal* is readable—perhaps a relic of the idolatrous shrines on Olivet. [JEHOSHAPHAT, VALLEY OF.] [C.R.C.]

Kinah', a city of Judah, on the extreme S. of the tribe, towards Edom (Jos.15.22). The site is unknown. [C.R.C.]

Kindred. [FAMILY.]

Kine. [CATTLE.]

King. The office of king in Israel must be considered in connexion with the special relation in which the people stood to God. We should note that kingship is predicated supremely of God Himself (Ps.74.12). This idea was, indeed, held by Israel in common with other nations, as is illustrated by the frequency with which the name of the tribal god is compounded with the title "king." Thus Molech, the god of Ammon, is simply "the king." Etymologically the word appears

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to mean "one who gives counsel." Hence the root idea is of one whose superior wisdom gives him a right to direct the nation. Primarily this quality is ascribed to the tribal god, and thus arises the analogy between the god and the temporal ruler. In the particular case of Israel, the dominant idea is the kingship of Jehovah; and we find two lines of thought, which are very difficult to reconcile with one another, as to the relation that should subsist between this divine kingship and the earthly ruler of the people. The book of Deuteronomy regards the king as having a proper place in the theocratic state. Regulations and restrictions are laid down for his guidance, and his observance of these is to be rewarded by long life in his kingdom (17.14-20). On the other hand, Samuel regards the demand for a king as a repudiation of the divine sovereignty (1Sam.8.7). We may perhaps interpret Samuel's words to refer only to the particular circumstances under which the demand was made. There was a desire to emulate the surrounding nations in worldly ambition; and so far the demand showed a falling away from the theocratic ideal. Certainly the Eastern despot whom Samuel depicts (8.11-17) is not such a ruler as would help the people to fulfil the purpose of their election. The religious aspect of kingship is prominent in the mode of appointment. In the case of Saul (10.24) the choice is that of God Himself; Samuel calls the people together, but only in order to ratify the choice already made. So, too, David (16.13) and Jeroboam (1K.11.35) are designated by God for the office. Afterwards this principle disappears, and the succession becomes dynastic, except that in the northern kingdom it was constantly interrupted by military conspiracies. Jehu, however, claimed divine sanction for his seizure of the throne (2K.9.6). The anointing of the king, as a symbol of his appointment to office, had a religious significance (1Sam.16.13). [ANOINTING.] In accordance with this, we find that definite religious duties were attached to his office. He was required to take a leading part in the national religion, and to make special provision for the maintenance of the sacrifices (Ezk.45.17). In some degree there belonged to him the right of actually offering the sacrifice himself. Saul certainly regarded this right as inherent in his office, though in the particular circumstances in which he exercised it he incurred Samuel's displeasure (1Sam.13.9). David wore a linen ephod (2Sam.6.14), which was a garment distinctive of priesthood (1Sam.22.18), and he, too, appears to have offered sacrifices in person (2Sam.6.13,17). At a time when there was as yet little advance in civilization, it was natural that a prominent part of the king's duties should be leadership in war. It was in part the need for a recognized leader in war which gave rise to the original demand for a king (1Sam.8.20), but it is noticeable that on the same occasion stress is laid upon another side of the kingly functions. He is to judge the people. The poor are as far as possible to have access to the king himself in order to receive justice (2Sam.14.4), and indeed the office of supreme judge is synonymous with kingship (2K.15.5). It was felt that the worldly pomp which ordinarily attended the establishment of an Eastern sovereign was incongruous in one who, as ruler of Israel, stood in a special relation to God. So the Mosaic legislation laid down restrictions (Deut.17.14-20), which, however, were little observed. Though a multiplicity of wives was forbidden, the royal harem became a regular institution (2Sam.16.21). The prohibition against the accumulation of wealth was intended as a safeguard against oppression, but yet the burden of the royal establishment was a heavy one (Ezk.45.8). In addition to the taxes (1Sam.8.15) and special levies raised in times of need (2K.15.20) and the exaction of forced labour (1K.5.13), there was also a royal domain, farmed for the king's benefit (1Chr.27.25-31), and he seems to have had a claim upon some portion, perhaps a tenth (1Sam.8.15), of the pasture throughout the country (Am.7.1). Despite occasional oppression, the office of king, ideally regarded, became an element in the Messianic portraiture. Ezekiel looks forward to the coming of the ideal David, whose rule over God's people shall be for ever (Ezk.37.25). [J.C.V.D.]

Kingdom of God, The. Our Lord's doctrine of this kingdom fills much of His teaching and is intimately connected with His Person. In the prayer that He taught, "Thy kingdom come" is placed near the beginning, as expressing that which ought to be one of our first desires. He began His preaching by saying "The time is fulfilled, and the kingdom of God is at hand" (Mk.1.15). His Gospel is described by St. Matthew (5.23) as "the Gospel of the kingdom." St. Luke (4.43) represents Him as identifying this preaching of the kingdom with the heart of His mission. St. John (3.5) shows that the kingdom of God implies a blessing to which man can only attain if "born of water and the Spirit."—*Title.* SS. Mark, Luke, and John write "kingdom of God." St. Matthew only uses this precise title in 12.28,21.31,43. He usually replaces it by the name "kingdom of heaven." Possibly this means more specifically the kingdom that is of heavenly origin. More probably, it is exactly the same in meaning as "kingdom of God." The Jews, out of reverence for the name of "God," often replaced it by the word "heaven." In either case the idea is practically the same. It means a kingdom, or more accurately a *reign* which is the reign of God, its laws being the expressed will of God.—*The Kingdom of God in O.T.* The actual name does not occur in O.T. But the idea penetrated all Judaism. After the covenant made between God and Israel at Sinai, the Israelites regarded themselves as peculiarly His people. Scruples were even sometimes felt as to the propriety of having an earthly king (1Sam.8.4-9), and at the same time the earthly king was looked upon as God's vicegerent. Is., Mi., Je., Zeph., Zech., are full of the hope of a kingdom in which David would be for ever represented by a royal descendant ruling in God's name. In Dan.7 this hope takes the form of a vision. Dan. represents the four empires hostile to Israel as successively losing their power before the appearance of God. Everlasting dominion is then given to

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" one like unto a son of man " who represents the faithful remnant of Israelites. In the apocryphal books there is further teaching about the kingdom. In the Pss. of Sol. (xvii. 3-5) it is connected with the advent of the Messiah. Sometimes the whole idea is strongly nationalist and political, sometimes far more spiritual. The tone of Wis.10 may be compared with that of Ps.145.9f. The ordinary Jewish conception of the kingdom of God made it practically that of Jewish domination.—*The Kingdom is Spiritual.* Our Lord's teaching about the kingdom makes it essentially spiritual. It is a force directed against the power of Satan, who has an organized kingdom of his own (Mt.12.26,28; Lu.11.18). Christ repelled all temptation to become a secular king (Mt. 4.8f.; Jn.6.15,18.36). His statecraft is truth and justice. It was part of the cunning of His adversaries that they persuaded Pilate to condemn Him on the ground that His kingdom was of this world, when the Jews had really rejected Him because it was not. He had made no attempt to deprive Caesar of what was Caesar's, but asserted the paramount claim of God on man's allegiance. God's kingdom was not to be nationalist any more than secular. It is free to all. Further, God's rule over man inaugurated by His Son is itself God's *gift* and the security of man's freedom. The kingdom is said to " come," to " be at hand," to " draw nigh." It is " prepared " by God and " inherited." It is " given " (Lu.12.32), and " received " (Mk.10.15) by those who have the spirit of a little child. Like every gift of God, it demands a moral effort on man's side. It must be " sought " with trouble; for it everything else must be " sold " (Mt.13.45f.). God's purpose for us is fulfilled by our own co-operation. St. Paul exactly represents the place of human effort when he writes, " Work out your own salvation, . . . for it is God which worketh in you " (Ph.2.12f.).—*The Kingdom both Present and Future.* The kingdom was present in the world when Christ taught and worked. It was not a rule to be inaugurated first at His second coming. Its full realization is in the future, but it came among men in the Person of Jesus Christ. Some Jews believed that the reign of the Messiah would not begin until after the judgment; others believed that He could conquer His enemies and begin His reign before the judgment. The latter conception is nearer to the teaching of our Lord, though He spiritually transformed it. The kingdom came into the world as a hope for the future, but where Jesus went the hope became in some measure an actual reality. The kingdom is *present*, for with the preaching of Christ a new era begins (Mk.1.15). Satan, " the strong man," is already being bound a prisoner (Mt.12.28= Lu.11.20). God's kingdom and His righteousness are to be sought now; one is accessible like the other (Mt.6.33). It is now being taken by force and occupied (11.11f.). Further, the parables of the Sower, the Tares, the Mustard Seed and the Leaven all imply that the kingdom is here. The kingdom belongs to the *near future.* Some who hear Jesus will live " to see the kingdom of God come with power " (Mk.9.1). St. Matthew, in the parallel passage (16.28), says, " Till they see the Son of Man coming in His kingdom." It is not necessary to suppose that St. Matthew meant by this something different from St. Mark. The disciples saw the Son of Man come in the Person of the Spirit (Jn.14.19; *cf.* Mk.14.62, Mt.26.64, and Dan.7). There will a development like the growth of the " blade " into the " ear " (Mk.4. 28). The kingdom belongs to a *more distant future.* It is to be consummated at Christ's second coming. He will then call the blessed to " inherit the kingdom prepared for you from the foundation of the world " (Mt.25.34). In this sense the kingdom is strictly eschatological. It is remarkable that St. Paul uses the phrase both in the sense of a present reign of God and in that of a kingdom at the end of the world (Ro.14.17; Gal.5.21).—*The Kingdom both Inward and Outward.* It is uncertain whether the Gk. in Lu.17.20 f. means that the kingdom is " within you " or " among you." But it is evident that in its essence the kingdom is unseen. This is shown by, *e.g.*, Lu.12.31ff., Mt.5.3. It is also outward. All spiritual social forces must have an outward form to be the instrument of their inward power. The kingdom that begins as the reign of God in the heart must manifest itself in an outward society and have a history of its own. The parable of the Tares illustrates this. The kingdom is here that part of the world where the good seed has been sown by the Son of Man, where good and evil grow together until the end (Mt.13.41). So, too, the kingdom is a drag-net, gathering both good and bad; some will be saved, some rejected (13.47). Much recorded in Mt. implies the idea of a society of persons visibly connected in a supernatural bond. The kingdom of heaven of which St. Peter received the keys must necessarily be a society with a visible form, a society to which men can be admitted and from which they can be excluded. Our Lord calls it " My Church " (16.18f.). Thus the kingdom of God is also the kingdom of His Son (*cf.* Eph.5.5); He definitely calls His own the kingdom where He has sown the good seed. He is Himself " the King " Who shall judge all nations at the doom (Mt.25.34), and the faithful shall " eat and drink at My table in My kingdom " (Lu.22.30). The kingdom of the Son as a *redemptive* power will then be ended. When His redeeming work is complete, " He shall deliver up the kingdom to God, even the Father " (1Cor.15.24).—*Definition.* The kingdom of God is the reign of God in the hearts and conduct of His children; a reign which was embodied in the whole character of Jesus Christ, has expanded in the life of the Church, and will be perfected at the second coming of our Lord. [JESUS CHRIST, III. (1).] [L.P.]

Kings, Books of. *Language, Text, and Sources.* The two books of " Kings " form part of a continuous history, of which the former part is closely related to *Samuel*, the last part to *Jeremiah.* The Talmudic tradition that Jeremiah was the final editor is possible, though the last chapter leaves us somewhat abruptly in Babylon, and not in Egypt. The Gk. translation has four books of " kingdoms," or " royal transactions," which correspond to our 1 and 2Sam. and 1 and 2Kings, but the division into books is more ancient; that between the 1st and 2nd " Kings " is unhappy.

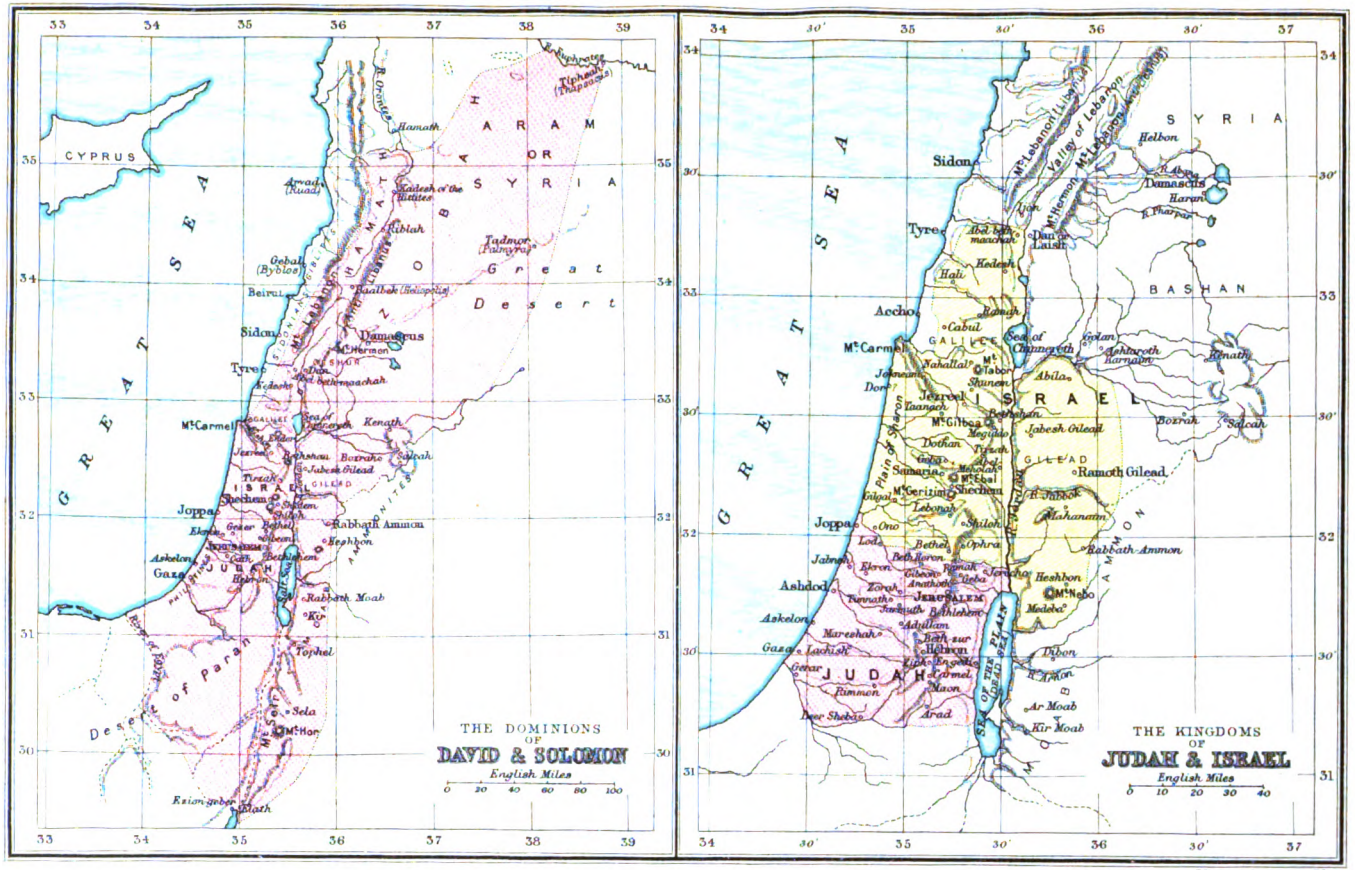
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For the weighty judgment of Ewald as to the language of "Kings," see SAMUEL, BOOKS OF. The Heb. is of the golden age, but clearly later than the Pentateuch. The vivid personal touches of *Samuel* reappear in the first part, and in the anecdotes of the prophets. In the Elijah and Elisha episodes historical writing takes a new lease of life in the freer air of the N. and under the impulse of great events (see Benzinger *ad loc.*). For vigour and beauty it is unsurpassed. We are certainly right in looking to the schools or colleges of the prophets for those who selected from contemporary tradition, writing, and annals what lies before us. This conclusion is borne out by the Chronicles, which select and modernize out of the same ancient material from a priestly and post-Exilic standpoint. The traditional text, though sometimes corrupt, holds the field. We should experience more than Nöldeke's "slight philological shudder" (Löhr, *Sam.* p. xc) if any improved text were to supplant it. We should miss much of value. The *qerî* even is not always right. Keil hits, perhaps, the sane mean of alteration. The Gk. translation—for the *completion* of which before 150 B.C., certainly before 132 B.C., Baudissin gives reasons—and which is "the oldest witness for the O.T. text" (Cornill), is (for all its merit) valuable chiefly when by its literalism, or even mistakes, it plainly stands for a Heb. original. Made with a purpose, by persons not thoroughly acquainted with Heb., at once too slavish and too free, it is untrustworthy in alterations, unsatisfactory re-arrangements, omissions, and additions. *Kings* is full of "ornamental" additions to a story they could not have told. An instance will illustrate its merits and demerits. In 1K.8.12, but out of its place at ver. 53, the LXX. inserts before "The Lord said," "He made the sun to be known [*or*, to appear] in heaven." And they follow with "is not this written in the book of the song?" (*cf.* 2Sam.1.18). This addition is accepted as original by very many. But it is a confused reminiscence from 2Sam.22.4. It misses the point of the noble abruptness of Solomon, and confuses the meaning. "Jehovah *said* He would dwell in the thick darkness," and therefore the cloud shows He will dwell here. (At ver. 12 MS. B of the LXX. omits Solomon's words, MS. A inserts them as the Heb. does: both add the insertion given above at ver. 53.) Yet "the book of the song" (*i.e.* book of odes) is probably the only remaining trace of a primitive corruption in 2Sam.1.18, where *Jashar* (*the just*), which is inappropriate, should be altered into "the song" by a transposition of letters. The fabulous addition of the LXX. to the story of Jeroboam at 1K.12.24, rightly rejected by Keil and Rawlinson, is the first of those stories, added sometimes to canonical books, which give its reflected meaning (legendary) to the word "apocryphal." The sources of *Kings* may be approximately indicated. Besides the annals of Solomon, and the annals of the kings of Israel and Judah, we have: (1) The *Samuel* source, *c.* 978–975 B.C. (*cf.* 1Chr.27.24). In its graphic personal style the story of *Samuel* is continued, and completed. (2) The Solomon source, *c.* 975–938 B.C. It is distinguished by characteristic words. The account of the temple, judging by 7.8,9.24, must have been written before Pharaoh's daughter had rivals. This source may have used "the book of the annals of Solomon," which stands by itself. (3) The northern source, including the acts of Elijah and Elisha, *c.* 938–741 B.C., marked by traces of northern dialect in words and by slight peculiarities, which recur too often to be textual errors. "Provinces" (1K.20. 14) and "governors" (20.24, *cf.* 10.15) are doubtless historically accurate (*cf.* the loan word "lords" of the Philistines in Jos., Judg., and Sam.). The acts of Elisha are grouped out of sequence. (4) The Isaiah source, *c.* 777–641 B.C., closely related to the book of Isaiah. Here again a height of literary interest and power is attained. (5) The Jeremiah source, *c.* 639–587 B.C., closely related to the book of Jeremiah. That the sources date chiefly from the periods stated is clear from style and language, from the recurring phrase "to this day," frequently out of place, if editorial, and from indications sufficient to justify the opinion that the last writer would have betrayed himself, if he had rewritten what he found. Difficulty in explaining and correlating comes from the writers telling of their own present, without any attempt to harmonize it. *Chronicles*, after the Captivity, names other sources as still extant which have not come down to us (see, *e.g.*, 1Chr.27.24,29.29; 2Chr.9.29,12.15,13.22). "Annals" having become part of the kingly regiment, chronology becomes accurate, and by its interlacing difficult, but not impossible, to make clear. In *Samuel* we have only round numbers.—*Contents.* It is important to observe that the books of *Kings* are dominated by a purpose. They begin with the highest point the theocratic monarchy ever reached, described fully with something of the simple *naïveté* of a prophet's "plain living and high thinking." The rest traces its decay in causes and in fact. This unity of purpose makes the record pass over much which *Chronicles* supplies, or which we have lost. *Kings* relates only how corruption and weakness spreads to Judah through Israel, till by degrees the greatness reached by Solomon disappears. The books may be thus analysed. (i) 1K.1–8. The first years of Solomon and the last of David. (ii) 1K.4–11. Solomon's reign. *Chronicles* tells us why the *bāmâ* at Gibeon (3.4) is called "great" (2Chr. 1.3), and adds to the preparation (1Chr.22, 29) what is implied in 1K.7.51. The singing at the dedication (2Chr.5.12 13) is implied in the word translated "cry" (1K.8.28). The fire from heaven (2Chr.7.1), though resting (as critics allow) on old tradition, is left out, as not in the line of thought. The description of the temple (1K.6,7) is the oldest and only description of an ancient building. The fact that Benzinger gives it a flat, and Fergusson a slanting roof, shows the difficulty of modern realization. But the difficulty is not because the writer "had never set foot in the temple," as Benzinger says, but arises from the partially understood technical terms with which an eyewitness labours to be accurate. Of more consequence is it to notice that the writer designs an account of what Solomon and Hiram the

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artificer *added*. The "tent of meeting" in Exodus is implied by what is omitted, for there is no description of the chief and most significant parts of the temple furniture. The old sanctuary ornamentation ("cherubs") is mentioned because made in carving and overlaid in gold, with gourds and palm-trees and outspread garlands of flowers added (6.18,29ff.). The "lilies" introduced by Hiram (7.19,22,26) into his new work were possibly favourite flowers with David and Solomon (see Pss. titles). Cherubim are mentioned because Solomon added two large cherubim of olive wood (6.23), covered with gold, detached, and to overshadow the ark and its cherubim. There is a break at 7.47, observed by the LXX., which translates the first verb wrongly, "he took or gave." The pattern and ornament of the furniture, which follows, is not given. It is not Hiram's; it is the "tent of meeting" pattern. The mention of it is because Solomon increased the number of tables and lights in his larger building. Such points as that, *e.g.*, the top flanking rooms are larger than the lower by increasing rebates in the walls, show the building real and not imaginary (Rawlinson *ad loc.*). Comparison with other ancient Eastern buildings is the key to correct understanding (Fergusson, *History of Architecture*, p. 203). Solomon does not seem so near to us as do the heroes of *Samuel*. His public utterance gives a noble idea of his "wisdom." But his character is to be sought in his writings, some of them extant (see 4.32,33). (iii) 1K.1.2 to 2K. 10 and ch. 13. The revolt of Israel—consistently regarded by the prophets as a sin, though providentially brought about by Solomon's forced labour, as well as by his luxury and foreign affinities—and the resulting decline of the kingdom. The scene shifts for years to the N., for here the battle for true religion chiefly raged. Judah is only briefly mentioned. The reforms of Jehoshaphat are left out, though implied (2K.22.43). The destruction of his Elath fleet (possibly alluded to Ps.48.7) is mentioned because of his failure to restore Solomon's commercial status. (iv) 2K.11,12 and 14 to the end. Corruption spreads from Israel to Judah by alliance and by the intermarriage with Athaliah, Jezebel's daughter, who introduces Baal and the Asherah, and through Ahaz, "who walked in the way of the kings of Israel" (16.3), and introduced foreign fashions from Damascus, and the Sun-god and the host of heaven from Assyria. In the weakening and ultimate extinction of Israel, whose last kings were short-lived murderers, Judah is left open to Aram and Assyria. The reforms of Joash, Uzziah or Azariah, Hezekiah, and the most thorough one of Josiah, staved off the ruin; but they were to an extent forced on a half-hearted people, and were followed by reaction. Manasseh's repentance is not mentioned, because it did not materially affect the story. Judah, left alone, is first oppressed by Aram and then by Assyria, and in the end destroyed or led into captivity by Babylon. The last vestiges (24.13-18) of the wisdom and greatness of Solomon are gone.—*Historical Implications*. In the earlier books the pre-existence of the Mosaic literature emerges in hint and allusion. The disturbed state of the times prevents its full operation. But in the time of peace and progress with which *Kings* opens, the pre-existence of the books of Moses is certain, if the history is trustworthy. The action and words of Solomon presuppose it, and have otherwise no sufficient cause. His seven prayers at the dedication are based upon *Deut.* and *Lev.* The history of Judah is ever in its reforms recurring to a type directly declared as set once for all. Deut. is quoted (1K.14.10,11,15; *cf.* Deut.32.36, 28.26,29.27), and the law said to be *written* (1K.2.3; 2K.17.35-39; *cf.* Ho.8.12, Heb.), before the book of the covenant was found in Josiah's time. The "testimony" in the coronation ceremony (2K.11.12) would probably be the king's copy of the law (Deut. 17.18). The proportions and description of the temple imply the "tent of meeting," and in the ark are still the two tables of the "ten words" (1K.8.9). The Mosaic institution was an ideal—variously approximated. Perhaps, in the prophet's judgment, it was most nearly reached by Josiah. The northern prophets devised means for keeping together the godly in the spirit of the Law, and as far as possible to its form (18.29 and 31; 2K.4.23). The invention of a continuous and pervasive Deuteronomic redaction really grants all this, and is itself critically violent, for the traces of the law are imbedded in the record. The sober historian will hesitate to allow the spirit of direct falsehood, which such a redaction unavoidably involves, to be the spirit of the Heb. writers. It is devised to destroy the evidence. But it is a two-edged sword. It is far more likely that the history alludes to a foregoing literature, which has come down to us, than that it should be systematically falsified to agree with something that never existed. It would never enter the mind of any one simply desiring to explain what he finds, that the law book discovered in the temple was Deuteronomy only. Its description is too precise (2K.22.8,11,23.2,3). Deuteronomy *only* is not "the book of the law," "the book of the covenant," "the words of this covenant which are written in this book." The LXX. title gives the ancient opinion that Deuteronomy is a repetition and an exhortation. From Deuteronomy only, Josiah's great passover would not have resulted. Even De Wette allows, in reference to 2K.22, that by Deuteronomy "the existence of the other books is presupposed" (*Introduction*, § 162 *a*). But, further, the consistent habit of the Heb. writers of mentioning things only when they come directly in their way indefinitely increases the strength of the evidence. Only one great national festival, the Feast of Tabernacles, used as the dedication feast, is mentioned in the reign of Solomon. That, however, national assemblies at the feasts (1K.9.25) were the use of Solomon's time and that they involved the godly of the N. to a notable degree, is quite clear from Jeroboam's invention, at Dan and Bethel, of calves and of feasts "after his own heart," and priests "from all the people" to replace the Levitical, whereby "he made Israel to sin" (12.26-33). The half-shekel poll-tax for the temple service and the various priestly dues of Leviticus were always in operation as far as possible,

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but they are only mentioned when Joash unsuccessfully attempted to divert some of them to the repair of the temple dilapidations (2K.12. 4f.). The various kinds of sacrifice were always going on, in accordance with Leviticus, but are only mentioned when Ahaz interfered with them by introducing his foreign altar from Damascus (16.13-16). The brazen serpent "which Moses made" (18.4) was in all probability in Jerusalem from the first, notwithstanding other theories; but it is never mentioned anywhere, till Hezekiah destroyed it, to prevent its further superstitious use.—*The Miraculous Element.* This is not the place to discuss the possibility of MIRACLES, or the unique nature of the Heb. idea of it. It is only in place to point out the strength of the evidence, and the worthiness of the "signs" occurring in these books. The kingdom of Israel was weakened by perpetual violence, deserted by its teachers (2Chr.11.14 and 13.9) and the means of true worship, and left a prey to idolatry and persecution. The prophets raised up for this crisis were friendless, alone, and men of peace. It is impossible to explain their influence without the sufficient cause alleged for it. Jehovah, as at the Exodus "a man of war," contends at the frontier for the safety of the faithful remnant and for the continued existence of Jerusalem, where "He set His name." The O.T. economy of the miraculous is justified (Godet). The towering form of Elijah, the mediator of a new revelation of God's secret counsel, is not the form of an impostor. His taking up was seen only by Elisha, but it was verified by the search of 50 men. The wonders of Elisha were related from lip to lip (2K.8.4f.), much as the wonders of Jesus Christ were in the same country. His method resembles his Master's. Even smaller miracles are part of a story characterized by a unique and fearless truthfulness, and manifestly near to the events. The total effect is to relieve the oppressed remnant with a sense of unseen protection and guidance, to chastise insolence and violence, to stay for a while the torrent of impiety. The superb drama is, at any rate, a writing of genius. The apocryphal stories of the LXX., Josephus, the Talmud, and the Korân show what legend is, and what are its marks (see Keil, p. 57). The power of the prophets was exercised according to their own mind in stern times, and consequently breathes the spirit of the O.T. rather than that of the New. The destruction of Sennacherib, in answer to Hezekiah's prayer in an agonizing crisis, was in the public records, and was known in Egypt; for Herodotus apparently makes a confused allusion to it (ii. 141).—*Contact with the Monuments.* Within the last 70 years a great resurrection of ancient times has come from the deciphering of ancient monuments. The work is going on. It is well neither to ignore, nor to exaggerate. The book of Kings is as good and honest a record as any ancient monument. The nearest approach to its continuous history is probably the Assyrian Eponym Canon, which George Smith refused to consider infallible (*Eponym Canon*, p. 182). The progress of discovery, however, restores vividness to the old, forgotten past, and largely reinforces the opinion that in such a work as *Kings* we have not legend, but reality. The external contact, small in *Samuel*, increases in *Kings*, and with it contact with the monuments of other nations. Points of contact which confirm the lesser statements in *Kings* should add to our confidence in the whole. (*a*) According to Deutsch, Tyrian mason marks have been discovered upon the big stones of Solomon's temple foundation, with other Tyrian remains of interest. The royal quarry, whence the stones were hewn, has been found. (*b*) The allusion to "the kings of the Hittites," once derided, is found to be accurate. (*c*) An interesting sidelight on Solomon's fleet at Elath comes from an inscription of Sennacherib (*Sanherib III.* R. 12), in which he relates that he made certain captive Hatti (dwellers perhaps in Cyprus or on the Mediterranean coast) build lofty ships in Nineveh, such as they made in their own country; that he manned them with sailors from Tyre, Sidon, and Yawan, and finally, with a complement of Assyrian soldiery, by land, canal, and river, set them in the Persian Gulf. Neither Hebrews nor Assyrians could build or handle big ships without the Phoenicians (Delitzsch, *Wo lag das Paradies?* pp. 76, 271, 291). (*d*) The inscription of Mesha on the Moabite Stone "agrees fully with the Bible" (Winckler, *Keilinschriften*, p. 253), which strengthens the belief that minor statements like 2K.3.4f. are well grounded. (*e*) German explorers have discovered, N. of Antioch, Aramaic inscriptions which spell Tiglath-pileser as in *Kings*, and not as in Assyrian, "Tukulti-Pal-êshar." So that probably peculiarities in spelling in *Kings* "go back to the period of the events recorded" (Sayce, *Higher Criticism and the Monuments*, p. 412; Winckler, p. 38, note 3). (*f*) The Siloam inscription, in ancient Heb. script, was probably put there by Hezekiah's workmen when he made his "conduit" (Sayce, *Fresh Light*, p. 82). (*g*) In the British Museum (K. 1620) is a letter of Sennacherib, assigning large gifts to Esar-haddon his son, whose name he wished to change (*Records of the Past*, ser. i. vol. i. p. 136). The tenor of the letter, which is known, perhaps without sufficient reason, as "the will of Sennacherib," seems to indicate that he was a favourite son. This, taken together with the fact that Sennacherib appointed Esar-haddon, though his fourth son (Lenormant, *Hist.* p. 404), to the important position of king of Babylon during his lifetime, may throw an interesting sidelight upon the motive of jealousy which induced two other of his sons to murder him (2K.19.37).—*Unity. Kings* is the expression of a prophetic mind. Persistent through so many generations of varying events, it speaks with one voice. The prophets were not antagonists of the priests, as is sometimes stated. All along they stand for thoroughness in religion and purity in worship, and they are conspicuous in Josiah's renewal of the covenant (23.2, the reading is right). The writings of Amos, Hosea, Isaiah, Micah, Jeremiah, and the rest, are only properly understood, and their influence only sufficiently accounted for, in the historic atmosphere of *Kings*. One mind bespeaks one spirit, "the spirit of Jehovah," by Whom they all profess to have been moved. It is a situation

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unique in history. We cannot even strike out the name "Josiah" from 1K.13.2 without attributing to the writer of 2K.23.16,17 a spirit of deliberate lying alien from the evidence. *Kings* is a great book, often characterized by an inimitable literary pathos and power. It tells the story of a splendid fight of the faithful few, in which the prophets were worthy leaders.—*Literature.* Benzinger in Marti (1899), distinguished by a thorough-going scepticism and an arrogance in criticism, but useful; Keil in Keil and Delitzsch (on the whole a masterly commentary); Rawlinson in *The Speaker's Commentary*, still valuable; Farrar in *The Expositor's Bible*; Barnes in *The Cambridge Bible*; Thenius, old but useful; Klostermann in *Strack-Zökler*, preposterous in text alteration, but suggestive. For text: *Burney's Notes* and Kittel's *Hebrew Bible*, with critical apparatus. For parallel texts: Girdlestone's *Deuterographs* (Clarendon Press), and Wood's *Hebrew Monarchy* (Eyre & Spottiswoode). For archaeology: *The Records of the Past* (Bagster); the works of Sayce, Pinches, Hommel, and others; the publications of the Palestine Exploration Fund, including Harper's *Bible and Modern Discoveries*. Winckler in Schrader's *Keilinschriften* (Berlin, 1905) might be supposed to give an expert's *résumé*; but his extreme scepticism succeeds in so involving a clear subject, as to detract from its value. Jeremias (*Das Alte Test. im Lichte das Alten Orient*, 1906) is better, but still quite unreasonable. A very useful, short summary (1892) is Nicol's *Explorations*. [F.E.S.]

Kir is mentioned by Amos (9.7) as the land from which the Syrians (Arameans) were "brought up"—*i.e.* where they had dwelt before migrating to the region N. of Palestine. It was also the land to which the captive Syrians of Damascus were removed by Tiglath-pileser (2K.16.9; *cf.* Am.1.5). Isaiah joins it with Elam (22.6). The LXX. (Vat. MS.) does not give it as a proper name in any passage. The position of Kir is unknown. [C.R.C.]

Kir of Moab, one of the two chief strongholds of Moab, the other being AR OF MOAB. This name occurs only in Is.15.1. [KIR-HARASETH, etc.] A clue to its identification is perhaps given by the Targum on Isaiah, which for the above names has *Kerakka* or *Kerak*, the great castle S.E. of the Dead Sea, not far from the W. edge of the plateau. It lies about 6 miles S. of the modern *Rabba*. It is built upon the top of a steep hill, surrounded by deep and narrow valleys, completely inclosed by mountains rising higher than the town. The elevation of the town is 3,323 feet above sea-level.

Kir-hara'seth (2K.3.25), **Kir-hare'seth** (Is.16.7), **Kir-haresh'** (ver. 11), **Kir-he'res** (Je.48.31,36), apparently all slight variations of the same name and probably all applied to KIR OF MOAB. [C.R.C.]

Kiriah' (= *town*; Arab. *Qŭriah*), rendered "city" by A.V. The word occurs in 35 passages of O.T., and refers to Heshbon (Num.21.28) and Zion (Is.33.20), instead of the usual word *'ir*, found in hundreds of passages. [CITIES.] [C.R.C.]

Kiriatha'im (*two towns*).—**1.** (1Chr.6.76.) A town of Naphtali given to the Levites, otherwise KARTAN (Jos.21.32). The site is unknown. It is perhaps the Kerettenau of the list of Thothmes III. (No. 11).—**2.** [KIRJATHAIM.] [C.R.C.]

Kiriathia'rius. [KIRJATH-JEARIM.]

Kirioth' (R.V. *Kerioth*, as in Je.48.24,41), "the high buildings" of which are to be burned (Am.2.2). The Heb. has the def. article, and the LXX. reads "the foundations of its cities." If a city of Moab is intended, it is probably KERIOTH, which may be KIRJATHAIM, now the ruin *Qareiyát*. [C.R.C.]

Kirjath' (Jos.18.28), a town of Benjamin, noticed with GIBEATH. It is apparently the present village *el Qŭriah* (otherwise called *Qŭriet el 'Anab*, "town of grapes"), 7½ miles W. of Jerusalem, and close to *Jeb'a*. It is not Kirjath-jearim, which is mentioned in the same chapter (18.14). [C.R.C.]

Kirjatha'im, or **Kiriatha'im** (Je.48.1, 23; Ezk.25.9), probably SHAVEH KIRIATHAIM (Gen.14.5), otherwise Kirjathaim (R.V. *Kiriathaim*), in A.V., Num.32.37; Jos.13.19. A town in Moab, apparently S. of Heshbon, rebuilt by the Reubenites. In 4th cent. A.D. it was a Christian village called Kariatha (*Onomasticon*), 10 miles from MEDEBA, apparently the present ruin *Qareiyát*, about 10 miles S. of *Mádeba*. It is probably not the same as KIRIOTH (R.V. *Kerioth*), in A.V. Am.2.2, or Kerioth, in A.V. Je.48.24,41. On the Moabite Stone, in 9th cent. B.C., king Mesha records his building (or fortifying) of *Qiriathen*, which was evidently the same town—a place of importance in Moab. [C.R.C.]

Kirjath'-arba', an early name of HEBRON, named from ARBA, one of the Anakim (Jos.14.15; Judg.1.10). See also Gen.23.2,35.27; Jos.15.13,54,20.7,21.11.

Kirjath'-arim', an abbreviated form (Ezr. 2.25 only) of KIRJATH-JEARIM.

Kirjath'-ba'al, an alternative name of KIRJATH-JEARIM (Jos.15.60,18.14) = Baalah, Baale-of-Judah. [BAAL, *geogr.*]

Kirjath'-huzoth', a place to which Balak accompanied Balaam immediately after his arrival in Moab (Num.22.39). It appears to have lain between the ARNON and BAMOTH-BAAL (*cf. vv.* 36 and 41). The LXX. understands merely "a town of dwellings." Perhaps better "a town of the borders." [C.R.C.]

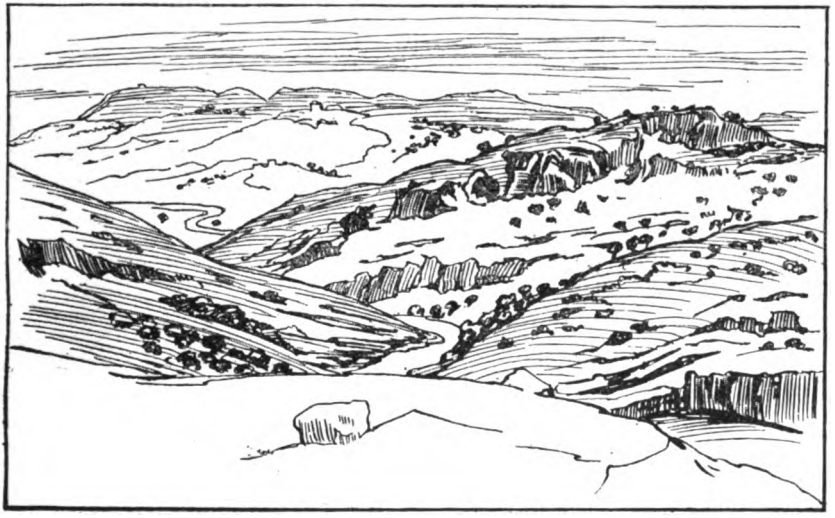
Kirjath'-jearim' (*town of woods*), otherwise Kirjath-arim (Ezr.2.25), Kiriathiarius (1Esd.5.19), BAALAH (Jos.15.9), Kirjath-baal (Jos.15.60), or BAALE of Judah (2Sam.6.2; 1Chr.13.5,6; 2Chr.1.4). A place on the N. border of Judah (Jos.15.9,10), which was one of the Hivite cities (9.17), probably renamed to avoid the old name connected with Baal. Its position, with the MAHANEH-DAN—or open plain near BETH-SHEMESH—to the W. (A.V. *behind*, Judg.18.12), agrees with that of the ruined town *'Erma*, on the hill S. of the valley of SOREK, 12 miles W. of Jerusalem [JUDAH], as first suggested by Rev. A. Henderson. Kirjath-jearim was higher up than Beth-shemesh (1Sam.6.21); and the view from *'Erma* to W. includes the plain near Beth-shemesh (4 miles off), visible through the gorge. Here the ark, recovered from the Philistines, remained for 20 years during the rule of Samuel (1Sam.7.2); and, though ac-

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companying Saul in his wars (according to the usual text of 1Sam.14.18), it was apparently brought back, and was there found by David, after Saul's death (2Sam.6.2), in the *Gibeah*, or "hill." (See 1Chr.2.50,52,53,13.5,6; Ne.7.29; Je.26.20.) The site was wrongly placed, in 4th cent. A.D., at KIRJATH of Benjamin (*Onomasticon*). The ruins are those of an ancient town, with rock-cut wine-presses, and a scarped platform for a tower (*Surv. W. Pal.* iii. pp. 43-52). In one of the Amarna letters, the king of Jerusalem speaks of Beth-baalah 1Chr.6.72 KEDESH, 3 (*Tell Abu Qadeis*), stands instead. [C.R.C.]

Kishon' (R.V. *Kishion*), a town of Issachar (Jos.21.28), given to the Levites. [KEDESH, 3; KISHION.] [C.R.C.]

Kishon', River (*the twisting torrent*; *naḥal*), near mount TABOR (Judg.4.6,7), where Sisera was defeated by Barak (*vv.* 13-16). The epithet "ancient" (R.V. and A.V. 5.21) is perhaps better rendered "of difficulties"; for the Kishon—now called *Nahr el Muqutt'a* (*river of the cut-up ground*)—is a



VIEW WEST FROM KIRJATH-JEARIM. (Showing the Mahaneh Dan.) W.D.A.
(From an origina sketch by Col. Conder.)

as a town revolting from him in 15th cent. B.C. (Berlin 106). This may represent the submission of Kirjath-jearim, with the other Hivite towns, to the Hebrews. [C.R.C.]

Kirjath'-sannah' (Jos.15.49), a name for DEBIR. Probably "town of the height"; Debir (*the back*) being now *edh Dhâherîyeh* (*the place of the back*, or *ridge*). [C.R.C.]

Kirjath'-se'pher, the early name of the city DEBIR, in Jos.15.15,16; Judg.1.11,12. The LXX. understands "town of letters." Possibly "town of the road," being on the main Hebron-Beersheba road. [C.R.C.]

Kish.—1. The father of Saul; a Benjamite of the family of Matri, according to 1Sam.10.21, though descended from Becher according to 1Chr.7.8, compared with 1Sam.9.1. [NER.]—**2.** Son of Jehiel, and uncle to the preceding (1Chr.9.36).—**3.** A Benjamite, ancestor of Mordecai (Esth.2.5).—**4.** A Merarite, of the house of MAHLI, of the tribe of Levi. His sons married the daughters of his brother Eleazar (1Chr.23.21, 22,24.28,29), apparently about the time of Saul, or early in the reign of David.

Kishi', a Merarite, and father or ancestor of Ethan the minstrel (1Chr.6.44).

Kishion', a town on the boundary of Issachar (Jos.19.20), allotted to the Gershonite Levites (21.28, R.V., but A.V. *Kishon*). In

treacherous boggy stream. When Junot and the French defeated the Turks (in 1799) near Tabor, many of the latter perished in its swamps. The source is W. of Tabor; and Sisera's army, defeated at KISON, perished near EN-DOR (Ps.83.9). Thence it winds W., under the hills of Zebulun, to the pass near JOKNEAM, under mount CARMEL (1K.18.40), and runs N.W. by HAROSHETH, to the sea in the bay of ACCHO. The lower course is fringed with date palms. The river, even in winter, does not reach the shore when the wind is in the W., but is only fordable at the bar when it is in the E.. It receives a considerable affluent from S. near Jokneam, which is fed from springs on the slopes W. of the plain of ESDRAELON, the whole of which is drained by the Kishon. The soldiers of Sisera, in their retreat to Harosheth, perished apparently in the swamps (Judg.5.21), while he fled alone some 30 miles N.E. [ZAANAIM]; chariots, however, were easily driven in the plain between Harosheth and Tabor. [MEROM.] [C.R.C.]

Kison' (Ps.83.9 only); R.V. KISHON.

Kiss. [SALUTATION; IDOLATRY.]

Kite. The Heb. word (*'ayyâ*) thus rendered occurs in Lev.11.14, Deut.14.13, and Job 28.7; in the two former it is translated "kite" in the A.V., in the latter "vulture" (*q.v.*). The

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word occurs among the 20 names of birds mentioned in Deut.14 (belonging for the most part to the diurnal birds of prey, or *Accipitres*), considered unclean by the Mosaic Law, and forbidden as food to the Israelites. The allusion



KITE (*Milvus ictinus*).

in Job alone affords a clue to the probable identification of the bird. The mines in the mountains are there described as "a track which the bird of prey hath not known, nor hath the eye of the vulture ['*ayyâ*] looked upon it." Among all birds of prey, the kite is said to be distinguished by peculiar keenness of vision. Robertson derives '*ayyâ* from an obsolete root, connected with an Arab. word, the primary meaning of which is "to turn." If this derivation be correct, the evidence in favour of kite as the proper translation is strengthened. Possibly *dayyâh* may signify the black kite (*Milvus ater*), and '*ayyâ* the true or red kite (*M. regalis*); but this is little, if at all, more than a conjecture. [VULTURE.] [R.L.]

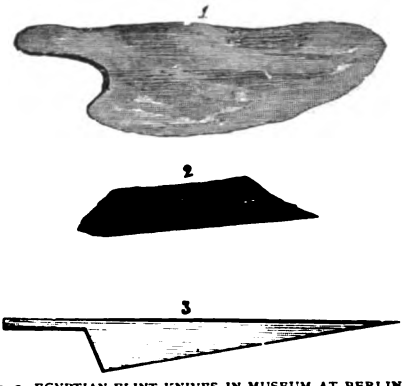
Kithlish', one of the towns of Judah, in the Shephelah or lowland (Jos.15.40).

Kitron', a town from which Zebulun did not expel the Canaanites (Judg.1.30), identified by some (Tal. Bab. *Megillah* 6, *a*) with "Çippori" (Sepphoris), now *Seffûrieh*. [C.R.C.]

Kittim' (Gen.10.4; 1Chr.1.7)=CHITTIM.

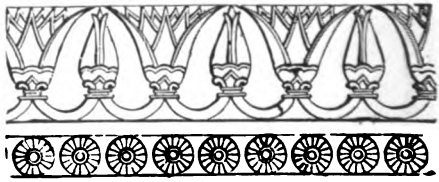
Kneading-troughs. [BREAD.]

Knife. The knives of the Egyptians, and of other nations in early times, were of hard stone. Iron knives have been found of a very early date at *Tell Loḥ* in Chaldea, but the flint or stone knife was retained for sacred purposes after the introduction of iron and steel (see Jos.5.2). Herodotus (ii. 86) mentions knives both of iron and of stone in different stages of the same process of embalming. In their meals the Jews, like other Orientals, did not eat with knives, but required them for slaughtering animals either for food or sacrifice, and for cutting up the carcase (Lev.7. 33,34,8.15,20,25,9.13; Num.18.18; 1Sam.9.24, etc.). Smaller knives were in use for paring fruit (Josephus, 1 *Wars* xxxiii. 7) and for sharpening pens (Je.36.23). The lancets of the priests of Baal were doubtless pointed knives (1K.18.28). [HOOKS; RAZOR.]



1, 2. EGYPTIAN FLINT KNIVES IN MUSEUM AT BERLIN.
3. EGYPTIAN KNIFE REPRESENTED IN HIEROGLYPHICS.

Knop. A.V. thus translates two Heb. terms. (1) *kaphtôr* ("ball"). This occurs in the description of the candlestick of the sacred tent (Ex.25.31-36,37.17-22). They appear to form bosses, from which the branches spring out from the main stem. (2) *p'qâ'îm*, "bulbs" (1K.6.18,7.24 only). The following woodcut of a portion of a richly ornamented slab, from Nineveh, probably represents some-



BORDER OF A SLAB FROM KOUYUNJIK.
(Fergusson's *Architecture*.)

thing approximating to the "knop and the flower" of Solomon's temple.

Ko'a occurs only in Ezk.23.23, as the name of a people, with SHOA. These are, perhaps, the *Kue* and *Su* tribes of N. Syria, noticed in the Assyrian records. [C.R.C.]

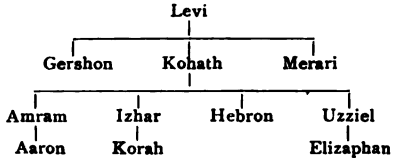
Kohath', second of the three sons of Levi (Gen.46.11; Ex.6.16; Num.3.17; 1Chr.6.1,16). He was the father of Amram, Izhar, Hebron, and Uzziel (Ex.6.18-22; Num.3.19; 1Chr.6.2, 18,23.12); his sister was Jochebed (Ex.6.20; Num.25.39) the wife of Amram and mother of Aaron and Moses. He lived 133 years (Ex.6.18). The number of Kohathites between the ages of 30 and 50, at the time of the first census in the wilderness, was 2,750, and the whole number of males of the family from a month old was 8,600 (Num.4.34-36,3.27,28). Their position in the camp was S. of the tabernacle (Num.3. 29). During the wanderings they had charge of the sanctuary and its furniture, after it had been prepared for travel by the priests, the sons of Aaron (3.31,4.4-15,7.9,10.21). It will thus be seen that the Kohathites, the family of Aaron, took precedence of the descendants of Gershon, the elder brother. The wealth and prominence of the Kohathites, and the important offices filled by them as musicians (see

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HEMAN), as keepers of the dedicated treasures, as judges, officers, and rulers, both secular and sacred, appear in such passages as 1Chr.6.31-47,23.12-20,25.1-7,26.23-32; 2Chr.20.19,29.12, 14. [H.C.B.]

Kolaiah'.—1. A Benjamite, ancestor of Sallu (Ne.11.7).—**2.** The father of Ahab the false prophet (Je.29.21).

Ko'rah.—1. One of the "dukes" of Edom; third son of Esau by Aholibamah (Gen.36.5,18; 1Chr.1.35), born in Canaan before Esau migrated to mount Seir.—**2.** Another Edomitish duke, sprung from Eliphaz, Esau's son by Adah (Gen.36.16).—**3.** One of the "sons of Hebron" in 1Chr.2.43.—**4.** The leader, in conjunction with Dathan and Abiram, of the rebellion against Moses and Aaron related in Num.16,17. Korah was the cousin of Aaron, as shown in the following table.



Dr. Driver and others believe that in the story of the rebellion of Korah, Dathan, and Abiram three narratives are combined. (1) The first is concerned alone with the rebellion of laymen, headed by the Reubenites Dathan and Abiram, against the civil authority of Moses. The narrative is attributed to J E, and found in Num. 16.1*b*-2*a*,12-15,25,26,27*b*-34. (2) The second relates to the protest of Korah, at the head of 250 princes (not all of the tribe of Levi), against ecclesiastical authority being limited to the tribe of Levi. It is assigned to P, and found in 16.1*a*,2*b*-7*a*,18-24,27*a*,32*b*,35,41-50,17. (3) The third represents the rebellion of Korah in a somewhat different aspect, and is attributed to a writer of the priestly school (P*). In his view, Korah, at the head of 250 *Levites*, opposes, in the interests of the tribe of Levi, the exclusive right to the priesthood claimed by the sons of Aaron (16.7*b*-11,16,17,36-40). A study of this statement is instructive, as showing the division and subdivision of verses necessary for the ascription to separate "sources" upon which the theory depends. [PENTATEUCH.] Whether this be accepted or no, it may well be that the rebellion of Korah, though possibly coincident in time and place with that of Dathan and Abiram, differed from it in respect of its motive, its sin, and its punishment. The motive in each case is evident from the above; the sin in one instance is schism, in the other treason; Korah and his company sought heavenly power (*cf.* the association of his name with those of Cain and Balaam in Ju.11), and were consumed by fire from heaven; Dathan and Abiram, earthly power, and were swallowed up by the earth. [KORAHITES.] [H.C.B.]

Korahites, Korhites, or **Korathites.** KORAH was the great-grandson of Levi, and a member of the Kohathite branch of the tribe. He was the eldest son of Izhar, the brother of Amram, and first cousin to Moses, Aaron, and Miriam. He was, consequently, very closely connected with the priestly race, and it was only to be expected that he should be the representative of his tribe when the claims of Aaron and his sons were disputed (Num.16). Though in the account of the rebellion it seems implied that all the family of Korah perished, it is specially asserted in 26.11 that "the sons of Korah died not." In the Psalter the sons of Korah were evidently considered among the leaders of the musical services of the temple with the sons of Asaph (Ne.7.44), who, however, are here not reckoned among the Levites, as they are in Chronicles. No less than 11 (12 if we reckon Ps.42 and 43 as distinct) psalms are inscribed "to the sons of Korah"—*viz.* 42–49 and 84,85,87,88. [PSALMS, TITLES OF.] The Korahites are mentioned (1Chr.26.1) as the door-keepers of the temple, and as the leading Levites in the reign of Jehoshaphat (2Chr.20.19). In 1Chr.12.6 the Korhites were among the warriors who helped David when he was at Ziklag; and in 1Chr.2. 42,43 a Korah is mentioned among the sons of Caleb, the brother of Jerahmeel, his father being Hebron. [F.J.F.-J.]

Kore'.—1. A Korahite whose descendants were chief gate-keepers of the tabernacle in the reign of David (1Chr.9.19,26.1).—**2.** Son of Imnah, a Levite in charge of the oblations in the reign of Hezekiah (2Chr.31.14).—**3.** In 1Chr.26.19, "sons of Kore" should be, as in R.V., "sons of the Korahites."

Koz (Ezr.2.61; Ne.3.4,21,7.63) = (Accoz; 1Esd.5.38, marg. *Cos*) = HAKKOZ.

Kushaiah' (1Chr.15.17) = KISHI.

L

Laadah', son of Shelah, son of Judah, and "father" or founder of Mareshah (1Chr.4.21).

Laadan'.—1. An Ephraimite, ancestor of Joshua, son of Nun (1Chr.7.26).—**2.** A Gershonite Levite in the time of David (23.7-9, 26.21), or, if the name is that of the family, perhaps = LIBNI, as seems to be suggested by the first occurrence of the thrice-repeated name in 26.21.

Laban', son of Bethuel (Gen.28.5), grandson of Nahor, Abraham's brother (22.20,24.24), brother of Rebekah (24.29,25.20), and father of Leah and Rachel. The elder branch of the family remained at Haran, the city of Nahor (24.10; *cf.* 29.4), when Abraham removed to the land of Canaan; and there we first meet with Laban, as taking the leading part in the betrothal of Rebekah to her cousin Isaac (24.10,29-60; *cf.* 27.43,29.4). Laban next appears as the host of his nephew Jacob at Haran (29.13,14). There followed the transactions by which he secured the services of his nephew for 14 years, in return for his two daughters, and for six years as the price of his cattle (31.41), together with the artifice by which he palmed off his elder daughter on Jacob (Gen.29.21-30). Laban was absent, shearing his sheep, when Jacob started (with his wives, children, and all his possessions) for his native land; and it was not till the third day that Laban heard of their departure. In hot haste he set off in pursuit. Jacob and his family had

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crossed the Euphrates, and were already some days' march in advance; but so large a caravan would travel but slowly (*cf.* Gen.33.13), and Laban and his kinsmen came up with them on the E. side of Jordan, among the mountains of Gilead. After mutual recrimination, and an unsuccessful search for the teraphim, which Rachel had hidden, a covenant of peace was entered into and a cairn raised about a pillar-stone set up by Jacob, both as a memorial of the covenant, and a boundary which the contracting parties pledged themselves not to pass with hostile intentions. After this, "Laban rose up and kissed his sons and his daughters, and blessed them, and departed, and returned to his place"; and we hear no more of him.

Laban', one of the landmarks named in Deut.1.1. The mention of Hazeroth points to LIBNAH (Num.33.20). These names suggest a "white" chalk region. [C.R.C.]

Lab'ana (1Esd.5.29) = LEBANA.

Lacedemo'nians, the inhabitants of SPARTA = Lacedaemon, with whom the Jews claimed kindred (1Mac.12.2, etc., 14.20,23, 15.23; 2Mac.5.9).

Lachish' (*difficult*), a royal Amorite city in S.W. lowlands of Judah (Jos.10.3,5,23,31, 12.11, 15.39), which resisted Joshua's attack for two days, and was evidently a strong site. It was fortified by Rehoboam (2Chr.11.9), and Amaziah of Judah fled to it for refuge, but was there murdered (2K.14.19; 2Chr.25.27). In 702 B.C. it was besieged, and submitted to Sennacherib (2K.18.14,17, 19.8; Is.36.2, 37.8), which fate Micah appears to foretell (Mi.1.13). It was attacked about 607 B.C., as a city of Judah, by Nebuchadnezzar (Je.34.7), and was reinhabited by men of Judah after the Captivity (Ne.11.30). In 4th cent. A.D. Eusebius (*Onomasticon*) speaks of it as a village, 7 miles S. of Eleutheropolis (or *Beit Jibrîn*); and the present writer was so led to suggest the identity with *Tell el Hesy*, a strong site with springs 10 miles S. of Beit Jibrîn, which suggestion was verified by the discovery, twelve years later by Mr. Bliss, of a cuneiform tablet referring to Zimrida, the governor of Lachish, about 1480 B.C., which was unearthed in the lower part of the excavated citadel. Tell el Hesy was known by its present name in the 12th cent. (Beha-ed-Dîn), and is the most important ruin in the district. The Amarna tablets include two from Lachish, one from a certain Yabnilu, the other from Zimrida (Berlin, 124, 123), both promising obedience to the Pharaoh. The cuneiform tablet found in the ruins refers to Zimrida as the nominee of Egypt, but as opposed by the people (of Lachish); and this agrees with another Amarna letter, in which the king of Jerusalem mentions a revolt against Zimrida of Lachish (Berlin, No. 104). The siege of Lachish by Sennacherib is attested by an Assyrian bas-relief from Nineveh (see Frontispiece), the inscription stating that it represents "Sennacherib . . . on his throne before the city of Lakisu," receiving the submission of the inhabitants. The city is shown as near mountains, and surrounded with palms and vineyards—which suits the position at Tell el Hesy, near the foot of the hills W. of Hebron, the mound being 340 ft. above sea-level. Lachish is shown as an oval city, with 24 battlemented towers, and a central street; some of the houses are of stone, some are mud huts; cattle and horses have been driven within the walls, and priests (probably Assyrian) are worshipping a sacred cone at an altar, by which stands an unhorsed chariot bearing ensigns, inside the town. The excavation of the citadel of Lachish, commenced by Prof. Flinders Petrie in 1890, was mainly conducted by Mr. F. J. Bliss in 1891–1893 (see his *Mound of Many Cities*, 1894). The results were of high importance, and Lachish was the first city (except Jerusalem), excavated in Palestine. The oldest town was found to lie 65 ft. below the present top of the Tell, or about 60 ft. above the surrounding valleys, which contain water from springs (*Surv. W. Pal.* iii. pp. 261, 291). The whole site perhaps covered 100 acres, but only a few acres on N.E. were uncovered, representing the citadel. Even the oldest city had a wall with towers; and successive destructions of at least eight towns were traced, with an accumulation of rubbish at the average rate of 2 ft. per century. The first city was probably as old as about 2000 B.C., or the age approximately of Abraham. In this the pottery (resembling equally ancient pottery in CAPPADOCIA) was marked by emblems of the Asianic syllabary [WRITING], used by Hittites and others from Cappadocia to Egypt. The bronze axe, spear heads, and adzes here found, proved, when analysed, to have only about 5 per cent. of tin with 95 of copper—an indication of early date. Above this town, other buildings of about 1600 to 1400 B.C. were found; and, with the Zimrida tablet, there were scarabs of the 18th Egyptian dynasty (including one of queen Thii), and another possibly with Hittite emblems. The painted pottery resembled that of Asia Minor and of the Aegean shores, dating from about the same age. These remains were from 30 to 40 ft. below the surface, and the city appears to have remained for several centuries at least standing on a bed of ashes from the burning of the older town. In the upper strata of the Amorite town were found a pilaster like those represented on Assyrian bas-reliefs; Egyptian scarabs of about 1200 B.C.; a bronze idol with a gold collar; and a female figure in pottery (5 in. high), like those found in Hittite and Babylonian ruins; with cylinders—probably Canaanite—also similar to Babylonian and Phoenician seal-cylinders in design and execution. A yet later city, at a depth of about 20 ft. from the surface, contained remains of Heb. times, the proportion of tin to copper, in the bronze objects, being here nearly 20 per cent. A fragment, from a vase had an early Heb. text (להסך), supposed by Renan to mean "for drink," or "libation." In this city also a Gk. text (probably reading Αρηεβαλ), and a Gk. winged figure, on a fragment of black ware, supposed to be as early as 400 B.C., were discovered. Iron was now in common use, but flint instruments still continued to be made. This city also was burnt; and, though remains of rough buildings extend nearly to the surface, with a Gk. Byzantine text, Lachish seems to have gradually sunk, to become a mere village in the 4th cent. A.D., and

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was finally abandoned, the Tell being now covered with corn. Though the city is not often mentioned in O.T., it was evidently an important place; and the succession of the Amorite, Egyptian, Heb., and Gk. populations is the same as found at GATH, GEZER, TAANACH, and in other excavated sites, the Canaanite idols occurring in the lower strata only, before the time of the reforming kings of Judah—Hezekiah and Josiah. [C.R.C.]

Lacu'nus, one of the sons of Addi, who had married a foreign wife (1Esd.9.31).

La'dan (1Esd.5.37) = DELAIAH, 2.

Ladder of Tyrus, The, the N. extremity of the district over which Simon the Hasmonaean was made captain by Antiochus Theos (1Mac.11.59; R.V. *Tyre*). The pass between Accho and Tyre with a road cut in the cliff. Now called *Rûs en Naqûrah* (*headland of the excavation*), 12 miles N. of *'Akka*. [PHENICE.] [C.R.C.]

Lael', father of ELIASAPH, 2 (Num.3.24).

La'had, son of Jahath, a descendant of Judah (1Chr.4.2).

Laha'i-roi', The well (A.V. Gen.24.62, 25.11). [BEER-LAHAI-ROI.]

Lahmam', a town in the lowland district of Judah (Jos.15.40), mentioned with LACHISH. Probably the ruined village *el Laḥm*, 10 miles E. of *Tell el Ḥesy*, or Lachish. [C.R.C.]

Lahmi', the brother of Goliath the Gittite, slain by ELHANAN the son of Jair, according to 1Chr.20.5. But in the parallel (2Sam.21.19) Lahmi proves to be the middle part of the word Beth-*lehem*-ite. [R.B.G.]

La'ish, a native of GALLIM; and father of Phalti (1Sam.25.44; 2Sam.3.15).

La'ish (or *Leshem*, Jos.19.47), the city which was taken by the Danites, and under its new name of DAN became famous as the northern limit of the nation, and as the depository first of the graven image of Micah (Judg.18.7,14,27,29), and subsequently of one of the calves of Jeroboam. Now *Tell el Qâḍî*, about 2 miles W. of Bâniâs. It is probably called *Luis* in the list of Thothmes III. (No.31) in 16th cent. B.C. In Is.10.30 the LXX. rendering is "the daughter of Gallim is heard in Laish." The Heb. probably means "listen as far as Laish to the misery (of) Anathoth." [C.R.C.]

Lakum' (R.V. *Lakkum*), one of the places on the boundary of Naphtali (Jos.19.33), near Jabneel (*Yemma*) and the Jordan. The site is unknown. [C.R.C.]

Lamb. (1) *'immar* is the Aram. equivalent of the Heb. *kebhes*. See below, No. 3 (Ezr. 6.9,17,7.17). (2) *ṭâlê* (1Sam.7.9; Is.65.25), a young sucking lamb; originally the young of any animal. (3) *kebhes*, *kesebh*, and the feminines *kibhsâ*, or *kabhsâ*, and *kisbâ*, respectively denote a male and female lamb from the first to the third year. The former perhaps more nearly coincides with the provincial term *hog*, or *hogget*—*i.e.* a young ram before he is shorn. Young rams of this age formed an important part of almost every sacrifice. (4) *kâr*, a fat ram, or more probably "wether," as the word is generally employed in opposition to *'ayil* which strictly denotes a "ram" (Deut.32.14; 2K.3.4; Is.34.6). The Tyrians obtained their supply from Arabia and Kedar (Ezk.27.21) and the pastures of Bashan were famous grazing-grounds (39.18). (5) *ṣôn*, rendered "lamb" in Ex.12.21, is properly a collective term denoting a "flock" of small cattle, sheep, and goats, as distinct from the larger animals (Ec.2.7; Ezk.45.15), while (6) *sê* denotes the individuals of a flock, whether sheep or goats (Gen.22.7,8; Ex. 12.3,22.1, etc.). [SHEEP.] For Paschal Lamb, see PASSOVER.

Lamb of God, a significant title applied by St. John Baptist to our Lord in Jn.1.29,36. Abraham had foretold that God would Himself provide the lamb for sacrifice (Gen.22.8). A lamb was both the daily burnt-offering in tabernacle and temple and the annual commemorative sacrifice of Israel's deliverance in the Passover. Isaiah describes the suffering "servant of the Lord" and his atonement for Israel under the same figure (Is.53; *cf.* 1Pe. 1.19). Thus the title implied the Passion of Christ, its patience, its vicarious character, and the age-long purpose of redemption which lay behind it. See also Rev.5.6. Westcott, *Gospel acc. to St. John* (1881). [A.R.W.]

La'mech.—1. The fifth lineal descendant from Cain (Gen.4.18-24). He married Adah and Zillah, and was the father of JABAL, JUBAL, and TUBAL-CAIN. The remarkable utterance ascribed to Lamech, and preserved in poetical form in *vv.* 23,24, may be rendered:

> Adah and Zillah! hear my voice,
> Ye wives of Lamech! give ear unto my speech;
> For I have slain a man for wounding me,
> And a young man for bruising me;
> If Cain shall be avenged sevenfold,
> Truly Lamech seventy and sevenfold.

Jerome relates as a tradition of his predecessors and of the Jews that Cain was accidentally slain by Lamech in the 7th generation from Adam. Luther considered the occasion of the poem to be the deliberate murder of Cain by Lamech. Most modern scholars regard it as Lamech's song of exultation on the invention of the sword by Tubal-cain, which would enable him to defend himself and his family against all enemies, and render him independent of God's protection.—**2.** The father of NOAH (5.28,29). [H.C.B.]

Lamentations of Jeremiah. The Heb. title is from the first word, "How," or "Alas how," LXX. "Lamentations." Tradition assigns them to Jeremiah. Budde would divide the book between two or three unknown authors, one *c.* 300 B.C. But his facts are weak. 2Chr.35.25 probably alludes to a lost poem: "And Jeremiah composed a lamentation over Josiah: and all the men singers and women singers recited it in their lamentations to this day; and they appointed them for a custom in Israel: and behold them written amongst the lamentations." All that can be wrested from this is that Jeremiah wrote a "Kinah" (*qînâ*), that it was in current public use, and was found among the others. Chronicles gives us literary notices, certainly not invented, of one genealogical, and many biographical and historical works by prophets which survived the Captivity, but have not come down to us. To Jeremiah is only attributed prophecy and elegy. We shall not go far wrong, if we attribute to Lamentations reminiscences of this youthful work—Jeremiah's

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first great sorrow. That "the national guilt is not emphasized, and the priests and prophets are spoken of with grief" (not altogether true; see, *e.g.*, 2.14,4.13,5.16) arises from the subject, which is grief, not rebuke. That the principle of the Kinah is "de mortuis nil nisi bonum" is nobly shown in David's, in which nothing ill is said of Saul. That Jeremiah, being in prison, saw nothing of the sack of the city, is an absurd objection. A poet's imagination is not so restrained. We might as easily say that Byron could not have written of Waterloo. That Jeremiah's later life was too troubled to give opportunity for poetry is not reasonable. History posits many a quiet day on the slopes of Mizpeh, when poetry may have been his solace. Changes of style and manner, nuances of varying sentiment, are simply the characteristics of genuine poetry. A similar scepticism with regard to literary traditions would find many authors divergent in wording and opinion—*e.g.* Tennyson's "In Memoriam." Tradition (which, though not an absolute proof, is always of the first importance) is unanimous (*Baba Bathra* 14*b*, Peshiṭṭâ, Targum, LXX., explicit, and here specially valuable, Itala, Vulgate). Even Wildeboer finds in the book itself traces consonant with the old tradition (*Literatur*, p. 298). Though the Heb. text makes no ascription of authorship, Jeremiah's has been held by the older critics, including De Wette (strongly § 274), Bleek, Payne Smith, and Davidson (very strongly, iii. 135); by Strack, Orelli, Cornill and other more modern writers many points of contact with Jeremiah are given. *Lamentations* stands next to *Jeremiah* in LXX.; the book of Baruch alone intervening.—*Contents*. In 1,2 the sorrows of Jerusalem are portrayed with exquisite feeling and beauty; in 3 the sorrows of the poet, with Jeremiah's special characteristic, probably derived from Job, *e.g.* a vivid picturing of Jehovah as his personal enemy and yet an absolute trust. There are poetic traces of Jeremiah's known experience—*e.g. vv.* 53-59. Ch. 4 returns to the griefs of his nation, 5 is a prayer of quite unapproachable pathos. The first four chapters are alphabetical, like some of the Psalms. All are very close, as Strack well observes, to the troubles of Jerusalem's destruction; and delineate Jeremiah's own later experience—*e.g.* 5.8,9. *The metre or form* is that peculiar to the Kinah. It is fairly constant. The parallelism consists in a longer first half of the verse and a shorter second. The first seems to die away in the second with plaintive cadence (Driver). It well conveys the spirit of the elegy, like the metre of "In Memoriam." — *Commentaries*. Payne Smith; Plumptre; Budde in Marti; Ewald; Oettli in Strack-Zöckler; Thenius; Keil. K. Budde in *Das Hebraische Klagleid* (1882) pointed out the metre; called by Ley (before him; see *Grundzüge*, p. 52) "elegiac pentameter," and towards which De Wette and Keil had been feeling their way. The metre is well shown in Kittel's Bible. [F.E.S.]

Lamp, the rendering of two Heb. words —*lappîdh* and *nêr*. The former only twice "lamp" in R.V.—Is.62.1; Dan.10.6; in five passages *lamp* in A.V. and *torch* in R.V.—Gen. 15.17; Judg.7.16,20; Job 41.19[11]; Ezk.1.13. Both versions have *torch* in Na.2.4[4]; Zech. 12.6; *lightnings*, Ex.20.18; *firebrands*, Judg.15. 4,5. *nêr* is rendered *lamp, candle, light* in A.V., but uniformly *lamp* in R.V., except in Je.25. 10 and Zeph.1.12 (*candles*). (i) The movable oil-vessels, probably having an aperture or spout for the wick, placed on each branch of the golden lamp-stands [CANDLESTICK] in the tabernacle and temple (Ex.25.37,39.37). Made of gold in Solomon's temple (1K.7.49). Lamps were lighted in the evening and trimmed in the morning (Ex.30.7,8). Jewish tradition says that the one on the central shaft, called the western lamp, was always alight (Lev.24. 2); hence the custom of having a "perpetual light" in the synagogue. *Cf.* Josephus, *Cont. Ap.* i. 22. According to Josephus (3 *Ant.* viii. 3), three lamps were always burning, the others only by night. In the shrine at Shiloh was a lamp, which apparently burned at night only, 1Sam.3.3. No lamp-stand is mentioned. Pure olive oil was to be used (Ex.27.20). (ii) A reed-shaped earthenware vessel, with a receptacle at the top, in which were burned rags dipped in oil, Mt.25.1. (iii) The Cairo police use a kind of torch which may illustrate Judg. 7.16,19. "It burns without a flame, except when waved through the air, which causes it at once to burst into a blaze. Its burning end is covered with a small earthen jar or 'pitcher,' and it thus answers the purpose of a dark lantern" (Van Lennep, *Bible Lands*, p. 480). (iv) Figuratively, of prosperity (2Sam.21.17; 1K.11.36; Job 18.6; Pr.24.20, etc.). Symbolically, of the Spirit (Zech.4; Rev.4.5). [H.H.]

Lancet. [ARMS.]

Landmarks. [LAW IN O.T.; FIELD.]

Language. [TONGUES, CONFUSION OF; HELLENISTIC GREEK; SEMITIC LANGUAGES.]

Lantern (Jn.18.3 only). According to Jewish authorities, the *φανός* was a perforated earthen vessel, in which the *nêr* (lamp) was placed (Mishna, *Kelim* ii. 4, and Bartenora's comm.). [LAMP.] [H.H.]

Laodice'a, a town of some consequence in the Roman province of ASIA, situated in the valley of the Maeander, on the small river Lycus, with COLOSSE and HIERAPOLIS a few miles to the W. Rebuilt by one of the Seleucid monarchs, and named in honour of his wife, Laodicea became under the Roman Government a place of some importance. Its trade was considerable: it lay on the line of a great road; and it was the seat of a *conventus*. From Rev.3.17 we should gather it was a place of great wealth. It was soon after its rebuilding that Christianity was introduced into Laodicea, not however, as it would seem, through the direct agency of St. Paul. We have good reason for believing that when, in writing from Rome to the Christians of Colossae, he sent a greeting to those of Laodicea, he had not personally visited either place. But the preaching of the Gospel at Ephesus (Ac.18.19–19.41) must inevitably have resulted in the formation of churches in the neighbouring cities, especially where Jews were settled; and there were Jews in Laodicea. In subsequent times it became a Christian city of eminence, the [see [of a bishop, and a meeting-place of councils. The Mohammedan invaders destroyed it, and it is

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PLATE XX







EGYPTIAN LAMPS. (Brit. Mus.)



p. 458a] EARLY CHRISTIAN LAMPS. (Brit. Mus.)

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PLATE XXI



p. 458*b*] THE AMPHITHEATRE AT LAODICEA. *Photo by Frith.*

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now a scene of utter desolation; but the extensive ruins near *Denizli* justify all that we read of Laodicea in Gk. and Lat. writers.

Laodicea, Epistle to. St. Paul's direction to the Colossians (4.16) to read also *τὴν ἐκ Λαοδικίας* [*ἐπιστολήν*] has had two results: (1) A desire to find this letter, either by postulating one which has disappeared, or by identifying it with one of St. Paul's surviving letters. The former is unnecessary, if the latter affords a reasonable solution. Among the epistles suggested are *Hebrews*, which is now generally recognized as being distinctly non-Pauline in matter, and is, in fact, anonymous; *Philemon*, which is a personal letter to a single individual; and *Ephesians*. The reasons pointing to the probability of *Ephesians* are (*a*) the absence of *ἐν Ἐφέσῳ* (1.1) from the best MSS. (א, B, etc.), and from Origen's text (*cf.* Armitage Robinson, *Ephes.* p. 293); (*b*) the fact, reported by Tertullian (*adv. Marc.* v. 17), that Marcion knew *Ephesians* as *ad Laodicenos*; (*c*) the absence of greetings and personal allusions, implying a single destination or local needs. Possibly a gap was left after *τοῖς ἁγίοις τοῖς οὖσιν* (1.1), for the insertion of each destination by Tychicus, who carried the letter, and whose name is the only personal touch in it, except St. Paul's. (2) An early effort to supply the presumed loss of the letter referred to in Col.4.16 by invention *ad hoc*. Hence the so-called *Epistola ad Laodicenses*. "The oldest copy known is of about the year 546, in the Vulg. MS., written for Victor the bishop of Capua, and now for centuries at Fulda in Germany" (C. R. Gregory, *Canon and Text of N.T.*, 1907, p. 254; *cf.* Lightfoot, *Colossians*, ed. 7, pp. 282-286; Westcott, *Canon of N.T.*, ed. 5, pp. 580-584). There is a mention of it in the Muratorian Canon (*c.* 175 A.D.); Jerome knew of it, and denounced it (*ab omnibus exploditur*); Gregory the Great seems to have accepted it as a 15th extra-canonical epistle of St. Paul; and it "hovered about the doors of the sacred Canon" till the Reformation. It consists of twenty verses, a "miserable cento" of Pauline phrases. Lightfoot, who believed that it had a Gk. original, suggested the form in which this may have run. Besides authorities quoted see Hort, *Prolegomena*, 1895, pp. 75 ff., and Anger, *Ueber den Laodicenerbrief* (Leipzig, 1843). [E.H.P.]

Laodice'ans, the inhabitants of LAODICEA (Col.4.16; Rev.3.14).

Lapidoth', the husband of Deborah the prophetess (Judg.4.4 only).

Lapwing (Heb. *dûkhîphath*) occurs in Lev.11.19, and in the parallel passage of Deut.14.18, in the list of birds forbidden by Moses to be eaten. Commentators generally agree with the LXX. and Vulg. that the hoopoe (*Upupa epops*) is the bird intended, although the Sadducees believed it to refer to domesticated poultry, which they therefore refused to eat. That the hoopoe (Arab. *dukîfah*) is meant is supported by the fact that its Coptic and Syr. names are very similar to the Heb. word. Marshy ground, ploughed land, and wooded districts near water are favourite haunts of the hoopoe, which is a summer visitor to Palestine. [R.L.]



THE HOOPOE.

Lase'a (Λασαία, Ac.27.8), a town in Crete. The name is still given to some ruins a few miles E. of FAIR HAVENS. This, being S.E. of GORTYNA, appears to be the *Lisia* of the "Peutinger Tables" (5th cent. A.D.), placed 16 miles S. of the latter. [C.R.C.]

La'sha, a place mentioned Gen.10.19 only, as marking the limit of the country of the Canaanites, with the cities of the *kikkār* of Jordan. Jerome, commenting on the passage, places it at Callirrhoë, a spot famous for hot springs near the E. shore of the Dead Sea.

Lasharon' (R.V. *Lassharon*), one of the royal Canaanite towns (Jos.12.18), noticed with MADON. Probably *Sarôna*, a village S. of *Madîn*, and about 6 miles W. of the S. end of the sea of Galilee. It is the Sarana of the list of Thothmes III. (No. 21), noticed next to Madna (Madon). [C.R.C.]

Las'thenes was a Cretan, who supplied Demetrius II. (*Nicator*) with a force of mercenaries (Josephus, 13 *Ant.* iv. 3), with which to wrest the Syrian throne from Alexander Balas, 147 B.C. (1Mac.10.67ff.). He stood high in favour with Demetrius, who (when making terms with Jonathan) wrote on the subject to Lasthenes, his "cousin" and "father" (11. 31,32), titles here denoting honour and confidence, rather than kinship. [C.D.]

Latchet, the thong or fastening by which the sandal was attached to the foot (Is.6.27). It is used in Gen.14.23 to denote something trivial or worthless. In Mk.1.7, Lu.3.16, to bear or unfasten the shoes of another is an act typical of the deepest respect and humility.

Latin (Lu.23.38, Ῥωμαϊκοῖς; Jn.19.20, Ῥωμαϊστί), the language spoken by the Romans, mentioned only as one of the languages in which the title on the Cross was inscribed.

Lattice. The windows of houses in the East are filled by a wooden ornamental lattice, called *shubbâk*, which admits light and air, but secures privacy (Lane, *Modern Egtns.* i. p. 11). The A.V. renders three Heb. words by *lattice*. (1) *'eshnābh*, a "refresher," or window to admit air (Judg.5.28; Pr.7.6), rendered "casement" in the second passage. (2) *ḥărakkîm* (Can.2. 9), "nets," or "lattices," to windows (LXX. δίκτυα). In Aram. the word *ḥarâkâ* means a "window." (3) *s'bhākhâ*, a "fret work" [CHAPITER], or lattice, like the Arab. *shebakah*,

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"net," a wooden one no doubt, through which (2K.1.2) Ahaziah fell from an upper chamber. [HOUSE; WINDOW.] [C.R.C.]

Laver. (1) In the tabernacle, a vessel of BRASS containing water for the priests to wash their hands and feet before offering sacrifice. It stood in the court between the altar and the door of the tabernacle, and, according to Jewish tradition, a little to the S. (Ex.30.18-21; Reland, *Ant. Hébr.* pt. i. ch. iv. 9). It rested on a foot, though by some explained to be a cover, of copper or bronze, which (as well as the laver itself) was made from the mirrors of the women who assembled at the door of the tabernacle court (Ex.38.8). The form of the laver is not specified, but may be assumed to have been circular. Like the other vessels belonging to the tabernacle, it was, together with its "foot," consecrated with oil (Lev.8.10,11). As no mention is made of any vessel for washing the flesh of the sacrificial victims, it is possible that the laver may have been used for this purpose also (Reland, *Ant. Hébr.* i. iv. 9). (2) In Solomon's temple, besides the great molten sea, there were ten lavers of brass, raised on bases (1K.7.27,39), five on the N. and S. sides respectively of the court of the priests. Each laver contained 40 "baths." They were used for washing the animals to be offered in burnt-offerings (2Chr.4.6). The dimensions of the bases with the lavers, as given in the Heb. text, are 4 cubits in length and breadth, and 3 in height. The LXX. gives 4×4×6 in height. Josephus, who appears to have followed a var. reading of the LXX., makes them 5 in length, 4 in width, and 6 in height (1K.7.28; Thenius, *in loc.*; Josephus, 8 *Ant.* iii. 3). There were to each four wheels of 1½ cubits in diameter, with spokes, etc., all cast in one piece. The principal parts may be thus enumerated: (*a*) "Borders," probably panels. Gesenius (*Thes.* 938) supposes these to have been ornaments like square shields, with engraved work. (*b*) "Ledges," joints in corners of bases or fillets covering joints. (*c*) "Additions," probably festoons; Lightfoot translates, "margines oblique descendentes." (*d*) Plates, probably axles, cast in the same piece as the wheels. (*e*) Undersetters, either the naves of the wheels, or a sort of handles for moving the whole machine; Lightfoot renders "columnae fulcientes lavacrum." (*f*) Naves. (*g*) Spokes. (*h*) Felloes. (*i*) Chapiter, perhaps the rim of the circular opening ("mouth," ver. 31) in the convex top. (*k*) A round compass, perhaps the convex roof of the base. To these parts Josephus adds chains, which may be the festoons above mentioned (8 *Ant.* iii. 6). [SEA, MOLTEN.]

Law, usually *tôrâ*, LXX. and N.T. *νόμος*; properly any authoritative direction or instruction—*e.g.* of one's father (Pr.3.1,4.2), of one's mother (1.8,6.20), of the wise (13.14), of the priest in ceremonial matters (Hag.2.11; *cf.* Deut.24.8), of the prophet in religious matters in a wider sense (Is.1.10,5.24,8.16,20,30.9, etc.); hence, more technically (like *mishpâṭ*), a judicial decision, whether ecclesiastical, civil, or criminal (Ex.18.16,20; Deut.17.11); hence, since judicial precedents, when collected, form a code, it comes to mean *a code of law*, especially *the Law of Moses*. The last is the predominant sense in later books of O.T., but the word also denotes the law or will of God in a wider sense, as revealed in prophecy, in conscience, and in the providential ordering of the world. In Ps.119 both meanings are combined. In N.T., *νόμος* with the article means the law of Moses; and, without the article, law in general, the Mosaic law being included, but not exclusively meant (Ro.2.12,14.5,15.13). Yet this distinction does not always hold (see, *e.g.*, Ro.2.25). Occasionally "the law" stands for the whole O.T. (Jn.10.34,15.25; 1Cor.14.21). Once the precepts of Christ are called a "law" ("the perfect law of liberty," Jas.1.25), and there are also metaphorical uses of the term (Ro.3.27,7.21,23,8.2). Other words for "law" are *mishpâṭ*, properly *judicial decision*, but often used for that eternal law of righteousness which is the norm and archetype of all earthly law (*e.g.* Gen.18.25; Deut.32.4; Job 8.2,34.12,37.23; Ps.33.5,37.28,89.14,97.2, 99.4,111.7; Is.30.18; Ho.2.19); *ḥôq*, or *ḥuqqâ*, "statute," literally "something engraved," occasionally used for a law or uniformity of nature (Je.31.35,36); *mishmereth*, lit. "something to be kept"; *miçwâ*, lit. "something commanded"; *'ēdh'wôth*, lit. "testimonies," chiefly used of the Decalogue; *piqqûdhîm*, "precepts," chiefly in Ps.119; and, in the Pers. period only (for in Deut.33.2 the Massoretic text is corrupt), *dâth*, perhaps a Pers. loan-word meaning "royal decree" (Ezr.8.36; Esth.1.8, etc.).t[TESTIMONY.] [C.H.].

Law in O.T. A. PRE-MOSAIC. (1) *Customary.* (*a*) *Sacrificial, ritual, etc.* We meet with sacrifice, including both vegetable offerings and animals, as early as the time of Cain and Abel (Gen.4.3f.). Altars were frequently erected in patriarchal times (Gen.12.7f., etc.), sometimes also pillars (35.14), (subsequently forbidden, Lev.26.1; Deut.16.22), and perhaps trees (Gen.21.33). PURIFICATION for sacrificial purposes and the idea of contagious holiness occur in Jacob's time (35.2). Inunction appears to have been in use as a form of worship (28.18). Perhaps, too, the idea that shoes must not be worn in a holy place was pre-Mosaic (see Ex.3.5). Burnt-offerings (Gen.22), drink-offerings (35.14), and probably peace-offerings (Ex.10.25, etc.), were already in use and distinct. As vegetables were offered, this must also have been the case with meal-offerings [SACRIFICE]. *Some* (not all) firstlings were brought by Abel (Gen.4.4), and Jacob vowed a TITHE of everything to God. A distinction between clean and unclean animals was known to Noah. From Jacob's time the sinew of the thigh was not eaten (Gen.32.32[33]). OATHS (14.22, etc.), vows, and covenants (parallels in *Churchman*, Jan. 1908, 17f.) were in use. (*b*) *Jural.* Besides law of HOMICIDE and other CRIMES, we find customs covering a large field. (i) *Family and inheritance.* The Hebrew had one or more principal wives and also concubines. Marriage by purchase appears to have been the rule, and we meet with its invariable concomitant, marriage by service (29). A wife could give her maid to her husband, and the children were for some purposes regarded as the wife's in certain cases [FAMILY] (16,30). For other customs, see also MARRIAGE. A form of levirate marriage was in use (38),

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and we often find the strong desire to maintain families in existence. The head of the family apparently had the power of life and death over all its members (22, 31.32,38.24,42.37; *cf.* Post, *Grundriss*, i. 170 ff., ii. 341; and the Roman *patria potestas* [Moyle, on Justinian, *Institutes*, i. 9]). Among children, the eldest son of the principal wife was normally entitled to a BIRTHRIGHT; but this could be varied by agreement (25.31-34) or by the father (1Chr.5.1, etc.). The father could also give a blessing (*not* = birthright, Gen.27.36), varying the relative positions of the children. He clearly had power to distribute his property (movables only) as he chose, at any rate among sons (25.5f., 48.22; law altered Deut.21.15-17). Apparently adoption was possible in some cases (Gen.48.5). In default of children, a slave might be heir (15. 2-4). (ii) *Slaves* formed a regular part of the patriarchal household, and were religiously members of the community (17.12-14). They could be acquired in many ways. [SLAVE.] (iii) *Contract* law is very undeveloped. Sale occurs, but is apparently usually contemporaneous with conveyance or delivery. Where something is bought which cannot be handed over at the time, an oath is used (25.31-34). Similarly a promise of payment is secured by PLEDGE (38.17f.). Contracts of service occur (29.15), but the wages sometimes consist of animals (30.28ff.,31.38ff.; *cf.* 38.16f.). (iv) *Organization*. In Egypt we find that the family system has developed ELDERS and officers, who appear as the leaders and judges, and to some extent the rulers of the community. (v) The question of the relation of the law of this age to Hammurabi is considered *infra* B, (10), (i), (*a*). (2) *Legislation, etc.* God gave commands to Noah (9.1-7) permitting the consumption of all animals, but forbidding the use of blood in food [UNCLEAN MEATS] and forbidding human bloodshed [CRIMES; HOMICIDE]. As the token of a covenant with Abraham, CIRCUMCISION of every male on the eighth day was commanded (17). It appears from 18.19 that the way of GOD was known to include judgment, but it cannot be said with certainty that this implies other legislation (*cf.* however, 26. 5). B. THE MOSAIC LEGISLATION. (1) *Its Delivery*. The legislation contained in Ex.–Deut. was given to the children of Israel by God. The Decalogue was spoken by God at mount Sinai [TEN COMMANDMENTS]; the rest of the legislation was given mediately—*i.e.* through Moses or Aaron, or both. The laws were scattered over a period of 40 years, beginning immediately before the Exodus with PASSOVER legislation (Ex.12), and ending with the provisions for the septennial reading of Deuteronomy (Deut.31.9ff.). (2) *Its Form*. (i) The *covenants* constitute the first outstanding feature of the form. Alone among known legislations, large portions of the Law are found as terms of sworn agreements made between God and the Heb. tribes. Other peoples have had laws to which they attributed a divine origin, but the covenant form is unique. There appear to be three principal covenants: (*a*) The Sinaitic covenant (see Ex.19.3-8,24.3-11. GOD proposes to enter into special relations with the Heb. tribes, and the people consent. The terms are contained in 20.1-17,20.22–23. 33, and a covenant is concluded on this basis (24. 8). This covenant was subsequently broken by the worship of the golden calf (32), but renewed by GOD in Ex.34. (*b*) The covenant with the patriarchs, promising the land (Gen.17, etc.; Lev.26.42, etc.). Land laws and laws relating to certain kindred topics are found in Lev.25f. The language used throughout Lev.26 proves that these laws are made in virtue of a covenant between God and the children of Israel, dating from the days of Abraham. (*c*) Deut. contains the words of a third covenant which GOD commanded Moses to make with the children of Israel beside that made at Sinai (29.1[28.69]). The terms are found in 5–26. In the case of each of these covenants a homiletic address is found at the end of the terms, where in a covenant between men the jurat (invocation of God) would occur (Ex.23.20-33; Lev.26.3-45; Deut.28). For the jurat of a human covenant *cf.* Gen.31.53. (ii) Some laws were given when *cases* arose for decision (*e.g.* Shelomith's son, Lev.24.10-24), or in connexion with *historical incidents* that gave rise to them (*e.g.* Passover laws in Ex.12), and retain their historical form and setting. (iii) Much of the legislation was only intended to reach the people through the *teaching of the priests* (see Lev.10.11,14.54-57,15.31-33,etc.; Deut.24.8,33.10), and much was *internal to the priestly tribe*, and intended primarily only for them (Lev.21.1,22.2; Num.18.1, etc.). In no case is such law included in either of the three covenants, and the style is everywhere appropriate to the purpose. (iv) *Style*. The laws take various forms. "If *x* happens, *y* shall be done," is a frequent type, but clauses beginning with, *e.g.*, "whosoever," or couched in the 2nd person singular or plural, are also common. In this diversity the legislation resembles the Roman XII. Tables, which also employed different types, including the 2nd singular (*not* the 2nd plural); and differs from the laws of Hammurabi, the Anglo-Saxons, etc., where the "if" type is invariable. In other respects the style varies. Thus the legislation of Deuteronomy is not merely in the form of a covenant, but also of a speech, and is characterized by the appropriate oratorical quality of its language and rhythm. The laws in the Sinaitic covenant and the judgments in some of the decided cases are extraordinarily terse, like other ancient codes destined for memorizing; and this, combined with the nature of the contents, makes it probable that they were intended to be committed to memory by the elders. [JUDGE.] The priestly teaching was intended and adapted neither for rhetorical effect nor memorizing, and accordingly presents yet a third style. Parallelism is not uncommon in the legislation. [POETRY, HEBREW.] (v) The *arrangement* is largely determined by the contents and purpose. Thus matters destined to influence public opinion and mould the future naturally find a place in Deuteronomy—the book that was to be periodically read to the people; the bulk of the "dooms" to be applied by the courts of elders are contained in the Sinaitic covenant; laws relating to agriculture, land tenure, relief of poor peasants, etc., are in

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Lev.25; and sacrificial minutiae to be observed at the religious capital, regulations internal to the priestly tribe, etc., in the priestly teaching. Within these groups the order is not always clear: sometimes it appears to be due to chance, but in many instances ancient associations of ideas can be traced. Thus knowledge of the conditions of peasant life in antiquity at once explains the juxtaposition of seemingly unconnected laws in Lev.25; and (again) laws given in the tent of meeting (1.1) and laws given on mount Sinai (7.38) are found grouped together in 1–7 in defiance of chronology, but with obvious convenience. The order is generally due to sequence of thought, not to scientific arrangement. (vi) *Repetitions* are not infrequent, and are due to numerous causes, three of which must be named: (*a*) Sometimes a very terse summary of the law is given in the Sinaitic covenant, and expanded at length in passages that would reach the people only through the teaching of the priests (*infra*, 3. ii); (*b*) the same rule or institution is frequently dealt with from different points of view; (*c*) repeated emphasis is often laid on rules that cannot be enforced by the courts. Illustration: the three pilgrimage festivals are given in summary in Ex.23; then, when the covenant is renewed in Ex.34, these and other religious rules (but *no* jural laws) are repeated. Again, they find their places in the complete detailed calendar of the priestly teaching (Lev.23), and in Deut.16 they occur once more, but from a different point of view —*viz.* in special connexion with the law of the religious capital. (3) *Provisions for perpetuating.* (i) DEUTERONOMY was to be *publicly read* to the people every seven years. (ii) The tribe of Levi was set apart for priestly purposes, and commanded (amongst other things) to *teach* law. [PRIEST; LEVITES.] (iii) The duty of *teaching children* is repeatedly enjoined (Deut. 6.6-9, etc.), especially about PASSOVER (Ex.13. 8, 14ff.). (iv) Probably portions of the law were intended to be *memorized* [*supra*, (2), (iv)]. (v) Various *mnemonic devices* are commanded: fringes (? tassels) (Num.15.38ff.; Deut.22.12), binding on hand and between eyes (Ex.13.9-16; Deut.6.8, etc.) [HEM OF GARMENT; FRONTLETS], writing on door-posts, etc. (6.9, etc.). (vi) On the *writing* of the Law see EXODUS, DEUTERONOMY. (4) *Conditions.* (i) *Historical.* The past affected the work of Moses in several ways. (*a*) Twelve tribes of common origin, historical and religious experiences, but of distinct tribal consciousness, were to be fused into a single nation. The tribal consciousness is seen at work in many provisions—*e.g.* the arrangements for the division of the land, the restriction on the marriage of heiresses (Num.36), while (probably partly to counteract the centrifugal forces) centralizing laws were enacted which had a unifying effect (*cf.* 1K.12. 26f.). (*b*) The stay in Egypt appears to have brought home to the people the special needs of strangers. [STRANGER.] Probably, too, the influence of Egyptian experiences is to be seen in the land laws [(7) (iii)], and perhaps also in some customs—*e.g.* the provisions for writing on the gates, etc., though these are not exclusively Egyptian. (*c*) The miraculous deliverance from Egypt impressed itself on the national consciousness, and was made the basis of many special laws and many appeals for fidelity (see, *e.g.*, Deut.26.1-11). (*d*) The historical continuity with the experiences (particularly religious) of the patriarchs is strongly marked—*e.g.* Lev.25f. are largely founded on the covenant with Abraham. (ii) *Political.* The circumstances of the time are clearly mirrored in many portions of the legislation. Thus the desert conditions imprinted on many laws, the numerous references to, and provisions for, the impending entry into Canaan, the fact that a complete new system of land law was necessary or even possible must be referred to the political circumstances. So, too, some minor laws—*e.g.* "Remember Amalek" (Deut.25.17-19). Perhaps also the failure to create a sufficiently strong central executive should be attributed to tribal jealousy and the historical factors. (iii) *Religious.* It is clear that the Israelites had frequently been unfaithful to the God of their fathers, and continued so to a great extent in the Mosaic age (Lev.17.7; Num.25.1-3; Deut.12.8, etc.). Moreover, the Egyptians and the Canaanites practised many impure cults. These two facts are manifestly responsible for many provisions aimed at particular abuses—*e.g.* Deut.12.2ff. (iv) *Social.* Society was based on the patriarchal family, which included slaves. The families were grouped in clans, and the clans in tribes. Distinctions between rich and POOR existed, and the "mixed multitude" involved the presence of many strangers. Princes and elders also appear. [PRINCE.] The paternal power was still very great (21.18-21), and the right to sell children remained untouched. Purchase was a common form of marriage. Divorce was in use (24.1-4). The feeling of family unity was very strong, as is proved by the communistic land laws, etc. [FAMILY.] (v) *Economic.* There was hardly any trade; all contracts were extremely primitive and undeveloped. The moral conceptions on which they rest are unknown. Thus, the protection afforded to the hired labourer was purely religious, not jural. The precious metals were in use, and working in wood and metals had attained some proficiency, probably as the result of the stay in Egypt. The pre-Egyptian experiences had included agriculture (Gen.26.12), and the tribes were rich in animal wealth and pastoral experience. The laws reflect these conditions. (vi) *Intellectual.* The laws clearly prove that the intellectual condition of the tribes was very primitive. Such elementary distinctions as those between murder and manslaughter [HOMICIDE], or compulsion and intentional wrong-doing (Deut.22.26), are only expressed in the most cumbrous and elementary way. Num.15.22-31, with its inadequate distinction between unwitting and high-handed sins, tells the same tale. Again, the whole of the "physiological psychology" that finds expression in regulations about clean and unclean, etc., testifies most clearly to the low level of reflection attained by the people. The scanty use of writing for legal purposes is also significant. [WITNESS.] (vii) *Legal.* Here the machinery is of the rudest. A few forms of the death penalty and stripes are almost the only punishments (other than pecuniary) that could be inflicted by a legal tribunal. Imprisonment

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as a penalty is never found. Hence the only possible punishment for contempt of court and many other offences was death; and the character of the legislation is largely due to the inevitable defectiveness of archaic legal procedure. See further CRIMES, etc. (5) *Objects and Scope.* The *objects* are clearly stated: "What doth the LORD thy God require of thee but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD and his statutes, which I command thee this day *for thy good?*" (Deut.10.12f.). Because of the idea expressed in the last words, the Law (unlike, *e.g.*, the Indian law-books) envisages the good of every member of the nation equally, without preference for any individual, class, or caste. Because of the idea expressed in the earlier words, its scope (like theirs) is coextensive with human life, and is not limited to jural and sacrificial law. The LORD is to be Israel's God: therefore all worship of other gods, and numerous practices associated with such worship are prohibited, and intense fidelity is enjoined. The methods of serving God externally and internally, with sacrifice, in every form of social intercourse, in secret actions, and in the innermost thoughts are defined and commanded. He is holy; therefore the Israelites must be holy—holy in their relations to parents, superiors, dependants, neighbours, acquaintances, customers, suitors; holy in public and private hygiene; holy in morals and ethics; holy in the preservation of the land, the society, and the individual from sin. Hence, too, many characteristic institutions and rules—*e.g.* the law of pilgrimage was partly introduced "that thou mayest learn to fear the LORD thy God always" (Deut.14.23). Like the Indian law-books, the Law takes a clear view of the unity of life. In its eye, faith and conduct—conduct in matters jural, sacrificial, ethical, moral, social, individual—form an indissoluble whole. (6) *Methods.* (i) The power of the *courts* is relied on, but is insufficient for three reasons: (*a*) As the scope of the legislation extends to the whole of life, it far exceeds the possible jurisdiction of any human tribunal; (*b*) owing to the undeveloped condition of the society, the machinery of the courts was defective, as judged by modern standards, and their efficiency was consequently restricted [*supra*, (4)(vii)]; (*c*) the necessity for proof restricts the jurisdiction of courts over acts with which they might otherwise deal. Thus, *secret* idolatry and cursing a *deaf* man (who could not hear, and therefore could not prove the offence) would in many cases be impossible to prove. Hence we find also (ii) *sacrificial law*, much of which could be enforced by the priests controlling the religious capital; (iii) various *religious methods*, (*a*) OATHS and ORDEAL as means of trial; (*b*) threats of *divine punishment of the individual* (*e.g.* Ex.22.24[23]); (*c*) promises of *divine blessing of the individual* (*e.g.* Deut.15.18); (*d*) curses of *individual* malefactors (27.15ff.) [CURSE]; (*e*) *discourses*, especially at the end of the three great covenants [*supra*, (2), (i)], *promising national blessings for obedience*, and *threatening national disasters for disobedience*; (*f*) *appeals to individual fear of God*, no punishment being specified —*e.g.* Lev.19.14; (iv) appeals to *public opinion* (*e.g.* "in thy sight," 25.53); (v) appeals to the *historical consciousness* of individuals and the nation, especially the deliverance from Egypt —*e.g.* Ex.23.9; (vi) *simple commands*, no result of any sort being attached—*e.g.* 20.16. Unlike some other ancient law-books, the Pentateuch never relies on any eschatological motive. (7) *Ideas and Principles.* Many of these are included in the conception of holiness, but must be separately noticed. No classification is feasible. (i) Holiness involves *separation*: "for I the LORD am holy, and have separated you from the peoples that ye should be Mine" (Lev.20.26). This separation in turn involves many other ideas. [VOW; UNCLEAN MEATS; and *infra.*] (ii) *God's dwelling* is *in the midst of Israel.* It is defiled by ritual uncleanness (Lev.15.31, etc.; Num.19.13,20), giving seed to Molech (Lev.20.3), the presence of lepers in the camp (Num.5.1-3), pollution of blood (35.34). (iii) *The land is God's* (Lev.25.23), as the land of the Egyptians had been Pharaoh's (Gen.47.19ff.). Hence it may not be sold in perpetuity. This does not apply to the cities, subject to certain exceptions as to Levitical cities. [JUBILEE.] (iv) The *collective* principle is strongly marked. (*a*) *National* and *communal*: (A) *national* righteousness is violated by sexual and other offences, which are abominations before the LORD, and defile the land (Lev.18.24ff.; Deut.24.4; *cf.* Lev.19.29). (B) In the case of certain offences the death of the offender or a sacrifice is necessary to remove innocent blood or evil from *Israel* or the *city* (Deut. 19.13,20, 21.8f., 22.21f., 24, 24.7). (*b*) *Family*: (A) Crimes, wrongs, and sins. (*α*) The iniquity of the fathers might be visited on the children by God (Ex.20.5, 34.7; Num.14.18, 16.32; Deut.5.9); but (*β*) *never* by man. Contrast Lev.20.5, "against that man and *against his family*" (? clan, see FAMILY, § A) with 20.2. The law here is based on the sole responsibility of each individual for his own actions, so far as wrongdoing is concerned, combined with a nascent sense of the responsibility of the community for the repression of crime. [HOMICIDE, (4).] The only trace of the collective principle is its prohibition in Deut.24.16, which is probably due to the unique provisions of Ḥammurabi, §§ 116, etc., to which (so far as is known) no legislative parallel can be found. (B) Land laws. Here the collective principle appears very strongly in the rights of redemption and the jubilee legislation. (v) A most remarkable feature is the *constant and unquestioning reliance on miraculous divine intervention* for the enforcement and smooth working of the law. (See especially Lev.25.20 ff. and Ex.22.24 [23],27[26]; Lev.20.20, etc.) (vi) In the *legal* sphere *all freemen are equal.* Poor and rich are to be treated with even justice. Those who are under a disability (by reason of age, sex, or foreign birth) must not be wronged. For the redemption of souls the price is the same for every adult freeman (Ex.30.15). Unlike many ancient codes, the Law treats slaying or wronging any freeman (whatever his rank) in the same way. (vii) An elaborate legislation provides for the POOR. (viii) The same *criminal law* is applicable to STRANGER as to native (Lev. 24.10-23). This rule also applies to unwitting

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sins (Num.15.30). (ix) In the *moral* sphere, *humanity* is an urgent duty. (*a*) "Thou shalt love thy neighbour as thyself" (Lev.19.18). (*b*) "Thou shalt love him [the stranger] as thyself" (19.34). (*c*) Special provisions protect those under any incapacity—the deaf, the blind, the fatherless, the widow. (*d*) Humanity to animals is commanded (Ex.23.5, etc.). (x) The *treatment of other races* varies according to national policy, founded on sentiment and past history, not expediency. Thus Egyptians and Edomites are to be well treated, and Amalekites extirpated. (xi) *Commercial honesty* and truthfulness are earnestly enjoined. (xii) A group of ideas are connected with *blood*. We have seen that as early as Noah's time it was regarded as the life. Hence it may not be eaten (Lev.17.12,14); hence, too, it can make atonement on the altar (17.11). It pollutes the land when shed, so that expiation is necessary (Num.35.33). [HOMICIDE.] (xiii) The ideas of *sin* and *atonement* which pervade much of the legislation are discussed elsewhere. [SIN; ATONEMENT.] Here we need only notice that sin may be incurred, not merely intentionally, but in ignorance (Lev.5.17-19), through accidents of nature (14, etc.), or in the case of a community, even through the act of some unknown person (Num.15.24; Deut.21.8), and that the offerings provided in no case atone for presumptuous sin (Num.15.30), though they can procure forgiveness in the case of certain witting offences when accompanied by confession (Lev.5). (xiv) *Clean and unclean*. These ideas also are discussed elsewhere [UNCLEANNESS]; but for a general view the following must be quoted: "The origin of all these notions is in certain physical instincts, in physiological psychology, which is the reason why they are found among peoples very far removed from one another by race or religion" (Darmesteter, *Zend-Avesta*, pt. i. 2nd ed. [=*Sacred Books of the East*, vol. iv.] lxxix). (xv) A feature of some importance is the *joyous character of the religion*, "rejoice before the LORD" being a constant and significant phrase. (xvi) See further CRIMES, etc. (8) *Analysis*. No full or complete analysis is possible within reasonable limits. The following table, however, gives a rough idea of the order of the principal subjects, and will enable the reader to obtain information on any topic by reference to the special articles. Occasional commands are usually omitted, but references are given to the construction of the tabernacle, and some other similar topics, because some permanent laws are embedded in these sections.

Ex.12.1-27,43-49, PASSOVER; 13.1-16, Firstborn and FIRSTLINGS; 16.16-34, MANNA; 18.13-26, appointment of judicial officers at Jethro's advice [JUDGE]; 20.1-17, TEN COMMANDMENTS; 20.22-23, other terms of the Sinaitic covenant (Altars, Slavery, CRIMES, DEPOSIT, HOMICIDE, LOAN, STRANGER, WIDOW, Fatherless, PLEDGE, FIRSTFRUITS, FIRSTBORN, FIRSTLINGS, UNCLEAN MEATS, POOR, CATTLE, Calendar, Sabbath Year, Sabbath Feasts, SACRIFICE); 25–29.37, commands relating to TABERNACLE, its furniture and PRIESTS [CRIMES]; 29.38-42, daily public Sacrifices; 30–31.11, tabernacle continued [INCENSE, ALTAR, CRIMES]; 31.12-17,35.1-3, SABBATH [CRIMES]; 34.10-36, renewal of Sinaitic covenant, which had been broken by worship of the golden calf. Some earlier ritual commands briefly recapitulated, with little new matter; 35.4–40, tabernacle completed; Lev.1-7, sacrificial procedure at religious capital [SACRIFICE], dealing with burnt-offerings, meal-offerings, peace-offerings, sin- and trespass-offerings, together with law providing that the two latter offerings should be brought in specified cases; 8,9,10.12-15, consecration of priests, with incidental directions; 10.6f., mourning for priests; 10.8-11, law of priests; 11, clean and unclean meats; 12, PURIFICATION after childbirth [FAMILY]; 13,14, LEPROSY; 15, ISSUES; 16, ATONEMENT, DAY OF; 17, food sacrifice and slaughter; 18, forbidden degrees of MARRIAGE, etc.; 19, miscellaneous commands; 20, incest and other offences [CRIMES]; 21–22.16, law of priests; 22.17-33, sacrifice; 23, sacred calendar; 24.1-9, perpetual light in tabernacle, and SHEWBREAD; 24.10-23, BLASPHEMY and law as to strangers; 25,26, land covenant [SABBATICAL YEAR, JUBILEE]; 27, redemption of Vows, etc.; Num.3,4,8.5-26, consecration and duties of Levites; 5.1-4, purity of camp; 5.5-8, repentant wrongdoers [CRIMES]; 5.9f., contributions to priests; 5.11-31, ORDEAL of JEALOUSY; 6.1-21, NAZARITES; 8.1-4, CANDLESTICK; 9.1-14, PASSOVER; 10.1-10, trumpets; 11, consecration of seventy ELDERS; 15.1-31, sacrifice (miscellaneous laws); 15.32-36, SABBATH-breaker; 15.37-41, fringes; 18, PRIESTS and LEVITES; 19, Water of Separation; 27.1-11,36, daughters of Zelophehad, inheritance of land [FAMILY]; 28,29(30.1), national offerings [SACRIFICE]; 30, OATHS and VOWS; 35.9-34, HOMICIDE; Deut.5–26, Deuteronomic Covenant. The principal legal portions are as follows: Deut.5.6-21, TEN COMMANDMENTS; 5.22–11.32 forms part of a speech of Moses, with occasional precepts scattered about too sparsely to be analysed in detail—see especially 6.4-9; 12, law of the Temple; 13, false prophet, friend enticing to apostasy, city apostatizing [CRIMES, etc.]; 14.1f., Israelites not to cut themselves [CUTTINGS]; 14.3-21, dietary laws [UNCLEAN MEATS]; 14.22-29, TITHES; 15.1-11, release [LOAN]; 15.12-18, manumission of purchased Heb. slaves [SLAVE]; 15.19-23, FIRSTLINGS; 16.1-17, three Feasts to be celebrated at the temple; 16.18-20, administration of justice [JUDGE]; 16.21–17.1, laws of lay altars and sacrifices; 17.2-7, apostasy [CRIMES, etc.]; 17.8-13, supreme court for difficult cases [JUDGE]; 17.14-20, KING; 18.1-8, priests and Levites; 18.9-22, miscellaneous CRIMES of infidelity to God, including the law of false prophets; 19.1-13, HOMICIDE; 19.14, landmarks to be respected; 19.15-21, law of false WITNESS [CRIMES]; 20, laws of WAR; 21.1-9, person found dead [HOMICIDE]; 21.10-14, law of female captive [SLAVE, MARRIAGE, FAMILY]; 21.15-17, disposition of movables among sons of different wives [FAMILY]; 21.18-21, rebellious son [FAMILY, CRIMES, etc.]; 21.22f., hanging [CRIMES, etc.]; 22.1-12, miscellaneous provisions as to humanity to animals, construction of houses, sowing and dress; 22.13-21, husband impugning wife's prenuptial chastity; 22.22-30[23.1], sundry sexual offences [FAMILY, MARRIAGE, CRIMES]; 23.1-8[2-9], laws relating to conferring or withholding full Israelite status [PROSELYTE, STRANGER, FOREIGNER]; 23.9-14[10-15], camp laws [WAR]; 23.15f.[16f.], runaway slaves [SLAVE]; 23.17[18], Israelites to refrain from certain immoral pursuits; 23.18[19],21-23[22-24], Vows; 23.19f.[20f.], prohibition of usury [LOAN]; 23.24f.[25f.], permission to pluck neighbour's grapes or corn with the hand; 24.1-4, law relating to *divorce* [MARRIAGE, DIVORCE]; 24.5, exemption of newly married men from public duties; 24.6,10-13, PLEDGE; 24.7, kidnapping [CRIMES, etc.]; 24.8f., LEPROSY; 24.14f., hired SERVANT; 24.16, individual responsibility [*supra*, (7), (iv), (*b*)]; 24.17f., justice to stranger, fatherless, and widow; 24.19-22, gleaning [POOR]; 25.1-3, stripes not to exceed forty [CRIMES, etc.]; 25.4, ox not to be muzzled in threshing [CATTLE]; 25.5-10, LEVIRATE LAW [CRIMES]; 25.11f., indecent assault by woman [CRIMES]; 25.13-16, just WEIGHTS AND MEASURES; 25.17-19, "Remember AMALEK"; 26.1-11, FIRSTFRUITS; 26.12-15, TITHES.

This is followed some chapters later by Deut. 31.10-13, providing for the septennial reading of "this law" (*i.e.* Deuteronomy). (9) *How far*

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new. The legislation is *not* a consolidating code. Some old rules are contained, but probably only where some new application is given (*e.g.* certain branches of law to be extended to *strangers* as well as Israelites (Lev.**24**. 17-22), or some portion of an old rule is modified. Proofs of this view : (i) Everywhere existing practice is assumed—*e.g.* no rule is originally given for the most usual cases of assault, but only the somewhat exceptional instance of a pregnant female bystander being hurt. (ii) The decided cases are due to the necessity of deciding some new or doubtful point. (iii) Much of the law deals with matters that could not have arisen in the earlier history—*e.g.* tenure of and succession to land. (iv) Some rules conflict with the previous customary law—*e.g.* in lieu of unlimited paternal power (*cf.* A, 1, *b*, i, *supra*) we find cursing and smiting a parent, and rebelliousness, dealt with by courts (other instances in A, 1, *supra*; HOMICIDE ; CRIMES). (v) A very large portion of the law is dependent on the creation of a priestly tribe with ceremonial, ritual, sacrificial, hygienic, and teaching functions, and of a tabernacle or house of God. (vi) The difficulty of definition where a mental element enters into the law (*e.g.* contrasts of murder and manslaughter, voluntary action and duress, Deut.**22**.26) testifies to the novelty of the conceptions. The human mind in such matters advances from concrete cases to general principles (*cf.* Dareste, *Etudes*, 22-24). (10) *How far original.* (i) The *jural* laws. The *Ḫammurabi question.* In 1902 a copy of the code of Hammurabi [AMRAPHEL] was discovered, and the question arises how far Heb. law was influenced by it. (*a*) *Patriarchal age.* In certain departments the law contained in Genesis is fundamentally different from that of Ḫammurabi, and springs from different ideas. The wide paternal power, the law of HOMICIDE, the absence of regular law courts, the primitive nature of the conveyance of the cave of Machpelah stand in the most marked contrast to the Babylonian system. Further, the *later* Israelitish law sometimes introduces a rule, substantially identical with a passage of Ḫammurabi, in terms which make it plain that a new and difficult conception is being put forward—*e.g. cf.* Deut.**22**.25f. with Ḫammurabi, § 130. Indeed, generally, cases of similarity between the later Mosaic law and the code tend to show that these rules had not hitherto been practised in Israel. In the third place, there are some *resemblances* in the marriage customs, though even here Ḫammurabi sometimes appears to be dealing with a different case (*e.g. cf.* § 144 [a *votary's* maid] with Gen.**16**. 1ff., Sarah's maid ; **30**.1ff.,9ff., Jacob's wives' maids). However, as the §§ following contrast with the law of Genesis, it may be that the common law relating to ordinary wives, who were not votaries, was the same in both cases. But the custom here contemplated is by no means distinctive or uncommon (Post, *Grundriss*, i. 143,144), so that not much can be inferred. The scanty information we have as to the law of theft and inheritance presents some resemblances and some differences (*e.g.* Gen.**31**.32 perhaps resembles § 6, though not in the tribunal applying the law ; but the story of Benjamin is unlike Ḫammurabi's rules). Lastly, in many cases, owing to silence on one side or the other, no comparison is possible. On the whole, therefore, it is certain that the patriarchs did not live under the code of Ḫammurabi, though in some departments their customary law was similar to Babylonian law. In such matters the rules are not sufficiently distinctive to warrant any hypothesis of influence, but the possibility is not excluded. (*b*) *The Mosaic age.* Ḫammurabi deals with jural law only. He legislates for a society that is entirely different in historical, geographical, political, social, and economic conditions from the Israel of Moses. Hence the departments in which influence is possible are very narrow. Again, many matters that are common to both systems are universal in societies in certain stages of development—*e.g.* OATHS of purgation, ordeals, etc. On the *form* of the two legislations, see *supra*, 2, iv. Further, the main ideas and institutions of the two systems are fundamentally unlike—*e.g.* in HOMICIDE, land laws [JUBILEE], inheritance, slavery, the position of women [MARRIAGE], offences against parents [FAMILY ; CRIMES, etc.] the rules and ideas differ *toto caelo*, and the ethical principles are of course different. In some subjects—*e.g.* talion, manifold restitution for theft, etc.—both legislations embody ideas that are universal ; but here Ḫammurabi often exhibits variations from the normal types, which types, on the other hand, are readily paralleled from the Mosaic legislation. This points to independent development, especially in view of the fact that the earlier law of theft appears to have been different (Gen.**44**). A few minor Pentateuchal rules are practically identical with those of Ḫammurabi ; but they are not in the least distinctive. Many find parallels all over the world—*e.g.* §14 resembles Ex.**21**. 16 ; but see Dillmann, *ad loc.*, and Post, *Grundriss*, ii. 355. In truth, the laws are often such that any able man, if confronted with the problems they are designed to meet, must have invented substantially the same rules. One illustration must suffice. There is considerable resemblance between Ex.**22**.5[4] (damage done by cattle) and Ḫammurabi, § 57 (damage done by sheep under charge of a shepherd) ; but Gautama, xii. 19ff., resembles *both* laws more than they resemble each other. In all three cases the principle of the law is compensation, but different procedure is adopted in each to attain this end. There is thus no reason for supposing that the code influenced the Mosaic legislation. At most it can only have affected a few minor departments of the law. Deut.**24**. 16 is perhaps aimed at the form of talion that at present is evidenced by Ḫammurabi alone : though later ages interpreted it otherwise (2K. **14**.6). (ii) *Sacrificial.* Evidence is accumulating that some ideas and institutions, and a few terms of the sacrificial law, can be paralleled from Babylonian, Minean, and Phoenician sources—*e.g.* shewbread. See P. Haupt, "Babylonian Influence in the Levitical Ritual," *Journal of Biblical Literature*, xix. (1900), 55-81, and the Marseilles Tariff (Renan, *Corpus Inscript. Semit.* i. 8 ; Rawlinson, *Phoenicia*, p. 387 ; a translation by S. R. Driver may be found in D. G. Hogarth's *Authority and Archaeology*, pp. 77 f.). Sacrifice was universal throughout the ancient world, and

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corresponded to sentiments that were entertained everywhere. Some of the resemblances so far noted—*e.g.* the physical perfection of priests—are apparently the outcome of ideas that were widely prevalent, and would naturally spring up independently. In others (*e.g.* philological resemblances) the origin of the people accounts for likenesses: but in yet others it may ultimately appear that the needs and ideas of the Hebrews led to the enactment of some institutions which differed from the practices of surrounding peoples in the fundamentals of worship rather than in external details. The influence of Babylonian and other cults on some externals of worship may yet prove to have been considerable; but in this department judgment must be reserved till the evidence is more nearly complete. (11) *How far unique.* The special articles in this volume and their bibliographies attest the fact that there exist numberless parallels to almost every institution and idea contained in the law. Talion and blood-feud, sin and crime, clean and unclean, the priestly order, sacrifice and ritual, all may be paralleled from other races. Nor is it different if we turn to individual rules. With certain striking exceptions (*e.g.* the law as to strangers) it is possible to parallel most of the laws, even such a detail as the permission to pluck grapes, etc., Deut.**23**.24f.[25f.]; *cf.* Post, *Grundriss*, ii. 426; Manu, viii. 341 (with characteristic differences), etc. Nor again is this the only legislation that claims a divine origin, or that seeks to regulate extra-jural matters. The Hindu law-books, for example, deal with faith, penances, purifications, dress, demeanour, etc., as well as jural law. Every ancient legislation is and must be the creation of its age; and as the objects of legislators are everywhere similar, and laws are everywhere directed to moulding human conduct, it follows that every archaic legislation belongs to a family group, and differs from other systems belonging to a similar stage of development only within certain more or less defined limits. Naturally, the law of Moses bears the impress of the history, the mind, and the character of the nation for which it was designed; but so does every other known system. And withal it is unique. (i) No other legislation is comparable in *literary form and beauty*. (ii) While many of the rules can be paralleled, there is no parallel to such a *collection of humane rules*: hence the *spirit* and *general effect* of the whole are different from those of all other legislations. (iii) Perhaps no similar legislation has ever been so *free from rules designed to benefit some privileged person or caste*. Special consideration is shown only to the helpless. But the true *differentia* is in none of these things, though it embraces and accounts for all. It lies in *the attitude towards the divine*. Everywhere the peculiar relation between the One God and the separated people—with all it involved in duty to God and duty to man—is stamped on institutions designed for a race that in its general ideas and primitive civilization differed very little from many other races in similar stages of development. This law centres in and leads to God. Its ultimate problem is not legal or literary or economic or social: it is theological. (12) *How far practical.* If the test be actual working when put into operation, the innumerable parallels prove that most of the rules were essentially practical. Others again are known to have worked satisfactorily—*e.g.* the pilgrimage law (see especially 1K.**12**.26f.). But some of the rules are contrary to powerful human sentiments, and appear either not to have been executed at all or to have failed, or else to have been abrogated. Example: It is clear from Je.**34** that the law for manumitting purchased Heb. slaves after six years' service was long a dead letter, and that even when it had for once been put into execution, it was again speedily nullified. There is in truth an *ideal* element in the Pentateuchal legislation: its provisions are sometimes in the nature of counsels of perfection. In estimating this, it must be remembered that the legislation sought to teach the people religious perfection, not merely to provide rules for settling inevitable disputes; and even in the most unpractical institutions, the failure has not been absolute: they have all helped to mould countless lives. But the history of this law suggests yet another test, *viz.* adaptation to the national character. Here it stands unique. No other legislation has been guarded and practised so tenaciously in the face of every conceivable obstacle. None other has evoked so much loyalty and affection. —C. Post-Mosaic. The prophets are full of Israel's various backslidings, but we have extremely little definite information on legal points. Judg.**1**.12-15, etc., present us with a form of *marriage*. [Family.] The levirate marriage and rights of pre-emption of land had clearly undergone some extension in the days of Ruth (**4**); which chapter also shows us that widows had some title to their deceased husbands' immovables in certain cases. Under the monarchy derelict land appears to have vested in the king (2Sam.**9**.9; 2K.**8**.3). Mortgages were in use in Nehemiah's time (Ne.**5**.4f.). Jeremiah's conveyance (Je.**32**) witnesses a long legal evolution since the days of Moses, being in very modern form [Witness], and Zech.**11**.12 was obviously written in a society that was economically and legally much more advanced than that to which the Mosaic ordinances respecting the hired Servant were given. The practice of selling or pledging children long continued. [Poor.] Jeroboam introduced a festival one month later than Tabernacles (1K.**16**.10-16), at the time of his apostasy. Ahaz made changes in the national sacrifices (2K.**12**.32f.). For other developments see Temple, Priest, Levites, Judge, Homicide, Crimes, Family, Slave. The most important events in the later legal history are the finding of the book of the law in the 18th year of king Josiah, and the subsequent reformation (2K.**22**f., etc.), and the covenant to observe the law under Ezra and Nehemiah (Ne.**9**f.). [Pentateuch: Exodus; Leviticus; Numbers; Deuteronomy; Israel; Law in N.T.] R. Dareste, *Études d'histoire du droit* (1889), 18-51; H. M. Wiener, *Studies in Biblical Law* (1904); articles in *Princeton Theol. Review*, April 1907, 188-209, Oct. 1907, 605-630, *Bibliotheca Sacra*, Jan. 1908, 97-131. The current commentaries, Bible Dictionaries, Archaeologies, etc., can only be

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used with the utmost reserve for legal purposes. The writings of Sir H. S. Maine, A. H. Post's *Grundriss der ethnologischen Jurisprudenz* (2 vols. 1894, 1895); the volumes of the *Zeitschrift für vergleichende Rechtswissenschaft*, and other old law-books and codes (especially the legal volumes of the *Sacred Books of the East*), and other works on ancient law, together with the materials collected in J. G. Frazer's *Golden Bough* (2nd ed. 1900) and similar works, form the best aids for the study of O.T. law. The Babylonian and Minean material is conveniently given in A. Jeremias' *Das alte Testament im Lichte des alten Orients* (2nd ed. 1906). Translations of Ḥammurabi's code, *e.g.* Johns, *The Oldest Code of Laws*; R. F. Harper *Code of* Ḥ.; Hastings, *D.B.* (5 vols. 1904), *s.v.* "Code of Ḥ.," etc. The legal work hitherto published on it is superficial, and cannot be recommended. For the *subsequent* development of the Jewish Law, see the *Jewish Encyc. s.v.* (Funk & Wagnalls). [H.M.W.]

Law of Moses in N.T. (1) *Our Lord's Attitude.* Our Lord assumed, or at least did not call in question, the Mosaic authorship of the Pentateuch (Mt.8.4,19.8, etc.), and affirmed its divine authority, both as a whole and in its several parts. This is as evident in the Gentile and Pauline (Lu.16.17) as in the Jewish gospel (Mt.5.17,18,15.6). He observed not only the moral, but the *ceremonial* law (Gal.4.4; Lu.2.21ff.,4.16,31,5.14; Jn.5.1, 7.10; Mt.17.24ff.,26.18), severely condemned the "making void" of the least of the commandments (Mt.5.19,15.6), regarded the keeping of the law as the way (under the old covenant) of eternal life (Mt.19.17; Lu.10.28, 16.29), and even acknowledged the official position of the scribes and Pharisees as interpreters of the law (Mt.23.2). On the other hand, (*a*) He entirely rejected the mass of rabbinical tradition, which, professing to be a protecting "hedge" round the law, too often annulled it both in letter and in spirit (Mk.7. 1ff. = Mt.15.1ff., etc.). (*b*) Within the law, He distinguished between its weighty precepts (*e.g.* judgment and mercy and faith) and its less important ones (*e.g.* the tithing of mint and anise and cummin) (Mt.23.23; Lu.11.42). (*c*) Some ordinances He regarded as concessions to human infirmity rather than as positively good. Thus He regarded the original ideal of marriage (Gen.2.23,24) as of higher authority than the permission to repudiate a wife granted by Moses to his hard-hearted contemporaries (Deut.24.1; Mt.19.3ff.,5.31). (*d*) He considered the spiritual and moral ideals of the law to be its real essence. Hence Deut. 6.5 and Lev.19.18 were to Him the true text of the law, and all else commentary (Mt.22.35ff., *cf.* 7.12). (*e*) He gives the law the widest and most spiritual interpretation possible. *E.g.*, He understands commandment v. to forbid anger and hatred, and commandment vii. lust (ch. 5). (*f*) The ceremonial law is only acceptable when observed in a spirit of love and charity (5.23): it was made for man, and not man for it; and works of piety and mercy take precedence of it (Mk.2.27, etc.). As Son of God, our Lord claimed authority to revise the law, even the decalogue spoken by God Himself (Mt.5.21ff., R.V.). Accordingly He definitely abrogated the *lex talionis* (5.38), and revoked the permission to hate one's enemy (5.43), and to swear by Jehovah (5.33). He clearly contemplated the ultimate abandonment of the Mosaic law by His Church. Thus He regarded His death as a *new covenant*, superseding the old one made by Moses (Mt.26.28), and said definitely, "The law and the prophets were until John; from that time the Gospel of the kingdom of God is preached" (Lu.16.16, *cf.* Mt.11.12,13). As to His abrogation of the ceremonial law we have the evidence of the comment of St. Mark (*i.e.* of St. Peter) on the discourse in Mk.7, "This He said, *making all meats clean*" (ver. 19, R.V.). The passages which seem to affirm the permanence of every jot and tittle of the Mosaic law (Mt.5.17-19; Lu.16.17) refer to it, not in its imperfect O.T. form, but as revised and "fulfilled" by Christ. The "fulfilled" law is nothing but the Gospel. (2) *Attitude of St. Paul.* See PAUL (*Theology of*). (3) *Attitude of St. Peter.* See PETER; ACTS. (4) *Attitude of St. James.* See JAMES, EP. OF. [C.H.]

Lawyer (νομικός). See SCRIBE (B). Zenas "the lawyer" (Tit.3.13) was possibly not a scribe, but a legal advocate. [C.H.]

Laying on of hands. (1) *Among the Jews*, the ceremony was used for very various purposes. (*a*) As a sign and means of personal blessing, or appointment to a position or office. The object of Israel placing his hands on the heads of Manasseh and Ephraim before his death is explained in connexion with the blessing which he invokes from God on them (Gen.48.14-20); and though the Heb. words used are different from those usually found for the laying on of hands, it is obvious that the action was of the same character. The object of the lifting up of the hands of the high-priest in the high-priestly blessing (Lev.9.22) was the same; and this may rightly be classed as parallel towards the congregation with the act of Israel towards individuals, although here the ceremonial action is different. The children of Israel laid their hands on the members of the tribe of Levi at the time of the dedication of that tribe in place of all the firstborn (Num. 8.10). Moses laid his hands on Joshua in appointing him to be his successor, and to communicate to him the spirit of wisdom which he himself had possessed (Num.27.18, 23; Deut.34.9). In all these cases there was the idea of bestowing divine blessing; in the case of the tribe of Levi there was also the notion of substituting those on whom hands were laid. (*b*) As appointing to a place in sacrifice. Here also were the ideas of assigning to a work in the service of God, and of substitution—that of substitution possibly being the link between the laying of hands on the Levites and this use of the ceremony. Instances are:—the offering of the bullock and the rams at the consecration of Aaron and his sons (Ex.29.10,15,19; Lev.8.14,18,22); animals offered in sacrifices by individuals (*e.g.* Lev.1.4); the goat for Azazel on the Day of Atonement (Lev.16.21); and the sin-offering to make atonement for all Israel at the passover of Hezekiah (2Chr.29.23). (*c*) The witnesses of blasphemy were directed to lay their hands on the head of the offender in Lev.

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24.14; and the two elders laid their hands on the head of Susanna when they accused her before the people (Sus.34). Apparently the idea in this case was that of handing over the offender for conviction and punishment. (2) *In the Ministry of Christ.* The use of the ceremony by our Lord carried on the idea of blessing and gift. When He blessed little children, He laid His hands on them (Lu.18.15,16, where the laying on of hands is not explicitly mentioned, but is apparently implied in the statement, "They brought unto Him also their babes, that He should touch them," compared with Mt.19.13,15 and Mk.10.13,16). In His work of healing He laid His hands on the sick or otherwise touched them (Mt.9.18,25; Mk.5.23,41, "Come and lay Thy hands on her," "He took the damsel by the hand"; Mk.6.5; 7.32, 33, "They beseech Him to lay His hand upon him," "He put His fingers into his ears, and He spat, and touched his tongue"; 8.23,25, "He took hold of the blind man by the hand," "And when He had spit on his eyes, and laid His hands upon him," "Again He laid His hands upon his eyes"; Lu.4.40,13.13: *cf.* Mt.8.3,15,9.29,20.34; Mk.1.41,7.33; Lu.5.13, 22.51). As the blessing of the Jewish congregation by means of the uplifted hands of the high-priest is compared above with the blessing of individuals by means of laying hands on their heads, so the blessing of the apostles by our Lord with uplifted hands at the time of His ascension may be compared with His acts of blessing by means of touch (Lu.24.50). (3) *In the Apostolic Period.* In the last 12 *vv.* of St. Mark's gospel our Lord is recorded to have said of Christians, "They shall lay hands on the sick, and they shall recover" (Mk.16.18). The laying of the hands of Ananias on Saul of Tarsus seems to have been a means of bodily recovery of sight parallel to that thus spoken of by our Lord rather than a means of spiritual gift, since in the account it is closely connected with the reception of his sight, and was before his baptism. At the same time, it is in many cases difficult to draw a sharp line between acts for the body and acts for the soul, and the reference to being filled with the Holy Ghost immediately follows that to the reception of sight. "The Lord . . . hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost" (Ac.9.12,17). The ceremony was used by the apostles for a specifically spiritual purpose in the laying of hands on the baptized, accompanied with prayer. The converts at Samaria had been baptized, but St. Philip was apparently without the power of administering the further rite now known as Confirmation (8.14-17). Similarly, at Ephesus St. Paul laid his hands on those who had by his instructions been baptized; and "the Holy Ghost came on them, and they spake with tongues, and prophesied" (19.6). [BAPTISM.] It is probably this use of the ceremony as a means of administering confirmation that is referred to in Heb.6.2, where the teaching of laying on of hands is placed between the teaching of baptisms and of resurrection of the dead. A further use was in connexion with ordination. The apostles laid their hands on the "seven men of good report" (Ac.6.6). When St. Timothy was ordained, the presbyters and St. Paul laid their hands on him (1Tim.4.14; 2 Tim.1.6). St. Paul's command to St. Timothy, "Lay hands hastily on no man" (1Tim.5.22), probably refers to ordination, though some have explained it of the reconciliation of penitents. The laying of hands on SS. Barnabas and Paul at Antioch (Ac.13.3) may have been in connexion with a formal appointment to the apostolate; but is much more likely to have been simply an act of blessing on their special mission, since, while "Separate Me Barnabas and Saul for the work whereunto I have called them" (13.2) might in itself refer either to the general work of the apostolate or to their immediate mission, it is distinctly said that at the end of their missionary journey they had "fulfilled" "the work" for which "they had been committed to the grace of God" (14.26, R.V.). In 14.23 χειροτονήσαντες is more likely to refer to the use of the hand in appointment, as derived from the showing of hands in an election, than to the laying on of hands in ordination. [CHURCH.] Swete in Hastings, *D.B.* iii. 84, 85; Hall, *Confirmation*; Lightfoot, *Galatians*, p. 98; Rackham, *Acts*, pp. 192, 193; Ramsay, *St. Paul the Traveller*, pp. 64-68; works mentioned in arts. BAPTISM and CHURCH. [D.S.]

Lazarus. This is the Hellenized form of the Heb. Eleazar. Two characters bear the name in N.T.—**1.** The beggar in our Lord's parable (Lu.16.19ff.), who "was cast at the rich man's portal, full of sores." As this is the only instance where a proper name occurs in a gospel-parable, it has been suggested that it was inserted later in order to connect the teaching of the parable (ver. 31) with the historical account of one whose return to life failed to convince the main body of the nation. But Tertullian (*De Anima* vii.) attempted to show that the parable itself is founded on fact. Both views are purely conjectural. It is worth noticing, however, that the Lazarus of the parable is as silent throughout as the Lazarus of actual life (for which see Dr. Plummer's art. in Hastings, *D.B.*, 5 vols. 1904, *s.v.*); and also that the name has always had a special association in the Christian Church with lepers and work among them.—**2.** The brother of Martha and Mary of Bethany. The fact that he is thus described in Jn.11.1, and placed last of the three in ver. 5, and altogether left without mention in Lu.10.38ff., suggests that he was the youngest and least important of the family which "Jesus loved." When our Lord received the sisters' message that Lazarus was sick, He first waited two whole days, and then simply proposed to the disciples that they should take the journey into Judaea again. When they remonstrated with Him because of the dangers He would encounter in the neighbourhood of Jerusalem, he at length announced plainly that Lazarus was by this time dead, and that He had waited of set purpose to give their faith a great opportunity of triumphing; and so the solemn journey was undertaken. By the time of Christ's arrival, Lazarus had been in the grave four days; but a large number of Jews from the city was still with the sisters to comfort them in their mourning. First Martha and then Mary slipped away to converse with their belated Friend,

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whilst He was still outside the village. The Jews too followed, weeping. At sight of so much sorrow, in which He too shared profoundly, the Saviour wept; nevertheless He bade them take Him to the grave itself. On arrival there, in spite of Martha's scruples, the stone that closed the entrance was removed; and Jesus, after giving thanks to the Father, with a loud voice commanded Lazarus to come forth, and the dead obeyed His voice, bound though he was hand and foot with grave-clothes. The effect of this wondrous act of power was to win or confirm the faith of many, but to repel others and increase their opposition. These latter being mainly from among the leaders of the nation, the event contributed not inconsiderably, in the Divine providence, to the subsequent arrest and trial of our Lord (see Jn.11.46ff.). St. John tells us that Lazarus was at Bethany during the last week of Christ's earthly life (12.1), and we hear of him no more (except in those legendary accounts, for which see MARTHA). As to the silence of the Synoptists on this miracle, it should be remembered, *inter alia*, (1) that St. John's definite purpose was to supplement their narratives, which do record two other raisings from the dead, and (2) that quite possibly Lazarus himself imposed reticence till after his final decease on the wonder that had happened to him. [C.L.F.]

Lead, a common metal, is found generally in veins of rocks, very rarely in a metallic state, and most commonly combined with sulphur. It was early known to the ancients, and the Hebrews evidently were well acquainted with its uses. Mines of it were worked in the Sinai district, and in Egypt. There were none in Palestine proper, but that lead was common there is shown by the expression in Ecclus.47.18 (*cf.* 1K.10.27). It was among the spoils of the Midianites brought by the children of Israel on their return from the slaughter of the tribe (Num.31.22). The ships of Tarshish supplied the market of Tyre with lead, as with other metals (Ezk.27.12). Its heaviness, to which allusion is made in Ex.15.10 and Ecclus.22.14, caused it to be used for weights, which were either in the form of a round flat cake (Zech.5.7), or a rough unfashioned lump or "stone" (ver. 8); stones having in ancient times served the same purpose (*cf.* Pr.16.11). In modern metallurgy lead is used with tin in the composition of solder. That the ancient Hebrews were acquainted with the use of this is evident from Is.41.7. No hint is given as to the composition of their solder, but in all probability lead was one of the materials employed, its usage for such a purpose being of great antiquity. The ancient Egyptians used it for fastening stones together in the rough parts of a building, and it was found by Mr. Layard among the ruins at Nimrûd. In Job19.24 the allusion is supposed to be to the practice of carving inscriptions upon stone, and pouring molten lead into (or perhaps painting with red lead; see WRITING) the cavities of the letters, to render them legible, and at the same time preserve them from the action of the air. Lead is also employed now for the purpose of purifying silver from other mineral products. The alloy is mixed with lead, exposed to fusion upon an earthen vessel, and submitted to a blast of air. By this means the dross is consumed. This process is called the cupelling operation, with which the description in Ezk.22.18-22, in the opinion of Mr. Napier, accurately coincides.

Leaf, Leaves. The word (sing. or pl.) occurs in A.V. in three different senses: (1) LEAF of a tree (*'ālé, ṭereph, 'ōphî*). The olive-leaf is mentioned in Gen.8.11. Fig-leaves formed the first covering of our parents in Eden. The barren fig-tree (Mt.21.19; Mk.11.13), on the road between Bethany and Jerusalem, "had on it nothing but *leaves*." [FIG.] The oak-leaf is mentioned in Is.1.30 and 6.13. The righteous are often compared to green leaves (*e.g.* Je.17.8). The ungodly are as "an oak whose leaf fadeth" (Is.1.30). In Ezk.47.12, Rev.22.1,2, there is an allusion to some tree whose leaves were used by the Jews as a medicine or ointment. (2) LEAVES of doors (*ṣelā'îm, delṯh*). The first Heb. word, which occurs very many times, and which in 1K.6.32 (marg.) and 34 is translated "leaves" in A.V., signifies *beams, ribs, sides*, etc. In Ezk.41.24, *delṯh* represents both *door* and *leaf*. (3) LEAVES (*dᵉlṯhôṯh*) of a book or roll (Je.36.23) only; meaning *columns*. [WRITING.]

Leah (perhaps from Assyr. *li'at*, "mistress," or Arab. *lawiya*, "ugly"), the elder of Laban's daughters (Gen.29.16). Not only was Rachel the younger and more beautiful of the two, but Leah seems also to have suffered from weak eyes (*rakkôṯh*). Having served seven years for the former, Jacob received the elder sister in marriage, through fraud on the part of Laban, and, when at the end of a week he received Rachel also, he seems to have confined his affection to the latter. The historian regards Rachel's barrenness and Leah's fertility as a divine compensation for this state of affairs. By the elder sister Jacob became the father of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah. She was buried at Machpelah. The division of the tribes into two distinct classes, arising from the double marriage of Jacob, was a constant traditional factor in the history of Israel. [B.F.S.]

Leasing, *falsehood*, Ps.4.2,5.6; elsewhere in A.V., almost uniformly, "lies" (Ps.40.4,etc.).

Leather. [HANDICRAFTS, (7).]

Leather boot. [ARMS.]

Leaven (*sᵉ'ôr*). The Heb. root means "to be agitated." The fermentation which sets in when flour, mixed with water, is left to stand, is due to the presence of the microscopic yeast plant, which has the property of growing in solutions of sugar or of *gluten*. The "bubbles" which result through the *gluten* being split up into alcohol and carbonic acid gas "lighten" the substance, which thus becomes *leaven*. When a piece of this fermented dough is mixed with fresh flour and water, and baked, ordinary leavened bread results. The use of leaven was forbidden in every case in which bread was used in connexion with worship (Ex.23.18; Lev.2.4, etc.), with the one exception of the case of the two loaves referred to in Lev.23.17; but these were for the priests, and did not come upon the altar (see ver. 20). The shewbread was unleavened (*cf.* Josephus, 3 *Ant.* iii. 6), as were also the Passover cakes. Originally, all cereal offerings, as well as bread for ordinary use,

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were unleavened. Later, leaven came into use for the purposes of every-day life; but in all that concerned *worship*, the ancient custom was retained. In the figurative sense, there is no idea of *corruption*, the underlying thought being that of *permeating*. It is therefore used in a good as well as in a bad sense—the former when leaven is likened to the kingdom of heaven (Mt.13.33; Lu.13.21), the latter when used of the corrupt doctrine of the Pharisees (Mt.16.6), or of evil generally (1Cor.5.6, etc.). [W.O.E.O.]

Lebana' (Ne.7.48), **Lebanah'** (Ezr.2.45). His descendants were Nethinim who returned from Babylon with Zerubbabel.

Lebanon' (= *white*), the high range running N., parallel to the Mediterranean shores, and dividing PHENICE from COELOSYRIA. It attains a height of 10,000 ft. at Jebel Sannîn, and is covered with snow on the upper ridges for the greater part of the year. It is bounded on the S. by the Lîṭâny River, flowing into the sea N. of Tyre; and on the N. by the ELEUTHERUS, which springs from a basaltic basin dividing the Lebanon from mount Bargylus—and this broad valley is the "entering in to HAMATH" (Num.34.8). The geological formation consists of sandstone, with hard limestone above; the former being only visible on the lower slopes to W. These are open to the sea breeze, and are covered with vineyards and pines. The E. slope, shut out from the moisture of the W. breezes, is very bare and rugged. The glory of Lebanon (Is.35.2), throughout history, has been its cedar forests; and these remain, not only in the well-known group S.E. of Tripoli, but in many other parts of the upper ridges rarely visited by travellers. Parallel with Lebanon proper, E. of the valley of the Orontes, the Anti-Lebanon presents a more barren appearance, with white chalk peaks, which die away on the N. near Emesa, the range being connected on the S. with HERMON, by the high pass which divides the valley of the Lîṭâny from that of the Jordan. The Anti-Lebanon is called in O.T. "Lebanon towards the sun-rising" (Jos.13.5). Lebanon proper has several perennial streams, of which the most important are the Adonis River [GEBAL], and the Dog River (Lycus) farther S. near Beirût. The upper slopes have, in places, a scrub of oak and mastic, while in the lower valleys the fig, mulberry, and olive are grown. The population (of Maronite Christians) is dense in the mountain villages; and numerous monasteries and chapels are perched on the W. spurs. The average elevation of the crest is about 7,000 ft. above the Mediterranean, while the Anti-Lebanon averages only about 5,000 ft. The two Lebanons are noticed in 49 chapters of O.T., and in 30 of these in connexion with the CEDAR. The passages referring to the Anti-Lebanon and to the valley of Lebanon are in Joshua (11.17,12.7, 13.5) and in the Song of Songs (7.4), where the "tower of Lebanon" overlooks Damascus. Lebanon was to be included in the land of Israel (Deut.1.7,3.25,11.24; Jos.1.4), but remained unconquered (13.5) till the victory of David over Damascus. Solomon possessed towns in Lebanon (1K.9.19; 2Chr.8.6). It had an Amorite and Hivite population (Judg. 3.3), but Zechariah includes it in the land of Israel (10.10) after the Captivity. The "smell of Lebanon" was that of its cedars (Can.4.11), and of its gardens of spice. Its streams (4.15) and its snow (Je.18.14) are mentioned, as also its wine (Hos.14.7), which is still very heady.



VIEW OF LEBANON. W.D.A.

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The Babylonians, and the Assyrians after 1400 B.C., raided the Lebanon [AMANA], and took its cedars to roof their temples, as did Nebuchadnezzar. These invaders followed the shore route [PHENICE] at the foot of Lebanon, but Nebuchadnezzar has left inscriptions not only at the Dog River, but also at *Wâdy Brissa*, on the E. side of the mountain W. of Riblah. [C.R.C.]

Lebaoth' (Jos.15.32). [BETH-LEBAOTH.]

Lebbaeus. [JUDAS OF JAMES.]

Lebonah', a place named in Judg.21.19 only. It was N. of Shiloh. Now *el Lubban*, a village immediately W. of the "high way that goeth up from Bethel to Shechem," 3 miles N.W. of *Seilûn*. [C.R.C.]

Lecah', mentioned in the genealogies of Judah (1Chr.4.21 only) as a descendant of Shelah. Perhaps it is a place-name.

Leeks. The Heb. *ḥâçîr*, translated *leeks* in Num.11.5, occurs twenty times in the Heb. text. It properly denotes *grass*, and is derived from a root signifying "to be green"; and may therefore stand here for any green food, lettuce, endive, etc., as Ludolf and Maillet have conjectured. It would thus be equivalent to our use of the term "greens"; yet as the *ḥâçîr* here is mentioned with onions and garlick, the rendering of A.V., agreeing, as it does, with the most ancient versions, is probably correct. Another very ingenious interpretation, however, of *ḥâçîr*, first proposed by Hengstenberg, and accepted by Dr. Kitto (*Pictor. Bible*, Num.11.5), adopts a more literal translation; for, says Dr. Kitto, "it is mentioned by travellers [in Egypt] that the common people there eat with special relish a kind of *grass similar to clover*." This is the *Trigonella foenum graecum*, belonging to the natural order *Leguminosae*, a plant similar to clover, but with more pointed leaves (Mayer). The botanical name of the *leek* is *Allium porrum*, order *Liliaceae*. With regard to Egyptian leeks (Num.11.5), Pliny says: "The principale leekes be in Aegypt: the next are those of Ortia and Aricia" (xix. 6, Holland's trans.).

Lees. The Heb. word (*shᵉmârîm*) is used only in plur. Its root means "to be dark," or "tawny-coloured." It was applied to "lees" from the custom of allowing the wine to stand on the lees, that its colour and body might be better preserved. Hence the expression "wine on the lees," as meaning a generous full-bodied liquor (Is.25.6). Before the wine was consumed, it was necessary to strain it, and such wine was then termed "well refined" (Is.25.6). To drink the lees, or "dregs," was an expression for the endurance of extreme punishment (Ps.75.8).

Legion, the great unit of a Roman army, nominally of 6,000 men—our "brigade." In N.T. only figuratively of vast and irresistible numbers (Mt.26.53; Mk.5.9; Lu.8.30). [H.S.]

Lehabim', son of Mizraim (Gen.10.13), the Lebu of the Egyptian inscriptions, the Libyans of classical geography. They were a fair-skinned people with light hair and blue eyes who inhabited the N. coast of Africa W. of Egypt. [LUBIM.] [A.H.S.]

Le'hi (= *jaw*, Judg.15.9,14,19). [RAMATH-LEHI.]

Lemuel', the name of an unknown king to whom his mother addressed the prudential maxims contained in Pr.31.2-9. Rabbinical commentators identify Lemuel with Solomon; most modern writers (see 30.1, R.V. marg.) regard him as "king of Massa," in Arabia, and refer to Gen.25.14. [AGUR.] [H.C.B.]

Lentiles (Heb. *'ădhâshîm*; Gen.25.34; 2Sam.17.28,23.11; and Ezk.4.9). There are three or four kinds of lentils grown in the S. of Europe, Asia, and N. Africa. The red lentil is still a favourite food in the E. It is a small kind, the seeds of which, after being decorticated, are commonly sold in the bazaars of India. The modern Arab. name is identical with the Heb. It is known also in Egypt,



LENTIL (*Ervum lens*).

Syria, etc., by the name *'Adas*. Lentil bread is still eaten by the poor of Egypt. Pliny mentions pottage of lentils, as in Gen.25.34. He says, "They that have but weake and bad stomackes, use verely to put lentales to thicken their pottage and gruels, instead of barley groats, and find thereby much ease" (xxii. 25). Lentils were cultivated in very ancient times, but their original home is unknown, as are also the meanings of the Gk. and Lat. names *φακός* and *lens*. [SHAMMAH, 3.] [H.C.H.]

Leopard is the A.V. translation of the Heb *nâmêr*, which occurs in Can.4.8; Is.11.6; Je 5.6,13.23; Dan.7.6; Ho.13.7; Hab.1.8. Leopard occurs also in Ecclus.28.23 and in Rev.13.2. That *nâmêr*, which (like the Indian word *chita*) means spotted, is identical with the Arab. *nimr* (cheetah) can scarcely be doubted. The leopard is still to be met with in the Lebanon, Gilead, and the Jordan Valley, and ranges from Africa through Asia Minor and Persia to India and Central Asia; the Persian, and probably Syrian, race being a rather long-haired variety known as *Felis pardus panthera*. It is probable, however, that *nâmêr*, like the Indian *chita*, includes the hunting-leopard (*Cynaelurus jubatus*), which is a distinct species, with nearly as wide a range as the leopard. It is still used by Arabs in Syria for gazelle-hunting.

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Its black spots are solid, instead of forming rosettes, like those of the leopard. [R.L.]

Leprosy (*Elephantiasis graecorum, Lepra arabum*). The Heb. word *çāra'ath*, translated by the Gk. λέπρα and in A.V. by *leprosy*, refers in every instance, except where it is applied to garments and habitations, to one or other of the various types of the disease called in mediaeval and modern times leprosy. The erroneous use of the Latin *lepra* by some ancient writers, who included under that term not only the disease now known as true leprosy but also some other skin diseases having no relationship to true leprosy, has led to some confusion and misconception. There is no attempt in Holy Scripture to give a minute or exhaustive description of the disease, but in Lev.13,14 there are set down for the guidance of the priests and the people a number of easily observed signs by which leprosy *in its early stages* can be distinguished from other diseases more or less like it in appearance. The fact that there is no mention of the horrible and repugnant lesions commonly associated with leprosy has led to the erroneous belief that the disease here spoken of as leprosy is not the same as is now known under that name. It must be remembered that the aim was to segregate the leper in the earliest stages, long before the grosser lesions had developed. There was then, and still is, some difficulty in diagnosing early leprosy, but scarcely any when the disease has become advanced; so that it was quite unnecessary to give signs by which the leper in an advanced stage of the disease could be recognized, and so throughout the Levitical description only the early signs are referred to, and these are placed in contrast with the signs of other diseases prevalent amongst the Israelites, but which, being of a non-contagious character, did not require the segregation or isolation of the victim. There is not yet unanimity of opinion as to how the disease is spread. In modern times this has been attributed to direct contact, inoculation, bad food, heredity, bad sanitation and hygienic surroundings, and to the action of such body-parasites as bugs, fleas, or lice carrying the germs of the disease from the sick to the sound. Probably a combination of several of these may be necessary for an effective transmission of the disease. In this connexion it is interesting to note the lamentable state of misery to which the Israelites were reduced during their period of bondage to the Egyptians. This is fully portrayed in the early chapters of Exodus. So prolific had they been that in numbers they exceeded the Egyptians themselves (1.7-9). That they were badly fed and their habitations overcrowded and insanitary may be taken as certain, and the flies and lice (R.V. *fleas*) spoken of as amongst the plagues are significant in the light of modern theories. Nothing is revealed as to whether the disease prevailed amongst the Israelites while they were in Egypt, but the fact that they had been so prolific would tend to the belief that it was not very prevalent, as it is generally believed that lepers are not prolific in propagating the species. It seems more probable that, having become infected by the leprosy germs while still in Egypt, and the incubation being notably long, the disease became prevalent amongst them during their wilderness journey, when the powers of resistance of their bodies had become still further weakened by the hardships endured. That the disease became prevalent amongst them is proved by the importance given to leprosy in the ritual as given in Lev.13, 14. The chief signs by which the priest was to suspect or recognize leprosy were: a bright spot or rising in the skin, the *macula* of modern terminology; the hair on this spot turned white, the lesion being deeper than the skin, that is to say, not merely superficial. The spot might have a scaly or roughened appearance, and tended to spread. These signs are all in keeping with what is observed in the earlier stages of the disease at the present time. At a later, though still early, stage, the bright spot becomes paler, and is described as a white rising (13.10) and in reality it becomes paler than the surrounding skin. This whiteness is still more apparent from the fact that it does not sweat as the sound skin does, and so dust and dirt do not adhere to it. In tropical countries people, like muleteers, who are accustomed to travel over dusty roads with the naked skin exposed to the heat and dust, frequently observe these white spots on their bodies as the first sign of leprosy. At a later stage still the skin over the white rising breaks down and an ulcer is formed. This was strong evidence for the priest as to the true leprous nature of the disease. There was no need for isolation for observation (ver. 11); he was to be put away at once as unclean. As the disease progresses fresh bright spots appear, the older ones passing on to the whitened and ulcerating stages. So that it is not usual to find a leper covered all over with the whitened spots alone. A condition of the skin known as vitiligo or leucoderma is that which most simulates the whitened spots in leprosy. This condition is much feared in countries where leprosy is endemic, and is often considered a form of that disease. It is, however, entirely distinct from it. In vitiligo the white patches which are at first discrete, coalesce and frequently become so extensive as to involve by far the greater part of the skin. The newest and the oldest patches have exactly the same appearance, and there is no swelling, ulceration, or scabbing. The skin remains, in appearance and functionally, normal except for the disappearance of the pigment. When the priest satisfied himself that the whiteness was becoming generalized over the whole body, he pronounced the man clean, and no isolation or ceremonial cleansing was required (ver. 13). Though leprosy is rightly considered an almost incurable disease, yet it does, though very rarely, become completely cured. The sores heal up and remain soundly healed, the person ultimately dying from some other cause. This is what is referred to in *vv.* 16 and 17. Amongst the causes of the spread of leprosy inoculation was mentioned. That the germ of leprosy can be inoculated is generally believed, and cases have been recorded where a *simple* sore or ulcer was most probably the portal of entrance. The sore heals up, but at a later period (the incubation of leprosy being usually very prolonged, even to months or years) signs of leprosy appear in the old

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scar. This is what is referred to in *vv.* 18-23. In certain forms of *acute* leprous infection the early local manifestations are of a more intense nature as regards the redness, sense of burning pain, rapidity of spreading, and of breaking down into ulcers. In ver. 24 we have this condition referred to and the signs by which it is to be distinguished from such conditions as acute erythema or erysipelas. Baldness, either general or in patches, or that produced, as we now know, by parasitic diseases, was to be distinguished from the loss of hair that is one of the characteristics of true leprosy. The indications for this are given in *vv.* 29-37. From the remainder of ch. 13 and the latter part of ch. 14, where the leprosy of garments and habitations is referred to, it is evident that the Heb. word translated "leprosy" had a wider signification than it has now. There is no evidence to show conclusively what was the nature of the leprosy of garments and habitations, but it seems reasonable to assume that some form of fungus or other parasite attacked these things and led to their destruction in a manner somewhat analogous to the destruction wrought by true leprosy in man. The "dry rot" may be something akin to this, as it also requires to be dealt with in a very radical way to prevent spreading and for its effectual extirpation. From what has been said there can be no doubt that a careful study of these chapters must lead to the conclusion that the leprosy of the time of Moses was essentially the same disease as the leprosy of to-day, and the fact that reference is made only to the earlier signs of the disease must not be taken to prove that the severer forms did not exist. Perhaps the most significant sign of early leprosy that is not clearly referred to is the loss of sensation in the skin of the affected area. It is difficult to account for this, but it is to be remembered that, amongst the class of people most prone to leprous infection, the loss of sensation over a limited area may not be observed in the very early stages until their attention is called to it. Objective signs are much more easily observed and given greater significance than those that are subjective. In the case of Uzziah (2Chr.26.19-21) we have a clear reference to a well-known type of leprosy in one of its favourite seats, namely the forehead. Just above the eyebrows a number of reddish nodules appear, and proclaim to others the secret which the leper may have kept for a long time by the help of his garments which covered the affected parts. As in the case of Uzziah, any great excitement or violent exertion intensifies the redness and makes the nodules more apparent. In none of the other cases of leprosy mentioned in O. or N.T. is there any sign or symptom characteristic of leprosy mentioned. In the miraculous sign given by the Lord to Moses (Ex.4.6,7) it is not distinctly stated whether true leprosy is referred to or whether it was a condition simulating in an exaggerated degree—"white as snow"—the whitened patches of true leprosy. To those who have seen the terrible mutilations and disfigurements wrought by leprosy and the horrible conditions in which lepers mostly exist, there is a peculiar aptness in the use commonly made of leprosy as a type of sin. The ceremonial cleansing of the leper (Lev.14) was in no sense part of the treatment of the leper. It was when the leper thought himself healed that he showed himself to the priest. The priest, guided by the rules laid down in ch. 13, pronounced him healed or not as the case might be. If he was found to have been healed, then the prescribed cermonial had to be gone through before he could be received back into the camp. In this ceremonial cleansing, the shedding of blood plays the important part, thus typifying the shedding of the blood of Christ for the cleansing of the sinner (Heb.9. 22ff.). [MEDICINE; UNCLEANNESS.] [W.L.S.]

Le'shem, a variation of the name LAISH, afterwards DAN (Jos.19.47 only).

Letter. [WRITING; EPISTLE.]

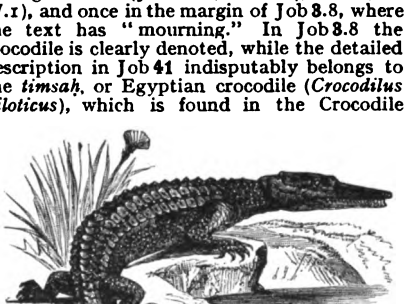
Lett'us (1Esd.8.29) = HATTUSH, 1.

Letushim', the name of the second of the sons of Dedan, Gen.25.3 (and 1Chr.1.32, Vulg.). Fresnel identifies it with *Tasm*, one of the ancient and extinct tribes of Arabia.

Leummim' (plur. form), descendants of Abraham and Keturah through Dedan, son of Jokshan (Gen.25.3). A similar name has been found in a Sabean inscription. In Heb. the word would mean *peoples*, and not be necessarily a proper name at all. [F.J.F.-J.]

Levi, explained in Gen.29.34 as if from *lāwâ*, "to be joined"; perhaps "a band."—**1.** The third son of Jacob by Leah. The newborn child was to be a fresh link between his parents. Levi appears prominently only in 34, as avenging, with Simeon, the wrong done by SHECHEM to their own sister DINAH. It is noteworthy that Simeon, Levi's partner in this, as in Jacob's blessing (49.5), is a prominent agent in the plots against Joseph. Levi goes down to Egypt (46.8,11), with his sons Gershon, Kohath, and Merari. [LEVITES.]—**2, 3.** Two ancestors of Christ (Lu.3.24,29).—**4.** Mk.2.14; Lu.5.27,29. [MATTHEW.] [J.A.D.]

Leviathan' (*levyāthān*) occurs in four passages of A.V. (Job 41.1; Ps.74.14,104.26; Is. 27.1), and once in the margin of Job 3.8, where the text has "mourning." In Job 3.8 the crocodile is clearly denoted, while the detailed description in Job 41 indisputably belongs to the *tinsaḥ*, or Egyptian crocodile (*Crocodilus niloticus*), which is found in the Crocodile



NILE CROCODILE (*Crocodilus noloticus*).

River S.W. of Carmel, as well as in Egypt, and is the animal denoted by leviathan in Ps.74.14. On the other hand, the context of Ps.104.26 seems to show that here the name represents a member of the whale tribe [WHALE];

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but there has been some uncertainty with regard to the leviathan of Is.27.1, and it has been suggested that it is one of the African rock-snakes, or pythons, such as *Python sebae*, which, although now restricted to Central and S. Africa, is represented on the Egyptian monuments. Certainly such a creature suits the expression "crooked" or "piercing serpent" much better than does the crocodile; but the fact that no python is found in Syria may be urged against this. Possibly crocodiles may have inhabited the Tigris and Euphrates in Biblical times; and the word *tannîn*, translated in A.V. "dragon," certainly seems to refer in some cases to these reptiles, especially as typifying the power of Egypt. [DRAGON.] [R.L.]

Levirate law (Lat. *Levir*, "brother-in-law"). Under this name is commonly known the regulation of Deut.25.5, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her." Under any other circumstances the marriage of a man with his brother's wife was strictly barred: "Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness" (Lev.18.16). The bar is thus stated to be the natural bar of near affinity. A definite penalty is assigned or foretold in the event of disobedience—"they shall be childless" (20.21). It appears therefore that the levirate law sanctions an exception to a general rule which is regarded as based on the law of nature, and is ordinarily protected by penalty. It further appears that the custom was not introduced by the legislation of Deuteronomy. In the case of Tamar (Gen.38), the wife of Er, the custom required Onan, as the next brother, to raise up seed to Er. This he declined to do, because he "knew that the seed should not be his." After the death of Onan, which is stated to have been the result of the divine displeasure, Judah told Tamar to remain a widow at her father's house till Shelah, his next son, should be grown. The narrative thus shows the levirate custom as in binding force before the Egyptian sojourn, and apparently as more binding at the earlier than at the later period. The law of Deuteronomy permits the brother or next-of-kin to decline the union in the presence of judges if he is prepared to go through the ordeal (1) of being spit upon, (2) of having his shoes loosed by the widow, and also (3) of being named in Israel the "unshod" (Deut. 25.5,10). Grave as the resulting disgrace would be, it was still not so grave but that a person who was strongly indisposed to effect the union would dare to encounter it. In the case of Tamar it does not appear that Onan had any right at all to decline the union, and it seems to be implied that when Onan was dead, Judah was bound to raise up seed to Er, if not by Shelah, then in his own person. It appears then that the law of Deuteronomy modifies and relaxes an obligation which had been stricter at an earlier period. For the proper understanding of the levirate law it is necessary to notice that the custom has prevailed widely outside the Hebrew limits. In the laws of Manu, the great legal code of ancient India, we find the custom at much the same stage as in the Pentateuch. The obligation of taking the widow of a deceased brother is laid down; but, as among the Hebrews, only where the deceased has left no son. The object is stated to be the raising up of issue to the deceased brother. The custom of the levirate is said to exist in the present day amongst the South African tribes, amongst the Arabians, amongst the Druzes, and amongst the tribes of the Caucasus. So widespread a custom points to some cause of general application. That cause may not necessarily be the raising up of issue to the deceased. Some writers find the origin of the custom in the practice of polyandry, once widely spread. In the more limited form of polyandry as practised, *e.g.*, in Ladak, the brothers of a family have one wife among them. On the death of the eldest brother in Ladak, his property, authority, and widow devolve upon his next brother. Here there is not yet any purpose of raising issue to the deceased. Mr. Herbert Spencer, declining the polyandry theory, regarded the custom as a form of the inheritance of chattels. Whatever may have been the origin of the custom, certain things are clear. (1) The custom involves a union of near kin, which under other circumstances is regarded as inherently sinful; (2) it was not originated by the legislation of Deuteronomy, but was in force centuries before that legislation; (3) it was not confined to the Hebrew people, but was practised in various other countries, often under circumstances pointing to great moral laxity; (4) it was at no time permitted to the Hebrews, except for the continuance of families; (5) its compulsory character is taken away by the code of Deuteronomy, which simply visits non-compliance with the penalty of a marked discredit. It is reasonable to infer that the levirate custom, like polygamy and divorce, was a custom not devoid of a sinful character, but suffered awhile in a fallen race for the hardness of men's hearts, and that the legislation of Deuteronomy was in the direction of restraint and not in that of encouragement. [FAMILY; GOEL.] Redslob, *Die Levirateche bei den Hebräern* (1836); J. F. McLennan, *Primitive Marriage*, also art. "The Levirate and Polyandry" in *Fortnightly Review*, 1877, p. 694; H. Spencer, *Principles of Sociology* (1885), § 302; Watkins, *Holy Matrimony* (1895). [O.D.W.]

Levis, a corruption of "the Levite" (see Ezr.10.15), given as a proper name in 1Esd.9.14.

Levites, The, appear first as one of the twelve tribes, and then as a special priestly tribe in Israel; and it is not very clear how the transition from a merely tribal to an official status took place. It would appear from Gen.34 that, in conjunction with the kindred tribe or family of Simeon (for *vv.* 21ff.,30, show that we have here to deal not with mere individuals), they committed an act of treachery and cruelty on the people of Shechem, in which the other tribes did not participate, but which they severely reprobated. In consequence of this they were so seriously diminished in numbers that they failed to obtain a territorial possession,

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like the other tribes, Simeon alone receiving a portion in the tribe of Judah, while Levi was dispersed throughout the land (Gen.49.5-7). At the early occupation of Canaan, neither Simeon nor Levi is mentioned among the fighting tribes in the song of Deborah (Judg.5), and we find the Levites already regarded as a priestly class (Judg.17,18); so that we naturally look to the time of the sojourn in Egypt (see 1Sam.2.27ff.) or the wilderness period for the transition to this dignity. It is to be noted that Moses himself was of the tribe of Levi, and Aaron his brother is in Ex.4.14 called "the Levite," showing the beginning of an official name. It is reasonable to suppose that in the struggle with Egypt which preceded the Exodus his own tribe would rally round the national leader, and that in arranging for the worship of the people, Moses should select his own tribe for the performance of religious duties. On the occasion of the sin of the golden calf, when Moses said, "Who is on the Lord's side?" we read that "all the sons of Levi gathered themselves together unto him. And he said unto them, . . . Put every man his sword upon his thigh and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the sons of Levi did according to the word of Moses" (Ex.32.26-28). To this very probably reference is made in the blessing of Moses on the tribe "who said of his father and of his mother, I have not seen him, neither did he acknowledge his brethren nor knew he his own children" (Deut.33.9). The separation of Levi to be a priestly tribe is thus ascribed to Moses, and the duties of the tribe are briefly stated in the passage last quoted—to consult the Lord by Urim and Thummim, to teach the people the law, and to offer incense and burnt-offering on the Lord's altar. The picture which is presented of the Levites immediately after the occupation of Canaan is characteristic of that rude and unsettled age. They seem to have no fixed territory (Judg.17.9), though probably many of them were sojourners in Judah (17.7, 19.1). They are recognized as peculiarly qualified to take charge of a local sanctuary (17.10-13, 18.18-20) and to consult the deity by means of the lot (18.5). Although, according to the old patriarchal practice, the head of a family or other layman might offer sacrifice as occasion required, where there was a sanctuary it was considered desirable to have a Levite for a priest (17.13), and no doubt many of the Levites became priests of those places which the Israelites adopted on their possession of the land. Yet we are not to forget that at the sanctuary of Shiloh there was a hereditary priesthood and the observance of a formal ritual (1Sam.1.3 etc.). Not, however, till the erection of the temple would there be full opportunity for the Levites to exercise their functions in an organized and systematic manner. What these functions were we learn from the priestly legislation of the Pentateuch, in which their ideal position and appointment are described at length. In the view of the legislator the whole of Israel is a "kingdom of priests and an holy nation" (Ex.19.6), and every firstborn is claimed by the Lord (13.2). Instead of the firstborn, however, the tribe of Levi is accepted (Num.3.12,41), the whole tribe thus being priestly. Within the tribe, again, a distinction is drawn between the ordinary Levite and those of the family of Aaron, who are constituted a hereditary priestly family to perform the specific priestly duties about the altar and the holy place (Ex.28.1,30.7,8,20; Lev.1.5, etc., 24.8; Num.6.17,16.46). The ordinary Levites, on the other hand, are "given unto Aaron and to his sons" (Num.3.9), *i.e.* they serve as ministers to the priest, "to do the service of the tabernacle" (3.7,8.5-13), the service being divided among the three branches of the tribe, the Kohathites, the Gershonites, and the Merarites (4.4-16,22-28,29-33). They acted as guards of the sacred tent (1.51-53,18.22,23). They might not sacrifice nor burn incense nor see the "holy things" till they were covered (4.5,15,19). Their duties are somewhat generally described as "keeping the charge" of the tabernacle and its vessels (1.53) or "doing work" about the tabernacle (3.7,8). To compensate for the want of territory the legislation allows the Levites a tithe (18.21,24ff.), from which they give a tithe to the priests, and 48 cities with suburbs are assigned to them in various parts of the land (35.1ff.; Jos.21). To what extent an ideal like this was carried out on the occupation of Canaan is not made very clear. The situation depicted in the book of Judges, the long period that elapsed before the temple was erected, the schism of the tribes with all the irregularities that followed, would lead us to conclude that many things contemplated by the legislator could not be carried out, or that they would be gradually carried out under modified conditions. Of the actual exercise by the Levites of the functions described, or functions corresponding to them in the service of the temple, the books of Samuel and Kings, which cover the period of the monarchy, tell us nothing, for the Levites are only incidentally mentioned four times therein (1Sam.6.15; 2Sam.15.24; 1K.8.4,12.31), and the first mention of them in the prophetical books occurs in Je.33.17ff. We must not, however, from this silence, conclude that there was no priestly Levitical tribe, or that a distinction did not exist between various parts of the tribe, for the priestly class is frequently mentioned, and a gradation in rank of some kind is taken for granted. There was already a hereditary priesthood in Shiloh (1Sam.2.11, 12); and at the temple the multifarious duties connected with the ritual demanded a large number of officials, among whom there must have been order and gradation, according to the services to be performed. Thus we read of a "*head* priest" and a "second priest" (2K.25.18; *cf.* Ezr.7.5; Je.29.25,52.24); a "high priest" and "priests of the second order" (2K.12.10, 22.4,8,23.4). There are also "keepers of the threshold" (E.V. *door*) mentioned along with these priests (12.9,25.18; Je.52.24). Though, therefore, the historical books specially so called do not draw a distinction between priests and Levites—for they had little occasion to enter into matters of ritual—they are not inconsistent with such a distinction, and leave room for supposing it to exist. Deuteronomy, which contemplates the worship of a

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central sanctuary, "is far from giving a complete picture of the existing priestly relations or of those to be established" (Baudissin), and we cannot with certainty fill up the gaps left in its arrangements. It seems to make no distinction between priests and Levites, in speaking constantly of "the priests the Levites," a natural enough expression in a code which is not a priests' handbook; but though every priest is a Levite, it does not follow that every Levite is a priest. And it is not correct to say that Deuteronomy knows no priests but those officiating at the central sanctuary; for it provides (Deut.21.5) that priests are to take part in the atoning ceremony for a murder committed in any of the cities of Israel, and the treatment of leprosy is put into their hands (24.8). So "a priest" or "the priest" is mentioned (10.6,17.12,26.3) in such a way as to imply special distinction. On the other hand, the Levite is repeatedly mentioned as an object of special charity (12.12,18,14.27, 29,16.11,14,26.11,12). And when it is ordained that, if a Levite come from any part of the country and desire to take his share of the service of the sanctuary, he is to be treated like his brethren, this does not necessarily mean that every Levite is a priest; it may simply mean that he is to take the status, whether of priest or Levite, that belongs to him by birth. In the account of Josiah's reformation given in 2K. 22,23, there is no mention of Levites, though the idolatrous priests (*kᵉmārīm*, 23.5) and the priests of the high-places are mentioned (23.8,9, 20). On the other hand, Ezekiel, living in the exile, when he sets himself to draw out a scheme for the worship of the future temple, shows, as might be expected from a priest-prophet, a familiarity with the various details of the ritual of the pre-Exilian temple (Ezk.42.13,44.29-31, 45.17,46.20), and knows also the distinction of priests and Levites (40.46,44.10-16,45.4,5). Although Ezekiel strictly confines the priesthood proper to the family of Zadok, in whose line the high-priesthood had been vested since the time of Solomon, and degrades the "Levites that are gone away from Me, when Israel went astray . . . after their idols" (44.10), *i.e.* those who had acted as priests at the high-places, making them for the future "keepers of the charge of the house" (44.14), "his language," says Baudissin, "by no means excludes or even renders improbable the supposition that in the pre-Exilian temple there were other Levites besides these, or that there were, besides the foreign temple-slaves, other temple-servants, not called Levites, or priests of the second rank side by side with the priests proper, *i.e.* the Zadokites." Ezekiel's whole manner of treatment of the ritual service suggests, not that he is excogitating something entirely new, but that he is intent on reorganizing and improving what had already existed. And we require, in fact, to postulate a very considerable development and organization in the Levitical tribe before the Exile, in order to account for the condition of things which confronts us at the Return. For, when Ezra and Nehemiah set about the arrangement of the new temple service, we find not only Levites sharply distinguished from priests (Ezr.8.2,15-18; Ne.7. 39,43,11.10,15), but other grades of temple-officials (Ezr.10.23,24; *cf.* Ne.7.73) exercising functions which they could not have learned for the first time in the Exile, and suggesting a considerable activity and development in the pre-Exilian period. It is very remarkable that in the Pentateuch there is no prescription or mention of musical service, which is so conspicuous a part of the ritual of the second temple (Ezr.7.7; Ne.7.44ff.). On the other hand, the "keepers of the threshold," officials of pre-Exilian time (2K.12.9,22.4), are not mentioned in the second temple. It is noticeable that, though the books of Ezra and Nehemiah show that the distinction between priests and Levites was well known, the book of Malachi, which belongs to the period of the Return, makes no such distinction (Mal.2.1,4,8) although by that time the distinction was well marked. From all this it is reasonable to conclude that a distinction and gradation had existed all along. The whole Levitical tribe would rise or fall in estimation and importance according as the worship of the temple was observed in greater or less purity under the different kings. The specific distinctions between priests and Levites were of greater concern to these officials themselves than to the ordinary state historians or to the mass of the people; and we learn incidentally (Ne.7.64) how punctilious they were as to the preservation of their genealogies. But after the Restoration, when the glory of the monarchy had departed, the temple, round which gathered the national hopes, obtained, even for the mass of the people, an interest and pre-eminence it had not possessed before. Accordingly the Chronicler, writing at a time when the organized worship of the second temple was in operation, and living in an atmosphere of priestly tradition, in his account of the pre-Exilian times gives to the inner ritual arrangements of the temple a prominence which they do not obtain in the other historians of those times. He proceeds on the assumption that Levites as distinguished from priests had their special functions since the time of David (1Chr.15.2ff.); he states the details of their duties (1Chr.23.24-32), and mentions with honour their services in the interest of the religion at various periods under the reforming or better-minded kings (2Chr.13.10-12,19.8-10,23,24.5,29.12-15,30.22,34.8-13). No doubt in so doing he unconsciously and unavoidably allowed his accounts of past time to be coloured by his familiarity with things as they existed in his own day; but this is a very different thing from inventing or re-creating past conditions which never existed, and we have sufficient indication that the author of these books had access to sources of information which the other historical writers either did not possess or did not think it within their province to employ. So long as the temple stood, the Levites would exercise their functions. They are only incidentally mentioned in N.T. (Lu.10.32; Jn.1.19; Ac.4.36). And there is a sad interest in the fact recorded by Josephus (20 *Ant.* ix. 6) that when the temple had received its final completion under Agrippa II., the Levitical singers applied for and received the privilege of wearing the same linen dress as the priests (*cf.* 2Chr.5.12). For, very soon after, the war with the Romans broke

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out, and with the destruction of the temple the special standing of the Levites came to an end, they became merged in the scattered tribes, and as a class disappear from history. [DEUTERONOMY; CRIMES; FIRSTBORN; JUDGE; POOR; PRIEST IN O.T.] A. Van Hoonacker, *Le Sacerdoce Lévitique dans la loi et dans l'histoire des Hébreux* (1899); Graf W. von Baudissin, art. "Priests and Levites," in Hastings, *D.B.* (5 vols. 1904). [J.R.]

Leviticus, the third book of the law. In the Heb. Bible it bears the name *wayyiqrâ*, "And he called," from its opening word. Its Gk. name, "Leviticus," suitably describes its character, as being throughout a collection of sacrificial and ritual laws. On the critical theory [PENTATEUCH] the book belongs wholly to the document P, though a special section of it (**17–26**) presents features of its own, and is thought to have originally subsisted as a code by itself. This is known in critical nomenclature as "the Law of Holiness." The *contents* of the book may be thus briefly analysed: (1) Ch.**1–7** lay down the *fundamental laws* of sacrifices and offerings. The animal sacrifices are the burnt-offering, the peace-offering, the sin-offering, and the trespass-offering (a species of sin-offering, accompanied by a money compensation for wrong done, **5**.15). Of a bloodless (or vegetable) order is the meal-offering (ch. **2**). The laws for the sacrifices and offerings are addressed partly to the people (**1–6**.7,7.22-38), and partly to the priests (**6**.8–7.21). (2) Ch. **8–10** narrate *the consecration of Aaron and his sons*, in accordance with the directions in Ex.**28,29**, and (in connexion therewith) the punishment of Nadab and Abihu for offering strange fire before the Lord. This leads to a law forbidding priests to drink wine while officiating (Lev.**10**.8,9), and to other regulations. (3) Ch. **11–15** are a series of important laws relating to *uncleanness and purification*. Ch. **11** gives the laws of clean and unclean in animal food (*cf.* Deut.**14**.1-20), and respecting pollution contracted from contact with carcasses; Lev.**12** has to do with purification after childbirth; **13,14** are concerned with leprosy; and **15** relates to natural secretions. (4) Ch. **16** deserves a place by itself, as detailing the solemn ritual of the annual *day of atonement*. (5) Ch. **17–26** form, as stated above, the *collection of laws* known as "the Law of Holiness"—a code of great importance, summarizing fundamental laws. Its key-note is the demand for holiness (**19**.2,**20**.7,8,26,**21**.6-8,15,23,**22**.9,16,32), and it is further marked by its recurring formula, "I am Jehovah your God" (nearly 50 times), and its references to deliverance from the bondage in Egypt (**22**.33,**23**.43,**25**.38,55,**26**.45). The closing ch. (**26**) is hortatory, with a certain Deuteronomic elevation in style. This remarkable portion of Leviticus emphasizes in ch. **17** the offering of sacrifices only at the door of the tabernacle, and prohibits the eating of blood; deals in **18** with unlawful marriages and unchastity; in **19** brings together miscellaneous precepts bearing on moral and religious life; in **20** recites the penalties for serious offences (giving children to Moloch, resorting to wizards, cursing father and mother, adultery, etc.); in **21,22** gives laws to priests; in **23** regulates the feasts; in **24** deals with the lamps and shewbread of the tabernacle, and with blasphemy (incident of the blasphemer, *vv.* 10-14); in **25** legislates for the sabbatical year and year of jubilee; in **26** concludes with an eloquent exhortation; **27** being an appendix on *vows*. This code, in fact, may justly be called the quintessence of the Levitical law. We find in it the Aaronic priesthood, the high-priest, sin- and trespass-offerings, the day of atonement, the three historical feasts, the sabbatical year, the year of jubilee, the Levitical cities, etc. As it is undoubtedly of high antiquity (see below), the importance of its testimony to the above laws and institutions cannot be over-estimated. [LAW IN O.T.] It is claimed to be one of the "settled results" of the *modern critical school* that the Levitical legislation—at least in its written and codified form, and largely also in substance—is of post-Exilian date. Leviticus, therefore, is brought down to this period. This is opposed (i) To the explicit testimony of the book itself, which uniformly attributes its laws to Moses (**7**.37,38,**26**.46,**27**.34). (ii) To the character of the legislation, which bears on it, from its first page to its last, the stamp of the wilderness, and contains not a single glance at post-Exilic conditions. Bleek justly said long ago: "When we meet with laws which refer in their whole tenor to a state of things utterly unknown in the period subsequent to Moses, and to circumstances existing in the Mosaic age (and in that only), it is in the highest degree likely that these laws, not only in their essential purport proceeded from Moses, but also that they were *written down by Moses*, or at least in the *Mosaic age*." (iii) To the circumstances of the post-Exilian community, which, as shown elsewhere [PENTATEUCH], made the palming off of such a body of laws upon the returned exiles a moral and historical impossibility. The argument for the post-Exilian origin of the law, based on the *silence* of preceding history, is now generally coupled with the admission that a large part of the law was *de facto* previously in operation, though it was not written, and a divine character was not ascribed to it. There was *practice*, but not *law*. It needs little perspicacity to see that this line of argument is essentially inconsistent. Where is the evidence that the practice ever existed without the law? And if the silence is compatible with practice, which is the thing that obtrudes itself in history, it necessarily must be compatible with the law regulating the practice. In fact, however, the silence is neither so great as is alleged nor is the evidence of law wanting. Of weighty import here is the testimony of the "Law of Holiness," above sketched. That code was unquestionably prior to Ezekiel (the subterfuge of an "imitation" of Ezekiel may be dismissed), whose chapters are saturated with allusions to it. It has been seen that it covers a large part of the Levitical legislation, and many of the most distinctive Mosaic institutions. Many of its laws are clearly very old, and it is (on the face of it) itself an abstract—an epitome of laws which presumably existed in a fuller form. It claims for itself Mosaic origin and authority. The same is true of the book of Deuteronomy. This is a work of prophetic spirit, but embodies allusions to

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many priestly ordinances. Such is the repetition of the law of clean and unclean animals in Deut.14.1-20 (*cf.* Lev.11). Such are the allusions in Deuteronomy to laws of ceremonial impurity (23.10,11), to laws of leprosy (24.8), to eating of blood (12.16,23-25), to laws of incest (22.30), to provision for Levites (18.1,2 ; *cf.* Num.18.20 ff.), etc. The consensus of scholars, till the rise of the Graf school, was that the Levitical legislation was undeniably implied in Deuteronomy. A peculiarly striking instance of an ancient law is that in Lev.17.1-4, ordaining that all sacrifices were to be offered at the door of the tabernacle—this from the motive of preventing sacrifice being offered to "devils" in "the open field" (*vv.* 5,7). This law was obviously inapplicable after the settlement in Canaan, and Deuteronomy (accordingly) provides for a modification of it (12.15,20). Generally, Deuteronomy presupposes the older Levitical laws, while Leviticus cannot be shown in any degree to presuppose Deuteronomy. One point sometimes adduced to prove the opposite is the less differentiated state of the priesthood in Deuteronomy. The Levitical law, it is said, lays stress on the distinction of "priests and Levites," Deuteronomy speaks broadly of "the priests the Levites," and apparently knows no separate order of LEVITES. This is examined elsewhere [DEUTERONOMY]. Meanwhile it should be noted as an interesting fact, that in Leviticus itself—the priestly book *par excellence*—there is, with the solitary exception of 25.32,33, no mention of the Levites. It has already been stated that, in Leviticus, the whole book is ascribed by the critics to P, though (in their analysis) a P^1 (Law of Holiness) and a P^2, sometimes even a P^3 and P^4, are distinguished. No occasion arises for introducing a J, or E, or D. All the more singular and instructive is the fact that, in ch. 26, this admittedly priestly writer is found rising to something like a Deuteronomic elevation of hortatory and admonitory eloquence (*cf.* Deut.28). Is the moral of this that the writer in Leviticus "imitates" Deuteronomy? Or is it that various styles can be used by the same writer? That the "Jehovistic-Deuteronomic" style which Delitzsch attributes to Moses can become, on occasion, priestly? And that the priestly style can become, on occasion, Deuteronomic? If so, then the difficulty is less great of seeing even the direct hand of Moses in the drafting of the priestly laws. Undue stress, however, need not be laid on this, for the Mosaic origin is essentially affected whether Moses wrote out the laws with his own pen, or others did it for, or after, him.—The place of Leviticus *in the economy of revelation* is one not to be slightingly regarded. Its value, indeed, to most right-thinking people, would disappear, if it could be proved to be, as some regard it, a post-Exilian fabrication passed off on Ezra's generation in the name of Moses, and representing a legalistic declension from the spiritual teaching of the prophets. As belonging to an earlier and more elementary stage of religious thought, it has a very different significance. Its symbolical and typical value, as depicted in the epistle to the Hebrews, is restored. It resumes its character as a system of divine appointment in which great spiritual ideas, and "good things" of a future and better dispensation, are adumbrated. The main design of the laws is to impress on the mind of the worshipper the idea of holiness; to deepen within him the consciousness of sin; to provide a means by which, after his sin, his fellowship with God can be restored; to familiarize him with the thought and need of atonement, while yet reminding him, by the very nature of the system under which he is placed, that the way into the holiest of all is not yet manifest (Heb.9.8). This is the lesson drawn by the writer to the Hebrews. The law was "a shadow of good things to come," but not "the very image of the things" (10.1). The sacrifices were a reminder that without shedding of blood there was no remission (9.22); yet their very multiplicity and repetition, the manifest inadequacy of the blood of bulls and goats to take away sin, the sinfulness of the priestly offerers, and the fact that there was only the most limited access to the holiest place (once a year, by the high-priest only, even then after sacrifice offered for himself), showed that more was needed to make the conscience of the worshippers perfect (9,10). Jesus, perfect Priest and perfect Sacrifice, brings that something in His once offering of Himself, and His passing into the heavens as our ever-living Intercessor. The law has no longer any glory by reason of the glory that excelleth (2Cor.3.10). *Leviticus*, in *Speaker's Commentary*; Fairbairn, *Typology of Scripture*. See also PENTATEUCH. [J.O.]

Lib'anus, Gk. form in Apoc. of LEBANON.

Libation. [SACRIFICE.]

Libertines. These are mentioned (Ac.6.10) as members of a synagogue at Jerusalem, and opponents of St. Stephen, with men of "Cyrene and Alexandria, and Cilicia and Asia." It is uncertain from St. Luke's language how many synagogues are referred to, one (Hort), two (Sanday, Wendt, etc.), three (Page), or five (Schürer). The Gk., if pressed to its exact meaning, would naturally be taken as implying *two*, one consisting of Libertini, Cyrenians, and Alexandrians, the other of Cilicians and men of Asia. The word differs from those with which it is associated (and this may be marked by St. Luke's use of λεγομένης) in not being a place-name, for it is impossible to connect it with a supposed town—Libertum—in N. Africa. There is no definite evidence for the existence of such a place, and it is unlikely that there would have been Jews from it in sufficient numbers to be mentioned. The name no doubt refers to descendants of Jews who had been taken captive to Rome by Pompey in 63 B.C. Some of these Jews must have there received their freedom, and their descendants subsequently returned to Jerusalem, where, as possessing rights of Roman citizenship, they would be likely to be of sufficient importance as a class to receive the special mention which St. Luke makes. See further Schürer, *Hist. of Jewish People*, and Comm. *ad loc.* [LL.J.M.B.]

Libnah'.—1. One of the stations at which the[sraelites encamped between the wilderness of Sinai and Kadesh (Num.33.20,21). [LABAN.] **—2.** A royal Canaanite city (Jos.12.15), captured after MAKKEDAH and before LACHISH (10.29-32,39), in the S.W. region of the lot of

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Judah (15.42). It was given to the priests (21.13; 1Chr.6.57). It revolted against the king of Judah early in 9th cent. B.C. (2K.8.22; 2Chr.21.10), and it was attacked by Sennacherib in 702 B.C., after the submission of Lachish (2K.19.8; Is.37.8). Hamutal, mother of king Josiah, apparently came from this city (2K.23.31,24.18; Je.52.1). The site is uncertain. It may possibly be the large ruin *el-Benâwy*, 6 miles S.E. of Lachish, a place with rock-cut cistern, caves, and other traces of an ancient town (*Surv. W. Pal.* iii. p. 280). The vicinity is a region of "white" chalky hills. [C.R.C.]

Libni', eldest son of Gershom, son of Levi (Ex.6.17; Num.3.18: 1Chr.6.17,20, and probably [see MAHLI, 1] 6.29), and ancestor of the **Libnites** (Num.3.21,26.58).

Lib'ya occurs only in Ac.2.10, in the periphrasis "the parts of Libya about Cyrene," which obviously means the Cyrenaica. The name Libya is applied by Gk. and Lat. writers to the African continent, generally excluding Egypt.

Lice (Heb. *kinnîm*, *kinnâm*). This word occurs in A.V. in Ex.8.16-18 and in Ps.105.31; both passages bearing reference to the 3rd great plague of Egypt. It is derived from a root signifying to establish or fix; and although attempts have been made to show that it indicates gnats or mosquitoes (probably included under the general term for flies), the A.V. translation is most likely correct. Among the Bedouin and other Arabs lice abound, but they would be utterly repugnant to the ancient Egyptians, who were noted for their personal cleanliness. [PLAGUES.] [R.L.]

Lieutenants (Ezr.8.36; Esth.3.12,8.9,9.3). The same Heb. and Aram. word is rendered "princes" in A.V. of Dan.3.2,3,27,6.2,3,4,6; LXX. σατράπαι, στρατηγοί, διοικηταί; R.V. *satraps* everywhere, rightly. The Heb. and Aram. word, in sing. *'aḥashdarpân*, is the Akhaem. Pers. *khshatrapávan* (Avestic, *shôithrôpân*), with a prosthetic vowel (*cf. espiritu, esprit, especial*), in Gk. inscriptions, ἐξατράπης, ἐξαθράπης: from *khshatram*, "province" (Skt. *kshatram*), from the root *pâ*, "to protect." Herodotus, born four years before Xerxes' expedition against Greece, says that Darius divided the empire into 20 satrapies, the fifth of which was made up of Phoenicia, Palestine, and Cyprus (Herod. iii. 89, 90). In Dan.6.1, "Darius the Mede" (probably Gobryas) appoints 120 "satraps" over the "whole kingdom of the Chaldeans" (Dan.9.1). Evidently, therefore, the title was then of less importance than it afterwards became. Cyrus' "Annalistic Tablet" mentions that Gubaru (Gobryas) "appointed governors in Babylonia." Darius mentions 23 provinces (? satrapies, *dahyâva*) in his Behistân Inscr. I., vi., and 29 later (Persepolis Inscr. Nakhsh-i-Rustam, lines 22-30). Spiegel, *Altpers. Keilinschrift*; *Beiträge zur Assyriologie*, ii. 1894. [W.ST.C.T.]

Light. The alleged difficulty of the existence of light before the creation of the suns now existing in the universe is purely imaginary. [CREATION.] Unless the theories of astronomers in regard to the gradual formation from nebulous matter of the countless worlds which we call stars are altogether incorrect, the existence of light *must* have preceded that of the bodies which now give off light from the continual combustion of their inflammable material. The generally accepted nebular hypothesis represents illimitable space as originally occupied by diffused atoms or molecules (or, as perhaps recent discoveries may indicate, by universally diffused ether, of which the component particles are indefinitely small), which were organized by the Primal Force, through the action of forces as yet by no means sufficiently known, into bodies such as now present themselves to our gaze. The Spirit of God communicated, we are told (Gen.1.1), a vibratory motion to the particles of matter, or of the diffused ether (as the case may be) in various ways; one of which was the light-producing vibrations, which seem at first to have diffused a faint light through the nebulous matter then in process of organization. But by degrees, just as dry land and water were separated by one form of activity on the part of the Primal Force, so light and darkness were separated (Gen.1.2) by another—*i.e.* there were portions of matter in which light-vibrations were operative, and portions in which they were not; *i.e.* substances which reflect and substances which absorb these vibrations. Thus, ultimately, the divine Creator, by His innate power, brought about the phenomena of light and darkness as we now know them. [COSMOGONY.] [J.J.L.]

Lign aloes. [ALOES.]

Ligure (Heb. *leshem*), a precious stone mentioned in Ex.28.19,39.12 (R.V. *jacinth*) as the first in the third row of the high-priest's breastplate. The LXX. version, the Vulg. and Josephus, understand by the Heb. term the *lyncurium* or *ligurium*; but it is difficult to identify the *ligurium* of the ancients. The subject is very fully discussed by Mr. King (*Precious Stones*, *s.v.* "Lyncurium"). Theophrastus (giving an absurd story about its origin, which perhaps caused Pliny to dismiss it in few words) states that it is hard, but can be engraved, transparent, cold to the touch, and "attracts in the same manner as amber." It is evident that lyncurium and ligurium are the same stone. For this (putting aside improbabilities) some have suggested rubellite, a red and clear variety of fourmaline. But it is highly probable that the stone intended by Theophrastus, and in later times (600 A.D.) by Isidorus, was our JACINTH, the yellow jargoon (zircon), which was much used by the ancients for intagli, and afterwards by the Romans for camei. It "resembles amber in colour, refraction, electricity, and levity," but is very much harder. Thus it is highly probable that the gem which LXX. translators identified with *leshem* was the jargoon. [T.G.B.]

Likhi', a Manassite, son of Shemidah (1Chr. 7.19).

Lily (Heb. *shûshân*, *shôshannâ*), rendered "rose" in the Chaldee Targum, and by Maimonides and other rabbinical writers, except Kimchi and Ben Melech, who in 1K.7.19 translate it "violet." But κρίνον, or "lily," is the uniform rendering of the LXX., and probably the true one, as it is supported by the analogy of the Assyr. *susanu*, and Arab. *sûsan*, which still means "lily," and by the existence of this word in Syr. and Coptic. But it is uncertain what individual of the lily species it especially desig-

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nates. Father Souciet argued that it was the "crown-imperial," but there is no proof that this was at any time common in Palestine. Dioscorides (i. 62) speaks of the beauty of the lilies of Syria and Pisidia, from which the best perfume was made. If, as seems to be the case, the *shúshān* or *shôshannâ* of O.T. and the κρίνον of the Sermon on the Mount be identical, the plant was conspicuous on the shores of the lake of Gennesaret (Mt.6.28; Lu.12.27); it flourished in the deep broad valleys of Palestine (Can.2.1), among the thorny shrubs (2.2) and pastures of the desert (2.16,4.5,6.3), and was remarkable for rapid and luxuriant growth (Ho.14.5; Ecclus.39.14). A brilliant colour for its flowers seems to be indicated by the comparison with the gorgeous robes of Solomon in Mt.6.28,29; and that this colour was scarlet or purple is implied in Can.5.13. The species of lily which best answers all these requirements is the *Lilium chalcedonicum*, or



LILIUM CHALCEDONICUM.

scarlet martagon, which grows in profusion in the Levant. But as a native plant, despite Prof. Henslow, it can never have been anything more than a very rare species. Col. Conder says he has never seen it in Palestine; and Canon Tristram can only say of it, "non vidi," and suggests the tulip (*Nat. Hist. of B.* p. 464). Other identifications include the white lily, since Gesenius derives the word from a root signifying "to be white." Dr. Royle identified the "lily" of Canticles with the *lotus* of Egypt, in spite of the many allusions to "feeding among the lilies." The purple flowers of the *kharsûf*, or wild artichoke, which abounds in the plain N. of Tabor and in the valley of Esdraelon, have been suggested as the "lilies of the field" (Mt.6.28), and a plant, with lilac flowers like the hyacinth, and called by the Arabs *usweih*, has been considered to be of the species required. Dr. Stanley suggested that the term might "include the numerous flowers of the tulip or amaryllis kind, which appear in the early summer, or the autumn of Palestine." The Phoenician architects of Solomon's temple decorated the capitals of the columns with "lily-work," *i.e.* leaves and flowers of the lily (1K.7.19), corresponding to the lotus-headed capitals of Egyptian architecture. The rim of the "brazen sea" was possibly wrought in the form of the recurved margin of a lily flower (1K.7.26). Canon Tristram must be quoted finally, as the most acceptable of all experienced commentators. He says in his *Land of Israel*, "There have been many claimants for the distinctive honour of the 'lilies of the field'; but while it seems most natural to view the term as a generic expression, yet if one special flower was more likely than another to catch the eye of the Lord as He spoke, no one familiar with the flora of Palestine in springtime can hesitate in assigning the place to the anemone (*A. coronaria*)." [H.C.H.]

Lime. Noticed only thrice in the Bible (Deut.27.2,4 [E.V. *plaister*]; Is.33.12; Am.2.1).

Linen. Five different Heb. words are thus rendered, and it is difficult to assign to each its precise significance. In the Gk. words so translated in N.T. there is little ambiguity. (1) It is in connexion with Egypt, the great centre of linen manufacture of antiquity, that we find the first allusion to it in the Bible. Joseph, when "ruler" of Egypt, was arrayed "in vestures of *fine linen*" (*shêsh*, marg. "silk," Gen.41.42), and among the offerings for the tabernacle of articles brought out of Egypt were "blue, and purple, and scarlet, and *fine linen*" (Ex.25.4,35.6). (2) In Ex.28.42 and Lev.6.10 the drawers of the priests and their flowing robes are said to be of linen (*badh*); and the tunic of the high-priest, his girdle and mitre, which he wore on the day of atonement, were of the same material (Lev.16.4). The making of linen was one of the occupations of women, of whose dress it formed a conspicuous part (Pr.31.22, A.V. *silk*; Ezk.16.10,13; *cf.* Rev.18.16). In Ezk.27.7 *shêsh* is enumerated among the products of Egypt, which the Tyrians imported and used for the sails of their ships. In no case is *badh* used for other than a dress worn in religious ceremonies, though the other terms rendered "linen" are applied to the ordinary dress of women and persons in high rank. (3) *bûṣ*, always translated "fine linen," except in 2Chr.5.12, is apparently a late word, and probably = the Gk. βύσσος, as in the LXX. It was used for the dresses of the Levite choir in the temple (2Chr.5.12), for the loose upper garment worn by kings over the close-fitting gown (1Chr.15.27), and for the vail of the temple, embroidered by the skill of the Tyrian artificers (2Chr.3.14; *cf.* Esth.8.15; Lu.16.19). (4) *ĕṭûn* occurs but once (Pr.7.16), and there in connexion with Egypt. It was probably a kind of thread, made of fine Egyptian flax, and used for ornamenting the coverings of beds with tapestry-work. Schultens (*ad loc.*) suggests that the Gk. σινδών is derived from the Heb. *ṣādhîn*, used of the thirty linen garments which Samson promised to his companions (Judg.14.12,13). It was made by women (Pr.31.24), and used for girdles and under-garments (Is.3.23; *cf.* Mk.14.51). Linen was used for the winding-sheets of the dead by Hebrews as well as by Greeks (Mt.27.59; Mk.15.46; Lu.23.53; Hom. *Il.* xviii. 353, xxiii. 254; *cf.* Eur. *Bacch.* 819). Towels were made of it (Jn.13.4,5), and

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napkins (11.44), like the coarse linen of the Egyptians. The dress of the poor (Ecclus.40.4) was probably unbleached flax, such as was used for barbers' towels. (5) The general term which included all those already mentioned was *pishtâ*, used—like our "cotton"—not only for the flax (Judg.15.14) or raw material from which the linen was made, but also for the plant itself (Jos.2.6), and the manufacture from it. It is generally opposed to wool, as a vegetable product to an animal (Lev.13.47,48,52,59; Deut.22.11; Pr.31.13; Ho.2.5,9), and was used for nets (Is.19.9), girdles (Je.13.1), and measuring-lines (Ezk.40.3), and for the dress of the priests (44.17,18). Comparing the last-quoted passages with Ex.28.42 and Lev.6.10, 16.4,23, it is evident that *badh* and *pishtâ* denote the same material, the latter being the more general term. Similarly λίνον and βύσσινον are essentially the same (*cf.* Rev.15.6 with 19.8,14). (6) The Heb. *miqwê*, which A.V., following Junius and Tremellius, has translated "linen yarn" (1K.10.28; 2Chr. 1.16), brought out of Egypt by Solomon's merchants, is explained by some as the name of a place, or as a caravan. From time immemorial Egypt was celebrated for its linen (Ezk.27.7). It was the dress of the Egyptian priests (Her. ii. 37, 81). Panopolis or Chemmis (the modern *Akhmim*) was anciently inhabited by linen-weavers (Strabo, xvii. 41, p. 813). According to Herodotus (ii. 86), the mummy-cloths were of *byssus*; in which case microscopic examination shows that *byssus* was linen, and not COTTON. [SILK; WOOLLEN.]

Lintel, a flat stone, or beam over a doorway. [GATE.] The A.V. so renders three Heb. words. (1) *'ayil*, "strong" (1K.6.31), rendered "posts" in plur. in 17 cases (Ezk.40.9–41.3). (2) *kaphtôr* (see KNOP; Am.9.1; Zeph.2.14). As meaning a "boss" or "ball" it appears rather to refer to the capital of a pillar (A.V. marg., R.V. CHAPITER). (3) *mashqôph*, "laid over" (Ex.12.22,23), rendered "upper door post" by A.V. in ver. 7. There is no doubt that a lintel is intended by this word, whereas *'ayil* may refer to either of the beams of a door frame. [C.R.C.]

Li'nus, a Christian at Rome, known to SS. Paul and Timothy (2Tim.4.21). An early bishop of Rome was named Linus, and the testimony of Irenaeus, confirmed by that of Eusebius and Theodoret, are sufficient to prove his identity with St. Paul's friend. But many points connected with his episcopate, though much discussed, are still in doubt. Its date has been variously assigned to periods ranging from 55–67 to 68–80 A.D. Harnack dates it 64–76. Again, the questions have been raised whether or no Linus held his bishopric before St. Peter's death, and whether his jurisdiction may have extended over the Gentile Christians only, while another bishop—perhaps Clement—had the oversight of the Jewish Christians in Rome. At present it is impossible to give to these questions a definite answer. [A.C.D.]

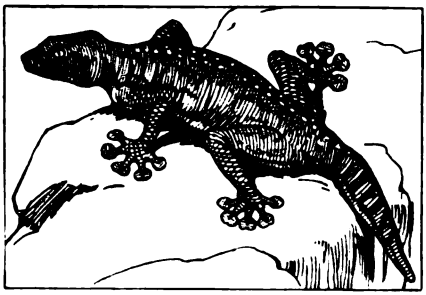
Lion. By the Rabbinical writers 7 Heb. words in the O.T. have been regarded as indicating the lion, and have been assigned to the animal at 7 periods of its life. (1) *gûr*, or *gôr*, a cub (Gen.49.9; Deut.33.22; Je.51.38; Na.2. 12). (2) *k'phîr*, a young lion (Judg.14.5; Job 4. 10; Ezk.19.2, etc.). (3) *'ârî*, or *'aryê*, a full-grown lion (Gen.49.9; Judg.14.5,8, etc.). (4) *shaḥal*, a lion more advanced in age and strength (Job 4.10; Ps.91.13, etc.). (5) *shaḥaç*, a lion in full vigour (Job 28.8). (6) *lâbhî*, or *l'bhiyyâ*, an old lion (Gen.49.9; Job 4.11, etc.). (7) *layish*, a lion decrepit with age (Job 4.11; Is.30.6, etc.). *gûr* is, however, applied to the young of other animals besides the lion; for instance, the sea-monsters in Lam.4.3; *k'phîr* differs from *gûr*, as *juvencus* from *vitulus*; *'ârî* or *'aryê* is a general term, applied to all lions without regard to age; the meaning of *shaḥal* is uncertain; and *shaḥaç* does not denote a lion at all. *lâbhî* is properly a "lioness," being connected with the Coptic *labai*, which has the same signification. *layish* is another poetic name; but, so far from being applied to a lion weak with age, denotes one in full vigour (Job 4.11; Pr.30. 30). Lions have long since been exterminated in Palestine, though they still abound on the banks of the Euphrates between Bussorah and Baghdad, and in the marshes and jungles near the rivers of Babylonia. Some of these may belong to the Indian race (*Felis leo gujratensis*), in which the mane is tawny, and not very profuse. In ancient times lions were probably numerous in Palestine; the names Lebaoth (Jos.15.32), Beth-lebaoth (Jos.19.6), Arieh (2K.15.25), and Laish (Judg.18.7; 1Sam. 25.44), referring to these animals. They had their lairs in forests which, like them, have vanished (Je.5.6,12.8; Am.3.4), in tangled brush-wood (Je.4.7,25.38; Job 38.40), and in caves of the mountains (Can.4.8; Ezk.19.9; Na. 2.12). The cane-brake on the banks of the Jordan was a favourite haunt (Je.49.19,50.44; Zech.11.3). In old days it would seem that lions, when driven by hunger, not only ventured to attack flocks in the desert in presence of the shepherds (Is.31.4; 1Sam.17.34), but laid waste towns and villages (2K.17.25,26; Pr.22.13,26. 13), and devoured men (1K.13.24,20.36; 2K.17. 25; Ezk.19.3,6). The shepherds sometimes ventured to encounter the lion single-handed (1Sam.17.34); and the figure employed by Amos (3.12), the herdsman of Tekoa, is probably an account of scenes actually witnessed. They also pursued lions in bands, raising shouts to intimidate them (Is.31.4), and drive them into nets or pits already prepared (Ezk.19.4,8). Benaiah, one of David's body-guard, distinguished himself by slaying a lion in his den (2Sam.23.20). The kings of Assyria and Persia kept lions (Dan. 6.7, etc.), which when captured were put in a cage (*cf.* Ezk.19.6-9). The strength (Judg.14.18; Pr.30.30; 2Sam.1.23), courage (2Sam.17.10; Pr. 28.1; Na.2.11), and ferocity (Gen.49.9; Num.24. 9; Is.35.9,38.13) of the lion were proverbial. The "lion-like" warriors of Gad were among David's most valiant troops (1Chr.12.8); and Judas Maccabaeus is described as "like a lion, and like a lion's whelp roaring for his prey" (1Mac.3.4). Among the Hebrews, and throughout O.T., the lion was the emblem of the tribe of Judah; while it received a deeper significance as the emblem of Him Who "prevailed to open the book and loose the seven seals thereof" (Rev.5.5). On the other hand, the fierceness and cruelty of the lion made it an appropriate metaphor for a fierce and malignant

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enemy (Ps.7.2,22.21,57.4 ; 2Tim.4.17); hence for the arch-fiend himself (1Pe.5.8). [R.L.]

Litter. [CHARIOT.]

Liz'ard (Heb. *l'ṭā'ā*). This occurs only in Lev.11.30, and appears to be correctly translated. There are a great number of species of lizards (inclusive of geckos) inhabiting Egypt,



FAN-FOOTED LIZARD (*Ptyodactylus gecko.*)

Palestine, and Arabia ; and it is highly probable that the Heb. word is employed in a wide and general sense rather than as denoting one particular species. [TORTOISE ; FERRET.] [R.L.]

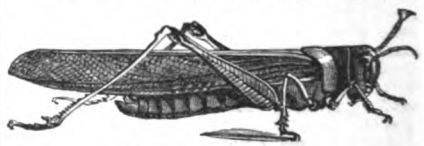
Lo-ammi', *i.e.* "not my people," the name given by the prophet Hosea to his second son by Gomer, the daughter of Diblaim (Ho.1.9), to denote the rejection of the kingdom of Israel by Jehovah. *Cf.* ver. 10. [AMMI.]

Loan. (1) Of something for use and return, *e.g.* an ox or plough ; (*a*) gratuitous, Roman *commodatum* : the borrower had to make restitution for death or injury occurring in the owner's absence, but not in his presence (Ex. 22.14f.[13f.]) ; (*b*) for hire, Roman *locatio conductio rei* : here the risk was the owner's (Ex. 22.15[14]). (2) Of things for consumption, the borrower returning a like amount, *e.g.* money, food ; Roman *mutuum* : (*a*) interest was forbidden in loans to Israelites, but permitted in other cases (Ex.22.25[24] ; Lev.25.36f. ; Deut. 23.19f.[20f.]). The prohibition was frequently violated (Ne.5.7 ; Ezk.18.13 ; Pr.28.8, etc.). One per cent. (probably monthly) was sometimes exacted (Ne.5.11). Nehemiah procured the observance of the law (5.1-13). (*b*) There was to be a septennial release of money debts for Israelites (not foreigners). The duty of lending to the poor Israelite, even when this year was approaching, was earnestly enjoined (Deut.15.1-11). This release entirely extinguished the debts. (*c*) A loan was frequently secured by PLEDGE and HAND-CLASP. (*d*) We meet with mortgage of immovables to secure loans (Ne.5.3f.) and (*e*) personal execution. [POOR, 4.] Parallels in Post, *Grundriss*, ii. 638 ff. ; Driver, *Deut.* 266, 267. [H.M.W.]

In connexion with this subject *cf.* the wide application of the law of love given by Christ (Lu.6.34,35). [H.H.]

Lock. Eastern locks are usually of wood, and consist of a partly hollow bolt from 14 in. to 2 ft. long for external doors or gates, or from 7 to 9 in. for interior doors. The bolt passes through a groove in a piece attached to the door into a socket in the door post. In the groove-piece are from 4 to 9 small iron or wooden sliding-pins or wires, which drop into corresponding holes in the bolt, and fix it in its place. [KEY.] The gates of Jerusalem set up under Nehemiah's direction had both bolts and locks (Ne.3.3 ; *cf.* Judg.3.23, 25, Can.5.5, etc.).

Locust. In the Bible there are frequent allusions to locusts ; and there are nine or ten Heb. words supposed to denote different species of the group, or different developmental stages of such species. In Lev.11.21,22 we have the Heb. names of four different kinds of locusts and grasshoppers : "These may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet to leap withal upon the earth ; even those of them ye may eat, the *'arbé* after his kind, and the *ṣol'ām* after his kind, and the *ḥargôl* [wrongly translated *beetle* by A.V. (see below)] after his kind, and the *ḥāgābh* after his kind." Besides these four names there occur five others—*viz. gôbh, gāzām, ḥāṣil, yèleq,* and *ṣlāṣāl*, which have been regarded as representing as many species or developmental phases of these insects. (1) The word *'arbé*, which is the most common name for locust, occurring about 20 times in the Heb. Bible, is derived from a root signifying " to be numerous," and is probably sometimes used in a wide sense to express any of the larger devastating species. In almost every passage where the *'arbé* is mentioned reference is made to its terribly destructive



THE MIGRATORY LOCUST.

powers. The A.V. has *grasshopper* in Judg.6.5, 7.12, Job 39.20, and Je.46.23, in all the other places *locust*. Both the migratory locust (*Pachytylus cinerascens*) and the N. African locust (*Acridium peregrinum*) occur in Palestine, but the latter appears to be the locust

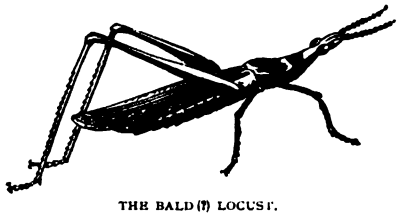


THE N. AFRICAN LOCUST.

of the Egyptian plagues. Of this species, M. Olivier (*Voyage dans l'Empire Othoman, ii. 424*) writes as follows : " With the burning S. winds [of Syria] there come from the interior of Arabia and from the most southern parts of Persia clouds of locusts (*Acridium peregrinum*), whose ravages to these countries are as grievous and nearly as sudden as those of the heaviest hail in Europe. We witnessed them twice. It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of

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rain: the sky was darkened, and the light of the sun considerably weakened. In a moment the terraces of the houses, the streets, and all the fields were covered by these insects, and in two days they had nearly devoured all the leaves of the plants. Happily they lived but a short time, and seemed to have migrated only to reproduce themselves and die; in fact, nearly all those we saw the next day had paired, and the day following the fields were covered with their dead bodies." This species is found in Arabia, Egypt, Mesopotamia, Persia, and India. (2) *ḥāghābh* in 2Chr.7.13 of A.V. is translated "locust," in other passages "grasshopper." In the Talmud *hāghābh* is a collective name for members of the locust tribe, no less than 800 kinds of *ḥāghābhîm* being supposed to exist! (3) As to *ḥargōl*, A.V. is in error in translating it "beetle"; it occurs only in Lev.11.22, where it clearly denotes some kind of winged locust or grasshopper which the Israelites were allowed to use as food, which would not be the case with the "beetle." No attempts at a more exact identification have, however, sufficient evidence. (4) *ṣol'ām* (A.V. *bald locust*) occurs only in Lev.



THE BALD (?) LOCUST.

11.22, as one of the four edible kinds of leaping insects. In the Talmud it is stated to have a smooth head (whence the English translation); and this suggests that it may be one of the species of *Truxalis*, such as *T. nasuta*, shown in the figure, which abound in Palestine. (5) For *gāzām*, see PALMER-WORM. (6) *gōbh* (A.V. in Na.3.17, *great grasshoppers*; *grasshoppers*, marg. *green worms*, in Am.7.1) is found only in Is.33.4 and in the other two passages cited, but there is nothing that will help to identify the species denoted, or whether it refers to adult insects, larvae, or pupae (which are active among locusts and grasshoppers). By some writers it has been supposed that *ḥānāmāl* (A.V. *frost*), which occurs only in Ps.78.47, denotes some kind of locust; but the concurrent testimony of all the old versions, which interpret the word as *hail* or *frost*, forbids the conjecture. (7) *yēleq* is rendered by the A.V. *cankerworm* in Ps. 105.34, Na.3.15,16, Jl.1.4,2.25, and *caterpiller* in Je.51.14,27. The name means "that which licks up," and from its association with the epithet "rough," some have thought that true lepidopterous caterpillars are indicated, while others, who regard the epithet as equivalent to spiny, have suggested cockchafers and certain other insects. Tristram suggested that it more probably indicates the larvae and pupae of locusts, which follow the adult insects and consume what they have left; but against this is the fact that the "hoppers" of *Acridium peregrinum* do not collect in swarms. (8) For *ḥāṣîl*, see CATERPILLAR. (9) The name *ṣᵉlāṣāl* (lit. *tinkler*; Deut.28.42) apparently refers to the stridulating sounds emitted by locusts. In the other passages where the word occurs, it represents some tinkling musical instrument, and is generally translated *cymbals* in A.V. Locusts occur in great numbers, and sometimes obscure the sun (Ex.10.15; Judg.6.5,7.12; Je.46.23; Jl. 2.10; Na.3.15). Their voracity is alluded to in Ex.10.12,15; Deut.28.38; Ps.78.46,105.34; Is. 33.4; Jl.1.4,7,12,2.3. They are compared to horses (Jl.2.4; Rev.9.7). They make a fearful noise in their flight (Jl.2.5; Rev.9.9). They have no king (Pr.30.27). Their irresistible progress is referred to in Jl.2.8,9. They enter dwellings, and devour even the woodwork of houses (Ex.10.6; Jl.2.9,10). They do not fly in the night (Na.3.17). The sea destroys the greater number (Ex.10.19; Jl.2.20). Their dead bodies taint the air (Jl.2.20). They are used as food (Lev.11.21,22, and perhaps Mt.3.4, Mk.1.6). There are different ways of preparing locusts for food: sometimes they are ground and pounded, and then mixed with flour and water and made into cakes, or they are salted and then eaten; sometimes smoked; boiled or roasted; stewed, or fried in butter. As they are thus commonly used as food in the E., the suggestion that a diet of locusts and wild honey indicates locust-beans and honey is unnecessary. It may be added that locusts are merely large grasshoppers characterized by the habit of collecting, either regularly or occasionally, in immense migratory swarms. [FAN.] [R.L.]

Lod, a town of Dan, but stated to have been founded by Shamed or Shamer (1Chr.8. 12; Ezr.2.33; Ne.7.37,11.35). It is called *Luten* in the list of Thothmes III. (No. 64). [LYDDA.] [C.R.C.]

Lo-debar', a place named with Mahanaim, Rogelim, and Rabbath-ammon (2Sam.17.27). It was the native place of Machir ben-Ammiel (9.4,5). The name means "without pasture." The site is unknown. [C.R.C.]

Lodge. [CUCUMBERS.]

Log. [WEIGHTS AND MEASURES.]

Logos. [JOHN, GOSPEL OF; PHILOSOPHY.]

Lo'is, the grandmother of TIMOTHY, and probably the mother of his mother EUNICE (2Tim.1.5). It seems likely that Lois had resided long at Lystra; and that from her, as well as from Eunice, Timothy had obtained his intimate knowledge of the Jewish Scriptures (2Tim.3.15).

Looking-glasses. [MIRRORS.]

Lord (Adon', Adonai'). Lord, as distinct from LORD which represents JHVH, stands in E.V. for Adon (*master*), when that word is used as a name of the Divine Being, and also for a special form of it, Adonai—which the Jews have called *sacred* (*qādhôsh*), and distinguished from *'ādhônî*, my master, which may be *common* (*ḥōl*). Without the vowel points this distinction would not be discernible. Adopting it, we find Adonai by itself three times for the Lord in O.T. narrative (1K.3.10; 2K.7.16; Dan.1.2). As a title of God in the vocative case, Adonai is used from Abraham to David

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sometimes with JHVH, sometimes alone. Afterwards it becomes general, more so in the prophets than elsewhere, and is most frequent in combination with JHVH in Ezekiel. The special use of this term is very interesting, but not easily followed, because it partly depends on the Heb. pointing, which is not of equal authority with the original text. For the application of the title "Lord" to Jesus Christ, see PAUL, II. (3). [C.H.W.]

Lord's day, The (ἡ κυριακὴ ἡμέρα). The observance of the first day of the week as the holy day of the Church is one of those matters where most clearly may be observed the fulfilment of our Lord's promise that the Holy Spirit would guide that Church into all truth. The closed shops on Sunday are a silent proof of the truth of our religion more eloquent than many elaborate arguments—a proof made more convincing by the fact that there is no direct command on the subject; indeed the expression "the Lord's day" only occurs once in the Bible (Rev.1.10). The observance of the Jewish sabbath faded out imperceptibly from the life of the Church [SABBATH] and that of the first day of the week, appropriately called the day of the sun, as imperceptibly dawned. We may piously believe that its observance was one of the things pertaining to the kingdom of God (Ac.1.3) about which the apostles received definite instruction during the 40 days, though there is only presumptive evidence for that belief. We have, however, sufficient evidence in N.T. that the first day was from the beginning recognized as the holy day. On that day all the gospels state that our Lord rose from the dead, and on it He was seen five times. On the following first day he appeared to the eleven (there is no *mention* of any appearance between). On the 7th hebdomadal recurrence the Holy Spirit came upon the Church (the mystic number is to be noticed). We have evidence that the day was observed in N.T. St. Paul speaks of the offertory on that day (1Cor.16.2). It is mentioned as the day when the disciples come together to break bread (Ac.20.7) and St. John (Rev.1.10) calls it the Lord's day. Directly we leave Bible times evidence of the fixed and regular observance of the day increases. Pliny, in his celebrated letter to Trajan (112 A.D.), informs the emperor that the Christians were accustomed to meet before dawn for the sacrament ("quod essent soliti *stato die* ante lucem convenire," etc., *Ep.* x. 96). Justin Martyr (148 A.D.) writes on the day called Sunday, etc. (*Ep.* i. 67), in his description of the Eucharist. In the *Didaché* (100–150 A.D.) we read: "On the Lord's day of the Lord come together and break bread and give thanks," etc. (xiv. 1). Ignatius (*Mag.* ix.) directs the Lord's day to be kept, and not the sabbath. Clement of Alexandria repeatedly asserts the higher sanctity of the Lord's day (*Strom.* IV. xvii. 109; V. vi. 36, etc.). Other references to writers of the first 5 centuries are quoted by Hessey (*Bamp. Lect.*, 1860). It is evident that the Sunday was not looked upon as the continuation of the sabbath, either in the Bible (St. Paul, Col.2.16f., mentions the sabbath amongst those ordinances "which are a shadow of things to come") nor in early Christian writings. Indeed there is in those writings a tendency to disconnect the days more widely than St. Paul did in the above passage, which was only natural as the cleavage between the Jews and the Holy Catholic Church became deeper. Had the Jewish sabbath been intended by the Almighty to pass away, our Lord would not have explained the Fourth Commandment so frequently. Indeed we must go to Him, and not to those who immediately followed Him, influenced as they could not help being by the growing hostility between Christian and Jew, to find the true connexion between sabbath and Sunday—which is clearly stated in His emphatic declaration that He is the Lord of the sabbath day—a statement which was quite as conscious of the future attitude of His Church to the Fourth Commandment as of the past attitude of the Jews. The whole subject is one which shows most clearly the abiding Presence in the Church. For 1500 years, however, there is found no warrant for the assimilation of the two days, which began at the Reformation when the O.T. was much more considered than the N.T. and which thenceforward became the popular theory. We may conclude that the observance of one day in seven is of divine institution, as binding now as at Sinai, and that the Christian Sunday is a day of greater sanctity than the Jewish sabbath, and that a nation will suffer morally and spiritually which does not acknowledge the divine claim to its observance; but there is no authority for calling Sunday the sabbath, or for the idea that rest instead of worship is the business of the holy day. The present writer who here revises the article written by his own teacher (Dr. Hessey), for whom he has a filial veneration, would prefer to conclude with that teacher's own words: Sunday "was not an institution of severe sabbatical character, but a day of joy and cheerfulness, rather encouraging than forbidding relaxation. Religiously regarded, it was a day of solemn meeting for the Holy Eucharist, for united prayer, for instruction, for alms-giving; and though, being an institution under the law of liberty, work does not appear to have been formally interdicted, or rest formally enjoined, Tertullian seems to indicate that the character of the day was opposed to worldly business. Finally, whatever analogy may be supposed to exist between the Lord's day and the sabbath, in no passage that has come down to us is the Fourth Commandment appealed to as the ground of the obligation to observe the Lord's day. But on whatever grounds 'the Lord's day' may be supposed to rest, it is a great and indisputable fact that, four years before the Oecumenical Council of Nicaea, it was recognized by Constantine, in his celebrated edict, as 'the venerable day of the sun.' The terms of the document are these:

'*Imperator Constantinus Aug. Helpidio.*

'Omnes judices urbanaeque plebes et cunctarum artium officia venerabili Die Solis quiescant. Ruri tamen positi agrorum culturae liberè licenterque inserviant, quoniam frequenter evenit ut non aptius alio die frumenta sulcis aut vineae scrobibus mandentur, ne occasione momenti pereat commoditas coelesti provisione concessa.'—*Dat. Non. Mart. Crispo II. et Constantino II. Coss.*

Some have endeavoured to explain away this

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document by alleging: (1) that 'Solis Dies' is not *the* Christian name of the Lord's day and that Constantine did not therefore intend to acknowledge it as a Christian institution. (2) That, before his conversion, Constantine had professed himself to be especially under the guardianship of the sun, and that, at the very best, he intended to make a religious compromise between sun-worshippers, properly so called, and the worshippers of the 'Sun of Righteousness,' *i.e.* Christians. (3) That Constantine's edict was purely a kalendarial one, and intended to reduce the number of public holidays. (4) That Constantine then instituted Sunday for the first time as a religious day for Christians. The fourth of these statements is absolutely refuted, both by the . . . writers of the 2nd and 3rd cents., and by the terms of the edict itself. The three other statements concern themselves rather with what Constantine *meant* than with what he *did*. But with such considerations we have little or nothing to do. It is a fact that in the year 321 A.D., in a public edict, which was to apply to Christians as well as to pagans, he put especial honour upon a day already honoured by the former—judiciously calling it by a name which Christians had long employed without scruple, and to which, as it was in ordinary use, the pagans could scarcely object. What he did for it was to insist that worldly business, whether by the functionaries of the law or by private citizens, should be intermitted during its continuance. Were any other testimony wanting to the existence of Sunday as a day of Christian worship at this period, it might be supplied by the Council of Nicaea, 325 A.D. The Fathers there and then assembled assume it as an existing fact, and only notice it incidentally in order to regulate an indifferent matter—the posture of Christian worshippers upon it." [B.R.]

Lord's Prayer, The. [PRAYER.]

Lord's Supper. [EUCHARIST.]

Lo-ruhamah' (*not having obtained mercy*), the name given to the daughter of Hosea the prophet to denote how utterly ruined and hopeless the kingdom of Israel was without the mercy of Jehovah (Ho.1.6).

Lot, son of Haran, and nephew of Abraham (Gen.11.27,31). His sisters were MILCAH, wife of Nahor, and ISCAH. Haran died before the emigration of Terah and his family from Ur of the Chaldees (11.28), and Lot was therefore born there. He removed with his kindred to the land of Haran, and subsequently with Abram and Sarai to Canaan (12.4,5). With them he took refuge in Egypt from a famine, and with them returned, first to the "south," and then to their original settlement between Bethel and Ai (12.10-20,13.1,3,4). As their herds increased, disputes arose, not between Abraham and Lot, but between their herdmen, and a parting was necessary. From one of the hills around Bethel—probably that immediately on its E.—the two Hebrews looked over the land towards Sodom, Gomorrah, and Zoar (13.10). Lot lifted up his eyes towards the East, and beheld the well-watered and fertile plain of Jordan (*Sinai and Palestine*, 218; *Hist. Geog. of Holy Land*, 483 f., 487, 489), and "chose all the precinct of the Jordan, and journeyed east" (11,12). [CITIES OF THE PLAIN.] The next notice of Lot is his capture by the four kings of the East, and his rescue by Abram (Gen.14). Later, he is still living in Sodom (ch. 19); but in the midst of its licentious corruption he preserves some of the delightful characteristics of his wandering life, his fervent and chivalrous hospitality (19.2,8), the unleavened bread of the tent of the wilderness (ver. 3), the water for the feet of the wayfarers (ver. 2), affording his guests a reception identical with that which they had experienced that very morning in Abraham's tent on the heights of Hebron (*cf.* 18.3,6). His deliverance from the guilty city points the allusion of St. Peter (2Pe.2.6-9). [ZOAR.] The value and the significance of the story of Lot's wife are contained in the allusion of Christ (Lu.17.32). (See Grove, in Smith's *Dict. of the Bible*; Robinson, *Bibl. Researches*, 1st ed. ii. 187-192.) The story of the origin of the nations of Moab and Ammon from the incestuous intercourse between Lot and his two daughters, with which his history abruptly concludes, has been considered by some as a Heb. legend which owed its origin partly to the popular meaning attached to the names Moab and Ammon (see LXX., Gen.19.37,38) and partly to the bitter hatred that existed between the "Children of Lot" and the Children of Israel. Modern critics, however, do not point out any marks of later date in the language, and the writer undoubtedly records it as an historical fact. Lot's character, in striking contrast to Abraham's, is essentially weak. It erred on the side of kindness, easiness, gentleness, lack of severity. He loved comfort, wealth, and worldly possessions, and though "his righteous soul" was "vexed from day to day with the lawless deeds" of those around him, he was willing to dwell in Sodom for the sake of ease and worldly prosperity; and his story is an instance of the extreme forbearance of the Almighty in dealing with His weak and irresolute servant. [H.C.B.]

Lot. The custom of deciding doubtful questions by lot is one of wide extent and high antiquity, as well as of great variety of method. [URIM; DIVINATION.] It was deemed an appeal to the Almighty, without passion or bias (Pr. 16.33), and prevailed extensively among the Jews; but after the election of Matthias was not used by Christians in N.T. times, because at Pentecost the Holy Spirit had been given to "guide into all truth" (Jn.16.13). Instances of it are for the (1) choice of men for an invading force (Judg.1.1,20.9); (2) partition of land or other spoils (Num. 26.55; Jos.18.10; Ob.11; Ne.11.1; 1Mac.3. 36; Mt.27.35); (3) settlement of doubtful questions (Pr.18.18), such as (*a*) detection of criminals (Jos.7.14-18); (*b*) appointment to duties: Saul (1Sam.10.20), Matthias (Ac.1.24), Zacharias (Lu.1.9); (*c*) selection of scapegoat on the Day of Atonement (Lev.16.8-10). From the use of lot for such a purpose as dividing the land comes the use of the word and its cognates in both Bible languages to express *inheritance* (Deut.9.29); *cf.* Jos.18.7 ("The priesthood of the Lord is their inheritance"), Ps.16.5,6. The Scriptures themselves were used in the *Sortes Biblicae* to obtain guidance,

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by opening a Bible at random and drawing inference from the first passage noticed in it. This was prohibited by early Councils of the Church, and is altogether different from such a reasonable application of a proper passage as led to St. Augustine's conversion. [C.R.D.B.]

Lotan', an Edomite "duke"; eldest son of Seir the Horite (Gen.**36**.20,22,29; 1Chr.**1**.38f.).

Lothasu'bus (1Esd.**9**.44), a corruption of HASHUM, 2, in Ne.**8**.4.

Lots, Feast of. [PURIM.]

Love. [CHARITY.]

Lo'zon (1Esd.**5**.33) = DARKON.

Lubim', a nation which contributed, together with Cushites and Sukkiim, to Shishak's army (2Chr.**12**.3), and apparently formed with Cushites the bulk of Zerah's army (**16**.8). They are spoken of by Nahum (**3**.9) with Put or Phut, as helping No-Amon (Thebes), of which Cush and Egypt were the strength; and by Daniel (**11**.43) as paying court with the Cushites to a conqueror of Egypt. They are the LEHABIM of Gen.**10**.13, the Lebu or "Libyans" of the Egyptian monuments, with whom Menephtah and Ramses III., in the 13th cent. B.C., waged successful wars. The sculptures of the great temple raised by Ramses III. at Thebes, now called that of Medînet Habu, give us representations of the Lebu, showing that they were fair, like the modern Berbers and Kabyles, who are their descendants. [A.H.S.]

Lu'cas (Ph.24). The same as LUKE.

Lucifer (R.V. *daystar*; Heb. *hêlêl* [lit. *shining one*]; LXX. ἑωσφόρος) is a name applied to the planet Venus, when, rising before the sun, it shines conspicuously as *the morning star* (Heb. *son of dawn*). In the great prophecy against Babylon (Is.**13**.1–**14**.23) it is poetically used as a title of the king of Babylon, then at the height of his power (**14**.2). In the pride of his heart he aspired to become a god (**14**.13), but the prophet declares that he will be miserably slain, his body deprived of burial (**14**.19), his empire destroyed by the Medes (**13**.17), and his soul imprisoned in the lowest depths of Sheol, or Hades (**14**.9-18). St. Jerome wrongly identified Lucifer with Satan (*cf.* Job **38**.7; Rev.**9**.1), and regarded Is.**14**.12ff. as a description of his fall from heaven. [C.H.]

Lu'cius, a Roman consul, said to have written the letter to Ptolemy (Euergetes), which assured Simon I. of the protection of Rome (*c.* 139-138 B.C.; 1Mac.**15**.10,15-24). The whole form of the letter—the mention of one consul only, the description of the consul by the praenomen, the omission of the senate and of the date—shows that it cannot be an exact copy of the original document; but there is nothing in the matter of the letter which is open to just suspicion. The imperfect transcription of the name has led to the varying identification of Lucius with (1) Lucius Furius Philus, who was not consul till 136 B.C., and is therefore ineligible. (2) Lucius Caecilius Metellus Calvus, consul in 142 B.C. (3) Lucius Calpurnius Piso, consul in 139 B.C., is most probably the correct identification.

Lucius is known to us from Ro.**16**.21, where he joins St. Paul in sending greetings to the Christians of Rome. Together with Jason and Sosipater, he is referred to by St. Paul as his "kinsman" (συγγενής). St. Paul is writing from Corinth, and implies that Lucius was known to the Christians at Rome, whom he addresses. He is by some identified with Lucius of Cyrene (*q.v.*). [J.A.N.]

Lucius of Cyrene is one of the "prophets and teachers" of the Church in Antioch, who laid their hands upon Barnabas and Saul and set them apart for the mission to the Gentiles (Ac.**13**.1-3). He comes third on the list, and is supposed to have been one of the prophets. [J.A.N.]

Lud, the fourth name in the list of the children of Shem (Gen.**10**.22; *cf.* 1Chr.**1**.17), generally identified with the Lydians (Josephus, 1 *Ant.* vi. 4). Some scholars, however, hold the reading to be corrupt. [LUDIM.] [A.H.S.]

Ludim', included among the children of Mizraim (Gen.**10**.13; 1Chr.**1**.11). Lud and the Ludim are also mentioned in 3 passages of the prophets (Is.**66**.19; Je.**46**.9; Ezk.**27**.10). In the first of these the kingdom of Lydia is referred to; in the second the reference seems to be to the Lydian mercenaries in the service of Psammetichus I. and his successors of the 26th Egyptian dynasty. It was by the help of the Lydian, Carian, and Ionian troops sent him by Gyges of Lydia that Psammetichus was enabled to drive the Assyrians out of Egypt and make it once more an independent kingdom. [RACES.] [A.H.S.]

Luhith', an "ascent," noticed with the "going down" of HORONAIM (Is.**15**.5; Je.**48**.5); possibly the slope now called *Tal'at el Heithah*, with a path leading up on W. side of NEBO (*Surv. E. Pal.* p. 228). [C.R.C.]

Luke. Λουκᾶς, or Lucas, is a Gk. pet name or diminutive for the Latin Lucanus. It suggests the probability that the evangelist's father was a Roman and his mother a Greek. He was not born a Jew, as in Col. **4**.11,14 he is distinguished from "those of the circumcision." He is there called "the beloved physician" by St. Paul. That the writer of our third Gospel and Acts was really a physician, or at least one deeply interested in medicine, is absolutely proved. Both books abound in medical terms, and in descriptions of cures, accurate according to the standard of the 1st cent. of the Christian era. Not only does the author use technical medical terms, as in describing the sleep of Eutychus (Ac.**20**.9) and the viper at Melita (**28**.3ff.), but he actually injects medical words into his description of undergirding the ship in **27**.17. In the stories of miraculous cures which he borrows from St. Mark, St. Luke repeatedly gives St. Mark's phrases a more scientific medical turn (*e.g.* Lu.**4**.35,38,**5**.12,**8**.27,44). And in **8**.43 he simply leaves out St. Mark's rather sarcastic allusion to physicians. An ancient Latin biography says that St. Luke belonged to Antioch. Acts corroborates this. It is remarkable that in the choice of the Seven, the native place of one only is mentioned, Nicolas of *Antioch* (**6**.5). Again, the history of St. Stephen leads to an account of the planting of the Church at Antioch, and the details of this are of first-rate value and interest (**11**.19ff.). Note, too, how the five prophets and teachers at Antioch are mentioned in ch. **13**, and the question as to circumcision comes to a head at Antioch (**15**.2). St. Luke's books show

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that he is not a native of Palestine, of which he knows part of the coast, or Jerusalem. He knows Asia well. St. Luke met St. Paul at Troas in 50 A.D., during St. Paul's first missionary journey (Ac.16.10,17). He went with him to Philippi, where he remained after St. Paul had gone. About six years later they met again at Philippi and went together to Jerusalem (20.5–21.18). He was with the apostle on his voyage to Rome, was shipwrecked with him at Malta (ch. 27). He was with him in Rome, and was his beloved friend (Col.4.14; Ph. 24). And as the great apostle waits for death he writes, "Only Luke is with me" (2Tim.4. 11). The Latin biography says that St. Luke died in Bithynia at the age of 74. This also is probable. It is plain that he was in possession of special knowledge obtained from St. Philip, with whom he stayed at Caesarea (Ac.9.30,21. 9). And it is probable that he visited St. Philip and his daughters after they had removed to Hierapolis in Asia Minor, where they were buried (Euseb. *Hist. Eccl.* iii. 31). From them he may have derived some of the facts peculiar to his gospel. [L.P.]

Luke, Gospel acc. to St. We are left to gather the name of the author from tradition. The *Muratorian Fragment*, *c.* 180 A.D., and Irenaeus, *c.* 185 A.D. (*Adv. Haer.* iii. 1), first call St. Luke the author. But the gospel is quoted earlier. Justin Martyr (*c.* 140 A.D.) records several facts found in this gospel only—*e.g.* the coming of the angel to the B.V. Mary, and the cry on the cross, "Father, into Thy hands I commend My spirit." Celsus, a celebrated pagan philosopher (*c.* 180 A.D.), refers to the genealogy which says that Jesus was descended from the first man. The *Letter* of the churches of Lyons and Vienne (177 A.D.) quotes Lu. Marcion, a famous teacher who mixed a pagan Gnosticism with Christianity (144 A.D.), is an important witness. He held that St. Paul was the only apostle who was free from the taint of Judaism. The only gospel that Marcion kept was Lu., because he held that it agreed with St. Paul. The contents of Marcion's gospel can be largely discovered quoted in the book written against Marcion by Tertullian. They prove that Marcion used our present third gospel, simply cutting out what did not agree with his own debased doctrine. Thus he left out St. Luke's account of our Lord's birth and infancy, because he did not believe that His human nature was strictly real. Tertullian and his contemporary, Clement of Alexandria (*c.* 200 A.D.), definitely ascribe the gospel to Lu. The internal evidence of genuineness is of unique interest. It consists in the subtle and strong connexion between the gospel and Acts in style, in the dedication of the two books to Theophilus, and the reference in Ac. 1.1 to a "former treatise," which can only be the gospel. The two books fit together, both in spirit and form. It is well known that Acts contains certain passages, 97 verses, which are commonly called the "*we* sections," because the writer uses the *first person plural*, implying that he was personally present on the occasions described. It has long been debated whether the rest of the book is by the same writer, or by a later author who inserted these sections into a less trustworthy and much later book. The question may be regarded as no longer a question. Acts is a literary unity. There are about 67 words or phrases which are common to the "*we* sections" and the rest of Ac., while they are absent in all *four* gospels. There are also 44 words and phrases in the "*we* sections" which are also in the rest of Ac. and in Lu., but not in Mt., Mk., Jn. There are about 130 words or phrases in the 97 verses found in the rest of Ac., or Lu., or both, but not in Mt., Mk., Jn. These facts, which might be added to, lead irresistibly to the conclusion that the gospel and all Acts are by one writer, the author of the "*we* sections"—St. Luke, the companion of St. Paul. [ACTS.]—The *date* is previous to that of Ac. It is later than Mk. Lu. and Ac. cannot confidently be dated after 70 A.D., and are probably earlier than St. Paul's death in 65 A.D. Few arguments can be found for a date later than 70 A.D., other than the somewhat sceptical objection that the prophecies about the destruction of Jerusalem are too clear to have been written until the destruction had taken place, or the more sceptical objection that the story of the risen Christ and the Ascension is necessarily a late legend. Ac., which is plainly later than Lu., contains no hint of St. Paul's death or of St. Peter's. It betrays no use of St. Paul's epp., which would be almost inconceivable if it were later than 70 A.D. The historian who in Ac.11.28 speaks of the fulfilment of a Christian prophecy, never mentions the fulfilment of Christ's prophecies with regard to Jerusalem and the temple. The Jews are represented as in a privileged position in the empire, a position which they did not hold after *c.* 68 A.D.; and our Lord is called "the Christ," or Messiah, the word having not yet become a proper name. The gospel is, therefore, an early work, probably *c.* 63 A.D.—*Style and Character.* Lu. is the most literary of the gospels. The author's name and profession imply that he was a man of education and versed in Gk., the polite language of the Roman empire. His gospel corroborates this. We have already noted his repeated use of medical terms. The very opening verses of the gospel not only recall a "prologue" in Galen (*Theriac. ad Pis.* I. xiv. 210), but at once arrest attention by their classical character. In almost every narrative which Lu. has in common with Mt. and Mk., we find that there is a slight tendency to reject non-classical words and to write in a purer style. No less than 319 words are peculiar to him in N.T. The number of words which occur here and not in Mt. and Mk. is large; St. Luke uses the optative mood, which is rare in N.T., and is fond of τε and δὲ καί. Though able to write pure Gk., he uses numerous Hebraisms. This is partly due to the fact that he was imbued with both the style and the vocabulary of the LXX. The Hebraisms cannot always be derived from the sources which he used, for they recur in the sentences which he has himself composed to link the narrative together, but they are intentional. The effect is unique. It is archaic, hieratic, like that of early Gk. or mediaeval Italian sculpture. With a true Gk. sense of form, St. Luke, without artificiality or exaggeration, introduced a Heb. element into a gospel for the Gentiles.

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It is a prophecy of the catholic character of the Church; and the Magnificat (Lu.1. 46-55), the Benedictus (1.68-79), the Gloria in Excelsis (2.14) and the Nunc Dimittis (2.29-32), have become for ever part of the praises offered by the Church to God. Sympathy is one of the great marks of St. Luke. As a friend of St. Paul, he believes that the Gospel is free to all; it is universal. As St. Paul believed that even himself, the chief of sinners, and even the unclean heathens of Corinth, had been given the offer of a full salvation, so St. Luke has room for every outcast. He alone (3.6) quotes in full Is.52.10—"all flesh shall see the salvation of God." Christ's first recorded teaching (Lu.4.24ff.) tells of the admission of Gentiles to privileges at the hands of Elijah and Elisha. The exquisite narrative of the visit to Emmaus tells of forgiveness to be preached "to all nations" (24.47). It is in Lu. that we read of the publican who was justified (18.13), of the good Samaritan who showed a pity which the Jewish priest and Levite withheld (10.30ff.), of the prodigal welcomed home by his father (15.11 ff.), of the woman in the city who had been a sinner (7. 36ff.), of the dying robber who appealed to our Lord on the cross (23.39ff.). Jesus, in this gospel, is especially the Refuge of sinners and the Consoler of the afflicted, the "Saviour" and Healer of the sick (4.40f.,6.18f.,7.21,18.32); Jesus is also the Father of the poor. The poverty of the holy family (2.7,16,24), the beatitude on the poor (6.20) with the corresponding woes pronounced on the rich (6.24ff.), the parable of Dives and Lazarus (16.19), the invitation of the poor to the supper of the king, show this sympathy. St. Luke has been accused of holding the *Ebionite* heresy, held by some semi-Christian Jews in the 2nd cent. A.D., because he strongly condemns the rich. The accusation implies an anachronism. The Ebionites denied both the divinity and virgin birth of our Lord, and insisted on the necessity of circumcision. Such notions would have gained scant respect from St. Luke. There is also no reason for doubting that his severe words against the rich faithfully preserve our Lord's teaching. Christ's words were often incisive, and in outward form paradoxical. His strongest words against wealth are in Mk.10. 25, and are followed by symbolic words which suggest that His teaching is not always to be interpreted literally (10.29,30). It by no means follows from this that we interpret our Lord's severe sayings correctly when we explain them away. Women are represented in Lu. with a new dignity and grace. St. Luke was here relying on some special sources of great value. Here Mary is seen as "highly favoured," and her place in the plan of redemption is demonstrated. The feminine touch about the story of our Lord's infancy can most reasonably be traced to her or to some of the circle of holy women around her. St. Luke probably met them when staying in Jerusalem in 56 A.D. Note the prophetess Anna, the widow of Nain and the woman who called Mary blessed (Lu. 11.27). Martha, "cumbered about much serving" (10.40), the widow with the two mites (21.2), the daughters of Jerusalem weeping on the way of the cross (23.28), Elisabeth rejoicing both to bear a son in her old age and to be visited by the mother of her Lord, breathe with womanly life. Women of Galilee were by the cross (23.49), and women first tell of the Resurrection (24.10). St. Luke reminds us perpetually that the Gospel is "good tidings of great joy" (2.10), and tells of joy from the birth of the Baptist (1.14) to the bewildered joy of the apostles at the Resurrection (24.41), and of their return with great joy after the Ascension (24.52). There is the joy of the 70 disciples (10.17), of the people over the works done by the Lord (13.17), of Zacchaeus (19.6), and others. Lu. is the imperishable proof that Christianity did not destroy, but fulfilled, the joy of the Greek mind. The stress laid upon prayer is also remarkable. There are seven instances in which St. Luke alone tells us that Jesus prayed: at His baptism (3.21); before His first encounter with the Pharisees (5.16); before choosing the Twelve (6.12); before the first prediction of the Passion (9.18); at His Transfiguration (9.29); before teaching the Lord's Prayer (11.1); and on the cross (23.34,46). Prayer is one of the truest marks of a real human nature, and in this gospel, where Jesus is so often represented as the divine "Lord," prayer is one of His great characteristics. The duty of prayer is inculcated in two parables found in Lu. only (11.5-8,18.1-8). St. Luke alone tells us that Jesus said that He had made supplication for St. Peter, and records His charge to the Twelve, "Pray that ye enter not into temptation" (22.32,40). St. Luke also manifests a deep interest in the work of the Holy Spirit. The whole incarnate life of Christ is dominated by the Spirit. It not only begins with the direct action of the Spirit in Mary (1.35), but is accompanied by other manifestations, as in Elisabeth (1.42) and Simeon (2.25-27), and the birth of the Baptist (1.15). By the Spirit He was baptized (3.22), led to the wilderness (4.1), returned to Galilee (4.14). With the Spirit upon Him He began His preaching (4.18), in the Spirit He rejoiced (10.21). It is for the Holy Spirit that we should pray, for the Father will give Him to us (11.13). At the end of the gospel the risen Saviour describes this gift of the Spirit as "the promise of My Father," and as "power from on high" (24. 49). Perhaps it is the tenderness of St. Luke that causes his account of the Twelve to differ considerably from that of St. Mark. Their dulness and their weakness are set in a subdued light. He does not tell us that Christ once called St. Peter "Satan," or that St. Peter cursed when he denied Christ. He omits the rebuke administered to the disciples in the conversation concerning the leaven (Mk.8.17), and the ambitious request of the two sons of Zebedee. And when he speaks of the slumber of the apostles in Gethsemane, he says that they were "sleeping *for sorrow*" (22.45). The gospel of the physician is a gospel of pity as of poetry. [L.P.]

Lunatics. [MADNESS.]

Luz (= *almond*).—**1.** The old name of the town afterwards called BETHEL (Gen.28.19,35. 6,48.3; Jos.16.2,18.13; Judg.1.23), lying W. of Abraham's altar at Bethel.—**2.** A town in the "land of the Hittites" (Judg.1.26),

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named after the preceding. The situation is uncertain. It may be the ruin *Luweisiyeh*, about 4 miles W. of Bâniâs, at the sources of Jordan; since the land of the Hittites, in early times, extended far S. in Syria. [C.R.C.]

Lycaon'nia (Ac.14.6,11), the bare plateau W. of CAPPADOCIA, with salt lakes—a region mainly pastoral. The "speech of Lycaonia" may have been a Semitic dialect, since a Semitic element existed, from very early times, in S.E. part of Asia Minor, and since Paul and Barnabas seem to have been able to make themselves understood (*vv.* 10,18). There were Pers., Gk., and perhaps even Hittite, elements in the population, as well as Jews and Phoenicians. The gods adored (ver. 12) are given Gk. names; but it is possible that the rude peasantry who desired to sacrifice to the apostles, after Paul had healed the cripple, thought that Barnabas was a "son of *Nebo*," and Paul himself an incarnation of *Bâl*—a Semitic deity whose name occurs in Palmyrene texts. If so, the population would have been Semitic. [C.R.C.]

Lycia is the S.W. region of the peninsula of Asia Minor opposite the island of Rhodes (Ac.27.5). It is a remarkable district, both physically and historically. The range of Taurus here descends in majestic masses to the sea, forming the heights of Cragus and Anticragus, with the river Xanthus winding between them, and ending in the series of promontories called by modern sailors the "seven capes," among which are deep inlets favourable to seafaring and piracy. The Lycians were incorporated in the Persian empire, and their ships were conspicuous in the great war against the Greeks (Herod. vii. 92). After the death of Alexander the Great, Lycia was included in the Gk. Seleucid kingdom, and was a part of the territory which the Romans forced Antiochus to cede. It was not till the reign of Claudius that Lycia became part of the Roman provincial system. At first it was combined with Pamphylia. At a later period of the Roman empire it was a separate province, with Myra for its capital. [The language of the Lycian inscriptions of the 5th cent. B.C. at Xanthus, etc., is a dialect akin to ancient Persian. Some texts are in Lycian and Gk. C.R.C.]

Lyd'da, the Gk. form of the Heb. LOD, near Joppa (Ac.9.32,35,38). Now the town *Ludd* at the foot of the hills 10½ miles S.E. of Joppa. Lydda, with Gophna, Emmaus, and Thamna, became the prey of the insatiable Cassius (*c.* 45 B.C.). It was burnt by Cestius Gallus (66 A.D.) on his way from Caesarea to Jerusalem. In 68 A.D. it was again taken by Vespasian. In the time of Hadrian it received the name of Diospolis. When Eusebius wrote (320–330 A.D.), Diospolis was a well-known and much-frequented town. In Jerome's time (404 A.D.) it was an episcopal see. The town has now a population of about 7,000. It includes the ruins of the churches of St. George and St. James, built about 1150 A.D.; to the former a minaret was added before 1495 A.D. (*Surv. W. Pal.* ii. pp. 252, 267, 268). [C.R.C.]

Lyd'ia, the first European convert of St. Paul, and afterwards his hostess during his first stay at Philippi (Ac.16.14,15, also 40). She was a Jewish proselyte, and at the Jewish sabbath-worship by the side of a stream (ver. 13) the preaching of the Gospel reached her heart. Her native place was THYATIRA (ver. 14; Rev.2.18), a city famous for dyeing, and Lydia was connected with this trade. She was probably a person of position and wealth.

Lyd'ia, a maritime province in the W. of Asia Minor, bounded by Mysia on the N., Phrygia on the E., and Caria on the S. The name occurs only in 1Mac.8.8 (the rendering of A.V. in Ezk.30.5 being for Ludim); it is there enumerated among the districts which the Romans took away from Antiochus the Great after the battle of Magnesia in 190 B.C., and transferred to Eumenes II., king of Pergamus. For the connexion between Lydia and the Lud and Ludim of O.T., see LUDIM. Lydia is included in the "Asia" of N.T.

Lysanias, mentioned in Lu.3.1 only, where he is said to have been tetrarch of ABILENE (in Syria) in the fifteenth year of Tiberius, *i.e.* (probably) 29 A.D. Josephus (15 *Ant.* iv. 1, 1 *Wars* xxii. 3) speaks of a prince named Lysanias, son of Ptolemy, who ruled over a territory in the neighbourhood of Lebanon in the time of Antony and Cleopatra, and was killed by Antony at the instigation of Cleopatra in 36 B.C., or more than sixty years before the Lysanias mentioned by St. Luke. Several scholars have identified the Lysanias of St. Luke with Lysanias the son of Ptolemy, thus attributing to St. Luke the gross blunder of supposing that the latter was still reigning sixty years after his death. But it may be urged that (1) St. Luke (*loc. cit.*) is engaged in elaborately fixing the date of a great event—*viz.* the beginning of the Baptist's ministry. It seems rash to assume that so careful an historian has, while thus engaged, committed an error involving some sixty years. (2) Lysanias son of Ptolemy is styled king (by Dio Cassius). The Lysanias of St. Luke is merely tetrarch. (3) An inscription (*Corp. Inscrip. Grec.* 4523), restored with probability by Renan, shows that Lysanias son of Ptolemy left children bearing his own name. (4) In 37 A.D. (Josephus, 2 *Wars* xi. 5) the emperor Claudius bestowed on Agrippa a kingdom called that of Lysanias ("Abila of Lysanias" in 19 *Ant.* v. 1), and in 20 *Ant.* vii. 1 mention is made of a tetrarchy of Lysanias; see also *Corp. Inscrip. Grec.* 4521. As Lysanias son of Ptolemy reigned for only five or six years, it seems probable that these expressions point to a ruler named Lysanias less distant from the time of Claudius than the earlier Lysanias. Hence we identify the tetrarch Lysanias of St. Luke with this later Lysanias. Plummer on Lu.3.1 (*Internat. Crit. Comm.*); C. H. Prichard in Hastings, *D.B.* iii. 178; P. W. Schmiedel in *Encycl. Bib.* iii. 2840. [J.A.N.]

Lysias, a nobleman of the blood-royal (1Mac.3.32; 2Mac.11.1), who was entrusted by Antiochus Epiphanes (*c.* 166 B.C.) with the government of southern Syria, and the guardianship of his son Antiochus Eupator (1Mac. 3.32; 2Mac.10.11). As governor, Lysias armed a very considerable force against Judas Maccabaeus. Two detachments of this army under Nicanor (2Mac.8) and Gorgias were defeated by the Jews at Emmaus (1Mac.4); and

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in the following year Lysias himself met with a serious reverse at Beth-sura (165 B.C.). After the death of Antiochus Epiphanes (164 B.C.), Lysias assumed the government as guardian of his son, who was yet a child (1Mac.6.17). The war against the Jews was renewed; and Lysias was besieging Jerusalem when he received tidings of the approach of Philip, to whom Antiochus had transferred the guardianship of the prince. He defeated Philip (163 B.C.), and was supported at Rome; but in the next year, together with his ward, fell into the hands of Demetrius Soter, who put them both to death (1Mac.7.2-4; 2Mac.14.2). [ANTIOCHUS V.].

Ly'sias, Clau'dius, "chief captain of the band," *i.e.* tribune of the Roman cohort, who rescued St. Paul from the infuriated mob at Jerusalem (Ac.23.26,24.7).

Lysim'achus.—1. "A son of Ptolemaeus of Jerusalem," named, in the LXX. subscription to Esther, as the Gk. translator of the book.—2. A brother of the high-priest Menelaus, who left him as his deputy during his absence at the court of Antiochus. He fell a victim to the fury of the people, *c.* 170 B.C. (2Mac.4.29-42).

Lys'tra has two points of extreme interest in connexion respectively with St. Paul's 1st and 2nd missionary journeys—(1) as the place where divine honours were offered to him, and where he was presently stoned (Ac.14); (2) as the home of his chosen companion and fellow-missionary TIMOTHEUS (Ac.16.1). The first settlement of Jews in Lystra, including possibly ancestors of Timotheus, may perhaps be traced to the establishment of Babylonian Jews in Phrygia by Antiochus 3 centuries before. Still it is evident that there was no influential Jewish population at Lystra: no mention is made of any synagogue; and the scene described by St. Luke (Ac.14) is thoroughly heathen. Lystra was undoubtedly in the E. of the great plain of Lycaonia; and there are very strong reasons for identifying its site with the ruins called *Bin-bir-Kilisseh*, at the base of a conical volcanic mountain, named the *Qara Dâgh*. Pliny places this town in Galatia, and Ptolemy in Isauria; but these statements are quite consistent with its being placed in Lycaonia by St. Luke, as it is by Hierocles.

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Maacah'.—1. (2Sam.3.3) = MAACHAH, 5.—2. A region near GESHUR (Deut.3.14) and Bashan (Jos.12.5). The king of Maacah assisted the Bene-Ammon against Joab (2Sam. 10.6,8; 1Ch.19.7, R.V.). The name of ABEL BETH-MAACHAH (*Abil Qûmh*), in the N.E. corner of the land of Israel, indicates that the small kingdom of Maachah lay near *Bâniâs* and the *Jedûr* district. [C.R.C.]

Ma'achah (*Maacah*, R.V.).—1. Son (or daughter) of Nahor by his concubine Reumah (Gen.22.24).—2. [MAOCH.]—3. The daughter, or more probably granddaughter, of Absalom (Abishalom in 1K.15.2), named after his mother; favourite wife of Rehoboam and mother of Abijah (2Chr.11.20-22). In 2Sam.14.27 Absalom's daughter is called Tamar, and she became, according to the LXX. and Josephus (7 *Ant.* x. 3), the wife of Rehoboam. But the mother of Abijah is elsewhere called "Michaiah, the daughter of Uriel of Gibeah" (2Chr.13.2). It is more probable that "Michaiah" is the error of a transcriber, and that "Maachah" may be the true reading in all cases. During the reign of her grandson Asa she occupied at the court of Judah the high position of "king's mother" (*cf.* 1K.2.19), which has been compared with that of the *Sultana Valide* in Turkey. It may be that at Abijah's death, after a short reign of three years, Asa was left a minor, and Maachah acted as regent. If this conjecture be correct, it would serve to explain the influence by which she promoted the practice of idolatrous worship (1K.15.13; 2Chr.15.16).—4. The concubine of Caleb the son of Hezron (1Chr.2.48).—5. The daughter of Talmai king of Geshur, and mother of Absalom (3.2); also called Maacah in A.V. of 2Sam.3.3.—6. The wife of Machir the Manassite (1Chr.7.15,16).—7. The wife of Jehiel, father or founder of Gibeon (8.29,9.35).—8. The father of HANAN, one of the heroes of David's body-guard (11.43).—9. A Simeonite, father of Shephatiah, prince of his tribe in the reign of David (27.16).—10. (19.7) = MAACAH, 2.

Maachathi', or **Maachathites, The,** the inhabitants of the small kingdom of MAACHAH (Deut.3.14; Jos.12.5,13.11,13). Individual Maachathites were among the warriors of Israel (2Sam.23.34; 2K.25.23; Je.40.8).

Maadai', one of the sons of Bani who had married a foreign wife (Ezr.10.34).

Maadiah', one of the priests, or families of priests, who returned with Zerubbabel (Ne. 12.5); called *Moadiah* in ver. 17.

Maai', a musician of the Bene-Asaph who took part in the dedication of the wall of Jerusalem after its rebuilding (Ne.12.36).

Maaleh'-acrabbim' (Jos.15.3), elsewhere in A.V., as here in R.V., rendered "the ascent of, or the going up to, AKRABBIM."

Ma'ani (1Esd.9.34; *cf.* Ezr.10.34) = BANI, 4.

Maarath', one of the towns of Judah, in the Hebron mountains (Jos.15.59). Probably the present village *Beit Ummâr*, 6 miles N. of Hebron. [C.R.C.]

Maaseiah'.—1. A descendant of Jeshua the priest (Ezr.10.18).—2. A priest, of the sons of Harim (10.21).—3. A priest, of the sons of Pashur (10.22).—4. A layman, of the sons of Pahath-moab (10.30). All the four preceding had married foreign wives.—5. Father of AZARIAH, 19 (Ne.3.23).—6. One of those who stood on the right hand of Ezra when he read the law to the people (Ne.8.4).—7. A Levite who assisted on the same occasion (*ib.*).—8. A chief layman who, or whose descendants, signed the covenant with Nehemiah (10.25).—9. (11.5.) [ASAIAH,3.]—10. A Benjamite, ancestor of Sallu (11.7).—11. Two priests of this name are mentioned (12.41,42) as taking part in the musical service at the dedication of the rebuilt wall of Jerusalem. One of them is probably the same as 6.—12. A priest in the reign of Zedekiah; father of ZEPHANIAH, 3 (Je.21.1,29.25,37.3).—13. Father of Zedekiah the false prophet (Je.29.21).—14. One of the Levites of the second rank, appointed by David to sound "with psalteries on Alamoth"

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(1Chr.15.18,20).—**15.** Son of ADAIAH, 5, and one of the captains of hundreds who assisted Jehoiada in placing Joash upon the throne of Judah (2Chr.23.1).—**16.** An officer of high rank (*shôṭêr*) in the reign of Uzziah (2Chr.26.11). He was probably a Levite (*cf.* 1Chr.23.4), and engaged in a semi-military capacity.—**17.** The "king's son" (perhaps viceroy; *cf.* 1K.22.26; 2Chr.18.25; and MALCHIAH, 8) killed by Zichri the Ephraimite hero in the invasion of Judah by Pekah, king of Israel, during the reign of Ahaz (2Chr.28.7).—**18.** The governor of Jerusalem appointed by Josiah as one of the superintendents of the temple-repairs (2Chr.24.8).—**19.** The son of SHALLUM, 8; a Levite of high rank in the reign of Jehoiakim (Je.35.4; *cf.* 1Chr.9.19).—**20.** A priest; ancestor of Baruch and Seraiah, the sons of Neriah (Je.32.12,51.59).

Maasiai', a priest who after the return from Babylon dwelt in Jerusalem (1Chr.9.12).

Maasias (Ba.1.1) = MAASEIAH, 20.

Ma'ath, son of Mattathias in the genealogy of Jesus Christ (Lu.3.26).

Maaz', son of Ram in the genealogy of Caleb (1Chr.2.27).

Maaziah', a priest in the reign of David, head of the 24th course (1Chr.24.18). The name in Ne.10.8, given as that of one who signed the covenant, is probably that of this family, rather than of an individual.

Mabdai' = BENAIAH, 8, of the sons of Bani = Maani (1Esd.9.34; *cf.* Ezr.10.34,35).

Mac'alon (1Esd.5.21), apparently an error for MICHMASH.

Maccabees, The. I. The name Maccabee (Μακκαβαῖος, מכבי or מקבי) is primarily the distinctive designation of the third son of Mattathias, though afterwards extended first to the rest of his family, and then to the whole body of his adherents, who maintained their heroic struggle against Syria during the latter half of the 2nd cent. B.C. The title has been variously explained as meaning "hammerer," "extinguisher" (*sc.* of his enemies), or as being formed from the initial letters of the sentence "מִי כָמֹכָה בָּאֵלִים יי (" Who is like unto Thee, among the gods, O Jehovah?"), a device supposed to have been borne upon their banners. Mattathias was the grandson of one Hashmon, and hence the more accurate family name is Hashmonean or Asmonean (Hasmonaean); moreover, it is possible that the "surnames" Gaddi, Thassi, etc., were the original names of the five sons of Mattathias, and that John, Simon, Judas, Eleazar, and Jonathan were added when they became princes or leaders of the Jewish people.—II. The events which culminated in the Maccabaean revolt may be briefly summarized as follows: At Bâniâs in 198 ANTIOCHUS the Great succeeded in accomplishing what had long been a cherished desire of the Seleucidae—*i.e.* in wresting Palestine from the power of the Ptolemies. After an uneventful reign, his successor, Seleucus IV., was followed in 175 by Antiochus Epiphanes (1Mac.1.10 ff.), a man whose curious character offers an interesting field for study. Brought up at Rome, he freely imbibed the fashionable Hellenism of the day, and developed a superficial taste for Gk. culture and religion, so that by the time of his return to Antioch he had conceived the idea of enforcing throughout his dominions a uniformity of manners, customs, and religion upon a Hellenistic basis, and this purpose he forthwith proceeded to put into execution, by such methods as amply justified his receiving the title "Epimanes" as a parody on Epiphanes. Unfortunately, there were renegade Jews willing to abet him. The high-priesthood was sold to Jason, an unscrupulous individual who purchased it by compliance with the Hellenizing policy of the king, and the promise of a large tribute; but when Menelaus offered Epiphanes the adherence of an even more enthusiastic Hellenism and the payment of a still higher tribute, Jason was promptly ejected to make room for this enterprising person, who, like his predecessor, had unfortunately no small following of sympathizers among the Jews themselves (2Mac.4.7-50). In 170, during one of Antiochus' campaigns in Egypt (1Mac.1.16-28), a rumour spread abroad that the king was dead, which not only led to Jason making an assault upon the citadel of Jerusalem, but by the time it reached the king's ears was coupled with a report that the Jews were rejoicing because of it. Antiochus returned to Jerusalem, gave his soldiers a free hand to massacre and pillage in the city, and plundered the temple, polluting the holy place by offering swine upon the altar. Again in 168, his Egyptian campaigns being brought to an abrupt and undignified conclusion by the intervention of Rome, Epiphanes turned and vented his spleen upon the hapless Jews. This time he was determined absolutely to eradicate Jewish customs and religion with the Mosaic law, or exterminate the race itself. The streets of Jerusalem ran with blood, and all kinds of barbarous punishments and tortures were inflicted upon men and women to induce them to profane the sabbath, to eat swine's flesh, abandon circumcision, or deliver up copies of the law to be burnt or defaced with pagan pictures. The climax was reached at last when, on December 25, 168, Jehovah was identified with Zeus Olympios, and a heathen altar superimposed upon the great altar of burnt-offering—"the abomination of desolation" of Dan.11.31 (שִׁקּוּץ שֹׁמֵם, ? intentional disfigurement of בַּעַל שָׁמַיִם, Nestle; 1Mac.1.29-64). At length passive endurance gave way to active resistance. At the little town of MODIN an aged priest named Mattathais, when called upon to offer sacrifice to the pagan deities, refused to do so, slew another Jew who was about to comply, struck down the Syrian officer, levelled the altar with the ground, and fled with his five sons to the mountains (1Mac.2). Here he was joined by the *ḥâsîdhîm* (חֲסִידִים), "the pious," those who till now had endured in silence and remained faithful, and seeing the ghastly result when 1,000 Jews refused to handle weapons on the sabbath, the little band of patriots determined to defend themselves even on that day (2.38). Mattathais soon died, and his place was taken by his third son, Judas the Maccabee, and the success which attended the guerilla tactics of this born leader soon multiplied the numbers under his standard, and enabled him to take the field against his enemies in the open. In 166 Judas defeated and slew Apollonius,

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and the same year routed a second army under Seron, governor of Coelosyria, at Beth-horon (3.1-26). These disasters determined the wrathful king to send a huge army under Ptolemy, Nicanor, and Gorgias to crush the Jewish revolt once for all. But again, by brilliant strategy and valiant courage, Judas emerged victorious at Emmaus in 166; and on the glorious field of Bethzur in the following year he defeated the viceroy Lysias himself, and so gained a short respite in which to re-establish the worship of Jehovah on Zion (3.27–4.35). On Chisleu 25—exactly three years after its profanation by Antiochus—the sanctuary was cleansed, the heathen altar thrown down, and the stones of the polluted altar of sacrifice set aside "till a prophet should arise" to direct what was to be done with them, and new ones dedicated with festivities extending over eight days (4.36-61). Judas now occupied himself in repelling and punishing the envious attacks of surrounding nations, and in rescuing the bands of Jews who had settled among them (ch. 5). In 164 Epiphanes died suddenly, and Judas considered the disorders which followed in Syria a favourable opportunity to attack the citadel of Jerusalem, which had continued in the hands of the enemy. The garrison appealed to Syria for help, and Judas had to face an army of 120,000 men under Lysias. Against such odds even his valour was futile; at Bathzacharias he was defeated and his brother Eleazar slain, while the Syrians marched on Jerusalem. Just as all seemed lost, Syrian complications at the capital recalled Lysias to Antioch, and he was content to make terms with the Jews, who were granted religious liberty, but were to remain politically subject (6.17-63). From this point the aspect of the contest changes. No longer is the struggle religious, but political—it developed into an internecine Jewish war, in which the Hellenizing party, led by the renegade Alcimus (Jakim), a worthy successor of Menelaus, had the support of the Syrians. Moreover (a most significant fact) the *ḥăsîdhîm* now fell away from Judas: they had gained all they wanted—religious freedom—and they refused to follow him in a purely political campaign. Alcimus appealed to Syria, Judas appealed to Rome. In two battles, at Caphar-salama and at Adasa, Nicanor, the Syrian general, was defeated, and in the latter he fell (ch. 7). At length Rome interfered, but the message reached Antioch too late, for immediately the news of Adasa was received, Bacchides was sent with a great army into Judaea, and Judas Maccabaeus and 800 devoted adherents were annihilated near Eleasa, the Jewish Thermopylae, in 161 (8.1–9.22). This sudden blow absolutely staggered the Maccabaean party—it became wholly disorganized, and only under the pressure of the greatest persecution by Alcimus did they rouse themselves to elect Jonathan to fill the place of his brother (9.23-31). The eldest of the five sons of Mattathias, John, had fallen a prey to robber bands while endeavouring to deposit the baggage for safety among the friendly Nabatheans, and Jonathan's first step was to avenge his death (9.35-42). In 160 Alcimus died, Bacchides returned to Antioch, and "the land had rest two years" (9.57). During this interval of peace the Maccabaean party regained its strength to such an extent as to arouse the fears of the Syrian faction and lead them once more to invoke the aid of Bacchides. The Syrian general again marched into Judaea, but the strength of Jonathan's entrenchments and his cunning strategy soon made him heartily weary of the whole business, so, eagerly closing with Jonathan's adroitly timid proposals of peace, he finally took his departure (9.58-73). Jonathan's opportunity, however, was afforded by the constant disputes for the Syrian crown, for in 153 Demetrius had to face a claimant for his throne in the person of one Alexander Balas, a pretended son of Antiochus IV. (*Epiphanes*) (10.1). Both parties endeavoured to secure the support of Jonathan, since by this time the Maccabees again had the nation at their back. Demetrius offered to evacuate all the fortresses of Judaea except Bethzur and the Akra, and to give Jonathan authority to raise an army (10.3-6). Jonathan accepted. But the knowledge that Rome, to say nothing of other allies, was behind Alexander soon induced him to transfer his support to the latter, who not only sent him the crown and purple, but also conferred the high-priesthood upon him (10.15-21). Demetrius now made magnificent offers, too good indeed to be true (10.22-45), and Jonathan wisely adhered to Alexander, who overthrew his rival soon after; and not until DEMETRIUS II. finally crushed Balas in 146 did Jonathan abandon him for the victor, who confirmed him in the high-priesthood and showered upon him all the privileges which his father had previously offered in vain. But even the wily Jonathan was entrapped at last. Relying upon Demetrius' promise to put the Akra into his possession, he furnished him with troops to assist in quelling a revolt at Antioch; but when Demetrius refused to keep his promise, he transferred his services to TRYPHON, who was endeavouring to place the son of ALEXANDER BALAS upon the Syrian throne. He served him loyally and well. Tryphon, however, came to the conclusion that the rising power of the Maccabaeans was becoming dangerously great, and Jonathan, having been induced to meet him at Ptolemais with only 1,000 men, speedily found his bodyguard cut down and himself a prisoner (10.46–12.48). Simon, the last and in some respects the greatest, of the brothers, immediately stepped forward to take the vacant leadership in 143. Under him the Maccabees reached the acme of both their aspirations and their attainments. Judas had striven for religious freedom, and when that was gained, fought on to make the patriotic party politically supreme in Judaea. This last was the great objective of Jonathan; but having gained it, he proceeded to take the first steps towards that complete emancipation from the Syrian suzerainty which was ultimately reached under Simon, in 143–142 (? 141–140). After his treachery at Ptolemais, Tryphon invaded Judaea, but was checkmated at every move, and, taking a mean revenge by murdering his prisoner Jonathan, retired (12.44–13.24). After establishing a friendship with Demetrius, Simon adopted the safer policy of holding aloof from Syrian internal politics altogether, having received from the king

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the acknowledgment of Jewish independence, which the high-priest transformed into something beyond a mere name by capturing the Akra, and gaining possession of Gazara and Joppa. Simon now devoted himself to the internal affairs of Judaea. A coinage was minted, law and order became established, while commerce and agriculture began to flourish as never before since the Exile. In spiritual and material prosperity "every man sat under his vine and his fig-tree, and there was none to fray them." The high-priesthood, by popular consent, was confirmed upon Simon and his house for ever, "till a faithful prophet should arise" (13,14). But nevertheless, like his brothers, Simon was destined to end his days amid stormy violence and intrigue. About 142 Tryphon assassinated his protégé Antiochus VI., and had himself proclaimed king; and since Demetrius II. was a prisoner among the Parthians, his brother Antiochus VII. took up the struggle and at length succeeded in overthrowing Tryphon. Immediately his attitude towards the Jews radically changed: instead of courting them by lavish promises and professions of amity, he now haughtily returned the presents which Simon sent him, and demanded tribute to the extent of 1,000 talents. Simon offered him 100 for Gazara and Joppa, and thereupon the king sent a huge army against Judaea. It was, however, routed near Modin by Judas and John, the sons of Simon, who was once more left in peace by Antiochus. But his own son-in-law Ptolemy determined to seize the supreme power in Judaea himself, and with this object invited Simon to a banquet, where he treacherously slew him, together with his sons Mattathias and Judas. Simon's other son, John Hyrcanus, who was at Gazara, fortunately received warning in time to make good his escape and establish himself as head of the Hasmonaean house, and maintain its position (15,16). So perished the last of the five heroic sons of Mattathias. Something has been said above as to the gradual development of the objects for which they fought; there remains to be noticed what effect the events of the time had upon the moral and religious development of the nation as a whole. The Maccabaean period was one of fierce trial and sifting, which forced men to take one side or the other in the struggle. Those who remained faithful to the law, the *ḥăsīdhīm*, bound themselves by a solemn oath to preserve their ancient religious rights and customs (1Mac.1.62), and in the time of their oppression they found comfort in writing and reading the literature of which the book of Daniel is a conspicuous example—writings, that is, which in veiled language dwell upon the evil of the present time, the glorious future which awaits Israel, and the fearful retribution which shall befall its enemies. Many modern scholars have found in the book of Psalms also Maccabaean outbursts of righteous indignation against the persecutors, or of exultation at the victories of Judas (*e.g.* Ps.44,74,79,83). One conspicuous result of Jewish experiences under Syrian rule must not be passed over—*viz.* the dawn of a belief in the resurrection of individuals to everlasting life or to contempt and shame of those Israelites who had been pre-eminent as martyrs or apostates respectively (Dan.12.2). Schürer, *Hist. of Jews in N.T. Times* (Eng. tr.), div. i. vol. i.; Bevan, *Jerusalem under the High-priests* and *House of Seleucus*. [D.C.S.]

Maccabees, Books of.—A. 1Maccabees. (1) *Versions.* (*a*) *Greek.* Most MSS. of the LXX. (including A. and V.) contain the book. But B. includes none of the Maccabees. (*b*) *Latin.* There are two Latin versions, one in the Vulg. and the other (ch. 1–13 only) in the Sangermanensis MS. (*c*) *Syriac.* There are also two Syriac versions. (2) *Title.* Μακκαβαϊκά or Μακκαβαίων βιβλία. Origen (Eus. *H.E.* vi. 25) gives Σαρβηθ Σαρβανελ, which is a transliteration of an original Semitic title—at present not satisfactorily identified. (3) *Original Language.* The book is almost certainly a translation, and from a Hebrew archetype. For this we have the witness of Origen and the explicit testimony of Jerome, who says he found 1Mac. in Hebrew. The internal evidence also is conclusive. (*a*) Hebraisms are numerous (*e.g.* 1.29), and even transliterations occur (*e.g.* 14.28). (*b*) If the original were written in Gk., it would be almost impossible to explain its many peculiarities and obscurities (2.8,5.8,65,6.37). Moreover, it is *a priori* probable that, as the author was a Palestinian (*vide infra*), he would write in Hebrew, the language of the learned, especially when recounting the exploits of the Maccabees. A plausible case might, however, be made out for Aramaic. (4) *Contents.* The period covered is the forty years between the accession of Antiochus IV. (*Epiphanes*) in 175 B.C. and the death of Simon Maccabaeus in 135. *Summary:* (*a*) Retrospect of Gk. history, bringing it into relation with Judaean (1.1-9). (*b*) Campaign of Epiphanes and the Hellenists (1.16-64). (*c*) Mattathias, and the commencement of revolt (2). (*d*) Mattathias dies (2.69). Under the successive leadership of Judas (3.1–9.22), Jonathan (9.23–12.53), and Simon (13.1–16.18), Israel acquires religious and political freedom. (*e*) Death of Simon and escape of his son Hyrcanus (16.19-24). (5) *Unity.* This seems to be guaranteed by: (*a*) The systematic chronology, the Seleucid era (312 B.C.) being followed throughout. (*b*) The uniformity of style and consistent omission of the Divine Name (in the true text). But some scholars (*e.g.* Destinon and Wellhausen) regard 14–16 as no part of the original work, arguing that they were not known to Josephus (whom Destinon considers to have used a Heb. 1Mac.). (6) *Author.* The minute topographical knowledge, and the insetting of picturesque details which could have no interest for an outsider (*e.g.* 7.19), suggest irresistibly that he was a Palestinian, while the whole spirit of the book proves that it was written by a pious and patriotic Jew. To his mind religious and political freedom were indissolubly connected—Judas was the saviour of Israel (*cf.* 9.21). An ardent supporter of the Hasmonaean house and the priesthood, he passes over in silence the apostate priests Jason and Menelaus. He may have been a Sadducee (Geiger). (7) *Date.* (*a*) From the attitude displayed towards Rome it is universally admitted that 1Mac. cannot have been written after 63 B.C. (when

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Pompey entered Jerusalem). (*b*) **16.23** might seem to suggest a date subsequent to the death of Hyrcanus in 105 B.C. (*c*) But this is not necessary, since **16.18-22** may refer to the early part of his reign. Otherwise it is difficult to explain the fragmentary character of this section. (*d*) The vividness of the narrative points to a date not long subsequent to the events recorded, and the prosperous reign of Simon would give an impulse to literary activity. It is possible, therefore, that 1Mac. was commenced in the reign of Simon and finished during the early years of his successor (*i.e.* from 140–120 B.C.). (8) *Sources*. The book itself makes only two references to sources (**9.22,16.24**), and in each case no certain inference can be drawn. If it was written during the early years of the 1st cent. B.C., one must postulate documentary sources to account for the peculiar freshness of its style. But assuming an earlier date, the necessity for supposing documentary sources falls into the background. The writer would draw largely on his personal recollections and the witness of his contemporaries. Some scholars have regarded the incorporated official documents as later interpolations. But a later hand would probably have arranged them more artistically, and could hardly have avoided discrepancies in style and context. Certain documents the author calls ἀντίγραφα ("copies," **8.22,12.5,14.20**). These were probably translations he made from the original into Heb., or paraphrastic renderings made from memory. **15.16***a* has been identified with the Roman edict in 14 *Ant.* viii. 5, but Mommsen rejects this. (9) *Characteristics*. In contrast to most O.T. historians, the writer represents the success of his heroes as primarily due to diplomatic skill rather than to divine intervention. His religious restraint is remarkable. שָׁמַיִם always takes the place of יהוה, and has acquired an almost personal content. Beyond the vague reference to the "faithful prophet" (**14.41**), there is no hint of the Messianic hope. The doctrine of the resurrection also is conspicuously absent (contrast 2Mac.). The trustworthy character of the book is attested by: (*a*) Its careful chronology, in substantial agreement with classical writers. (*b*) The intellectual restraint and absence of supernaturalism. (*c*) The faithful record of defeat. But the author shows a tendency to statistical exaggeration (**6.30** f.), and makes occasional misstatements in detail when dealing with general history (**1.6,8.15,12.6**)—a feature which, however, does not invalidate the historical character of the work as a whole.—B. 2MACCABEES. (1) *Texts*. The same as for 1Mac., except that ℵ contains the latter only. (2) *Contents*. (*a*) Two letters of invitation to Egyptian Jews, urging them to join in the Feast of Dedication (**1.-2.18**). (*b*) The writer's preface (**2.19-22**). (*c*) Heliodorus is miraculously prevented from robbing the temple; the wickedness of Simon (**3.1–4.6**). (*d*) Persecution under Epiphanes (**4.7–7.42**). (*e*) Progress of Maccabaean revolt; defeat of Nicanor by Judas (**8–15**). (*f*) Epilogue (**15.37-39**). (3) *Author*. A comparison with 1Mac. seems to indicate that he was not a Palestinian. He is a master of the best Gk style. The prefixed letters and the fact that the earliest reference to 2Mac. is in Philo may suggest that he was an Alexandrian. If so, it is strange that his work shows no influence of Alexandrine philosophy. His religious sympathies were distinctly Pharisaic (*vide* his depreciation of the priesthood). (4) *Date*. As the work was known to Philo and the author of *Hebrews*, it must have been written before 70 A.D. This is confirmed by the character of the work, its acceptance by the Church, and the fact that it formed the basis of 4Mac. (a book written previous to 70 A.D.), and especially by the pre-supposition that Jerusalem and the temple worship are still in existence. Arguing from **16.37**, it has been alleged that 2Mac. must have been written prior to 133 B.C. (when Jerusalem was captured by Antiochus Sidetes). The general tone suggests that the author was far removed from the scene he records. His strong antipathy to the priests and his hatred of the Romans might suggest 60–40 B.C. as a possible date. (5) *Sources*. The author says his work is an abridgment (ἐπιτομή) of a history written by Jason of Cyrene in five books. There is no evidence that he drew upon any other authority. Jason apparently was not acquainted with 1Mac. This is clear from the disagreements between the latter and the ἐπιτομή of Jason, in subject-matter as well as in order and chronology—phenomena which are equally fatal to the supposition of a common documentary authority. The source of Jason's information was probably oral tradition. It should be added that some have thought to distinguish 5 divisions in 2Mac., corresponding to the 5 books of Jason. (6) *Prefixed Letters*. (i) They are almost certainly of diverse authorship. (ii) The style and phraseology suggest they were not written by Jason, or by his epitomist. (iii) That the latter inserted them is unlikely. (*a*) δέ, the connecting particle (**2.19**), need not *necessarily* imply any previous narrative. (*b*) If we attach **1.10***a* to **9***b*, thus dating the letter 124 B.C. ("we wrote," **1.7**, referring to a previous epistle, 144 B.C.), the situation contemplated by "the extremity" is unhistorical and contradictory to **15.37**, which relates that since 161 B.C. "Jerusalem had been in the hands of the Hebrews." (*c*) But joining **1.10***a* to **10***b* and punctuating **1.7**, "We wrote unto you. In the extremity," etc. (γεγράφαμεν being epistolary perfect), we might assume that the letter was written in 144 B.C. "In the extremity" then describes trouble now past. (*d*) This being the case, the first letter may have been added by the author. But the contradiction between **1.15,16** (manner of Epiphanes' death) and ch. **9** is conclusive against the second, and this having been subtracted, it seems improbable that the author would have added a letter so insignificant in contents as the first. This result, however, must be regarded as tentative. For opposing view, see *Encyc. Bibl.* vol. iii. col. 2875f. (7) *Language and Style*. 2Mac. was certainly written in Gk.—so Jerome (*Prologus Galeatus*). There is a striking absence of Hebraism. (Jerusalem is always Ἱεροσόλυμα, never Ἱερουσαλήμ.) The style is generally fluent and easy,

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though sometimes overloaded; as a whole, the work bears a strong resemblance to contemporary Gk. literature. (8) *Historicity, Purpose, and Religious Character.* The comparatively later date of 2Mac., the general character of its contents, its divergences from 1Mac., and the heightening of the miraculous (3.24,10.29,12.22), are highly prejudicial to its historical value. In fact, the author himself disclaims the responsibility of an historian (2.28). He is primarily concerned with edification, desirous to inspire the Jews of the *diaspora* with reverence for their religion and devotion towards the central sanctuary (3.2–9.16). Here some scholars (*e.g.* Rawlinson) have discerned a latent depreciation of the temple at Leontopolis. In contrast to 1Mac. observe: (*a*) The strong theocratic feeling. (*b*) The emphasis laid on divine assistance (*cf.* 11.6,15.21). (*c*) Continuous use of the sacred name and the doctrine of resurrection and prayers for the dead (12.43-45). The body of the work contains no explicit reference to the Messianic hope (but its resurrection doctrine belongs to the same class of ideas). In 2.18 the writer looks forward to the reunion of Israel round the Jerusalem sanctuary.—*Note on the Chronological System of* 1 and *2Maccabees.* Both books fix their dates in terms of the Seleucid era, which was usually reckoned from the *autumn* of 312 B.C. But the question arises, Do the books of Maccabees adopt this more usual standard, or do they reckon from the *spring*, and if so, from the spring of 312 or 311 B.C.? Arguing from the fact that 1Mac. numbers the months from the spring, and from the evidence of 1Mac.7.1,10.1, and 6.20, most critics decide that the Maccabaean Seleucid era begins in the spring. Wernsdorff and Clinton, however, hold the opposite view. And 312 is the usually accepted year. Some of the dates in 2Mac. are reconcilable with 1Mac. only if we assume different starting-points for the Seleucid era in the two books. One must therefore suppose either that these dates are another instance of the chronological inaccuracy of 2Mac., or that the latter used a different Seleucid era to 1Mac.—that is, probably the era prevailing in the rest of Syria. For a full discussion of the problem, *vide* Schürer, *Hist. of Jewish People in Time of J. C.* div. i. vol. i.—C. 3MACCABEES. (1) *Text and Title.* 3Mac. is found in most MSS. of the LXX. and in the two uncials A and V. As it was not received in the Western Church, there is no official Latin version. (The first one made was specially prepared for the Complutensian Polyglot, 1517 A.D.) There is an ancient, but very free, Syriac translation. The title, Μακκαβαίων τρία, seems to be due to the subject-matter of the book, which relates the persecution of the Jews by a foreign king: it is a peculiarly unfortunate one for a work which professes to describe events which occurred during the reign of Ptolemy IV. (*Philopator*) (222–204 B.C.). (2) *Contents.* (*a*) Ptolemy IV. conquers Antiochus the Great at Raphia (217 B.C.). (*b*) He visits Jerusalem and desires to enter the temple, but is struck with paralysis (1–2.24). (*c*) In revenge, Ptolemy subjects the Alexandrine Jews to civil disabilities. (*d*) Enraged at the Jews' devotion, the king orders a universal slaughter. After the scribes had worked forty days to enrol the victims, writing materials failed and the massacre was deferred (2.30–4.21). (*e*) Ptolemy now orders elephants to be made drunk with wine and incense, and the Jews to be thrown at their feet. (*f*) But on the morning appointed the king over-sleeps, and the next day he miraculously forgets his design. (*g*) On the third day, at the Jews' prayer, angels descend from heaven. All is confusion, and Ptolemy's soldiers are trampled down (5.1–6.31). (*h*) The king's fear of the Jews; he permits them to slay the apostates; they ever after commemorate the deliverance. (3) *Integrity and Historical Character.* The abrupt beginning of the book with ὅδε Φιλοπάτωρ, the reference to "the" plot (τὴν ἐπιβουλήν), although none has yet been mentioned, and the expression "the before-mentioned companions" in 2.25, show conclusively that the original opening has been lost. Grimm thinks that simply an introductory chapter is needed; but Ewald and others regard 3Mac. as a mere fragment of a large historical work. The evidence is usually regarded as insufficient to warrant this last hypothesis. From a review of the contents it clearly appears that 3Mac. is not an historical record. But whether it has any basis of fact it is impossible to determine. Josephus (*Cont. Ap.* ii. 5) relates an occurrence similar to the elephant story in the reign of Ptolemy VII., in which the miraculous element is prominent, but not so exaggerated as in 3Mac. Doubtless both represent two different settings of a common tradition. Ewald and others regard this as originating in Caligula's attempted sacrilege and the painful consequences of the Jews' resistance. But the fact that in 3Mac. Ptolemy does not claim divine honour is against this. (4) *Date, Author, and Style.* The date is uncertain. Whether or not the author was acquainted with 2Mac. cannot be accurately determined (but see Grimm, 214-220). He knows, however, the Gk. version of Daniel (6.6). It is therefore improbable that he wrote before 1st cent. B.C. His style, phraseology, and knowledge of Egyptian affairs would suggest that he was an Alexandrian. He has a large vocabulary, and shows a marked preference for ἅπαξ λεγόμενα and "rhetorical word-painting." His work is too rich. It is not a pleasing production, as the style is "bombastic and involved." Hebraisms are rare. In conclusion, observe the author's use of μέγιστος (1.4,4.16) and ὕψιστος (6.2,7.4), suggesting the influence of Neoplatonism.—D. 4MACCABEES. (1) *Text and Title.* 4Mac. occurs in ℵ, A, and V, and also in the works of Josephus (see *infra*). There is an old Syriac version. Another "4Mac.," still extant in 1566, may have been a Gk. translation of the "Chronicles" of John Hyrcanus referred to in 1Mac.16.24. The earliest title, Μακκαβαίων δ' (LXX. MSS.), is really a misnomer, arising from the fact that the principal part of the work deals with the subject-matter of 2Mac.6 and 7. As the book partakes of the nature of a treatise, it has been referred to as περὶ αὐτοκράτορος λογισμοῦ—*i.e. On the Supreme Power of Reason* (Eusebius and

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Jerome). (2) *Contents.* (i) The author desires to show the supremacy of pious reason over the passions (1.1-12). (ii) His conception of reason is moral as well as intellectual (1.15). Wisdom is attained by study of the Torâh (1.17). It manifests itself in four cardinal virtues, *φρόνησις, δικαιοσύνη, ανδρεία, σωφροσύνη* (1.18). Then follows a series of illustrations to 3.18. (iii) Tyranny of Syrian kings over the Jews (3.19–4.26). (iv) Power of reason illustrated by the Jewish martyrdoms (5–16.25). (v) Concluding reflections (17–18.2). Most modern scholars regard 18.3-23 (or 18.6-19, Freudenthal) as an appendix added by a later hand, for these reasons: (*a*) 18.3-5 is apparently inconsistent with 17.20-24. (*b*) Lack of connexion between 18.1-5 and 18.6-14. But the evidence for this is far from conclusive. (3) *Author and Date.* Early Christian tradition assigns this book to Josephus (Eusebius and Jerome). Hence 4Mac. is often appended to the historian's works. The erroneous character of this idea is clear from: (i) Literary comparison with genuine works of Josephus and the unhistorical character of 4.15,26,5.1,17.22ff. (ii) The fact that the greater part of 4Mac. is based on 2Mac.—a work unknown to Josephus. Ewald accounts for the tradition by assuming that 4Mac. was originally ascribed to a Josephus, who was subsequently confused with the historian. The question of date is largely dependent on that of 2Mac. That Onias is stated to have held the high-priesthood for life (4.1) suggests a period subsequent to the fall of the house of Hashmon, when the life-tenure was abolished (Grimm). 14.9 seems to imply that the Jews in Alexandria were themselves exempt from persecution, and this would point to a date before their experiences under Caligula in 40 A.D. If there is nothing definitely Alexandrian in the book, yet the general tone and spirit of the writing would suggest Alexandria as its place of origin. (4) *Style.* Although the book is of no value as history, its literary chracter is far superior to 2 or 3Mac. Classical constructions are frequent; Hebraisms very rare. The LXX. is seldom referred to (2.5,19,17.14). Freudenthal suggests that 4Mac. is a specimen of synagogue preaching. This is unlikely; the work is too ornate for the purpose. An academical lecture would be more apposite. (5) *Character and Purpose.* 4Mac. was addressed to Jews (18.1), but its affinities are with Gk. rather than with Heb. literature. Its aim is primarily religious rather than philosophical. The author is particularly partial to Stoicism (*cf.* the four cardinal virtues, 1.18; *vide supra*). But he shows himself throughout a devoted patriot and champion of the Jewish faith, and he is so because it is a reasonable faith. We may, however, discern an encroachment of Gk. philosophy in his substitution of the immortality of the soul for the doctrine of the resurrection of the body (9.8–17.18). He seems to have believed in everlasting torment as the necessary correlative of eternal life (*cf.* 9.9–12.12), and it is noteworthy that he regards the suffering martyr as a vicarious sacrifice for the nation's sin (*cf.* 6.24–17.22). 4Mac. is an interesting example of the eclectic character of the Philonic school.—E. 5MACCABEES. A compilation of 1 and 2Mac. and Josephus, except ch. 14, where the author is peculiarly inaccurate on Roman history. Probably originally written in Gk. (but possibly in a Semitic tongue), the work only exists in an Arabic translation to be found in the London and Paris polyglots. There is a Latin rendering at the side. It is of no historical value; probably it was written after 70 A.D.—F. RELATION OF THE BOOKS OF THE MACCABEES TO THE CANON. Until the Council of Trent (1546) 1 and 2 Mac. ranked as "ecclesiastical" (so Jerome), subsequently as "canonical." The Reformed Churches retained the old classification. Books iii.–v. have received much less recognition from the Church.—For the Gk. text of 1-4 Mac. see Swete, *Cambridge LXX.* (vol. iii.). An English version of 1 and 2Mac. is published by the revisers in their edition of the Apocrypha. For books iii.–v. see *The Five Books of Macc. in English*, by Cotton (Oxford, 1832: N.B. translation of book v. is from the Latin). There is a commentary on 1Mac. in the *Cambridge Bible for Schools* (1897). For general introduction see Schürer, *Hist. of Jewish People in Time of Jesus Christ.* [D.C.S.]

Macedo'nia, the first part of Europe to receive the Gospel directly from St. Paul, and an important scene of the subsequent missionary labours of himself and his companions. It is enough to say here that Macedonia is the region bounded inland by the range of Haemus or the Balkan northwards, and the chain of Pindus westwards, beyond which the streams flow respectively to the Danube and the Adriatic; that it is separated from Thessaly on the S. by the Cambunian Hills, running E. from Pindus to Olympus and the Aegean; and that it is divided on the E. from Thrace by a less definite mountain-boundary running S. from Haemus. Of the space thus enclosed, the most remarkable physical features are 2 great plains, one watered by the Axius, which comes to the sea at the Thermaic Gulf, not far from Thessalonica; the other by the Strymon, which, after passing near Philippi, flows out below Amphipolis. Between the mouths of these two rivers a remarkable peninsula projects, dividing itself into three points, on the farthest of which mount Athos rises nearly into the region of perpetual snow. Across the neck of this peninsula St. Paul travelled more than once with his companions. This general sketch sufficiently describes the Macedonia which was ruled over by Philip and Alexander, and which the Romans conquered from Perseus. The conquered country was divided by Aemilius Paulus into four districts. This division was only temporary. The whole of Macedonia, along with Thessaly and a large tract along the Adriatic, were made one province and centralized under the jurisdiction of a proconsul, who resided at Thessalonica. This corresponds with the usage of the term in N.T. (Ac.16.9,10, 12, etc.). Three Roman provinces, all very familiar to us in the writings of St. Paul, divided the whole space between the basin of the Danube and cape Matapan. The border-town of ILLYRICUM was Lissus on the Adriatic. The boundary-line of ACHAIA nearly coincided, except in the W. portion, with that of the kingdom of modern Greece, and ran in

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an irregular line from the Acroceraunian promontory to the bay of Thermopylae and the N. of Euboea. By subtracting these two provinces, we define Macedonia. The history of Macedonia in the period between the Persian wars and the consolidation of the Roman provinces in the Levant is touched in a very interesting manner by passages in the Apocrypha. In Esth.16.10 Haman is described as a Macedonian, and in 16.14 is said to have contrived his plot for the purpose of transferring the kingdom of the Persians to the Macedonians. This sufficiently betrays the late date of these apocryphal chapters; but it is curious thus to have our attention turned to the early struggle of Persia and Greece. The account of St. Paul's first journey through Macedonia (Ac.16.10–17.15) is marked by copious detail and well-defined incidents. At the close of this journey he returned from Corinth to Syria by sea. On the next occasion of visiting Europe, though he both went and returned through Macedonia (Ac.20.1-6), the narrative is a very slight sketch, and the route is left uncertain, except as regards Philippi. The character of the Macedonian Christians is set before us in Scripture in a very favourable light. The candour of the Bereans is highly commended (Ac.17.11); the Thessalonians were evidently objects of St. Paul's peculiar affection (1Th.2.8,17-20,3.10); and the Philippians, besides their general freedom from blame, are noted as remarkable for their liberality and self-denial (Ph.4.10,14-19; see 2Cor.9.2,11.9).

Macedo'nian occurs in E.V. only in Ac.27.2; Est.Apoc.16.10,14. In other cases (Ac.16.9,19.29; 2Cor.9.2,4) both A.V. and R.V. render it "of Macedonia." [MACEDONIA.]

Machbanai', a Gadite warrior who joined David at Ziklag (1Chr.12.13).

Machbenah (*Μαχαμηνά*). Sheva, the father of Machbenah, is named in the genealogical list of Judah as the offspring of Maachah, the concubine of Caleb ben-Hezron (1Chr.2.49). He was also "father of Gibea," probably GIBEAH (Jos.15.57), now *Jeb'a*, 8 miles W. of Bethlehem the town of Caleb. [C.R.C.]

Ma'chi', father of GEUEL (Num.13.15).

Machir' (*salesman*).—**1.** (Num.26.29.) The son of Manasseh by an Aramite concubine (1Chr.7.15). His children were born on Joseph's knees (Gen.50.23)—*i.e.* while Joseph was still alive. He was the founder of the most warlike clan of Manasseh, who became possessed of Gilead (Num.32.39,40; Deut.3.15). The guess of Stade, Budde, Moore, etc., that the conquest of Gilead was subsequent to Deborah has no foundation beyond Judg.5.14 and 10.3-5. [JAIR.] The word "Machir" is probably used here as synonymous with Manasseh, but the Eastern Manasseh may have taken part in the campaign. We know Reuben was summoned (ver. 16). Driver ("Manasseh," Hastings, *D.B.*, 5 vols. 1904) has tabulated the genealogies: Jos.17.1,2 (J); Num.26.28-34 (P); 1Chr.7.14-29,2.21-23. They cannot be reconciled, but provide interesting speculations as to the relations of the Machirites with Jair (Judah) and with Benjamin (*cf.* Ishbosheth).—**2.** (2Sam.9.4,5,17.27,29.) Son of Amniel of Lodebar (perhaps Lidebir—Jos.13.26, R.V. marg.), the principal man in Gilead (Josephus, *7 Ant.* ix. 8). He was loyal to the house of Saul and protected Mephibosheth. He was afterwards loyal to David, and came to his assistance at Mahanaim. [H.M.S.]

Machir'ites, The. [MACHIR, 1.]

Mach'mas (1Mac.9.73). [MICHMASH.]

Machnadebai', a son of Bani who put away his foreign wife (Ezr.10.40). The name is corrupted into "of the sons of Ozora" in 1Esd.9.34.

Machpelah', a cave, in an enclosed field with trees, opposite MAMRE—probably to E. (Gen.23.9,17,19,25.9,49.30,50.13). [HEBRON.] The LXX. always renders the name as "the double cave"—a tomb chamber with an outer chamber. Perhaps, however, it meant "the locked-up cave." [C.R.C.]

Mac'ron (2Mac.10.12). [PTOLEMEE, 1.]

Madai' (Gen.10.2), the Heb. name of the MEDES. [W.ST.C.T.]

Mad'iabun. Sons of Madiabun, according to 1Esd.5.58 only, were among the Levites who superintended the restoration of the temple under Zerubbabel.

Madian' (Jth.2.26; Ac.7.29), for MIDIAN—a general name for the E. deserts. It perhaps preserves the real vowel sound, suggesting the Babylonian *Mad-yanu*, or "land of no one," an "empty" region, corresponding to the modern *Belqa*, or "empty" land, which is the name for Gilead and Moab. [C.R.C.]

Madmannah', one of the towns in the S. district of Judah (Jos.15.31). Possibly the ruin *Umm Deimneh*, 12 miles N.E. of Beersheba. [C.R.C.]

Madmen', a place in Moab, threatened with destruction in the denunciations of Jeremiah (48.2), but not elsewhere named, and not yet identified.

Madmenah', one of the Benjamite villages N. of Jerusalem, the inhabitants of which were frightened away by the approach of the Assyrians along the N. road (Is.10.31).

Madness. Frequently mentioned in both O.T. and N.T. Probably in O.T. times madness was accounted for by the theory of possession; thus, David (1Sam.21.13), in pretending madness, hoped to win the regard of the Philistines. In Deut.28.34 madness is regarded as the direct result of sin, while Is.44.25 seems to suggest the derangement of intellect which so often accompanies those who palter with false magic. An accusation of this sort was made against Jeremiah (Je.29.26), and the passage suggests a somewhat drastic method of dealing with these people. In this connexion it must be remembered that religious enthusiasts such as dervishes, fakirs, and so on, have always been frequent in the East. In N.T. occurs the only case where madness is deliberately connected with DEMONIACAL POSSESSION (Jn.10.20), though the accusation by the Jews that our Lord worked His miracles by the aid of evil spirits (Mt.9.34) suggests much the same thing. The word "lunatic" occurs twice in N.T. (4.24,17.15), and in both R.V. reads "epileptic." In these passages there is a distinct connexion between lunacy and possession; in the latter we are distinctly told of a "devil" who "departed out of" the sufferer. But in St. Mark's description of the

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same case (Mk.9.17-26) the symptoms are remarkably like those of epilepsy. [F.J.]

Madon', one of the royal Canaanite cities. Its king joined Jabin and his confederates in their attempt against Joshua at the waters of Merom (Jos.11.1,12.19). Probably the ruin *Madîn*, close to *Ḥaṭṭîn*, W. of the sea of Galilee. It is the Madna of the list of Thothmes III. (No. 20), in 16th cent. B.C. [C.R.C.]

Mae'lus (1Esd.9.26) = MIAMIN, 1.

Magbish', a proper name in Ezr.2.30, apparently, like others (*vv.* 21-35), the name of a place. Noticed with NEBO and ELAM in Judah. The site is unknown. [C.R.C.]

Mag'dala. In the received Gk. text of Mt.15.39 only; but the Sinai and Vat. MSS. read "Magadan." Into the limits of Magdala Christ came by boat, over the lake of Gennesaret, after His miracle of feeding the 4,000 on the mountain of the N.E. side. This Magdala, which conferred her name on "Mary the Magdal-ene," was probably the place mentioned in the Jerusalem Talmud (*Erubin* v. 1) as near Tiberias, and is the modern *el Mejdel*, a small village, 3 miles N. of *Ṭûbarîyeh*, lying at the water's edge at the S.W. corner of the plain of Gennesaret. In Mk.8.10 DALMANUTHA stands for Magdala. This is probably the Aramaic *De Almanutha* (*place of high buildings*), equivalent to the Heb. *mighdôl* or "tower," which here barred the shore road at a point where the hills are close to the lake. [C.R.C.]

Magdiel', one of the "dukes" of Edom, descended from Esau (Gen.36.43; 1Chr.1.54).

Maged (1Mac.5.36). [MAKED.]

Magi. I. (1) The name Magi originally belonged, according to Herodotus (i. 101; *cf.* Aeschylus, *Persae*, 316), to one of the Median tribes. The Magi were evidently, from the first, famous for their divinations, and members of the tribe were attached to the Persian court as soothsayers (Her. i. 107,128). In fact, the word *magus* comes to be used as simply = "soothsayer" (vii. 19, etc.), and this is its normal meaning in classical Gk. (*cf.* Soph. *O.T.* 387). The divinations of the Magi were especially connected with astrology (Her. vii. 37). (2) In O.T. we meet with allusions to them. In Je.39.3,13 the title RAB-MAG (formed on the analogy of "Rabsaris," "Rabshakeh") seems to = "chief of the Magi." Probably this is the same office as that alluded to in Dan. 5.11 (ἄρχοντα ἐπαοιδῶν μάγων), but for another view see RAB-MAG. Other allusions are Dan. 1.20,2.2,24,27. In N.T., besides the μάγοι of Mt.2, we have the verb μαγεύω in Ac.8.9 (used in a bad sense).—II. (1) The Magi of Mt.2 probably came from Yemen in S. Arabia. The inhabitants of that region were brought much into contact with the Jews by trade, and were considerably influenced by Judaism. They seem, in fact, to have ultimately abandoned their original heathen religion for Judaism; for, while Yemen inscriptions of 270 A.D. speak of the heathen deities of the land, those of 458 and 467 A.D. speak, not of those heathen deities, but of one Raḥmánán—a name which seems to be connected with the Heb. "Raḥman" = "the compassionate" (see art. "Yemen," in *Encyc. Brit.*). (2) The following facts also illustrate the narrative in Mt.2:—(*a*) The old heathen religion of Yemen, which was at this time, in spite of Jewish influence, the national religion, included the worship of the sun and moon. Such a worship might very well be connected with astrology (*cf.* Mt.2.2,9,10). (*b*) The district was rich in gold, frankincense, and myrrh (16 Strabo iv. 4; Je.6.20; Ezk.27.22; Is.60.6), and an inscription of Tiglath-pileser II. (733 B.C.) mentions Saba (which was part of Yemen) as paying tribute in gold, silver, and incense, and in *Annals of Sargon* (715 B.C.) Saba is mentioned as paying gold and spices. Moreover, incense and ingots of gold were customary offerings to the deities of the country. (With all this, *cf.* Mt.2.11.) (*c*) The queen of Saba in the S.E. of the district actually visited Solomon, bringing gifts of gold and spices (1K.10.2,10). (3) Moreover, in support of the credibility of the whole story in Mt.2, there are the following facts:—(*a*) An expectation about this time of the coming of the Messiah (*cf.* Mk.1.7; Jn.1.19ff.). (*b*) A widening sympathy which showed signs of extending the Messianic hope to the Gentiles (*cf.* Tob.14.6,7). (*c*) A widespread feeling outside Judaea that the time was ripe for the coming of a Deliverer Who should rule the world in peace. This feeling was moulded partly by Jewish influence. It finds expression in Virgil's fourth Eclogue, which seems similarly to show some Jewish influence. See a recent volume of essays by Prof. Mayor, Mr. Warde Fowler, and Prof. Conway on *Virgil's Messianic Eclogue*. [STAR OF WISE MEN.] [C.E.R.]

Magic, Magicians. The belief in magic is found in every people and in every stage of a people's development—in its simplest form in those whose social evolution has made the least advance, while its most luxuriant overgrowth has been attained in places and ages in the past where civilization has been most highly developed. It originates in the state of culture known as *animism*, with the question, Who did it? rather than What caused it? Amongst such occurrences are primarily illness and death. And as, in fact, nobody "did it," the answer is necessarily involved in mystery. What is clear is that the person to be accused was acting from a distance, and in secret, and must have had a mysterious power to do what he has done and in the way in which he has done it. Now, such mysterious power to produce, secretly and from a distance, events such as illness and death, or other similar happenings, which to the primitive mind are extraordinary, unnatural, and incomprehensible, is Magic. The next step, and a very important one if the illness is to be stopped or the death avenged, is to find out who is the magician. Now, there are people—hunchbacks, dwarfs, persons with a strange look in their eyes—whose very appearance causes alarm and fright; the fear which their uncanny aspect inspires is, in the earliest stage, the best evidence that they have the power to do mischief. Later, when the belief in magic has developed so far that it is assumed that it is practised not only by people whose very appearance is enough to render them suspect, but also by persons who contrive to keep it secret, the services of a witch-finder become necessary. We have, however, yet to under-

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stand how any person thus suspected comes to believe that he possesses this power, or how he contrives to exercise it when he is convinced that he does possess it. In the former there is little difficulty: most of our beliefs are "suggested" to us, and, when the suggestion is that one is an extraordinary person, to be respected, feared, flattered, and courted for the sake of powers genuinely believed to be possessed, it is not in human nature, as a rule, to resist the flattering imputation. The magician finds, however, at times, events attributed to him of which he is totally unconscious; and while he is thus sometimes a magician *malgré lui*, on the other hand he finds that when he wants to exercise his powers he cannot always accomplish his end. To infer from this, as is sometimes done, that he is nothing more, at any time, than a conscious impostor, is unjust and absurd; he feels assured he has the power, but he cannot always make it work or prevent it from working. That is mysterious, but then magic is essentially mysterious; and mystery, so far from shaking his belief, strengthens it, and merely leads to the conclusion that he must pay greater attention to his methods. Certain men are believed to possess the power of sending sickness and death, and they come, in consequence, themselves to believe that they have the power: *possunt quia posse videntur*. The simplest way in which such magicians seek to exercise this power is one in use amongst the Australian black-fellows: the magician takes a bone, sharpens it, points it in the direction of the person to be injured, and sings the name of the victim, mentioning the death which he is to die. He may not die, for the magician's power is not completely at his own command; but if he does, and sometimes he does, the magician's power is established or confirmed. That this early form of magic is symbolical seems indicated by the way in which illnesses believed to be thus caused are also cured by a magician. He symbolically takes a bone of this kind as it were from the body of the invalid, and the illness is removed. A natural consequence is that it comes in course of time to be believed that the bone, or quartz-crystal, or whatever it may be, is actually and not symbolically projected into the body of the victim, and extracted from it. The next stage in the evolution of magic occurs when the meaning of the symbolical action has disappeared; the fact that the action symbolizes something comes to be forgotten altogether, and it is believed that the action, in virtue of the mysterious power of the doer, produces the result magically. The evolution then may go a step farther, and the thing used is believed to produce the result of itself; thus it becomes a charm or an amulet. We have now to look at magic objectively. From the point of view of the sick person and his friends, the magician who caused the illness or death was a malefactor, and as such was not infrequently killed by the relatives of the deceased—not, however, because he was a magician, but because he was a murderer. The proof of this is the fact that while the victim is ill, but not yet dead, his relatives call in the assistance of another magician to cure him by defeating the magic which is producing the illness. The community as a community has no feeling against magic as magic, but only against murder, whether committed by a magician or by any one else. The idea that "thou shalt not suffer a witch to live" is one which did not, and could not, arise at this time and under these circumstances; the idea can only arise when magic or witchcraft is condemned by religion as a deadly offence against religion. When so condemned—as it is in O.T.—it is because magic has come to imply dealings with supernatural beings other than God. This introduces us to a fresh stage in the evolution of magic. The magician is conceived as no longer producing his results directly, but as using his power to control or coerce spirits to do his will. Such spirits must be those that contemporary public opinion believes capable of such treatment, *i.e.* others than those whom the community worships. Magic thus comes to be in avowed opposition to religion; it can only grow at the cost of religion, and religion demands its suppression, or, rather, should demand it, in its own interests and those of the community—in its own interests, because the fundamental condition, without which religion cannot continue to exist, is that with the Lord God alone of spiritual beings shall His worshippers have to do; and in the interests of the community, because those interests are under the exclusive care of the God of the community, to which exclusive care dealings with any other spirits are derogatory. Where magic is thus practised and thus condemned, where no witch is to be allowed to live, the reality of magic is assumed both by those who practise it and by those who condemn it. Where, on the other hand, witchcraft is no longer a capital offence, and where it is only as obtaining money under false pretences that the witch comes within the grasp of the law, it is evident that the community as a whole does not believe in magic. In either case, whether the belief in magic is impious or an absurdity, it is offensive to and condemned by religion. At first magic is believed—rightly or wrongly—to be real; eventually it is believed—rightly or wrongly—to be a pure delusion; and the method of combating it is necessarily different in the two cases. Where its reality is believed in, religious minds must and do believe that it cannot stand against the power of God and His chosen agents. Amongst the Jews it was believed in from the times depicted in *Exodus* to those portrayed in the *Acts*. When Aaron cast down his rod and it became a serpent, the Egyptian sorcerers and magicians "did in like manner with their enchantments [*or*, secret arts]"; but Aaron's rod swallowed up theirs. Daniel, when put to the test with the magicians, succeeded where they utterly failed. When SS. Barnabas and Paul were at Paphos, Elymas, a Jewish sorcerer, withstood them, but he was struck blind for a time at the word of St. Paul (Ac.13.6-12). At Ephesus, certain Jewish exorcists signally failing, both Jews and Greeks were afraid, and abandoned their practice of magical arts. Whether magic be a reality or a mischievous delusion, it cannot stand against the power of God; nor can it be tolerated by religion, for it sets itself up as a rival to religion, and is incompatible with whole-hearted service, or service of any real kind, to God. If we do

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not recognize this fact, we can find no justification for the sternness of O.T. towards witchcraft; if we do recognize it, we shall pause before we venture to think that its severity was greater than was needed. The magical arts condemned by the law illustrate the growth of magic and all stages of its evolution, as set forth above. Thus a magician is naturally called "a worker of hidden arts" (*me'ónēn*, one who acts covertly). Again, the person who produces illness and death must, *ipso facto*, know how to do so; he is a wise man (*yidde'óni* —a word used specially of "a wizard" and of false prophets), because he knows how to do these things which are secret and hidden from ordinary people. Further, as we have seen, the person who has the knowledge and the power to work these secret arts, when he comes to work them by sending forth his power, says that he does so; he says that he becomes a wolf, or that his victim is to die such and such a death. His words are thus a spell or enchantment, and he is condemned by the law as "an enchanter" (*me'khashshēph*, one who uses incantations). In these, the earliest, forms of magic, the mysterious power of the worker of hidden arts operates directly on the victim. It marks, however, a later stage in the evolution of magic when the wizard, instead of operating directly, confers upon some object the power of causing or averting death or illness or other misfortune. In such cases he becomes "a fabricator of charms" (*ḥōbhēr ḥebher*), *i.e.* of material charms or amulets. In the time of Ezekiel (18.17ff.) such amulets seem to have been made and sold by women for a low price. A late stage in the evolution of magic has also been reached when the magician prefers to foretell future events rather than to bring them about or avert them. This stage is in all probability late, not so much because it implies that the magician has become aware of some limitation to his power, but rather because it involves an idea of which early man, whose immediate needs are such as to occupy all his thoughts without requiring him to look far into the future, is as yet hardly conscious—*viz.* that the future is to some extent fixed. But in course of time his interests do come to range farther than the immediate present, and the desire for knowledge of the future arises and is not at first felt to be in any way irreligious, nor is the attempt to obtain it condemned at first by religious feeling. This is shown by the description of Joseph's cup (Gen.44.5) as that "in which my lord drinketh and whereby indeed he divineth." This method of divination, which was in use in the Egypt of Joseph's time, is still practised in the Egypt of to-day; in the liquid, now generally ink, which the vessel contains, those who have the power to do so descry scenes which are taking place at a distance, or events which will take place in the future. "Scrying" nowadays, whether done by means of a bowl or of a crystal-ball, may be, as it is, generally considered futile and absurd, but it is not at the present time generally realized to be anti-religious, and evidently could not have been felt to be so in Joseph's time. But it came to be offensive to the Hebrew religious consciousness; and amongst those condemned by the law we find the "practiser of divinations" (*qōṣēm qᵉṣāmîm*). This transference of divination from the class of things permitted to the class of things forbidden to the Jews is a point of great significance for the history of religion generally. As amongst the Jews divination was not at first felt to be forbidden by religion, so amongst other peoples the forms of magic just enumerated—the knowledge and the power to produce wonderful effects, either directly by means of spells or indirectly through amulets or charms—are not felt to be in themselves inconsistent with religion; indeed, amongst the Australians, the medicine-man is supposed, in some cases, to have received his magical power from such supernatural beings as Baiame, Daramulun, or Bunjil. But when the medicine-man is supposed to obtain his wonderful power from the god of the community, then, as the community is under the protection of its god, the power obtained from this source cannot be used against the welfare of the community and its members, but only for its protection and its promotion. It is thus used in many places for procuring rain. Or it may be used to counteract the magic of evil-disposed sorcerers who use their power to produce sickness: thus in Babylonia the exorcist says that it is by the command of the god Marduk that he, by magic, undoes the magic of the sorcerer. But when its use is thus sanctioned by religion and practised by priests, the tendency is to run to such extremes that, *e.g.* amongst the Hindoos, the gods themselves are supposed to be constrained; while in ancient Egypt the magician by his spells became the god ("I am Amon, I am the prince, the Lord of the Sword"), just as the Cherokee sings, "I become a real wolf," and then gives a howl and paws the ground like a wolf. A religious system which has not strength enough to throw off magic in its earliest stages becomes chronically subject to it. Now, it was in the form of DIVINATION that, amongst the Jews, magic effected a lodgment for a time in religion itself; and when we consider the consequences entailed on other religions, we shall not be inclined to think that divination was unreasonably forbidden to the Jews. Of the forms of magic mentioned in the Bible and already dealt with (those of the "worker of hidden arts," the "wizard," the "enchanter," the "fabricator of charms," and the "practiser of divinations"), none necessarily imply any dealings with spirits; and though any of them may come to be carried on by the aid, or through the power, of gods, spirits, or ghosts, the probability is that in their origin they are all worked by the magician himself in virtue of the mysterious power and knowledge which is ascribed to him by popular belief. It remains to describe other forms of magic mentioned in the Bible which by their very nature imply communication with ghosts and spirits. They are three—those practised by "a consulter of the dead," by "an augurer," and by "an inquirer by a familiar spirit"; and it should be noted that whereas the worker of hidden arts, the wizard, and the enchanter undertook to do things, the consulter of the dead, the augurer, and the inquirer by a familiar spirit only undertook, like the practiser of divination, to ascertain the future or the unknown. The consulter of the

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dead (*dôrēsh el-hammēthîm*) is a necromancer in the literal sense of the term. With regard to him we notice (*a*) that amongst the Hebrews, as amongst other peoples, ghosts appear as having a knowledge of the future beyond that possessed by the living; (*b*) that the power of consulting and communicating with the dead is, like divination by means of the cup, forbidden as a real, and not as an unreal, possibility. When Saul commanded the witch of En-dor to call up the shade of Samuel, he had no doubt of her power, or that the exercise of that power was forbidden. The Heb. *m^enaḥēsh*, translated "an augurer," is from *nāḥash*, lit. "he or it hissed or whispered." Evidently, therefore, such an augurer is one of those of whom Isaiah (8.19) speaks as "the wizards that chirp and that mutter." Such hissing and chirping, muttering and whispering, indicate that the augurer or wizard was the instrument through which a ghost whispered or muttered its message, for it is a widespread belief that ghosts gibber. Spirits, other than ghosts, might also take possession of such persons, *e.g.* the "damsel having a spirit of divination," from whom St. Paul cast it out (Ac.16.16-18). Thus we come to the last class—those who come under the prohibition of the law (Deut.18.10,11): that "there shall not be found with thee an inquirer by a familiar spirit" (*shô'ēl 'ôbh*). If *'ôbh* is identical with the Assyr. *ubi*, then *shô'ēl 'ôbh* means "divining by a charm," and this class of persons must belong to the "practisers of divination" mentioned above. But if the traditional interpretation of *'ôbh* as "a bottle" be adhered to, then the bottle was, of course, made of skin, and belongs to the class of pouches, medicine-bags, etc., which the medicine-man, amongst peoples in the animistic stage, uses as the receptacle for the small objects which he employs in the discharge of his functions. These small objects may be pebbles, bones, etc., and are believed to be the abode of, or to be animated by, a spirit, who may be consulted by and may assist the man who possesses them. Only the owner has access to the spirit, and because he is the only person who becomes familiar with the spirit, the spirit becomes *his* "familiar spirit." The mental attitude of the person thus brought into relation with a spirit whom he consults and to whom he defers bears a certain analogy to that of a priest or worshipper to his god: offerings may be made and requests preferred to it. Amongst many peoples it is probable that such spirits, when, or if, they come to be accessible to other persons as well as to their owner, come to have a congregation of worshippers, and so may become first family gods and then perhaps tribal gods. The possibilities of such a development amongst the Hebrews was effectually stopped by the prohibition of the law above quoted, and by the fundamental principle, "The Lord thy God is a jealous God": "Thou shalt have none other god but Me." The fundamental fact in magic is the magician's belief in his power to impose his will on nature and even on the gods. That is the reason of the conflict of magic both with religion and with science. The truth is that it is only by co-operating with nature and by doing God's will that man can realise his function. The attempt of man to impose his own will in either case simply impedes and obstructs the progress of both. Religion, therefore, in its war with magic was fighting the cause of science; and religion declared war upon magic long before science did. Indeed, until comparatively recent times (as, for instance, in the case of alchemy) science and magic have scarcely been conscious of their fundamental antagonism to each other; while even at the present day, outside Christianity, magic has intertwined itself with religion even more closely than it did with chemistry. Magic, then, has always been essentially a parasitical growth: it clings to science and religion, and as it tightens its hold upon them it chokes them. The fact that it is found from the earliest times growing up with them has misled some investigators into the fallacy of imagining that the parasite springs from the same seed as the tree to which it clings. In fact, however, they grow from different roots—magic from an overweening confidence in human power, the belief that man can do impossibilities; religion and science from the humility of spirit with which man feels that he is in the presence of God and of the works of God. We may indeed avail ourselves of the laws of nature and of the grace of God; but first we must seek them, and seek them for the purpose of obeying them. Magic, on the other hand, seeks to impose the human will on nature and even on the gods. The fact that the distinction between magic and science is not clearly present in the consciousness of the astrologist or the alchemist constitutes no proof that magic is the same thing as science. By their fruits they are known; if the thorn does not bear grapes, it is because the thorn is not a vine. So, too, the fact that in low religions, or in the lower forms of high religions, magic flourishes in the guise of religion, constitutes no presumption that magic is the same thing as religion, or that religion is but a variation of magic. What is required for the ultimate destruction of magic is a recognition of the fact that the magician simply has not the power which he is believed both by himself and by others to possess. But the discovery and establishment of that fact is retarded for ages by what we may term the "protective colouring" of magic, by the aid of which magic passes itself off as science or religion. It was by simulating science that magic survived in alchemy and astrology; the really valuable, the truly scientific, elements in alchemy and astrology were truths of nature which were not dependent on any magical power. In the same way magic found its way into many forms of religion, and was only slowly—in some cases never—expelled. But even into the lower forms or stages of religion it could only find its way by divesting itself of some of its characteristics—*e.g.* its anti-social character. The beneficent magician might be accepted, where the evil one was banned. When, however, magic thus effected its entry into religion, it might come to dominate religion or it might slowly be ejected from the religious system. In the case of the anti-social magician, the magical rites used are supposed to constrain the gods to do the will of man, or to enable the

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person using them to become a god, as in ancient Egypt and amongst some African tribes at the present day. In the case of the beneficent magician, the power of the exorcist or rain-maker, originally peculiar to him personally, came to be regarded as exercised by the sanction and under the authority of the god whose name he invoked, *e.g.* the Babylonian exorcist quoted above. Elsewhere, rites for producing rain, for instance, are still performed as a matter of tradition, but probably without any clear notion, on the part of those who perform them, that they once were magical when accompanied by the utterance of a prayer to the god who is to send the rain. Where such is the nature of the case, it is manifest that we have a parallel to the process by which magic was purged out of alchemy and astrology. In the case both of religion and of science, the idea of magical power is discarded: it is by, and in, obedience to the laws of nature and the will of God that man must act. As in the case of science, so in the case of religion; it is a fallacy to identify magic with religion merely because the magic which in some cases has succeeded in creeping into it is only slowly expelled from it. [F.B.J.]

Magiddo (1Esd.1.29). [MEGIDDO.]

Ma'gog (Heb. *māghôgh*) is applied to a land or people. In Gen.10.2 Magog appears as the 2nd son of Japheth in connexion with Gomer (the Cimmerians) and Madai (the Medes); in Ezk.38.2,39.1,6 Magog is a country or people, of which Gog was the prince, noticed with Meshech (the Moschi), Tubal (the Tibareni), and Rosh. There is evidently implied an etymological connexion between Gog and Ma-gog, the *Ma* being regarded by Ezekiel as a prefix significant of a country. In the Akkadian language *Ma* meant "land" or "abode." The notices of Magog would lead us to fix a N. locality; not only did all the tribes mentioned in connexion with it belong to that quarter, but it is expressly stated by Ezekiel that Gog was to come up from "the sides of the N." (39.2), from a country adjacent to that of Togarmah or Armenia (38.6), and not far from "the isles" or maritime regions of Asia Minor (39.6). The people of Magog further appear as having a force of cavalry (38.15), and as armed with the bow (39.3). From the above data, combined with the consideration of the time at which Ezekiel lived, the conclusion has been drawn that Magog represents the land of the Scythians, who invaded Palestine about 620 B.C. Gog has, however, also been connected with Gugu (Gyges), king of Lydia, who fought against Assur-bani-pal about 660 B.C., and was subsequently slain by the Scythians; in which case Magog was in Asia Minor. [C.R.C.]

Magor'-missabîb' (lit. *terror on every side*), the name given by Jeremiah to Pashur the priest, when the latter smote him and put him in the stocks for prophesying against the idolatry of Jerusalem (Je.20.3; *cf.* 4). It is a common phrase in Je. (6.25,20.10,46.5,49.29), and only found besides in Lam.2.22 and Ps.31.13.

Magpiash', one of the heads of the people who sealed the covenant (Ne.10.20).

Mahalah', a child (prob. daughter) of Hammoleketh, Gilead's sister (1Chr.7.18).

Mahalaleel'.—1. The fourth in descent from Adam, in the line of Seth, and son of Cainan (Gen.5.12ff.; 1Chr.1.2).—**2.** A descendant of Perez, or Pharez, the son of Judah (Ne.11.4).

Mahalath'.—1. [BASHEMATH.]—**2.** One of the 18 wives of Rehoboam, apparently his first (2Chr.11.18); and daughter of David's son Jerimoth.

Mahalath, Mahalath - Leannoth. [PSALMS, TITLES OF.]

Mahali' (Ex.6.19 only) = MAHLI, 1.

Mahana'im (= *two camps*). It is said that this place was so named when Jacob, camping there, saw "the camp of Elohim" (Gen.32.2); and, if SUCCOTH was N. of the JABBOK stream (32.22,33.17), Mahanaim must have been S. of the brook; which agrees with its being the capital of S. Gilead in the time of Solomon (1K.4.14). It was on the border between GAD, holding the W. of Gilead, and MANASSEH, holding the E. as far S. as this city (Jos.13.26,30). It was given to the Levites (21.38), and became the capital of Saul's son Ishbosheth (2Sam.2.8,12,29). David fled to Mahanaim, and it was then a city with walls and gates (17.24,27,18.24.33,19.32). There was a region called *kikkār* (perhaps the Jordan valley) on the way to the town (18.23), but in which direction is not clear. The most probable site is *Mukhmah*, a large ruin N.E. of Es Sâlṭ, and on W. side of a remarkable plain or basin in S. Gilead. The term *maḥānē* in Heb. applies to such plains, which were fit camping-places for pastoral tribes. It is sometimes thought that there is an allusion to Mahanaim in Canticles (6.13), where the LXX. reads, "What would ye see in the Shunamite [for *Shulammite*] coming as the dancers of the camps"; but this may be only a sarcastic allusion to camp-followers, when the "prince's daughter" was asked to turn round, that her face might be seen. [C.R.C.]

Mahaneh'-dan' (*camping place of Dan*; Judg.13,25,18.12). This was a flat open valley, near ZORAH and ESHTAOL, and close to KIRJATH-JEARIM on the W. It was the open valley of Sorek, immediately W. of the gorge by which it leaves the mountains near *'Erma*. The gorge in question is perhaps the "jaw" of Lehi. [RAMATH-LEHI.] [C.R.C.]

Maharai' (2Sam.23.28; 1Chr.11.30,27.13), an inhabitant of Netophah in Judah; of the family of Zerah; one of David's captains.

Ma'hath.—1. A Kohathite; ancestor of Heman (1Chr.6.35). [AHIMOTH.]—**2.** Also a Kohathite, son of AMASAI, 4, who assisted in the purification of the temple under Hezekiah (2Chr.29.12). He was apparently the same as the overseer of the tithes (2Chr.31.13).

Mah'avite, The, the designation of ELIEL, 5, in 1Chr.11.46. The meaning is uncertain.

Mahazioth', son of Heman, and head of the 23rd course of temple-musicians (1Chr.25.4,30).

Maher'-shalal'-hash-baz' (prob. *the spoil speedeth, the prey hasteth*), son of ISAIAH, whose name was given by divine direction to indicate that Damascus and Samaria were soon to be plundered by the king of Assyria (Is.8.1-4).

Mahlah', the eldest of five daughters of ZELOPHEHAD (Num.26.33,27.1,36.11; Jos.17.3).

Mahli'.—1. The son of Merari, the son of Levi (Num.3.20; 1Chr.6.19,29,24.26; Ezr.

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8.18), and ancestor of the **Mahlites** (Num.3. 33,26.58). In 1Chr.6.29 there is apparently a gap in the text, Libni and Shimei belonging to the family of Gershom (*cf.vv.* 20,42), and Eleazar and KISH being afterwards described as the sons of Mahli (23.21,24.28).—**2.** Son of Mushi, and grandson of Merari (6.47,23.23,24.30).

Mahlon', the first husband of Ruth. He and Chilion were sons of Elimelech and Naomi, and are described as "Ephrathites of Bethlehem-judah" (Ru.1.2,5,4.9,10; *cf.* 1Sam.17.12).

Mahol', the father of Ethan the Ezrahite, and of Heman, Chalcol, and Darda, the four men most famous for wisdom next to Solomon himself (1K.4.31), who in 1Chr.2.6 are the sons and immediate descendants of Zerah. "Sons of song" or "of the dance" has been suggested as an alternative translation for Mahol.

Mala'neas (1Esd.9.48) = MAASEIAH, 7.

Makaz', a place named once only (1K.4.9) in the specification of the jurisdiction of Solomon's officer, Ben-Dekar. Makaz has not been discovered, but the district was in the hills of Dan, N.W. of Jerusalem. [C.R.C.]

Ma'ked, or **Ma'ged**, was one of the "strong and great" cities of Gilead into which the Jews were driven by the Ammonites under Timotheus (1Mac.5.26,36). Apparently in N. Gilead, not far from Ashtaroth. But it may be the ruin *el Mejd*, N. of Rabbath-ammon. [C.R.C.]

Makheloth' (Num.33.25 only), a desert encampment of the Israelites; named second after SHAPHER, and thus probably some 20 miles N.E. of *Tell Aṣfar*, before reaching Tahath (*low*) or the descent to the Arabah. [C.R.C.]

Makkedah' (*place of herdsman*), a royal Canaanite city (Jos.12.16) to which Israel pursued the Amorites from AJALON, and where the five Amorite kings, hiding in a cave, were captured (10.10,16ff.). It appears to have been near the N. border of JUDAH, since it is mentioned with BETH-DAGON (15.41); and the probable site (Warren) is the village *el Mughâr* (*the caves*), 2¼ miles S.W. of EKRON, on the border which ran along the Ekron ridge. The village is on the S. slope of the ridge, immediately N. of the *Rûbîn* stream, which is a fit region for grazing. The houses are built in front of caves; and a broken Heb. tomb, cut in the rock, shows the place to be ancient. The site is 14 miles W. of Ajalon (*Ydlo*), in a direct line with GIBEON (*el Jîb*); so that Joshua, standing W. of Ajalon, would have seen the rising sun in the "end of the heavens" (10.13) behind Gibeon, and the new moon rising behind the "valley of Ajalon" (ver. 12). After Joshua's time, Makkedah is not again noticed. It is possibly the town called Makida in the Amarna letters (Berlin 72, 113-115), which was defended by Biridia, and is noticed in connexion with GEZER, and with a fleet on the sea: for Makkedah is near the sea, and Megiddo seems too far N. and too far inland to be meant. This applies also to the Makidau of the list of Shishak (No. 27) in the 10th cent. B.C., since it is noticed (as Maspero remarks) with places in the Sharon plain. (See *Surv. W. Pal.* ii. pp. 411-413, 427.) [C.R.C.]

Maktesh', a place, evidently in Jerusalem, the inhabitants of which are denounced by Zephaniah (1.11). The meaning of "Maktesh" is probably a deep hollow, literally a "mortar." Perhaps the deep, wide valley separating the upper city, on the S.W. hill, from Akra on its N. [C.R.C.]

Malachi'. A. TITLE. The name "Malachi" does not occur elsewhere, and as it is identical in form with the Heb. for "my messenger," it has been doubted whether it is a proper name at all. If it is, it may mean: (1) "My [*i.e.* Jehovah's] messenger"; (2) "Messenger of Jah" (a contraction, that is, of Malachiah; but again, on the analogy of such names as Abijah, this might mean rather "Jah is messenger"). The LXX. countenances both interpretations, having Μαλαχίας in the head title, but ἀγγέλου αὐτοῦ in 1.1. The Targum has "By the hand of my messenger *whose name is called Ezra the scribe*," a tradition which Jerome accepts. Ewald, Wellhausen, Stade, and others consider the title is due to the compiler of the book of the Twelve Prophets, who took the name from 3.1. It is noteworthy that Zech.9–11 and 12–14 commence with the same phrase as Malachi ("Oracle of the word of Jehovah").—B. ANALYSIS. (1) 1.2-5, *introduction*: Jehovah's love for Israel, proved by a contrast between the fortunes of the latter with those of Edom. (2) 1.6–2.9, *a rebuke to the priests*, who show themselves unworthy of their spiritual ancestry by bringing blemished offerings to the altar of Jehovah and neglecting the temple service. (3) 2.10–4.3, *a series of oracles*: (*a*) 2.10-16, against foreign marriages (some interpret this metaphorically: Judah has abandoned the religion of his youth). (*b*) 2.17–3.6, a vindication of Jehovah's justice. (*c*) 3.7-12, a digression to censure the people for not paying their tithes. (*d*) 3.13–4.3, similar to (*b*), an announcement of coming judgment. (4) 4.4-6, *conclusion*: let them obey the Mosaic law, and Elijah shall come to heal dissension and so avert the threatened doom. Quotations in N.T.: 1.2,3 in Ro.9.13; 3.1 in Mt.11.10 = Mk.1.2 = Lu.7.27.—C. DATE. The book almost undoubtedly belongs to the age of Ezra and Nehemiah. The temple has been completed (1.10,3.1,10). The Persian governor is alluded to (1.8). The problems referred to are those Ezra and Nehemiah had to face—neglect of Temple service, foreign marriages, non-payment of tithes. It seems impossible to indicate the date more precisely. Did the prophet "prepare the way for Ezra's reform of 458, or for the covenant to which Ezra and Nehemiah jointly bound the people in 444, or for the reforms instituted by Nehemiah at his second visit in 432?" (Driver).—D. CHARACTERISTICS. (1) The most distinctive point of contrast between Malachi and the other prophets is his insistence upon the importance of ritual. He desires correct ritual observance, however, not for its own sake, but as an expression of the proper attitude towards spiritual realities, and as the support of a moral life. (2) The literary style of the book is also peculiar. It assumes a dialectic form—the prophet states his proposition, and then follows a supposed objection to it, which he proceeds to refute, adding an elaboration of his original statement. (3) As contrasted with Haggai and Zechariah, Malachi is more severe upon

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his own countrymen, and regards the impending judgment as limited to Israel. (For bibliography, see HAGGAI.) [D.C.S.]

Mal'achy, the prophet MALACHI (2Esd.1.40).

Malcham', A.V., more correctly **Malcam**, R.V.—**1.** A variant of Milcom, god of Ammon. [MOLECH.]—**2.** One of the sons of Shaharaim, the Benjamite, and his (Moabite) wife Hodesh. The name should probably be some compound of *Milcom*, and is given in a shortened form (1Chr.8.9). [W.ST.C.T.]

Malchiah'.—**1.** A Gershonite Levite, ancestor of Asaph the minstrel (1Chr.6.40).—**2.** One of the sons of Parosh, who had married a foreign wife (Ezr.10.25), as had also—**3.** A "son" of Harim (10.31). [MALCHIJAH, 4.]—**4.** Son of Rechab, and ruler of Beth-haccerem, who repaired the Dung Gate of Jerusalem (Ne.3.14).—**5.** "The goldsmith's son" (LXX. "son of Σαρεφί," Pesh.-Syr. "of Zephaniah"), who assisted Nehemiah in rebuilding the wall of Jerusalem (Ne.3.31).—**6.** One of the priests who stood at the left hand of Ezra when he read the law to the people in the street before the Water Gate (Ne.8.4).—**7.** [MALCHIJAH, 1.]—**8.** The son of Hammelech (Je.38.6, R.V. "the king's son"; *cf.* A.V. of 1K.22.26, 2Chr.28.7), into whose dungeon or cistern Jeremiah was cast. From a comparison with 1K.22.26, 2Chr.28.7, and Je.36.26, it would seem that the title "king's son" was official, like that of "king's mother," and applied to one of the royal family, who exercised functions somewhat similar to those of Potiphar in the court of Pharaoh.

Malchiel' (Gen.46.17), the son of Beriah, son of Asher, and ancestor of the **Malchielites** (Num.26.45). In 1Chr.7.31 he is called the father, *i.e.* founder, of Birzavith.

Malchijah'.—**1.** A priest, ancestor of Adaiah (1Chr.9.12), = MALCHIAH, 7 (Ne.11.12; Je.38.1) and MELCHIAH (Je.21.1).—**2.** A priest, chief of the fifth of the twenty-four courses appointed by David (1Chr.24.9).—**3.** A layman of the sons of Parosh, who put away his foreign wife (Ezr.10.25).—**4.** "Son" (= "descendant") of Harim, who, with Hashub, repaired part of the wall of Jerusalem, including "the tower of the furnaces." Perhaps the same as MALCHIAH, 3 (Ne.3.11).—**5.** A priest who sealed the covenant (10.3); if a family name = 2.—**6.** One of the priests who assisted in the dedication of the restored wall of Jerusalem (12.42).

Malchiram', one of the sons of Jeconiah, *i.e.* king Jehoiachin (1Chr.3.18).

Malchi-shu'a, a son of Saul (1Sam.14.49, 31.2; 1Chr.8.33, 9.39). Nothing is known of him beyond the fact that he fell, with his two brothers and before his father, in the early part of the battle of Gilboa.

Malchus, the high-priest's slave whose right ear Simon Peter cut off with his sword at the arrest in the garden (Jn.18.10; *cf.* Mt.26.51; Mk.14.47; Lu.22.49ff.). One of his kinsmen afterwards recognized St. Peter in the house of Caiaphas (Jn.18.26). It has been noticed that only "Luke the physician" mentions the healing of the ear. Malchus was not an uncommon name in Syria, being a Gk. form from a Heb. root, mentioned several times by Josephus and others. [C.L.F.]

Malefactors. [THIEVES, TWO; LAW IN O.T.]

Mal'eleel (Lu.3.37), the Gk. form of MAHALALEEL.

Mal'los, They of, who, with the people of Tarsus, revolted from Antiochus Epiphanes because he had bestowed them on one of his concubines (2Mac.4.30). Mallos was an important city of Cilicia, at the mouth of the Pyramus (*Seihun*), on the shore of the Mediterranean, N.E. of Cyprus, and about 20 miles from Tarsus (*Tarsûs*).

Mallothi', a Kohathite, one of the 14 sons of Heman the singer, and head of the 19th course of temple-musicians (1Chr.25.4,26).

Mallows (Job 30.4 only; Heb. *mallûah*), *i.e.* some species of *Orache*, probably the *Atriplex halimus*. R. Levi (on Job 30), Luther, and others, with the Swedish and old Danish versions, hence understood "nettles." Others suggest some species of "mallow" (*malva*); *e.g.* (Sprengel) the "Jew's mallow" (*Corchorus olitorius*). This same mallow is still eaten in Arabia and Palestine, the leaves and pods being used as a pot-herb. But the *Atriplex halimus* has the best claim to represent the



ATRIPLEX HALIMUS.

mallûah. The Heb. word is derived from *melah*, salt; and the Gk. name *Halimus* signifies *salt*. R.V. reads *salt-wort*. Wyclif's "erbis" (herbs) has simplicity in its favour. Pliny refers to the Halimus probably when he says (xxii. 22): "Others affirm, that Alimon is a sea-wort, of a salt and brackish tast, whereof it had the name. The leaves be round and yet after a sort long withall: and the whole hearbe is highly commendable for the pleasant tast, and good to be eaten" (Holland's translation, 1601, ii. 128, 129). [H.C.H.]

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Malluch'.—**1.** A Merarite Levite; ancestor of Ethan the singer (1Chr.6.44).—**2.** One of the sons of Bani (Ezr.10.29), and—**3.** of Harim (10.32), who had married foreign wives.—**4.** A priest or family of priests (Ne.10.4), and—**5.** One of the "heads" of the people who signed the covenant (10.27).—**6.** One of the families of priests who returned with Zerubbabel (Ne.12.2); probably the same as 4.

Mamal'as (1Esd.8.44), apparently = SHEMAIAH, 12.

Mam'mon (Mt.6.24; Lu.16.9,11), a word used here as a personification of riches, and which often occurs in the Aram. Targums of Onkelos and in the Syr. version, and signifies "riches" in Aramaic (Buxtorf); *cf.* Assyr. *mimma* ("all") and *mamma* ("everything").

Mamnitanal'mus, a name in the lists of 1Esd.9.34, which occupies in Ezr.10.37 the place of "Mattaniah, Mattenai," of which it is a corruption.

Mamre', an Amorite of Hebron, in alliance with Abram (Gen.14.13,24). Abraham camped under the "oaks of Mamre" (R.V. Gen.18.18, 14.13,18.1). The "tree" (18.4) was W. of the cave of MACHPELAH (23.17), which was in HEBRON (ver. 19), and was near the city (25.9,35.27,49.30,50.13). The oak was shown in 4th cent. A.D. at *Râmet el Khalîl* ("Abraham's tank"), N. of Hebron, and was then cut down. It was afterwards shown W. of the city, like the present *Ballûṭet es Sebta,* or "oak of rest." [C.R.C.]

Mamu'chus (1Esd.9.30) = MALLUCH, 2.

Man represents (1) *'ādhām, i.e.* man generically, including both sexes, Gk. *ἄνθρωπος,* mostly collectively, the human race; as a proper name, Gen.4.23,5.1ff., 1Chr.1.1. (2) *'ĕnôsh,* of similar use, but chiefly poetic. (3) *'ish,* man as distinguished from woman, hence husband, Gk. *ἀνήρ.* (4) *ba'al,* owner, lord, hence husband, also inhabitant. (5) *zākhār,* a male, Gk. *ἄρρην.* (6) *mᵉthîm* (only plur.), properly "males," but sometimes men generally. (7) *gebher, gibbôr,* mighty man, warrior. [SOUL; SPIRIT; FUTURE LIFE; ADAM.] [C.H.]

Man, Son of. [SON OF MAN.]

Man of Sin. [THESSALONIANS, II.; ANTICHRIST; PAUL.]

Manaen (Gk. Μαναήν, Heb. *mᵉnaḥĕm*), mentioned (Ac.13.1) as one of the "prophets and teachers" at Antioch at the "separating" of Saul and Barnabas. The name signifies *consoler,* and implies Jewish descent. There is nothing except the name to connect him with the Manaem (Μανάημος) mentioned by Josephus (15 *Ant.* x. 5), who was an Essene of great repute, enjoying the favour of Herod the Great, because in early life he had foretold that prince's greatness. But some relationship is possible. What is the exact meaning to be attached to Ἡρῴδου τοῦ τετράρχου σύντροφος (Ac.13.1)? The Herod must be Antipas, called "tetrarch" in Luke (3.1,19), son of Herod the Great. The word σύντροφος (A.V. *which had been brought up with*; A.V. marg. and R.V. *foster-brother*) is capable of two interpretations, "foster-brother" (*conlactaneus*) or "school-mate." The frequent occurrence of the name in inscriptions and with reference to kings makes it improbable that what is implied in "foster-brother" should be taken literally. The idea of "companion in education" is simpler and more frequently possible, and Josephus states (17 *Ant.* i. 3) that Antipas and Archelaus were brought up in a private house at Rome, whither Manaen may have accompanied them. But there is much to be said for interpreting the phrase as a mere court-title (*cf.* 1Chr.27.33; 1Mac.1.6; 2Mac.9.29) from which the literal connotations had disappeared (*cf.* Deissmann, *B.S.* p. 312). This sense, if true, would add to Manaen's importance as a Christian convert, and as the possible source of St. Luke's special knowledge of the Herodian family history. [E.H.P.]

Mana'hath, son of Shobal, and descendant of Seir the Horite (Gen.36.23; 1Chr.1.40).

Mana'hath. The Benjamites of GEBA removed to Manahath (1Chr.8.6), which was probably in the lot of Benjamin; but "half the **Manahethites**" (2.52) came from KIRJATH-JEARIM, so that the town would lie on the border of Judah and Benjamin, S.W. of Jerusalem. This is the situation of the town *Manocho* in the verse added by LXX. to Jos. 15.59 [ELTEKON], and it answers exactly to *Mâḥlah,* 3 miles S.W. of Jerusalem, on the border of Judah and Benjamin. [C.R.C.]

Manas'seas (1Esd.9.31) = MANASSEH, 3.

Manasseh' (*making to forget*). The name of the eldest son of Joseph, by his Egyptian wife Asenath, is so explained, and is due to Joseph's exclamation at his birth (Gen.41.51). It is remarkable, however, that the name of king Manasseh, son of Hezekiah, as spelt (*Mena-si-i*) in a cuneiform record of Esar-haddon, would signify "exalted." Though Manasseh was the elder brother of Ephraim (46.20), Jacob is related (48.19) to have foretold that the latter would be the greater tribe—an allusion no doubt to Joshua, the great leader of Ephraim, though Manasseh produced the great judge Gideon (Judg.6.15). The grandsons of Manasseh were born while Joseph still lived (Gen.50.23). In the desert the tribe marched in rear of the tabernacle under Gamaliel (Num. 1.10,34,7.54,10.23), and the selected spy of the tribe was Gaddi (13.11). Its numbers increased greatly [PALESTINE], while those of Ephraim decreased (Num.1.33,35,26.34,37); yet in the blessing of Moses (Deut.33.17) Ephraim appears as the larger tribe, though it possessed the smaller territory; but that of Manasseh E. and W. of Jordan was only in part wrested from the Canaanites. Half the tribe joined GAD and REUBEN on E. of Jordan on account of their cattle (Num.32.33-41), and its warriors settled there after the conquest of the W. (Num.26.29-34; Jos.1.12,4.12,12.6, 22.1,7-31). They were famous for courage and for swiftness in war against the HAGARITES to their E. (1Chr.5.18,19), but were wasted by HAZAEL of Damascus (2K.10.33), and taken captive by Tiglath-pileser in 734 B.C. (1Chr.5. 26). They appear to have inter-married with Arameans (7.14-19), and though some helped David against Saul (12.19-23), and others dwelt in Jerusalem (9.3), yet in the time of Asa (2Chr.15.9) they were regarded as strangers, after the separation of the kingdoms of Israel and Judah, and on account of idolatry (34.6) even in Josiah's time. The estrangement is reflected in the Psalms (Ps.80.2; *cf.* 60.7,108.8);

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and Isaiah (9.21) speaks of their quarrel with Ephraim, and enmity to Judah. They are last noticed in Ezk.48, Rev.7.6. *The Tribal Lot* included two portions (Jos.13.29-31,17. 1-18), the first being E. of Jordan in BASHAN with the E. "half" (or "part") of GILEAD, as far as Mahanaim (Deut.3.13,14), where Machir and Jair conquered towns (Num. 32.40,41), included in Solomon's sixth district (1K.4.13) with ARGOB and Bashan as far N. as Hermon (1Chr.5.23). W. of Jordan the tribal lot corresponded very closely to the province of SAMARIA, extending from Jordan to the Mediterranean, and touching EPHRAIM and DAN on S., with ISSACHAR on N.E. and ASHER on N. It was a mountain region (Jos.17.18), including apparently the woods (ver. 15) of CARMEL, but the cities held by the tribe within the borders of Asher and of Issachar (Jos.17.10, 11,12; Judg.1.27) were not taken from the Canaanites till late times, and the plains of Manasseh remained probably unoccupied by the early Hebrews. [C.R.C.]

Manasseh'.—1. The thirteenth king of Judah, who reigned longer than any other king of the house of David. His birth is fixed twelve years before the death of Hezekiah, 710 B.C. (2K.21.1). Hezekiah, it would seem, recovering from his sickness, anxious to avoid the danger of leaving his kingdom without an heir, married, at or about this time, Hephzibah (2K.21.1), the daughter of one of the citizens or princes of Jerusalem (but see Is.62.4). The child born from this union was called Manasseh. This name is significant (see Gen.41.51). It appears nowhere else in the history of the kingdom of Judah. His accession appears to have been the signal for an entire change, if not in the foreign policy, at any rate in the religious administration of the kingdom. The result was a debasement which had not been equalled even in the reign of Ahaz, uniting in one centre the abominations which elsewhere existed separately. Not content with sanctioning their presence in the holy city, as Solomon and Rehoboam had done, he defiled the sanctuary itself (2Chr.33.4). The worship thus introduced was predominantly Babylonian in character. With this, however, there was associated the old Molech-worship of the Ammonites. The fires were rekindled in the valley of Ben-Hinnom. The Baal and Ashtoreth ritual, imported under Solomon from the Phoenicians, was revived with fresh splendour; accompanied by extreme moral degradation. Every faith was tolerated except the original faith of Israel. This was abandoned and proscribed. It is easy to imagine the bitter grief and burning indignation of those who continued faithful, many of whom shed their blood for their convictions (2K.21.10). They spoke out in words of corresponding strength. Evil was coming on Jerusalem which should make the ears of men to tingle (2K.21.12). The line of Samaria and the plummet of the house of Ahab would be the doom of the holy city. Like a vessel that had once been full of precious ointment, but had afterwards become foul, Jerusalem would be emptied, wiped out, and turned upside-down. Foremost, we may well believe, among those who thus bore their witness was the prophet Isaiah, now bent with the weight of years, who had in his earlier days protested with equal courage against the crimes of the king's grandfather. Retribution came soon in the natural sequence of events. There are indications that the neighbouring nations —Philistines, Moabites, Ammonites—who had been tributary under Hezekiah, revolted at some period in the reign of Manasseh, and asserted their independence (Zeph.2.4-15; Je. 47,48,49). Palestine was again overrun by the Assyrian armies, and the city apparently was taken. Manasseh himself was made prisoner and carried off to Babylon. It is possible that Isaiah accompanied him, and this would account for the Babylonian element in his book. It is interesting to note that on a cylinder of Esar-haddon, Manasseh is referred to with other Syrian kings, the date being *c.* 680 B.C. (See Plate xxix.). Later Manasseh repented, and his prayer was heard, and the Lord delivered him (2Chr.33. 12,13). It is singular that the writer of Kings does not refer to this. The omission is in part explained by the character of the narrative of 2K.21. The writer deliberately turns away from the history of the days of shame, and from the personal biography of the king; whilst the character of the writer of 2Chronicles, obviously a Levite, and looking at the facts from the Levite point of view, would lead him to attach greater importance to a partial reinstatement of Hebrew ritual and to the cessation of persecution. One peculiarity in the history, in some measure of the nature of an undesigned coincidence, testifies to the extreme accuracy of the sacred historian, *viz.* the fact that the captains of the host of Assyria take Manasseh to Babylon, and not to Nineveh. The first attempt of Babylon to assert its independence of Nineveh failed. It was crushed by Esar-haddon, and for a time the Assyrian king held his court at Babylon, so as to effect more completely the reduction of the rebellious province. In course of time Manasseh's release was granted, and he returned to Jerusalem. The old faith of Israel was no longer persecuted. Foreign idolatries were no longer thrust, in all their foulness, into the sanctuary itself. The altar of the Lord was again restored, and peace-offerings and thank-offerings sacrificed to Jehovah (2Chr.33.15,16). But beyond this reformation did not go. The Assyrian monarchy was tottering to its fall, and the king of Judah seems to have thought that it was still possible for him to rule as the head of a strong and independent kingdom. He fortified Jerusalem (2Chr.27.3), and put captains of war in all the fenced cities of Judah. There was possibly a special reason for this. Egypt had become strong and aggressive under Psammetichus, and the thought of an Egyptian alliance began to gain favour. The name of Manasseh's son, Amon, identical in form and sound with that of the great sun-god of Egypt, is possibly an indication of how gladly the alliance of Psammetichus was welcomed. There are reasons for believing that there existed, at some time or other, a fuller history, more or less legendary, of Manasseh and his conversion, from which the Prayer in the Apocr. may possibly be taken. Scattered here and there, we find the *disjecta membra* of such a work.—**2.**

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One of the descendants of Pahath-Moab (Ezr. 10.30), and—**3.** A layman of the family of Hashum, who both put away their foreign wives at Ezra's command (10.33).—**4.** In the Heb. text of Judg.18.30, the name of the priest of the graven image of the Danites is given as "Jonathan, the son of Gershom, the son of Manasseh," the last word being written מְנַשֶּׁה, and a Massoretic note calling attention to the "*nun* suspended." Rashi's note upon the passage is as follows: "On account of the honour of Moses he wrote *nun* to change the name; and it is written suspended to signify that it was not Manasseh but Moses." The LXX., Pesh.-Syr., and Chaldee all read "Manasseh," but the Vulg. retains the original and undoubtedly the true reading, *Moyses*. Kennicott attributes the *nun* to Jewish transcribers. As to the chronological difficulty of a grandson of Moses living at an apparently late period, there is reason to believe that the last five chapters of Judges refer to earlier events than those preceding. In 20.28 Phinehas, the grandson of Aaron, is said to have stood before the ark, and there is therefore no difficulty in supposing that a grandson of Moses might be alive at the same time, which was not long after the death of Joshua.

Manas'ses.—**1.** (1Esd.9.33) = MANASSEH, 4.—**2.** (Mt.1.10) = MANASSEH, king of Judah.—**3.** A wealthy inhabitant of Bethulia, and husband of Judith. He died from sunstroke (Jth. 8.2,7,10.3,16.22ff.).—**4.** (Rev.7.6) = MANASSEH, son of Joseph.

Manas'ses, The Prayer of. (1) The repentance and restoration of Manasseh (2Chr. 33.12ff.) furnished the subject of many legends. "His prayer unto his God" was still preserved "in the book of the kings of Israel" when the Chronicles were compiled (2Chr.33.18), and, after this record was lost, the subject was likely to attract the notice of later writers. "The Prayer of Manasseh," which is found in some MSS. of the LXX., is the work of one who has endeavoured to express, not without true feeling, the thoughts of the repentant king. (2) The Gk. text is thought to be original, and not a translation from the Heb. The writer was well acquainted with the LXX. But beyond this there is nothing to determine the date or place at which he lived. The allusion to the patriarchs (*vv.* 1,8) appears to fix the authorship on a Jew. (3) The earliest reference to the Prayer is in a fragment of Julius Africanus (*c.* 221 A.D.), but whether to our present text is not certain (Jul. Afric. *fr.* 40). It is, however, given at length in the Apostolical Constitutions (ii. 22) in the Alexandrine MS. (4) The Prayer was never distinctly recognized as a canonical writing, though included in many MSS. of the LXX. and of the Lat. version, and has been deservedly retained among the Apocrypha in A.V. The Lat. translation in the Vulg. MSS. is not by Jerome.

Manass'ites, The, *i.e.* members of the tribe of Manasseh (Deut.4.43; Judg.12.4; 2K. 10.33).

Mandrakes. The *dûdhā'îm* = "loves," hence our "love-apples" (occurring only in plur.), are mentioned in Gen.30.14,15,16 and Can.7.13. From Gen. *l.c.* we learn that they were found in the fields of Mesopotamia, where Jacob and his wives were at one time living, and that the fruit was gathered "in the days of wheat-harvest," *i.e.* in May; from Can.7.13, that the plant was strong-scented, and grew in Palestine. The most satisfactory identification of the *dûdhā'îm* is the mandrake, as in A.V. The LXX., Vulg., Syr., and Arab. versions, the Targums, the most learned Rabbis, and many later commentators, favour this translation. The mandrake is scarcely odoriferous, the plant being even fetid in European estimation. But Oedmann, after quoting authorities to show that the mandrakes were prized by the Arabs for their odour, justly remarks: "It is known that Orientals set an especial value on strongly smelling things that to more delicate European senses are unpleasing. . . . The intoxicating qualities of the mandrake, far from lessening its value, would rather add to it, for every one knows with what relish the Orientals use all kinds of preparations to produce intoxication." That the fruit was fit to be gathered at the time of wheat-harvest is clear, for Schultze found mandrake-apples on May 15th, and Hasselquist found flowers and fruit together at Nazareth early in May. Dr. Thomson found mandrakes ripe on the lower ranges of Lebanon and Hermon towards the end of



THE MANDRAKE.

April. The mandrake (*Mandragora officinalis*) is closely allied to the well-known deadly nightshade (*Atropa belladonna*), and belongs to the order *Solanaceae*. Pliny refers to the smell (xxv. 13): "The right season to seeke for it is about Vintage time: the sent thereof is strong, but the root and fruite doe smell the stronger." There is no need here to deal with the multitude of superstitions accumulated around the mandrake and constantly occurring in our early

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literature. Prof. Henslow, who overlooks the passage in Solomon's Song, reproduces an illustration from Dioscorides of his receiving a root from the goddess of discovery. Harris (*Nat. Hist. of B.*, 1824) refers to the same author (l. iv. c. 76), with the words "Among the Greeks and Orientals this plant was held in high repute as being of a nature provocative of amorous inclinations." [H.C.H.]

Maneh. [WEIGHTS.]

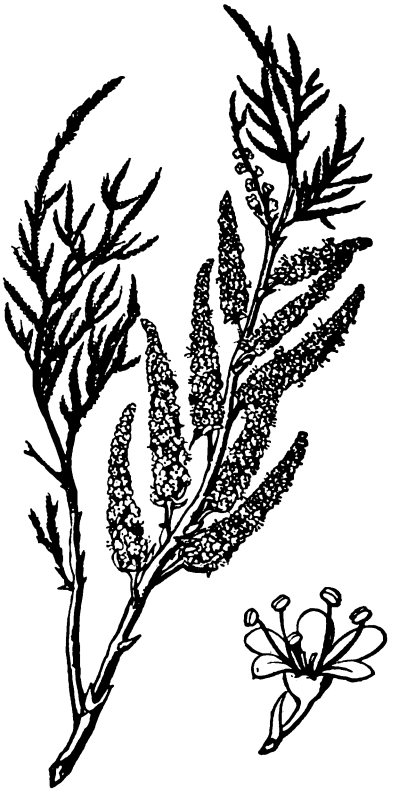
Manger occurs only in connexion with the birth of Christ, in Lu.2.7,12,16. The Gk. is *φάτνη*, which is found but once besides in N.T. (13.15), and rendered "stall." In classical Gk. it undoubtedly means a manger, crib, or feeding-trough; but, according to Schleusner, its real signification in N.T. is the open courtyard, attached to the inn or khan, and enclosed by a rough fence of stones, wattle, or other slight material, into which the cattle would be shut at night, and where the poorer travellers might unpack their animals and take up their lodging, when excluded from the house by want of room or of means. This interpretation is at variance with the tradition, which Dean Stanley considered to be destitute of foundation, that the Nativity took place in a cave. On the other hand, however, Conder (*Tent Work in Pal.* x. 145) and others think the traditional cave has much to be said for it. The tradition dates from Justin Martyr (2nd cent. A.D.). [BETHLEHEM; CRIB.]

Ma'ni (1Esd.9.30; *cf.* Ezr.10.29) = BANI, 4.

Manifestation. [JESUS CHRIST; THEOPHANIES.]

Man'lius, T. In the account of the conclusion of the campaign of LYSIAS (163 B.C.) against the Jews given in 2Mac.11, four letters are introduced, of which the last purports to be from "Q. Memmius and T. Manlius, ambassadors of the Romans" (*vv.* 34-38), confirming the concessions made by Lysias. No such names occur among the legates to Syria noticed by Polybius; and it is difficult to accept the letter as genuine. If the true reading of 2Mac.11.34 is "T. Manius" (not "Manlius"), the writer is probably thinking of the mission of C. Sulpicius and Manius Sergius to Syria shortly before the death of Antiochus Epiphanes. [C.D.]

Man'na (Heb. *mān*) occurs in O.T. in Ex.16.14-35; Num.11.6-9; Deut.8.3,16; Jos.5.12; Ne.9.20; Ps.78.24,25; Wis.16.20,21. From these we learn that it came every morning except the sabbath, in the form of a small round thing resembling hoar frost; that it had to be gathered each day early, before the sun was able to melt it; that on the attempt to lay aside for a succeeding day, except on the day before the sabbath, the substance became wormy and offensive; that it was prepared by grinding and baking; that it was white like coriander seed, and that its taste was like fresh oil, or wafers made with honey, equally agreeable to all palates; that the whole nation ate it forty years; that the supply suddenly ceased when they first got the new corn of Canaan; and that it was always regarded as a miraculous gift from God. The natural products of the Arabian deserts and other Oriental regions which bear the name of manna, have not the qualities or uses ascribed to the manna of Scripture. But as regards the scriptural food, Harris's words (*Nat. Hist. of B.*, Thos. Tegg, 1824), "In short, the whole history of the giving the manna is miraculous," sum up the position. That excellent writer gives an ample list of references to authorities on this subject. According to the LXX., Vulg., Syr., and Josephus, the Heb. *mān*, always used for this substance, is the interrogative pronoun (What?); and the name is derived from the inquiry (*mān hū*, What is this?) which the Hebrews made when they first saw it upon the ground. The Arabian physician Avicenna describes the manna, used in his time as a medicine, thus: "Manna is a dew which falls on stones or bushes, becomes thick like honey, and can be hardened so as to be like grains of corn." The substance now called *mann* in the Arabian desert through which the Israelites passed is collected in the month of June from the *tārfā* or tamarisk



TAMARIX GALLICA.

shrub (*Tamarix gallica*). Burckhardt says that it drops from the thorns on the sticks and leaves which cover the ground, and must be gathered early, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and it can be thus kept for years. They use it like

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honey or butter with their unleavened bread, but never make it into cakes or eat it by itself. Rauwolf and others have compared its dried grains to coriander seed. Niebuhr observed the manna at Mardin in Mesopotamia lying like meal on the leaves of a species of oak, called in the East *ballut* and *'afs* or *'as*. The harvest is in July and August, and most plentiful in wet seasons. Near the Jordan Valley Burckhardt found manna like gum on the leaves and branches of the *kharrûb*, which is as large as the olive-tree, having a leaf like the poplar, though somewhat broader. Two other shrubs, suggested as yielding the manna of Scripture, are the *Alhagi maurorum*, or Persian *manna*, and the *Alhagi desertorum*—thorny plants common in Syria. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during June and July from some species of ash (*Ornus europaea* and *Ornus rotundifolia*), from which it drops in consequence of puncture by an insect resembling the locust, but having a sting under its body. It is fluid at night, and resembles the dew, but begins to harden in the morning.

Manoah' (Judg.13), a Danite living between Zorah and Eshtaol; the father of Samson. He was evidently a monogamist, and the story of his relations with his wife and with the angel, who foretold the birth of a son, are admirably described. He was a man of simple faith and devout life. Manoah objected to Samson's marriage with a Philistine, and apparently died before his son (16.31). [SAMSON.] [H.M.S.]

Manslayer. [HOMICIDE; GOEL.]

Mantle is employed in A.V. to translate four Heb. terms, entirely independent both in derivation and meaning. (1) *s'mîkhâ*, once only (Judg.4.18). (2) *m'îl*, rendered "mantle" in 1Sam.15.27,28.14; Ezr.9.3,5; Job 1.20, 2.12; and Ps.109.29; elsewhere "coat," "cloak," and "robe." In one case only—that of Samuel—is this inconsistency of importance. The garment which his mother made and brought to her child was a miniature of the official priestly gown or robe; such as the great prophet wore in mature years (1Sam.15.27), and by which he was on one occasion identified (28.14). (3) *ma'ăṭāphâ* (Is. 3.22 only), apparently some article of a lady's dress; probably an exterior gown, longer and ampler than the internal one. (4) *'addereth* (rendered "mantle" in 1K.19.13,19, 2K.2.8, 13,14; elsewhere "garment" and "robe"). By this, and this only, is denoted the coat or wrapper which, with the exception of a strip of skin or leather round his loins, formed, apparently, the sole garment of the prophet Elijah. It was probably of sheepskin, such as is worn by the modern dervishes.

Maoch', father of ACHISH, the king of Gath with whom David took refuge (1Sam.27.2); called in Syr. vers. *Maachah*, perhaps, therefore, identical with the Maachah who was "father" of *Achish*, king of Gath at the beginning of Solomon's reign (1K.2.39).

Maon', one of the cities of the tribe of Judah, in the Hebron mountains; of the same group with Carmel and Ziph (Jos.15.55; 1Sam.25.2). Its interest for us lies in its connexion with David (1Sam.23.24,25). Now *M'aîn*, a ruin with a *tell* about 100 ft. high, 8 miles S. of Hebron, with caves, cisterns, and a mediaeval tower foundation. It is close to the desert or "wilderness of Maon." In 1Chr.2.43-45 Maon is connected with Hebron and Beth-zur. The MEHUNIM or Meunim (Ezr.2.50; Ne.7.52) may have belonged to this place. [C.R.C.]

Ma'onites, The, a people mentioned as having oppressed Israel (Judg.10.12). Either inhabitants of MAON, near the Amalekite country, with which they are noticed, or of *M'aân*. [EDOM.] The LXX., however (Vat. and Alex. MSS.), reads "Midianites." [C.R.C.]

Mara'. [NAOMI.]

Marah' (*bitter*), a place in the wilderness of Shur or Etham, 3 days' journey distant (Ex.15.22-24; Num.33.8) from the place at which the Israelites crossed the Red Sea, and where was a spring of bitter water, sweetened subsequently by the casting in of a tree which "the Lord showed" to Moses. Burckhardt suggested that Moses made use of the berries of the plant *gharqad*, which, however, are not so used by Arabs. *'Ain Ḥuwârah*, distant 16½ hours from *'Ayûn Mûsa*, has been identified with Marah by Robinson, Burckhardt, Schubert, and Wellsted, because of its bitter water, the distance being appropriate for 3 days' journey with flocks, women, and children. [EXODUS, THE.]

Maralah' (Jos.19.11), a place on the border of Zebulun, perhaps the S. border. It may possibly be *M'alûl*, a village which is 3½ miles W. of Nazareth. [C.R.C.]

Maranatha', an expression used by St. Paul at the conclusion of 1Cor. (16.22). It is generally supposed to be a Grecized form of the Aram. *mâran ăthâ*, "our Lord cometh," or "our Lord is come." R.V. thus rightly inserts a period after the preceding "anathema." St. Paul says (Ph.4.5), "The Lord is at hand" (or "nigh"), but Christian texts of Syria (*c.* 4th cent.) give the invocation *eiselthe Kurie* ("Come, O Lord"), which suggests the reading mâran-'*ethâ* ("Come, O our Lord"). [SEMITIC LANGUAGES.] Another explanation is that it is the beginning of a cursing formula, *muḥrân 'attâ* = "cursed art thou"; hence, "Let him be [subject to the] anathema," *muḥrân 'attâ*.

Marble. Like the Gk. μάρμαρος, the Heb. *shêsh*, the generic term for marble may probably be taken to mean almost any shining stone. At the present day it is applied by builders to any limestone that will take a polish; sometimes even to rocks of quite different composition. The so-called marble of Solomon's architectural works, which Josephus calls λίθος λευκός, was probably the pale-cream-coloured limestone, which is about the age of the English chalk and is quarried in many parts of Palestine. It was very likely obtained, as that for Herod's temple almost certainly was, from the great excavations, called the Royal Caverns, which run beneath the city from near the Damascus Gate, but it is possible that in the latter building some foreign marbles may have been used for decorative purposes. A compact, pale-reddish limestone, that should polish well, is worked to the S. of Jerusalem. The marble pillars and

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tesserae of various colours of the palace at Susa came doubtless from Persia itself (Esth. 1.6). [T.G.B.]

Marchesvan. [MONTHS.]

Mar'cus (Col.4.10; Ph.24; 1Pe.5.13) = the evangelist MARK.

Mardoche'us, the Gk. form of—**1.** MORDECAI, 1 (Est.Apoc.10.1,etc.; 2Mac.15.36).—**2.** (1Esd.5.8) = MORDECAI, 2.

Mareshah'.—1. A town in the *shephēlâ* region of Judah (Jos.15.44), fortified by Rehoboam (2Chr.11.8). It was in the valley of ZEPHATHAH (14.9,10), evidently therefore the ruin *Mer'ash*, a mile S.W. of Beit Jibrîn. The site was known in 4th cent. A.D. (*Onomasticon*). The name means "chief town"; but in Micah (1.15) there is a play on the word. See also 1Chr.2.42,4.21, where the place-name occurs as if a personal name, and 2Chr.20.37. It is noticed as *Marisa* (2Mac.12.35), with Adullam, and was burned by Judas Maccabaeus in 164 B.C. (Josephus, 12 *Ant.* viii. 6), and taken by John Hyrcanus in 110 B.C. (13 *Ant.* ix. 1). [C.R.C.]

Mar'imoth (2Esd.1.2) = MERAIOTH, 1.

Ma'risa (2Mac.12.35) = MARESHAH.

Marish (Ezk.47.11). The A.V. so renders Heb. *gebhê*, "a deep place," referring to marshes and bogs near the Dead Sea. The word is an old Eng. form of the word "marsh" (Skeat, *Ety. Dict.*), a "mere-ish," or swampy, place—Low Ger. *marsch*, Low Lat. *mariscus*. *Cf.* Marishes Road Station on N.E. Railway. [C.R.C.]

Mark is mentioned in nine places in N.T. (Ac.12.12,25,13.5,13,15.37ff.; Col.4.10; 2Tim.4.11; Ph.24; 1Pe.5.13). The "John Mark" of Ac. is the same as the "Mark" of St. Paul's epistles, as proved by Col.4.10, where he is called the cousin of Barnabas, and Ac.12.12 shows his identity with the "Mark" of 1Pe.5.13. He was son of a Mary who was an influential member of the church at Jerusalem, the church meeting in her house. Papias (*c.* 130 A.D.), says, "He neither heard the Lord, nor accompanied Him." He was at Jerusalem during the famine in 45 A.D., and Barnabas took him to Antioch on returning thither from Jerusalem at that time. SS. Paul and Barnabas took him with them on St. Paul's first missionary journey. He laboured with them at Salamis, in Cyprus; but, after crossing to the mainland and arriving at Perga, St. Mark would go no further. Probably he was not yet prepared for so great a work as the conversion of the Gentiles, or for the substitution of the leadership of St. Paul for that of St. Barnabas. He returned to Jerusalem, and was probably at Antioch about the time of St. Paul's rebuke of St. Peter (Ac.15.30,37). Possibly he was one of those who urged SS. Peter and Barnabas to withdraw from full fellowship with Gentile Christians. Whether he did so or not, St. Paul refused to take St. Mark with him on his second missionary journey (49 A.D.). St. Barnabas then went home to Cyprus with St. Mark. We hear no more until *c.* 61 A.D., when he was with St. Paul at Rome. The two are completely reconciled. St. Mark is St. Paul's "fellow-worker" and his "comfort" (Col.4.10,11; Ph.24). The way in which St. Paul urges the Colossians to receive St. Mark kindly, possibly implies that wide dissatisfaction had been felt at his previous desertion of St. Paul. Some four years later St. Paul, in writing, shortly before his martyrdom, to Timothy, requests him to come to Rome and to take up St. Mark on the way, "for he is useful to me for ministering" (2Tim.4.11). The last notice in N.T. of St. Mark shows how completely SS. Peter and Mark had widened their policy in harmony with that of St. Paul. St. Peter refers to "Mark, my son," and his words show that the two were then together at "Babylon"—*i.e.* Rome. St. Mark at the last found it possible to be equally loyal to both SS. Peter and Paul. From Papias we learn that St. Mark was the interpreter of St. Peter; probably because St. Mark, who was of some social standing, originally knew Gk. better than the humbly-born prince of the apostles. In the 4th cent. it was widely believed that St. Mark was the founder of Christianity in Alexandria, and therefore in all Egypt, and the first bishop there. This is quite possible. St. Mark might have been there either after his first separation from St. Paul or after the death of St. Peter, *c.* 65 A.D. [L.P.]

Mark, Gospel acc. to St. It was universally believed in the ancient Church that this gospel was written by St. Mark, the companion of SS. Peter and Paul, and written under the influence of St. Peter. Eusebius, the great Church historian (*c.* 320 A.D.), quotes (*Hist. Eccl.* iii. 39) from Papias, who lived *c.* 130 A.D., the testimony of the still earlier John the Presbyter, that St. Mark, the interpreter of St. Peter, wrote down what he remembered. Irenaeus (*c.* 185 A.D., *Adv. Haer.* iii. 1) says that the gospel was written after the deaths of SS. Peter and Paul. Papias says that St. Mark "wrote down accurately," but "without recording in order, what was either said or done by Christ." This has occasioned some difficulty. For there is a considerable degree of chronological order in Mk., and our Lord's missionary journeys around Capernaum can in Mk. be accurately traced. Probably Papias was contrasting the arrangement of Mk. with that of Jn., where the dates are carefully given in due order. Justin Martyr (born *c.* 100 A.D.) says (*Dial.* 106) that Christ changed an apostle's name to Peter, and that this is written "in his memoirs." Some suppose that this refers to a forged gospel of "Peter" written in the 2nd cent. It is more likely that it refers to Mk., especially as Justin certainly called the gospels "memoirs." The connexion between this gospel and St. Peter is strongly corroborated by internal evidence. It consists almost entirely of things which St. Peter personally knew. It omits things which reflect credit on St. Peter, and inserts things which were of a nature to humble him. St. Mark records the reprimand that St. Peter received from our Lord (8.33) and his fanciful plan of erecting tabernacles on the scene of the Transfiguration (9.5). It was St. Peter who informed Christ that the fig-tree had withered after His curse (11.21), St. Peter whom Christ awoke in Gethsemane by uttering his name "Simon," and St. Peter's denial appears doubly guilty in this gospel, as he did not repent until the cock crew *twice* (14.68,72). The whole gospel is

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beyond all reasonable question by St. Mark, except the ending (16.9-20). The gospel cannot have originally ended at 16.8. The best solution of the difficulty is that the last page of the gospel was lost soon after St. Mark's death, when only one copy was in existence. A new ending was written by some person of authority. An Armenian MS. written 986 A.D. attributes it to "the presbyter Ariston," probably the Aristion mentioned by Papias as one of the Lord's disciples.—*The date* is proved to be very early by internal evidence, and by the use of this gospel by SS. Matthew and Luke. Clement and Origen were probably right in thinking that it was written in the lifetime of St. Peter —*i.e.* before 66 A.D. Papias, however, implies that it was written after St. Peter's death. If so, it must have been almost immediately after. But the use of it by St. Luke is in favour of a date previous to the death of St. Paul, probably *c.* 61 A.D.—*Style and Character.* The literary style is distinct and peculiar. It abounds in colloquial expressions such as might naturally have been used by a man of Jewish origin who had never received a Gk. education. The diminutives are frequent, resembling words such as "lassie" and "doggie" common in parts of Great Britain (see Mk.3.9,5.23,39,7.27). Latin words which had passed into colloquial Gk. are found. Such are centurion, speculator, quadrans, census, and denarius. There are 10 peculiar words not found elsewhere. The grammar is rough, and there are several Aram. words transliterated into Gk. Such are Boanerges (3.17), Taleitha koum (5.41), Ephphatha (7.34), Abba (14.36); and the words Eloi, Eloi, lama sabachthanei (15.34), represent our Lord using a Hebraized form of the Aram. name for God. There are a number of Aram. idioms (6.7,39,40). There are Aram. phrases (3.28,5.43,16.2). Prepositions are repeated after compound verbs, and the participle of verbs is used with the imperfect indicative of "to be" or "to become." These important irregularities have led to the theory that this gospel was first written in Aram. and then translated into Gk. This theory is not impossible; but it is opposed to the singular *freshness* of the style, and also to the most ancient traditions as to the *date* of composition. If St. Mark wrote in Rome after SS. Peter and Paul had gone there, it is most unlikely that he would have written in any language but Gk., which was the common language of Christians in Rome for a long period. All we can affirm is that the evangelist had learnt to think in Aram. before he could think and write in Gk. Freshness of detail, graphic touches describing the looks, gestures, and conduct of our Lord and the feelings of those who surrounded Him, characterize Mk. It is the most life-like of the gospels. Only here do we learn that SS. Simon and Andrew lived together (1.29), how the mud roof was broken to let the paralytic through it (2.4), that there was a single pillow in the boat in which Christ slept (4.38), that the five thousand on the grass looked like "garden beds" (6.40), that Jesus took little children into His arms (9.36,10.16), how He looked at the rich young man (10.21f.), how a denarius, a Roman coin, was brought into the temple, where only Jewish money was current (12.15). St. Mark, too, knows the names of Levi's father (Alphaeus, 2.14) and of the sons of Simon of Cyrene (Alexander and Rufus, probably familiar names in the church at Rome; 15.21). The emotions of our Lord are far more often described by St. Mark than by SS. Matthew and Luke. Only St. Mark records His sternness in the matter recorded in 1.43; His grief in 3.5; His wonder at the people's unbelief (6.6); His indignation at the disciples (10.14); the amazement mingled with our Lord's grief in the Agony (14.33). While such emotions are recorded with great simplicity and reverent boldness, there is no toning down of the truth of our Lord's divine origin and supernatural authority. He is essentially and throughout the Son of God (1.1,3.11,5.7, *cf.*15.39). He is "the Holy One of God" (1.24), and God's "beloved Son" (1.11,9.7). His death has an atoning power, only possible in the death of One both divine and human (10.45,14.24). He is "the Son of Man," the supernatural Messiah and representative of mankind, who will come hereafter in glory (8.38,14.62). He has authority to forgive sins (2.5,10), and can abrogate the Jewish law, being "lord of the sabbath" (2.28). He knows the thoughts of man (2.8,8.17, 12.15), and knows what will happen in the future (2.20). He foretells His Passion (8.31, 9.31), the destruction of the temple (13.2), the universal Gospel (13.10). He is not without human limitations—just as He sleeps, eats, and drinks, He asks for information (5.9,8.5, 9.16), and, as man, says that He is ignorant of the day of judgment (13.32). This is the one authentic instance of Christ so speaking, and even in this passage He puts himself apart in the matter of knowledge, above all beings except the Father. St. Mark records numerous references made by our Lord to O.T., though fewer than SS. Matthew or Luke, but the only quotations made by St. Mark himself are in 1.2,3 (Mal.3.1; Is.40.3) and 15.28 (Is.53.12). On the other hand, there are 18 miracles, only two less than in the much longer gospel of St. Matthew. The two peculiar to Mk. are the healing of the deaf stammerer (7.31ff.) and of the blind man at Bethsaida (8.22ff.). The only parable peculiar to Mk. is that of the seed growing secretly (4.26ff.). One of the most distinctive features of Mk. is the clearness with which it shows how our Lord trained His disciples, and relates the dulness of His friends and apostles. St. Mark relates how early in Christ's ministry His friends (3.21) said that He was mad, and that "His mother and His brethren" (3.31) sought to bring Him back. He also notices Christ's silence at the disciples' obtrusive remonstrance (5.31,32), His care in bidding them to rest (6.31), His rebuke of their childish misinterpretation of His words (8.17), their lack of intelligence when He speaks of His Death and Resurrection (9.32), their dispute about their own precedence (9.34), their hesitation in following Him to Jerusalem (10.32). St. Mark alone tells us of the wonder of Pilate at His death, and his inquiry of the centurion (15.44). St. Mark's love of vividness in style leads him sometimes to a use of redundant expressions, which SS. Matthew and Luke omit.

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The old theory that he "abbreviated" their gospels must be abandoned for the theory that they frequently abbreviated Mk., even omitting details of interest. Great caution is necessary in accepting the theory that SS. Matthew and Luke deliberately removed possible stumbling-blocks which the "candour" of St. Mark narrated (*e.g.* Mk.1.32,34, *cf.* Mt.8.16 and Lu.4.40; Mk.1.45, *cf.* Mt.4.25 and Lu.5.15; Mk.6.5f., *cf.* Mt.13.58; Mk.7.24, *cf.* Mt.15.21; Mk.10.35, *cf.* Mt.20.20; Mk.11.20, *cf.* Mt.21.19). It is at least possible that in some cases SS. Matthew and Luke are following the *Logia* when they show divergences from Mk. This is also more probable than the hypothesis that SS. Matthew and Luke used an older version of Mk. into which variations were afterwards inserted. Our Mk. is, with the exception of its ending, the Mk. used by SS. Matthew and Luke. It is highly primitive, realistic, historical, and practical. Having fewer Hebraisms than Mt. and fewer Grecisms than Lu., it is a gospel well fitted for the Christians of Rome amongst whom St. Peter preached. [L.P.]

Market-place. The Gk. ἀγορά signified any open space, originally used for the purpose of assembly. Hence it suggests any open or public place, in contrast with what goes on in privacy. It is found in N.T. in connexion with business dealings (Mt.20.3; Mk.7.4), with children's games (Mt.11.16; Lu.7.32), with the greetings of passers-by (Mt.23.7; Lu.11.43), with trials (Ac.16.19), and (in Athens) with public discussions (Ac.17.17). [T.A.M.]

Mar'moth (1Esd.8.62) = MEREMOTH, 1.

Maroth' (*bitterness, sadness*), one of the towns of the W. lowland of Judah whose names are played upon by the prophet Micah (1.12). The site is unknown. [C.R.C.]

Marriage. The institution of human marriage is commonly regarded from one or other of two points of view. Either it is considered as the merely human regulation of the sexual relation involved in human nature as we find it, or it is regarded as a divine institution, having laws and regulations imposed by God. The second of these standpoints is indicated by our Lord Jesus Christ: "What therefore God hath joined together, let no man put asunder" (Mt.19.6; Mk.10.9). It will be adopted in this article. In Holy Scripture the divine laws may best be considered under three heads: (1) marriage as instituted in the state of innocence; (2) marriage as retained after the Fall by perverted man; (3) Christian marriage.—I. *Marriage in the State of Innocence.* Such indications as are given in the early chapters of Genesis show the race as descended from a single pair. Polygamy is not here contemplated (Gen.2.18); nor does divorce find place in the primal institution (Mt.19.8).—II. *Marriage after the Fall.* If neither polygamy nor divorce found place in marriage as God instituted it, both are very generally found in the marriage usages of Asiatic peoples in historic times. The narrative of Genesis shows polygamy already in the case of Lamech (Gen. 4.19), polygamy with divorce in that of Abram (16.) These features would appear to have been introduced into the divine institution by perverted man; and both polygamy and divorce are suffered and regulated in the codes of the Pentateuch. We are told that God suffered these declensions for a time "for the hardness of men's hearts" (Mt.19.8). Man was not yet reconciled; and in the time of education these faults could be left alone. If, however, polygamy and divorce are found to be suffered, there is ordinarily no sufferance of the marriage of near kin, which is esteemed unholy. It is probable that in the vast majority of cases the marriages of the Israelites would show the life-long union of one man with one woman, as is the case with *poor* Mohammedans at the present day. The addition of one servant-wife would be the most usual form of polygamy. Two marriage codes may be discriminated in the Pentateuch. The regulations of Deuteronomy are found in ch. 21–24, those of Leviticus in ch. 18, 20. There are also other regulations in Exodus (ch. 21). A. POLYGAMY. *The Codes.* (1) *A woman to her sister.* The prohibition of "a woman to her sister . . . beside the other in her lifetime" (Lev.18.18) seems to admit polygamy in cases not so barred. (2) *Slave wives.* The provision that a slave wife is to retain undiminished her food, her raiment, and her duty of marriage, if the master "take him another," is clearly a toleration of polygamy (Ex.21.10). (3) *Royal polygamy.* The provision affecting the marriage of kings ("neither shall he multiply wives to himself, that his heart turn not away") must be understood to bar only the unrestrained licence of Asiatic monarchs, of which Solomon is a notable example (Deut.17.17). (4) *Ceremonial checks.* The ceremonial uncleanness following the copula, taken together with the right of each wife, amounts to a distinct check upon the extent of the polygamy suffered (Lev.15.18). (5) *Laws of inheritance.* The law governing the distribution of property as between the sons of two wives gives a certain sanction to such marriages with two wives (Deut.21.15-17). (6) *Captives of war.* The permission to take as wives the women captured in war clearly admits polygamy (Deut.20.13-15). But such unions are restricted: (*a*) the woman is to be free from solicitation for a month after capture; (*b*) she is then, if the man desire it, to be his *wife*; (*c*) if he tire of her, he is not to sell her, but to let her go whither she will, because he has humbled her (Deut.21.10-14). Summing up these provisions as they affect polygamy, it appears (*a*) that they find the practice admitted, (*b*) that they regulate and restrict it, (*c*) that they do not condemn it.—*Practice of the Hebrew people.* The following instances may be noted. "Gideon had threescore and ten sons of his body begotten: for he had many wives" (Judg.8.30); Elkanah had two wives (1Sam.1.2); Saul had wives which were afterwards given into David's "bosom" (2 Sam.12.8); David took him more concubines and wives out of Jerusalem, after he was come from Hebron (5.13); Solomon "had seven hundred wives, princesses, and three hundred concubines" (1K.11.3); the sons of Issachar "had many wives and sons" (1Chr.7.4); Hushim and Baara were wives of Shaharaim (8.8); Rehoboam "took eighteen wives and threescore concubines" (2Chr.11.21); Abijah

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married fourteen wives (18.21); Jehoiada took for Joash two wives (24.3). Polygamy must be inferred from the 30 sons of Jair the Gileadite (Judg.10.4); from the 30 sons and 30 daughters of Ibzan of Bethlehem (12.9); from the 40 sons of Abdon (12.14). Holy Scripture contains no instance of polygamy in the post-Babylonian period. The practice was then probably rare. Josephus states that Herod the Great had nine wives at one time (17 *Ant.* i. 3). The gospels have no mention of polygamy as contemporaneously practised. But in the Mishna, treatise *Yebamoth* (? 220 A.D.), there is constant reference to the two or more wives of one man, the appellation used being *ṣaroth*, i.e. *adversaries* or *rivals*. There has been but little practice of polygamy among the Jews in later times. B. DIVORCE. The permission to divorce a wife, if the husband have "found some uncleanness in her," is clearly given in Deut.24. 1-4. He is to "write her a bill of divorcement, and give it in her hand, and send her out of his house." She is then free to marry again. The phrase rendered "some uncleanness" (R.V. "unseemly thing") is literally the "nakedness of a thing" (*'erwath dābhār*). The exact meaning of the phrase has been disputed [DIVORCE], but that divorce was permitted for the ground here indicated is undeniable. It is clear, however, that although the code of Deuteronomy suffers the practice of divorce, it neither originated the practice nor rendered it more easy. The regulations are in the direction of restraint, not in that of encouragement. Some ground of uncleanness is required, and a formal document, the bill of divorcement, must be given. There are indications of a sense of unholiness attaching to divorce. Priests are forbidden to marry divorced women (Lev.21.7). The prophet Malachi writes, "The Lord, the God of Israel, saith that He hateth putting away" (Mal.2. 16). Our Lord confirms this attitude (Mt. 19.8). Divorce seems to have been freely practised. The tone in our Lord's time may be seen in the opinion of the disciples that without freedom of divorce marriage was too hazardous (Mt.19.10). (See also DIVORCE.) C. FORBIDDEN DEGREES. Next may be noticed the prohibitions of marriage on grounds of *kinship*. If in the codes of the Pentateuch concessions are admitted in the matters of polygamy and divorce, there is no tone of concession as to the marriage of near kin. The prohibitions are introduced (Lev.18.3) with a warning that the children of Israel are not to do "after the doings of the land of Egypt," or "after the doings of the land of Canaan," and are followed by a warning to obey, "that the land whither I bring you to dwell therein, spue you not out" (20.22). We infer that these prohibitions are held to be binding on all men by the law of nature, at least in a fallen state in which the "uncovering of the nakedness" of near kin is consciously shameful. The list of prohibited degrees includes a considerable number of relationships of *affinity*, as well as of *consanguinity*. They may be best shown in tabular form:—

TABLE OF MARRIAGES FORBIDDEN (TO THE MAN)

No.	Consanguinity or Affinity.	Prohibitions of Lev.18.	Penalties of Lev.20.
1	Con.	Mother.	
2.	Aff.	Father's wife.*	Death to both.
3.	Con.	Sister (including half-sister).*	Cut off.
4.	Con.	Son's daughter.	
5.	Con.	Daughter's daughter.	
6.	Con.	Father's sister.	Bear their iniquity.
7.	Con.	Mother's sister.	Bear their iniquity.
8.	Aff.	Father's brother's wife.	Die childless.
9.	Aff.	Son's wife.	Death to both.
10.	Aff.	Brother's wife.	Childless.
11.	Aff.	Wife's daughter ("woman and her daughter").	All three to be burnt.
12	Aff.	Wife's mother.*	
13.	Aff.	Wife's son's daughter.	
14.	Aff.	Wife's daughter's daughter.	
15.	(Aff.)	(Wife's sister ?).	

* A curse attached to these in Deut.27.20,22,23.

In such an enumeration it would be unreasonable to expect exhaustive completeness or analytical arrangement. There is (*a*) a preamble, (*b*) a general enactment: "None of you shall approach to any that is near of kin to him to uncover their nakedness: I am the Lord" (Lev.18.6); (*c*) a number of representative cases. The cases thus expressed are defective on any possible principle, if regarded as an exhaustive statement; while there is some redundancy (18.11). But the prohibitions appear to involve certain great principles: (*a*) that near relationship of blood is a bar, involving all ascendants and descendants, but only the nearer cases of collaterals; (*b*) that near relationship of affinity, or connexion by marriage, is a bar, because a man and his wife are one *bāsār*, flesh or kin (of the 14 relationships certainly barred, 6 are relationships of consanguinity and 8 of affinity); (*c*) that relationship through the woman is precisely analogous to relationship through the man. The application of these principles will be found to result in the expanded table familiar to English Churchmen in the pages of the Prayer Book. It is not indeed to be asserted that such logical expansion always found acceptance among the Hebrew people; but that principles are recognized as binding outside the actual enumeration may be gathered from the lament of Amos, "A man and his father will go in unto the same maid, to profane My holy Name" (Am.2.7.) The case of the wife's sister has been the occasion of much

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controversy. It is beyond all question one of the nearest of the relationships of affinity. As such it must be held to be barred by the great scriptural principle of marriage unity, that a man and his wife are one *bāsār*, flesh or kin. This principle, unrecognized by other ancient codes (*e.g.* Roman and Hindu systems), is unreservedly stated in the account of the Creation in Genesis (Gen.2.24), in the provisions of Leviticus (Lev.18.8,16), in the teaching of our Lord (Mt.19.5; Mk.10.8), and in that of St. Paul (1Cor.6.16). It is the principle which governs the prohibitions of marriage in cases of affinity. Thus, "the nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness" (Lev.18.8). The father and the father's wife are one *bāsār*. Similarly, in ordinary cases marriage with a husband's brother is prohibited, the penalty of childlessness being indicated. It is clear that if the principle of one *bāsār* is to be applied logically, the marriage of a man with his deceased wife's sister is not permissible. But the actual prohibition of 18.18 is, "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime." The case indicated is such a case as that of Leah and Rachel, the wives of Jacob. Its significance lies probably in the emphasis with which it is insisted that even the honoured example of Jacob must not be followed in this matter. There may be no thought of other cases of marriage with a wife's sister. But the marriage of a man with the sister of his deceased wife is not in this verse expressly barred. And in history it does not appear that the Jewish people have commonly disallowed such marriages, but Christian practice undoubtedly has. The levirate law is considered elsewhere. [LEVIRATE LAW.] If the prohibition of marriage with a brother's wife is ordinarily to be insisted on because of the nearness of kin, rendering such marriage unholy and involving the penalty of childlessness, the levirate law must probably be regarded as a temporary concession to established practice, analogous to the concessions of polygamy and divorce. Reference may here be made to the strong condemnation by St. John the Baptist of Herod's marriage with Herodias, his brother Philip's wife (Mt.14.3,4; Mk.6.17,18; Lu.3.19). St. Mark gives the words of the Baptist thus: "It is not lawful for thee to have thy brother's wife." Herodias was the divorced wife of Philip, who was still living. This no doubt was felt to be an aggravation of the offence. But under the existing law and practice of the Jews, divorce was admissible, while the marriage with a brother's wife was not. It must therefore be understood that the condemnation of the Baptist had to do mainly with the bar of affinity. For the prohibition of marriages with non-Israelites, see MIXED MARRIAGES.—III. *Christian Marriage.* Our Lord, in the Sermon on the Mount, asserted that He was not come to destroy the law, but to fulfil; and further, that unless the righteousness of his hearers should exceed the righteousness of the scribes and Pharisees, they should in no case enter into the kingdom of heaven (Mt.6.20). Among the instances of this principle is that of the law of DIVORCE (Mt.5.32), dealt with under that head. The Western Church has consistently barred all remarriage after divorce, as representing the true mind of our Lord; and that this could be done in the face of the laxity of consensual divorce prevalent in the Roman empire is sufficient evidence of the strength of the early conviction. In the Eastern Churches divorce is admitted for various causes. Polygamy has never been suffered among Christians, but in apostolic times there was no practical difficulty with regard to it. At the time of our Lord there appears to have been no practice of polygamy among the Jews; and as regards the Roman empire, the law of Rome did not suffer a man to hold two women as in any sense his wives at one and the same time. Thus by the Roman law, if a man had a legally recognized concubine, he could not at the same time have a legal wife. Polygamy thus nowhere confronted the Christian in apostolic times. It was never permitted to him at any time. The requirement of St. Paul in 1Tim.3.2 that a bishop be "the husband of one wife" has been generally understood to bar those who had married more than once in successive marriages. It is analogous to the requirement that a widow on the church roll should have been the wife of one man (1Tim.5.9). As regards prohibited degrees, the two codes of law with which the first Christians had to do, the Jewish and the Roman, were agreed in condemning most near unions, alike of consanguinity and of affinity. Thus St. Paul notices an aggravation of the sin of the incestuous Corinthian with his step-mother that it was a "fornication . . . not so much as named among the Gentiles" (1Cor.5.1). To an obedient Christian no question could arise, except as regards relationships outside the consent of the Jewish and the Roman codes. The Christian Church seems to have accepted from the first the principle of the Roman law that the consent of the parties was in all cases essential to a valid marriage. This principle had not been recognized by the Jewish law. Christians could not, however, accept the principle of the Roman law that marriage was a contract pure and simple, in which nothing could be recognized which the contract had not placed there. To them marriage was an "honourable estate instituted of God," and accordingly the nature, obligations, and privileges of marriage were to be sought not only or chiefly in the terms and conditions of the contract, but in the institution of the Founder (1Cor.7; Eph.5).—*Marriage Procedure.* (*a*) *Hebrew marriages.* In O.T. marriages may be distinguished (1) the choice of the bride, (2) the betrothal, (3) the wedding. (1) In patriarchal times the head of the man's family, usually the father, chooses the bride (Gen.24.3,28.1,38.6). Hagar chooses a wife for Ishmael (21.21). The woman is regarded as subject to her father's control (29.19). Instances occur of direct choice by the bridegroom—*e.g.* Esau (26.34), Jacob (29.18). In later times, as in earlier, marriages seem to have been more usually arranged for the parties than by them. (2) Legally the marriage was effected by the act of betrothal, the chief feature of which was the payment by the bridegroom of the *mōhar*

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to the parent or guardian of the bride. The *môhar* was not a dowry which the bride brought with her, nor was it a *donatio propter nuptias*, or settlement on the bride by the bridegroom. It was an exchange or purchase-money paid by the bridegroom to the parents of the bride (Deut.22.29). The bride's consent was unnecessary. The law has no reference to it. Once the *môhar* was paid, the betrothal was effected. The bridegroom was then at liberty to take his wife home when it was convenient to him. (3) The actual wedding was the solemn home-bringing of the bride to her husband's house. The bridegroom, fitly arrayed, came with his companions (Mt.9.15) to the bride's house to fetch her. She, in wedding-attire, and veiled, came forth with her companions, and the marriage procession took place. It was commonly at night, and by torchlight. It was characterized by such pomp and circumstance as were available. There would generally be music and singing (Gen.31.27; Je.7.34). On the way the procession might be joined by other companions (Mt.25.6). The marriage feast took place in the bridegroom's house (22.4,25.10). (*b*) *Christian marriages.* The marriages of Gentile Christians in the Roman empire in apostolic times were doubtless in accordance with Roman custom. The procedure would include (1) the *sponsalia*, and (2) the wedding. These might be separated by an interval of time, or the marriage might follow the *sponsalia* directly. (1) At the *sponsalia* the tables were signed after some or all of the subsidiary ceremonies of (i) the *arrhae*, (ii) the ring, (iii) the kiss, (iv) the joining of hands. The benediction of the Christian bishop or priest seems to have found place at Christian espousals from the earliest times probably, as a rule after the signing of the tables. The congratulations of the friends followed. (2) The actual wedding was by Roman custom, as by Jewish, the ceremonial home-coming of the bride. She would be adorned in the usual way with the long white robe, the girdle, and the yellow bridal veil and shoes, with her hair loosed, or bound only in a net, and crowned with a floral wreath. As with the Jewish marriages, there would be the torchlight procession, the supporters and friends in attendance, and the singing by the way. There would be, further, the ceremonial salutation of the door-posts, and the carrying the bride across the threshold of her new home. The husband would be ready with the fire and water to welcome her, the marriage feast would be set out, the *lectus genialis* solemnly prepared. It was not till later times that there would be any religious ceremonial in the public congregation, and historically the Christian practice of marriage in church appears to have grown out of the general wish for the celebration of the Holy Eucharist on the occasion. Such celebration is mentioned in the 2nd cent. (*confirmat oblatio*—Tertullian, *Ad Uxorem* ii. 9). [CRIMES; FAMILY; LAW IN O.T.] Selden, *Uxor Hebraica*; Kalisch, *The Matrimonial Laws of the Hebrews*; Watkins, *Holy Matrimony* (1895); Thiersch, *Das Verbot der Ehe innerhalb der nahen Verwandtschaft* (1869). For Christian canon law: Freisen, *Canonisches Eherecht* (1888); Zhishmann, *Eherecht der Orientalischen Kirche* (1864). [O.D.W.]

Mars' Hill, better known by the name Areopagus, of which the "hill of Mars" or Ares is a translation, is a rocky height in Athens, opposite the W. end of the Acropolis, and separated from it only by an elevated valley. It is memorable as the place of meeting of the Council of Areopagus, frequently called the Upper Council to distinguish it from the Council of Five Hundred which held its sittings in the valley below. It existed as a criminal tribunal before the time of Solon, and was the most ancient and venerable of all the Athenian courts. It consisted of all persons who had held the office of Archon, who were members of it for life unless expelled for misconduct. It enjoyed a high reputation throughout Greece. Before the time of Solon the court tried only cases of wilful murder, wounding, poison, and arson; but he gave it extensive powers of a censorial and political nature. The Council continued to exist even under the Roman emperors. Its meetings were held on the S.E. summit of the rock. There are still 16 stone steps cut in the rock, leading up to the hill from the valley of the Agora; and immediately above the steps is a bench of stones excavated in the rock, forming 3 sides of a quadrangle, and facing the S. Here the Areopagites sat as judges in the open air. On the E. and W. sides is a raised block. The Areopagus possesses peculiar interest to the Christian, as the place from which St. Paul delivered his memorable address to the men of Athens (Ac.17.22-31). It has been supposed by some that St. Paul was brought before the Council of Areopagus; but there is no trace in the narrative of any judicial proceedings. St. Paul "disputed daily" in the "market" or Agora (17.17), which was situated S. of the Areopagus in the valley between this hill and the hills of the Acropolis, the Pnyx and the Museum. Attracting more and more attention, "certain philosophers of the Epicureans and Stoicks" brought him up from the valley, probably by the stone steps already mentioned, to the Areopagus, that they might listen to him more conveniently. Here the philosophers possibly took their seats on the stone benches, while the multitude stood upon the steps and in the valley below.

Marsena', one of the 7 princes of Persia and Media, counsellors of Ahasuerus (Esth.1.14).

Martha. The only person of this name in the Bible is the elder sister of Mary and Lazarus, mentioned in Lu.10.38ff. and Jn.11.1ff.,12.2. These three were honoured in being specially loved by our Lord, and at their home in Bethany He spent much of the last few days of His life on earth. In all three passages cited above Martha comes before us as the busy, active housekeeper, anxious to entertain her guests with an almost excessive hospitality, rather than, like her sister, to profit by their society and intercourse—this characteristic being specially marked when her guest was the Son of Man, and He gently rebuked her for this fault. It has been conjectured with some plausibility, in order to reconcile the various anointings, that she was the wife of Simon the leper (Mt.26.6; Mk.14.3) whose house was at Bethany. [SIMON, 9; MARY OF BETHANY.] In any case, she

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AREOPAGUS, OR MARS' HILL, AT ATHENS.
(Showing the steps that led from the Agora to the top of the hill.) See art. "Mars' Hill."

and her sister held a good position in the village where they lived (Jn.11,19,30,33,45,46). In the account of the raising of Lazarus we find further signs of the practical nature of her affections and interests—even her confidence in our Lord is limited by considerations of common sense and reason (*vv.* 11,12,28,39). A somewhat late tradition connects Martha as well as Mary and Lazarus with the early history of the church in S. France. Adeney's art. in Hastings, *D.B.* (5 vols. 1904), gives the best authorities for this. [C.L.F.]

Mary (Ro.16.6), a Roman Christian who ministered to St. Paul.

Mary Magdalene (ἡ Μαγδαληνή). The best explanation of the name is, that she came from the town of Magdala, or Magadan, near Tiberias. Cheyne (*Encyc. Bib.* 1635) suggests Migdal-nunia, near Tiberias. MAGDALA was famous for its wealth, but its citizens had a bad character for licentiousness. (1) Mary was one of the company of women (Lu.8.2) who ministered to Christ of their substance. It is said that "seven devils went out of her." We must think of her as having had "in their most aggravated forms some of the phenomena of mental and spiritual disease which we meet with in other demoniacs, the wretchedness of despair, the divided consciousness, the preternatural frenzy, the long-continued fits of silence" (Plumptre). At the Crucifixion she was one who "stood afar off" (Lu.23.49), and then followed the body of Jesus to the grave. On Easter Day she came with the others [MARY OF CLEOPHAS] to anoint His body. Hurrying on, she found the stone rolled away and rushed off to fetch SS. Peter and John (Jn.20.2). Again returning after they had left, and stooping to look in, she saw two angels, and repeated, as one in a dream, what she had said to the apostles. Turning round, she failed to recognize the risen Lord, supposing Him to be the gardener. Her name spoken by Him brings joyful recognition in the cry "Rabboni." This was a title of reverence, but she must be taught that the old life of companionship was at an end. *Touch Me not.* When Christ had ascended, a closer communion in the spirit would be granted. (2) Mary Magdalene has been identified with the woman who was a sinner, and with Mary of Bethany. Probably these were two distinct incidents. Lu.7.36-50 describes how a poor sinner washed the Lord's feet in the house of Simon the Pharisee. Jn.12.1-9 narrates the anointing of His head with precious ointment in the house of Martha and Mary. We can only say that the identification is improbable in either case. But it has become the tradition of the Western Church, *e.g.* in the services for the Feast of St. Mary Magdalene. The translators of R.V. assumed it, as did Bishop

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Andrewes, Donne, Jeremy Taylor, Dr. Pusey, and other Anglican divines. [A.E.B.]

Mary, mother of Mark, aunt to Barnabas (Col.4.10), and evidently a wealthy widow, owned a house at Jerusalem large enough to be a principal meeting-place of the local church (Ac.12.12). St. Peter probably lodged there (12.12), and, becoming intimate with her son, effected his conversion (1Pe.5.13). [C.H.]

Mary of Bethany, the sister of Lazarus. All that is certain about her is that which is recorded in Lu.10.38ff., Jn.11.1ff.,12.1ff. These three passages reveal her as the direct contrast to her sister MARTHA in character. On the first occasion, while Martha is busy in preparing food and in waiting on her much-loved Guest, Mary sits at His feet and listens to His gracious talk, being exonerated by Him from the rebuke which Martha asks Him to join her in administering for her idleness. In the account of her brother's raising from the dead, but few words of hers are recorded. When our Lord's arrival is announced, she remains in the house till Martha secretly summons her to Him. Thereupon she goes out quickly, without explanation, and falling at His feet, simply echoes her sister's lament, "Lord, if Thou hadst been here, my brother had not died." It is perhaps significant that the mourners are, three times out of the four, said to have come to Mary, not to Martha (the elder sister): see *vv.* 31, 33, and 45 compared with ver. 19. At the supper in their house six days before the Passover at which our Lord suffered, Mary's act was again characteristic. From the worldly point of view it was wasteful and unpractical to take a pound of costly ointment in order to anoint her Friend and Master's feet, and then wipe it off with her hair; but, as before, she was exonerated from blame by our Lord Himself, Who expressed His approval of the act as done against the day of His burial. Nothing further is known of this Mary, unless the identification with MARY MAGDALENE is correct. For mediaeval legends about her, see MARTHA. [C.L.F.]

Mary of Cleophas (A.V. marg. and R.V.; properly *Clopas*) is mentioned (Jn.19.25) as standing by the cross. If, as a reference to the parallels (Mt.27.56; Mk.15.40) renders probable, she is identical with "Mary the mother of James and Joseph [Joses]" [JAMES; ALPHAEUS], she had followed Jesus in Galilee, and ministered to Him of her substance. She and Mary Magdalene watched our Lord's burial, and remained sitting disconsolately opposite the sepulchre (Mt.27.61; Mk.15.47). Very early on Easter morning she and Salome and Mary Magdalene went to the sepulchre with the spices, which they had prepared on Friday night (Mt.28.1; Mk.16.1; Lu.23.56), and heard the words of the angel announcing the Resurrection. As they returned, they met the risen Lord (Mt.28.9). Several difficulties are connected with Mary's name. (1) *Was Clopas her husband or her father?* R.V. and A.V. translate Μαρία ἡ τοῦ Κλωπᾶ, "Mary the *wife* of Clopas." But (there being no indication to the contrary in the context) the natural translation is, "Mary the *daughter* of Clopas." (2) *Was this Mary the Virgin's sister?* A cursory reading of Jn.19.25 suggests it, but further consideration renders it doubtful. From Mk.15.40, Mt.27.56, we learn that besides the Virgin, and Mary Magdalene, and Mary of Clopas, *a fourth woman* stood by the cross. Her name was Salome, and she was St. John's mother. It is probable therefore, especially as St. John would not be likely to ignore the presence of his own mother, that the Virgin's sister of Jn.19.25 is not Mary of Clopas, but Salome. The omission of καί before Μαρία is not fatal to this view (see Mt.10.2-4). For (3) *Was Clopas the same as Alphaeus?* see ALPHAEUS; (4) *Were Mary's sons the "brethren of the Lord"?* and (5) *Was her son James an apostle?* see JAMES. [C.H.]

Mary, the Blessed Virgin. Holy Scripture tells us of St. Mary only in so far as she is connected with our Lord. Consequently we find no mention whatever of her before the visit of the archangel Gabriel or after the narration of the descent of the Paraclete. But owing to her unique position in the history of our Redemption, the passages in which she is mentioned, and even those which only indirectly refer to her, are of immense importance, bearing as they do so closely upon the fact of the Incarnation. Of Mary's personal history we are only told her name, her lineage (though even this is not quite certain), that she lived at Nazareth, that she had a sister, that she was related to St. Elisabeth, the mother of St. John Baptist, that she was betrothed to one named Joseph who was a carpenter, and that after the Death and Resurrection of her Son (her husband presumably being dead too), she made her home with the apostle John.—*Her name* was the common Jewish name of Mary, the Gk. Μαριάμ, the same in the original as that of the sister of Moses (Ex.15.20). In the gospel St. Elisabeth speaks of her as "the mother of my Lord," ἡ μήτηρ τοῦ Κυρίου μου (Lu.1.43); St. John once only, and the writer of the Acts once only, calls her the mother of Jesus (Jn.2.1; Ac.1.14); most commonly she is called simply "His mother" (nine times) or "Mary" (eleven times). On the first of the three occasions on which our Lord is recorded to have addressed her, He uses no title, though it may be noticed that on that occasion He seems to have been addressing St. Joseph also (Lu.2.48); on the other two He uses the common title of respect, γύναι, translated in E.V. "woman" (Jn.2.4,19.26).—*Her Lineage.* We cannot be sure that St. Mary as well as St. Joseph belonged to the house of David. The genealogies given by SS. Matthew and Luke are both of them almost certainly the genealogies of St. Joseph and not of St. Mary; St. Luke's words in 1.27 ("of the house of David") are ambiguous; they may belong to either Joseph or Mary. In 2.4 St. Luke expressly mentions Joseph only. Still, in none of these passages is it said that St. Mary was *not* of the lineage of David. Some have thought that the fact of her being related to St. Elisabeth, whom we know to have been descended from Aaron, proves that St. Mary was not of the tribe of Judah. On the other hand, St. Paul's words in Ro.1.3, "Who was born of the seed of David according to the flesh," have been understood as referring to our Lord's actual birth rather than to his

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birthright as the legal heir of Joseph, in which case, of course, they must imply that His mother, as well as His foster-father, was of Davidic lineage. St. Mary is described by SS. Matthew and Luke as a *virgin* at the time of the conception and of the nativity of her Son, and as such she has been regarded by the Catholic Church in all ages. With regard to this belief, it must be said in the first place that some such mode of generation as that of the Virgin Birth is required by the necessity of the case. The necessity of the case was that One should be born Who could become the new Head of the human race, Who should become related, not to one human personality, but to Human-kind in general. Ordinary birth results inevitably in the transmission of a tainted human nature and in a personality distinct and separate from all other personalities. Human-kind needed a perfect representative and a second Head. Granting for a moment the necessity for a mode of generation which should cut off the entail of sinfulness and provide for mankind a second Head, from Whose human nature mankind might retrieve what it had lost in Adam, we can readily understand the fitness of the birth which is described in the first and third gospels. And we can go on to consider the credibility of the account there given with reference to the objections urged against it. With regard to the objection on the score of its miraculous nature the Virgin Birth must stand or fall with the whole miraculous element of the gospel narrative. If we refuse to accept anything which may be described, to use the term commonly employed, as miraculous, the Virgin Birth must of course be rejected. If, on the other hand, we adopt an attitude of at least an unwillingness to dismiss as incredible all that lies outside our complete apprehension, we shall probably feel that the Virgin Birth and the supernatural element of the gospels generally is but the natural and fitting accompaniment of the manifestation of Him Whose glory the evangelists beheld full of grace and truth. And we may go on to inquire whether the objections urged against the narratives of SS. Matthew and Luke are really valid against them. It has been urged that the silence of the other evangelists and of St. Paul are fatal to what SS. Matthew and Luke tell us. But it may be said, in answer, that to narrate the birth and infancy of our Lord comes within the scope of neither of the other evangelists nor of St. Paul. St. Mark sets out with the clear intention of recording the public ministry of our Lord, and obviously the narration of the birth does not come within his proper scope. St. John, writing after the other gospels were well known in the Church, is not only concerned with a different portion of our Lord's ministry, but is largely occupied with the principles which underlie the facts narrated by the Synoptists rather than with the facts themselves; as this explains his omission of the account of the institution of the Eucharist, so it may also explain why he does not narrate the history of the Lord's birth. So, too, St. Paul—his letters are written with a wholly different object from that of supplying the facts of our Lord's life; still less does it come within the scope of his writing to speak in any detail of those facts. Another objection has been found in the fact that the evangelists of the Nativity do not themselves mention it after their opening chapters, and that they even speak of the Lord as though He were the Son of Joseph (*e.g.* Mt.13.55; Lu.2.48,4.22). But clearly the Lord must have passed for the Son of Joseph during His earthly life, since not to have done so would have been to bring that very shame on His Mother which Joseph was so anxious to avoid (Mt.1.19); and He would no doubt have addressed Joseph as "father," as being the obvious title for one who was His foster-father and the natural protector of His childhood. And SS. Matthew and Luke do but prove themselves honest and true historians by narrating the actual words of the contemporary men and women, from whom the miraculous circumstances of the birth had been concealed. Again, it is urged that there is so much discrepancy between the accounts of SS. Matthew and Luke themselves, that it casts doubts upon their credibility. Against this objection it may be urged (1) that there is no discrepancy between them as to the main assertion made by both that the Lord's Mother was a virgin at the time of His conception and nativity, and that she was enabled to become a mother whilst retaining her virginity by the power of the Holy Ghost; (2) that to say that St. Matthew "knew nothing" of a previous residence of St. Mary at Nazareth, and that St. Luke "knew nothing" of the flight into Egypt, is only to say that in the documents used respectively by the two evangelists for the compilation of their narratives those particular incidents were perhaps not mentioned; and (iii) that we should naturally expect a different point of view in narratives which bear upon them so plainly the evidence of being derived from such different sources, St. Matthew having clearly derived his information, whether directly or not, from St. Joseph, St. Luke even more clearly from the Lord's Mother. It may, therefore, be said that the virginity of St. Mary can only be denied at the cost of the repudiation of the belief of the universal Church as formulated in the Catholic Creeds, and of the early chapters of the first and third gospels, and it may further be questioned whether the birth of the Redeemer as the natural son of Joseph and Mary could have met the needs which His becoming man was intended, in the counsels of God, to supply. A further question arises, namely, whether Holy Scripture warrants us in believing that the Mother of the Lord was, in the words of Bishop Pearson, "not only before and after His Nativity, but also for ever, the most immaculate and blessed virgin" (on the *Creed*, art. iii. 3), or in the words of St. Augustine, "virgo concipiens, virgo pariens, virgo moriens" (*De Catech. Rud.* § 70). This question arises, in any consideration of the Scriptural notices of the Lord's Mother, out of the several passages in which the Lord's brethren are mentioned in Holy Scripture (Mt.12.46; Mk.3.31; Lu.8.19; Jn.7.5,20.17; 1Cor.9.5; Gal.1.19). But, as shown under JAMES, where the subject is discussed at length, they were almost certainly not children of Mary, and

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most probably were children of Joseph by an earlier marriage. Those who have maintained the view that the Blessed Virgin bore children to St. Joseph after she had become by the power of the Holy Ghost the mother of the Christ, rely upon the two passages, Lu.2.7 and Mt.1.25, as implying subsequent child-bearing; but though they may do so, they do not do so necessarily, since πρωτότοκος was the title given to the eldest even if he were the only son, and the ἕως οὗ of Mt.1.25, whilst safe-guarding the truth of the virginity up till the birth of the Lord, does not necessarily imply, at least in Scriptural usage, that there was any change after it. In accordance with this belief the title given to St. Mary in the writings of the Greek fathers and in the ancient liturgies was not only παρθένος but ἀειπάρθενος. It is, however, to be noted that this title, like the title Θεοτόκος, while both of them expressing her unique and unapproachable honour, was not given to her primarily out of honour to her, but rather to the Person of our Lord, though not of course needed in the way that Θεοτόκος was to guard the One and indivisible Personality of the Word incarnate. This later title, the watch-word of the Faith at the third General Council against the heresy of Nestorius, finds its Scriptural justification in the teaching of Holy Scripture as to the unity of the two natures of our Lord in the One Person. Holy Scripture predicates of the two natures united in the One Person what is strictly true of only one of them. Birth and death, strictly speaking, are properties of the human nature, but because the human nature was so closely united to the divine, Holy Scripture predicates them not of the human nature only but of the Divine, speaking of the Blood of God (Ac.20.28) and of the crucifixion of the Lord of Glory (1Cor.2.8). In the same way the Church spoke of the Mother of God, not because God could be born, any more than God could shed His Blood, but because so closely were Godhead and manhood united that she who bore the manhood bore that which was never, from the very moment of conception, separate from the Godhead. The Child on His Mother's knees was God; therefore, as the Fathers of Ephesus rightly argued, the Mother of the Child was Θεοτόκος, Mother of God. There is, therefore, it may be said, Scriptural ground for the three titles given to St. Mary in the theological and liturgical language of the Church—παρθένος, ἀειπάρθενος, Θεοτόκος—though again, it must be said that the second is not needed in the same way as the other two are for the safeguarding of the great doctrine of the Incarnation. The consideration of these three titles practically exhausts the passages of Holy Scripture which have reference to the Blessed Virgin. After the gospel narrative she appears again for the last time as being present with the little Christian company in the upper room after the Lord's Ascension (Ac.1.14). After that notice she is withdrawn from the knowledge of the Church, dwelling no doubt in the home of the apostle John until the time of her "falling asleep." In the Apocalypse (12.1-6,13-17) the "great sign" of the woman arrayed in light and crowned with stars, travailing in birth with the Man-child and persecuted by the great red dragon, may be regarded, as Prof. Milligan regards it, as, not indeed the actual picture, but as the ideal preceding and underlying it, of the Birth of Jesus. [INCARNATION; IMMANUEL.] It may be added in conclusion that whilst Holy Scripture gives no encouragement to the position assigned to St. Mary in some popular devotions, it does represent her, not alone in place and station, but in character, as worthy of the highest honour and regard. If we had only the narrative of the Annunciation, there is in it ample testimony to the wonderful faith and humility of the Blessed Virgin. She is there pourtrayed to us as accepting in simple trust a message and a commission which required a consummate act of faith in the power of God, which entailed upon herself great suffering, and which more than any call that has ever been given to man demanded a readiness to accept the Will of God courageous and heroic in the extreme; yet in all that is told us of her we recognize nothing that is out of keeping with the most womanly and most tender character. It is doubtless to her way of pondering (Lu.2.19) over the sayings and doings in which she played so great a part that we owe the narrative contained in the first chapter of St. Luke's gospel, a narrative which shows throughout the pure and delicate colouring of a true woman's thoughts. In the Magnificat those thoughts find an expression which for all ages has stood as the highest example of exalted rapture and of lowly self-abandonment. In what we are told of St. Mary's relationship to her Divine Son we seem to see a readiness to accept at once our Lord's own estimate of that relationship, even though something of a reproof, or at least of a correction, was involved in it (Lu.2.49; Jn.2.4,5). We may say that in all that is said about the Blessed Virgin, and in all that is implied, in Holy Scripture, her own prophecy about herself, that all generations should call her blessed, is more than justified; and we may find an exact expression of the mind of the Church as to her unique and unapproachable position in the eloquent words of Bishop Pearson: "We cannot bear too reverend a regard unto the Mother of our Lord, so long as we give her not that worship which is due unto the Lord Himself. Let us keep the language of the primitive Church: let her be honoured and esteemed, let Him be worshipped and adored." [H.V.S.E.]

Mas'aloth, a place in Arbela, which Bacchides and Alcimus, the generals of Demetrius, besieged and took with great slaughter on their way from the N. to Gilgal (1Mac.9.2). The word may, as Robinson suggests, have originally signified the "steps" or "terraces" of the cliff N. of *Irbid.* [ARBELA.]

Maschil. [PSALMS, TITLES OF.]

Mash, son of Aram (Gen.10.23). In 1Chr. 1.17 the name appears as Meshech (the Moschi). Josephus (1 *Ant.* vi. 4) connects the name with *Mesene* in lower Babylonia, on the shores of the Persian Gulf. Bochart and others think that the name Mash is represented by the *Mons Masius* of classical writers, a range which forms the N. boundary of Mesopotamia, between the Tigris and Euphrates. Kalisch connects the names of Mash and Mysia. In the Amarna

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letters (Berlin 42, 76; Brit. Mus. 44) the *Misi* are noticed as aiding the king of Gebal, in the 15th cent. B.C., with ships, against the Amorites. [C.R.C.]

Mashal' (1Chr.6.74). [MISHEAL.]

Masi'as, one of Solomon's servants, whose descendants returned with Zerubbabel (1Esd. 5.34 only).

Mas'man (R.V. *Maasmas*) occurs for SHEMAIAH, 12, in 1Esd.8.43, and is a corruption of Σαμαίας (A.V. *Mamaias*), which is misplaced in ver. 44.

Mason. [HANDICRAFTS, (3).]

Mas'pha.—**1.** A place opposite to Jerusalem, at which Judas Maccabaeus and his followers assembled to bewail the desolation of the city and the sanctuary (1Mac.3.46), and where "they prayed aforetime in Israel." Clearly MIZPEH (*Tell en Naṣbeh*).—**2.** One of the cities which were taken from the Ammonites by Judas Maccabaeus in his campaign on the E. of Jordan (1Mac.5.35). Probably Mizpeh of Gilead (*Ṣûf*). [C.R.C.]

Masrekah', an ancient place, the native spot of Samlah, one of the old kings of the Edomites (Gen.36.36; 1Chr.1.47). The site is unknown. [C.R.C.]

Massa', a son of Ishmael (Gen.25.14; 1Chr.1.30), or a tribe at a place so called near DUMAH. Some scholars read: "Words of Lemuel king of Massa that his mother taught him" (Pr.31.1). [C.R.C.]

Massah', = "temptation"; the "rock in Horeb"—apparently at REPHIDIM (Ex.17.7,8)—stricken by Moses for water. It is usually placed at the fine stream of *Wâdy Feirân* (*the valley of Paran*), Horeb (*desert*) applying to the vicinity of Sinai. The name occurs also in Deut.6.16,9.22,33.8, and in Heb. and R.V. of Ps.95.8, where it is rendered "temptation" in A.V. [MERIBAH.] [C.R.C.]

Massi'as (1Esd.9.22) = MAASEIAH, 3.

Massora. [OLD TESTAMENT.]

Mastick-tree (Sus.54 only; A.V. marg. and Geneva text, *lentisk*). That the Gk. word



MASTICK (*Pistacia lentiscus*).

is correctly rendered is evident from the descriptions of Theophrastus, Pliny, Dioscorides, and other writers. The fragrant resin known as "mastick" is obtained by incisions made, in the month of August, in the trunk of the *Pistachia lentiscus*, order *Anacardiaceae*, which is common on the shores of the Mediterranean, and (Strand, *Flor. Palaest.* No. 559) has been observed at Joppa, both by Rauwolf and Pococke. It is used with us, as it was by the ancients, to strengthen the teeth and gums, and was much prized for its many supposed medical virtues. Pliny says, "The very best Masticke is brought out of the Island Chios . . . it issueth forth as a gum out of the Lentiske tree. Mingled this is also, like as Frankincense with Rosin" (xii. 17). See, for another species, under NUTS; and a third, under TURPENTINE.

Mathan'ias (1Esd.9.31) = MATTANIAH, 6.

Mathu'sala (Lu.3.37) = METHUSELAH.

Matred', a daughter of Mezahab, and mother of MEHETABEL (Gen.36.39; 1 Chr.1.50).

Matri', the Benjamite family to which king Saul belonged (1Sam.10.21).

Mattan'.—**1.** The priest of Baal slain before his altars in the idol temple at Jerusalem, when the usurpation of Athaliah was overthrown (2K.11.18; 2Chr.23.17).—**2.** The father of SHEPHATIAH, 5 (Je.38.1).

Mattanah', a station in the latter part of the wanderings of the Israelites (Num.21.18, 19). It lay next beyond the well, or Beer, and between it and Nahaliel; Nahaliel again being but 1 day's journey from the Bamoth of Moab. The site is doubtful. [C.R.C.]

Mattaniah'.—**1.** The original name of ZEDEKIAH, king of Judah, changed by Nebuchadnezzar when he placed him on the throne instead of his nephew Jehoiachin (2K.24.17).—**2.** A Levite singer of the sons of Asaph, described as the son of Micah (1Chr.9.15), Micha (Ne.11.17), or Michaiah (12.35). He was leader of the temple-choir after its restoration (11.17, 12.8), and one of the "keepers of the thresholds" (12.25). A comparison of 12.35 with 41, where Zechariah is represented as a priest's son—Mattaniah being a Levite—and with 12.26 (*cf.* 11.17 for similar association with Bakbukiah), which represents Mattaniah as a contemporary of Nehemiah, which Zedekiah (if his great-grandson) could scarcely also be, seems to indicate that 12.35 is corrupt, and that the latter part of it belongs to ver. 36, where "his brethren" are mentioned (*cf.* ver. 8).—**3.** A descendant of Asaph, and ancestor of Jahaziel the Levite, in the reign of Jehoshaphat (2Chr.20.14).—**4.** One of the sons of Elam (Ezr.10.26),—**5.** of Zattu (10.27),—**6.** of Pahath-Moab (10.30), and—**7.** of Bani (10.37), who, like the three preceding, put away his foreign wife.—**8.** A Levite, father of ZACCUR, 6, and ancestor of HANAN, 8 (Ne.13.13).—**9.** One of the 14 sons of Heman; appointed by David head of the 9th course of the temple-choir (1Chr.25.4,16).—**10.** A descendant of Asaph, who assisted in the purification of the temple under Hezekiah (2Chr.29.13).

Mat'tatha, son of Nathan, and grandson of David, in the genealogy of our Lord (Lu.3.31).

Mattathah', a descendant of Hashum, who put away his foreign wife (Ezr.10.33).

Mattathi'as.—**1.** (1Esd.9.43) = MATTITHIAH, 4.—**2.** The father of the MACCABEES (1

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Mac.2.1,etc.,14.29).—**3.** Son of Absalom, and brother of JONATHAN, 14; one of two captains who stood by the latter in the panic of Nasor (1Mac.11.70,13.11). — **4.** Son of Simon the Hasmonaean, treacherously murdered, with his father and brother, in the fortress of Docus, by Ptolemeus, son of Abubus (16.14).—**5.** One of three envoys sent by Nicanor to treat with Judas Maccabaeus (2Mac.14.19).—**6.** Son of Amos (Lu.3.25), and—**7.** Son of Semei (3.26), in the genealogy of our Lord.

Mattenai'.—**1.** One of the family of Hashum (Ezr.10.33), and—**2.** A descendant of Bani (ver.37), who put away their foreign wives at Ezra's command.—**3.** A priest in the days of Joiakim, the son of Jeshua (Ne.12.19).

Mat'than, the son of Eleazar, and grandfather of Joseph "the husband of Mary" (Mt.1.15). He occupies the same place in the genealogy as MATTHAT in Lu.3.24, with whom indeed he is probably identical. [GENEALOGY OF JESUS CHRIST.]

Matthani'as (1Esd.9.27) = MATTANIAH, 4.

Mat'that.—**1.** Son of Levi and grandfather of Joseph (Lu.3.24; *cf.* MATTHAN).—**2.** Also the son of a Levi, and ancestor of Joseph, midway between David and Salathiel (3.29).

Matthe'las (1Esd.9.19) = MAASEIAH, 1.

Matthew. We know but little of this apostle. He is called *Levi*, the son of Alphaeus. There can be no doubt as to the identity, for the Synoptists agree in their account of the feast associated with a publican called *Levi* in Mk.2.14 and Lu.5.29, and *Matthew* in Mt.9.9. Also it was common with Jews at that time, as at the present, to have two names, one strictly Jewish and the other not. He was a "publican," or collector of customs, in the service of Herod Antipas at Capernaum. As our Lord had lived at Capernaum He had probably noted something in the man which made him fit to be an apostle. At the call of Christ "he forsook all and rose up and followed Him." He then made a great feast, to which he invited many publicans and sinners, doubtless that they too might come under the Master's influence. It led to criticism from certain scribes and Pharisees, and our Lord's statement that He had not come to call the righteous, but sinners to repentance. The call was thus a repudiation of the Pharisaic principle of "separation." After the appointment of the apostles, St. Matthew was put in the second of the three groups of apostles, and is placed seventh in the lists in Mk. and Lu., and eighth in those in Mt. and Ac. The N.T. gives us no further information. St. Paul does not seem to have found any of the apostles at Jerusalem when he was there in 56 A.D. (Ac.21.17ff.). According to Clement of Alexandria (200 A.D.), St. Matthew led a strictly ascetic life, such as is recorded of St. James. In the 4th and 5th cents. Parthia, Ethiopia, and India were believed to have been visited by him. Clement says (*Strom.* iv. 9) that he did not suffer martyrdom. The fact that he disappears almost completely from the realm of history strengthens the tradition which connects our first gospel with his name. A false tradition would have connected this favourite book of the primitive Church with a more popular figure. [L.P.]

Matthew, Gospel acc. to St. In our art. GOSPELS we have already noticed that our first gospel is a composite work. Its main elements are Mk. and an early Gk. version of the *Logia* or *Oracles* of our Lord which St. Matthew wrote down in Aramaic, then popularly called "Hebrew." The Fathers and early historians of the Church repeatedly say that St. Matthew wrote his gospel in Hebrew. Their evidence is all the stronger because it is doubtful whether it can all be traced to Papias (*c.* 130 A.D.). Irenaeus (*c.* 185 A.D.), seems to be writing independently of Papias when he says that St. Matthew wrote in the dialect of the Hebrews, "while Peter and Paul were preaching the Gospel in Rome" (*Adv. Haer.* iii. 1). That St. Matthew did write a book on our Lord's teaching it would be captious to deny. Nevertheless, our first gospel is not a mere translation of that work. Its coincidences with the other gospels and its divergences from them cannot be fully explained on this hypothesis. St. Matthew's original work disappeared, though a translation of it is embedded in the present gospel. In 392 A.D. St. Jerome, one of the greatest of Biblical scholars, thought that he had found the original in the possession of the Jewish Christian sect of Nazarenes at Beroea. It was ordinarily called "the gospel according to the Hebrews." Jerome translated it into Greek and Latin. But he found reason to doubt his first opinions about it, and modified his former assertions. The fragments of it which still remain tend to show that it was a forgery, written by one who used our first and third gospels and mixed them with Jewish Christian traditions and superstitions. In addition to the matter taken from Mk. and to sayings drawn from St. Matthew's early work, the first gospel contains a considerable amount of important primitive tradition. These refer to our Lord's birth and infancy (1,2), incidents connected with St. Peter (14.28-31,16.18,17.24-27), and details of Christ's trial and resurrection (27.3-10,19,24,25,51*a*-53,62-66,28.11-15). Many of the quotations were probably taken from a list of O.T. Messianic passages in use among Jewish Christians.—*The date* is almost certainly a little before 70 A.D. In fact the struggle with Judaism to which it bears witness, and the writer's conception of Christ's second advent as connected with the fall of Jerusalem, cannot be later than 70 A.D. And there is no reason for holding that the book has been frequently re-edited and altered. The use of the word "Church" (16.18, 18.17) and the doctrine of the Church implied in certain parables, is no proof of a late date. Similarly the baptismal formula (28.19) cannot be called a mark of a post-apostolic age if we consider the Trinitarian language of other parts of N.T. In view of this early date we cannot say that St. Matthew himself did not write the book. But it may be the work of a disciple who based it on St. Matthew's collection of sayings. In either case it is fitly called the gospel "according to" St. Matthew.—*Style and Character.* The writer is a Gk.-speaking Jew living in Jerusalem or Palestine. The literary style of St. Matthew is halfway between that of SS. Mark and Luke. St. Mark is farthest from the LXX. because he is by

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birth a Jew, and his own language was Aramaic; St. Luke nearest, because he is a Gentile who deeply read the O.T. in Greek after his conversion; St. Matthew is a Jew long familiar with the great Gentile language. Of the 112 words which are peculiar in the N.T. to Mt. 76 are in the LXX., and 18 are unclassical Greek. Mt. was probably written for Christians of Heb. origin, and intended to strengthen waverers in the great crisis of 68–70 A.D. It has also a directly apologetic purpose, for it is intended to establish the truth of Christianity against Jewish assailants. Hence great stress is laid upon the fact that Jesus is the Messiah foretold in O.T.; hence also the frequent notice that this or that event happened so as to fulfil a prophecy, and the contrast repeatedly drawn between the spiritual ethical teaching of our Lord and the external and hypocritical doctrines of the scribes and Pharisees. It is strongly anti-Pharisaic throughout. The Pharisees are of "the offspring of vipers" in the Baptist's sayings (3.7). In the Sermon on the Mount our Lord points out that their "righteousness" will not bring them into the kingdom (5.20). They are "the sons of the kingdom" who will be cast out (8.12). They ascribed His power to cast out demons to Beelzebub (12.24). They accused Him of breaking the sabbath (12.10). They plotted to destroy Him (12.14,26.4). They tried to entrap Him in His speech (22.15ff.). Hence the tremendous indictment of the scribes and Pharisees in ch.23. In spite of its direct bearing on Palestinian Judaism, Mt. became the most popular gospel among the earliest Gentile Christians. The reasons are not hard to see. The Jews prejudiced the heathen against Christianity, and the heathen soon began to copy Jewish criticism of the claims of Christ and the Church. The gospel which answered the objections of the Jew answered the objections of the Gentile. Hence the gospel which is furthest from the Gk. spirit was specially acceptable to the Gk. mind, though it was soon rivalled by St. John's Gospel, also the work of a Jew and also in some degree a work defending Christianity. Again, like Jn., Mt. is doctrinal and didactic. The evangelist is deeply interested in our Lord's teaching, and records it in a solemn and dignified style. He concerns himself but little with chronological order. He groups together kindred passages in our Lord's teaching, as they could be best adapted to purposes of instruction. The Church wanted to know the nature of righteousness, of the calling of the disciples, the kingdom of God, the duties of the Church as a society, the true character of Pharisaism, and the future of the kingdom. The answer is given in 5–7,10,13,18,23–25. Jesus is shown to have been the divinely foreordained Messiah, miraculously born, the King of Israel, the "Son of Man," or *the* Man Who is to come in glory, the unique Son of God. He was legally descended from David, and through him from Abraham; in Him the family of David had risen to a truer royal power (1.1ff.,2.2). As King He was born, as King He entered Jerusalem (21.5), as King He died on the Cross (27.37,42). He was born of the Holy Spirit of a virgin, He was so truly divine as to be "God with us" (1.18ff.). Ch. 1 and 2 contain answers to three Jewish questions: "Granted that Joseph treated Jesus as his son (which according to Jewish law would ratify legal descent), was Joseph descended from David?" "Was God likely to let the Messiah be literally the son of a carpenter?" "Was there not a scandal attached to the birth of Jesus?" These three questions are answered effectually. St. Matthew makes his reply more effective by including in the genealogy four women—Rachab, Bathsheba, Thamar, Ruth—which show how God orders circumstances very differently from man's expectation. The authority of Jesus as Son of Man (9.6,16.28,24.30,26.64), and His unique relation to the Father (11.27) deserve special attention. The references to Isaiah (Mt.1.22,3.3,12.17), Hosea (Mt.2.15), Micah (Mt.2.5), Jeremiah (Mt.2.17), Zechariah (Mt.21.5), etc., are made to show how all the course of the humble and suffering life of Jesus had been foreseen and ordained by God for His Son. The central subject of our Lord's teaching is represented as "the kingdom of heaven," the approaching reign of God on earth, with its new demands on man and new blessings from above. [KINGDOM OF GOD.] The kingdom was inaugurated by the Person and ministry of Jesus, but is to be consummated when He shall finally return again in glory. The Gospel is represented as universal; it is free to all nations; the Gentiles will replace the unfaithful Jews (8.11f., 21.28–22.14, 24.14, 26.13, 28.19). Besides these passages, there are others which are said to manifest a Jewish particularism, implying that the Gospel was to be limited to Jews (5.17-20, 10.5f., 15.24, 19.28, 23.2f.). Writers who hold this view think that the call of the Gentiles to salvation is merely inserted as an after-thought. This is a misconception. Even St. Paul, the apostle of the Gentiles, held that the Gospel was "to the Jew first" (Ro.1.16; *cf.* Lu.1.77). The same principle is found in Jn., a gospel of completely universalist character (Jn.4.22). Our Lord came to the Jews and offered Himself to them as their Messiah. He always recognized and taught the special connexion of His work with Judaism. It was from the Jews that He determined to secure a group of absolutely loyal apostles. But, as the fact that He was the Messiah rested on the still greater fact that He was the Son of God, so when the truth that He was the Son of God was proved by the Resurrection, the mission to Judaism expanded by His own command into a universal mission. A word must be added as to the permanent obligation of the Jewish law, which some find implied here (as in 5.18). Except the probably corrupted reference to our Lord's teaching about divorce (5.32, *cf.* 19.9, where see R.V. marg.), there is no clear trace of positive Judaizing influence on the gospel. The whole law is regarded as spiritually fulfilled by the law of love (22.37f.), and this agrees essentially with the Gospel preached by St. Paul (Gal.5.6). [L.P.]

Matthi'as, the apostle divinely chosen to fill the place of the traitor Judas (Ac.1.26). Beyond this, all that we certainly know of him

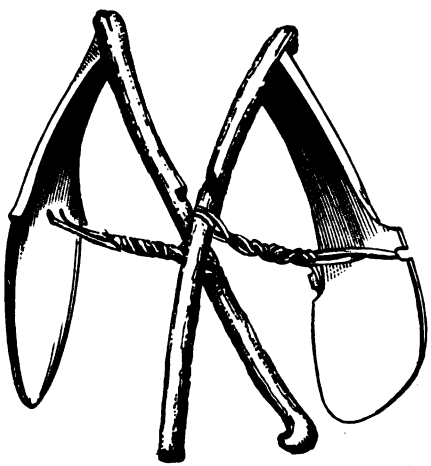
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is that he had been a constant attendant upon our Lord throughout His ministry; for such was declared by St. Peter to be the necessary qualification of one who was to be a witness of the Resurrection. There is a tradition that he preached and suffered martyrdom in Ethiopia.

Matthi'as (1Esd.9.33) = MATTATHAH.

Mattithiah'.—**1.** A Levite, the first-born of Shallum the Korhite, who presided over the offerings made in the pans (1Chr.9.31; *cf.* Lev. 6.20 ff.).—**2.** A Levite, one of the six sons of Jeduthun (1Chr.25.3); appointed by David head of the 14th division of the temple-choir (25.21), under Asaph before the ark (15.18,21,16.5), "with harps upon Sheminith."—**3.** One of the Bene-Nebo, who had married a foreign wife (Ezr.10.43).—**4.** One, probably a priest, who stood at the right hand of Ezra when he read the law to the people (Ne.8.4).

Mattock (Is.7.25). The tool (*ma'dēr*) used in Palestine for digging, answers generally to our hoe. The ancient Egyptian hoe was of wood, and served the purpose of hoe, spade, and pick.



EGYPTIAN HOES. (Wilkinson.)

Another word (*maḥărēshâ*, 1Sam.13.20) rendered "mattock" refers to a sharpened instrument: the meaning is doubtful. In 2Chr.34.6 "mattocks" is a clear error for "ruins" (R.V.), or perhaps for "villages." [C.R.C.]

Maul. [ARMS.]

Mauzzim'. The marg. of the A.V. of Dan. 11.38, for "the God of *forces*" (R.V. *god of fortresses*), gives "Mauzzim, or God's protectors, or munitions." In ver. 39 the word occurs again (R.V. *fortresses*; marg. of A.V. *munitions*). In the Gk. version it is treated as a proper name, as in the Vulg. See ver. 19 (A.V. *fort*; R.V. *fortresses*). The opinion of Gesenius is that "the god of fortresses" was Jupiter Capitolinus, for whom Antiochus built a temple at Antioch (Liv. xli. 20). A suggestion made by Layard (*Nin.* ii. 456, *note*) is worth recording. After describing the Assyrian Venus as "standing erect on a lion, and crowned with a tower or mural coronet, which, we learn from Lucian, was peculiar to the Semitic figure of the goddess," he adds, "May she be connected with the 'El Maozem,' the deity presiding over bulwarks and fortresses, the 'god of forces' of Dan.11.38?"

Maziti'as (1Esd.9.35) = MATTITHIAH, 3.

Mazzaroth'. Job 38.32 (A.V. marg.) gives "the twelve signs" as the equivalent of "Mazzaroth," and this is in all probability its true meaning. The Peshiṭṭâ-Syriac renders it by "the Wain" or "Great Bear." Fürst understands by Mazzaroth the planet Jupiter, the same as the "star" of Am.5.26. On referring to 2K.23.5, we find the practically equivalent word *mazzālôth* (A.V. *the planets*), rendered in the margin "the twelve signs," as in the Vulg. In later Jewish writings *mazzālôth* (*houses*) are the signs of the Zodiac.

Meadow. The A.V. so renders two Heb. words. (1) *'āḥû* (Gen.41.2,18). The LXX. renders this Ἄχει, which occurs also in Ecclus.40.16 (E.V. *weed*), and in Is.19.7 for Heb. *'ărôth* (*green things*; A.V. incorrectly *paper reeds*, by the Nile). The word is like the Egyptian *akh* for a "plant." In Job 8.11 (A.V. *flag*) the LXX. understands the flowering rush (*Butomus umbellatus*); the edible rush (*Cyperus esculentus*) may be intended (Tristram, *Nat. Hist. of Bible*, p. 435). (2) *ma'ărê* (*meadows*) is probably for *me'ārâ* (*cave*; Judg.20.33); it was a place where an ambush was set—at GIBEAH, a site where there are no meadows. Josephus (5 *Ant.* ii. 11) understands a "hollow place." At Gibeah (*Jeb'a*) there are caves, one of which is large (*Surv. W. Pal.* iii. pp. 9, 94). [C.R.C.]

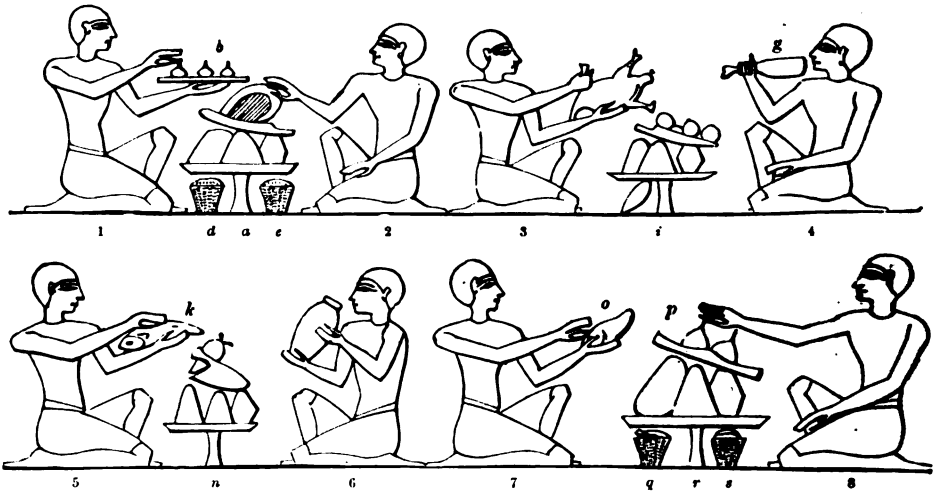
Meah, Tower of. [JERUSALEM.]

Meal-offering. [SACRIFICE, 3, i. *b*; 3, v. *b*.]

Meals. The early Hebrews do not seem to have given special names to their several meals, for the terms rendered "dine" and "dinner" in A.V. (Gen.43.16; Pr.15.17) are general expressions which might more correctly be rendered "eat" and "portion of food." In N.T. the Gk. terms ἄριστον and δεῖπνον, are rendered by A.V. "dinner" and "supper" respectively (Lu.14.12; Jn.21.12), but are more properly "breakfast" and "dinner." The ordinary meals were at mid-day, a light meal (1K.20.16; Ru.2.14), and at even (*cf.* the Passover meal; Ex.16.12; Judg.19.21). The posture at meals was that of squatting on the ground on mats, later, on chairs (Gen.27.19; Judg.19.6; 1Sam.20.5,24; 1K.13.20; Am.3.12,6.4). Tables in the modern sense were unknown in early Israel. *shulḥān* often implies no more than a mat spread on the floor; *cf.* the *sufra* (a leathern mat) of modern Arabs. Nevertheless, tables proper are ancient (2K.4.10). [TABLE.] In N.T. times reclining was the universal custom, as is implied in the terms used for "*sitting* at meat," as A.V. incorrectly has it. The couch itself is only once mentioned (Mk.7.4; A.V. *tables*), but there can be little doubt that the Roman *triclinium* had been introduced, and that the arrangements resembled those described by classical writers. Generally speaking, only three persons reclined on each couch, but occasionally four or even five. The couches were provided with cushions on which the left elbow rested in support of the upper part of the body, while the right arm remained

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free; a room provided with these was described as ἐστρωμένον, lit. "spread" (14.15; A.V. *furnished*). A guest might thus be said to "lean on the bosom" of his neighbour (Jn.13.23,21.20). The ordinary arrangement of the couches was in three sides of a square, the fourth being left open for the servants to bring the dishes. Women were present at meals (1Sam.1.8; Deut.16.11,14; Job 1.4; Ru.2.14); the Israelites differing herein from the present custom of the East. Before commencing the meal, the guests washed their hands. Another preliminary step was the grace or blessing, of which we have but one instance in O.T. (1Sam.9.13), and more than one pronounced by our Lord Himself (Mt.15.36; Lu.9.16; Jn.6.11). The mode of taking food did not differ materially from modern usages of the East; generally there was a single dish, into which each guest dipped his hand (Mt.26.23); occasionally separate portions were served out to each (Gen.43.34; Ru.2.14; 1Sam.1.4). A piece of bread was held between the thumb and two fingers of the right hand (forks, spoons, and table-knives being, of course, unknown), and was dipped either into a bowl of melted grease [SOP] or into the dish of meat, the bread being folded round a piece of meat to convey it to the mouth. The meal being ended, grace was again said in conformity with Deut.8.10, and the hands again washed. On state occasions more ceremony was used, and the meal was enlivened in various ways. Such occasions were numerous, both in connexion with public and private events. A sumptuous repast was then prepared; the guests were previously invited (Esth.5.8; Mt.22.3), and on the day of the feast a second invitation was issued to those that were bidden (Esth.6.14; Pr.9.3; Mt.22.3). The visitors were received with a kiss (Tob.7.6; Lu.7.45); water was produced to wash their feet (Lu.7.44); the head, beard, feet, and sometimes the clothes, were perfumed with ointment (Ps.23.5; Am.6.6; Lu.7.38; Jn.12.3); on special occasions robes were provided (Mt.22.11); and the head was decorated with wreaths (Is.28.1; Wis.2.7,8; Josephus, 19 *Ant.* ix. 1). The regulation of the feast was the function of a special officer, named ἀρχιτρίκλινος (Jn.2.8; A.V. *governor of the feast*), whose business it was to taste the food and the liquors before they were placed on the table, and to settle about the music and amusements; he was generally one of the guests (Ecclus.32.1,2), and might therefore take part in the conversation. The places of the guests were settled according to their respective rank (Gen.43.33; 1Sam.9.22; Mk.12.39; Lu.14.8; Jn.13.23); portions of food were placed before each (2Sam.6.19; 1Chr.16.3), the most honoured guests receiving either larger (Gen.43.34; *cf.* Herod. vi. 57) or more choice (1Sam.1.4,5,9.24; *cf. Il.* vii. 321) portions than the rest. The meal was enlivened with music, singing, and dancing (2Sam.19.35; Ps.69.12; Is.5.12; Am.6.5), or with riddles (Judg.14.12); and the festival was sometimes prolonged for several days (Esth.1.3,4).



AN ANCIENT EGYPTIAN DINNER PARTY. (Wilkinson.)

a, *i*, *n*, *r*. Tables with various dishes. *b*, *p*. Figs. *d*, *e*, *q*, and *s*. Baskets of grapes. Fig. 3 is taking a wing from a goose. Fig. 4 holds a joint of meat (*g*). Figs. 5 and 7 are eating fish (*k*, *o*). Fig. 6 is about to drink water from an earthen vessel.

Me'ani. The same as MEHUNIM (1Esd.5.31; *cf.* Ezr.2.50).

Mearah', a place named, in Jos.13.4 only, as "Mearah, which is to the Zidonians." The word *m'ārâ* means in Heb. "a cave"—Arab. *maghârah*. Probably *el Mogheiriyeh* (*place of the little cave*), a village 6 miles N.E. of Sidon. [C.R.C.]

Measures. [WEIGHTS AND MEASURES.]

Meat. Of the 12 or 13 Heb. words which A.V. renders "meat" (nearly 90 times), scarcely any mean "meat" in its modern sense; though Gen.27.4, Ps.44.11, are exceptions. All refer to "food," which only in the rarest instances consisted of meat. When "meat" in the restricted

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modern sense is referred to, the word *bāsār* (*flesh*) is used. In a large number of instances A.V. renders the Heb. *minḥâ* "meat-offering"; it should be *meal-offering*, as always in R.V. (either text or marg.). In O.T. "meat" is never used figuratively. In N.T. also "meat" often means "food" generally, but occurs some 7 or 8 times with the modern limitation. In the gospels the *figurative* use of the word predominates. [FOOD.] [W.O.E.O.]

Meat-offering (properly *Meal-offering*). [SACRIFICE, 3, i. *b*; 3, v. *b*.]

Mebunnai' (2Sam.**23**.27 only) = SIBBECHAI. [HUSHATHITE.]

Meche'rathite, The, *i.e.* the inhabitant of a place called Mecherah (1Chr.**11**.36). In 2Sam.**23** the name appears as "the Maachathite" (ver. 34); Kennicott concludes that this is correct.

Me'daba (1Mac.**9**.36), the Gk. form of MEDEBA.

Medad. [ELDAD AND MEDAD.]

Medan' (Gen.**25**.2,**37**.36; 1Chr.**1**.32), a son of Abraham and Keturah, and a tribe descended from him. Glaser has found mention of Medan (if the reading is correct; the first character is not certain) in a Minean temple-inscription, where a slave-girl of that tribe is named Mephlilat. The Massoretic Heb. text has *Medanites* (not "Midianites," as A.V. and LXX.) in Gen.**37**.36, where (*cf.* ver. 28) they seem to be identified with the latter. Has the same omission of *yodh* in **25**.2 led to the repetition "and Medan and Midian," both being the same name? This is the more possible, as nowhere else in the Bible do we read of Medan (1Chr.**1**.32 being copied from Gen.**25**.2). Glaser, *Mittheilungen*; Hommel, *Die altisraelitische Ueberlieferung*. [W.ST.C.T.]

Medeba, a city in the "plain" (*mîshôr*, or "plateau") of Moab (Jos.**13**.9,16); first noticed in the Amorite song of triumph (Num.**21**.30). It is denounced by Isaiah (**15**.2); and, according to 1Chr.**19**.7, was the scene of David's victory over the Ammonites and Arameans. [HELAM.] On the Moabite Stone Mehdeba is noticed as possessed by Omri and Ahab, and recovered, in 9th cent. B.C., by king Mesha. In 110 B.C. it was besieged and taken by John Hyrcanus (Josephus, 13 *Ant.* ix. 1). It is now the ruined town *Mâdeba*, on the high-road, 6 miles S. of HESHBON, on the Moab plateau. The ruins (*Surv. E. Pal.* pp. 178-183) are those of the Roman city, as late as the 5th cent. A.D. Gk. and Lat. inscriptions have been found, with others in Aramaic. On W. are remains of a cathedral, on the S. a large tank, and on N.E. the ruins of a gate and street of columns. The most notable discovery, however, is that of a mosaic pavement in the cathedral, of which fragments remain (see *Die Mosaikkarte von Madeba*, P. Palmer and Dr. Guthe, 1906); for it represents a map of Palestine, with Gk. lettering, dating *c.* 440 A.D., and giving a valuable representation of the traditional topography of that age and of the walls and buildings of Jerusalem. [C.R.C.]

Medes (Heb. *madhay*, Assyr. *Amadâ*, *Madâ*, *Matâ*, Akhaem. Pers. *Mâda*, Gk. Μῆδοι: first mentioned in Gen.**10**.2 as descended from Japheth), an Aryan tribe, closely connected with the Persians in language and descent. On the Assyr. tablets the Medes (*Amadâ*) are first spoken of by Shalmaneser II. (Nimr., Obl. l. 121), *c.* 840 B.C., as dwelling in what was afterwards called Media Atropatene, the modern Âzarbâîjân. From the E. of Assyria their territory stretched to the Caspian Sea. Like the Gks. and other Aryans, they were divided into a number of small independent states ruled by "kings" (*cf.* Je.**25**.25). Rammânu-nirâri III. of Assyria (810–781 or 812–783 B.C.) boasts of having conquered the "land of the Medes" and the "land of Parsua" (Persia), as well as Mesopotamia, Palestine, etc. (*W. Asiatic Inscriptions*, vol. i. p. 35). Asshur-nirâri II. in 749–748 B.C. made an expedition into Namri in S.W. Media (*W.A.I.* vol. ii. p. 52). Tiglath-pileser II. and Sargon also warred with the Medes, and the latter king added Kisheshin, Kharkhar, and several other parts of the W. of Media to his dominions (716 B.C.), transplanting Israelite captives to the "cities of the Medes" and elsewhere (2K.**17**.6). Sargon conquered the territory of a prince called Dayaukku (probably the Dêîokês of Herodotus) in 713, having captured the prince himself in 715 B.C. According to Herodotus, Dêîokês founded the "Median" empire, and his successor Phraortês conquered Persis. The inscriptions of Darius seem to prove that the kings of Persis were then subject to the sovereign (of the Mandâ). [PERSIANS.] Esar-haddon I. also warred in Media with success. But at last the tide turned. Esar-haddon II. (Sarakos) mentions the "lord of the city of the Medes," one Mamiti-arsu (the latter word reminds us of the Pers. Arshâ, Gk. Ἄρσης), as confederate with Kastarit (Cyaxares?) of Kar-Kassi in Ararat, the Kimmerians and the Minni (Mannâ, cf. *Van*) against him. The leader of the Kimmerians (*Gimirrâ*, Gomer) was Teushpâ (Têispês), a name found again among the ancestors of Cyrus. But the chief agents in the overthrow of Nineveh, which followed *c.* 606 B.C., were the Mandâ, under their king Iriba-tukte, in alliance with Nabu-pal-uṣur of Babylon, father of Nebuchadnezzar. These Mandâ (more commonly Umman-Mandâ, or "host of Mandâ") were a number of Aryan tribes, probably the Scythians; but are by Herodotus confounded with the Medes proper. The Mandâ are first mentioned by Esar-haddon I. They formed a confederacy, which ultimately became a kingdom, having as its capital Ecbatana (Ḥamadân). Being closely connected with the Medes in language, it is not surprising that, when they formed an alliance with them, the union should have been spoken of by the Greeks as the Median empire, though it is not so styled by the Babylonians and Persians. Cyrus compelled Ishtuvegu (Astyages, Dêîokês' third successor, according to Herodotus), king of the Mandâ, to raise the siege of Haran. He defeated Astyages, captured him, plundered his capital, and carried the spoil to Anshan in 549 B.C. The true Medes seem to have shortly after thrown in their lot with Cyrus, and advanced with him to the overthrow of Nabû-na'id of Babylon (Je.**51**.11,27,28). As Cyrus, though of Persian descent, did not take possession of Persis, or Persia proper, till 546 B.C., being originally

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king of Anshan in Northern Elam, the Medes are at first spoken of before the Persians as more important (Dan.8.20; *cf.* 5.28,6.8,12). So Thucydides speaks of the "Medes" when he means the Persian empire. Later this position was reversed (Esth.1.3,14,18,19), as in the Behistân inscriptions. It is quite possible that Madâ and Mandâ may be forms of the same word, whatever its meaning may be; as both in Assyr. and in Skt. the root *mad* has another form √*mand*, though these two tongues belong to quite different families. A serious revolt in Media occurred under Darius I. The leader of the rebels, Fravartish (Phraortes), claimed the throne of Media, as descended from Cyaxares, and fought many battles before being captured at Ragâ (Reî, near Ṭehrân). Darius cut off his ears, nose, and tongue, put out his eyes, and crucified him finally at Ecbatana. Henceforth the history of Media forms part of that of Persia. The religion of the Medes was probably very similar to that of the Pers. Zoroastrians. It is very probable that the Avestâ represents their language in various stages, while the Akhaemenian Persian of the Inscriptions is that of Persia proper. However that may be, the few *Median* words mentioned by Gk. writers (e.g. *spáka*, Herod. i. 110, "bitch," is the Aves. *svan* [nom. *spâ*], *cf.* Russ. *sobáka*: and Τίγρις, Eust. *ad Dionys* = ταχὺς ὡς βέλος, Μῆδοι γὰρ τίγρην καλοῦσι τὸ τόξευμα: Aves. *tighra*, "sharp," *tighri*, "an arrow") are found in the Avestâ. Darius the Mede (Dan.5.31, etc.) is almost certainly the *Gubaru*, or *Ugbaru*, of the Babylonian Inscriptions, where the latter performs the part ascribed to Darius the Mede in Dan. *l.c.* [MEDIA; PERSIA; PERSIANS.] Rawlinson's *W. A. Inscriptions*, etc.; Inscriptions of Cyrus and Darius; Pinches, *O.T. in the Light of Hist.*; *Records of Assyr. and Bab.*; Sayce, *Higher Crit. and the Mon.* [W.ST.C.T.]

Media. The meaning of this term varied at different times. It is impossible to define the limits of the "land of the Medes" when we first meet with them in the Assyrian annals about 840 B.C. When Media became a "province" of the Persian empire under Darius I., it extended from somewhat N. of Iṣfahân (Aspadana) as far as the river Araxes, or even to the Kûr (Cyrus), to the W. and S.W. of the Caspian. Under the Parthians it was bounded on the E. by the Caspian, Hyrcania, and Parthia, on the S. by Persis, on the W. by Assyria and Armenia, on the N. by the Cyrus. Its main divisions were Atropatene (Âzarbâîjân) to the N. and Media Magna to the S. Its capital under the Mandâ was Ecbatana (Ḥamadân). Another famous city was Ragâ (Rhagae), now represented by the ruins of Reî, near Tehrân. From the central plateau of Persia, 5,000 feet above the sea, where the soil is mostly unproductive through want of water, the ground sinks gradually (though broken by mountain-chains) to the Caspian. Beyond Tehrân the rainfall is greater, the olive grows wild, and grass grows on the gentler hills. Along the shore of the Caspian the land is low and unhealthy. The Nisaean plain, to the N. of Ecbatana, was of old celebrated for its horses. Atropatene was (as its name, *Atrpatakan* in Armen., implies) a great centre of fire-worship in the past. It is, generally speaking, more fertile than most of Media Magna. [MEDES; PERSIA; PERSIANS.] [W.ST.C.T.]

Me'dian. DARIUS "the Mede" (Dan.11.1) is thus described in Dan.5.31.

Mediator. (1) Gal.3.19,20. St. Paul contrasts the elaborate basis of contract on which the legal relationship between God and Israel was founded with the simplicity and directness of "the promise." The law is an agreement between two parties, arranged by a mediator, Moses (not, of course, Christ, as Origen supposed), and "ordained through angels" (*cf.* Deut.33.3, LXX.). "Now a mediator is not a mediator of one," *i.e.* the idea of mediation implies a contract to which there are two parties. "But God is one"; to the covenant there *is* no second party; God's promise is independent ultimately of human wills, however much for a time they may thwart it. Thus Christianity implies a direct relationship between God and man, and in this sense mediation is a thing of the past. (2) Nevertheless St. Paul's epistles are full of a Christian doctrine of mediation; not, however, a mechanical and outward mediation like that of Moses, but one that rests on the union of the divine and human natures in Christ, the "one mediator between God and men, Himself man" (1Tim.2.5, R.V.). [PAUL.] (3) One of the central ideas of the Ep. to the Hebrews is that Christ is the Mediator of the "new covenant" foretold in Je.31.31-34, a "better covenant enacted upon better promises" than that of Moses (Heb.8.5,6). But this mediation is the antitype of Aaron's as well as Moses' (9.13-15). It is the priestly mediation of the unblemished life devoted in sacrifice to God, and therefore of cleansing efficacy. Christ not only declares the terms of a contract; He enters the holy of holies "through His own blood," and transforms the relationship of man to God. The material terrors and legal code of Sinai are replaced by the communion of saints and that new covenant whereof Jesus is the Mediator (12.18-24). [HEBREWS, EP. TO.] [K.D.M.]

Medicine. Considering what a high pitch of civilization the nations of the O.T. history reached, it is astonishing that we have not more evidence of their knowledge of the art of healing. That the Egyptians had a very considerable knowledge of the matter is evident from various sources. It has been said that their acquaintance with anatomy was very deficient, but although a casual observer might deduce this from the lack of perspective in their descriptive drawings on the monuments, such a conclusion is unwarranted. In the British Museum are portions of Egyptian sculpture, which in themselves are sufficient evidence of very considerable anatomical skill on the sculptor's part. Moreover, the better class of EMBALMING was not carried on without much knowledge of anatomy. Doubtless, therefore, the Jews must have had by the time of the Exodus a good deal of such knowledge. Yet it is a remarkable fact that, with the exceptions of circumcision and of the making of eunuchs, there is no reference in either the O.T. or N.T. to any practice of surgery, though mid-wifery seems to have been known and followed as a profession among the very earliest peoples (Gen.35.17; Ex.1.17; 1Sam.4.20). It is in-

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teresting to note that the Code of Ḥammurabi (*c.* 2100 B.C.) includes laws concerning the responsibilities and fees of doctors. In the present article we deal with our subject under the three heads of disease, treatment, and hygiene. (1) *Disease.* Many diseases are mentioned in O.T.—often, as in the case of the plagues of Egypt, as a direct punishment for sin. Indeed, the primary idea with regard to sickness in the Jewish mind seems always to have been to connect it with wrong-doing, either on the part of the sufferer himself or of those intimately related to him. Thus, when Abraham denied his wife, the womenkind of Abimelech become barren (Gen.20.18), diseases occur among the plagues of Egypt (Ex. 9.9), the "plague" is the direct punishment of the evil spies (Num.14.37), and of those who followed Korah (16.47), and so throughout the whole of O.T. Even in N.T. times this idea was still prevalent among the Jews—*e.g.* in St. John (9.2) the disciples jump to the conclusion that a man born blind must of necessity be either himself a notorious sinner or the child of such. At the same time it is only right to remember that many things which to the unenlightened appear to be abnormal divine interpositions are really the simple working out of the divine law of nature. Thus Deut.28. 15ff. might well be taken at first sight to refer to some miraculous punishment upon evildoers, whereas it is simply a statement of the natural results of national wrong-doing in the fields of economics, justice, and morals. To discuss how far disease miraculously followed sin in the case of the Jewish nation is outside our scope, though the cases of Korah and of the evil spies, together with many others, seem fairly conclusive as far as the principle is concerned. To turn to the examination of diseases in general. It is exceedingly difficult to identify many of the symptoms mentioned in the Bible with special modern diseases. LEPROSY is fully treated elsewhere, but we may mention, in passing, that skin diseases of one sort and another are, and probably always have been, exceedingly common in the East. We therefore find many references to such: to boils (Ex.9.9; Job 2.7; Is.38.21), to the "botch of Egypt," coupled with the scab and itch (Deut.28.27,35), this last at least suggesting that syphilis was present then as now, and to gangrene or cancer (whichever interpretation is placed upon 2Tim.2.17). Other diseases mentioned in the Scripture are as follows. Emerods were the punishment of the Philistines who profaned the ark of God (1Sam.5. 6-12,6.4-11; see also Deut.28.27). These were possibly haemorrhoids or external piles, but more probably bubonic plague. [PLAGUE.] BLINDNESS was exceedingly frequent in the East, owing to various local conditions, the dryness of the atmosphere, the sand and glare, and above all the innumerable foul-living flies, though no doubt all these conditions were ameliorated by the exceedingly careful laws of the Jews with regard to cleanliness and sanitation. Consumption is mentioned in Lev.26. 16 and in Deut.28.22, but the word must be regarded as purely generic, and not as having necessarily any connexion with phthisis. The withered hand of 1K.13.4-6 and Mt.12.10 is either paralysis or atrophy. It might be the result of disease or injury to nerve or artery. We have a case of sunstroke in 2K.4.19, and possibly of dropsy in 2Chr.16.12. Antiochus (2Mac.9.5-10) and Herod Agrippa I. (Ac.12. 23) are said to have been "eaten of worms," and this fate is also ascribed by Josephus to Herod the Great (17 *Ant.* vi.). Colic is specified as the direct result of over-eating (Ecclus.37.30), and scurvy, like all other skin affections, is a bar to a descendant of Aaron exercising the priest's office (Lev.21.20). MADNESS is frequently mentioned or implied. Finally, as a proof that, however deficient the medical knowledge of the ancients might have been, they were certainly not lacking in powers of observation, we have the magnificent description of old age and its symptoms in Ec.12. (2) *Cures and Treatment.* Here Scripture affords us very little information. We find throughout Holy Writ a constant mention of physicians, but few indications as to how they performed their office. In all probability there was, at least in the earlier days, a great deal of superstition mixed up with their ideas of treatment. Thus, the mandrake is supposed to correct barrenness in women (Gen.30.14), and according to the ancient Jewish legends, Shem and Heber are credited with power to work magical cures, and Abraham has a talisman the touch of which will cure all diseases. On the other hand, it is interesting to note that there is no suggestion in O.T. of the healing art being a preserve of the priesthood, as is usual in the earlier development of a nation. The priest is the proper judge of leprosy, but this is apparently more because of the ceremonial uncleanness it involves than from the point of view of the physician. Indeed, while most careful directions are given in Lev.13 as to the diagnosis of leprosy, there is not a word said as to its cure, apparently intimating that the priestly work finished with the pronouncement of clean or unclean. At the same time it is reasonable to imagine that the greater dignity and leisure of the Levites would make them the students, and therefore the physicians, of the nation. Healing and physicians are frequently mentioned in the Bible (see Ex.21.19; 2K.8.29; 2Chr.16.12; Je.8.22, etc.). Solomon, who "spake of trees" (1K.4.33), is very fond of discussing questions of disease and remedy (Pr. 3.8,6.15,12.18,17.22,20.30). Elisha has knowledge enough to heal the bitter water (2K.2.21) and to cure the poisonous pottage (4.39-41). [POISON.] Hezekiah's boil is treated with a compress of figs (Is.38.21), and Asa is blamed because he thinks of the physicians rather than of Him from Whom their skill comes (2Chr.16. 12). The Babylonish Captivity brought the Jews into contact with new methods of thought and feeling, and no doubt increased their knowledge of medicine as of other civilized arts. Ecclesiasticus shows, by its repeated mention of physicians, etc., the increased regard given to the study of medicine, as is natural in a book probably belonging to the period of the Ptolemies. The wisdom of prevention is recognized in 18.19. Rank and honour are said to be the portion of the physician, and his office to be from the Lord (38.1, 3,12). The repeated allusions to sickness (7.

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35,30.17,31.22,37.30,38.9), coupled with the former recognition of merit, have caused some to speculate that the author was himself a physician, but of this there is no evidence. In Wis.16.12 plaister is spoken of; anointing in Tob.6.8 (see also Rev.3.18). In the period of N.T. St. Luke, "the beloved physician," who had practised at Antioch, could hardly have failed to have been conversant with all the leading opinions current down to his own time. Situated between the great schools of Alexandria and Cilicia, within an easy sea-transit of both, as well as of the Western homes of science, Antioch enjoyed a more central position than any great city of the ancient world, and in it, therefore, all the streams of contemporary medical learning probably found a point of confluence. The medicine and surgery of St. Luke were probably not inferior to those in demand among educated Asiatic Greeks, and must have been, as regards their basis, Greek and not Jewish. (The Greek origin of Jewish medicine is probably indicated by a number of words for drugs, doctors, etc., in the Talmud, all of which are Greek.) Hence a standard Gk. medical writer, if any is to be found of that period, would best represent the profession to which the evangelist belonged. Without absolute certainty as to date, we seem to have such a writer in Aretaeus, commonly called "the Cappadocian," who wrote certainly after Nero's reign began, and probably flourished shortly before and after the decade in which St. Paul reached Rome and Jerusalem fell. If he were of St. Luke's age it is striking that he should also be perhaps the only ancient medical authority in favour of demoniacal possession as a possible account of epilepsy. Assuming the date above indicated, he may be taken as expounding the medical practice of the Asiatic Greeks in the latter half of the 1st cent. There is, however, much strongly marked individuality in his work, more especially in the minute verbal portraiture of disease. As the general science of medicine and surgery of this period may be represented by Aretaeus, so we have near that time a representative of *Materia medica* in Dioscorides. He, too, was of the same general region, a Cilician Greek, and his first lessons were probably learnt at Tarsus. His exact period is likewise uncertain, but he has usually been assigned to the end of the 1st or the beginning of the 2nd cent. (3) *Hygiene.* In regard to this aspect of the treatment or avoidance of disease, we find much more advanced knowledge than in the branches already treated. The tradition of personal cleanliness among the Jews was pushed to an extreme which even in these days of great care in such matters seems at first to be unnecessary. But further consideration shows that it was not so. The washing of hands before every meal (Mt. 15.2; Mk.7.3) becomes a mere axiom of cleanliness, when we remember that hands were constantly used as we use forks (Mt.26.23; Jn. 13.26); our Lord did not find fault with the custom, but with the Pharisees for their lack of a sense of proportion (*cf.* Mt.23.23). Again, in Deut.23.12,13 we have a direction given professedly for ritual reasons, because such reasons would appeal to the Eastern mind more than mere considerations of hygiene, but which contains all the essentials of that most recent scientific device, the "earth-closet." The O.T. rules as to diet and the killing of animals for food are most interesting. The Talmudical laws of "Bediqah" elaborate these, and, if carefully observed, are said to reduce the chance of infection through meat to a minimum. It is also worthy of notice that in a country where dead bodies rapidly putrefy and infectious flies abound, the prohibitions as to touching dead bodies (Num.19.11, etc.; Lev.17.13-16) become absolutely necessary for health. In the case of infectious diseases, especially of leprosy, most elaborate precautions are enjoined; all of which are amply justified by modern research. These precautions are summed up by Dr. Adler, the Chief Rabbi, as follows: "They comprise (1) complete isolation of the sick from his family, friends, and the general community till the malady had disappeared; (2) a thorough purification of the patient before he is allowed to re-enter the camp; (3) a second period of quarantine; (4) lastly, the destruction of his clothes and other effects." To compare these directions with modern ideas, running as they do on almost exactly the same lines of prohibition, protection, and purification, would be a fascinating subject for further investigation. The precautions as to "leprous houses" [LEPROSY] have called forth much criticism, but in this connexion it is interesting to note the comments of Dr. John Sutherland. "When a house," he says, "has been built in a locality where the air is moist and loaded with putrescent matter, or where a house has been overcrowded or inhabited an undue length of time, without the walls having been cleansed, the plaster becomes saturated with damp and with organic matter, etc. Whenever this takes place the house will become unhealthy and the colour of the walls will be changed. A greenish or reddish tint (these are the very colours of the house-leprosy in Deut.), apparently arising from minute lichens or fungi, appears in various places, and it is in houses with walls in this condition that cholera and other epidemics usually select their earliest victims." In view of these and many more instances of the near approximation of ancient and modern hygiene, is it very far-fetched to say, as one writer on this subject has done, "Still throughout the land, in this twentieth century, Moses hath in every city them that preach him"? [F.J.]

Me'eda (1Esd.5.32) = MEHIDA.

Megiddo' (*place of cutting.* The termination in *vau* shows the name to belong to the old Canaanite language, which—like the Babylonian—had a nominative ending in *u*, as in JERICHO, etc.), a royal Canaanite city (Jos.12.21), noticed between TAANACH and KEDESH (perhaps of Naphtali). It lay in Issachar, though held by Manasseh (17.11), being one of "three countries" (*nepheth*, "open lands"), the other two being EN-DOR and Taanach. It was one of the places not taken from the Canaanites (Judg.1.27), and is noticed in this passage next to IBLEAM. The kings of Canaan fought "near Taanach unto [*or* above] the waters of Megiddo" (5.19); but

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the battle in question was fought near En-dor. [KISHON, RIVER.] Megiddo was included in Solomon's fifth district—answering to Issachar—which reached to "Taanach, and Megiddo, and all Beth-shean" (1K.4.12); and it was fortified by him (9.15). Ahaziah of Judah fled before Jehu from Jezreel, "by the way of Beth-hag-gan," to GUR by Ibleam, where he was wounded, and driven thence to Megiddo (2K.9.27). King Josiah met the Egyptians at Megiddo, and was there slain (23.29,30). As Magiddo (1Esd.1.29) it is mentioned as having a "plain" near it; but in Zechariah (12.11) we read of the "valley [*biq'ā*] of Megiddon"—a term applying, not to a plain, but to a wide valley between mountain chains. The ARMAGEDDON of the Apocalypse (16.16), stated to be a Heb. word, is evidently *har-m'ghiddôn*, "the mountain of Megiddo," where a future triumph is represented as occurring, on the field where Israel lost its freedom at the death of Josiah. None of these notices very clearly indicate the position of Megiddo; but it was a strong place, well watered, in or near a broad valley, on the highway of armies, in the lot of Issachar. As being in a separate "open space," it appears not to have been in the same district as Taanach. But the site was unknown in the 4th cent., and the Talmud does not notice Megiddo. Robinson's suggestion that it lay at *Lejjûn* (the Roman Legio), 4½ miles N.W. of Taanach, is a mere conjecture, due to Megiddo being several times noticed next to Taanach, and to the site being well watered, near hills and plains, and evidently important. Lejjûn, however, is not on the high-road from Egypt to Damascus, which runs on E. side of the plain of ESDRAELON, whereas that on the W. leads to ACCHO, past Taanach. There is no highway across the plain itself, and it is improbable that Ahaziah, even if he fled S. to Jenîn, would then have fled again to N.W. to Lejjûn. Nor is it likely that two royal cities (Megiddo and Taanach) would have been within five miles of each other, especially as they were in different "countries"—or "regions," according to the Targum on Joshua (17.11). [DOR.] The monumental notices are rather vague, but cast some light on the question. About 1580 B.C. Thothmes III., on his first campaign, met the Hittites, and other Syrians, at Makitha (or Magida), a city which appears to be Megiddo, since Taanach is noticed in the account of his advance. He was marching on Damascus, and the account of his first campaign, on the walls of the Karnak temple (Brugsch, *Hist. Egt.* i. pp. 318-327), though fragmentary, is valuable. He rejected the N. roads near Taanach, and apparently followed the more open trade route by DOTHAN, leading to Aaruna (perhaps *'Arrâneh*, near Jezreel), whence he entered a "valley," and invested Megiddo on N., and on the side of the "southern mountain." The enemy fled into the fortress, which was finally taken, and great spoils captured. About a cent. and a half later an Egyptian traveller (see Brugsch, *Hist. Egt.* ii. p. 106) crossed Lower Galilee to the vicinity of Beth-shean and Rehobu (*Tell er Reḥâb*, near *Beisân*), and speaks next of the "ford of Jordan" and the "passage" opposite Makitha or Megiddo. This—like the notice of Megiddo with Beth-shean (1K.4.12)—suggests that the "valley" of Megiddo was near the Jordan, and that the "passage" was the broad vale leading W. to Jezreel. If so, the "waters of Megiddo" may be the streams near the large ruin of *Mujedd'a*, which lies 3 miles S.W. of Beisân, with a mountain to its S., where the valley of Jezreel enters the Jordan Valley. It commands the high-road to Damascus, and that down the Jordan Valley, which reaches Jerusalem by the Jericho road—a route followed by Pompey and Vespasian. Thus king Josiah, marching N. up the valley, would be on the flank of the Egyptian advance; and Ahaziah, flying to Megiddo, would thence be carried to Jerusalem down the valley. The name *Mujedd'a* (*the cut-off place*) is the only one known in this region recalling Megiddo (*the place of cutting*). [C.R.C.]

Megiddon', Valley of, the extended form of MEGIDDO (Zech.12.11 only).

Mehetabeel' (*Mehetabel*, R.V.), ancestor of SHEMAIAH, 15 (Ne.6.10).

Mehetabel', daughter of Matred, and wife of Hadad, or Hadar, the eighth and last-mentioned king of Edom (Gen.36.39; 1Chr.1.50).

Mehida', a family of Nethinim who returned from Babylon with Zerubbabel (Ezr.2.52; Ne.7.54).

Mehir', son of CHELUB, 1 (1Chr.4.11).

Meholathite, The, a word occurring once only (1Sam.18.19). It no doubt denotes that Adriel belonged to a place called Meholah, but whether that was Abel-meholah, afterwards the native place of Elisha, is uncertain.

Mehujael', son of Irad, and fourth in descent from Cain (Gen.4.18).

Mehuman', one of the seven eunuchs (A.V. *chamberlains*) of Ahasuerus (Esth.1.10).

Mehunim', or **Meunim'** (plur. forms). According to 2Chr.26.7, UZZIAH, king of Judah, gained victories over the Philistines, Arabians of Gurbaal, and the Meunim. These are apparently the same as the MAONITES, who are mentioned with the Zidonians and Amalekites among the oppressors of Israel (Judg.10.12), though the LXX. reads *Midian* and the Vulg. *Chanaan*. In 1Chr.4.41 the word rendered in A.V. by "habitations" should probably be "Meunim," according to the *qᵉrî* reading in the Massoretic text in the LXX. The verse refers to a raid by the Simeonites on the people of Ham and the Meunim. In 2Chr.20.1 the LXX., possibly correctly, reads "Meunim" for "Ammonites." In the lists of those who returned from captivity the Meunim are reckoned among the Nethinim or temple-servants (Ezr.2.50; Ne.7.52). The LXX. renders "Meunim" in all three passages of Chronicles by Μεναῖοι, and in Job 2.11 "Zophar the Naamathite," the third friend of the patriarch, is called Σωφὰρ ὁ Μεναίων βασιλεύς, evidently an attempt to connect this people with the Minean Arabs, who were well known to the ancient geographers. Probably, however, the Meunim (or Maonites) were an Edomite clan. [MAON.] [F.J.F.-J.]

Me-jarkon' (*water of greenness*, Jos. 19.46), mentioned with RAKKON (*Raqqeit*) and JAPHO (*Yâfa*), as in the lot of Dan. Probably the *'Aujeh* stream, flowing from ANTIPATRIS to the sea, is meant. It is remarkable for the

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green turf by its head springs; and there are bushes and canes along its course. [C.R.C.]

Mekonah' (R.V. *Meconah*), one of the towns which were re-inhabited after the Captivity by the men of Judah (Ne.11.28). Jerome (*Onomasticon*) notices Machamim as 8 Roman miles from Eleutheropolis. This is possibly *el Meqenn'a*, a ruin 12 miles N.W. of Beit Jibrîn. The modern name means "veiled one," but may be a corruption of Mekonah. [C.R.C.]

Melatiah', a Gibeonite, who assisted in rebuilding the wall of Jerusalem (Ne.3.7).

Mel'chi.—1. Son of Janna (Lu.3.24), and **—2.** Son of Addi (3.28), both ancestors of Joseph in the genealogy of Christ.

Melchiah'. [MALCHIJAH, 1.]

Melchi'as.—1. (1Esd.9.26) = MALCHIAH, 2. **—2.** (9.32) = MALCHIJAH, 4.**—3.** (9.44) = MALCHIAH, 6.

Melchiel', father of Charmis (Jth.6.15).

Melchis'edec, the form of MELCHIZEDEK in A.V. of N.T. (Heb.5,6,7).

Melchi-shu'a (1Sam.14.49,31.2). Correctly MALCHISHUA.

Melchizedek, king of Salem and priest of the Most High God, met Abram in the valley of SHAVEH (the king's dale), brought out bread and wine, blessed Abram, and received tithes from him (Gen.14.18-20). In Ps.110.4 the Messiah is described as a priest for ever, "after the order of Melchizedek," and in Heb.5,6,7, these two passages of O.T. are quoted, and the typical relation of Melchizedek to our Lord is stated at great length. There is something surprising and mysterious in the first appearance of Melchizedek, and in the subsequent reference to him. Bearing a title ("king of righteousness") which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the friend of God. The faith of early ages invested his person with superstitious awe. A Jewish tradition pronounces Melchizedek to be a survivor of the Deluge—the patriarch Shem. Equally old, perhaps, but less widely diffused, is the supposition, not unknown to Augustine, and ascribed by Jerome to Origen and Didymus, that Melchizedek was an angel. The Fathers of the 4th and 5th cents. record with reprobation the tenet of the Melchizedekians that he was a Power, Virtue, or Influence of God, and the not less daring conjecture of Hieracas and his followers that Melchizedek was the Holy Ghost. Epiphanius mentions the erroneous opinion of some Christians that Melchizedek was the Son of God appearing in human form. Similar to this was a Jewish opinion that he was the Messiah. The context in Gen. would lead to the inference that Melchizedek was of one blood with the children of Shem, among whom he lived, chief (like the king of Sodom) of a settled Canaanitish tribe. As Balaam was a prophet, so Melchizedek was a priest, among the corrupted heathen, not self-appointed, but constituted by a special gift from God, and recognized as such by Him. The "order of Melchizedek," in Ps.110.4, means likeness in official dignity as king and priest. The relation between Melchizedek and Christ as type and antitype is: that each was a priest, (1) not of the Levitical tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness and peace (Heb.5,6,7). [HEBREWS, EP. TO.] Salem may have occupied in Abraham's time the ground on which afterwards Jerusalem stood; and Shaveh was possibly the Kidron Valley E. of Jerusalem. Jerome, Ep. lxxiii. *ad Evangelum*; Aquinas, 3 *Summa*, xxii, §6; Turretinus, *Theologia*, ii. pp. 443-453; Mozley, *Lectures on O.T.*, pp. 20, 21; and for a parallel story from the monuments as evidence to his historical character, see Sayce, *Higher Crit. and Mon.* ch. iv. [C.R.D.B.]

Mel'ea, son of Menan, and ancestor of Joseph in the genealogy of our Lord (Lu.3.31).

Mel'ech, second son of Micah son of Merib-baal, or Mephibosheth (1Chr.8.35,9.41).

Melicu' (Ne.12.14) = MALLUCH, 6.

Mel'ita, the modern *Malta*. This island is noted in Scripture as the scene of that shipwreck of St. Paul which is described so minutely in the Acts. (1) We find St. Paul's ship about a day after she left FAIR HAVENS, *i.e.* when she was under the lee of CLAUDA (Ac.27.16), laid-to on the starboard tack, and strengthened with "undergirders," the boat being just taken on board, and the gale blowing hard from the E.N.E. (2) Assuming (what every practised sailor would allow) that the ship's direction of drift would be about W. by N., and her rate of drift about a mile and a half an hour, we come to the conclusion, by measuring the distance on the chart, that she would be brought to the coast of Malta on the 13th day (see ver. 27). (3) A ship drifting in this direction to the place traditionally known as St. Paul's Bay would come there without previously touching any other part of the island, since the coast trends from this bay to the S.E., as may be seen in any chart of Malta. (4) On *Koura Point*, which is the S.E. extremity of the bay, there must infallibly have been breakers when the N.E. wind was blowing. Now the alarm was certainly caused by breakers, for it took place in the night (ver. 27), and it does not appear that the passengers were at first aware of the danger which the quick ear of the "sailors" recognized. (5) Yet the vessel did not strike: and this corresponds with the position of the point, which would be some little distance on the port side, or to the left, of the vessel. (6) Off this point of the coast the soundings are 20 fathoms (ver. 28), and a little farther, *in the direction of the supposed drift*, they are 15 fathoms (*ib.*). (7) Though the danger was imminent, we find from examining the chart that there would still be time to anchor (ver. 29) before striking on the rocks ahead. (8) With bad holding ground there would have been great risk of the ship dragging her anchors. The bottom of St. Paul's Bay is remarkably tenacious. (9) The other geological characteristics of the place are in harmony with the narrative, which describes the creek as having in one place a sandy or muddy beach (ver. 39), and which states that the bow of the ship was held fast in the shore, while the stern was exposed to the action of the waves (ver. 41). (10) Another

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point of local detail is of considerable interest —*viz.* that as the ship took the ground, the place was observed to be διθαλάσσος, *i.e.* a connexion was noticed between two currents. We see from the chart that this is the case. [SEA.] (11) Malta is in the track of ships between Alexandria and Puteoli; and this corresponds with the fact that the *Castor and Pollux*, an Alexandrian vessel which ultimately conveyed St. Paul to Italy, had wintered in the island (28.11). (12) Finally, the course pursued in this conclusion of the voyage, first to Syracuse, and then to Rhegium, contributes a last link to the chain of arguments by which we prove that Melita is *Malta*. The question has been set at rest for ever by Mr. Smith of Jordan Hill, in his *Voyage and Shipwreck of St. Paul*, the first published work in which it was thoroughly investigated from a sailor's point of view. The island of Malta, when St. Paul was there, was a dependency of the Roman province of Sicily. Its chief officer (under the governor of Sicily) appears from inscriptions to have had the title of πρῶτος Μελιταίων, or *Primus Melitensium*, and this is the very phrase which St. Luke uses (Ac.28.7). Malta, from its position in the Mediterranean, and the excellence of its harbours, has always been important both in commerce and war. It was a settlement of the Phoenicians at an early period, and their language, in a corrupted form, continued to be spoken there in St. Paul's day.

Melons (Num.11.5 only). The Heb. *'ăbaṭṭîḥim* probably represents both the melon (*Cucumis melo*) and the water-melon (*Cucurbita citrullus*); the Arab. noun *baṭṭikhah* is identical with the Heb. The water-melon is by some considered to be indigenous to India, whence it may have been very early introduced into Egypt. The common melon (*Cucumis melo*) is cultivated in the same places and ripens at the same time as the water-melon. The water-melon, now extensively cultivated in all hot countries, is not unlike the common melon, but the leaves are deeply lobed and gashed, the flesh is pink or white, and contains a large quantity of cold watery juice without much flavour; the seeds are black. [The reading of Wyclif and Geneva versions is *pepons* (or *pumpkins*). Pliny says of cucumbers: "Now when they exceed in greatnes, they be called Pepones, *i.e.* Melons or Pompons ... with meats they are not unwholesome: and yet for the most part swim they will aloft, and ride upon a man's stomacke" (Holland's trans.). H.C.H.]

Melzar (*the* Melzar, Dan.1.11,16; *the steward*, R.V.). Not a proper name, as in A.V., but probably the Assyr. word *maṣṣaru* (*maṣaru*, *maṣṣaru*), "a guardian," "warden," √*naṣâru*, "to guard": cf. *minṣâr* in Na.3.17. (The latter form retains the *n* of the root, which in *melsâr* is softened to *l*, and in Assyr. is assimilated to the *ṣ* following.) In Assyr. we find *maṣar ṣibitti*, "guardian of the prison," "gaoler"; *maṣar bâbi*, "guardian of the gate," etc., in frequent use. But see SEMITIC LANGUAGES. [W.ST.C.T.]

Mem'mius, Quintus (2Mac.11.34). [MANLIUS, T.]

Memphis, a city of ancient Egypt on the W. bank of the Nile, mentioned by Isaiah (19.13), Jeremiah (2.16,46.14,19), Ezekiel (30.13,16) under the name of *Noph* and by Hosea (9.6) under the name of *Moph*; but the LXX. everywhere reads Μέμφις. It has various names in old Egyptian, one being *Mennefert*, "the good resting-place," of which the first syllable *Men* is the name of Mena or Menes, said by the Greeks to be the founder of the city. Memphis was situate near the head of the Delta, not very far from the present city of Cairo. Its ruins are marked by the mounds in the villages of Bedreshein and Mitrahineh, which show that its extent must have been considerable; according to Diodorus, the circuit of the city was 150 stadia. Herodotus says that Menes, the first king of Egypt, built Memphis on land which he reclaimed from the river. The Nile flowed, before his time, along the Libyan Desert. He banked it up, and dug a new course half-way between the two lines of hills. In the new city he erected a temple to Hephaistos, identified by the Greeks with Phtah. Thus Memphis would be one of the oldest cities of Egypt. Linant Pasha thinks that he discovered Mena's work in the embankment at Kosheishe, about 35 miles above the site of Memphis. The great god of Memphis was Phtah; and even when Memphis could not be called the capital, its temple was one of the great sanctuaries of the country together with Thebes and Heliopolis. The triad of Memphis was Phtah, Sekhit (a lion-headed goddess), and Nefertum, or sometimes Imhotep. Phtah has generally a human appearance, mummy-shaped; his legs are joined, he has no head-dress, and he holds a sceptre. He is often styled the lord of truth or justice. Nothing remains of his temple, except a few statues. A colossus of Ramses II., now prostrate, probably stood in the dromos. Memphis was also the residence of Apis, one of the two sacred bulls, the other one, Mnevis, being at Heliopolis. The cemetery of the Apis (the Serapeum) has been discovered by Mariette. It is at Saqqarah in the desert, a short distance from Memphis. It consists of subterranean galleries, on which open the niches containing the enormous sarcophagi of the sacred animals. The nome, or province, of Memphis was called "the white wall"; it was also the name of the citadel. The Greeks translated it λευκὸν τεῖχος. This fortress was often occupied by foreign garrisons, *e.g.* the Persians. Memphis was the most important city of the kingdom under the great dynasties of the old empire, the 4th, the 5th, and the 6th, as we can see from the extent of the necropolis. The whole region now called Abu Roash, Ghizeh, Saqqarah, and even farther S. is the cemetery of Memphis and Heliopolis, but chiefly of the former. Under the Memphite kings there was a remarkable development of civilization, and art reached a perfection not afterwards surpassed. This was the time when the kings were buried in pyramids, these huge buildings being erected for that purpose. Under the great dynasties of the new empire (the 18th to the 20th), Memphis was superseded by Thebes, but was still an important city. With the decay of Thebes and the passing of political power to the Delta, it again increased in importance, and for this reason Memphis is often mentioned by

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the prophets when they threaten Egypt with impending calamities. Later still, during the wars against the Persians, the political life of the country centred in Lower Egypt, and the fate of the kingdom depended on that of Memphis—for instance, when Cambyses conquered the city in 525 B.C. Memphis was the last place of refuge for Nectanebo II. when Artaxerxes Ochus invaded the land. Nectanebo dared not face the Persian army, but gathered his treasures and fled to Ethiopia. This was the end of the Egyptian monarchy. Ochus entered the city and pillaged it, and Egypt became a Persian satrapy (350 B.C.). There are Roman imperial coins of the nome of Memphis, which show the goddess Isis standing, and the Apis bull. We do not know exactly when Memphis ceased to exist; but the foundation of Fostât (old Cairo) by the Caliphs (638 A.D.) on the opposite bank of the river certainly contributed to its destruction. The materials of the old city were used for the new capital. [E.N.]

Memucan', one of the seven princes of Persia in the reign of Ahasuerus, who "saw the king's face," and sat first in the kingdom (Esth. 1.13-22). They were "wise men who knew the times" (skilled in the planets, according to Aben Ezra), and appear to have formed a council of state; Josephus says that one of their duties was to interpret the laws (11 *Ant.* vi. 1).

Menahem', son of Gadi, slew the usurper Shallum and seized the throne of Israel, 759 B.C., and reigned ten years (2K.15.14-22). From ver. 14 it has been inferred that Menahem was a general under Zechariah stationed at Tirzah, and that he brought up his troops to SAMARIA and avenged the murder of his master by Shallum. He maintained the calf-worship of Jeroboam. The contemporary prophets, Hosea and Amos, have left a melancholy picture of the ungodliness, demoralization, and feebleness of Israel. In the brief history of Menahem, his ferocious treatment of TIPHSAH occupies a conspicuous place. The time of the occurrence and the site of the town are matters of uncertainty. During Menahem's reign the Assyrians invaded Israel for the first time under Pul (identified with Tiglath-pileser III.; see Kittel, *Hist. of the Hebrews*, bk. iii. ch. v.). Pul, however, withdrew, having been converted from an enemy into an ally by a gift of 1,000 talents of silver.

Men'an, son of Mattatha, and ancestor of Joseph in the genealogy of Christ (Lu.3.31).

Mene', mene', tekel' upharsin'. These words (Dan.5.25-28) were written on the wall of Belshazzar's palace, apparently in Aram. letters. The Aramaic language was extensively used then, and even previously, as the commercial tongue of Western Asia, and there could be no difficulty in translating these very ordinary Aram. words, *mᵉnê mᵉnê tᵉqêl úpharsîn*, especially as the change of only two consonants (*t* into *s* and the omission of the final *n*) would render every word Assyrian. Their *meaning*, however, was enough to cause terror to Belshazzar, besieged in the citadel of Babylon by the Persians: it is, "Numbered, numbered, weighed,* and divisions" (*or*, "they are dividing," if we read *úphᵃrᵉsîn*). In Assyr. the verb *manu*, "to number, to allot," often means "to hand over," especially *to destruction*; and *parâsu* in Assyr. means not only "to divide" but also "to scatter," *e.g.* to the four winds, "to break in pieces." In both Assyr. and Aram. the final word would mean both *divisions* and PERSIANS, so that paranomasia was hardly needed to make the miraculously written words seem ominous under the circumstances. The LXX., Vulg., and Theodotion wrongly omit one *mᵉnê*. *pᵉrês* is the Aram. singular of *parsîn*, which becomes *pharsîn* when the *ú* ("and") is prefixed. Contrary views are expressed by Sayce, who renders, "Reckon a maneh, a shekel and (its) parts" (from Clermont-Ganneau: Sayce's *Higher Criticism and the Monuments*, p. 530); and by Kamphausen, "There has been counted a maneh, a shekel and half-manehs" ("Book of Daniel in Hebrew," *Polychrome Bible*). [W.ST.C.T.]

* Punctuating *teqil* for *teqêl*. Vowel points were not then invented, nor were the weak letters used instead.

Menela'us, according to Josephus (12 *Ant.* v. 1), was a younger brother of Jason and Onias, and, like Jason, changed his name Onias for a Gk. one. More probably he was a brother of Simon the Benjamite (2Mac.4.23). In this case he was not of priestly descent. He nevertheless purchased the high-priesthood from Antiochus Epiphanes (171 B.C.), outbidding Jason (4.24). Difficulties arising as to the payment of the bribe, he was summoned to Antioch, where, in the king's absence, he persuaded Andronicus, the governor, to murder Onias (4.27-36); and on the king's return he bribed Ptolemee to secure from Epiphanes his own acquittal and the punishment of his accusers (4.39-50). While Epiphanes was away in Egypt (170 B.C.), Jason, to regain the high-priesthood, fell upon Jerusalem and drove Menelaus into the citadel. Epiphanes promptly returned, and plundered both city and temple, the latter with the help of Menelaus, who thus regained his position (5.5-16, 23-26). Nothing more is heard of him until he fell into disfavour with Antiochus V. (162 B.C.), who executed him at Beroea in a manner deserved by his sacrilege (13.3-8). [C.D.]

Menes'theus, father of APOLLONIUS, 3 (2Mac.4.21).

Meni'. The last clause of Is.65.11 is rendered in A.V. "and that furnish the drink-offering unto that *number*," with the marginal reading for the last word "Meni." The R.V. has "destiny," indicating that the word so rendered is the name of an object of idolatrous worship by the Jews at Babylon. Meni has been regarded as the Moon-god or goddess (*Deus Lunus* or *Dea Luna*), masculine as the illuminator of the earth, feminine as the one who receives light from the sun. Rashi, Abranel, and others understood by it the "number" of the priests who formed the company of revellers at the feast. Kimchi says of Meni that "it is a star, and some interpret of it the stars which are *numbered*," *i.e.* the planets. Gesenius connected the word with *mânâh* in the sense of assigning or distributing, to which he refers *Manâh*, one of the three idols worshipped by the Arabs before the time of Mohammed (*Korân*, Sura 53: "What think ye of Allat, and Al-Uzzah, and *Manâh*, that other

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third goddess ? "). *Manâh* was adored by the tribes of *Hudheyl* and *Khuzâ'ah*, and the idol was a large stone, ultimately demolished by a man named Sa'ad. Meni would therefore be the personification of fate or destiny—possibly, as Gesenius thought, identified with the planet Venus, known to Arab astrologers as "the lesser good fortune" (the planet Jupiter —identified by Jewish tradition with GAD—being the greater). Lenormant has identified Meni with a deity, seemingly masculine, named *Manu Rabû*, possibly meaning "the great good fortune," who was worshipped in the temple of Uraš at Aššur, the capital of Assyria. [T.G.P.]

Meonenim', Plain of, "the plain [otherwise "oak," or "tree"] of enchanters," near Shechem (Judg.9.37). [PILLAR, PLAIN OF.]

Meonothai', son of Othniel, and founder of Ophrah (1Chr.4.14; *cf.* marg. and Vulg.).

Mepha'ath (*beauty*), a city of the Reubenites (Jos.13.18), lying in the Mishor (*cf.* 17, and Je.48.21, A.V. *plain*), or plateau of Moab. It was allotted to the Merarite Levites (Jos.21.37; 1Chr.6.79). It seems to have been not far from Heshbon, but the site is unknown. [C.R.C.]

Mephibo'sheth.—1. One of the sons of Saul by Rizpah, surrendered by David to the Gibeonites, and by them put to death, to avert a famine from which the country was suffering.—**2.** The son of Jonathan, grandson of Saul, and nephew of the preceding. His original name, *Merib-baal*, is preserved in 1Chr.8.34,9.40. (1) His life seems to have been, from beginning to end, one of trial and discomfort. How, at 5 years of age, he became permanently lame, owing to a fall in the hurried flight of his nurse on the news of Saul's defeat at Gilboa, is related in 2Sam.4.4. (2) After this accident, Mephibosheth was carried with the rest of his family beyond Jordan to the mountains of Gilead, where he found a refuge in the house of Machir at Lo-debar, not far from Mahanaim, which during the reign of his uncle Ishbosheth was the headquarters of his family. By Machir he was brought up, there he married, and was living there when David, having completed the subjugation of the adversaries of Israel on every side, had leisure to turn his attention to other matters. So completely had the family of the late king vanished from the W. side of Jordan, that the only person to be met with in any way related to them was one ZIBA, from whom David learnt of the existence of Mephibosheth. Royal messengers were sent to the house of Machir at Lo-debar, and by them the prince and his infant son MICHA were brought to Jerusalem. The interview with David was marked by extreme kindness on the part of the king, and on that of Mephibosheth by characteristic fear and humility. David restored all the property of his grandfather to him, with the whole family and establishment of Ziba as his slaves. He himself was to be a daily guest at David's table, and henceforward resided at Jerusalem. (3) An interval of about seventeen years brings us to the crisis of David's life. Of Mephibosheth's behaviour on this occasion we possess his own account (2 Sam.19.24-30) and that of Ziba (16.1-4). They are naturally at variance. Ziba tells his story first, and is given the possessions of his master, thus once more reinstating him in the position he had lost on Mephibosheth's arrival in Judah. Mephibosheth's story, told several days later, when he met David returning to his kingdom at the W. bank of Jordan, was very different. David evidently believed it, and revoked his previous judgment, but allowed Ziba to retain half the lands of Mephibosheth. "Shall then any man be put to death this day?" is the key-note of the whole proceeding. A different view of Mephibosheth's conduct was maintained with much ingenuity by Prof. Blunt in his *Undesigned Coincidences*. But Mephibosheth could have had nothing to hope for from the revolution. Ziba, on the other hand, had everything to gain and nothing to lose by a change of affairs. The absence of the name of Mephibosheth from the dying words of David is the main occasion of Dr. Blunt's strictures; but it is natural to suppose that, in the interval of eight years between David's return to Jerusalem and his death, Mephibosheth's painful life had come to an end—possibly he did not long survive the anxieties and annoyances consequent upon Ziba's treachery.

Merab', the elder daughter of Saul (1Sam.14.49). She first appears after the victory over Goliath, when David had become an inmate in Saul's house (1Sam.18.2) and a friend of Jonathan. In accordance with his promise (17.25), Saul betrothed Merab to David (18.17). David hesitated, and before the marriage Merab's younger sister MICHAL had displayed her attachment for David, and Merab was then married to Adriel the Meholathite (18.18,19), to whom she bore five sons (2Sam.21.8, see R.V. marg.). In the A.V. of the last passage "Michal" is clearly a transcriber's mistake for "Merab."

Meraiah', the representative, in the days of Joiakim, of the priestly family of Seraiah (Ne.12.12).

Meraioth'.—1. A descendant of Eleazar the son of Aaron, and head of a priestly house (1Chr.6.6,7,52; Ezr.7.3), perhaps the immediate predecessor of Eli in the office of high-priest. It is apparently another Meraioth who comes between Zadok and Ahitub in the genealogy of Azariah (1Chr.9.11; Ne.11.11), unless the names Ahitub and Meraioth are transposed.—**2.** The head of a priestly house represented in the time of Joiakim by Helkai (Ne.12.15).

Meran (Ba.3.23). The "merchants of Meran" are here associated with "Teman" and "the Agarenes." [HAGARENES.] Meran is a mistake for Midian or Dedan (*cf.* Ezk.25.13). Teman was in or near Edom, as was Dedan; while Midian's territory stretched "along the E. shore of the gulf of 'Aqaba, its N. boundary touching upon Edom" (Sayce, *Higher Crit. and the Mon.*). [W.ST.C.T.]

Merari'.—1. Youngest of the three sons of Levi. He was born in Canaan, and went down with Jacob into Egypt (Gen.46.11). He had two sons, Mahli and Mushi (Ex.6.19). The "sons of Merari," as a branch of the Levites, are frequently mentioned in the priestly writings. The least numerous of the three, they had charge of the more solid parts of the tabernacle—the boards, pins, cords, etc. (Num. 3.36,4.31-33), while the sons of Gershon carried the tent itself with its hangings, and the Kohathites bore the sacred vessels and furniture. They encamped on the N. side of the taber-

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nacle, and on the march they followed, along with the Gershonites, the camp of Judah, and preceded that of Reuben, thus reaching the camping-ground and having the tabernacle erected before the arrival of the Kohathites, who followed Reuben (10.17,21). At the division of the land, twelve cities were assigned to them (Jos.21.7). They are mentioned in the time of David as assisting in the bringing up of the ark (1Chr.15.6), and in the time of Hezekiah as associated with other Levites in the purification of the temple (2Chr.29.12). At Ezra's return, although he had difficulty in inducing many Levites to accompany him, the Merarite branch is represented (Ezr.8.18,19).—**2.** Father of Judith (Jth.8.1,16.7). [J.R.]

Meratha'im, Land of, *i.e.* "of double rebellion" (Gesenius, *Thes.* 819 *a*, etc.), alluding to the Chaldeans, and the double captivity which they had inflicted on Israel (Je.1.21).

Mercurius (in Gk. *Hermes*), the herald and interpreter of the gods, inventor of music, letters, and arts. When SS. Paul and Barnabas were at Lystra, the people, having in mind the folklore legend which Ovid (*Metam.* viii. 620-724) has preserved in the episode of Baucis and Philemon, and which represented the gods as assuming the likeness of men in order to mingle with them, called Barnabas Zeus, and Paul Hermes (Ac.14.11,12), "because he was the chief speaker." Hermes was the son of Zeus and Maia, the daughter of Atlas, and was his father's constant attendant on his visits to the earth. Hence the curious scene at Lystra. [JUPITER; LYCAONIA.] [A.R.]

Mercy-seat (*kappōreth*). The root from which this word comes means "to cover over," though scholars differ as to whether the "covering over" refers to the face of God or to the sin committed. The *kappōreth* (properly speaking, "propitiatory"), was the place where the act of "covering over" was accomplished; it has nothing to do—as the use of the root so clearly shows—with any covering, in the sense of a "lid," to the ARK. It was a golden slab, 2½ cubits long and 1½ broad (its thickness is not mentioned), laid on the top of the ark; at each end of the slab, and forming part of the whole, was a CHERUB—a fact which betrays Babylonian influence—each made of beaten gold; their wings, which were spread out upwards, met over the "mercy-seat," and their faces were bowed down towards it. On the Day of Atonement the high-priest entered the holy of holies, in which the "mercy-seat" stood, and after burning incense in great profusion before it, sprinkled upon it and before it, seven times, tha blood of the sin-offering, whereby atonement (*i.e.* the "covering over") was accomplished. It was believed that upon the "mercy-seat," the throne of Jehovah, God in actual presence appeared. Its great holiness, on this account, is evidenced by the fact that the temple proper (*i.e.* the sanctuary) was called after it "the house of the mercy-seat" (*bēth hakkappōreth*, 1Chr.28.11). See, on the whole subject, Ex.25.17-22,26.34,30.6,37.6-9; Lev.16.2-15; Num.7.89; *cf.* Heb.9.5. [W.O.E.O.]

Me'red, a Judahite mentioned in a fragmentary genealogy in 1Chr.4.17,18. [BITHIAH; PHARAOH.]

Meremoth'.—1. Son of Uriah, or Urijah, the priest, of the family of Koz, or Hakkoz. He was appointed to weigh and register the gold and silver vessels of the temple (Ezr.8.33). He took an active part in the rebuilding of the wall of Jerusalem under Nehemiah (Ne.3.4,21).—**2.** A layman of the sons of Bani who had married a foreign wife (Ezr.10.36).—**3.** A priest, or more probably a family of priests, who sealed the covenant (Ne.10.5). *Cf.* 12.3, where the name is among the companions of Zerubbabel a cent. earlier.—**4.** (1Esd.8.2) = MERAIOTH, 1.

Me'res, one of the seven counsellors of Ahasuerus (Esth.1.14).

Meribah' (= *strife*; Ex.17.7; Num.20.13, 24,27.14; Deut.32.51,33.8; Ps.81.7, and in Heb. of Ps.95.8,106.32; Ezk.47.19,48.28). The "waters of strife" were at KADESH (Barnea), where Moses struck the rock. Jewish tradition identifies the spot with the gorge of *Wâdy Mûsa* at Petra. In Ex.17.7 the words "and Meribah" seem to be an ancient gloss, since MASSAH was a distinct site near Horeb. [C.R.C.]

Merib-ba'al (1Chr.8.34,9.40) = MEPHIBOSHETH. [BAAL.]

Mero'dach is mentioned Je.50.2 only, with Bel, from which they would seem to be separate divinities, but the Babylonian inscriptions show that one and the same deity is probably intended. It was Merodach who, in Babylonian mythology, overthrew the dragon Tiawath, and created all things existing, including mankind. Many of the other gods were identified with him, thus leading to a kind of monotheism which, although it never became general, may have led the Jews to see in him a reflection of their own Jehovah, as is suggested by the existence of the name Mordecai (better *Mardekai*, "he of Merodach"). In Bel and the Dragon the deity intended is Merodach. [T.G.P.]

Mero'dach-baladan', king of Babylon in the days of Hezekiah (2K.20.12, where *Berodach-baladan* is incorrect; Is.39.1). He is the Mar(u)duk-âblu-iddina of the Assyro-Babylonian inscriptions, and mounted the Babylonian throne in Nisan, 722 B.C., 4 months after the death of Shalmaneser IV. He had probably used the interval to take possession of Babylon, aided by the tribe of Bît-Yakîn, of which he was chief, and the Chaldeans and Arameans of the district. The new king of Assyria, Sargon, did not succeed in disturbing his sovereignty of Babylon, which he retained for 12 years. Within this period, apparently, falls the date of the 14th year of Hezekiah, in which he sent the embassy referred to in 2K.20.6 and Is.38.5. Many allies had promised to help the Jewish king, but Sargon compelled their submission, and was then free to turn his attention to Babylonia. Merodach-baladan, not venturing upon a battle, fled, and took refuge with Sutur-naḫundi, king of Elam, asking for help. The Elamite took his gift, and not only declined aid, but also forbade him his country. In despair, Merodach-baladan pitched a strongly fortified camp at Iqbî-Bêl, but being unsuccessful in resisting the Assyrian attack, fled, wounded, and succeeded in escaping (709 B.C.). Sargon died in 705, and Merodach-baladan reigned again at Babylon for 6 months, when he was attacked by

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Sennacherib, and defeated at Kiš, Bêl-ibni (Belibus) being placed on the throne. The Chaldean king then took refuge in Nagitu, an Elamite city on the Persian Gulf. This city was attacked by Sennacherib in 695 B.C., but Merodach-baladan's fate is unknown. [T.G.P.]

Merom, Waters of (Jos.11.7). These are usually identified with the Ḥûleh Lake, but without any good reason. Joshua was fighting a league of petty Galilean kings, allied to the king of Hazor. Josephus supposed Hazor to be above the lake Semechonitis, which is the Ḥûleh (5 *Ant.* v. 1, 3 *Wars* x. 7, 4 *Wars* i. 1); but of Joshua's battle he only says that it was fought at a place called Beroth, not far from Kadesh in Upper Galilee (5 *Ant.* i. 18). Beroth is unknown, and may be a clerical error. The term for the Ḥûleh in Heb. would be *yâm* (*sea*), and not *mayim* (*waters*), usually applied to streams. The kings who fought at the waters of Merom were kings of MADON, SHIMRON, ACHSHAPH, CHINNEROTH, DOR, and HAZOR, all places in Lower Galilee and the plains. The pursuit was to ZIDON and HAZOR (*vv.* 8, 10). It is very unlikely that a chariot force (ver. 6) could have been assembled near the Ḥûleh Lake, which is flanked by steep mountains; and the swamps would have made their evolutions impossible. The LXX. reads Μαρών (Marôn), and the site might possibly be near SHIMRON-MERON (*Semûnieh*); in which case the "waters of Merom" would be the perennial stream of *Wâdy el Melek*, which passes W. from the Buṭṭauf Plain to join the KISHON. This stream runs 3 miles N. of Semûnieh, and the flat open valley is the easiest approach to the plain S. of HAZOR (*Ḥazzûr*), where chariots could be used easily. [C.R.C.]

Mero'nothite, The, *i.e.* native of a place probably called Meronoth, perhaps *Marrîna*, a ruin 7 miles S.W. of Bethlehem. Two Meronothites are named in the Bible:—**1.** JEHDEIAH, who had charge of the asses of David (1Chr.27.30); and—**2.** JADON, also described as a man of Gibeon, who assisted in repairing the wall after the Captivity (Ne.3.7). [C.R.C.]

Meroz' (*refuge*), a place mentioned only in the Song of Deborah (Judg.5.23), and there denounced because its inhabitants had refused to take any part in the struggle with Sisera. Meroz must have been in the neighbourhood of the Kishon, but its real position is not known; possibly it was destroyed in obedience to the curse. No modern name representing correctly the Heb. word is known. [C.R.C.]

Me'ruth (1Esd.5.24), a corruption of IMMER, 1.

Me'sech, Me'shech, a son of Japheth (Gen.10.2; 1Chr.1.5), and the progenitor of a race noticed in Scripture in connexion with Tubal, Magog, and other northern nations. They appear as allies of Gog (Ezk.38.2,3,39.1), and as supplying the Tyrians with copper and slaves (Ezk.27.13); in Ps.120.5 MESECH is mentioned with KEDAR. Both the name and the associations favour the identification of Meshech with the *Moschi*; the form of the name adopted by the LXX. and the Vulg. approaches most nearly to the classical designation. The position of the Moschi in the age of Ezekiel was probably that described by Herodotus (iii. 94), *viz.* in Armenia, where a mountain chain connecting Anti-taurus with Caucasus was named after them the *Moschici Montes*, and where was also a district named by Strabo (xi.497-499) *Moschice*. In the Assyr. inscriptions the name appears as *Muskai*—a people noticed with the *Tublai* [TUBAL], N. of Cappadocia. [C.R.C.]

Mesha'.—1. King of Moab in the reigns of Ahab, Ahaziah, and Jehoram, kings of Israel, and tributary to the first. Upon Ahab's death at Ramoth-gilead and the accession of Ahaziah, Mesha rebelled and refused to pay the tribute of "a hundred thousand lambs and a hundred thousand rams, with the wool" (2K. 3.4,5). The inscription on the Moabite Stone (lines 3-8), however, seems to imply that the deliverance of Mesha from the yoke of Israel began at an earlier period—namely, in the middle of Ahab's reign. [MOAB.] When Jehoram became king of Israel, one of his first acts was to secure the assistance of Jehoshaphat, his father's ally, in reducing the Moabites to their former condition of tributaries. The united armies of the two kings marched by a circuitous route round the Dead Sea, and were joined by the forces of the king of Edom. The Moabites were defeated, and the king took refuge in his last stronghold and defended himself with the energy of despair. With 700 fighting men he made a vigorous attempt to cut his way through the beleaguering army, and when beaten back, withdrew to the wall of his city, and there, in sight of the allied host, offered his first-born son, his successor in the kingdom, as a burnt-offering to Chemosh, the god of Moab (3.26,27). His bloody sacrifice had so far the desired effect that the besiegers, shocked thereat, retired to their own land.—**2.** The eldest son of Caleb ben-Hezron (1Chr. 2.42) by his wife Azubah, as Kimchi conjectures.—**3.** A Benjamite, son of Shaharaim, by his wife Hodesh, who bare him in the land of Moab (8.9).

Me'sha, the name of one of the geographical limits of the Joktanites when they first settled in Arabia (Gen.10.30). If Mesha was, as seems indicated in the verse, the W. limit of the Joktanites, it must be sought in Yemen. The seaport called Μοῦσα or Μούζα, mentioned by Ptolemy, Pliny, Arrian, and others, perhaps presents the most probable site. It was a town of note in classical times, but has since fallen into decay, if the modern *Mousa* be the same place. Gesenius, from the latitude given by Ptolemy (vi. 7), places Mesha at *Maushid* on the W. coast of Yemen. [C.R.C.]

Meshach', the Babylonian name given to Mishael, one of the companions of Daniel (1-8). It probably means, "Who is as Aku [*i.e.* the moon-god]?" [SHADRACH.] [H.A.R.]

Meshech. [MESECH.]

Meshelemiah', a Korhite, "son" of Kore, of the sons of Asaph, who with his 7 sons and his brethren, "sons of might," were gate-keepers of the house of Jehovah in David's reign (1Chr.9.21,26.1,2,9). [MESHULLAM, 20; SHALLUM, 8, 9.]

Meshezabeel'.—1. Ancestor of MESHULLAM, 13 (Ne.3.4).—**2.** One of the "heads of the people," probably a family, who sealed the covenant (10.21).—**3.** Father of Pethahiah, and descendant of Zerah, son of Judah (11.24).

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Meshillemith', the son of Immer, a priest (1Chr.9.12), called in Ne.11.13 Meshillemoth.

Meshillemoth'.—**1.** An Ephraimite, ancestor of BERECHIAH, 5 (2Chr.28.12).—**2.** (Ne. 11.13) = MESHILLEMITH.

Meshullam'.—**1.** Ancestor of Shaphan the scribe (2K.22.3).—**2.** The son of Zerubbabel (1Chr.3.19).—**3.** A Gadite who dwelt in Bashan in the reign of Jotham, king of Judah (5.13).—**4, 5, 6.** Three Benjamites (8.17,9.7,8). —**7.** The father of Hilkiah the high-priest (1Chr.9.11; Ne.11.11); called Shallum in 1Chr.6.13.—**8.** A priest, son of Meshillemith (1Chr.9.12; *cf.* Ne.11.13).—**9.** A Kohathite in the reign of Josiah (2Chr.34.12).—**10.** One of the "heads" (A.V. *chief men*) sent by Ezra to Iddo "the head," to gather together the Levites to join the caravan about to return to Jerusalem (Ezr.8.16).—**11.** A Levite in the time of Ezra who assisted Jonathan and Jahaziah in annulling the marriages with foreign wives (10.15).—**12.** A descendant of Bani who had married a foreign wife (10.29).—**13.** The son of Berechiah, who assisted in rebuilding the wall of Jerusalem (Ne.3.4), as well as the temple wall, adjoining which he had his "chamber" (3.30). His daughter was married to Johanan, son of Tobiah the Ammonite (6.18). —**14.** Son of Besodeiah: he assisted Jehoiada, son of Paseah, in restoring the old gate of Jerusalem (3.6).—**15.** One of those who stood at the left hand of Ezra when he read the law to the people (8.4).—**16.** A priest (10.7), and—**17.** One of the heads of the people who sealed the covenant (10.20).—**18.** A priest in the days of Joiakim, son of Jeshua, and representative of the house of Ezra (12.13).—**19.** Another priest at the same time as 18, and head of the family of Ginnethon (12.16).—**20.** A family of porters, descendants of Meshullam (12.25), who is also called MESHELEMIAH (1Chr.26.1), Shelemiah (26.14), and Shallum (Ne.7.45).—**21.** One of the princes of Judah at the dedication of the wall of Jerusalem (12.33).

Meshulle'meth, daughter of Haruz of Jotbah, wife of Manesseh, king of Judah, and mother of his successor Amon (2K.21.19).

Meso'baite (R.V. *Meso'baite*). **The,** a title which occurs only once, attached to the name of JASIEL (1Chr.11.47).

Mesopotamia, the ordinary Gk. rendering of the Heb. Aram-naharaim, or "Aram of the Two Rivers," so frequently mentioned in the earlier books of O.T. (Gen.24.10; Deut.23.4; Judg.3.8,10). It was properly the tract between the Tigris and the Euphrates, measuring about 700 miles in length, and from 20 to 200 in breadth, extending in a south-easterly direction from *Telek* (lat. 38° 23′, long. 39° 18′) to *Qurnah* (lat. 30°, long. 47° 30′). The Arabian geographers call it "the island," a name which is very appropriate, as only a few miles intervene between the sources of the Tigris and the Euphrates at *Telek*. The greater portion is a vast plain, but it is crossed in its upper part by the *Sinjar* hills, running nearly E. and W. from about Mosul to a point below *Rakkeh*; and in its northern portion it is even mountainous, the Upper Tigris valley being separated from the Mesopotamian plain by an important group, which includes the *Mons Masius* of Strabo. The N.W. district—*i.e.* the country between the great bend of the Tigris and the Upper Euphrates (lat. 35° to 37° 30′)—is that most referred to in O.T. It consists of mountainous country, extending from *Birejik* to *Jezireh* on N., and the great undulating plain as far as the *Sinjar* hills, and the river *Khabûr* on S. From the N. side of the northern range short rivers flow into the Tigris, and on the S. side into the Euphrates, ultimately forming the *Belik* (ancient Belichus) and the *Khabûr* (*Ḥabôr* or Chaboras). Besides Orfa and Harran, the chief cities of modern Mesopotamia are *Mardîn* and *Nisibîn*, S. of the *Jebel-ṭur*, and *Diarbekr*, N. of that range, on the Tigris. We first hear of Mesopotamia in O.T. as the country where Nahor and his family settled after leaving Ur of the Chaldees (Gen.24.10). Bethuel and Laban lived there, and thither Abraham sent his servant to fetch Isaac a wife "of his own kindred" (ver. 38). Thither, too, Jacob journeyed a century later, returning with his two wives after an absence of 21 years. It is next referred to after the wanderings in the wilderness (Deut.23.4); and half a century later appears as the seat of a powerful monarchy (Judg.3.8). Mesopotamia is the Naïri of the Assyrian inscriptions and the Naharina of the Amarna tablets; the non-Semitic Mitanni being a principal state, of which, in the opinion of Sayce, Chushan-rishathaim was king. The Naïri of the later Assyrian inscriptions seems to have been more N., near the sources of the two great rivers, and Assyria had settlements there, one of the places being *Tušḫa*, whose prince, Amme-ba'ala, paid tribute to Aššur-naṣir-âpli, but was afterwards slain by his nobles (about 870 B.C.). Indeed, this king claims to have captured no less than 250 strongly fortified cities of "the lands of Naïri" during his expeditions. That some of the tribes or petty nationalities of Mesopotamia were very warlike may be gathered from the fact that the Ammonites hired chariots and horsemen from Mesopotamia, Syria-maachah, and Zobah, in their war against David (1Chr.19.6). The amount of spoil taken from the inhabitants by the Assyrian kings testifies to the prosperity of the region. On the fall of the Assyrian empire, Mesopotamia seems to have been divided between the Medes and the Babylonians. The conquests of Cyrus brought it wholly under the Persian yoke, and it remained thus until the time of Alexander. [T.G.P.]

Mess (*mas'ēth*, lit. something lifted up, a burden), used of a "portion" of food which a superior sends to a guest, during a feast, as a mark of honour (Gen.43.34; 2Sam.11.8); also of any portion of food (Heb.12.16). [W.O.E.O.]

Messiah. The expectation of the Messiah may be said to be the characteristic feature of Jewish belief, just as the advent of the Messiah is the characteristic feature of the Christian religion. Christianity is the religion of the Christ, but the name Christ, or Messiah, and its meaning, was created by the Jewish faith and experience. In O.T. the word is generally found united with Jehovah, and means "the Anointed of Jehovah." David gives the title to Saul in 1Sam.24.6,10, where the Vulg. translation is "quia Christus Domini est." The high-priest is also styled

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"the anointed" (Lev.4.3); and in 1K.19.16 Elijah is directed to anoint Elisha prophet in his room. Anointing to an office in God's name implied a solemn dedication to it, and consequently a special gift of God's grace for the fulfilment of it. For the most part, however, by the "Lord's anointed" is meant the ruling king of the Jewish nation, who represented God to the nation and the nation to God. The personal relation of God to His people was regarded as embodied in a personal ruler. The consequence was that the ideals which were planted by revelation in the minds of the people of Israel were more and more expected to find their realization in a perfect king. Those ideals had been quickened by a peculiarly vivid experience. Great characters arose in the nation who, in spite of their imperfections, exhibited in singular force the great offices of life. Moses was an ideal lawgiver and deliverer; Joshua was an ideal leader in war; Samuel exhibits the highest type of a judge. Similarly, as soon as the kingly office was called into existence, David arose, who, notwithstanding his great sin, nevertheless exhibited in the main the ideal character of a righteous king, in a form in which it fascinated the eyes of subsequent generations. It is remarkable that, as described in Ps.72, its primary characteristic is not warlike success or power, but righteousness. "Give the king thy judgments, O God, and Thy righteousness unto the king's son," is the keynote. The experience of the nation had taught them also the necessity to their national well-being of a Prophet to declare and expound to them the laws of God, and of a Priest to make atonement for their violations of those laws. For each of these offices they needed an anointed person, and the three functions became gradually concentrated in one. In Ps.110 the king is "a priest for ever, after the order of Melchizedek": and, in the person of Moses, the leader of the people had been at once the lawgiver and the prophet. Revelation and national experience thus combined to fix in the mind of the people of Israel the conception of the dependence of the national welfare upon an ideal King, Priest, and Prophet. Later on, amidst the experience of bitter disappointment and suffering, the conviction seemed to be forced on them of the need of an expiation for their sins by suffering borne on their behalf by a national representative, of an ideal "Servant of Jehovah" who should bear witness to His will by patient submission to misery and death. This conception also attached itself naturally to the typical national representative, the Messiah. So the conception arises, not artificially, by means of isolated and mysterious predictions, but naturally and unconsciously, through a living experience, of the realization of blessing, national and individual, under the rule and guidance of a perfect King, Priest, and Prophet. This is the view which, in our Lord's time, fills the mind of an inspired man like Zacharias: "He hath raised up an horn of salvation for us in the house of His servant David, . . . that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him." In this song of Zacharias a point is mentioned which became a fixed element in the Messianic hope. The horn of salvation was to be raised "in the house of His servant David." It was recorded from the time of David onwards that a promise had been made to him that his descendants should remain the royal house of the nation, however they might be for a time obscured. In David's seed the Jewish nation was to find its centre, and in time its ideal King. Now, it is characteristic of the Jewish nation that it lived on these promises, and it is characteristic of the Jewish literature that it was perpetually renewing and enforcing them. The attachment of the vision of perfect rule to the House of David gave to the promise a definiteness by which it acquired an extraordinary solidity in the national mind. Other nations have had hopes of a great future, but none other has had its whole hope and vitality based on a specific promise, which enabled and compelled it to look forward to the realization of a definite deliverance, rule, and guidance by an individual king of an historic house. When the gospel of St. Matthew opens with the words, "The book of the generations of Jesus Christ, the son of David, the son of Abraham," it summed up the whole of Jewish history, and announced the fulfilment of all Jewish hopes. But the manner in which prophetic revelation kept alive this hope is of the utmost importance to it. The history of the nation after the time of David is one continuous failure. The people fall away into idolatry and moral corruption, and are consequently left to be the victims of internal dissension or external violence. The visions which had been held before them of peace, righteousness, and prosperity are shattered; at length the nation is dispersed; to all human appearance there is an end to it. But throughout these disasters, amidst them, and after them, the prophets maintain the divine assurances of a reign of perfect righteousness, justice, and peace, and generally of its realization under the rule of the House of David. Sometimes the predictions or promises are simply of the establishment of a reign of righteousness under Jehovah Himself; and this is the case even in prophets who at other times associate such predictions with the House of David. But the Messianic hope in this double sense is the life of the prophetic messages. The divine rule and the Messianic rule are indissolubly associated, and the figure of the Messiah thus assumes more and more of divine attributes. The vision is, indeed, more or less dim. The inspired intimations given to the prophet combine with his own and the national experience to adumbrate a king, prophet, and priest who needs divine qualifications for his office; but the realization in the actual Incarnation itself is but dimly within his ken. The older interpretation of the Messianic prophecies was, therefore, right in substance so far as it saw in the prophetic utterances promises and hopes which could only be fully realized in an incarnate Son of God and Son of man. But it erred in overstraining the literal significance of particular passages and expressions. Each expression by itself may be capable of an interpretation short of the highest. But the whole strain of pro-

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phetic hope, and the combined effect of all the promises and intimations in the prophets, from first to last, are only capable of realization in the true Messiah. The further course of such prediction in Jewish literature is remarkable. In the apocryphal writings the highest prophetic and national ideals are comparatively in abeyance, and consequently the Messianic hope is but occasionally and partially put forward. Even in the account of the great national movement under the Maccabees it rarely appears. It would seem as though the hopes of the people were then too much absorbed in the mere temporal triumph of the national cause; and the very success of the Maccabees tended to produce the hardening of Messianic ideas which is too characteristic of the Jews in general in the time of our Lord. But in the pseudepigraphic writings, and in the mass of apocalyptic literature which arose shortly before our Lord's time and after it, the old Messianic hope revives with the greatest intensity. The disappointment which followed the Maccabaean period had perhaps a similar effect in this respect to the former trials of the nation. But there is an extraordinary contrast in the form in which the hope is expressed. In the ancient prophets the office of the Messiah is sketched only in the grand outlines of righteousness, truth, justice, and love. They do not condescend to details, except in the few points (such as the descent from David and the birth at Bethlehem) which would assist in the recognition of the Messiah on His appearance. But in the pseudepigraphic writings imagination is unrestrained in dreams and predictions of the future, and the higher characteristics of the conception are consequently lost. In our Lord's life and ministry the ancient prophetic vision is realized, and the kingdom of God is revealed as a kingdom of perfect righteousness under a divine and human King. [PROPHECY.] [H.W.]

Messianic expectations of the Jews. [MESSIAH; JESUS CHRIST.]

Messi'as, the Gk. form of MESSIAH (Jn.1.41,4.25).

Metals. The Hebrews were acquainted with nearly all the metals known to modern metallurgy, whether as the products of their own soil or the results of intercourse with foreigners. One of the earliest geographical definitions is that which describes the country of Havilah as the land which abounded in *gold*, and the gold of which was good (Gen.2.11,12). According to Genesis, the first artist in metals was Tubal-cain, the son of Lamech, the forger or sharpener of every instrument of *copper* (A.V. *brass*) and *iron* (4.22). "Abram was very rich in cattle, in *silver*, and in *gold*" (13.2); silver being the medium of commerce, while gold existed in the shape of ornaments, during the patriarchal ages. *Tin* is first mentioned among the spoils of the Midianites taken when Balaam was slain (Num.31.22), and *lead* is used to heighten the imagery of Moses' triumphal song (Ex.15.10). Whether the ancient Hebrews were acquainted with *steel*, properly so called, is uncertain; the words so rendered in A.V. (2Sam.22.35; Job 20.24; Ps.18.34; Je.15.12) are in all other passages translated *brass*, and would be more correctly *copper* or *bronze*. Commentators believe the "northern iron" of Je.15.12 to have been iron hardened and tempered by some peculiar process, so as more nearly to correspond to what we call STEEL; and the "flaming torches" of Na.2.3 (see R.V.) are probably the flashing steel of the war-chariots which should come against Nineveh. The Hebrews must also have used the mixture of copper and tin known as *bronze*, and probably in all cases in which copper is mentioned as in any way manufactured, bronze is to be understood. Except iron, gold is the most widely diffused of all metals. Almost every country in the world has in its turn yielded a certain supply, but, though it was known at a very early period, and was procured with little difficulty, we have no indications of its occurrence in Palestine. The Hebrews obtained their principal supply from S. Arabia and the commerce of the Persian Gulf. It was probably brought in the form of ingots (Jos.7.21; A.V. *wedge*, lit. *tongue*), and was rapidly converted into articles of ornament and use. The great abundance of gold in early times is indicated by its entering into the composition of every article of ornament and many of domestic use. Among the spoils of the Midianites taken by the Israelites when Balaam was slain were earrings and jewels to the amount of 16,750 shekels of gold (Num.31.48-54), equal to more than £30,000 of our present money, and 1,700 shekels of gold (worth more than £3,000) in "earrings" alone were taken by Gideon's army from the slaughtered Midianites (Judg. 8.26); though these values must be halved if the Bab. "light" shekel be intended. The numbers, though large, are not incredibly great, when we consider that the country of the Midianites was then perhaps rich in gold-streams since exhausted, and that like the Malays of the present day, and the Peruvians of the time of Pizarro, the Midianites carried most of their wealth about them. But the amount of treasure accumulated by David from spoils taken in war is so enormous, that we are tempted to conclude the numbers exaggerated. Though gold was thus common, silver appears to have been the ordinary medium of commerce. The first commercial transaction of which we possess the details was the purchase of Ephron's field by Abraham for 400 shekels of *silver* (Gen.23.16); slaves were bought with *silver* (17.12, E.V. *money*); *silver* was the money paid by Abimelech as a compensation to Abraham (20.16); Joseph was sold to the Ishmaelite merchants for 20 pieces of *silver* (37.28); and generally in O.T. the "money" of A.V. is literally *silver*. The first payment in gold is mentioned in 1Chr.21.25, where David buys the threshing-floor of Ornan, or Araunah, the Jebusite, for 600 shekels of *gold* by weight. But in the parallel narrative of the transaction in 2Sam. 24.24 the price paid for the threshing-floor and oxen is 50 shekels of silver. With this one exception there is no mention in O.T. of gold as a medium of commerce; the Heb. coinage may have been partly gold, but we have no proof of it. [MONEY; WEIGHTS, *Coins*.] Silver was brought into Palestine in the form of plates from TARSHISH, with gold and ivory

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(1K.10.22; 2Chr.9.21; Je.10.9). The accumulation of wealth in the reign of Solomon was so great that silver was but little esteemed; "the king made silver to be in Jerusalem as stones" (1K.10.21,27). With the treasures brought out of Egypt, not only the ornaments but the ordinary metal-work of the tabernacle were made. From a comparison of the amounts of gold and silver collected by David, it appears that the proportion was nearly 1 to 9. BRASS, or more properly copper, was obtained in Sinai and to the N. of Palestine proper, of which it was hardly correct to say "a land whose stones are iron, and out of whose hills thou mayest dig *copper*" (Deut.8.9; Job 28.2; A.V. *brass*). It was so plentiful in the days of Solomon that the quantity employed in the temple was too great to be estimated (1K.7.47). Tin was well known, and the process of alloying copper with it was early discovered. [COPPER.] Arms (2Sam.21.16; Job 20.24; Ps.18.34) and armour (1Sam.17.5,6,38) were made of bronze, which was capable of being so wrought as to admit of a keen and hard edge. The Egyptians employed this in cutting the hardest granite. The "iron mountain" in the trans-Jordanic region is described by Josephus, and iron-mines are still worked by the inhabitants of *Kefr Hûneh* N. of the valley *Zaharâni*. [IRON.] Tin and lead were both known at a very early period, though there is no distinct trace of them in Palestine. The former was among the spoils of the Midianites (Num.31.22), who might have obtained it in their intercourse with the Phoenician merchants (*cf.* Gen.37.25,36), who themselves procured it from Tarshish (Ezk.27.12) and the tin countries of the West. Antimony (2K.9.30; Je. 4.30; A.V. *painting*), in the form of powder, was used by the Hebrew women, like the *kohl* of the Arabs, for colouring their eyelids and eyebrows. Further information will be found in the articles upon the several metals, and the metallurgy of the Hebrews is discussed under MINES.

Mete'rus. "The sons of Meterus" returned with Zerubbabel (1Esd.5.17 only).

Me'theg-ammah', apparently a place which David took from the Philistines (2Sam. 8.1). In the parallel passage of 1Chr.18.1, "Gath and her (daughter-)towns" is substituted for Metheg ha-ammah. In the R.V. Ammah is taken as meaning "mother-city" or "metropolis" (*cf.* 2Sam.20.19), and Metheg ha-ammah is "the bridle of the mother-city"—*viz.* of Gath, the chief town of the Philistines. With other points (*ummah*) the meaning would be "control of the people." The LXX. (Vat. MS.) renders the word ἀφωρισμένην. [C.R.C.]

Methusael', son of Mehujael, in the line of Cain, and father of Lamech, 1 (Gen.4.18).

Methuselah', the longest-lived antediluvian [PATRIARCHS]; son of Enoch in the line of Seth, and father of Lamech, 2 (Gen.5.21ff.).

Meunim'. [MEHUNIM.]

Mezahab', father of Matred and grandfather of Mehetabel, who was wife of Hadar or Hadad, the last-named king of Edom (Gen.36. 39; 1Chr.1.50). His name is supposed to mean "waters of gold"; more probably "covered with gold."

Miamin'.—1. A layman of the sons of Parosh, who put away his foreign wife (Ezr. 10.25).—**2.** (Ne.12.5.) [MIJAMIN, 2.]

Mibhar'. "Mibhar the son of Haggeri" is the name of one of David's heroes in 1Chr.11. 38. The parallel passage in 2Sam.23.36 reads "of Zobah, Bani the Gadite," which is probably the true reading. See Driver, *Text of Samuel*, 284.

Mibsam'.—1. A son of Ishmael (Gen.25.13; 1Chr.1.29), not elsewhere mentioned.—**2.** A Simeonite (1Chr.4.25).

Mibzar', a phylarch or "duke" of Edom (Gen.36.42; 1Chr.1.53).

Micah'.—1. (Judg.17,18.) This story was included in Judges to prove how idolatry and lawlessness prevailed when there was no king (17.6,18.6). The story refers to the generation after Joshua. Critics postulate two documents with inconsistent facts, but they are not agreed as to the analysis or as to the inconsistencies. Micah lived in Mt. Ephraim. He stole 1,100 shekels of silver from his mother. She cursed the thief and devoted the money, if restored, to Jehovah. To escape the curse, Micah confessed; to escape from her vow, the mother besought him to retain the money. Micah, afraid of the curse, was afraid also of sacrilege, so the mother compromised with her conscience by giving a silversmith 200 shekels for an image. The result was a shrine at home. The money was not lost altogether, and the shrine no doubt was profitable. There was evidently only one idol, for the worship of Jehovah was intended; in consequence "a graven image and a molten image" (*pesel* and *massēkhâ*) raise difficulties. The words may mean a molten image engraved, or a carved image with molten ornaments. *massēkhâ* in 18.20 is misplaced. The idol led to a shrine. The shrine necessitated an ephod and teraphim. They in turn required a priest to use them. The ephod here cannot be an idol or the teraphim large. In 18.20 the Levite carries all. The ephod (like Aaron's) was probably a garment with a purse containing the teraphim, used, like the Urim and Thummim, for divining. Micah at first made his son priest, but afterwards secured a wandering Levite at a miserable pittance. The Levite was Jonathan, the grandson of Moses, and later Jews, out of respect for the lawgiver, inserted an "n" above the line and read Manasseh (18.30). He belonged to Bethlehem, and was "of the family of Judah" (17.7). These words are not sufficient to prove there was no tribe of Levi, or to overthrow the witness to the parentage of Moses. Levites were doubtless affiliated to the tribes with which they lived. Micah's pleasure and Dan's subsequent desire to secure his services prove that Levites had recognized religious functions. Micah disobeyed the second commandment, but was careful as to ritual propriety. He is typical of many superstitious men. When the Danites were driven from the Maritime Plain by Amorites (1.34), they sent five spies to find a suitable settlement for their surplus population. These spies passed Micah's house and recognized the Levite "by his voice," perhaps by his southern dialect. At their request he consulted his God and assured them of success. They found Laish, in a northern valley, pros-

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perous and unprotected by alliances. In consequence 600 armed Danites with families and cattle marched from Mahaneh-dan and came to Micah's house. Jonathan was held in converse at the gate while the spies robbed the shrine. Jonathan protested a little, but consulted his own interest and went with the Danites. Micah, discovering his loss, collected his neighbours and pursued. The Danites had sent on their impedimenta, and turned on him with threats. Micah was afraid, and returned home. The Danites marched to Laish, surprised and burnt the town, and settled in the country, calling it Dan. The idol was set up, Jonathan and his sons became its priests, and the worship continued "all the time the house of God was in Shiloh," *i.e.* "until the captivity of the land," when the Philistines captured the ark. The narrative is vivid. The story is told throughout with grim humour. The author, by his presentation of the facts, renders comment on his part superfluous. Never was such an exposure of superstition. See JUDGES, *op. cit.*; Day, *Social Life of Heb.*; Robertson, *Early Rel. of Isr.*—**2.** (1Chr.5.5.) Son of Shimei, a Reubenite.—**3.** (1Chr.9.15) = MICHAIAH, **2.**—**4.** (8.34,35,9.40,41; *cf.* 2Sam.9.12.) The son of Merib-baal (Mephibosheth) and grandson of Jonathan. He lived in the house of Ziba.—**5.** (1Chr.23.20.) A Kohathite, son of Uzziel.—**6.** (2Chr.34.20.) "Abdon, son of Micah," *cf.* 2K.22.12; "Achbor, the son of Michaiah."—**7.** The prophet, *vide* next art. [H.M.S.]

Micah, the writer of the sixth book of the minor prophets (third in LXX.), is called, to distinguish him from Micah (E.V. *Micaiah*) son of Imlah (1K.22.8), whose message he takes up (*cf.* Mi.1.2 with 1K.22.28*b*), "the Morashthite" (Mi.1.1, R.V.) from the city of his birth in Judaea (1.14), where in early times his grave was shown. He prophesied in the reigns of Jotham (according to Kautzsch 740–736), Ahaz (736–728), and Hezekiah (727–699), and was therefore a younger contemporary of Hosea (1.1) and Isaiah (1.1), with which last prophet he is often in touch (*cf.* Mi.1.10 ff. with Is.10.29ff., 2.11 with Is.28.7, 3.5ff. with Is.29.9ff., 3.12 with Is.32.13f., 4.1f. with Is.2.1ff., 5.2ff. with Is.7.14,9.5ff.; in several of which passages there is also a similarity of wording and word-play, especially noticeable in the Hebrew). Since 1.6f. was written before 722, and 3.12 is placed by Je.26.18 in Hezekiah's time, and since the whole book shows the hand of an artist in the relation of its parts, we may consider the book to have been completed in its present form in the reign of Hezekiah, before 722. Even 6.16 does not necessarily give us a later date than this (*cf.* 1.5,5.11ff., 2K.16.3). That proclamations of salvation usually follow on threatenings of chastisement is no reason for alleging their spuriousness, since the threatening is not set on one side, but is presupposed in the very substance of the promise itself. To understand aright the prophetical writings, we must bear in mind the twofold object of the prophet's mission—to rebuke the careless and ungodly, and to encourage the weak-hearted and troubled. As in Is.7–12 and in Hosea, so also in Micah a promise is always found at the end of a passage which begins with the customary rhetorical "Hear." The following table will indicate this principle more plainly:

Threatening.	Promise.
(1) 1.2–2.11.	2.12,13.
(2) 3.1-12.	4–5.
(3) 6.1–7.6.	7.7-20.

This simple consideration forms also the most serviceable answer to the onslaughts of critical caprice, of which the name here is legion. Following Stade's precedent, it is customary to regard the whole, or nearly the whole, of 4–7 as not genuine. In Marti's hands the genuine book shrinks to a little over a quarter of its original bulk. Volz distinguishes in 4–5 alone six stages of revision. The inconsistency frequently insisted upon, that Jerusalem in ch. 4 sometimes appears as conquered, sometimes as set free, disappears at once if we are allowed to regard the prophetic insight as speaking of events yet to take place after the Exile (see 2.12f.,5.3-5,7f.,14 A.V. marg., 7.13ff.; Ho.2.3ff.; Ezk.38f.; Zech.12–14); whereas to remove the difficulty by a forced theory of interpolation is excluded by any reasonable view of the context. — *Contents.* Ch. 1. Jehovah appears in judgment on account of the guilt of Samaria and Jerusalem. Samaria is to become a waste. To Jerusalem draw near hostile hosts from N. and S., and their approach is delineated with great poetic power. Ch. 2 finds the reason of the chastisement, which has its climax in exile (1.16,2.4, 10) in the covetousness of all the higher ranks of society; after the deepest misery, and not before the punishment, as the soothsayers pretend, follow the times of happiness, deliverance, enlargement, and victorious exodus. *Vv.* 12f. presuppose the judgment, and do not give the words of the lying prophets; ver. 11 is a parenthesis. Ch. 3–5. The leaders by covetousness, the false prophets by self-seeking predictions of health and wealth without judgment, the priests by venality and carnal security in administering their office, have greatly led the people astray and have brought about the overthrow. "Therefore for your sakes Zion shall be ploughed up for a field, Jerusalem shall become a rubbish heap, and the temple hill as the forest high places." This verse (3.12) the princes of the land (Je.26.16-19) used to show that Jeremiah was not worthy of death simply because he prophesied evil, since Hezekiah had not considered that Micah should be so punished. But again, the conclusion that Micah could not have therefore proclaimed any message of salvation is not justified, since such a message does not make void the threatening, but on the contrary makes it surer. The promise of Mi.4.1ff., which is indirectly attached to 3.12, sets forth the religious significance of Zion, *vv.* 8-14 its outward fortunes. 5.1ff. introduces, in correspondence with "the sovereignty of the early days" which 4.8 mentions, the thought of the personal ruler, born in Bethlehem of a virgin (clearly referring to Is.7.14) issuing from eternity, equipped with divine power and majesty; and 5.6-14 shows the people of God of the future greatly blessed, and yet fearing for the peoples of the world, and at the same time without a false reliance on outward

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ceremonial or on the worship of idols. The well-known prophecy of the temple hill (4.1ff.) meets us again in Is.2.1ff. Since from chronological reasons Micah, with whom the passage fits the context much more closely than in Isaiah, could not have taken it from him, and since, moreover, interpolations in both prophets are excluded by the continuous consistency of their work, it follows that both have made use of an earlier common writing, with which also Joel (3.10 ff.), Jeremiah (31.6f.), and Zechariah (8.10,8.20 ff.) were acquainted, and after which Micah shaped the imagery of 3.12 (see the unique expression "mountain of the house" for the temple hill). That Babylon is named as the place of the Exile (4.10)—and the word coheres to its context too closely to be abandoned—is not more remarkable than that Isaiah should name the annexation of Israel by Assyria (7.17ff.); or that Zechariah (9.13) should know of the rising of the Greeks (Ionians) amongst the world-powers hostile to the Hebrews or that Isaiah (39.6) should in the same way indicate Babylon as the land of the Exile, or Micah Bethlehem as the Messiah's birthplace. But 5.1ff. is a real advance in the Messianic expectation, especially as stating that Christ comes from eternity; in other respects Micah agrees closely with the thoughts of Is.7.14,9.5ff. Ch. 6, in a third part of the book, contains, with bolder expression, God's controversy with His people, and belongs to the purest regions of religious and ethical thought. God requires rectitude, love, and a humble walk; where these are wanting, as in Israel, the greatest sacrifice avails nothing. 6.6ff., which was once used as a principal lever in support of the view that the law is later than the prophets, is now relegated by Marti to the 5th cent. B.C., leaving the hypothesis of Wellhausen to take care of itself! The first part of ch. 7 expatiates with a bitter cry upon the lack of goodness in the people, and the whole book ends (ver. 7ff.) with hopes of redemption and restoration, and, with a confession of sin indeed, but also with an unshaken confidence in God's forgiving grace and truth, with a word-play upon the prophet's name in ver. 18. Ver. 12 does not refer to the return from Exile, but to the entrance of the heathen into the kingdom of God (*cf.* 4.1ff., 5.6f.,7.16,17). Thus Micah makes prominent throughout, in equal proportions, the holiness of God and the love of God. The language is powerful and bold, with frequent similes, especially from the shepherd life (1.6-8,2.12,4.3ff., 5.3,7.1,14), and ch. 6 is vividly dramatic. Quotations in N.T.: 5.2 in Mt.2.5ff., Jn.7.42; 7.6 in Mt.10.35f., Mk.13.12, Lu.12.53; 7.20 in Lu.1.72f. Critical views: besides commentaries and introductions, see Stade, *Zeitschr. für die A.T. Wissenschaft*, i. 161, iii. 1ff., who first started the criticism of Micah; Volz (1897), *Die vorexilische Jahve-prophetie und der Messias*, pp. 63 ff. Positive views: Ryssel, 1887, *Untersuchungen über die Text-gestalt und die Echtheit des Buches Micha*. The present writer has thoroughly examined the most modern problems of the book in his *Messianische Erwartung der Vorexilischen Propheten* (1906), pp. 233–282. [W.M.]

Micaiah'. There are 7 persons of this name in O.T. besides Micah the Levite, to whom the name is twice given in the Heb. (Judg.17.1,4), Micah and Micaiah both meaning, "Who is like Jehovah?" In A.V., however, the name is given as MICHAIAH except in the case of the son of Imlah, a prophet of Samaria, who, in the last year of the reign of Ahab, predicted his defeat and death. Three years after the great battle with Benhadad, Ahab proposed to Jehoshaphat that they should jointly go up to battle against Ramoth-gilead. Jehoshaphat assented, but suggested that they should first "inquire at the word of Jehovah." Accordingly, Ahab assembled 400 prophets, who unanimously gave a favourable response; and among them, ZEDEKIAH the son of Chenaanah made horns of iron as a symbol, and announced that with those horns Ahab would push the Assyrians till he consumed them. Jehoshaphat was not satisfied, and asked if there was no other prophet of Jehovah at Samaria. Ahab replied that there was yet one—Micaiah the son of Imlah; but added, "I hate him, for he does not prophesy good concerning me, but evil." Micaiah was, nevertheless, sent for; and after a vain attempt to tamper with him, he first expressed an ironical concurrence with the 400 prophets, and then openly foretold Ahab's defeat and death. In opposition to the other prophets, he said that he had seen Jehovah sitting on His throne, with all the host of heaven standing by Him, and that Jehovah said, Who shall persuade Ahab to go up and fall at Ramoth-gilead? that a spirit came forth and said that he would be a lying spirit in the mouth of all the prophets. Irritated by this account of the vision, Zedekiah struck Micaiah on the cheek, and Ahab ordered Micaiah to be taken to prison, and fed on bread and water till his return to Samaria (1K.22.1-35; 2Chr.18). Josephus adds several details, not all of which can be accepted (8 *Ant.* xiv. 5, xv. 4).

Micha'.—**1.** The son of Mephibosheth (2 Sam.9.12)=MICAH, 4.—**2.** A Levite, or family of Levites, who signed the covenant (Ne.10. 11).—**3.** Father of Mattaniah, a Gershonite Levite and descendant of Asaph (Ne.11.17,22). [MICHAIAH, 2.]—**4.** A Simeonite, whose son Ozias was one of the three governors of Bethulia in the time of Judith (Jth.6.15).

Michael ("who is like God?"; *cf.* Micaiah; *cf.* Assyr. *mannu-ki-ilu-rabbu*, "who is like the great God"; *cf.* Mishael, "who is what God is?"). It forms a claim on the part of the person who bears the name to protection by Him Who is supreme. It thus is suitably applied to the angel who represents and guards Israel (*vide infra*).—**1.** An Asherite, father of Sethur (Num.13.13).—**2.** Son of Abihail, a Gadite dwelling in Bashan (1Chr.5.13).—**3.** Another Gadite, ancestor of Abihail (5.14).—**4.** A Gershonite Levite, ancestor of Asaph (6.40[25]).—**5.** One of the five sons of Izrahiah of the tribe of Issachar (7.3).—**6.** A Benjamite of the sons of Beriah (8.16).—**7.** One of the captains of the "thousands" of Manasseh who joined David at Ziklag (12.20).—**8.** Father, or ancestor of Omri, 4, of the tribe of Issachar (27.18).—**9.** A son of Jehoshaphat, murdered by his elder brother Jehoram (2Chr.21.2,4).—**10.** Father or ancestor of Zebadiah of the sons of Shephatiah (Ezr.8.8; 1Esd.8.34).—**11.** The "prince"

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or patron-angel of Israel (Dan.10.13,21,12.1). [ANGEL.] Not named in the Apocrypha, but often in the Pseudepigrapha. Slav. Enoch xxii. 6, Michael, as "the chief captain," brings Enoch before the Lord. Eth. Enoch xx. 5, "set over the best part of mankind over the people" (*i.e.* Israel); xl. 9, "the merciful and long-suffering"; xl. 2, one of the four presences; in xx. 5, one of the six "holy angels who watch." Asc. Isa. iii. 16, "the chief of the holy angels" with Gabriel at Christ's sepulchre; ix. 23 (Slav. ver.), "the great archangel." N.T.: (1) Ju.9, "the archangel" contended with the devil about the body of MOSES. *Cf.* strife of the good Ahura-Mazdâ and the evil Angra Mainyu about a man's soul; and the *haggadah* in Midrash Rabba on Deut.31.14 for a similar strife between Samael and Michael for the soul of Moses. (2) Rev.12.7, Michael and his angels fight with the Dragon (the wording of the symbolism rests ultimately on the myth of Merodach's fight with Tiamat). For Col.2.18, see ANGEL. Lueken, *Michael* (1898); E. Böklen, *Die Verwandtschaft d. jüdisch-christl. m. d. parsischen Eschat.* (1902), pp. 50 ff.; Charles, *Assumption of Moses* (1897), pp. 106-110; and *Test. xii. Patriarchs* (1908) on *Levi* v. 6, *Dan.* vi. 2, and *Benj.* vi. 1. [A.L.W.]

Michah' (1Chr.24.24,25) = MICAH, 5.

Michaiah' (*cf.* MICAIAH).—**1.** Father of ACHBOR, 2 (2K.22.12). [MICAH, 6.]—**2.** Son of Zaccur, a descendant of Asaph (Ne.12.35) = Micah, 3, son of Zichri (1Chr.9.15) = MICHA, 3, son of Zabdi (Ne.11.17).—**3.** One of the priests at the dedication of the wall of Jerusalem (12.41).—**4.** [MAACHAH, 3.]—**5.** A prince whom Jehoshaphat sent to teach the law of Jehovah in the cities of Judah (2Chr.17.7).—**6.** Son of GEMARIAH, 1. After Baruch had read to the people Jeremiah's prophecies of imminent calamities, Michaiah reported them to all the princes assembled in king Jehoiakim's house; whereupon the princes sent for Baruch to read the prophecies to them (Je.36.11-14).

Michal', the younger of Saul's two daughters (1Sam.14.49). The king had proposed to bestow on David his elder daughter Merab; but before the marriage could be arranged Michal fell in love with the young hero. Saul eagerly caught at this opportunity of exposing his rival to the risk of death. The dowry demanded for Michal was the slaughter of a hundred Philistines. David by a brilliant feat doubled the tale of victims and Michal became his wife (18.17-28). Soon the strength of her affection was put to the proof. They seem to have been living at Gibeah. After one of Saul's attacks of frenzy, Michal learned that the house was being watched by the myrmidons of Saul, and that it was intended on the next morning to attack her husband as he left his door. She met stratagem by stratagem, first lowering David out of the window and then arranging the bed as if still occupied by him: the TERAPHIM, or "image," was laid therein, its head enveloped with a "rug" (Heb. *kebhîr*, occurs here only) of goat's hair [PILLOW], the rest of the figure covered with the wide *beghedh* or cloth. Saul's rage when his messengers discovered the deception was such that Michal in her fear fabricated a story that David had attempted to kill her (19.11-17). This was the last time she saw her husband for many years; and when the rupture between Saul and David had become open and incurable, Michal was married to another man, Phalti or Phaltiel of Gallim (1Sam.25.44; 2Sam.3.15). After the death of her father and brothers at Gilboa, Michal and her new husband appear to have gone with the rest of the family of Saul to the E. side of Jordan, whence David recovered her. [PHALTI.] Fourteen years at least had elapsed since David and she had parted, but his love for his absent wife had clearly undergone no change. The meeting took place at Hebron. Subsequently, on the day of David's greatest triumph, when he brought the ark of Jehovah from its temporary resting-place to its home in the newly acquired city, Michal watched the procession from her window, and the "dancing" of her husband before the ark seemed to her undignified; "she despised him in her heart." The king was received by his wife with a bitter taunt. David justified himself and separated from her (2Sam.6.20-23). Her name appears but once again (21.8) as the mother of five of the grandchildren of Saul; but MERAB should doubtless be substituted for Michal here.

Miche'as (2Esd.1.39) = the prophet MICAH.

Michmas', a variation, probably a later form, of MICHMASH (Ezr.2.27; Ne.7.31).

Michmash', a town noticed in connexion with the Philistine war of Saul and Jonathan (1Sam.13.14). Now *Mûkhmâs*, 7 miles N. of Jerusalem, on the N. edge of the great *Wâdy Ṣuweinît*. [BOZEZ.] It first appears, with Bethel and Gibeah, as one of the chief points of Saul's position at the outbreak of the war (1 Sam.13.2). It is mentioned by Isaiah (10.28) as lying N. of the "passage" or gorge. After the Captivity the men of the place returned, 122 in number (Ezr.2.27; Ne.7.31). About 153 B.C. MACHMAS became the residence of Jonathan the Hasmonaean (1Mac.9.73). In the time of Eusebius and Jerome (*Onomasticon*, "Machmas") it was "a large village shown in the confines of Aelia [Jerusalem], keeping its old name, 9 [Roman] miles distant thence, near the town Ramah" (now *er Râm*). [C.R.C.]

Michmethah' (Jos.17.7). "And the border of Manasseh was from *'âshĕr hammikhmᵉthâth*, which is in front of Shechem." [ASHER.] The Heb. words may perhaps be rendered "the going forth of the open place," and the reference appears to be to the *Mukhnah* plain, or "camping ground," E. and S.E. of Shechem, included in Ephraim, while Gerizim lay in Manasseh. [SHECHEM.] [C.R.C.]

Michri', ancestor of Elah, 4 (1Chr.9.8).

Michtam. [PSALMS, TITLES OF.]

Middin', a city of Judah (Jos.15.61), one of the six specified as situated in the district of "the *midbâr*" (A.V. *wilderness*). The site is unknown. [C.R.C.]

Midian' (*midhyān*), **Midianites** (*midhyānîm*, Μαδιανῖται, Μαδιηναῖοι), name of a son of Abraham and Keturah (Gen.25.2) and of a tribe descended from him. The Midianites first appear as a tribe in Gen.37.25,28, where they are closely associated in trading with their kinsmen the Ishmaelites; their territory extended along the eastern coast of the gulf of 'Aqaba, and was coterminous

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with Edom to the N. From the fact that in Judg.10.12 the Heb. מְעוֹן (*mā'ón*) is rendered "Midian" by the LXX., the Meonim (*m'ónîm*) elsewhere mentioned seem to have been ultimately identified with the Midianites. If so, the latter must have settled in their territory, as the word *mā'ón* is the *Magan* of very ancient Akkadian texts. It denoted the Sinaitic Peninsula and the country S. of it, from which diorite and other articles were brought to Babylonia in very early times. The name survives in that of the port of Maknah, near which great ruins still exist. Classical writers knew the Meonim as Mineans, and recent explorations show that the latter formed a kingdom of great antiquity. In Moses' youth the Midianites proper—who may have in some degree become intermingled with the earlier inhabitants—appear to have been governed by priests, though later in his life we find *kings* mentioned. In this respect they resemble many other tribes of ancient Arabia, for in the S. of that peninsula, as in Assyria and in the S. of Babylonia, the rulers were priests before they became priest-kings, and finally lay monarchs. In Sheba we find, in like manner, that the earliest rulers were priests (called *Maqârib*), and only later assumed the royal title. The name of Moses' Midianite father-in-law, Jethro, was a not uncommon one in both Northern and Southern Arabia, as we learn from inscriptions. The Midianites finally became, probably through trade, one of the most powerful tribes in Arabia. We find their elders uniting with those of Moab in inviting Balaam to visit Balak (Num.22.4,7). The Midianites joined with the Moabites in tempting Israel to sin (Num.25), and in consequence suffered a great overthrow (Num.31). They were among the cruellest of the oppressors of Israel in the times of the Judges, but were defeated by GIDEON (Judg.6,7,8), and their power broken. In each instance we find them ruled over by a number of kings, and in Gideon's time in alliance with the Amalekites. Their overthrow at Gideon's hands became proverbial among the Israelites, and is repeatedly referred to as an instance of a crushing defeat (Ps.83.9; Is.9.4,10.26) and a divinely wrought deliverance of God's people. Sayce, *Higher Crit. and the Mon.*; Hommel, *Altisraelitische Ueberlieferung*; Hilprecht, *Expl. in Bible Lands*; and for other views, see ARABIA, MADIAN, MAONITES, in this Dict. [W.ST.C.T.]

Midwife. [FAMILY, D. iv. (*b*); PUAH, 3.]

Migdal-el', one of the fortified towns of Naphtali (Jos.19.38 only); the name means "tower of El, or God." It is noticed between Iron (*Yârûn*) and Horem (*Hârah*), being probably the present village *Mujeidil*, 6 miles N.W. of Hârah. [C.R.C.]

Migdal'-gad' (Jos.15.37), a town in the lowlands of Judah, mentioned with MIZPEH (*Sâfieh*) and LACHISH (*Tell el Ḥesy*). It appears to be the ruin *Mejdeleh*, 5 miles S. of Beit Jibrîn. This is 6 miles S.S.W. of Mizpeh, 3, and 10 miles E. of Lachish. It is an ancient ruin, with caves, cisterns, and Heb. rock-cut tombs; evidently an important town (*Surv. W. Pal.* iii. p. 284). [C.R.C.]

Migdol', the proper name of two different places on the E. portion of Egypt, both in the isthmus of Suez. The word means originally a watch-tower.—**1.** Migdol occurs in the account of the Exodus (Ex.14.2; Num.33.7). The camp of the Israelites is said to be before Pi-hahiroth, between Migdol and the sea. It is evidently the place which is mentioned in the papyri with its Semitic name of *Maktar*, or *Maktal*, of Seti I., and which the Sinaitic Bedouin had to pass when they came to graze their cattle in the pastures of Pithom. We locate it on the hill which the French engineers called the Serapeum, a little N. of the Bitter Lakes. Darius erected there a Persian stele. [RED SEA, PASSAGE OF.] —**2.** The N. boundary of Egypt, corresponding to Syene in the S. (Ezk.29.10,30.6 marg.). The same place is spoken of by Jeremiah (44.1) as being inhabited by Jews. It is the Magdolon of the Itinerary of Antonine, 12 miles S. of Pelusium. It was a fortress in that region, afterwards superseded by Pelusium, and was the first city reached by travellers from Palestine to Egypt. As it was the nearest to their country, it was natural that Jews should settle there, and that the name of Migdol should come first in the threats of the prophets against Egypt. [E.E.]

Migron' (*precipice*), a place near Gibeah (1Sam.14.2), where a pomegranate tree grew. Here the Assyrians crossed the Michmash Valley (Is.10.28). Probably the cliffs E. of *Jeb'a* are meant. [GIBEAH, 2.] [C.R.C.]

Mijamin'.—1. The chief of the sixth of the 24 courses of priests established by David (1Chr. 24.9).—**2.** A family of priests who signed the covenant (Ne.10.7); probably descendants of 1; identical with Miamin (12.5) and probably with Miniamin (12.17).

Mikloth'.—1. Son of Jehiel by his wife Maachah, and father of Shimeah or Shimeam (1Chr.8.32,9.37,38).—**2.** The "ruler" (*nâgîdh*) of the second division of David's army (27.4).

Miknelah', a Levite of the second rank, gatekeeper of the ark; appointed by David to play in the temple-band "with harps upon Sheminith" (1Chr.15.18,21).

Milalai', a musician at the dedication of the walls of Jerusalem (Ne.12.36); probably a Gershonite Levite of the sons of Asaph.

Milcah'.—1. Daughter of Haran, sister of Lot, grandmother of Rebekah, and wife of her own uncle Nahor, Abraham's brother, to whom she bare eight children (Gen.11.29,22.20, 23,24.15,24,47).—**2.** The fourth daughter of Zelophehad (Num.26.33,27.1,36.11; Jos.17.3).

Milcom'. [MOLECH.]

Mile. [WEIGHTS AND MEASURES.]

Miletus (Ac.20.15,17), less correctly called MILETUM in 2Tim.4.20. In the context of Ac.20.16 we have the geographical relations of Miletus brought out as distinctly as if it were St. Luke's purpose to state them. In the first place it lay on the coast to the S. of Ephesus. Next, it was a day's sail from Trogyllium (ver. 15). Moreover, to those who are sailing from the N., it is in the direct line for Cos. All these details correspond with the geographical facts of the case. The site of Miletus has now receded 10 miles from the coast, and even in the apostle's time it must have lost its strictly maritime position. The passage in 2Tim.4.20 presents a very serious difficulty to the theory that there was only one Roman imprisonment.

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Miletus was far more famous five cents. before St. Paul's day than ever afterwards. In early times it was the most flourishing city of the Ionian Greeks. In the natural order of events, it was absorbed in the Persian empire. After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander, when on his Eastern campaign. But it held, even through the Roman period, the rank of a second-rate trading town, and Strabo mentions its four harbours. At this time it was politically in the province of ASIA, though CARIA was the old ethnological name of the district in which it was situated.

Milk. In the East milk is not restricted to the use of the young, though naturally the characteristic food of childhood both from its simple and nutritive qualities (1Pe.2.2), and particularly as contrasted with meat (1Cor. 3.2 ; Heb.5.12) ; but is regarded as substantial food, adapted alike to all ages and classes. Not only the milk of cows, but of sheep (Deut.32. 14), camels (Gen.32.15), and goats (Pr.27.27) was used, sometimes (*ḥālābh*) in its natural and sometimes in a sour coagulated state (*ḥem'á*). In A.V. the latter is rendered "butter"; but undoubtedly in every case (except perhaps Pr.30.33) the term refers to curdled milk, well known in Eastern countries under the name of *leben*. The refreshing draught which Jael offered "in a lordly dish" to Sisera (Judg.5.25) was *leben*. It is still offered in hospitality to the passing stranger, exactly as of old in Abraham's tent (Gen.18.8).

Mill. The hand-mills (*rēḥayim*) of the ancient Hebrews differed but little from those still in use in the East. These consist of two circular stones, about 18 to 24 in. in diameter, the lower of which is fixed, and has its upper surface slightly convex, fitting into a corresponding concavity in the upper stone. The latter, called by the Hebrews *rekhebh*, and by the Arabs *rekkab*, "rider," has a hole in it, through which the grain passes, immediately above a pivot or shaft, which rises from the centre of the lower stone, and about which the upper stone is turned by means of an upright handle fixed near the edge. It is worked by women, sometimes singly and sometimes two together, facing each other. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone. The N.T. reference (Mt.24.41) is true to life, for *women* only grind. The labour is very hard, and the task of grinding was in consequence performed only by the lowest servants (Ex.11.5) and captives (Judg.16.21 ; Job31. 10 ; Is.47.1,2 ; Lam.5.13). So essential were millstones for daily domestic use, that they were forbidden to be taken in pledge (Deut.24. 6), lest a family might be deprived of the means of preparing their food. The hand-mills of the ancient Egyptians were of the same character as those of their descendants, and like them were worked by women. Specimens have also been found, by excavation in Palestine itself, which are of great antiquity. Ancient oil mills also are found, with cylindrical rolling stones (like a cheese in shape), which were turned in a stone trough by an ass or an ox. These presses are noticed in the Mishna (*Shebiith* viii. 6). A millstone of this kind is alluded to in Mt.18. 6. With the movable upper millstone of the hand-mill the woman of Thebez broke Abimelech's skull (Judg.9.53). [C.R.C.]



SYRIAN WOMAN GRINDING CORN (Mt.24.41). W.D.A.

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Millennium. [COMING, SECOND.]

Millet (Heb. *dôḥan*, Arab. *dokhn*), the *Panicum miliaceum*, or *Sorghum vulgare*. It is probable that both were used by the ancient Hebrews and Egyptians, and the Heb. *dôḥan* may denote either of these species. The latter is however called *dhŭrah* in Arab. (Tristram, *Nat. Hist. of Bible*, p. 470). Mention of millet occurs only in Ezk.4.9. It is still grown in Palestine. [C.R.C.]

Millo', a place connected with the defences of ancient Jerusalem, previous to its capture by king David (2Sam.5.9), "And David built round about from Millo and inward" (1 Chr.11.8). Solomon also built Millo as part of the great work carried out by his levy (1K.9.15, 24,11.27). King Hezekiah strengthened Millo in the city of David, on the approach of the Assyrians (2Chr.32.5). Millo is now conjectured to be an archaic Jebusite word borrowed by the Israelites, but the Targums derive it from a Heb. word meaning "a filling up." There is nothing to show what Millo really was, but the inference from the various allusions is that it was a mound, keep, or citadel. This is evidently the view of the LXX., as they render it in every case (except 2Chr.32.5) as ἡ ἄκρα, a word which they employ nowhere else in O.T. Now, ἡ ἄκρα means "the citadel," and this is the word used throughout the books of Maccabees and by Josephus for the fortress overlooking the temple. The position of Millo is discussed under JERUSALEM. [C.W.]

Millo', The house of (Beth-Millo).—**1.** (Judg.9.6,20.) The name of a family or clan mentioned with Shechem.—**2.** The place where Joash was slain by his servants in Jerusalem (2K.12.20). [MILLO; SILLA.] [C.W.]

Mines, Mining. "Surely there is a source for the *silver*, and a place for the *gold* which they refine. *Iron* is taken out of the soil, and stone man melts [for] copper. He hath put an end to darkness, and to all perfection [*i.e.* most thoroughly] he searcheth the stone of thick darkness and of the shadow of death. He hath sunk a shaft far from the sojourner; they that are forgotten of the foot hang [stray], away from man they flit to and fro. [As for] the earth, from her cometh forth bread, yet her nethermost parts are upturned as [by] fire. The place of sapphire [are] her stones, and dust of gold is his. A track which the bird of prey hath not known, nor the eye of the falcon glared upon; which the sons of pride [*i.e.* wild beasts] have not trodden, nor the roaring lion gone over; in the flint man hath thrust his hand, he hath overturned mountains from the root; in the rocks he hath cleft channels, and every rare thing hath his eye seen: the streams hath he bound that they weep not, and that which is hid he bringeth forth to light" (Job 28.1-11). Such is the highly poetical description given by the author of the book of Job of the operations of mining as known in his day, the only record of the kind which we inherit from the ancient Hebrews. It may be fairly inferred from the description that a distinction is made between gold obtained in the manner indicated, and that which is found in the natural state in the alluvial soil, among the débris washed down by the torrents. This appears to be implied in the expression "the gold they refine," which presupposes a process by which the pure gold is separated from any natural alloy of silver or copper, or may refer to extracting it from veins of quartz. Silver also is associated with gold in almost every allusion to refining. In the above-quoted passage of Job, so far as can be made out amid the obscurities with which it is beset, the natural order of mining operations is observed. The poet might have had before him the copper-mines of the Sinaitic Peninsula. In Wâdy el-Magharah, "the Valley of the Cave," are still traces of the Egyptian colony of miners who settled there for the purpose of extracting copper from the sandstone rocks, and left their hieroglyphic inscriptions upon the face of the cliff. The ancient furnaces are still to be seen, and on the coast of the Red Sea are found the piers and wharves whence the miners shipped their metal in the harbour of Abu Zelîmeh. The copper-mines of Phaeno in Idumaea, according to Jerome, were between Zoar and Petra; in the persecution of Diocletian the Christians were condemned to work them. The gold-mines of Egypt in the Bishârî Desert, the principal station of which was Eshuranib, about three days' journey beyond *Wâdy Allaga*, were discovered by M. Linant and Mr. Bonomi. Ruins of the miners' huts still remain as at Ṣurâbîṭ el-Khâdim. According to the account given by Diodorus Siculus (iii. 12-14), the mines were worked by gangs of convicts and captives in fetters, who were kept day and night to their task by soldiers. The work was superintended by an engineer, who selected the stone to be worked. The harder rock was split by means of fire, but the softer was broken up with picks and chisels. The miners were quite naked, their bodies being painted according to the colour of the rock they were working; and in order to see in the dark passages of the mine, they carried lamps upon their heads. The stone as it fell was carried off by boys; it was then pounded in stone mortars with iron pestles by those who were over 30 years of age till it was reduced to the size of a lentil. The women and old men afterwards ground it in mills to a fine powder. The final process of separating the gold from the pounded stone was entrusted to the engineers who superintended the work. They spread this powder upon a broad, slightly inclined table, and rubbed it gently with the hand, pouring water upon it from time to time so as to carry away all the earthy matter, leaving the heavier particles upon the board. This was repeated several times; at first with the hand and afterwards with fine sponges gently pressed upon the earthy substance, till nothing but the gold was left. It was then collected by other workmen, and placed in earthen crucibles with a mixture of lead and salt in certain proportions, together with a little tin and some barley bran. The crucibles were covered and carefully closed with clay, and in this condition baked in a furnace for five days and nights without intermission. Of the three methods employed for refining gold and silver—(1) by exposing the fused metal to a current of air; (2) by keeping the alloy in a state of fusion and throwing nitre upon it; and

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(3) by mixing the alloy with lead, exposing the whole to fusion upon a vessel of bone-ashes or earth, and blowing upon it with bellows or other blast—the third appears most nearly to coincide with the description of Diodorus. To this, known as the cupelling process, there seems to be a reference in Ps.12.6, Je.6.28-30, Ezk.22.18-22. Silver-mines are mentioned by Diodorus (i. 33), with those of gold, iron, and copper, in the island of Meroë, in the Nile. But the chief supply of silver in the ancient world appears to have been brought from Spain. The mines there were celebrated (1Mac.8.3). Mt. Orospeda, from which the Guadalquivir, the ancient Baltes, takes its rise, was formerly called, from its silver-mines, "the silver mountain" (Strabo, iii. p. 148), but the largest silver-mines in Spain were near Carthago Nova. The process of separating silver from lead is abridged by Strabo from Polybius. The lumps of ore were first pounded, and then sifted through sieves into water. The sediment was again pounded, and again filtered, and after this process had been repeated five times the water was drawn off, the remainder of the ore melted, the lead poured away and the silver left pure. The metal workers of TARSHISH must have possessed the art of hammering silver into sheets (Je.10.9). We have no means of knowing whether the gold of Ophir was obtained from mines or from the washing of gold-streams. Its great abundance seems to indicate that the larger part of the gold which came into the hands of the Phoenicians and Hebrews was obtained from streams. As gold is seldom if ever found entirely free from silver, the quantity of the latter varying from 2 per cent. to 30 per cent., it has been supposed that the ancient metallurgists were acquainted with some means of parting them. To some such process it has been imagined that Pr.17.3, "The *fining-pot* is for silver, and the *furnace* for gold," and 27.21 refer. A strong proof of the acquaintance possessed by the ancient Hebrews with the manipulation of metals by the process known in modern times as calcination is found by some in the destruction of the golden calf by Moses. "And he took the calf which they had made, and burnt it in fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink" (Ex.32.20). But this appears to have arisen from a desire to find too much in the text. The main object of the destruction of the calf was to prove its worthlessness and to throw contempt upon idolatry, and this might have been done without any refined chemical process like that referred to. How far the ancient Hebrews were acquainted with the processes at present in use for extracting copper from the ore it is impossible to assert, as there are no references in Scripture to anything of the kind except in Job (*l.c.*), but it was known to the Egyptians not a few centuries before the Exodus. Some means of toughening the metal so as to render it fit for manufacture must have been known to the Hebrews as to other ancient nations. The Egyptians evidently possessed the art of working bronze in great perfection at a very early time, and much of the knowledge of metals which the Israelites had must have been acquired during their residence among them. Of tin, apparently, there is no trace in Palestine. That the Phoenicians obtained their supplies from the mines of Spain and Cornwall there can be no doubt. The lead-mines of Jebel er Rûṣâṣ, near the coast of the Red Sea, about half-way between Berenice and Kosseir, may have supplied the Hebrews with that metal, of which there were no mines in their own country, or it may have been obtained from the rocks near Sinai. Iron ore is obtained on the southern base of the Lebanon hills, and the mines are still worked there, though in a very simple, rude manner, like that of the ancient Samothracians: of the method employed by the Egyptians and Hebrews we have no certain information. It may have been similar to that in use throughout India from very early times, which is thus described by Dr. Ure: "The furnace or bloomery in which the ore is smelted is from 4 to 5 ft. high; it is somewhat pear-shaped, being about 5 ft. wide at bottom and 1 ft. at top. It is built entirely of clay. . . . There is an opening in front about a foot or more in height, which is built up with clay at the commencement and broken down at the end of each smelting operation. The bellows are usually made of goat's skin. . . . The bamboo nozzles of the bellows are inserted into tubes of clay, which pass into the furnace. . . . The furnace is filled with charcoal, and a lighted coal being introduced before the nozzles, the mass in the interior is soon kindled. As soon as this is accomplished, a small portion of the ore, previously moistened with water to prevent it from running through the charcoal, but without any flux whatever, is laid on the top of the coals and covered with charcoal to fill up the furnace. In this manner ore and fuel are supplied, and the bellows are urged for three or four hours. When the process is stopped and the temporary wall in front broken down, the bloom is removed with a pair of tongs from the bottom of the furnace." It has seemed necessary to give this account of a very ancient method of iron-smelting, because, from the difficulties which attend it, and the intense heat which is required to separate the metal from the ore, it has been asserted that the allusions to iron and iron manufacture in O.T. are anachronisms. That, however, is not so [IRON], and it might well have been known to the Hebrews, who may have acquired their knowledge by working as slaves in the iron-furnaces of Egypt (*cf.* Deut.4.20).

Mingled people. In the Heb. of Je.25.20,50.37 and Ezk.30.5 we meet with *'erebh* (the same as *'ĕrebh* rendered MIXED MULTITUDE). The same Heb. consonants differently pointed would mean "Arabia" (1K.10.15; 2Chr.9.14). The verb root in the Hithpael voice means to "mingle [with the heathen]" (Ezr.9.2; Ps. 106.5). [F.J.F.-J.]

Mingled seed. [AGRICULTURE.]

Miniamin'.—1. A Levite in the reign of Hezekiah (2Chr.31.15).—**2.** (Ne.12.17). [MIJAMIN, 2.]—**3.** One of the trumpeter-priests at the dedication of the wall of Jerusalem (12.41).

Minister. (1) In O.T. the word usually represents *meshārēth*, the Piel participle of *shārath*. *meshārēth* is used for Joshua, as the servant of

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Moses (Ex.24.13,33.11 ; Num.11.28 ; Jos.1.1) ; Samuel, as ministering to the LORD (1Sam.2.11, 18,3.1) ; the servant of Amnon (2Sam.13.17, 18); Abishag the Shunammite, as ministering to David (1K.1.15); the officers of high rank of Solomon's court (10.5); the servant of Elisha (2K.4.43,6.15); those who ministered in the tabernacle (1Chr.6.32[17]); the Levites and priests (2Chr.16.4; Ezr.8.17; Ne.10.36,39[37,40]; Is.61.6 ; Je.33.21,22 ; Ezk.44.11,19,45.4,5,46. 24 ; Jl.1.9,13,2.17) ; the ministers of the Lord, apparently angels (Ps.103.21,104.4), etc. The other parts of the verb are used in like senses. In Ezr.7.24 the word translated "ministers" in A.V. and "servants" in R.V. is *pālĕḥe*, the participle (plur. masc. constr.) of the Aramaic verb *p'laḥ*, which usually means to serve, or pay reverence to the deity. In 2Sam.8.18 and 1K.4.5 the word translated "chief ruler" and "principal officer" in A.V. and "priest" in R.V. (marg. "chief minister") is *kōhēn*, the ordinary word for priest. (2) In N.T. there are three distinct words, each sometimes translated "minister": λειτουργός, διάκονος, ὑπηρέτης. Λειτουργός is used of an officer of the State regarded as the servant of God, in Ro.13.6; St. Paul, as the minister of Christ in his priestly work of sacrifice in the offering of the Gentiles, in 15.16; Epaphroditus, as ministering to the needs of St. Paul, in Ph.2.25; the angels, as the ministers of God, in Heb.1.7; and of Christ, as the Minister of the heavenly sanctuary, in 8.2. Διάκονος is used frequently in the general sense of servant, *e.g.* Mt.20.26 ; sometimes in the special sense of a "deacon" or "deaconess" [DEACON ; DEACONESS], and frequently in the sense of a minister of Christ, or of God, without the office being defined, as of St. Paul and Apollos, in 1Cor.3.5 ; Tychicus (Eph.6.21 ; Col. 4.7) ; Epaphras (Col.1.7) ; and St. Timothy (1Th.3.2). In Ro.15.8 and Gal.2.17 διάκονος is used of Christ. Ὑπηρέτης is used frequently for a servant, *e.g.* Mt.26.58 ; for the ministers of the word (Lu.1.2) ; the minister, or attendant in the Jewish synagogue (Lu.4.20) ; St. Mark, as the minister or attendant on St. Paul and Barnabas (Ac.13.5) ; St. Paul, as a minister of Christ (Ac.26.16 ; 1Cor.4.1). [CHURCH.] Bevan in Smith, *D.B.* ii. 371, 372 ; Cheyne in *Encycl. Bibl.* iii. 3099, 3100 ; Hastings and Massie in Hastings, *D.B.* iii. 376-378. [D.S.]

Minni', a country mentioned in connexion with Ararat and Ashchenaz (Je.51.27). [ARMENIA.] The Minni were a people speaking a Mongolic language and living W. of lake Van. They are noticed in 15th cent. B.C. in one of the Amarna letters (Berlin 27), and were probably the *Men*, a people of the E. near Assyria, according to the tablet of nations at Edfou. [C.R.C.]

Minnith', apparently the south limit of Jephthah's pursuit of the Ammonites, who claimed Moab (Judg.11.33). It is perhaps the place whence wheat was sent by Israel to Tyre (Ezk.27.17). The ruins of *Minyeh*, above the spring of the same name, 13 miles S.W. of HESHBON, probably represent Minnith (*Surv. E. Pal.* pp. 10-13). [C.R.C.]

Minstrel. The Heb. *menaggēn* in 2K.3.15 properly signifies a player upon a stringed instrument like the HARP, or *kinnôr*, on which David played before Saul (1Sam.16.16,18.10, 19.9), and which the harlots of the great cities used to attract notice (Is.23.16). Elisha, consulted by Jehoram as to the issue of the war with Moab, at first indignantly refuses to answer, and is only induced to do so by the presence of Jehoshaphat. He calls for a harper, apparently a camp follower ; "and it came to pass, as the harper harped, that the hand of Jehovah was on him." Other instances of the same divine influence or impulse connected with music are seen in the case of Saul and the young prophets in 1Sam.10.5,6,10,11. The reason of Elisha's appeal is thus explained by Keil, who has been followed by later commentators: "Elisha calls for a minstrel, in order to gather in his thoughts by the soft tones of music from the impression of the outer world and by repressing the life of self and of the world to be transferred into the state of internal vision, by which his spirit would be prepared to receive the divine revelation." This, in effect, is the view also of Josephus, and of Maimonides in a passage which embodies the opinion of the Jews of the Middle Ages. The "minstrels" in Mt.9.23 were flute-players, employed as professional mourners (*cf.* Ec. 12.5 ; 2Chr.35.25 ; Je.9.17-20).

Mint occurs only in Mt.23.23 and Lu.11. 42, as one of those herbs, the tithe of which the Jews were scrupulously exact in paying. All the old versions understand ἡδύοσμον as some species of mint (*Mentha*). It was used by Gks. and Romans as a carminative in medicine and as a condiment in cookery. The horse mint (*M. sylvestris*) is common in Syria, and found in the gardens at Aleppo (Russell). This, *M. sativa*, and *M. arvensis* were perhaps all known to the ancients. The mints belong to the large natural order *Labiatae*. [HYSSOP.]

Miphkad, The gate. [JERUSALEM.]

Miracles. (1) *Definition.* The word "miracle" is used with a twofold significance: (*a*) in the *scientific* sense, as a portent (τέρας), an abnormal event, not explicable by known natural laws ; (*b*) in the *religious* sense, as a sign (σημεῖον), an event suggesting the presence and direct action of God. It is obvious that with every advance in our knowledge of natural laws the sphere of miracle in the scientific sense is proportionately narrowed. What has once seemed miraculous is brought within the domain of science and seen to be possibly unusual, but not therefore supernatural, *e.g.* a comet or an earthquake is a miracle to the South Sea islander, but to us, with a wider knowledge and a more complete experience, they can be scientifically explained and thus cease to be miracles. This is possibly the case with some of the Biblical miracles, *e.g.* the dividing of the Red Sea. [RED SEA, PASSAGE OF.] And parallels to some of the Gospel miracles may be found in modern cases of "faith healing." Thus, at the display of the "Holy Coat" at Treves, in 1891, eleven such miracles, including the cure of paralysis of the arm, lupus, rheumatic gout, and blindness due to brain fever, were performed, the cures being effected, according to the testimony of physicians who were present, without the application of any ordinary physical remedies. It is possible that many others which, in the light of our present

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knowledge, we cannot understand, will be explained in the future, though it is probable that there will always remain an inexplicable element. But it is important to notice that when an event ceases to be a miracle in the scientific sense it does not necessarily cease to be a miracle in the religious sense. For in this sense of the word, it is the significance, and not the mere strangeness, of the event which constitutes it a miracle. The event is still a miracle, in the religious sense, even if it be explained as the result of a combination of natural causes, provided it carries with it the conviction that in this particular case natural forces are being directed to a given end and for a definite purpose by God Himself. Thus the dividing of the Red Sea is none the less a miracle in the religious sense if in view of its significant occurrence and its results it suggests a special Providence guiding and controlling natural forces at this great crisis in Jewish history. So, too, Christ's miracles of healing. They are still miracles in the religious sense, because they fulfilled the purpose of miracle by marking Him out to the men of His own age as the Agent and Representative of God and served as credentials of His divine mission. And the religious is the only vital sense. If Matthew Arnold had turned his pen into a pen-wiper, it would have been a miracle in the scientific sense, but not in the religious sense, for we should not see in it the hand of God, and, as it would have no religious significance for us, it could have no value as merely scientifically inexplicable. We define a miracle, then, as a "special providence"—an act suggesting either in itself, in its results, or in the person who performs it, the direct action of God, revealing His will and His purpose towards mankind, whether or not it can be fitted into the known course of nature. (2) *Possibility*. There is no just ground for denying the *a priori* possibility of miracle, either in the scientific or religious sense. No conceivable event, however extraordinary—no event, that is, which is not contrary to the laws of thought and therefore inconceivable, *e.g.* that *A* should be the same as *not A*—is impossible. This has, of course, been denied. Hume asserted that miracles were impossible because they were contrary to experience. "Nothing," he says, "is esteemed a miracle if it ever happens in the common course of nature. . . . There must therefore be an uniform experience against every miraculous event, otherwise the event would not merit that appellation. And as an uniform experience amounts to a proof, there is here a direct and full proof against the existence of any miracle." Huxley, however, exposed the "naked absurdity" of this argument, "if by the term miracle we mean only 'extremely wonderful events.'" For if whatever is contrary to present experience is contrary to the laws of nature and therefore impossible, no new fact can ever be proved. New facts are constantly discovered and are not disbelieved because they are contrary to previous experience—*e.g.* the Röntgen rays. A "uniform experience" had shown and had therefore, according to Hume, conclusively proved that it was not possible to photograph the bones through the flesh. Nor is it legitimate, except on a materialistic hypothesis, to say that miracles, viewed as "acts of God," are impossible. "Once admit a God," says Mill, "and the production by His direct volition of an effect which in any case owed its origin to His creative Will is no longer a purely arbitrary hypothesis to account for the fact, but must be reckoned with as a serious possibility." It can scarcely be maintained that He Who created life was literally unable to bring back to life one who was dead. "Denying the possibility of miracles," says Huxley, "seems to me quite as unjustifiable as speculative atheism." (3) *Credibility*. Granted that miracles are possible, it follows that, viewed simply as "wonderful events," they are subjects of testimony, *i.e.* that their occurrence can be proved if adequate evidence in their support is produced. This conclusion seems obvious, but it also has been denied. Hume maintained that even if a miracle happened its occurrence could not be proved. "No testimony," he says, "is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish." This argument is sometimes found in a somewhat specious form. If, it is contended, a man in whose veracity you have the utmost confidence were solemnly to assure you that he saw one of the lions in Trafalgar Square come down from its pedestal and drink water from the fountain, you would not believe that the event occurred, and if fifty such witnesses were to support his testimony you would still be unconvinced: no evidence, therefore, can prove the occurrence of a miracle. But a fallacy underlies the argument. It is based upon an assumption which never has been and never could be verified—*viz.* that a large number of honest and independent witnesses can be found to testify to a plain matter of fact which has never occurred—and the answer is simple. Either the event occurred, or it did not: if it occurred, such evidence would prove it; if it did not, such evidence could not exist. It is, of course, perfectly legitimate to argue that the evidence, in the case of a particular miracle, is not adequate, and that it is more probable that the witnesses were mistaken than that the event occurred. But a sweeping generalization to the effect that this must always be the case is not legitimate, nor is it legitimate to argue, as Matthew Arnold practically does, that the probability of the witnesses being deceived is so great that it is simply waste of time to examine their evidence. It is undoubtedly true that many of the miracles recorded by the ecclesiastical historians and by secular writers are fabulous, but this does not prove that "miracles do not happen," and that therefore the evidence in favour of any particular miracle is in no case worth considering. It is highly illogical to argue that because some documents which we do not trust record miracles we do not believe therefore any document, however reliable on other grounds, is to be regarded as untrustworthy simply because it records miracles. If, then, it is admitted that miracles, viewed simply as "wonderful events," are possible, the question of their occurrence is one of evidence. Each alleged miracle must be examined independ-

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ently, and the character and amount of evidence in its support considered. To accept or reject all alike on *a priori* grounds is unscientific: each must be tested by the ordinary canons of historical criticism, and however extraordinary it may be, it must be accepted as historical if it satisfies, or rejected if it does not satisfy, the conditions of that test. But though miracles, in the scientific sense, are subjects of testimony; in the religious sense, as "acts of God," they are not. Our belief in their occurrence will ultimately be determined by our presuppositions. The fact itself may be established by the production of adequate evidence, but its divine character, its supernatural cause, cannot, in the nature of things, be so demonstrated. "The evidence," says Huxley, "may prove that the event occurred: it cannot prove that it was the effect of a particular volition of the Deity: it may be so, but how is the assertion to be tested? If it is said that the event exceeds the power of natural causes, what can justify such a saying? The day-fly has better grounds for calling a thunderstorm supernatural than has man, with his infinitesimal power of duration, to say that the most astonishing event that can be imagined is beyond the scope of natural causes." That is, unless we claim for ourselves an absolute knowledge of the working of natural laws, it is impossible, on purely scientific grounds, to argue that any event, merely because it is inexplicable, must be, in a special sense, an act of God. The unique event must have had a special cause, or combination of causes, and among other possible causes we may include a special act of the divine volition, but whether or not we ascribe it to such a cause, depends ultimately upon the views we already hold as to the Being of God and His relation to the Universe; *i.e.* our ultimate judgment will be determined by our metaphysical and theological presuppositions, and not by our scientific investigation of the evidence. "No testimony," it has been said, "can reach to the supernatural; testimony can only prove an extraordinary and perhaps inexplicable occurrence or phenomenon; that it is due to a supernatural cause" (or, we would add, that it is *not* due to a supernatural cause) "is entirely dependent upon the previous belief and assumptions of the parties." Thus, while the historical character of an alleged miracle must and can only be determined by historical criticism, once its occurrence is established, our belief or disbelief in its divine character, its spiritual significance, must and can only rest upon our theological presuppositions. Two important conclusions follow: (*a*) The man of science who refuses to accept a miracle as an "act of God" cannot claim that his view is more scientific than that of the theologian who accepts it as such, for in each case the conclusions are based upon presuppositions which it does not fall within the sphere of science to criticize. Science deals only with phenomena and proximate causes, which in reality are not causes at all, only means or instruments, and it has nothing to do with ultimate causes, which belong to the sphere of metaphysics. (*b*) It also follows that the Biblical miracles, however well attested they may be, cannot be regarded as proofs either of the existence of God or of the divine character of the Christian revelation, because our acceptance of them as miracles, *i.e.* acts of God, is dependent not upon the evidence produced in their support as historical events, but upon our previous belief in God and in Christianity. We do not believe in Christ because we believe in the miracles, but we believe in the miracles because we first believe in Christ. The Christian who already believes in the Incarnation will find no difficulty in accepting the N.T. miracles as acts of God, provided the evidence in their support will justify their acceptance as historical events; but the unbeliever, though in view of the evidence he might accept them as historical, would not, because they were inexplicable, therefore attribute them to a spiritual cause in which he did not previously believe, or be convinced by them of the divine character of the Christian revelation which he had previously denied. This is the view of N.T.: "spiritual things must be spiritually discerned: neither will they be persuaded if one rise from the dead." But though miracles cannot be regarded as proofs to an unbeliever, they are of some evidential value to the believer as providing corroborative if not demonstrative evidence. (4) *The Christian Presuppositions.* (*a*) *Relation of God to the universe.* The Christian conception of God holds a middle point between Deism and Pantheism, neither of which, any more than materialism, really admits of miracles as special acts of God. The Deist regards God as entirely transcendent, altogether outside the world. The universe is viewed as a machine, automatic and self-regulating, made and set in motion by God and then left to do its own work. A miracle, then, is an interference with the laws of nature—as though God were suddenly to stop the machine, or set it working in a new way—and, on the deistic theory, is inconsistent with a belief in His omnipotence and omniscience, and attributes arbitrary if not irrational action to Him. The Pantheist regards God as entirely immanent in and co-existent with the universe. For him, also, the universe is a mechanism; but while the Deist thinks of God as simply watching the working of His machine, the Pantheist thinks of Him as identical with the machine itself, and therefore as incapable of guiding or controlling it. The divine activity is limited to the order of nature, and cannot manifest itself independently of that order. Consequently, so far as miracles are concerned, Pantheism stands on precisely the same level as materialism; it is only "materialism grown sentimental." But for the Christian, God is both transcendent and immanent. Self-existent behind and beyond the universe, He yet sustains and dwells within it; though manifested in the order of nature, He is not limited by it. His relation to the universe has been compared to that of spirit to matter in the human personality. The comparison must not be unduly pressed, but may serve to illustrate the Christian conception of the universe as an organism in which the divine mind is ever at work, as the human mind in the human body. As every action of ours owes its origin and its execution to the human will acting through the material

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organism, so in the universe every movement and every result is ultimately to be traced back to the operation of the Divine Will. What we term the laws of nature are God's laws, and the force behind them is His will. It is thus as much an act of God when the trees put forth their leaves in spring, as when the water was turned into wine at Cana of Galilee, the only difference being that in the case of the miracle God is departing from the customary method of His action as revealed in nature. Science, the sphere of which is the observation of phenomena, shows us that God's method is one of law and order, of evolution, gradual and almost insensible, by fixed and unchanging laws, by which His purpose is gradually realized; that there are no arbitrary interferences with these laws, and that, though He is ever at work, His hand is rarely prominently and unmistakably thrust before our eyes. Thus we speak of the uniformity of nature, which simply means that God acts in a uniform way. "The uniformity of nature is the will of God choosing to produce phenomena, and to produce them in a certain order." We could scarcely expect, and certainly not desire, that it should be otherwise. If God did not act by uniform and ascertainable laws, we could have no real knowledge of nature, and the progress of civilization, in so far as it is due to man's knowledge of nature, is solely dependent upon this uniformity, *i.e.* upon what we may term a voluntary self-limitation on the part of God. This is where the difficulty of miracles lies. There must always be an improbability attaching to those phenomena which in the light of our present knowledge seem to imply that God is deviating from His normal course of action as revealed in nature, ***unless exceptional circumstances seem to demand this exceptional action.*** But, granted an adequate motive, the difficulty in great part disappears. Uniformity is not the only criterion of rational action, and there is no reason why we should deny to God what we allow to man. "To be tied to the normal and habitual when something exceptional is needed is to be mechanical, and not rational. It is the highest order of rational action, as we know it in the world, which is our best image of God's action, and not mere mechanical uniformity. Thus the more fully we recognize in God the supremely free personality acting in the world, the more ready we shall be to accept the evidence for exceptional or abnormal action on God's part, when the situation demands it" (Gore, *New Theology*, pp. 112-113). And the Christian believes that there are times when something exceptional is needed. This leads to our second presupposition. (*b*) ***Relation of God to man.*** The Christian believes that the power behind the universe is not merely a Force, but a Person who is in touch with human spirits and human wills, and that man is made in God's image and destined for communion with Him. Hence a REVELATION is antecedently probable. "The God who *could* not speak would not be rational, the God who *would* not speak would not be moral;" but the revelation will need authentication. Now different ages demand different proofs, and the Bible shows plainly enough that when the revelation which it contains was given, proof of a certain sort was required. Among the Jewish people the power to perform miracles was universally believed to be the sign or proof that the prophet spoke in the name of God. With us it is different. We find the proof of the inspiration of the prophet in the character of his teaching; the ancient world found it rather in the miracles which accompanied it. This provides an answer to the common argument that because "miracles do not happen" nowadays, it follows that they never did happen. "In one age 'isolated signs' can be seen to be the most appropriate vehicle for conveying a divine message. In another age . . . corresponding lessons may come through the investigation of history, or of nature, which was impossible before. In each case God speaks to men as they can hear Him, and according to the knowledge which they have gained of Him" (Westcott). We do not ask for miracles, because we see the hand of God in the order of nature rather than in apparent deviations from it, and consequently we do not nowadays expect that miracles will happen. But in an age which demands miracles we should expect that miracles would be given, because it is reasonable to suppose that God's self-revelation will be presented in such a form that its character is unmistakable. It now remains to consider the Biblical miracles in the light of these presuppositions, and, as has been said already, the question is very largely one of evidence. (5) *Evidence.* (*a*) As regards the O.T. miracles the evidence is of unequal value. The narratives are sometimes written long after the alleged events are supposed to have occurred, and the stories have been handed down by popular tradition, which is notoriously untrustworthy. In such cases the evidence scarcely justifies a literal acceptance of the miracle—*e.g.* the speaking of Balaam's ass, the standing still of the sun at Gibeon. In the books of Kings and the writing prophets the evidence is much more nearly contemporary, and though in the miracle stories of Elijah and Elisha there is doubtless a large element of popular tradition which makes an insistence upon the detailed accuracy of the narratives impossible, it seems quite certain that the Heb. prophets, as a body, were endowed with exceptional powers, which they freely used to prove their divine commission. These powers would appear to be mainly dependent upon their unique knowledge of the Character, and so of the Will, of God, and consequently, as a rule, their miracles are of the nature of prophecy—the miracle consisting in the prediction rather than in the inexplicable character of the events—*e.g.* Micaiah's prophecy of the death of Ahab, Isaiah's prophecy of the deliverance of Jerusalem from Sennacherib. Such incidents are miracles in the religious, if not the scientific sense of the word, and provide the prophet with his credentials. But there is more than this. The O.T. makes it clear that the history of the Jews cannot be explained unless we allow for special and repeated interventions of Providence in the great crises of national life. How far the details of the stories may be pressed is uncertain; how far more than "a providential focussing of natural processes upon a particular point and for a particular

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end" (Sanday) is implied, is not clear; but that the Jews were right in seeing the hand of God guiding and controlling the destiny of the nation, is indubitable. And if the hand of God can be seen in the history of the Jewish Church, much more is this true of the history of the Christian Church. The spread of Christianity in the 1st cent. is in the truest sense of the word "miraculous," even though it may to some extent be explained by the exceptional condition of the Greco-Roman world. (*b*) In dealing with the N.T. miracles we are on more certain ground, for here the evidence is frequently first-hand and always of considerable historical value. The genuineness of most of the Pauline epistles is universally admitted, and, this granted, it is quite clear that St. Paul believed he possessed, and was believed by others to possess, miraculous powers. We will take one illustration only—from 2Corinthians. St. Paul's defence of his apostolic authority in this epistle largely rests upon an appeal to the miracles he had performed during his visits to Corinth. "Truly the signs of an apostle were wrought among you in all patience, by signs, and wonders, and mighty works" (2Cor.12.12). There must have been many among those to whom the epistle was addressed who remembered the incidents connected with St. Paul's visits, and, had there been no miracles, they could have contradicted his statement and so have invalidated his argument. This passage, too, illustrating the fact that miracles were regarded as "the credentials of an apostle," shows that from the very first the performance of miracles by the apostles was accepted as a "notorious and unquestioned fact." This conclusion is confirmed by the Acts, written by St. Luke, the companion of St. Paul. The performance of miracles is assumed throughout, and some of those recorded must have taken place in St. Luke's presence. Modern criticism has vindicated the honesty and general trustworthiness of St. Luke, and it is therefore quite certain that he believed that the apostles worked miracles. In the case of the Gospels, even when the evidence is not first-hand, the narratives are ultimately based upon the reports of eye-witnesses, and the miraculous element cannot be eliminated from them; their proved early date will not allow our regarding the miracle narratives as simply the legendary additions of a later age. Moreover we find, in the earliest apostolic preaching, constant appeal to the miracles of Christ as a proof of His divine commission (*e.g.* Ac.2.22). In view of the evidence it is undeniable that events which were believed to be miracles took place and played an important part in the development of Christianity. Nothing in history is more certain than that the apostles believed that Christ rose from the dead; yet it is difficult to see how this belief could have originated had it not been for the empty tomb; visions alone will not explain it. Nor, indeed, can we see how, apart from miracle, Jesus would ever have been accepted as Messiah, so little did His life correspond to the current Messianic expectations. And, that in all ages men have been led to accept Christ as Lord and God because of a belief in His miracles, is simply a matter of history. In view of these facts it is difficult for the Christian not to believe that the purpose which these miracles actually fulfilled was the purpose which was assigned to them in the divine economy. (6) *Conclusion.* The conclusion to which we have come is briefly this: (1) Events which were believed to be miracles undoubtedly happened. (2) These events served the purpose of miracle, for they revealed the will of God and provided credentials for His appointed messengers. That is, the occurrence of miracles, in the religious sense, is amply proved. And we need go no farther. It is the business of the man of science, not of the theologian, to ask *how* the events happened, whether, that is, they are also miracles in the scientific sense. Some of them, it would seem, can be fitted into the course of nature and scientifically explained. Possibly, if we allow for slight inaccuracies in the details of the stories, others also, as we understand more of the laws of nature, may be thus explained, but if we attribute to the Synoptic Gospels that historical value which modern criticism justifies, it would appear that there must always remain an inexplicable element; and even if all the miracles were explained, this would not materially affect the Christian position. It would simply mean that God, by His complete knowledge and control of natural laws, is able to reveal Himself and fulfil His purpose in the universe, without interference with those laws; that He controls nature by obeying her laws, which are His own laws. It would vindicate Augustine's definition—"Portentum fit non contra naturam sed contra quam est nota natura" (*De Civit.* xxi. 8)—and show us that God so controls the laws He Himself has made that through them He may in each age speak to men as they are most capable of hearing Him. Primitive man demanded miracle, and he received miracle—or, at any rate, what he believed to be miracle, and what served the purpose of miracle, probably τέρατα (*wonders*), certainly σημεῖα (*signs*). Bruce, *Miraculous Element in the Gospels*; Trench, *Notes on Miracles*; Mozley and Temple, *Bampton Lect.*; Gore, *Bampton Lect.* and *New Theology and the Old Religion*; Sanday, *Life of Christ in Recent Research*; Illingworth, *Divine Immanence*; Westcott, *Gospel of the Resurrection*; Matthew Arnold, *God and the Bible* and *Lit. and Dogma*; Swete, *Camb. Theol. Essays*; Mill, *Essays on Religion.* [R.B.]

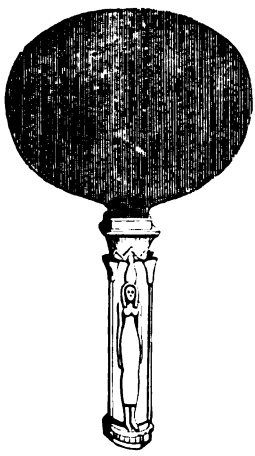
Miriam'. It is noteworthy that this name (like Aaron and Phinehas—*cf.* also Moses) has no recognized Heb. etymology. It has been thought to be an Egyptian name; perhaps = *meri-am*, "the beloved of the home." —1. The sister of Aaron and Moses, and probably the eldest of the three. She first appears as watching her infant brother's cradle in the Nile, and suggesting her mother as a nurse (Ex.2.4ff.). In Num.12.1 she is placed before Aaron; and in Mi.6.4 reckoned as one of the three deliverers. She is called "the prophetess, the sister of Aaron," and she led the choir of women in the song of thanksgiving after the passage of the Red Sea (Ex.15.20,21). At Hazeroth Miriam took the lead, with Aaron, in the complaint against Moses for his marriage with a Cushite. "Hath Jehovah indeed spoken only by Moses? Hath He not spoken

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also by us?" A stern rebuke was administered in front of the sacred tent to both offenders, but the chief punishment fell on Miriam, who "became leprous, white as snow." How great was her position, and how heavy the blow, is implied in the cry of anguish which goes up from both her brothers; and it is no less evident in the silent grief of the nation (Num.12.1-16). According to Josephus (3 *Ant.* ii. 4), she was the wife of HUR, and grandmother of BAZALEEL. She died towards the close of the wanderings at Kadesh, and was buried there (20.1). It is of interest to note that in her name (Μαριάμ, LXX. and N.T.), as well as in her prophetic gift and her care for the saviour of Israel, she is a type of the Virgin Mary.—**2.** A man (or woman) in the genealogy of Judah in 1Chr.4.17. [H.C.B.]

Mirma', a Benjamite, "chief of the fathers," son of Shaharaim by Hodesh (1Chr.8.10).

Mirror. Two words, *mar'â* (Ex.38.8) and *re'î* (Job 37.18), are rendered "looking glass" in A.V., but from the context evidently denote a mirror of polished metal. The Hebrew women on coming out of Egypt probably brought with them mirrors like those used by the Egyptians, made of a mixed metal, chiefly copper, and, says Sir G. Wilkinson (*Anc. Eg.* iii. 384), "susceptible of a lustre, which has even been partially revived at the present day, in some of those



EGYPTIAN MIRROR. (From Mr. Salt's collection.)

discovered at Thebes, though buried in the earth for many centuries. The mirror itself was nearly round, inserted into a handle of wood, stone, or metal, whose form varied according to the taste of the owner." The metal, being liable to rust and tarnish, required to be constantly kept bright (Wis.7.26; Ecclus. 12.11). This was done by means of pounded pumice-stone, rubbed on with a sponge which was generally suspended from the mirror. The obscure image produced by a tarnished or imperfect mirror appears to be alluded to in 1Cor. 13.12. The *gilyônîm* (Is.3.23), rendered "glasses" in A.V., after the Vulg. *specula*, were hand-mirrors used by women.

Mis'ael.—1. (1Esd.9.44) = MISHAEL, 2.—**2.** (Song 3 Chil. 66) = MISHAEL, 3.

Misgab', a place in Moab named with NEBO and KIRIATHAIM in the denunciation of Jeremiah (48.1). It appears to be mentioned also in Is.25.12, though there rendered in A.V. "high fort." The site is unknown. [C.R.C.]

Mishael'.—1. One of the sons of Uzziel, the uncle of Aaron and Moses (Ex.6.22). When Nadab and Abihu were struck dead for offering strange fire, Mishael and his brother Elzaphan, at the command of Moses, removed their bodies "in their coats" from the sanctuary, and buried them without the camp (Lev.10.4,5).—**2.** One of those who stood at Ezra's left hand when he read the law to the people (Ne.8.4).—**3.** One of Daniel's 3 companions in captivity, and of the blood-royal of Judah (Dan.1.6,7,11,19,2.17).—**4.** [MISHAL.]

Mishal' (Jos.21.30), **Misheal'** (Jos.19.26; R.V. *Mishal*), a town of Asher. It is probably the Mashala of the list of Thothmes III. (No. 39) in 16th cent. B.C. There is a valley called *M'atsleh*, 8 miles N.E. of Accho, which may represent a corruption of this name. [C.R.C.]

Misham', a Benjamite, son of Elphaal (1Chr.8.12).

Mish'ma.—1. A son of Ishmael and brother of MIBSAM, 1 (Gen.25.14; 1Chr.1.30). The Masamani of Ptolemy may represent the tribe of Mishma.—**2.** A Simeonite (1Chr.4.25).

Mishmannah', a Gadite warrior who joined David at Ziklag (1Chr.12.10).

Mish'raites, The, the fourth of the four "families of Kirjath-jearim," *i.e.* colonies proceeding therefrom and founding Zorah and Eshtaol (1Chr.2.53).

Mispe'reth, one of those who returned with Zerubbabel from Babylon (Ne.7.7).

Misrephoth'-maim' (*the smelting places by the waters*; Jos.11.8,13.6), near Zidon. Probably the same as ZAREPHATH, the N.T. Sarepta (*Ṣûrafend*). [C.R.C.]

Mite (λεπτόν), a copper coin, the least valuable of any that existed in Palestine (Mk. 12.41-44; Lu.21.1-4), two of which were equal to a FARTHING (κοδράντης). Some very small Jewish copper coins have been found, among them one belonging to Herod I., one to Agrippa II. (bearing the inscription χαλκοῦς: see Madden, *Coins of the Jews*, pp. 111, 146), and several pieces belonging to the time of Christ, which were issued by the different procurators. There is some justification for the belief that one or other of these coins represents the mite, for they were of extremely small value, the χαλκοῦς, which there is reason to believe = the λεπτόν, being $\frac{1}{16}$ of a denarius (*i.e.* about $\frac{1}{16}$ of $9\frac{3}{4}d.$). As a rule, these coins of such small worth bear no inscription of value, but the χαλκοῦς is an exception. [W.O.E.O.]

Mithcah', the name of an unknown desert encampment of the Israelites, meaning, perhaps, "place of sweetness" (Num.33.28,29).

Mith'nite, The, the designation in 1Chr.11. 43 of Joshaphat, one of David's guard. The LXX. has Bethanite or Matthanite. [R.B.G.]

Mith'redath, or **Mithridates.—1.** The treasurer of Cyrus, king of Persia (Ezr.1.8; 1 Esd.2.11).—**2.** One of the Persian officers at Samaria who persuaded ARTAXERXES to hinder

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the rebuilding of the temple (Ezr.4.7 ; 1Esd.2. 16).

Mitre. [CROWN ; HIGH-PRIEST.]

Mityle'ne, the chief town of Lesbos, situated on the E. coast of the island. St. Paul stopped for the night between Assos and CHIOS at Mitylene (Ac.20.14,15). It may be gathered from the circumstances of this voyage that the wind was blowing from the N.W. ; and in the harbour or in the roadstead of Mitylene the ship would be sheltered from that wind. The town itself was celebrated in Roman times for the beauty of its buildings. In St. Paul's day it had the privileges of a free city. It is one of the few cities of the Aegean which have continued without intermission to flourish till the present day. It has given its name to the whole island, and is itself now called sometimes *Castro*, sometimes *Mitylen*.

Mixed marriages. The code of Deuteronomy, while it allows marriage with foreign women captured in war (Deut.20.14,21.10-14), forbids marriage with the women of the Canaanite peoples under other circumstances (Deut.7.3 ; Jos.23.12). The motive of the prohibition is stated in Deut.7.4 (see also Ex. 34.15). Marriage with the heathen would lead to idolatry. It would appear from Judg.3.5ff. that mixed marriages with the Canaanite peoples occurred largely in the period of the Judges, and that idolatrous practices in fact followed. The prohibition of Deut. covers only the Canaanites, and the marriages of Israelitish men with Moabite and Ammonite women, or again with Edomites and Egyptians, were not only practised but justified. After the return from the Captivity it appears that there had been much marrying with foreign women, presumably of the nations who had been brought into the Holy Land by the Assyrian and Chaldean conquerors, and these are described under a sort of formula as "the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites" (Ezr.9.1). Separation was called for in the case of all these marriages, and the closing chapters of Ezra narrate a striking act of repudiation. Particular instances of mixed marriages may be noticed. Ruth, the Moabitess, finds a place in the line of David and of Christ (Ru.4.21 ; Mt.1.5). David married a daughter of the king of the Geshurites (2Sam. 3.3). Solomon married a daughter of Pharaoh, and also princesses of Moab and Ammon (1K. 11.1). Ahab married Jezebel, a Phoenician (1K.16.31). For Christian regulations as to marriages with non-Christians certain passages in N.T. are cited. Such marriages may be contemplated by St. Paul in 2Cor.6.14, "Be not unequally yoked together with unbelievers," where *ἑτεροζυγοῦντες* seems to mean "yoked with the wrong yoke-fellow." The permission to widows to marry again "only in the Lord" (*μόνον ἐν κυρίῳ*, 1Cor.7.39) has been very generally understood to be equivalent to "only with a Christian." In Church history the marriage of baptized persons with the unbaptized came to be barred. In 1Cor.7.12-16, St. Paul considers the case of the converted partner in a marriage entered into before conversion. If the unconverted partner is "well content to abide" (*συνευδοκεῖ οἰκεῖν*), the Christian partner is counselled to maintain the union. "If the unbelieving depart (*χωρίζεται*), let him depart (*χωριζέσθω*). A brother or a sister is not under bondage (*δεδούλωται*) in such cases" (1Cor.7.15). Much here depends on the meaning of each of the two words *δεδούλωται* and *χωριζέσθω*. The "bondage" would seem to apply not merely to living together, but to the *vinculum* of marriage. In that case the brother or the sister who is "not bound" is free to marry again. The verb *χωρίζεσθαι* is translated in E.V. by *depart*, and in Vulg. by *discedere* (Quod si infidelis discedit, discedat). But the Gk. commentators do not confine the word to the meaning of *departure*. St. Chrysostom comments: "But what does that mean? *Εἰ δὲ ὁ ἄπιστος χωρίζεται.* For instance, if he command thee to sacrifice, and to communicate with him in impiety by reason of the marriage, or to retire, it is better that the marriage rather than that piety should be torn asunder." Here the meaning of *χωρίζεσθαι* is taken as *to cause to separate*. If, then, the unbelieving partner give adequate cause for separation, it would appear that the believing partner is permitted to marry again. And in Christian history this concession, often spoken of as the Pauline privilege (*privilegium Paulinum*), has been commonly allowed. Selden, *De Jure Naturali et Gentium juxta Disciplinam Ebraeorum* (1640); Watkins, *Holy Matrimony* (1895). [O.D.W.]

Mixed multitude. When the Israelites went up out of Egypt they were accompanied by a mixed multitude (Heb. *'ĕrebh*, LXX. *ἐπίμικτος*, Ex.12.38). This is in accordance with the tradition given by Manetho, that the Exodus of the Israelites was joined by some Egyptians. In Num.11.4 we are led to infer both in A.V., and strangely enough in R.V. also, that this non-Israelite element was the cause of a murmuring against Moses. The Heb., however, has a totally different word, which Tyndale, true to the spirit of the 16th cent., renders "the rascall people." The same word occurs in Ne.13.3, when all the "mixed multitude" were separated from the true Jews, when the people had heard the law about the admission of Ammonites and Moabites to the congregation. [F.J.F.-J.]

Mizar', Hill (Ps.42.6). The word means "small," and is so rendered by the LXX. The verse (see R.V.) in Heb. may read: "I will remember Thee from the land of Jordan and Hermons, from the little hill," representing the lowest, highest, and intermediate regions of Palestine. [C.R.C.]

Mizpah', or **Mizpeh'** (*place of view*), a name applying to sites on heights, or to a "watch-tower."—**1.** MIZPAH OF GILEAD (Gen. 31.49 ; Judg.10.17,11.11,29,34), a town by the *Galeed*, or "heap of witness," erected by Jacob and Laban. It was the home of Jephthah, where his daughter was sacrificed. It is perhaps the same as RAMATH-MIZPEH (*height of the view*), near BETONIM (the *Buṭein* district), towards N. border of Gad. Judas Maccabaeus, in 164 B.C. "turned aside" to MASPHA (1Mac.5.35) from BOSORA (ver. 28), and proceeded thence to CASPHON. The requirements are met by the position of the village of *Ṣûf*, about 6 miles N. of GERASA, and 30

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miles W. of Bostra, standing on the Gilead plateau. It is remarkable that numerous rude dolmens, apparently representing ancient altars, occur in the vicinity.—**2.** MIZPEH OF MOAB (1Sam.**22**.3), an unknown royal city to which David sent his parents for safety.—**3.** MIZPEH OF JUDAH (Jos.**15**.38), a town in the S.W. lowlands. It is probably connected with the valley of ZEPHATHAH (2Chr.**14**.10), and may thus be placed at *Ṣâfieh*, a ruin 2½ miles N.E. of MARESHAH, and on the N. side of the broad valley leading up to Hebron.—**4.** The LAND OF MIZPEH (Jos.**11**.3) is described as "under Hermon"; and the *Valley of Mizpeh* (**11**.8) was E. of ZIDON. The term *biq'ā*, used for the latter, means a broad valley like the *Bŭqā'ah*, or valley of the Orontes. The region intended appears to be the high land N.W. of Hermon.—**5.** MIZPEH OF BENJAMIN was an early centre of assembly for the Hebrews. It is mentioned (Jos.**18**.26) with BEEROTH and CHEPHIRAH, near GIBEON and RAMAH. At Mizpeh of Benjamin Israel gathered to attack GIBEAH, and are said to have "gone up," and to have gathered "unto the Lord," and to have "sworn" there the oath against Benjamin. It was apparently near BETHEL (Judg.**20**.1,3,**21**.1,5,8); and here also, in Samuel's time, prayer was offered by the assembly, and libations poured out (1Sam.**7**.4-16), while Samuel offered a burnt-offering. Here also he judged Israel annually (ver. 16), and here Saul was made king, when the will of Jehovah was declared by the casting of lots (**10**.17,20-25). It would seem, therefore, that the tabernacle was removed to Mizpeh, after the loss of the ark, and the consequent abandonment of Shiloh. Hence there is reason to suppose that NOB was close to this town. King Asa of Judah (1K.**15**.22; 2Chr.**16**.6) rebuilt Mizpeh with stones from RAMAH, when he built GEBA close to Ramah on its E. After the destruction of Jerusalem, in 588 B.C., Mizpeh was made the centre of government by the Babylonians (2K.**25**.23,25; Je.**41**), and it was apparently the centre of a district in Nehemiah's time (Ne.**3**.7,15,19). Here Gedeliah, the Babylonian nominee, was murdered by Ishmael, who slew also the Samaritans, whom he buried in "the pit" made by king Asa (Je.**41**.7,9). Hosea (**5**.1) regards worship at Mizpah as a "snare"; but, when the temple was again desecrated in 168 B.C., Judas Maccabaeus (1Mac.**3**.46) assembled Israel "at Maspha over against Jerusalem: for in Maspha was the place where they prayed aforetime in Israel." All these requirements are met by the high hill called *Tell en Naṣbeh* (*mound of the erected stone*), which—since Mizpeh is a word not found in Arab.—may be a corruption of the old name. This hill rises 2,790 ft. above sea-level, and commands a fine view, though Jerusalem (7 miles to S.) is not seen. It is 3 miles N.E. of Gibeon, 3 miles N.W. of Gibeah (Geba), 3 miles S.W. of Bethel, 1 mile S. of Beeroth, and about 3 miles E. of Chephirah. On the S. side is the ruin *'Aṭṭâra*, with cisterns, ancient rock-cut tombs, and two reservoirs, the largest being rock-hewn, and measuring 78 ft. by 37 ft. This may be king Asa's "pit" (*Surv. W. Pal.* iii. p. 82). [C.R.C.]

Mizpar' (Ezr.**2**.2), properly Mispar as R.V.; = MISPERETH.

Mizpeh. [MIZPAH.]

Mizra'im first occurs in O.T. in Gen.**10**.6, "The sons of Ham; Cush, and Mizraim, and Phut, and Canaan." Again (Gen.**10**.13,14), "Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim." The Vulg. gives "Mesraim genuit Ludim, et Anamim," etc. In Gen.**10**.12, however, where the Heb. has *miṣrayim*, the Vulg. translates "descenditque Abram *in Aegyptum*," and in the same passage Mizraim becomes in A.V. Egypt, which use is afterwards always followed. Thus the name Egypt becomes the usual equivalent for the Heb. *miṣrayim*. The origin of the name is exceedingly obscure. It has been thought that the use of the two words *māṣôr* and *miṣrayim*, the latter being presumed to express the dual, refers to the two districts of Upper and Lower Egypt, which are divisions of extreme antiquity. Yet this explanation fails if, as is now vigorously asserted, Mizraim is not a dual. *māṣôr* has been variously interpreted to mean "a fort," "a mound," "a bulwark," or, as is also suggested, "distress." There is no great helpfulness in these derivations. Probably a nearer suggestion may be *Miṣr*, as in the cuneiform texts. *Miṣr*, translated "red earth," or "dark-coloured earth," may give the clue as corresponding to the old word *kem* or *kim*, indicating darkness of colour. Herodotus and Plutarch connect the word with the dark-coloured appearance of the alluvial soil, which stood out in contrast to the lighter-coloured sandy red land of the desert. Another poetic name for Egypt is "the land of Ham" (Ps.**105**.23,27). It has been alleged that the word *kem* or *kim* cannot be connected with the name Ham. Yet, on the other hand, it is advanced that the chief priapic Egyptian deity was named *Menu*, or sometimes *Khem*. This *Khem* might correspond to the progenitor of the Hamite races. Certainly the distinctive features of the worship of *Menu* or *Khem* approximated to what is recorded in Gen.**9**.20-24. Mizraim indicates a land whence great hordes of migrants went forth to people other regions (Gen.**10**.13,14), even as Ham, the descendant of Noah, was the founder of the four nations of which the Mizraites were one. [A.H.P.]

Mizzah', a "duke" of Edom; son of Reuel, and descended from both Esau and Ishmael (Gen.**36**.13,17; 1Chr.**1**.37).

Mna'son, described as "an early disciple" (Ac.**21**.16), possibly implying that his conversion dated from Pentecost. St. Paul lodged with him when visiting Jerusalem for the last time. Mnason, like Barnabas, was a native of Cyprus. [A.C.D.]

Moab. Though this name, given to the son of Lot's eldest daughter, the progenitor of the **Moabites,** is often supposed to mean "that which comes from a father" (in allusion to Gen.**19**.37), no such statement occurs in the passage cited. As a geographical term *mô'ābh* appears to mean a "wide tract," which applies to the general character of the region. Moab extended N. and S. from JAAZER to the brook ZERED, a distance of about 55 miles. On the

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W. it was bounded by the whole length of the Dead Sea, and by the lower Jordan as far N. as NIMRAH. On the E. it merged into the Syrian desert of MIDIAN; but the old trade route, 30 miles E. of Jordan, may be regarded as the boundary. The area was thus about 1,600 square miles, divided into N. and S. districts by the ARNON River, 25 miles S. of Jaazer. At the time of the Heb. conquest the Moabites had been driven into the S. district, the better lands N. of the Arnon having been conquered by the Amorites (Num.21.13). Moab contained four natural regions, which bear distinct names in O.T. The Jordan Valley near the Dead Sea—with a width of 5 miles—constituted the *'ărābhôth* of Moab [ARABAH], rendered "plains" in A.V. (Num.22.1,26.3,63,31.12,33.48,49,50,35.1,36.13; Deut.34.1,8; Jos. 13.32), these being at a level of 1,000 ft. or more below the Mediterranean. E. of the Dead Sea the steep slopes and precipices rise to a hilly plateau 2,500 feet higher than the lake, and 5 miles broad, answering to the similar step called the JESHIMON on W. of the Dead Sea. This desert region is perhaps described by the peculiar term "mount of the valley" (*hār hā'ēmeq*) in Jos.13.19. Above this again the mountain spurs run out from the plateau above them, which has an average level 1,500 ft. higher, or 2,700 ft. above the Mediterranean. This plateau is the "field [*sādhê*] of Moab" (Gen.36.35), rendered also "country" in A.V. (Num.21.20; Ru.1.1,2,6,22,2.6,4.3; 1Chr.8.8), the word occurring also generally of pasture land. [FIELD.] This region is moreover described as the *mishôr*, or "plateau," of MEDEBA (Deut.3.10; Jos.13.9,16,17). The fourth region was the "wilderness of Moab" (*midhbār*), including the barren lands between the Arnon and the brook Zered, through which Israel passed to reach the Jordan Valley (Deut.2.8,18). The lower slopes—as in Gilead—are composed of Nubian sandstone (Green-sand period), above which lies a hard limestone; while the plateau consists of soft pervious Eocene limestone. Hence the springs all issue on the W. slopes, some 500 ft. below the plateau, which has no water on the surface. It is, however, fit for the growth of corn; and in spring it is covered with grass, supporting large herds of camels, and a few goats. The hillsides are very bare and rocky, with scattered bushes of the white broom (Heb. *rōthem*, Arab. *retm*), the "juniper" of the A.V. The streams at HESHBON, BAAL-MEON, and Callirrhoe (*Zerqa-Mā'ain*) are perennial, and flow with the Arnon and Zered brooks into the Jordan and the Dead Sea. Though now inhabited by nomads, the ruins show that Moab had a settled population down to *c.* 700 A.D., and remains of wine-presses at SHEBAM prove the culture of the vine. The palm still grows in the gorges near the Dead Sea (especially in the *Zerqa-Mā'ain* ravine). The lion is no longer found (see Is.15.9), but the wild ass and the ostrich, known to Job, still range in the desert to the E., with the addax and the bubale antelopes—the latter called the *Baqar el Waḥsh*, or "wild cow," by the Arabs—they may represent the PYGARG and the *t'ô*, or WILD BULL, of the O.T. (See Tristram, *Nat. Hist. of Bible*, pp. 57. 126.)—*Inhabitants.* The original inhabitants, called EMIMS (supposed to mean "frightful," Deut.2.11), were succeeded by the descendants of Lot, who were cousins of the Hebrews, a relationship fully acknowledged down to David's time. Hebrews and Moabites intermarried at times (Ru.1.4; 2Chr.24.26), though the law forbade the adoption of a Moabite into the congregation of Israel, even in the tenth generation (Deut.23.3), or, as understood in later times, "for ever" (Ne.13.1). By the time of Nehemiah, however, the Moabite population was mingled with both Jewish and Nabathean elements. Solomon had married Moabite wives (1K.11.1), and many of the Hebrews who fled to Moab after 588 B.C. (Je. 40.11) had also married there (Ezr.9.1; Ne.13. 23), to the horror of their stricter brethren. The language of Moab in 9th cent. B.C. is known to us, from the Moabite Stone, to have been a dialect closely akin to Heb., but with some Aram. affinities. [SEMITIC LANGUAGES.] It probably, however—like the Canaanite—included a few old words borrowed from the Akkadian; for 'Astar, the name of a deity on the Moabite Stone, is the Akkadian Istar (*light-maker*) for the moon. The word *Arĕel* (2Sam.23.20; 1Chr.11.22), for a champion (A.V. *lion-like*), seems to be peculiarly Moabite, and occurs on the Moabite Stone with the same meaning; yet it has no evident Semitic derivation, but might be the Akkadian *Ar-el*, a "fierce" or "brave" man. Substantially, however, Moabite was a language of the Heb. group, and hence we find no mention of any difficulty in understanding one another as between Hebrews and Moabites, Ammonites, Edomites, or even Amorites.—*History.* Moab is mentioned in 60 chapters of O.T. and Moabites in 10 chapters, yet the historic episodes are few. The defeat of Midian, on the plateau of Moab, by Hadad, king of Edom, is the event first mentioned, but it probably occurred after Joshua's time (Gen.36.35). In 15th cent. B.C. the Hebrews found king BALAK ruling Midian and Moab, between EDOM and the Amorites; and after the defeat of the latter, Israel descended to the *'ărābhôth* of Moab before attacking Gilead, and before the Reubenites had decided to retain the *mishôr*, N. of the Arnon, as a fine pasture region. Under this king, the Moabites and Midianites were organized under "princes," or "chiefs" (*sārîm*, Num.22.8,23.6,17), and elders (22.7). Israel respected the actual possessions of Moab, but finally took possession of the N. district, conquered by SIHON the Amorite perhaps only a few years before the Heb. invasion. [DAMASCUS.] King Balak, however, when the Amorites were destroyed, and Israel had passed on, seems to have claimed the old N. province even as far as NEBO, though O.T. confines his rights to the region round AR (A.V. *a city*, Num. 22.36: see Deut.2.9), between Arnon and Zered: for, with BALAAM, he looked down on the Heb. tents from the heights to the S.E. (Num.22.41,23.14,28). Moabite idolatry corrupted the Hebrews, through the influence of Moabite and Midianite women, even under Moses (Num.25.1,6); but the extermination of the Midianites followed (31), and then the colonization of Moab by Reuben (32.37,38) from Arnon to Jaazer (Jos.13.15,25). The

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Moabites remained enemies of Israel hereafter, and about a century later EGLON, king of Moab, ruled even in Jericho for 18 years (Judg.3.12-30), by aid of the kindred Ammonites and Amalekites. A later king of Moab (probably S. of Arnon) was friendly to David (1Sam.22.3,4), perhaps on account of his ancestress Ruth the Moabitess (Ru.4.21,22); but in later years David smote Moab, which became tributary (2Sam.8.2,12). Ahab (and Omri his father, according to the Moabite Stone) ruled Moab, exacting tribute of sheep, but king Mesha rebelled successfully after Ahab's death (2K. 1.1,3.4,5), for the attack on KIR-HARASETH from the S., by the kings of Judah, Israel, and Edom, failed (3.6-27), though the towns of Moab were destroyed. Perhaps, even before Ahab's death, the Moabites and Ammonites attacked Judah from the S.E., and were defeated near TEKOA (2Chr.20.1-25). Moabite "bands" continued to raid W. of Jordan yet later (2K.13.20), and aided the Babylonians against Jerusalem (24.2). At some early period, perhaps in David's time, men of CHOZEBA dominated Moab (1Chr.4.22), and Benjamites spread over the *sādhé*, or plateau (8.8). David's triumph is recorded in the Psalms (60.8,108.9), but the confederacy of the population of Moab, which seems to have been nomadic, with Assyria (83.5-8), probably dated after 734 B.C., when the Heb. tribes E. of Jordan were carried captive by Tiglath-pileser III. (2K.15.29; 1Chr.5.26). Isaiah, a few years later (15.1-9), speaks of the "fate" of Moab, then subjected by Assyria, and mentions sixteen places, many of which are noticed on the Moabite Stone a cent. and a half earlier. The ruin of the country was lamented at its shrines by Moabites, who shaved head and beard as a sign of woe (*vv.* 2,3). They fled again over Arnon (16.2), and the "pride" of Moab (a name which might itself be rendered "proud") was abased (ver. 6). Jeremiah, who speaks of a "king" of Moab as late as 609 B.C. (Je.27.3), predicts that the Moabites will drink the cup of wrath with others (25.21; see 9.26). He appears to paraphrase not only the older prophecy of Isaiah (Je.48.1-44; *cf.* Is.15.16), but even—with a new application—the old Amorite song (Je. 48.45,46; Num.21.28,29); predicting a restoration of Moabite captives (Je.48.47), which Cyrus may have allowed. Ezekiel (25.8-11) predicts troubles for the hated Moabites, who had said that "Judah is like any other nation." Daniel (11.41) speaks of Antiochus Epiphanes in Moab. The older prophets (Am.2.1,2; Mi.6. 5; Zeph.2.8,9) refer to its past history. Ezra refers to a "governor" of Moab (*pehah*; 2.6,8.4; Ne.3.11), using a word of official signification among the Babylonians (*pehu*). In later times the name of Moab occurs only in Judith (1.12), the population being included in the Nabathean kingdom. [NEBAIOTH.] In Roman times, and under the early Khalifs of Damascus (whose buildings at Rabbath-Ammon, and at *Mashita*—the "winter-house"—in Moab itself, remain in ruins), the plateau of Moab still supported a considerable settled population. [HESHBON; MEDEBA.] In the Middle Ages the region was mainly pastoral, and after the 13th cent. was entirely given over to invading Arabs from the Hejâz, fresh tribes having arrived thence only a few centuries ago.—*Monumental Notices.* The earliest Moabite monumental record is that of king Mesha [DIBON], written perhaps after Ahab's death, but silent as to the troubles that followed. He relates (*c.* 888 B.C.) that he succeeded his father Chemosh-melek, who ruled for 30 years, when Omri seized Medeba, which Ahab held for half his reign—"for Chemosh was wroth with the land." Mesha recovered it, and built up BAAL-MEON and KIRJATHAIM. He took ATAROTH, which "men of Gad" held "from of old" (*cf.* Num.32.34), and which the "king of Israel" had built up. He slaughtered the inhabitants "in the sight of Chemosh and Moab, and took thence the champion [*arél*] Dodah, and dragged him before Chemosh in KERIOTH." He took captive the "people of the plain" (*saron*), and slew 7,000 persons in the town of NEBO—"sacrificed to Chemosh." Here also he carried off the "champions [*arélì*] of Jehovah, and dragged them before Chemosh." He took JAHAZ from Israel, and annexed it to Dibon. He fortified *Qirhah* [CITIES], and made scarps there, "as a defence against Israel." He rebuilt AROER, and the "ascent at ARNON," with BAMOTH-BAAL, "which was ruined" (no doubt by Israel), and Bosor. Finally, he "went down" and fought at HORONAIM. This single monument thus includes the names of 12 places in Moab noticed in O.T., and the succession of the names shows a gradual spread of Moabite power from Dibon northwards. Within two cents., however, Moab was subjected (in 734 B.C.) by Tiglath-pileser III. of Assyria, and became the base of operations against Edom and Arabia. In 727 B.C. the same conqueror mentions Solomon of Moab (*Salamanu*) as a tributary. Sennacherib speaks of Qôs-nadbi (otherwise read Kamus-nadbi), king of Moab, as a tributary, and Esarhaddon of Muzuri of Moab. The Moabites remained faithful to Assyria under Assur-bani-pal; and Kamus-halta, king of Moab, defeated Ammuladin, king of Kedar (*c.* 640 B.C.), and sent him as a prisoner in chains to Nineveh, after the repulse of the Arab attack on Damascus. [ARABIA.] Naturally, therefore, Moab joined the enemies of Judah under Nebuchadnezzar (2K.24.2). The later monuments—Gk., Rom., and Nabathean — are noticed under the names of towns, but are of small importance. Nabathean texts occur at BETH-GAMUL and elsewhere, and Christian remains especially at MEDEBA.—*Religion.* The Moabites are called "the people of Chemosh" (Num.21.29; Je.48.46), a deity whose name has no recognized Semitic derivation, though occurring on the Moabite Stone. In Assyr. texts it is spelt *Kam-us*, which as an Akkadian word would mean "Lord of Conquest." The Moabites also worshipped BAAL-PEOR, a licentious deity; and a third deity (*'Astar*) is coupled with Chemosh, in the title 'Astar-Chemosh, on the Moabite Stone. Whether female (like 'Ashtoreth), or male (like the Arab *'Athtar*), this deity also was of Akkadian origin. The three may have formed a triad—father, mother, and son—as in other pantheons; but Chemosh was the chief Elohim of Moab (Judg. 10.6; 1K.11.7,33; 2K.23.13; Je.48.7,13). The barbarous rite, common to early Semitic races,

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of sacrificing the firstborn son in times of trouble, was also practised in Moab (2K.3.27). Mesha's account agrees in making Chemosh the chief god, and in recording extensive slaughterings of women and children, as well as of men, in his honour.—*Antiquities*. In addition to the monuments already noticed, Moab is remarkable for the number of rude stone structures which occur on the hill slopes, and in the vicinity of the Jordan Valley (as described in detail, *Surv. E. Pal.* pp. 11, 98-100, 125-133, 159-171, 184-190, 198-203, 226, 227, 229-236, 255-274, 277). They include dolmens, like those of Britain, varying from little monuments a few inches high to others under which a man may stand. Of these as many as 150 are found on a single hill slope. They are accompanied by standing stones, and stone circles varying from 20 ft. to 200 ft. in diameter. The most remarkable case is the circle of *el Mareighât* (*Surv.* p. 187), 12 miles S. of Heshbon, where three rude pillars (6 ft. high) stand on a knoll, in a circle 300 ft. in diameter. There can be no doubt that these stones were sacred, like those still erected by Indian hill tribes in circles. This circle has also a dolmen altar on N.W.; and the Moab dolmens are often marked on the capstone with cup-hollows, and channels for libations. This monument may explain the allusion to a place called 'Eglath-shelishiyah (R.V. Is.15.5; Je. 48.34), noticed with ZOAR and HORONAIM. The A.V. follows the LXX. in rendering the words "a heifer of three years," which makes no sense at all. Probably it means "the round place of the triad," or a circle with three erect stones representing three deities [GEZER]; for the passages refer to Moabite worship. Such a circle occurs at *el Mareighât*, and a small one, 22 ft. in diameter, with fallen central stones, was found not far from Zoar, at *Tell el Maḍb'a* (*Surv. E. Pal.* p. 233). [C.R.C.]

Moadiah' (Ne.12.17) = MAADIAH.

Mochmur', Brook (Jth.7.18), near CHUSI (*Kûzah*) and EKREBEL (*'Aqrabeh*). This is apparently the great valley *Wâdy el Ḥumr*, which rises N. of 'Aqrabeh, and runs into the Jordan. [C.R.C.]

Modin' (Μωδεΐν, Μωδεείμ, Μωδαείμ), the home of the Hasmonaean family, where the great revolt of 168 B.C. began, and where Mattathias, father of Judas Maccabaeus, was buried (1Mac.2.1,15,23,70), and afterwards Judas himself (9.19) and his brother Jonathan (13.25-30); over whom Simon—the second of the five brethren—built a monument of hewn stone, raised above the surface, with seven pyramids for the father, mother, and five sons. It had "designs" on great *stêlai*, representing "panoplies" and "ships," the monument being visible from the sea. Thus the adornment did not break the law against the representation of living beings. Simon camped at Modin when—after 140 B.C.—he was about to meet the Gks. "in the plain," near CEDRON (*Qaṭrah*)—see 16.4,5,9; 2Mac.13.14. Josephus repeats this account 12 *Ant.* vi. 1, 2, xi. 2, 13 *Ant.* vi. 6). Eusebius and Jerome (*Onomasticon*), in 4th cent. A.D., place "Modeim" near Lydda. The Mishna speaks of *Modi'aim* (*Pesakhim* ix. 2) as a long distance from Jerusalem, which is explained (Tal. Bab. *Pesakh.* 3*b*) to mean 15 miles; while from another passage (*Hagigah* iii. 5) it appears that *Modi'aith* was near the borders of Judaea and Samaria. The true site (Guerin) is the village *el Midieh*, on a hill spur 17 miles from Jerusalem, 6 miles E. of LYDDA. The sea is visible from this site, which is 15 miles N.E. of Qaṭrah. S. of the village is a high conical mound (*er Râs*), with cisterns and rock-cut tombs (*Surv. W. Pal.* ii. pp. 297, 298, 341-352). On a hill to W. there are Christian tombs, and remains of a tesselated pavement with a cross on it. The mound may cover the monument of Simon; and Jerome states that the "tombs of the Maccabees" were visible in his time. They were, however, shown later at quite another site, 7 miles S., near *Laṭrôn*, which is not "near Lydda," as the *Onomasticon* states; and even at *Ṣôba* (Belmont), only 6 miles W. of Jerusalem, in 13th cent. A.D. [C.R.C.]

Mo'eth. In 1Esd.8.63, "Moeth the son of Sabban" takes the place of "NOADIAH the son of Binnui" (Ezr.8.33).

Moladah' (= *birthplace*; Jos.15.26,19.2; 1Chr.4.28; Ne.11.26), a town of Judah in the far S. It was given up to Simeon, and abandoned, with other towns, by that tribe in David's time, but re-inhabited by men of Judah after the Captivity. The site is unknown, for the Malatha of the *Onomasticon* (*Tell el Milh*) appears to have been really the "city of salt." [SALT.] [C.R.C.]

Mole. Two words are thus translated. (1) *tinshemeth*, which occurs in the list of unclean birds in Lev.11.18, Deut.14.16 (A.V. *swan*), and in Lev.11.30 (A.V. *mole*). There seems considerable probability that *tinshemeth* refers to the CHAMELEON. (2) *ḥᵉphôr pêrôth*, rendered "moles" by the A.V. in Is.2.20. Although this word clearly indicates some kind of burrowing creature, nothing definite can be predicated as to its nature. Apparently true moles (*Talpa*) are absent from Syria and Palestine; and even if such were present, they do not haunt ruins, which were the resorts of the animal referred to. It has accordingly been suggested that one of the species of mole-rats, a group typified by *Spalax typhlus* of E. Europe and Egypt, may be the animal intended. These mole-rats, which are members of the rodent order, and are stated to burrow at times under rubbish heaps, are blind, grey animals of the size of a rat, with curiously flattened heads and rudimentary tails. [WEASEL.] [R.L.]

Mo'lech. This deity is the same (*cf.* 1K.11.7 with ver. 5) as Milcom, Malcam, and the Μολόχ of the LXX. (once erroneously so spelled in A.V. in Am.5.26, and hence in Ac.7. 43). *môlekh* in Heb. has always the article prefixed, and should be read *hammelekh*, literally "the king." The change of the vowels into those of *bôsheth* (*shame*; *cf.* 1Chr.8.34 with 2Sam.4.4, Meribbaal = Mephibosheth) is due to Jewish objection to pronounce idol-names (*cf.* Ex.23.13*b*). Molech is the *Malku* (*king*) of the Assyr. texts. A tablet (K. 2100) in the British Museum states that Malku was, among the Shuhites on the banks of the Euphrates in Syria, identified with Rammânu (Rimmon), god of the atmosphere, and hence of the storm. Though Malku occurs as

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an element in Babylonian personal names *c.* 2000 B.C., his worshippers seem even then to be of Canaanite or Syrian descent, and a Canaanite king Uru-Malik is mentioned by Naram-Sin, 3800 B.C. His worship is therefore very ancient in Palestine, where he probably represented the sun, as he certainly did in Babylonia, where he is the 2nd member of the triad Šamaš, Malik, Bunênê, the latter becoming his consort there. The god Molech was the chief deity of Ammon, as Chemosh was of Moab. The form Milcom (*milkôm*) is the word *melekh* with the *mimmation*, this termination (properly *-um*, as in Assyr.) marking the nominatival form in the older language, just as *-âm* in *yômâm* does the old accusative. "Malcam" (*malkâm*) in Je.49.1,3, Am.1.15, Zeph.1.5, though the rendering "their king" is supported by the Targum and Qimḥi (Kimchi), is a mistake for Milcom, as Rashi perceived, the misspelling being occasioned by misunderstanding the sense, though comparison with 1K.11.33 and 2K.23.13 makes the latter clear. It was *Milcom's* and not "their king's" crown that weighed a talent (2Sam. 12.30; 1Chr.20.2). Molech is first mentioned in Lev.18.21, where the Israelites are warned not to imitate the Canaanite practice of burning their children as offerings to him. Aben Ezra says that children were passed "over" the fire, and that some survived and others died; Rashi that they passed between two burning piles of wood. That they were actually *burnt* is clear from Deut.12.31, Ps.106.37,38, Je.7.31, 19.5; and this became customary among the Israelite idolaters after Solomon's time. TOPHET was especially noted for this terrible rite. Similar scenes marked the *cultus* of Chemosh in Moab and Baal at Tyre and elsewhere. Qimḥi's detailed description of the idol and worship of Molech at Tophet (comm. on 2K.23.10) is unreliable. It is probable that the children were placed in the fire as a way of offering them to the Sun-god (Molech), fire being his most natural emblem. The offering was propitiatory, as human sacrifices seem everywhere to have been. But these and other "abominations" necessitated the extermination of the Canaanites (Deut.12.31), and afterwards the captivity of Israel and Judah. Rawlinson's *Cuneiform Inscriptions of Western Asia*; Pinches's *O.T. in Light of Hist. Records of Ass. and Bab.*; Sayce's *Rel. of Anc. Egypt and Babylonia*, and his *Hibbert Lectures*: Hommel's *Die altisraelitische Überlieferung*; Swete's ed. of the LXX.; G. Hoffmann in *Zeitschrift für alttest. Wissenschaft*, vol. iii.; Targum, Qimḥi, and Rashi in *Miqrâôth Gedôlôth*. [W.ST.C.T.]

Mo'll (1Esd.8.47) = MAHLI, 1.

Mollid', son of Abishur by his wife Abihail, and descendant of Jerahmeel (1Chr.2.29).

Moloch ("Tabernacle of your Moloch" in Am.5.26) is a mistranslation of the Heb. words *sikkûth malkekhem*, rightly rendered "Siccuth your King" in the R.V. [REMPHAN.] The form Moloch instead of the usual Molech is borrowed from the LXX. Μολόχ in this passage and in Ac.7.43 only. [W.ST.C.T.]

Mom'dis (1Esd.9.34) = MAADAI.

Money. I. UNCOINED MONEY. Ancient nations that were without a coinage weighed the precious metals, a practice represented on the Egyptian monuments, where we see that gold and silver were kept in the form of rings. The gold rings found in Celtic countries have been held to have had the same use. We have no certain record of the use of ring-money or other uncoined money in antiquity excepting among the Egyptians. There is no distinct mention of coined money in the books of O.T. before the return from Babylon. Abimelech gave Abraham "a thousand [pieces] of silver" (Gen.20.16). [PIECE OF SILVER.] For Gen.23.3,9,16,33.18,19, see WEIGHTS. Throughout the history of Joseph we constantly find money used in preference to barter (Gen. 43.21,47.13-16). At the time of the Exodus money seems to have been still weighed (Ex. 30.13). Here the shekel is evidently a weight, of which the standard examples were probably kept by the priests. Balances and weights were carried in a bag (Deut.25.13-16; Pr.16. 11; Is.46.6). Throughout the Law money is spoken of as in ordinary use; but only silver money, gold being mentioned as valuable, but not clearly as used in the same manner. We find no evidence in the Bible of the use of coined money by the Jews before the time of Ezra.—II. COINED MONEY. (1) *The Antiquity of Coined Money.* Respecting the origin of coinage there are two accounts seemingly at variance: some saying that Phidon king of Argos first struck money, and according to Ephorus, in Aegina (Strabo, viii. 6); while Herodotus (i. 94) ascribes its invention to the Lydians. The former statement probably refers to the origin of the coinage of European Greece, the latter to that of Asiatic Greece. On the whole, it seems reasonable to carry up Gk. coinage to the 8th cent. B.C. (2) *Coined Money mentioned in the Bible.* The earliest mention of coins in the Bible refers to Persian money. In Ezr.2.69,8.27 and Ne.7.70-72 current gold coins are spoken of under the name *darkᵉmônîm*, which only occurs in the plur., and appears to correspond to the DARIC. The Apocrypha contains the earliest distinct allusion to the coining of Jewish money, where we read (1Mac.15.6) that Antiochus VII. granted to Simon permission to coin money with his own stamp. This was in the fourth year of Simon's pontificate (139 B.C.). The average weight of the coined shekel is about 220 grs. troy. The SHEKEL corresponds almost exactly to the tetradrachm or didrachm of the earlier Phoenician talent in use under Persian rule, and, after Alexander's time, at Tyre, Sidon, and Berytus, as well as in Egypt. It is represented in the LXX. by didrachm. The fabric of the earliest Jewish silver coins is so different from that of any other ancient money, that it is extremely unsafe to base any argument on it alone, as the cases of other special classes, *e.g.* the ancient money of Cyprus, have shown. Some have been disposed to consider that it proves that these coins cannot be later than the time of Nehemiah, others will not admit it to be later than Alexander's time, while some still hold that it is not too archaic for the Maccabean period. The inscriptions of these coins, and all the other Heb. inscriptions of Jewish coins, are in the old character of Israel. Their nature would indicate a period of Jewish freedom from

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PLATE XXII



Persian Gold Daric (1Chr.29.7, etc., R.V.).



Jerusalem Silver Shekel.



Silver Half Shekel.



Silver Tetradrachm of Antioch; = "Piece of Money" (*Stater*, Mt.24.27).



Silver Denarius ("Penny"; Mt.20.2) of Tiberius.



Copper Assarion (Mt.10.29; Lu.12.6).



Copper 'Farthing" (Mk.12.42) of Pontius Pilate.



Coin of Titus, commemorating the Capture of Jerusalem.

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Gk. influence, and the use of an era dating from its commencement. The old explanation of the meaning of the types of the shekels and half-shekels, that they represent the pot of manna and Aaron's rod that budded, seems remarkably consistent with the inscriptions and with what we should expect. Cavedoni has suggested that the one type is simply a vase of the temple, and the other a lily, arguing that the pot of manna had a cover, which this vase has not. The copper coins form an important guide in judging of the age of the silver, as they undoubtedly belong to the same age. We thus find that: (i) The shekels, half-shekels, and corresponding copper coins, may be on the evidence of fabric and inscriptions of any age from Alexander's time until the earlier period of the Maccabees. (ii) They must belong to a time when Gk. influence was excluded. (iii) They date from an era of Jewish independence. M. de Saulcy, struck by the ancient appearance of the silver coins, and disregarding the difference in style of the copper, has conjectured that the whole class was struck at some early period of prosperity, such as the pontificate of Jaddua, and he supposes them to have been first issued when Alexander granted great privileges to the Jews; but there are many difficulties in the way of this supposition. The basis we have laid down is in entire accordance with the old theory, that this class of coins was issued by Simon the Hasmonaean (Maccabee). The small copper coins have for the main part of their reverse-type a Gk. symbol, the united cornua copiae, and they therefore distinctly belong to a period of Gk. influence. Is it possible that Judas Maccabaeus, the restorer of the Jewish worship, and the sworn enemy of all heathen customs, could have struck money with a type derived from the heathen? The use of such a type seems rather to point to the time when prosperity had corrupted the ruling family, and Gk. usages were once more powerful. This period may be considered to commence in the rule of John Hyrcanus. Thus M. de Saulcy's attributions before John Hyrcanus seem extremely doubtful. On these and other grounds we maintain Bayer's opinion that the Jewish coinage begins with Simon, we ascribe the coins of Jonathan the high-priest to Alexander Jannaeus, and propose the following arrangement of the known money of the princes of the period under consideration: *John Hyrcanus*, 135–106 B.C. —Copper coins, with Heb. inscription, "John the high-priest"; on some a Gk. A, marking alliance with Antiochus VII., Sidetes. —*Judas-Aristobulus and Antigonus*, 106–105 B.C. (probable attribution)—Copper coins with Heb. inscription, "Judah the *high* [?] priest."—*Alexander Jannaeus*, 105–78 B.C. First coinage: copper coins with bilingual inscriptions—Gk., "Alexander the king"; Heb., "Jonathan the king." Second coinage: copper coins with Heb. inscription, "Jonathan the high-priest"; and copper coins with Gk. inscription, "Alexander the king." (The assigning of these latter two to the same ruler is confirmed by the occurrence of Heb. coins of "Judah the high-priest," and Gk. ones of "Judas the king," which there is good reason to attribute to one and the same person.)—*Alexandra*, 78–69 B.C. The coin assigned to Alexandra by M. de Saulcy may be of this sovereign, but those of Alexander Jannaeus are so frequently blundered that we are not certain that it was not struck by him.—*Hyrcanus II.*, 69–66 B.C. (no coins). *Aristobulus II.*, 66–63 B.C. (no coins). *Hyrcanus* restored, 63–57 B.C. (no coins). *Oligarchy*, 57–47 B.C. (no coins). *Aristobulus II.* and *Alexander II.*, 49 B.C. (no coins). *Hyrcanus* again, 47–40 B.C. (no coins). *Antigonus*, 40–37 B.C.—Copper coins with bilingual inscriptions. It is not necessary to describe in detail the money of the time commencing with the reign of Herod and closing under Hadrian. The money of Herod is abundant, but of inferior interest to the earlier coinage, from its generally having a thoroughly Gk. character. It is of copper only, and seems to be of three denominations, the smallest being apparently a piece of 18 grs., the next larger its double, and the largest its triple, as M. de Saulcy has ingeniously suggested. The smallest is the commonest, and appears to be the farthing of N.T. The money of Herod Archelaus, and of the similar coinage of the Gk. Imperial class, of Roman rulers with Gk. inscriptions, present no remarkable peculiarities. There are several passages in the Gospels which throw light upon the coinage of the time. When the twelve were sent forth, our Lord thus commanded them, "Provide neither gold, nor silver, nor brass in your purses" (lit. *girdles*), Mt.10.9. In the parallel passage in St. Mark (6.8), copper alone is mentioned for money, the Palestinian currency being mainly of this metal, although silver was coined by some cities of Phoenicia and Syria, and gold and silver Roman money was also in use. St. Luke, however, uses the term "money" (9.3), which may be accounted for by his less Hebraistic style. The coins mentioned by the Evangelists are the following: First, of silver: the *stater* is spoken of in the account of the miracle of the tribute-money. The receivers of *didrachms* demanded the tribute, but St. Peter found in the fish a *stater*, which he paid for our Lord and himself (Mt.17.24-27). This stater was therefore a tetradrachm, and it is very noteworthy that at this period almost the only Gk. Imperial silver coin in the E. was a tetradrachm, the didrachm being probably unknown, or very little coined. The *didrachm* is mentioned as a money of account in the passage above cited, as the equivalent of the Heb. shekel. The *denarius*, or Roman penny, as well as the Gk. *drachm*, then of about the same weight, are spoken of as current coins (Mt.22.15-21; Lu.20.19-25). Of copper coins the farthing and its half, the mite, are spoken of, and these probably formed the chief native currency. The proper Jewish series closes with the money of the famous Bar-cochab, who headed the revolt in the time of Hadrian. His most important coins are shekels; but for the opposite view, see WEIGHTS, *Coins*.

Money-changers. There are 3 names in N.T. for the money-changer: κερματιστής (Jn. 2.14), κολλυβιστής (Mt.21.12; Mk.11.15; Jn.2. 15), τραπεζίτης (Mt.25.27). Their interest from

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the N.T. point of view is that they exchanged money of all kinds into that which was lawful for the temple. Every adult Jew (male) had to pay annually the half-shekel or didrachm for the maintenance of the temple services; it was the money-changer who exchanged other coin for the half-shekel. Jews came from all parts of the civilized world to Jerusalem, so that there was, at the time of the feasts especially, a constant demand for the half-shekel. The practice of the money-changers sitting in the Court of the Gentiles—*i.e.* within the temple precincts—had gradually grown up, and the disputes incidental to changing money must have been most unseemly there; besides, the temptation to be dishonest, with which the money-changer was constantly confronted, was evidently not always resisted (Mt.21.13, etc.). [W.O.E.O.]

Months. The Heb. words rendered "month" are (1) *ḥodhesh* = new moon, and (2) *yerah*, of doubtful etymology (Aram. *yerah*, "new moon"). The Heb. month, like that of the Babylonians and other ancients [YEAR], was lunar, and commenced in the evening with the appearing of the new moon. Since the moon passes through all her phases in 29 days, 12 hours, 793 parts (*i.e.* of an hour of 1,080 parts), the month was either 29 or 30 days. In the flood story 150 days are equal to five months (Gen.7.11,24,8.4), and the 30 days of mourning (Deut.34.8) are said to be a month (21.13). The Egyptian month was 30 days. The Heb. months are designated by numbers and names.—I. *Numbers.* This was the earlier method of identifying the months, the month of the Exodus being taken as the first and the others reckoned from it (Ex.12.2; *cf.* Deut.16.1; also Gen.7.11,8.4,5,13,14, where the months are counted as parts of the year of Noah's life). The same system was the prevalent one during the Exilic period (Je.39.1; Ezk.40.1; Hag.1.1; Zech.1.1,7,7.1).—II. *Names.* (1) Only four of the ancient (Canaanite) names have been handed down. (*a*) Abib (post-Exilic Nisan), the month of "ripening ears" (Ex.13.4,23.15,34.18; Deut.16.1). (*b*) Zif (post-Ex. Iyyar), month of "flowers," the "second month" (1K.6.1). (*c*) Ethanim (post-Ex. Tishri); 8.2, the month of "perennial streams," the "seventh month" (Lev.23.34). It occurs in a Phoenician inscription from Cyprus, 4th cent. B.C. (*d*) Bul (post-Ex. Marchesvan), month of "produce," the "eighth month" (1K.6.38). This occurs on the Eshmunazar tablet (*Corp. Inscrip. Sem.* i. 3), in an inscription from Cyprus (*ib.* i. 10), and in one from Idalium (*ib.* i. 90). (2) Babylonian names. According to a statement in the Jerusalem Talmud (*Rosh hash-Shanah* i. 2), the names current in post-Exilic times were borrowed from the Babylonians. There is no reason to doubt this assertion, as there are no traces of these names before the Exile. Only seven of the twelve names occur in O.T.—*viz.* the 1st, 3rd, 6th, 9th, 10th, 11th, and 12th. (*a*) Nisan (Abib, Ex.13.4); Ne.2.1; Bab. *Nisannu.* The 1st ecclesiastical and 7th civil month. The Assyrian sacred year also commenced at the vernal equinox (Nisan corresponds approx. to March 21–April 20). (*b*) Iyyar (Zif, 1K.6.1). Not in O.T.; occurs in the Targ. (2Chr.30.2); Bab. *Airu*, from a root meaning "to be bright," or another "to send forth" (flowers), thus answering to the Heb. *ziv* (April–May). (*c*) Sivan (the "third month," Ex.19.1); Esth. 8.9; Bab. *Simanu* (May–June). (*d*) Tammuz (the "fourth month," Je.39.2). Not in O.T.; in *Taan.* iv. 5. Bab. *Duzu* and *Du-mu-zi. Cf.* Ezk.8.14, where Tammuz is the god Adonis (June–July). (*e*) Ab ("fifth month," Je.1.3). Not in O.T.; *Pesach.* iv. 5. Bab. *Abu* (July–Aug.). (*f*) Elul ("sixth month," Hag.1.1); Ne.6.15. Bab. *Ululu* (Aug.–Sept.). (*g*) Tishri (Ethanim, 1K.8.2; "seventh month," Lev.23. 34). Not in O.T.; *Shek.* iii. 1. The first month of the civil year. The Assyrians, like the Jews, had two beginnings of the year—the sacred in Nisan, and the civil in Tishri (Sept.–Oct.). (*h*) Marchesvan (Bul, 1K.6.38). Not in O.T.; *Taan.* i. 3. Bab. *Araḥsamnu* = eighth month. This name is probably a survival of an early system of designating the months by numbers (Oct.–Nov.). (*i*) Kislev ("ninth month," Je.36.22); Zech.7.1; Ne. 1.1 (A.V. *Chisleu*, R.V. *Chislev*). It occurs (1Mac.1.54) in the Gk. form, Χασελεῦ. Bab. *Kislimu* and *Kislivu* (Nov.–Dec.). (*j*) Tebeth ("tenth month," Ezr.10.16); Esth.2.16. Bab. *Tebetum*, from *ṭebu* = "to sink"; the month of sinking in, or the muddy month in which the heavy rains occur (Dec.–Jan.). (*k*) Sebat ("eleventh month," Deut. 1.3); Zech.1.7. Bab. *Shabaṭu*, perhaps the month of "destroying rain," the period of heavy rains (Jan.–Feb.). (*l*) Adar ("twelfth month," 1Chr.27.15); Ezr.6.15; Esth.3.7,13,8. 12,9.1, etc. Bab. *A(d)-daru*, perhaps "to be darkened or eclipsed" (Feb.–March). (*m*) Ve-Adar, the second Adar, the Hebrew and Babylonian intercalary month (*Meg.* i. 4). It was introduced to prevent the agricultural festivals falling in other than the prescribed months. Schwarz, *Der Jud. Kalendar.* [H.H.]

Moon (Heb. *yarĕaḥ*, "pale" or "yellow," and *l'bhānā*, "white"). That the moon held an important place in nature was known to the Hebrews. In the history of creation (Gen.1.14-16) it appears simultaneously with the sun, and, conjointly with it, was appointed "for signs and for seasons, and for days and years"; though in this respect it exercised the more important influence, if by the "seasons" we understand the great religious festivals of the Jews (see Ecclus.43.6,7). Besides this, it had its special office in the distribution of light; it was appointed "to rule over the night," as the sun over the day. The inferiority of its light is occasionally noticed (Gen.1.16; Can.6.10; Is.30.26). Ps.121.6 may have reference to the idea of a supposed injurious effect of moonlight on sleeping persons which was at one time generally held, and gave rise to the expressions *moon-struck, lunatique, mondsüchtig*, etc. The worship of the moon was extensively practised by the nations of the E. under a variety of aspects. In Egypt it was honoured under the form of Aah. In Syria and Babylonia it was represented by 'Ashtoreth, surnamed "Karnaim," from the horns of the crescent moon. Job 31.26,27 and the warning of Moses (Deut.4.19) are directed against nature-worship. At a later period, however, the

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worship of the moon in its grosser form of idol-worship was introduced from Syria. In the figurative language of Scripture the moon is frequently noticed as presaging events of the greatest importance through the temporary or permanent withdrawal of its light (Is.13.10; Jl. 2.31; Mt.24.29; Mk.13.24).

Moon, New. [NEW MOON.]

Moosi'as (1Esd.9.31). Apparently = MAASEIAH, 4.

Moph. [NOPH.]

Morasthite, The, *i.e.* native of a place named Moresheth (*not* Mareshah, as Targ.). It only occurs as the description of the prophet MICAH (Je.26.18; Mi.1.1). [MORESHETH-GATH.]

Mordecai'.—**1.** The agent employed by God for the deliverance of the Jews from extermination at the hands of Ahasuerus' grand vizier, Haman. Mordecai's cousin and adopted daughter, Esther, being chosen queen, he remained in close communication with her, though forbidding her to disclose her nationality. Unrewarded through inadvertence for the discovery of a plot against the king's life, he incurs Haman's hostility by refusing to do him homage when passing the palace gates, probably as considering him the hereditary enemy of Israel [HAMAN] rather than from viewing such action as equivalent to idolatry (for *cf.* 2Sam.14.4,18.28; 1K.1.16). Haman obtains from the king, as vengeance for this slight, a decree for the destruction of all Jews. This is the more readily obtained through the promise that by the seizure of the victims' property the royal treasury will be greatly enriched. Soon Ahasuerus, passing a sleepless night in hearing the chronicles of the kingdom read, is reminded of Mordecai's claims. Haman, arriving early at the palace to obtain permission to hang his enemy, and thinking that the king's question as to the fitting meed to be bestowed upon a worthy recipient has to do with himself, is involved in the necessity of conferring the honours he suggests upon the hated Mordecai. Meanwhile the decree for the overthrow of the Jews has been communicated by the latter to Esther, with the warning that its reversal through her instrumentality is the sole hope for her nation and herself. After Haman's overthrow Mordecai becomes vizier, and, receiving the king's seal, writes an authorization to the Jews to defend themselves. He and Esther accordingly send two letters to their countrymen, prescribing the commemorative feast of Purim with a preceding fast. The apocryphal additions to the book of Esther set forth in ampler form the glory and dignity of Mordecai, and as time went on his traditional fame increased. He was reputed to have known 70 languages, and his age to have exceeded 400 years. His name is probably derived from Marduk (Merodach). That the name of a Babylonian should be given to a Jew (see Sayce, *The Higher Crit. and the Mon.*, p. 470, for instances), though strange at first sight, may have no real significance from the religious point of view, just as in later times the name Martin is devoid of association with its etymological source, Mars. Mordecai has, however, been by some identified with Matacas, a eunuch and favourite of Xerxes, mentioned by the historian Ctesias (*Persica*, 27). According to him Xerxes, on returning from his ill-starred expedition against Greece, sent Matacas to the temple of Apollo at Delphi to plunder the property of the god. This commission Matacas duly carried out. A Jew would not, as such, be an unnatural person for Xerxes, himself a foe to idolatry, to employ on a like errand. Moreover, that Mordecai should have been a eunuch harmonizes with several details of the narrative in Esther, such as his possessing neither wife nor child, and having apparently unrestricted access to the court of the harem. Further, a position of great influence was not unfrequently obtained by eunuchs in Persia. We must, however, bear in mind that Ctesias is by no means trustworthy as an historian. Mordecai is described (Esth.2.5) a "son of Jair, the son of Shimei, the son of Kish." It is best (with Jewish tradition and Josephus) to consider the two last to be the well-known members of the tribe of Benjamin (2Sam.16.5ff.; 1Sam.9.1). Frequently it is only the more prominent links in a descent that are expressed. If, on the other hand, we take Kish to be Mordecai's great-grandfather, and consider him and not Mordecai to have been one of Jehoiachin's fellow-captives in 598 B.C. (see Esth.2.6)—a construction nevertheless which is contrary to the ordinary syntactical usage of Hebrew—there is no difficulty in accepting Mordecai as flourishing in the days of Xerxes. If, on the contrary, in deference to Heb. grammar, we make *Mordecai* the subject of the relative, the statement is a loose mode of indicating that he was member of a family which three generations previously had been included among the exiles of that date.—**2.** One of the leaders of the returning exiles under Zerubbabel and Jeshua (Ezr.2.2; Ne.7.7). [A.W.S.]

Moreh', translated "high" in LXX.—perhaps an Aram. word, like *Mâr*, an "exalted" person or "lord." The *Plain of Moreh* [PILLAR, PLAIN OF], otherwise the "oak" or "tree" of Moreh, was near Shechem (Gen.12.6); and these "oaks" or "plains" (Deut.11.30) were close to GERIZIM, and perhaps connected with MORIAH. The *Hill of Moreh* (*gib'ath hammôrê*) was on N. side of the valley of JEZREEL (Judg.7.1), and this "high" hill was no doubt the volcanic peak of *Jebel en Neby Dûhy*, so called from a companion of Muhammad, whose shrine is on the summit, with a legend attached. In the Middle Ages this hill, 1,690 ft. above sea-level, and about 1,400 above the plain, was called "little Hermon" (see Ps.89.12), because it was near TABOR. [C.R.C.]

More'sheth-gath', a place named by Micah only (1.14), with Lachish, Achzib, Mareshah, and other towns of the lowland district of Judah. Micah was himself the native of a place called Moresheth (ver. 1). [MORASTHITE.] The word means "a possession." The site is unknown. [C.R.C.]

Moriah. This name is spelt in two ways, and the two sites may be distinct.—**1.** מוֹרִיָּה, the temple hill at JERUSALEM (2Chr.3.1); perhaps "the mount of the vision [*hâr hammôriyyâ*] where the Lord appeared unto David."—**2.** מֹרִיָּה, a "land" (Gen.22.2),

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which LXX. renders "the high land," perhaps "conspicuous," or a "place of view," and connected with *rā'â*, "to see," in the narrative (ver. 14). Abraham, travelling from Beer-sheba to sacrifice Isaac, and riding an ass, saw the place "afar off" on the third day (Gen.**21**.33, **22**.4). Josephus (1 *Ant.* xiii. 1, 2) identifies this Moriah with the temple hill. The Samaritans hold it to be GERIZIM, which is 75 miles from Beer-sheba, but visible 10 miles off; thus entailing a daily journey of 22 miles —which is not impossible. The temple hill cannot be seen till within a mile or two from S., entailing a daily journey of 15 miles. The temple site is certainly not "high" or "conspicuous," if that be the true rendering of Moriah; but there are no other allusions to enable us to decide between the traditions, unless Moriah is the same as MOREH. [C.R.C.]

Mortar. The simplest (and probably most ancient) method of preparing corn for food was that described under MILL. The pestle and mortar must have existed from a very early period. The Israelites in the desert appear to have possessed mortars and handmills. When the manna fell, they gathered it and either ground it in the mill or pounded it in the mortar (Heb. *m'dhôkhâ*; Num.**11**.8). So in the present day, stone mortars are used by the Arabs to pound wheat for their national dish *kibbeh*. Another word, *makhtêsh* (Pr.**27**.22), probably denotes a mortar of a larger kind, in which corn was pounded. "Though thou shouldest bray the fool in the *mortar* [among the bruised corn with the pestle], yet will not his folly depart from him."

Morter (Gen.**11**.3; Ex.**1**.14; Lev.**14**.42,45; Is.**41**.25; Ezk.**13**.10,11,14,15,**22**.28; Na.**3**.14). The various compacting substances used in Oriental buildings were: (1) bitumen, as in the Babylonian structures; (2) common mud or moistened clay; (3) a very firm cement compounded of sand, ashes, and lime, in the proportions respectively of 1, 2, 3, well pounded, sometimes mixed and sometimes coated with oil, so as to form a surface almost impenetrable to wet or the weather. In Assyrian, and also Egyptian brick buildings, stubble or straw (as hair or wool among ourselves) was added to increase the tenacity, and is still used for bricks. [PLAISTER.]

Mo'sera (Deut.**10**.6), apparently the same as **Moseroth** (Num.**33**.30), its plur. form, the name of a place near mount Hor. The word means "bonds"—perhaps in the sense of "bounds"—and stands for mount Hor (which was on the border of Edom) in the later passage, as the place where Aaron died. [C.R.C.]

Moses. The exact signification and derivation of the name is by no means clear. The narrative leads naturally to the conclusion that the name must have been originally Egyptian. Ebers connects it with the Egyptian word signifying *child, son*. The older scholars derived the word from the Heb. משה, as if "drawn out," misunderstanding the real meaning of the remark in Ex.**2**.10. For the Heb. is *active*, not *passive* as would be required by the traditional explanation. Several other Egyptian derivations have been proposed for the word (*e.g. mes-a* = *child of water*). All these, however, are more or less uncertain. The variety of spelling presented by the LXX. and Gk. versions (*e.g.* Μωυσῆς, Μωσῆς, etc.) creates a difficulty as to the original form. The children of Amram, son of Kohath, son of Levi, by Jochebed, consisted of the eldest—a daughter, Miriam or Hur—and two sons, Aaron, the elder, and Moses, the younger. The account of Moses' birth and early life given in the Pentateuch is simple and sober. In the later accounts even the earliest parts of the history abound with marvels. Josephus, for manifest reasons, adds considerably to the Biblical narrative; according to him, one of the "sacred scribes" of Egypt foretold that a child of the Hebrews would be born who would overthrow Pharaoh, and exalt the Hebrew nation above the Egyptian." This he narrates as the cause why the king of Egypt commanded the male children of the Hebrews to be put to death. It is scarcely necessary to point out that this does not strictly agree with the account in the book of Exodus. Again, prior to the birth of Moses, Amram is said to have dreamed a remarkable dream, in which God assured him that divine protection would secure the child's safety. These legends have been considerably added to in the Korân, and still more copiously by Muslim writers. (See, for a popular account, Weil's *Biblische Legenden der Muselmänner*.) Josephus added new elements to the story of Moses in the ark of bulrushes, which were again largely increased by the Arabic writers and in the Jewish Midrash. Earlier legends exist in the book of Jubilees, which is as old as 135–105 B.C. (see Charles's Introduction to his edition of that work). In it we are informed that the daughter of Pharaoh was named Tharmuth, which name Josephus gives in his *Antiquities* (Θέρμουθις) at least 200 years later. Josephus also adds legends of Moses' campaign against the Ethiopians as general of the Egyptian armies. These legends are, in not a few cases, evidence of the great antiquity of the Pentateuch, which has no reference whatever to such histories, while its simple account of the early days of Moses is strongly confirmed by the copious reference to the events of those early days in the N.T. writings. The Biblical records leave unfilled a considerable gap in Moses' history. Stephen (Ac.**7**), however, observes that Moses was educated in all the wisdom of the Egyptians, and was mighty in words and works. There may be some historical truth underlying the story that Moses was educated in Heliopolis. There he seems to have been known under the name of Osarsiph, probably = *Asrasif*, "the young Osiris," an Egyptian name. As a priest he seems to have kept himself aloof from idolatry, and he is represented in the Egyptian tradition as offering up his prayers under the open firmament of heaven, towards the sun-rising (Josephus, *Cont. Apion*, ii. 2). He was also, according to the same tradition, renowned as a mathematician and grammarian, and Philo-Judaeus represents him as well acquainted with the literature of Chaldeans, Assyrians, and Greeks. It is not unlikely that he may have been employed in warfare by the king of Egypt. One of the Egyptian traditions states that his success in an Ethiopian campaign was partially owing to the admiration felt for him by an Ethiopian princess.

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The combination of incidents given in Wiedemann's *Aegyptischen Geschichte* (pt. ii. p. 494 ff.) is, however, open to serious criticism. Moses may also have occupied a portion of his time in writing the earlier memorials of his people, and it is possible that St. Stephen may have referred to some such writing in Ac.7.25. On the connexion of Moses and Osarsiph, see the art. of Dr. Lauth in the *Zeitschrift der D.M.G.*, Band xxv. 139-148 (1871). After the killing of the Egyptian who was caught in an act of cruel oppression towards an Israelite, Moses fled into Midian, where he appears to have spent the next forty years in pastoral employment. However occupied, it was in reality a time of preparation for the great work, to which he had been called by the revelation of the significance of the name of God made to him in connexion with the divine appearance in the burning bush (Ex.3). After the stay in Midian, Moses, accompanied by his wife Zipporah and his two sons, set out for Egypt, but at their first resting-place he received a severe reminder that he who was sent to be a lawgiver must himself learn the duty of obedience to the law. He was severely attacked by some illness, and no hope of recovery was given unless he fulfilled the divine enactment of circumcising his second son, Eliezer, who for some reason had been left without that mark. Zipporah, most probably instructed by her husband, at once performed the sacred act, saying, as she placed the foreskin of her new-born babe at the feet of her husband, in reference to the child just circumcised, "A bridegroom of blood thou art to me, because of the circumcision." Hebrew children were consecrated to the Lord by the ceremony of circumcision, and seem to have been called "bridegrooms," as by that sign united to God. But Eliezer deserved the appellation in a peculiar sense, because his blood had purchased his father's life. This is Kalisch's view of the passage, and is, perhaps, the simplest interpretation of its obscure phraseology. The miracles performed in the land of Egypt, culminating in the exodus of the children of Israel, and their journeys until they arrived at the borders of the promised land and were put in possession of the land on the E. of Jordan, fill up the third great portion of the life of Moses. Appearing before Pharaoh, attended by his brother Aaron as his prophet or spokesman, Moses required that monarch to send the Israelites out of the land. The refusal on the part of Pharaoh led to the outpouring of ten plagues upon Egypt and its people. [PLAGUES, TEN.] The departure from Egypt immediately followed the last of these, the death of the first-born. The Israelites were commanded to "spoil" the Egyptians by "demanding" of them on the day when they went out of Egypt gold and silver and raiment as their lawful payment in compensation for their long servitude. In none of the passages in which the command is recorded or the fulfilment of it narrated is there any mention made of borrowing or lending; the Heb. word used being one often employed to signify "to demand with authority" (*e.g.* Ps.2.8, and many other passages). Pharaoh collected his army, and pursued the Israelites towards the Red Sea, the way through which was wondrously opened for the Israelites, while the Egyptians were overwhelmed by the waters. [RED SEA, PASSAGE OF.] The feast of the PASSOVER, inaugurated on the great night of deliverance, is discussed in a separate article. The triumphal song over Pharaoh and his army, composed by Moses, was recited by Miriam his sister, the prophetess, accompanied by the women with timbrels and dances. The supply of water at Marah at their first encampment was found to be bitter, but the waters were healed by the intervention of Moses. The Amalekites made a treacherous attack at Rephidim, but were repulsed after a severe battle by the enduring intercession of Moses. Jethro, hearing of Moses' success, brought back to him his wife and family, while Jethro gave wise instructions as to the organization of the people by judges appointed by Moses. The grandest portion of the narrative in Exodus contains the account of the giving of the law from mount Sinai. That greatest event in Israel's history was, however, associated with Israel's deepest degradation. Moses was commanded to ascend the mountain, accompanied by Aaron, Nadab and Abihu (Aaron's eldest sons), and by 70 elders of the people. Moses alone was permitted to approach the thick darkness, while the other selected persons were to worship afar off. An altar was specially erected for God, and twelve pillars were set up as symbols of the tribes of Israel. On that altar were offered sacrifices by "the young men" who then discharged the office of priests, while Moses himself, as a kind of high-priest, performed the most important portion of this last distinctly recorded act of the old patriarchal ritual (Ex. 24.4-8). Israel's apostasy in making and worshipping the golden calf, when Moses, in their vain imagination, appeared to have been lost upon mount Sinai, led to the bringing in of another ritual by which the people were excluded from sacerdotal functions. When the first tables of stone were broken, and the Israelites had been severely punished for their sin by the Levites at Moses' command, the simpler patriarchal ritual appears to have been almost entirely abolished. A portion of the plan of the tabernacle which was to be erected had been given before this to Moses (Ex.26.10–31); but new elements were now added. The "young men" are no more spoken of, the LEVITES take their place and perform the lesser duties connected with sacrifice. The TABERNACLE itself, fully adapted to the new ritual, was constructed later from the gifts of the people by the mechanical skill of Bezaleel and Aholiab; Aaron and his sons were specially consecrated for the priesthood; while the service of the Levites in general was restricted to the performance of the other numerous duties connected with the tabernacle. The possession of the prophetic gift led Miriam and Aaron to rebel against Moses. The attempt, however, was severely punished (Num.12); Miriam was stricken with leprosy, and only healed at the intercession of Moses. From Rimmon-parez, which seems to have been close to Kadesh, though nearer to Sinai, Moses dispatched twelve spies to go through the land of Canaan, on the borders of which the people had now arrived. These

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spies went first to Kadesh (Barnea), then N.W. to Hebron. Thus Israel afterwards followed "the way of the spies" (Num.**21**.1), who rejoined the people at Kadesh (**13**.26). The spies agreed in speaking highly of the country, but ten of them considered that the people of the land were so powerful and so well fortified that it was impossible to overcome them; and notwithstanding God's command, communicated by Moses, that they should at once advance and take possession of the country, the ten cowardly-minded spies stirred up a rebellion and provided captains to return to the land of Egypt. For this rebellion, the ten spies were punished by death "before the Lord," Joshua and Caleb, who had encouraged the people to go forward, alone being excepted. The people were punished by being commanded at once to march backward into the wilderness, in which they had to wander for 37 or 38 years longer. A full list of the wanderings of the children of Israel is given in Num. **33**. Only a few of those places have been discovered. [EXODUS, THE.] The rebellion of Korah, Dathan, and Abiram (**16**) probably took place shortly after the people returned into the wilderness. The head of the rebellion was a first cousin of Moses. The object of Korah was to obtain admission into the rank of the priesthood, which, by God's commands, was occupied exclusively by Aaron and his sons. This second rebellion in Moses' own family was put an end to by a fire which destroyed Korah and his followers, and by a sudden earthquake, in which the other rebels were swallowed up alive. God's will was then decisively made known by the trial of the twelve rods. No other incidents are recorded until near the expiry of the 40 years. Another wonderful miracle, resulting a second time in an outburst of water from the rock at Meribah, is narrated in **20**.1-13, and on that occasion Moses and Aaron failed to honour God in the eyes of the people. The people had to journey from Kadesh, and to compass the whole land of Edom, because the king of that country and his people refused to let them pass quietly through it (**20**.14-21). Aaron died shortly after on mount Hor, and Eleazar succeeded to the priesthood. The king of Arad fought against Israel, but was this time defeated and he and his cities were utterly destroyed. The episode of "the fiery serpents" and the serpent of brass (**21**.4-9), the digging of wells (**21**.15-21), the conquest of Sihon (which he brought on himself) and that of Og the king of Bashan followed; and about this time happened the events concerning Balak and Balaam (**22**–**24**), and the efforts to entangle the Israelites in the sin of Peor (**25**), afterwards so severely avenged on all the tempters (**31**). The children of Reuben and Gad with a part of the tribe of Manasseh received their portion in the territories on the E. of Jordan (**32**), under definite conditions; and Moses appointed three cities of refuge E. of the Jordan, to which three others were afterwards added by Joshua. After several solemn addresses on the borders of the promised land (which are recounted in the book of Deuteronomy), the work of the great deliverer, lawgiver, priest, and captain was finally accomplished; and as his transgression at the waters of Meribah had precluded him from entering the land, God gave him a sight of that land from mount Nebo in Moab before he died there in solitude. It has too often been taken for granted that it is distinctly stated in Deut.**34**.6 that the Lord buried Moses. The Heb. verb certainly can bear such a signification, but as there is no emphatic pronoun in the sentence, it would just as naturally be translated as the indeterminate third pers. sing., signifying that "one buried him," equivalent to "and he was buried" (see Kautzsch-Gesenius, *Heb. Gram.*, edited by A. E. Cowley, §1443). The strong statements by Canon Cook in the *Speaker's Commentary* in favour of the popular idea cannot be justified. If the Lord had indeed buried Moses, some reference to that extraordinary fact might have been expected in some of the later passages of the sacred Scriptures, but none can be cited even from the long list of apocryphal writings given by Professor Charles. We might even go further, and maintain that there is no reference in that literature to any dispute between Michael the archangel and Satan as regards "the body of Moses." The *Assumption of Moses*, as far as it is in our hands, contains no such reference, which is entirely founded upon the assertion of Origen. We may regard the passage in Jude as speaking of Israel as figuratively "the body of Moses," the O.T. Church having been described in Hebrews as "the house of Moses" (Heb.**3**.2-6). [C.H.H.W.]

Mosol'lam (1Esd.**9**.14) = MESHULLAM, 11.

Mosol'lamon (1Esd.**8**.44) = MESHULLAM, 10.

Moth (Heb. *'ash*). The Heb. word certainly indicates in most cases some species of clothes-moth (*Tinea*). Reference to the destructive habits of the clothes-moth is made in Job **4**.19,**13**.28; Ps.**39**.11, etc. In Job **27**.18, "He buildeth his house as a moth," the allusion may be to some of the leaf-rolling caterpillars; unless it refers to the cases of the pupae of the clothes-moth. [WORM.] [R.L.]

Mother. (1) Motherhood was most fervently desired and highly honoured—*e.g.* Gen. **30**; 1Sam.**1**; Pr.**31**.2; Ps.**113**.9. For position, etc., see FAMILY. (2) The king's mother was treated with exceptional honour, and usually had great influence—*e.g.* 1K.**2**.13-20; 2Chr. **22**.2f. Indeed, her position amounted almost to an office (Je.**13**.18, Heb. and E.V.; *cf.* **29**.2) from which she could be deposed (1K.**15**.13; 2Chr.**15**.16). She had a technical title, גְּבִירָה. [MAACHAH, 3; QUEEN.] [H.M.W.]

Mount Ephraim. [EPHRAIM.]

Mount Gilead. [GILEAD, MOUNT.]

Mount, Mountain. In O.T. this word is used to represent the following terms only of the original. (1) Heb. *hār*, with its derivative or kindred *hārār*. (2) The Aram. *ṭôr*, in Dan.**2**.35,45; the Arab. *ṭor* for an isolated summit. In N.T. "mountain" is usually the Gk. ὄρος. The Heb. *hār*, like the Eng. "mountain," is employed both for single eminences more or less isolated, such as Sinai, and for ranges, such as Lebanon. It is also applied to a mountainous country or district. The various eminences or mountain-districts to which it is applied in O.T. are as follow: ABARIM; AMANA; of the Amalekites; OF THE AMORITES; ARARAT; BAALAH; BAAL-

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HERMON; BASHAN; BETHEL; BETHER; CARMEL; Ebal; EPHRAIM; EPHRON; ESAU; GAASH; GERIZIM; GILBOA; GILEAD; HALAK; HERES; HERMON; HOR (2); HOREB; of Israel; JEARIM; Judah; OLIVET, or of Olives; MIZAR; MORIAH; NAPHTALI; NEBO; PARAN; PERAZIM; Samaria; SEIR; SEPHAR; SINAI; Sion, SIRION, or Shenir (three names for Hermon); SHAPHER; TABOR; ZALMON; ZEMARAIM; ZION. The *Mount of the Valley* was a district allotted to Reuben (Jos.13.19), being the lower plateau above the Dead Sea on E., but below the Moab plateau—a terrace of desert land. The following are, it is believed, all the words used of features in relation to mountains or hills: (1) HEAD, *rôsh*, Gen.8.5, Ex.19.20, Deut.34.1, 1K.18.42 (A.V. "top"; Arab. *râs*, "headland" or "top"), (2) EARS, *'aznôth*, Aznoth-tabor, Jos.19.34: possibly in allusion to some projection of the mountain. (3) SHOULDER, *kâthêph*, Deut.33.12, Jos.15.8 and 18.16 ("side"). (4) SIDE, *çadh*, Assyr. *ṣadu*, Arab. *ṣadeh*, a "range": used in reference to a mountain in 1Sam.23.26, 2Sam. 13.34. (5) LOINS or FLANKS, *kiṣlôth*, Chisloth-tabor, Jos.19.12,18. (6) RIB, *çêlâ'*: once only, *viz.* of the mount of Olives, 2Sam.16.13, and there translated "side." (7) BACK, *sh'khem*: possibly the root of the name of the town *Shechem*, which may be derived from its situation on a water-shed. (8) THIGH, *y'rêkhâ*: applied to mount Ephraim, Judg.19.1,18, and to Lebanon, 2K.19.23, Is.37.24; used also for the "sides" of a cave (1Sam.24.3). (9) The word translated "covert" in 1Sam.25.20 is *ṣêther*, from *ṣâthar*, "to hide," and probably refers to the thicket through which Abigail's path lay. [C.R.C.]

Mount, Sermon on. [SERMON ON THE MOUNT.]

Mountain of the Amorites (Deut.1.19, 20). The Amorites were a (Semitic) race of highlanders (Num.13.29), living in Lebanon, Gilead, and the Hebron mountains. The "mountain region [*hâr*] of the Amorites," in the passage cited, was apparently the plateau of Moab, which confronted the Hebrews at KADESH-BARNEA, rather than the more distant Hebron mountains. [C.R.C.]

Mourning. The numerous expressions in Scripture for the various actions characteristic of mourning show in a great degree the nature of the Israelite customs in this respect. These customs appear to have been chiefly: (1) Beating the breast or other parts of the body. (2) Weeping and screaming in an excessive degree. (3) Wearing sad-coloured garments. (4) Songs of lamentation. (5) Funeral feasts. A marked feature of Oriental mourning is what may be called its studied publicity, and the careful observance of the prescribed ceremonies (Gen.23.2; Job 1.20,2.8; Is.15.3, etc.). Among the particular forms observed were the following: (*a*) Rending the clothes (Gen.37.29,34, 44.13, etc.). (*b*) Dressing in sackcloth (Gen. 37.34; 2Sam.3.31,21.10, etc.). (*c*) Ashes, dust, or earth sprinkled on the person (2Sam.13. 19,15.32, etc.). (*d*) Black or sad-coloured garments (2Sam.14.2; Je.8.21, etc.). (*e*) Removal of ornaments or neglect of person (Deut. 21.12,13, etc.). (*f*) Shaving the head, plucking out the hair of the head or beard (Lev.10.6; 2Sam.19.24, etc.). (*g*) Laying bare some part of the body (Is.20.2,47.2, etc.). (*h*) Fasting or abstinence in meat and drink (2Sam.1.12,3.35, 12.16,22, etc.). (*i*) On the same principle, temporary abstinence from sacrificial food (Lev.7.20; Deut.26.14). (*k*) Covering the "upper lip," *i.e.* the lower part of the face, and sometimes the head, in token of silence (Lev. 13.45; 2Sam.15.30,19.4). (*l*) Cutting the flesh (Je.16.6,7,41.5). Beating the body (Ezk.21. 12; Je.31.19). (*m*) Employment of hired persons to lament (Ec.12.5; Je.9.17; Am.5. 16; Mt.9.23). (*n*) Akin to this usage the custom that friends or passers-by join in the lamentations of bereaved or afflicted persons (Gen.50.3; Judg.11.40; Job 2.11,30.25, etc.). (*o*) The sitting or lying posture in silence indicative of grief (Gen.23.3; Judg.20.26, etc.). (*p*) Mourning feast and cup of consolation (Je.16. 7,8). The period of mourning varied. Similar practices are noticed in the Apocryphal books. In Jewish writings not Scriptural, these notices are in the main confirmed, and in some cases enlarged. Other points to be noted are: (*a*) The idolatrous "mourning for TAMMUZ" (Ezk.8.14) indicates identity of practice in certain cases among Hebrews and heathens; as does the custom of offering food at graves (Ecclus.30.18). (*b*) The high-priest and the Nazarites are forbidden to go into mourning even for a father or mother (Lev.21.10,11; Num.6.7). The inferior priests might mourn only for near relatives (Lev.21.1,2,4). (*c*) The food eaten during mourning was regarded as impure (Deut.26.14; Je.16.5,7; Ezk.24.17; Ho.9.4). Heathen writers refer to similar usages, which are in accordance with general Oriental customs, both ancient and modern. D'Arvieux says Arab men are silent in grief, but the women scream, tear their hair, hands, and face, and throw earth or sand on their heads. The older women wear a blue veil and an old abba as mourning garments. They also sing the praises of the deceased. Niebuhr says both Mohammedans and Christians in Egypt hire wailing women, and wail at stated times. Burckhardt says the women of Atbara in Nubia shave their heads on the death of their nearest relatives—a custom prevalent also among several of the peasant tribes of Upper Egypt. He also mentions wailing women, and a man in distress besmearing his face with dirt and dust in token of grief. Lane, speaking of the modern Egyptians, says: "After death the women of the family raise cries of lamentation called *welwelêh* or *wilwâl*, uttering the most piercing shrieks, and calling upon the name of the deceased, 'Oh my master! Oh my resource! Oh my misfortune! Oh my glory!' (see Je.22.18). The females of the neighbourhood come to join with them in this conclamation: generally, also, the family send for two or more *neddâbehs*, or public wailing women. Each brings a tambourine, and beating them they exclaim, 'Alas for him!' The female relatives, domestics, and friends, with their hair dishevelled, and sometimes with rent clothes, beating their faces, cry in like manner, 'Alas for him!' These make no alteration in dress, but women, in some cases, dye their shirts, head-veils, and handkerchiefs of a dark-blue colour. They visit the tombs at stated

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periods" (*Mod. Eg.* iii. 152, 171, 195). The Arab women in Moab, when a husband or father dies, cut off the plaits of hair which they wear and suspend them by a cord over the graves. Col. Conder speaks of having seen a dozen or more plaits over one tomb.

Mouse (Heb. *'akhbār*) occurs in Lev.11.29; 1Sam.6.4,5; Is.66.17. The Heb. word is in all probability used in a wide sense for murine rodents generally, and is not intended to denote any particular species of mouse. Etymologically it denotes a field-ravager. In 1Sam.6.5, "the mice that mar the land" may more particularly refer to the continental short-tailed field-mouse, or "vole" (*Microtus agrestis*), which causes great damage to cornlands in Syria. [R.L.]

Mowing. Grass is not mown in the East. [HAY.] The Heb. *gēz* (*fleece*; Deut.18.4, Job 31.20) means what is "shorn": in Ps.72.6 the LXX. understands "fleece" (A.V. *mown grass*), recalling Judg.6.37-40. In Am.7.1 "the king's mowings" means apparently the season when his flocks were shorn. [C.R.C.]

Moza'.—1. Son of Caleb ben-Hezron by his concubine Ephah (1Chr.2.46).—**2.** Son of Zimri, and descendant of Saul (8.36,37,9.42,43).

Mozah' (Heb. *môṣā*, "spring"), a town of Benjamin (Jos.18.26), mentioned with CHEPHIRAH and IRPEEL. The site is uncertain: it is sometimes supposed to be *Qolônia*, 4 miles W. of Jerusalem and 2 miles W. of ELEPH (*Lifta*), with which Mozah is noticed, while it is about 5½ miles S. of Irpeel (*Rā-fāt*). There is a fine brook at Qolônia, which may answer to the *môṣā*, or "source"; and a ruin at the spring, a mile N.E. of the village, is called *Beit Mizzeh* (*house of hard stone*), which may represent a corruption of the Heb. name. The ruins appear to be ancient (*Surv. W. Pal.* iii. p. 108). [C.R.C.]

Muffler. [VEIL.]

Mulberry-trees (Heb. *b'khā'îm*; 2Sam.5.23,24; 1Chr.14.14). It is quite uncertain what kind of tree is denoted by the Heb. *bākhā*. The Jewish Rabbis, with several modern versions, understand the mulberry-tree. It is difficult to see any foundation for such an interpretation. Celsius (*Hierob.* i. 335) identifies it with a tree of similar name in a MS. of the Arab. botanical writer Abu el Fudli, *viz.* some species of *Amyris* or *Balsamodendron*, but the *Amyridaceae* are tropical shrubs, and never could have grown in the valley of Rephaim. Rosenmüller follows the LXX. of 1Chr.14.14, and accepts "pear-trees." Dr. Royle refers the Heb. *bākhā* to the Arab. *Shajrat-al-baqq*, "the great-tree," which he identifies with some species of poplar; but this is open to objection, for the Heb. *bākhā* and Arab. *baqa* are clearly distinct both in form and signification, the second radical letter being different; and the poplar is only found in Palestine, near Bâniâs—though common near Damascus—and only occurs beside rivers. Canon Tristram's suggestion, that through the quivering foliage of the poplar (*P. euphratica*) the promised marching of the winds gave audible signal to the king of Israel and his soldiers, as they stood on the heights beyond the "valley of the giants" (2Sam.6.24; *cf.* Jos.15.8), is to be remembered in connexion with Royle's remark. But it is probable that *b'khā'îm* is a place-name, and the phrase = the hill-tops of Becaim. Though it is thus not clear that the mulberry-tree occurs in the Heb. Bible, its fruit is mentioned in 1Mac.6.34. Mulberry-trees (Arab. *tût*) are found in Palestine, and appear to be noted even in the Amarna letters (15th cent. B.C.), but they are not common. [H.C.H.]

Mule, the translation in A.V. of the following Heb. words: (1) *peredh*, *pirdā*, masculine and feminine nouns rightly denoting the mule, the first occurring in numerous passages, the latter only in 1K.1.33,38,44. No mention is made of mules till the time of David, when the Israelites were becoming well acquainted with horses. After this time horses and mules are often mentioned together. Michaelis conjectured that the Israelites first became acquainted with mules in the war of David with the king of Zobah (2Sam.8.3,4). In Solomon's time it is possible that mules from Egypt occasionally accompanied the horses which the king of Israel obtained from that country; for although mules are not frequently represented in the monuments of Egypt, it is difficult to believe that the Egyptians were unacquainted with them, and they appear on Assyrian bas-reliefs in the British Museum. It would appear that only kings and great men rode on mules. As no mention is made of mules in the N.T., they had perhaps ceased to be imported. (2) *rekhesh*. [DROMEDARY.] (3) *yēmîm* is found only in Gen.36.24, where it is rendered in A.V. mules. The passage is one concerning which various explanations have been attempted; but whatever may be the proper translation, it is certain that the A.V. is incorrect. The most probable explanation is that *yēmîm* means "warm springs," as in Vulg. [ANAH; CAMEL.] [R.L.]

Muppim', a Benjamite (Gen.46.21). In Num.26.39 the name is Shupham (*Shephupham*, R.V.). In 1Chr.7.12,15,26.16 it is Shuppim, and in 8.5 SHEPHUPHAN.

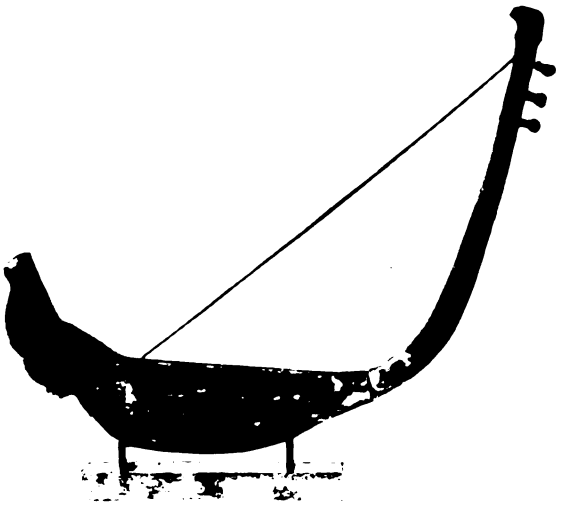
Murder. [HOMICIDE.]

Mushi', the son of Merari, son of Levi (Ex.6.19; Num.3.20; 1Chr.6.19,47,23.21,23, 24.26,30). [MAHLI.]

Music. That the Hebrews were enthusiastic musicians is apparent from the most cursory glance at the O.T. Though the invention of musical instruments was attributed to Jubal, a Cainite, and therefore an alien, it was cultivated zealously by the chosen people. It was associated with every phase of life, private and public. The parting guest was sped "with songs, with tabret, and with harp" (Gen.31.27); the householder enjoyed in his leisure hours the sound of the timbrel, the harp, and the organ (Job 21.12); at the wine-press or in the vineyard work was lightened by songs, of which we have traces in the titles of some psalms and in Is.65.8. Of love songs we have a collection in Canticles, and there is at least one nuptial ode in Pss. Prominent mention is made of music in connexion with national victories (Ex.15.1,20; Judg.5.2; 1Sam.18.6). It was cultivated by the early prophets to promote an access of inspiration, or to calm the mind and prepare it to receive the divine message (2K.3.15). [MINSTREL.] Naturally

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PLATE XXIII



HARP. (Brit. Mus.)



ASSYRIAN DULCIMERS.



PROCESSION OF ELAMITE HARPISTS.
(From a monument in the Brit. Mus.

p. 566]



SISTRUM. (Brit. Mus.)

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it was employed at royal coronations (1K.1. 39f.) and at state and private banquets (Am. 6.5). Very striking is its application to mental disorder in the case of Saul, who obtained relief from David's playing on the *kinnôr*. Lastly, the presence of musicians was general at funerals (Je.9.17,18), and the memory of the dead was often celebrated in the wailing song, of which David's laments over Saul and Jonathan (2Sam.1.17) and over Abner (3.33) are conspicuous examples. Music thus entered into the whole life of a Hebrew, and we see how seriously it was taken by him from Ps.137. The exiles, brought together by their homesickness, could not play on their harps, yet could not part with them, and so, weeping, they hung them on the willows. It was its introduction into the worship of the temple, however, that gave music its chief importance and promoted its greatest development. The union of music with the liturgy took place on an elaborate scale and under official sanction at a comparatively late date. Apart from the directions as to the blowing of the trumpets (*ḥăṣōṣᵉrôth* and *shôphār*), the law says nothing about the use of music in the worship of Jehovah. It is not likely, indeed, that even in earlier times it was altogether wanting in public worship; and in Wis.18.9 we read that at the first Paschal feast the fathers led "the sacred songs of praise" (R.V.), and this at least points to belief in the antiquity of the practice. But according to O.T., it was David who first established and regulated the musical service in its final form. We are told (1Chr.15.16-24) that when the ark was transferred from the house of Obed-edom to Jerusalem, David directed the Levites to choose from their number singers who were expert instrumentalists. Singers and players were divided into two grades. In the first are named especially the three conductors, Heman, Asaph, and Ethan. In the second class 14 Levites are mentioned. These are divided into three choirs, according to the instruments played. Heman, Asaph, and Ethan played cymbals of brass, the second choir, psalteries on *'ălāmôth*, and the third, harps on the *sheminith* (see PSALMS, TITLES OF). In 23.5 we are told that 4,000 Levites were selected to praise the Lord with instruments "which I made, said David, to praise therewith." The whole body of the singers were divided into 24 classes. Over these were set (ch. 25) the sons of David's conductors. Each of these 24 leaders had 11 trained singers to assist him, the rest were the pupils; and a choir consisted therefore of 12 experts and 154 scholars, *i.e.* 166 members. Although many details in Chr. are probably derived from the practice of later times, and apply strictly to the second temple, there is no reason to doubt that David and Solomon had already made some such arrangements as those described above. The proportion of experienced teachers to pupils would be especially necessary in choirs dependent entirely on tradition for their knowledge of the notes sung. The services of the temple thus instituted were sometimes disarranged or suspended by renegade kings, and then restored by their faithful successors. Such a restoration was effected by Hezekiah, and the terms in which it is described (2Chr.29.25f.) emphasize once more the importance attached by the Hebrews to music. David had commanded the use of instruments and song in association with the prophets Gad and Nathan. Similarly Josiah (35.15) included in his reforms a return to the ordinances of David regarding sacred music. After the Captivity the wall of Jerusalem was dedicated with great ceremony, in which music played an important part (Ne. 12.27). The "sons of the singers" were brought together, and two large choirs were formed which sang thanksgivings and praises to the accompaniments of "cymbals, psalteries, and harps." At the close of Ne.12 it is noted that the musical service was now put on a permanent footing, and that the people contributed regularly to the support of the musicians. We know nothing directly as to the nature of Heb. music. No theoretical treatises have been handed down, as in the case of the Greeks. The ancient instruments preserved are not in a state to give any definite results. It has been found possible to produce sounds from flutes, but no two have given the same tones. We therefore are completely in the dark even as to the scales employed, and it adds little to our knowledge that Clement of Alexandria and Augustine warned the early Christians against the chromatic music of the heathen, directing them to adhere to the pure diatonic music of the Ps. of David. It is not even probable that there was any musical notation. The accents, which in any case are of late origin, could not have been used for that purpose, as they are too regular in their sequence. They are evidently grammatical, and at most suggest a fixed system of cantillation. We are therefore limited to a few inferences of a general or negative kind. It is certain that the music was unisonal. Harmony or counterpoint was not known to the ancient world, and is not yet employed in native Eastern music. Nature would suggest or even compel the performance of a melody in octaves, and perhaps even parts of it at lesser intervals, but the only other tone colouring was derived from the difference of instruments or the character of the voices. Variety was obtained, however, by means of antiphonal singing, which was employed both in secular songs (1Sam.18.6f.) and in many psalms; *cf.* Rev.4.8, 11ff. Generally speaking, to judge from the nature of the instruments as well as of modern Eastern music, ancient Heb. music was loud and strident, and the rhythm was strongly marked. Drums, triangles, castanets, sistra, and cymbals, frequently mentioned in O.T., not only in connexion with dances but even in Pss., show this. Strongly rhythmical also was the singing, as it is in most simple, inartistic forms. Leyrer (and others who have adopted his words) says that in estimating Heb. music the Rabbis and the moderns have erred in two opposite directions. The former held it to have reached the highest degree of excellence, the latter consider it barbarous and uninteresting, It is impossible for us to agree with the Rabbis, but we may admit that strongly marked rhythm and simple melody may produce strong emotional effects, quite in keeping with the lofty sentiments and the impassioned utterances of the poetry of a nation to which be-

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longed the greatest lyric-writers of all time. Leyrer, art. "Musik" in Hertzog, *Real-ency.*²; Riehm, *Handwörterbuch des bibl. Alterthums*; Ambros, Fetis, Naumann, and Chappell's Histories of Music; Stainer, *Music of the Bible*; Edersheim, *The Temple*; Wellhausen, *The Psalms* in *Polychrome Bible*; Benzinger, *Heb. Archaeologie*; Nowack, *Heb. Archäologie*; J. Weiss, *Die musikalischen Instrumente in den heiligen Schriften des A.T.*; Hastings, *D.B.* (5 vols. 1904); Cheyne, *Encyc. Bibl.*; F. Vigoureux, *Les instruments de la musique de la Bible*; Driver, *Joel and Amos.* [J.M.]

Musical Instruments. In addition to the instruments of music represented in A.V. by some modern name which are treated under their respective titles, there are other terms vaguely or generally rendered. These are: (1) *dahǎwān*, Chald., rendered "instruments of musick" in Dan.**6**.18. The margin gives "or *table*, perhaps lit. *concubines*." The last-mentioned rendering was approved by Gesenius, and is now generally adopted. (2) *minnîm*, rendered "stringed instruments" in Ps.**150**.4 (lit. *strings*, and so rendered in LXX., in Arab. vers., and Aquila). It occurs also in Ps.**45**.8 in Apoc. form, *minni* (A.V. *whereby*; R.V. *stringed instruments*). (3) *'āsôr*, "an instrument of ten strings" (Ps.**92**.3). The full phrase is *nebhel 'āsôr*, "a ten-stringed *nebhel*," as in Ps.**33**.2,**144**.9; and the true rendering of the first-mentioned passage would be "upon an instrument of ten strings, even upon the *nebhel*." [PSALTERY.] (4) *shiddâ*, in Ec.**2**.8 only, "I gat me men-singers and women-singers, and the delights of the sons of men, *musical instruments, and that of all sorts*." R.V. gives "concubines very many." (5) *shālîshîm*, rendered "instruments of musick" in A.V. of 1Sam. **18**.6, and in marg. "three-stringed instruments" (R.V. marg. "or, *triangles*, or, *three-stringed instruments*"; LXX. κύμβαλα). It was almost certainly a triangle, such as is used in our orchestras, or a **sistrum**, *i.e.* an instrument formed of two thin metal plates bent together towards the top, through holes in which were passed one or more small metal rods. On these rings were set loosely. [J.M.]

Mustard (Mt.**13**.31,**17**.20; Mk.**4**.31; Lu. **13**.19,**17**.6). The common mustard-plant has been supposed not to fulfil the demands of the Biblical allusion, and a theory that the *Salvadora persica* is the tree in question was first put forward by Irby and Mangles, and supported by Canon Tristram, but this is shown to be incorrect in *Some Account of the Fauna and Flora of Sinai, Petra, and Wâdy 'Arabah* (Palestine Exp. Fund, 1891). The common objection to any *Sinapis* (mustard) being the plant of the parable is, that the seed grew into "a tree" (St. Luke, "a great tree"), in the branches of which the fowls of the air lodged. But the expression is figurative and Oriental, and in a proverbial simile no literal accuracy is to be expected. It is an error, for which the language of Scripture is not accountable, to assert that birds "built their nests" in the tree. The Gk. merely means "to settle or rest upon"; and the "fowls of the air" need not denote any other than the smaller *insessorial* kinds—linnets, finches, etc. Hiller's probably correct explanation is, that the birds settled on the mustard-plant for the sake of the seed, of which they are very fond. Again, the "mustard" is expressly said to be a herb, or more properly "a garden herb." Irby and Mangles mention the large size attained by the mustard-plant in Palestine, which, in their journey from Beisân to 'Ajlûn in the Jordan Valley, reached as high as their horses' heads. Dr. Thomson, speaking of the wild mustard on the rich plain of Akkar, corroborates this. If then, the wild plant grows so high, it might attain the same or a greater height when cultivated. The expression "which is indeed the least of all seeds," is hyperbolical, to denote a very small seed indeed, as many seeds are smaller than mustard. "The Lord in His popular teaching," says Trench (*Notes on Parables*, 108), "adhered to the popular language"; and the mustard-seed was used proverbially for anything very minute. [H.C.H.]

Muth-labben. [PSALMS, TITLES OF.]

Myn'dus, a town on the coast of CARIA, between MILETUS and HALICARNASSUS. It was the residence of a Jewish population (1Mac.**15**.23). The name still lingers in the modern *Mentesche*, though the remains of the city are probably at *Gamushli*.

My'ra, an important town in LYCIA, where St. Paul, on his voyage to Rome (Ac.**27**.5), was removed from the Adramyttian ship which had brought him from Caesarea, and embarked in the Alexandrian ship which was wrecked on the coast of Malta. Myra (called *Dembra* by the Greeks) is still remarkable for its remains of various periods of history. The tombs, enriched with ornament, and many of them having inscriptions in the ancient Lycian character, show that it must have been wealthy in early times. Its enormous theatre attests its considerable population in what may be called its Gk. age. In the deep gorge which leads into the mountains is a large Byzantine church, a relic of the Christianity which may have begun with St. Paul's visit.

Myrrh represents in A.V. two Heb. words. (1) *môr* is mentioned in Ex.**30**.23 as an ingredient of the "oil of holy ointment"; in Esth.**2**. 12 as one of the substances used in the purification of women; in Ps.**45**.8, Pr.**7**.17, and in Can.**1**.13, etc. as a perfume. The Gk. occurs in Mt.**2**.11 amongst the gifts of the wise men to the infant Jesus, and in Mk.**15**.23 we read that "wine mingled with myrrh" [GALL] was offered to, but refused (because it would stupefy) by, our Lord on the Cross. Myrrh was also used for embalming (see Jn.**19**.39, and Herod. ii. 86). Various conjectures have been made as to what *môr* really is (see Celsius, *Hierob.* i. 522), and what the countries of its origin are has been questioned. According to Herodotus (iii. 107), Dioscorides (i. 77), Theophrastus (ix. 4, § 1), Diodorus Siculus (ii. 49), Strabo, Pliny, etc., the myrrh-producing tree grows in Arabia. Forskål mentions two kinds (*Amyris kataf* and *Amyris kafal*) near Haes, in Arabia Felix. The myrrh-tree which Ehrenberg and Hemprich found in the borders of Arabia Felix, and Mr. Johnson in Abyssinia, is the *Balsamodendron myrrha*, order *Terebinthaceae*, "a low thorny ragged-looking tree, with bright trifoliate leaves." It is probably the *murr* of Abu el

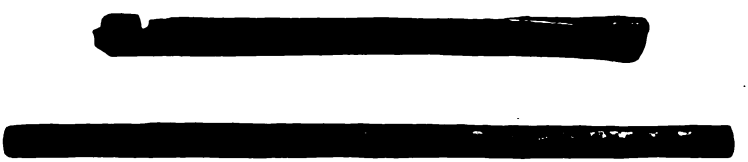
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PLATE XXIV



RAMS' HORNS.

Of these examples, the lower one is an unique specimen, the property of George A. Cohen, Esq. The upper example belongs to the Great Synagogue. They are reproduced by kind permission of the owners.



FLUTES. (Brit. Mus.)



CYMBALS. (Brit. Mus.)



HORN. (Brit. Mus.)

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Fuḍli, who says, "Murr is the Arabic name of a thorny tree like an acacia, from which flows a white liquid, which thickens and becomes a gum." It is this tree which produces the myrrh of commerce; it has a wood and bark



BALSAMODENDRON MYRRHA.

which emit a strong odour. The gum which exudes from the bark is at first oily, but becomes hard by exposure to the air. (2) *lôṭ* (Gen.37.25,43.11 only), erroneously translated "myrrh" in A.V. (R.V. marg. *ladanum*, a rendering originally established by Celsius), is generally understood as the odorous resin which exudes from the branches of the *Cistus creticus* (*ladanum*, or *labdanum*). Clearly *lôṭ* cannot signify "myrrh," which is not produced in Palestine, for Gen. (*ll.c.*) speaks of it as being exported from Gilead to Egypt. There are several species of *Cistus*, all believed to yield the gum ladanum; but that of Dioscorides is probably identical with the one found in Palestine, *viz.* the *Cistus creticus* (order *Cistaceae*, the Rock-rose family). The Heb. *lôṭ*, Arab. *lâdhan*, Gk. λήδανον, Lat. and Eng. *lādanum*, are undoubtedly identical.

Myrtle (Heb. *hadaṣ*; Ne.8.15; Is.41.19, 55.13; Zech.1.8,10,11). All the old versions agree with A.V. in this identification, and the identical noun occurs in Arab. as the "myrtle." Modern Jews still adorn with myrtle the booths and sheds at the Feast of Tabernacles. Formerly (Ne.8.15), myrtles grew on the hills about Jerusalem. "On Olivet," says Dean Stanley, "nothing is now to be seen but the olive and the fig-tree." On some of the hills, however, near Jerusalem, Hasselquist observed the myrtle. Dr. Hooker says it is not uncommon in Samaria and Galilee. There are several species of the genus *Myrtus*, but the *Myrtus communis* (order *Myrtaceae*) is the only kind denoted by the Heb. *hadaṣ*. It is too well known to need description. The myrtle-tree is mentioned also in Sus.58 as the alternative hiding-place of the other elder; the first one being the lentisk, or mastick. In the Geneva version the reading is, "prime tree" (privet?), with "mirtle-tree" in marg. Pliny has an important chapter on the myrtle, of which he says there are eleven kinds. He states truly that it was a stranger in Europe, and introduced before his time. It is native in W. Asia and Palestine. [H.C.H.]

My'sia. The exact limits of this N.W. district of Asia Minor are disputed, but it is mentioned only once in the N.T. (Ac.16.7,8), and that cursorily and in reference to a passing journey, and the term is evidently used in an ethnological, not a political sense. Hence the best description that can be given of Mysia at this time is that it was the region about the frontier of the provinces of Asia and Bithynia.

Mystery (lit. *that which is kept closed or secret*), a characteristic N.T. word adopted from contemporary Gk. usage, by which it was applied to such sacred ceremonies of heathenism, as those at Eleusis, which were kept inviolably secret, and only revealed to the initiated. In N.T. use, especially in St. Paul's writings, it is applied to any important Christian truth which, while beyond or above the world's understanding, is revealed by the Holy Spirit to the believer. It is indeed the new knowledge of the initiated rather than the ignorance of the outsider which is the prominent thought in N.T. Thus our Lord speaks of "the mysteries of the kingdom" revealed to His disciples (Mt. 13.11, etc.). To St. Paul the whole Gospel dispensation is a "mystery" (Ro.16.25); while other typical mysteries are the calling of the Gentiles into the Church (Eph.3), the union of Christ with the believer (Col.1.27), the new life of holiness based on the Incarnation (1Tim.3.16). Answering to the Gospel mystery there is also a "mystery of iniquity" (*cf.* 2Th.2.7 with Rev.17.5). A later ecclesiastical use of the word, common from the 4th cent. onwards, is in reference to the Christian sacraments. The nearest N.T. parallel to this is perhaps 1Cor.4.1. Lightfoot, *Epistle to the Colossians* (note on Col.1.26) (7th ed. 1884); Suicer, Thesaurus, μυστήριον; Thayer-Grimm's *Lexicon*; Cheetham, *The Mysteries, Pagan and Christian.* [A.R.W.]

N

Na'am, one of the sons of Caleb the son of Jephunneh (1Chr.4.15).

Naamah'.—1. One of the four women whose names are preserved in the records of the world before the Flood. She was daughter of Lamech by his wife Zillah and sister to Tubal-cain (Gen.4.22).—**2.** Mother of king Rehoboam (1K.14.21,31; 2Chr.12.13). In each passage she is distinguished by the title "the [not "an," as A.V.] Ammonitess." She was therefore one of the foreign wives of Solomon (1K.11.1; Ne.13.23). In the LXX. (1K. 12.24[14.31]) she is described as "daughter of Ana [*i.e.* HANUN] the son of Nahash."

Naamah', a town of Judah in the Shephelah (Jos.15.41). Now the village *Nâ'aneh*, 6 miles S. of Lydda. [C.R.C.]

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Naaman'.—1. One of the sons of Benjamin who came down to Egypt with Jacob. According to the LXX., he was the son of BELA (Gen.46.21; *cf.* Num.26.38,40; 1Chr.8.3,4).—**2.** A Syrian warrior, a remarkable incident in whose life is recorded in 2K.5, and referred to by our Lord in Lu.4.27. A Jewish tradition, preserved by Josephus (8 *Ant.* xv. 5), identifies him with the archer who "drew his bow at a venture," and struck Ahab with his mortal wound, and thus "gave deliverance to Syria." The expression is remarkable—"because that by him Jehovah had given deliverance to Syria." The explanation may be that Naaman, in delivering his country, had killed one who was the enemy of Jehovah not less than he was of Syria. Whatever the exploit referred to was, it had given Naaman a great position at the court of Benhadad. He was a commander-in-chief of the army, and was nearest to the person of the king, whom he accompanied officially, and supported, when he went to worship in the temple of Rimmon (ver. 18). He was afflicted with a leprosy of the white kind (ver. 27), which had hitherto defied cure. The circumstances of his visit to the prophet are related under ELISHA. His request for two mules' burthen of earth is not easy to understand. The natural explanation is that, with a feeling akin to that which prompted the Pisan invaders to take away the earth of Aceldama for the Campo Santo at Pisa, the grateful convert to Jehovah wished to take away some of the earth of His country wherewith to form an altar. [OPHEL, 3.]

Naam'athite, the gentilic name of Job's friend Zophar (Job 2.11,11.1,20.1,42.9). The town whence it is derived is unknown. Probably in or near Edom. [C.R.C.]

Na'amites, The, descendants of NAAMAN, grandson of Benjamin (Num.26.40).

Na'arah, second wife of Ashur, the "father of Tekoa" (1Chr.4.5,6).

Naarai', son of Ezbai; one of David's mighty men (1Chr.11.37). [PAARAI.]

Naaran' (1Chr.7.28), **Naarath'** (Jos.16.7), a town on E. border of Ephraim N. of Jericho. The name probably signifies "irrigation." Josephus (17 *Ant.* xiii. 1) says that Archelaus, when building a palace at Jericho, diverted half the water which watered the village Neara to irrigate his palm-trees in the plain. Eusebius makes Naarath "a little village of Jews 5 miles from Jericho." These notices apply to the ruin called *el 'Aujeh*, 5 miles N. of ancient JERICHO. An aqueduct runs E., from *'Ain el 'Aujeh*, for 5 miles to *Khurbet el 'Aujeh et Taḥtâni* (*ruin of the Lower 'Aujeh*), and bends N., with several irrigation channels leading out of it eastwards. There are still a few dwarf palms in the plain close by. [C.R.C.]

Naashon. [NAHSHON.]

Naasson', the Gk. form of the name NAHSHON (Mt.1.4; Lu.3.32).

Na'athus, one of the family of Addi who put away his foreign wife (1Esd.9.31 only).

Nabal', a rich sheep-master, of the house of Caleb, dwelling on the plateau or "hill-country" of Judaea. His shepherds were accustomed, at the suitable season, to drive his flocks into the wild downs in the desert of CARMEL (1Sam.25.2,3). On one of these excursions they met a band of outlaws, who showed them unexpected kindness, protecting them by day and night, and never themselves committing any depredations (*vv.* 7,15,16). Hearing that Nabal was about to shear his sheep—a time of great festivity (*vv.* 2,4,36)—David sent ten of his young men to demand from the sheep-master some reward for his services. This Nabal churlishly refused: "Who is David? and who is the son of Jesse? there be many servants nowadays that break away every man from his master" (ver. 10). Informed of her husband's conduct, Abigail, with a long train of asses loaded with provisions, set forth to meet David, who had already determined upon vengeance (ver. 22). He accepted her present, laid aside his anger, and thanked her for saving him from a crime (*vv.* 18-35). Abigail returned, and found Nabal at the height of his revelry. The next morning she told him of the risk he had run, and the heart of Nabal "died within him, and he became as a stone." It was as if a stroke of apoplexy or paralysis had fallen upon him. Ten days he lingered, "and the Lord smote Nabal, and he died" (*vv.* 37,38). [H.C.B.]

Nabari'as. Apparently a corruption of Zechariah (1Esd.9.44; *cf.* Ne.8.4).

Na'bathites, The (1Mac.5.25,9.35). [NEBAIOTH.]

Naboth', victim of Ahab and Jezebel. He was a native of Jezreel, and the owner of a vineyard, which was close to the palace (Heb.) or threshing-floor (LXX.) of Ahab (1K.21.1). According to both texts, the royal palace was near the city wall, and immediately adjoined the vineyard (1K.21.1,2, Heb.; 1K.21.2, LXX.; 2K.9.30,36), and it thus became an object of desire to the king, who proposed to its owner to purchase it, or give him in exchange another and better vineyard. This Naboth refused to do: "Jehovah forbid it to me that I should give the inheritance of my fathers unto thee" (1K.21.4; *cf.* Lev.25.23; Num.36.8). Ahab was cowed by this reply; but the proud spirit of Jezebel was roused. She took the matter into her own hands. A solemn fast was proclaimed; Naboth was "set on high" in the public place of JEZREEL: two suborned witnesses accused him of having "cursed God and the king." He and his children (2K.9.26) were dragged out of the city and slain the same night by stoning, the usual punishment for blasphemy. The doom pronounced upon Ahab and Jezebel is recorded in 1K.21.17-24; its fulfilment in 1K.22.38, 2K.9.25,26,36. [BURIAL.] [H.C.B.]

Nabuchodono'sor (1Esd.1.40 ff.; Tob. 14.15; Jth.1.1, etc.) = NEBUCHADNEZZAR.

Nachon's threshing-floor, the place at which Uzzah lost his life in his too hasty zeal for the safety of the ark on its way from Kirjath-jearim to Jerusalem (2Sam.6.6). [CHIDON; PEREZ-UZZA.]

Nachor'.—1. (Jos.24.2) = NAHOR, 1.—**2.** (Lu.3.34) = NAHOR, 2.

Nadab'.—1. Eldest son of Aaron and Elisheba (Ex.6.23,24.1; Num.3.2). Nadab and his brother Abihu were slain before the sanctuary by fire from the Lord, for kindling the incense in their censers with "strange" fire—*i.e.* not taken from that which burned perpetually (Lev.6.13) on the altar (10.1; *cf.* Ex.30.

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9).—**2.** King Jeroboam's son, who succeeded to the throne of Israel 926 B.C., and reigned 2 years (1K.15.25-31). At the siege of Gibbethon a conspiracy broke out in the army, the king was slain by Baasha, a man of Issachar (15.25-31), and the prophecy of Ahijah the Shilonite (14.10) fulfilled.—**3.** Son of Shammai (1Chr.2.28) of the tribe of Judah.—**4.** Son of Jehiel (8.30,9.36) of the tribe of Benjamin.

Nadab'atha, a place from which the bride was being conducted by the children of Jambri when Jonathan and Simon attacked them (1Mac.9.37). See NODAB, with which it is perhaps connected. [C.R.C.]

Nag'ge (*Naggai*, R.V.), an ancestor of Christ (Lu.3.25). It represents the Heb. *nógah* (1Chr.3.7).

Nahalal' (Jos.21.35), **Nahallal'** (19.15), **Nahalol'** (Judg.1.30), a town of Zebulun, given to the Levites, but in which Canaanites remained as tributaries. The site is uncertain. According to the Talmud (Tal. Jer. *Megilla* i. 1) the later name was Maḥlûl, which might be *M'alûl* 3 miles W. of Nazareth, or more probably *'Ain Mâḥil* 3 miles N.E. of Nazareth, both still inhabited villages. [C.R.C.]

Nahaliel' (*the valley of God*; Num.21.19). Israel, entering Moab from IIM and the brook ZERED, marched W. of the *mishôr* [MOAB] to NEBO and SHITTIM. Passing through desert lands, the camps must have been placed at the streams which flow into the Dead Sea, between which there is no water. The tribes appear (Num.21.12,13,33.45) to have made a forced march of 30 miles from IIM and ZERED to AROER and DIBON, through the *midhbâr* actually possessed by the king of Moab. The camps of the twelve tribes were no doubt spread over several miles, so that the stages are variously described. After crossing the Arnon, the progress was more leisurely in the 20 miles between that stream and NEBO or PISGAH (21.16-19,33.46,47), where water was found at ASHDOTH-PISGAH. The valley Nahaliel is the central station on this part of the route, and appears therefore to have been the great gorge now called *Zerqa Mâ'ain* (*Surv. E. Pal.* pp. 277, 278). It is 2,000 feet deep at the *'Ain ez Zerqa* (*blue spring*), which is thermal; but the high-road to Nebo crosses higher up 8 miles to E. The *ḥammâm*, or "hot bath," 2 miles W. of the spring, and 3 miles E. of the Dead Sea, lies in a wonderful gorge full of palms, with hot streams fringed with sulphur. This is the hot bath of Callirrhoe (Josephus, 17 *Ant.* vi. 5, 1 *Wars* xxxiii. 5), where the dying Herod was bathed, being brought from Machoerus (*Mekhaur*, on S. side of the valley), where John the Baptist was afterwards beheaded (*Surv. E. Pal.* pp. 15, 102). It is possible that this "valley of God" may be intended as that "over against BETH-PEOR" (if at *el Mareighât*, on N. side of the gorge), where Moses was buried (Deut.34.6). [C.R.C.]

Nahallal, Nahalol. [NAHALAL.]

Naham', brother of HODIAH (1Chr.4.19).

Nahamani', a leader of those who returned from Babylon with Zerubbabel (Ne.7.7).

Naharai' or **Nahari'**, a native of Beeroth who was Joab's armour-bearer (2Sam.23.37; 1Chr.11.39).

Nahash' (*serpent*). Probably all the passages in which this name is found relate to the same person. He was king of the "children of Ammon" at the time of Saul's election, and survived David's accession for some years. It was about the former date that he threatened the inhabitants of Jabesh-gilead with the loss of their right eyes (1Sam.11.2). The crisis thus produced seems, according to Samuel's address at Gilgal (1Sam.12.12), to have formed the main incentive to the establishment of the Israelitish monarchy. As, however, Nahash's menace is stated to have occurred after Saul's election at Mizpah (1Sam.10.17–11.1), it is possible that Samuel's words may have reference to earlier attacks on the part of Ammon. The attempt on Jabesh-gilead was signally defeated, the Ammonites suffering severe loss (1Sam.11.11). Josephus indeed asserts (6 Ant. v. 3), but apparently without historical support, that Nahash was himself slain. Some service was evidently rendered by Nahash to David, probably after the latter left Achish (1Sam.21.15), while later "Shobi the son of Nahash" gave David substantial assistance in his flight from Absalom (2Sam.17.27ff.). Some light seems thrown on the cause of the friendly relations between David and the Ammonite ruler in 2Sam.17.25. Amasa, commander-in-chief of Absalom's army, is there said to be son of Ithra by "Abigail, daughter of Nahash, sister to Zeruiah, Joab's mother." It is true that Abigail and Zeruiah elsewhere (1Chr.2.16) appear as sisters of David, and thus presumably daughters of Jesse, although, it may be observed, he is not there directly called their father. The apparent discrepancy, however, disappears, if we consider that the woman who had been Nahash's wife or concubine had, after bearing him Abigail and Zeruiah, been given in marriage to Jesse. On the other hand, the words "daughter of Nahash" have been taken (*e.g.* by Wellhausen, *Text d. BB. Sam.* p. 201; G. B. Gray, *Heb. Proper Names*, p. 91) to be an interpolation in the Heb. text. [A.W.S.]

Na'hath.—**1.** A "duke" or phylarch of Edom, eldest son of Reuel son of Esau (Gen.36.13,17; 1Chr.1.37).—**2.** A Kohathite Levite, son of Zophai (1Chr.6.26).—**3.** A Levite; one of the overseers of the tithes in the reign of Hezekiah (2Chr.31.13).

Nahbi', the Naphtalite spy; son of Vophsi (Num.13.14).

Nahor'. This name occurs twice in the genealogy of Abraham's stock (Gen.11.22 and 26).—**1.** The grandfather of Abraham.—**2.** One of Abraham's two brothers. The latter remained behind in the country from which Abraham sojourned, and (by his wife Milcah) became the grandfather of Rebekah. The two lines were thus connected again by the marriage of Isaac, and also by that of Jacob, who married the daughter of Laban, another grandchild of Nahor. [B.F.S.]

Nahshon', or **Naashon'**, son of Amminadab (Ru.4.20), father-in-law to Aaron (Ex.6.23), and prince of the children of Judah (1Chr.2.10) at the time of the first numbering in the wilderness (Num.1.7, etc.). In the encampment, in the offerings, and in the order of march, the first place is assigned to him.

Nahum (*naḥûm*, "comfort"; Ναούμ), the prophet, was a native of ELKOSH, the situation

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of which, however, is very doubtful. It has been placed in Galilee, and on the E. of the Jordan near Bethabara; it has been thought to be an earlier name for Capernaum; and by mediaeval Jews it has been placed in Assyria, on the E. bank of the Tigris. It has been urged that the vividness of the description can only be due to local knowledge, but there is no real evidence that the prophecy was written in Assyria, and the special colouring might have been got in various ways.—*Date.* The question of the date is simple. The prophecy has but one thought—Woe to NINEVEH, the bloody city. Nineveh fell before the joint attacks of Babylonians and Medes in 607–606 B.C. On the other hand, we have a highly suggestive warning that no city must think itself secure since No-amon, or Thebes, had been taken and sacked by a conqueror. It seems clear that the reference is to the capture of Thebes by Assur-bani-pal in or about 663 B.C. At what point between these limits we must place Nahum must be a matter of opinion. Yet it is clear that the very force of the appeal to Thebes suggests that the event thus vividly dwelt on was a recent one, and fresh in the memories of all men, as it would not have been a generation later. Thus Dr. Schrader (*Cuneiform Inscrip. and O.T.* ii. 152, Eng. trans.) takes 660 B.C. as the approximate date of the utterance.—*Style.* The contents of the book are singularly homogeneous, being concerned only with the downfall of Nineveh, which is set forth in vividly picturesque style. So fiercely wrought is the prophet, that there is no room for one word of thankfulness to God for the deliverance. The style is one of great force and power, and the overthrow of Nineveh is pictured in a manner hardly anywhere equalled in the Bible. Not a few words and forms are more or less peculiar to Nahum, and the word rendered "captains" (*marshals*, R.V.) is undoubtedly Assyrian (3.17). —*Integrity.* Until recently the integrity and unity of the book have been taken for granted. Of late, however, a theory (see Gunkel's art. in Stade's *Zeitschrift für die A.T. Wissenschaft*, 1893, p. 223f.) has been broached that 1.2–2.2[3] is an alphabetic psalm. The kind of handling Gunkel indulges in might lead to any results, and Dr. Driver puts the matter wisely when he attributes the phenomena of the text to "the fact that the author allowed himself here and there, and perhaps half accidentally, to follow the alphabetic order." Again, if the alphabetic arrangement were lost, could there be the least chance of restoring it? If the theory be accepted, we have in ch. 1 a poem of quite late date, which has nothing at all to do with the fall of Nineveh. The genuine work of Nahum is in that case ch. 2,3, which is simply a description of the fall of the tyrant-city, or a declaration of the fall when imminent. Ewald, *Prophets of O.T.* (Eng. trans.); Pusey in his *Minor Prophets*; Orelli (Eng. trans.); A. B. Davidson in *Camb. Bible for Schools*; G. A. Smith, *The Twelve Prophets*, vol. ii. [R.S.]

Na'idus = BENAIAH, 8, of the sons of Pahath-moab = Addi (1Esd.9.31; *cf.* Ezr.10.30).

Nail. (1) Of finger (*ṣ'phar*). This sense occurs only once (Deut.21.12). The reference is to the cutting away of a part of the body to which impurity clings; the same idea exists among Arabs. *ṣ'phar* is used of eagles' nails (Dan.4.33). (2) *yâthêdh* is used of a tent-peg (Judg.4.21), as a peg to hang things on (in a figurative sense, Is.22.23). (3) Another word (*maṣmêr*), more in the modern sense, occurs in Je.10.4, etc. In N.T. the word only occurs in Jn.20.25 of "the print of the nails." [W.O.E.O.]

Na'in (Lu.7.11). Eusebius places it correctly about 2 miles from Tabor (*Onomasticon*). Now *Nein*, a village W. of Endor and 6 miles S.S.E. of Nazareth, situate on a small plateau on the N. side of the hill of *Neby Duhy*. There are rock-cut tombs near a spring on W., which may mark the cemetery to which the widow's son was being taken. A path ascends from the valley on the N.W. [C.R.C.]

Naioth', or more fully, **Naioth in Ramah**, a place in which Samuel and David took refuge together, after the latter had made his escape from Saul (1Sam.19.18,19,22,23,20.1). Josephus (5 *Ant.* xi. 5) thinks it was not actually in Ramah. The name signifies "habitations," and from an early date has been interpreted to mean the dwellings of the school of prophets over which Samuel presided.

Names. The origin and significance of names have always been matters of interest, sometimes of strife. Nowhere, however, does the study of names approach the importance that it has in religious matters, where it touches the most vital doctrines, pervades worship, and influences personal life. A name is the sign of something or of an idea of something. The giving of names is the prerogative of man, a prerogative which he shares with God. Whatever may be our opinion of the narrative of the Creation, the account of the giving of names in Gen.2.19,20 represents the truth. The names that Adam gave were the expression of man's mental insight into the nature of the beasts. In Rev.2.17,19.12 the divine mystery of names receives its highest expression (*cf.* Gen. 32.29). The significance of names consists in the fact that they recall the individual with his characteristics, etc. More than this, it was an early belief of the Israelites, as of other races, that a spirit or demon was bound to come if his name was correctly invoked. Hence the Jews ascribed our Lord's miracles to His having learnt the correct pronunciation of the name of JEHOVAH. The importance of names is not a matter of fancy but of divine purpose. God gave names (Isaac, Jesus, John) and changed them (Israel), as our Lord did (Peter). The meaning of the change in "Abraham" and "Sarah" is that He introduced into both of them a letter of His own name (ה), and it was the sign of the covenant made with them (Sarah is the only woman whose name was changed), just as Joshua's name was changed at the renewal of the covenant also by the insertion of one of the sacred consonants. The religiousness of the Hebrews is well exemplified in their names: the majority of them are compounds of the name of God, and of the one God. In earlier names the word EL predominates; later compounds of JAH are more common; others are compounded of titles (*e.g.* Baal = Lord, Melech = king), originally applicable to Jehovah, though afterwards associated more exclusively with individual heathen gods (see Robertson, *Early Religion of Israel*, p. 176).

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NAIN. See art. "Nain." W.D.A.

Few, if any, show signs of totemism, and those chiefly of females: Deborah (bee), Rachel (ewe), Huldah (mole-rat), Nahash (serpent). The interpretations found in the Bible are often later glosses, and show attempts to interpret foreign words by Heb. sounds, *e.g.* Moses (Ex.2.10). It is unlikely that Pharaoh's daughter would have given, or even known, a Heb. name; the word may be Egyptian, and means "son of water" (*mes-a*). Jerusalem is probably not a Heb. word, being found on the Amarna tablets. It is remarkable how seldom the great names of history were repeated, *e.g.* Abraham and David never. Names generally expressed some pious wish or prayer, or, in the case of women, an expression of gracefulness or beauty: Tamar (palm-tree), Ruth (beauty), Tabitha (gazelle). The divine intervention with regard to names, so different from the case in the majority of races, is a matter of marked importance. The Almighty has pronounced judgment on those who take His Name in vain; the Lord's Prayer bids us pray, "Hallowed be Thy Name"; and in the "Te Deum" devotion is summed up in the words "We worship Thy Name," for the Name represents all the attributes of the Almighty; hence too miracles were worked in the Name of Jesus Christ. [Family.] [B.R.]

Nanea (*Nάναια*, 2Mac.1.13,15; *cf.* 1Mac. 6.1-4), originally an old Akkadian goddess *Nanâ* or *Ninâ* ("the lady"; *cf. Ninua* = Nineveh), mentioned in very early days on cylinders of Gudea, and afterwards called the consort of Nebo and associated as such with Tašmetu. Assur-bani-pal states that he brought back to her temple at Erech a statue of Nanâ which had been carried off to Elam 1635 years before. She was the Ishtar (Ashtoreth) of Erech and had many titles, such as "lady of Agadê," "lady of Babel," and "associate of the Sun-god." Later she was identified with the Anâhita of Persia. This word means "the Undefiled," and was originally an attribute and then a name of Aredvî Sûra, a sacred river, the celestial source of waters and of the goddess presiding over them, and hence over generation. Artaxerxes Mnêmôn in one of his inscriptions is the first to mention her (in Akhaem. Pers. *Anahata*), together with Auramazda and Mithra, as his guardians. Afterwards she was very widely worshipped and had many temples in her honour throughout Persia. In Armenia until long after she was one of the most popular deities. Her images were often of the precious metals, and hence she was styled "the Golden." The treasures of the State were generally placed under her protection in her temple. This probably explains why the Seleucidae more than once tried to pillage such temples. Strabo is right in identifying Nanaea with Anaïtis, the Gk. form of Anâhita, and Anaïtis is the Ephesian (as distinct from the Gk. virgin huntress) or Asian Artemis (Ac.19.35; see R.V. marg.), who was the same nature-goddess that was elsewhere styled Aphroditê and Mylitta (= *genitrix*). Nanaea is probably the deity called "the Desire of Women" in Dan.11.37. Rawlinson, *W. A. Inscriptions*. [W.ST.C.T.]

Naomi', wife of Elimelech, and mother-in-law of Ruth (Ru.1.2, etc.). The name is derived from a root signifying sweetness, or pleasantness, and this contributes to the point of the

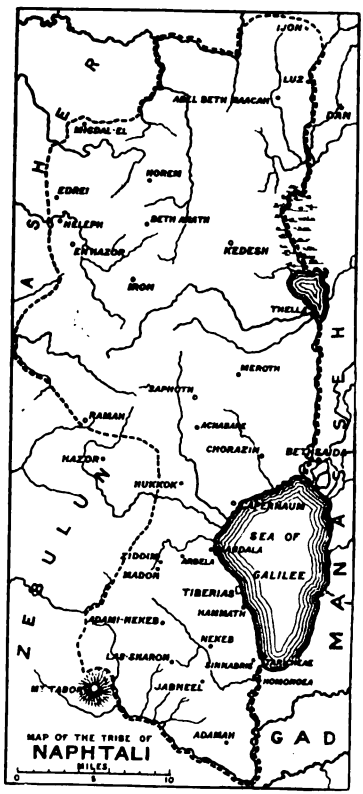
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paronomasia in 1.20,21, though there is also a play on the mere sound of the name: "Call me not Naomi [*pleasant*], call me Mara [*bitter*]: for Shaddai hath dealt very bitterly [*hĕmār*] with me. . . . Why call ye me Naomi when Jehovah hath testified ['*ānâ*] against me?"

Naphish', the last but one of the sons of Ishmael (Gen.25.15; 1Chr.1.31); or *Nephish* (1Chr.5.19; *cf.* R.V.). It apparently applies to a tribe E. of Gilead or of Moab. [C.R.C.]

Naph'isi (1Esd.5.31) = NEPHISHESIM.

Naphtali (= *my struggle*), Jacob's fifth son, the second child of Bilhah and own brother of DAN, whom Rachel adopted as the son of her slave-woman, according to a custom noticed in the laws of Hammurabi, in Abraham's age. Hence Rachel's exclamation, "In struggles with God I have struggled with my sister and I have prevailed" (Gen.30.8). Naphtali and his descendants are noticed in 37 chapters of O.T., and there is an allusion to NEPHTHALIM in Mt.4.13. There were four families descended from the four sons of Naphtali (Gen.46.24; Num.26.48-50; 1Chr.7.13), the



chief of the tribe in the desert being Ahira, and the spy selected from it Nahbi. In the blessing of Jacob the LXX. rendering of the Heb. (Gen.49.21) seems to be the best: "Naphtali is a free growing stock, good in giving produce." In the blessing of Moses (Deut.33.23) the Heb. reads: "Possess thou both sea [or "lake," *yām*] and dry land" (*darôm*), in evident allusion to the tribal lot, including the Hûleh and Gennesaret Lakes, and the dry plateau W. of the latter, as well as *Mount Naphtali* (Jos.20.7), or the mountains of Upper Galilee. The tribe at first failed to occupy places in the lowlands held by Canaanites (Judg.1.33), like BETH-ANATH and BETH-SHEMESH. Barak belonged to this tribe, which, aided by Zebulun, defeated the king of HAZOR, and the *sār*, or "chief," of his army, Sisera—perhaps an Egyptian resident (*Ses-Ra*, "servant of Ra"), for Ramses II., some little time before, had taken TABOR, as well as BETH-ANATH, MEROM, and other towns in Galilee, according to his own records (see Judg. 4.6,10,5.18). The tribe of Naphtali aided Gideon (6.35,7.23), and became organized as the eighth of Solomon's districts (1K.4.15). Their lands were invaded by the Syrians in 10th cent. B.C. (1K.15.20; 2Chr.16.4), and by the Assyrians in 734-732 B.C. (2K.15.29), when the northern tribes, with those E. of Jordan, were carried captives to Assyria. The idols of Naphtali (whether of the Hebrews, or of strangers introduced by the Assyrians) were destroyed by king Josiah (2Chr.34.6) in the cities "with their villages round about." In earlier times the "princes" of Naphtali and Zebulun had worshipped in Jerusalem (Ps.68.27). Isaiah (9.1) refers to the Assyrian attack, and to a future glory (see R.V.) for the land of Zebulun and Naphtali (see also Ezk.48.3,4,34; Mt.4. 13).—*The Tribal Lot* (Jos.19.32-39) included about 800 square miles of country, embracing the mountains of Upper Galilee, the Upper Jordan valley to the river, and the plateau of volcanic soil above the sea of Galilee to W. The W. border, between Naphtali and Asher, is defined by the towns MIGDAL-EL, EDREI, HELEPH, and DABBASHETH, in Naphtali and on N. of Zebulun, and by KANAH and RAMAH in Asher. At Dabbasheth the border turned E. and, including RAMAH of Naphtali, ran to HANNATHON, being the N. border of Zebulun. It then ran S., leaving HUKKOK and ADAMI in Naphtali, along E. border of Zebulun, till, at DABERATH, mount TABOR formed the point of contact with Issachar. The S. border of Naphtali then ran E. along a deep ravine, leaving JABNEEL and ADAMAH in Naphtali, and ANAHARATH in Issachar. On the N. Naphtali reached to DAN and IJON, or to the sources of Jordan. The mountain region—though well watered and producing trees and vines—is very rugged; but the corn plateau W. of the sea of Galilee and the fertile vale of GENNESARET were richer lands. [C.R.C.]

Naph'thar, the name given by Nehemiah to the substance which after the return from Babylon was discovered in the dry pit in which at the destruction of the temple the sacred fire of the altar had been hidden (2Mac. 1.19-36). The place from which this "thick water" (ver. 20) was taken was enclosed by the "king of Persia" (Artaxerxes Longimanus), and made a holy place (1.33,34). This legend (connected with Persian fire-worship such as that of the old temple at Baku—still served in 1879—where petroleum furnished the holy

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fire stream) was attached in the Middle Ages to the *Bîr Eyûb* outside Jerusalem on the S.E. The word "naphthar" is explained (1.36) as Νεφθαεί or "naphtha" (A.V. *Nephi*). [C.R.C.]

Naphtuhim'. Save from ingenious deduction, scarcely anything has been brought to light concerning any tribe, race, or locality bearing this name. Amongst the descendants of Noah (Gen.10.13; 1Chr.1.11) "Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim," with others. It has been attempted, though hardly with success, to connect the district near to Memphis, where the Egyptian god Phtah was venerated, with a race (they of Phtah) who followed this worship. The name *Napata* in Nubia, which was a centre of Amen-Ra worship, offers also a tempting solution, though lacking confirmation. Beyond being of Mizraite descent, little can be asserted of the Naphtuhim. [A.H.P.]

Napkin. [HANDKERCHIEF.]

Narcis'sus, a dweller at Rome (Ro.16.11), some members of whose household were known as Christians to St. Paul. Lightfoot and others have identified him with Narcissus, the favourite of the emperor Claudius, put to death 54 A.D. But the name is so common that this must be deemed no more than an interesting conjecture. [A.C.D.]

Nard. [SPIKENARD.]

Nas'bas, the nephew of Tobit who came to the wedding of Tobias (Tob.11.18).

Na'sith (1Esd.5.32) = NEZIAH.

Na'sor, Plain of, the scene of an action between Jonathan the Hasmonaean and the forces of Demetrius (1Mac.11.67). [HAZOR.]

Nathan'.—1. A Hebrew prophet who first appears as approving David's project of building the temple (2Sam.7.3), but that very night was charged with Jehovah's message to David forbidding it. The refusal, however, was accompanied by a promise that a son of David should carry out the work, and his throne should be established for ever, "I will be his father, and he shall be My son"—assuredly one of the most notable Messianic prophecies in the O.T. (2Sam.7.12-17; 1Chr.17.11-15; *cf.* 1Chr.28.2,3,6,7). Nathan next appears as reproving David for the sin with Bathsheba, by his famous apologue on the rich man and the ewe lamb (2Sam.12.1-12). On the birth of Solomon he was either specially charged with giving him his name, JEDIDIAH, or else with his education (2Sam.12.25). In the last years of David he advised Bathsheba in the matter of Solomon's accession; he entered the royal presence to remonstrate against the king's apathy; and at David's request assisted in the inauguration of Solomon (1K.1.8ff.). He left two works behind him—a history of David (1Chr.29.29) and a history of Solomon (2Chr.9.29).—**2.** (9.22) = NETHANEEL, 8.—**3.** An ancestor of Judith (Jth.8.1).—**4.** A man of Cana brought to Christ by Philip (Jn.1.45). He is welcomed by Christ as a type of the true Israelite, reproducing the character of Jacob, without his guile, and this leads to the promise that he and the other disciples shall see, as Jacob did at Bethel, a vision of the open heavens, and the ministry of angels (Jn.1.51). It can hardly be doubted that one who made so early and so remarkable a confession of his faith (Jn.1.49) was included in the number of the Twelve, and this is confirmed by the position in which the narrative of his conversion occurs, and by his being enumerated among the disciples present at the sea of Tiberias (Jn. 21.2). Several of the Twelve bore two names, but the most probable identification is with Bartholomew, which is a patronymic form (son of Tolmai). That Bartholomew is placed next to Philip in three of the four lists seems to point to a special intimacy (*cf.* Jn.1.45) that favours this identification, which, however, does not appear in early writers, nor is it recognized in the choice of the Epistle and Gospel for St. Bartholomew's Day. [E.R.B.]

Nathani'as (1Esd.9.34) = NATHAN, 4.

Nathan-me'lech, a eunuch (A.V. *chamberlain*) in the court of Josiah (2K.23.11).

Naum', son of Esli and father of Amos, in the genealogy of Christ (Lu.3.25), about contemporary with the high-priesthood of Jason and the reign of Antiochus Epiphanes.

Na've, the LXX. form of Nun, father of Joshua, retained in Ecclus.46.1.

Nave. The Heb. *gabh* conveys the idea of convexity or protuberance. It is used in A.V. of the boss of a shield, Job 15.26; the eyebrow, Lev.14.9; and of an "eminent place," Ezk.16.31; once only in plur. naves, 1K.7.33, meaning the rim of a wheel; but in Ezk.1.18 twice, A.V. "rings," marg. "strakes"; and "breast-works" in Job 18.12 (R.V. *defences*, A.V. *bodies*).

Nazarene, a native of NAZARETH. The word has no connexion with NAZARITE (*separated*), but is connected in Mt.2.23 with the Heb. *nēçer*, from the same root (*to be verdant*) referring to the prophecy of the "branch" of the house of David (Is.11.1). The word (*çemaḥ*) used in Zech.3.8 is different (see 6.12). The Christians were called Nazarenes by the Jews (Ac.24.5), as followers of Jesus of Nazareth; and this remains the usual term (*Naṣrâni*, m.; *Naṣrâniyah*, fem.; *Naṣârah*, collective plur.) for Christians in Asia to the present day. [C.R.C.]

Nazareth (Heb. *nāçārâ*, probably *verdant* from its spring), the home of Joseph and Mary (Mt.2.23; Lu.1.26,2.39), which our Lord left to go to CAPERNAUM (Mt.4.13), passing thus from Zebulun to Naphtali (the gospel referring in this passage to Is.9.1). He was, however, still regarded by the Jews as the "prophet of Nazareth" (Mt.21.11), which lay in Galilee (Mk.1.9; Lu.2.4), and where Jesus was brought up (Lu.2.51). In its synagogue He read the lesson for the day (4.16), when He was thrust out and led to the "brow of the hill on which the city was built that they might cast Him down headlong" (4.29; see also Lu.18.37; Jn.1.45,46,18.5). Nazareth

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was apparently a small place; and, as it did not lie on any main route, but in a mountain plateau, it is unnoticed in O.T., Josephus, and the Talmud; but it retains its old name as *en Nâṣrah* to the present day. Nathaniel could not believe that "any good thing" could come from such a little country place (Jn.1.46); and the Jews remarked that no former prophet is said, in O.T., to have come from Galilee (Jn.7.52). Jerome (*Onomasticon*) calls Nazareth a little village (*viculus*) in Galilee, 15 miles E. of Legio (*Lejjûn*), near mount Tabor. He gives a fanciful rendering ("flower") for the name (*Paula et Eustochium*, 8); but mentions no sacred sites or church at Nazareth. The town lies 12 English miles N.E. of Legio, and 5 miles W. of Tabor, on a plateau 1,300 ft. above the sea, and 1,000 ft. above the plain to the S. A hill rising 300 ft. higher overlooks the site on



THE "VIRGIN'S FOUNTAIN," NAZARETH. W.D.A.

N. and a precipice, overlooking the plain 2 miles S. of Nazareth, is called *Jebel Qafsy* (*mountain of the leap*), being the traditional "Leap of our Lord" (Lu.4.29) in the Middle Ages. The spring in the Gk. church (whence a channel runs to a public fountain of modern date on S.) is the traditional site of the Annunciation. The mediaeval Latin cathedral is built over caves ("the Holy House"), which seem to be ancient cisterns. The sites of Joseph's workshop, and of the synagogue, are yet more recent. Nazareth is a flourishing Christian town, with a large orphanage, and an Anglican church with a spire. The population is about 6,000, including 2,000 Moslems. Hebrew rock-cut tombs are found on the N.W. (*Surv. W. Pal.* i. pp. 275-279, 328). [C.R.C.]

Nazarite or **Nazirite.** The word *nâzîr* is derived from a root meaning "to separate," used in the Bible of religious separation (Zech.7.3; Ho.9.10), also of separation from God (Lev.22.2; Ezk.14.7). A Nazirite is, consequently, one who separates himself or is separated for a religious reason from the rest of the people. In the law of the Nazirite a man or woman who had taken a vow of separation unto Jehovah was bound to avoid all possible ceremonial defilement throughout the whole period, and was subject to some of the same restrictions as the high-priest himself (*cf.* Num.6.1-21, with Lev.21.10-12, "the Law of Holiness"). Modern criticism supposes these laws to be of comparatively late date, but Naziritism, or self-consecration by vow, was probably of great antiquity, and played a considerable part in the life of the Israelites. The Nazirite was to abstain from wine, grapes, and all possible produce of the vine (Num.6.3,4); and no razor was to come upon his head, but his hair was to be allowed to grow. Above all things, whilst the consecration of God (*nēzer 'ĕlôhîm*) was on his head, he was not to defile himself by contact with a dead body, even of his nearest relative —his wife and child are not, however, mentioned; and even if a man fell down dead near him he had to go through an elaborate purification (Num.19.11ff.), offer a sin-offering, and begin again the period of his vow. When the days of his vows were fulfilled, he was brought by the priest to the door of the sanctuary, and a burnt (*'ôlâ*), sin (*ḥaṭṭâth*), and peace (*shelem*) offering, together with the meal and drink offering, were made, showing the importance of the ceremony. He was then to offer the hair of his separation in the sacrificial fire, the prescribed portions of the sacrifice were to be put by the priest on his hands, the wave and heave offerings were solemnly made, and "after that the Nazarite may drink wine" (6.20). There are no specific instances of such Nazirites as those described in the Pentateuch in the

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O.T.; but the name is applied to Samson, who is commanded by the angel to be "a Nazirite of God from the womb." Neither in the case of Samson or Samuel (who was devoted to God's service by his mother) is there any mention of abstinence from wine. The unshorn locks alone denote the Nazirite, though in the case of Samson his mother is to drink no wine nor strong drink during her pregnancy (Judg.13. 3-7; 1Sam.1.11). In the case of John the Baptist nothing is said of anything but life-long abstinence from wine. He lived, however, the life of an ascetic (Mt.3.4,11.18, etc.)—a circumstance which may be illustrated from Am.2.11,12, where the Nazirites, who abstained from wine, are joined with the prophets in being raised up by divine inspiration. The position of a Nazirite was evidently honourable, as is shown by the elaborate sacrifices, the similarity of his consecration to that of the high-priest (the *crown* of the anointing oil—Lev.21.12—is rendered *nēzer*, the same as *consecration* in Num.6.7), and the name *nāzir*, which is used twice of Joseph in the sense of "prince" (Gen.49.26; Deut.33.16; *cf.* Lam.4.7, 8). There is one allusion to Nazirites in the Apoc. (1Mac.3.49); and in N.T. we have the case of St. Paul, at the request of the Jewish Christians of Jerusalem, assisting the four brethren who had a vow in the temple (Ac.21.23,24). It is disputed whether St. Paul had taken a Nazirite vow when he is said to have shorn his head at Cenchreae (Ac.18.18). In Josephus, Nazirites are mentioned in 2 *Wars* xv. 1, 19 *Ant.* vi. 1. The Rabbis made a distinction between the "Nazirite of days" and the "Nazirite for life," and prescribed 30 or even 60 days for the period during which the vow was to last. The objects of the three features of the Nazirite vow—(1) the abstinence from wine, (2) the growing of the hair, and (3) the avoidance of pollution—have to be considered. (1) It is a question whether wine was rejected for an ascetic reason. It is noteworthy, however, that not only wine as an intoxicant was shunned—as in the case of the priests during their ministrations (Lev.10.9)—but all the fruit of the vine. For this reason it seems probable that the Nazirites, like the Rechabites, rejected wine, as Robertson Smith says, "as a religious protest against the Canaanite civilization in favour of the simple life of ancient times." (2) The hair is regarded by many primitive people as the special seat of life and strength, and therefore the inviolability of the Nazirite's hair was a sign of his consecration to Jehovah. (3) All Israelites had to observe a law of ceremonial holiness, but it was peculiarly binding on those under this vow. [F.J.F.-J.]

Neah', a place which was one of the landmarks on the N.E. boundary of Zebulun (Jos. 19.13 only). The site is unknown. [C.R.C.]

Neap'olis is the place in N. Greece where Paul and his associates first landed in Europe (Ac.16.11), where, no doubt, he landed also on his second visit to Macedonia (Ac.20.1), and whence certainly he embarked on his last journey through that province to Troas and Jerusalem (Ac.20.6). It was the port of PHILIPPI. It has been questioned whether the harbour occupied the site of the present Kavalla, a Turkish town on the coast of Roumelia, or should be sought at some other place. Cousinéry and Tafel maintain, against the common opinion, that Luke's Neapolis was not at Kavalla, the inhabited town of that name, but at a deserted harbour 10 or 12 miles farther W., known as Eski (or Old) Kavalla. In favour, however, of the claim of Kavalla to be regarded as the ancient Neapolis we may mention that, first, the Rom. and Gk. ruins at Kavalla prove that a port existed there in ancient times. Neapolis, wherever it was, formed the point of contact between N. Greece and Asia Minor, at a period of great commercial activity, and would be expected to have left vestiges of its former importance. The antiquities found still at Kavalla fulfil entirely that presumption. On the contrary, no ruins have been found at Eski Kavalla, or Paleopoli, as it is also called, which can be pronounced unmistakably ancient. No remains of walls, no inscriptions, and no indications of any thoroughfare leading thence to Philippi are reported to exist there. Secondly, the advantages of the position render Kavalla the probable site of Neapolis. It is the first convenient harbour S. of the Hellespont, on coming from the E. It lies somewhat open to the S. and S.W., but is otherwise well sheltered. Thirdly, the facility of intercourse between this port and Philippi. The distance is 10 miles, and hence not greater than Corinth was from Cenchreae, and Ostia from Rome. The distance between Philippi and Eski Kavalla must be nearly twice as great. Fourthly, the notices of the ancient writers lead us to adopt the same view. Thus Dio Cassius says that Neapolis was opposite Thasos, and that is the situation of Kavalla. Finally, the ancient Itineraries support entirely the identification in question. Both the Antonine and the Jerusalem Itineraries show that the Egnatian Way passed through Philippi. They mention Philippi and Neapolis as next to each other in the order of succession; and since the line of travel which these Itineraries sketch was the one which led from the W. to Byzantium, or Constantinople, it is reasonable to suppose that the road, after leaving Philippi, would pursue the most convenient and direct course to the E. which the nature of the country allows. If the road was constructed on this obvious principle, it would follow the track of the present Turkish road, and the next station, consequently, would be Neapolis, or Kavalla, on the coast, at the termination of the only natural defile across the intervening mountains. Neapolis, therefore, like the present Kavalla, was on a high rocky promontory which juts out into the Aegean. The harbour, a mile and a half wide at the entrance, and half a mile broad, lies on the W. side.

Neariah'.—1. One of the six sons of Shemaiah in the royal line of Judah after the Captivity (1Chr.3.22,23).—**2.** One of the sons of Ishi, who were captains of the 500 Simeonites who, in the days of Hezekiah, drove out the Amalekites from mount Seir (1Chr.4.42).

Nebai', a family of the heads of the people who signed the covenant (Ne.10.19).

Nebaioth,' or **Nebajoth'** (R.V. always *Nebaioth*). The word means "heights" in the plur. The eldest Ishmaelite tribe, mentioned with KEDAR, and DUMAH, named ac-

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cording to "their towns and forts" (Gen.25.13, 16). The population was mingled with that of Hebrew Edomites (28.9,36.3; 1Chr.1.29); in later times Nebaioth and Kedar were celebrated for their flocks (Is.60.7). These Nabatheans, or "highlanders," dwelt in the plateau S.E. of Edom, and first appear in history in the Assyrian accounts. [ARABIA; DAMASCUS.] They were naturally friendly later—as Nabathites—to Judas Maccabaeus when, in 164 B.C., he marched into the deserts E. of Gilead to attack Bostra [BOSORA]; for they strove for freedom against the Gk. Seleucidae monarchs, as he did (1Mac.5.25, see 9.35). Having allied themselves with the Assyrian invaders of Edom, after 734 B.C., they had gradually spread over all E. Palestine, and had a capital at Petra, where Aretas (Ḥârith) was king *c.* 166 B.C. (2Mac.5.8). Other kings so named, or called Obodas (as in 93 B.C.), followed him (Josephus, 13 *Ant.* xiii. 5, xv. 1, 2; 14 *Ant.* v. 1; 15 *Ant.* vi. 2; 1 *Wars* iv. 4, vi. 2). A later Obodas, 24 B.C. (16 *Ant.* vii. 6), treacherously thwarted Aelius Gallus in his attack on Arabia; and a later Aretas ruled *c.* 38 A.D. (2Cor.11.32). The dynasty opposed Herod the Great, Herod Antipas, and the Romans down to 105 A.D., and prospered as traders between Egypt and Mesopotamia. [EDOM.] The race appears in Arab histories as *Nabiṭ* or *Nabaṭ* (plur. *Anbâṭ*), and was regarded as an ancient nation. Josephus (1 *Ant.* xii. 4), speaking of the twelve sons of Ishmael, says that they "inhabited all the country from the Euphrates to the Red Sea and called it Nabatene," such being the conditions of his age. Diodorus Siculus (ii. 4, iii. 3, xix. 6) mentions Nabatheans at Petra and near the Dead Sea shortly before the Christian era. They lived in villages, and were rich in cattle, but were dreaded as pirates in the Red Sea, though famous for justice and honesty. They held a market at Petra, and traded in myrrh, frankincense and silver. They massacred Gk. forces sent against them *c.* 310 B.C. The so-called *Book of Nabathean Agriculture* is a work not older than 900 A.D., based on Jewish and Babylonian sources, and it has no value for Biblical studies. Robinson, *Bib. Res.* ii. pp. 159-161; Reland, *Pal. Illustr.* i. pp. 90-95. [C.R.C.]

Neballat', a town of Benjamin, which the Benjamites reoccupied after the Captivity (Ne.11.34). It is named with LOD and ONO. Now *Beit Nebâla*, a village 3½ miles N.E. of Lydda. [C.R.C.]

Nebat', father of Jeroboam I. (1K.11.26, etc., ; 2K.3.3, etc.; 2Chr.9.29, etc.); an Ephrathite—*i.e.* Ephraimite—of Zereda.

Nebo' (Is.46.1; Je.48.1) is the Heb. form of the name of the well-known Assyro-Babylonian *Nabium* or *Nabû*. He was the god of learning and letters, corresponding with the Egyptian Thoth, the Gk. Hermes, and the Rom. Mercury. Astronomically he was identified with Mercury, who was likewise called Nebo by the Mandeans, and *Tir* by the ancient Persians. In the text, which identifies the deities with Merodach, he seems to be called "Merodach of trading," and he occupied a prominent place in Babylonian mythology from the earliest times. The great centre of his worship was the temple-tower now called the Birs-Nimrûd, in the ancient city of Borsippa. Statues of Nebo were set up for the preservation of the life of the Assyrian king Adad-nirari at Calah (*Nimrûd*), and two are now in the British Museum. In late Babylonian names *Nabû* probably appears as a component part more frequently than does the name of any other god (*cf.* Nebuchadnezzar, Nabonidus, Neboshazban, etc.). His consort was named *Tašmêtum*, "she who hears." See Pinches, *Religion of Bab. and Assyr.* (Constable). [T.G.P.]

Nebo' (= *swelling*).—**1.** A mountain in Moab where the Israelites camped (at the ASHDOTH-PISGAH or streams N. of the summit), before descending to SHITTIM (Num.33.47; see 21.20). It "looks towards JESHIMON"; and is described as "in the mountain region of the places beyond" (*'âbhârîm*, or lands E. of Jordan) "over against JERICHO" (Deut.32.49). It is again so described, and identified with the "top of Pisgah" (34.1-3); and Moses' view thence is said to include "all the land of Gilead unto DAN, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah to the western sea, and the *negebh* [A.V. *south*]; and the *kikkâr* of the *biq'ath y'rêḥô*, the city of palm trees, to Zoar." The site is well known at *Jebel Neba*, 4 miles S.W. of HESHBON. The ridge runs 2 miles W. to *Râs Ṣiâghah* (Pisgah), which is 2,390 ft. above the Mediterranean, *Neba* being 2,640 ft. above the same. The view embraces the Jeshimon, and N. part of the Dead Sea, with part of the *negebh* mountains S. of Hebron, and all the watershed of Judah, Bethlehem, and Olivet, with mount Ephraim, Ebal, and Gerizim in Manasseh, the chain of mount Gilboa, and Tabor in Naphtali. The Jordan Valley—including Jericho and Zoar—lies below in full view, and the only points in the description which are not fully satisfied are the expressions "unto Dan" and "unto the west [*or*, utmost] sea." For, though Gilead is in full view, the high ridge of *Jebel Osh'a* (3,597 ft. above sea level) shuts out the sea of Galilee and Hermon, while the Mediterranean is hidden by the watershed of W. Palestine. The site is, however, the only one satisfying the conditions, and we may therefore read "towards" (*'al*) for "unto" (*'adh*) in the cases noticed. The situation is further defined by the notice of the "field of ZOPHIM" as beside the "top of Pisgah" (Num.23.14), the name surviving in *Ṭal'at es Ṣûfa* close to Neba. The mountain was known in the 4th cent. (*Onomasticon*), and identified in recent times by de Luynes. The little "swelling" knoll, to which the name applies, lies W. of the Heshbon plateau, which shuts out the view E., being nearly 100 ft. higher. On the knoll is a cairn, and to N.W., on the flat ridge, there are four dolmens, and another on the S. slope, where also there is a stone circle, 500 yds. from the cairn, towards S.W. It appears therefore that Nebo was a sacred mountain, surrounded by Canaanite altars—as we learn also from O.T. The view is one of the most remarkable in Palestine (*Surv. E. Pal.* pp. 198-203). [PISGAH.]—**2.** A town of Moab (Num.32.3,38; 1Chr.5.8; Je.48.1,22), rebuilt by the Reubenites, who changed the name

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(perhaps to Pisgah). It was probably on mount Nebo, where the Moabites assembled to "howl" to their gods (Is.15.2), no doubt at the sacred centre already described. On the Moabite Stone it also appears as a town, taken early in 9th cent. B.C. from Israel by king Mesha, who says: "I went up by night, and I fought against it from break of dawn till noon, and took it, and slew all, 7,000, men and boys, women and girls and females; for to 'Astar-Chemosh I doomed them; and I took thence the champions [*Arêlî*] of Jehovah, and dragged them [*or*, tore them in pieces] before Chemosh."—**3.** (Ezr.2.29.) Noticed with BETHEL and AI, and called "the other" (or, "western") Nebo (Ne.7.33), is thought to be NOB, which is noticed as an inhabited place in the same age (11.32). The name Nebo (*blowing* or *swelling*) was that of a Babylonian deity (*q.v.*), messenger of the gods—probably representing the wind—which was why the town name was changed (Num.32.38). [C.R.C.]

Nebuchadnez'zar, or **Nebuchadrezzar** (Je.21.7, etc.), one of the greatest of Babylonian kings, was the son and successor of Nabopolassar, and reigned from 604 to 561 B.C. His name, in the Babylonian tongue, is *Nabû-kudurri-uṣur*, "Nebo, protect the landmark." A younger brother, Nabu-šum-lišir, is mentioned in the inscriptions. Whilst still young, they both assisted, with their father, in bringing with their own hands material for the restoration of *E-temen-an-ki*, which the Babylonians called "the Tower of Babylon." He is said to have married Amytis, daughter of Astyages, king of Media, before the attack of Nabopolassar and the allies which resulted in the downfall of Nineveh (606 B.C.). It is suspected that he was leader of a Babylonian contingent which accompanied Cyaxares in his Lydian war, by whose interposition, on the occasion of an eclipse, that war was brought to a close in 610 B.C. When Pharaoh Necho (whom Nabopolassar apparently regarded as his governor in Egypt, Coelosyria, and Phoenicia) revolted, Nabopolassar, being advanced in years, sent his son Nebuchadnezzar, the result being that the Egyptian king was defeated in a great battle at Carchemish (Je.46.2-12), and the Babylonian army overran the whole district, took Jerusalem (Dan.1.1,2), and was pressing forward to Egypt, when the news reached Nebuchadnezzar that his father had died, after a reign of 21 years. In some alarm as to the succession, he hurried back to Babylon, accompanied by his light troops, and finding everything still tranquil, mounted the throne without opposition (604 B.C.). Disaffection again showed itself in Syria and Palestine in 601 on account of Jehoiakim's rebellion, that king trusting, apparently, to support from Egypt. He was again reduced to subjection (2K.24.1ff.). According to Josephus, who is here our chief authority, Nebuchadnezzar punished Jehoiakim with death (10 *Ant.* vi. 3; *cf.* Je.22.18,19 and 36.30), and placed his son Jehoiachin on the throne. The latter reigned only 3 months. Nebuchadnezzar, having in his seventh year decided to besiege Tyre, apparently sent an army against Jerusalem at the same time, and afterwards conducted the operations in person, whereupon the Jewish king submitted at once (2K.24.6ff.), and was carried captive to Babylon, together with his court, 10,000 of the people, and the chief of the temple treasures. Mattaniah was now made king of Judah under the name of Zedekiah, but he, too, proved faithless to his suzerain. Disregarding the warnings of Jeremiah, he made a treaty with Apries (Hophra), king of Egypt (Ezk.17.12ff.), renouncing his allegiance to Babylon. Nebuchadnezzar now commenced his final siege of Jerusalem (588 B.C.), and took the city in 586, after defeating Apries (who had come with a large army), apparently within Jewish territory. Je.37.5-8 seems to imply that the Egyptians retreated without fighting. When, after an eighteen months' siege, Jerusalem fell, Zedekiah escaped, but was captured near Jericho (Je.39.5), and brought to Nebuchadnezzar at Riblah in Hamathite territory, where his sons were slain (by the Babylonian king's order) before his face, after which his eyes were put out, and, bound with chains, he was taken to Babylon. After the destruction of the city, the inhabitants were carried away captive by Nabu-zar-adan (*Nabû-zêr-iddina*), the captain of the guard, to Babylon. Gedaliah, a Jew, was made governor, but was shortly afterwards murdered by his own countrymen, thus putting an end to Jewish rule. Tyre, which was still under siege, fell in 586 B.C., and Phoenicia then submitted (Ezk.26–27; Josephus, *Contra Ap.* i. 21). Proof of the Babylonian occupation of Tyre is contained in a contract-tablet dated in Nebuchadnezzar's 40th year, from which it would seem that Babylonian influence was supreme in that city. After this Nebuchadnezzar sent an army into Egypt (582 B.C.), attacking Coelosyria and other tracts on the way. The inscriptions of this king at Wâdy Brissa, whither he went to get wood for the temples of Babylon, were carved on this or some similar occasion. He had gone thither, he states, because a "foreign enemy" had taken possession of the district. A mutilated figure of Nebuchadnezzar in low relief accompanies the inscriptions. From an historical fragment we gather that Nebuchadnezzar made an expedition against Amasis, king of Egypt, in his 37th year. This inscription has a reference to the city of *Puṭu Yâwan*, or Ionian Phut, and "a distant district, which is within [across] the sea," pointing to other western conquests. Under the rule of Nebuchadnezzar Babylon became one of the wonders of the world. He adorned the temple of Belus (*Ê-sagila*) magnificently, likewise the temple-tower of Babylon, *E-temen-an-ki*, in connexion with it. Josephus also relates that he added another city to that which was there of old, and surrounded both the inner city and the outer one each with three walls. This, however, receives no confirmation from the German excavations on the site. [BABEL, BABYLON.] After he had thus becomingly walled the city, and adorned its gates gloriously (10 *Ant.* xi. 1), he built another palace joined with that of his father, as he himself states, in 15 days (so also Josephus and Berosus). He likewise made elevated places for walking, and built the celebrated hanging gardens, on account of his Median wife desiring to have things

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as they were in her own country. A slab regarded as showing a part of Babylon has a representation of something similar in the reign of Aššur-bani-âpli, *c.* 645 B.C. (British Museum, Assyrian Saloon). Besides Babylon, he built or restored the temples in many other cities, including that of Nebo (*Ê-zida*) at Borsippa, Šamaš (*Ê-babbara*) at Sippar and at Larsa (Ellasar), Ištar (*Ê-anna*) at Erech, Sin (*Ê-giš-nugal*) at Ur of the Chaldees, with others at Baz, Nippur [CALNEH], etc., etc. As may be expected, the inscriptions furnish us with no indication of the madness which, in the book of Daniel, is said to have overtaken him; but that he suffered from such a malady, which the Greeks called "lycanthropy," wherein the sufferer imagines himself a beast (Dan.**4**.33), is by no means impossible. It has often been remarked that Herodotus ascribes to a queen, Nitocris, several of the important works which other writers (Berosus, Abydenus) assign to Nebuchadnezzar, and which he also, in his inscriptions, claims for himself. The conjecture naturally arises that Nitocris was one of Nebuchadnezzar's queens, who may have carried on his constructions during some period of incapacity. The great glory and honour attributed to him after his recovery (Dan.**4**.36) are reflected in his inscriptions, and the fact that he reigned 43 years testifies to his having attained to a fairly advanced age. He was succeeded by his son EVIL-MERODACH, in 561 B.C. Two other sons are apparently mentioned in the inscriptions—Marduk-šum-uṣur and Marduk-nadin-âḫi, who, as their names occur only in his 40th and 41st years, were probably much younger. [T.G.P.]

Nebushas'ban (*Nebu-shaz-bani* = O Nebo, free me), a rabsâris of Nebuchadnezzar at the time of the capture of Jerusalem (Je.**39**.13). Rabsâris is literally the chief eunuch (*cf.* Rab-shâkeh, the chief cup-bearer, 2K.**18**.17), but probably is here the Heb. equivalent of the Assyr. *rabû-ša-rêšu*, *i.e.* chief captain, the name of a certain rank in the Babylonian army. [RABSARIS.] [B.F.S.]

Nebuzaradan' (*Nebo has given a seed*), the Rab-tabbachim, *i.e.* chief of the executioners (A.V. *captain of the guard*), Nebuchadnezzar's commander-in-chief. Absent apparently during the siege of Jerusalem, he arrived immediately on its capture, and from that moment everything was completely directed by him, save the appointment of the governor of the conquered district by Nebuchadnezzar himself. All this Nebuzaradan appears to have carried out with wisdom and moderation. He seems to have left Judaea for the time when he brought the chief people of Jerusalem to his master at Riblah (2K.**25**.18-20). Five years later he further deported 745 captives (Je.**52**.30). [A.W.S.]

Necho'. [PHARAOH, 9.].

Neco'dan (1Esd.**5**.37) = NEKODA, 2.

Necromancer (Deut.**18**.11). [MAGIC; DIVINATION.]

Nedabiah' (1Chr.**3**.18), a son of Jeconiah and descendant of David.

Neemi'as (Ecclus.**49**.13; 2Mac.**1**.18ff., **2**.13) = NEHEMIAH, 1.

Neginah, Neginoth. [PSALMS, TITLES OF.]

Nehelamite, The, the designation of a man named Shemaiah, a false prophet, who went with the Captivity to Babylon (Je.**29**.24, 31,32). Whether the name is formed from that of Shemaiah's native place or from the progenitor of his family is uncertain.

Nehemiah'.—1. Son of Hachaliah, and apparently of the tribe of Judah, since his fathers were buried at Jerusalem, and Hanani his kinsman seems to have been of that tribe (1.**2**,**3**,**7**.2). All that we know certainly concerning him is contained in the book which bears his name, and which is to a large extent autobiographical. He is first at Shushan, the winter residence of the kings of Persia, in high office as the cupbearer of king Artaxerxes Longimanus. In the 20th year of the king's reign (*i.e.* 445 B.C.) certain Jews, one being a near kinsman of Nehemiah, arrived from Judaea, and gave a deplorable account of the state of Jerusalem and of the residents in Judaea. Nehemiah immediately conceived the idea of going to Jerusalem to endeavour to better their state. After three or four months (from Chisleu to Nisan), an opportunity presented itself of obtaining the king's consent to his mission. He was appointed pasha of Judaea, and started under the protection of a troop of cavalry, with letters from the king to the different satraps through whose provinces he was to pass, as well as to Asaph the keeper of the king's forests, to supply him with timber. His great work was the rebuilding the walls of Jerusalem, to which he directed his whole energies without an hour's unnecessary delay. In a wonderfully short time the walls emerged from the heaps of burnt rubbish, and encircled the city as in the days of old. The gateways also were rebuilt, and made ready for their doors to be hung. It soon became apparent how wisely Nehemiah had acted in hastening on the task. On his arrival as governor, Sanballat, Tobiah, and Geshem had shown their mortification at his work; and when the restoration was seen to be rapidly progressing, they planned an armed attack upon the builders to put a stop to the undertaking. The project was defeated by the vigilance and prudence of Nehemiah. This armed opposition continued. Various devices were attempted to get Nehemiah away from Jerusalem, and if possible to take his life, but in vain. Having accomplished his great task of rebuilding and peopling the city, after 12 years, Nehemiah returned to Babylon, where the king stayed for part of the year. But after a delay, perhaps of several years, he was permitted to return to Jerusalem. Much had to be done, for the Jews had relapsed into evil ways. He had to purge the temple, to repress the exactions of the nobles and the usury of the rich, and to rescue the poor Jews from spoliation and slavery. He made careful provision for the maintenance of the ministering priests and Levites, and for the due and constant celebration of divine worship. He expelled from all sacred functions those of the high-priest's family who had contracted heathen marriages, and rebuked and punished all inter-marriage, even of laymen, with foreigners; and he provided for keeping holy the sabbath day, which was shamefully profaned by many, both Jews and foreign merchants. Probably in many of

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these tasks he was assisted by the prophet Malachi. The autobiography closes shortly after the 32nd year of Artaxerxes. Nehemiah presents to us the picture of a shrewd, devout, upright statesman. He sacrificed his own interests and ran endless risks for the welfare of his people. He was a man of action, prompt and vigorous, and he was a man of prayer, constantly and confidently looking up to God, and pleading with great power God's promise spoken to Moses hundreds of years before (*cf.* 1.8,9 with Deut.30.3,4).—**2.** A leader of the first expedition from Babylon to Jerusalem under Zerubbabel (Ezr.2.2; Ne.7.7).—**3.** Son of Azbuk, and ruler of the half part of Beth-zur, who helped to repair the wall (Ne.3.16).

Nehemiah, Book of. The latest of the historical books of canonical Scripture.—*Contents.* The main history contained in the book covers about 12 years—*viz.* from the 20th to the 32nd year of Artaxerxes Longimanus, *i.e.* from 445 to 433 B.C. It gives us a graphic account of the state of Jerusalem and the returned captives in the writer's time, and, incidentally, of the nature of the Persian government and the condition of its remote provinces. The documents appended continue the genealogical registers and the succession of the high-priesthood almost to the close of the Persian empire. The view given of the rise of two factions among the Jews—the one the strict religious party, the other the gentilizing party—sets before us the germ of much that we meet with in a more developed state in later Jewish history. The book also throws light upon the bitter enmity between the Jews and Samaritans, and upon the domestic institutions of the Jews. (*a*) The account of the building and dedication of the wall (3,12) contains valuable materials for settling the topography of Jerusalem. (*b*) The list of captives (ch. 7) who returned under different leaders from Zerubbabel to Nehemiah (amounting in all to only 42,360 adult males and 7,337 servants) conveys a faithful picture of the political weakness of the Jewish nation as compared with the times when Judah alone numbered 470,000 fighting men (1Chr.21.5). (*c*) The lists of leaders, priests, Levites, and of those who signed the covenant reveal incidentally much of the national spirit as well as of the social habits of the captives, derived from older times. Thus the fact that *twelve* leaders are named in Ne.7.7 indicates the feeling of the captives that they represented the *twelve* tribes, a feeling further evidenced in the expression "the men of the people of Israel." The fact that nine of the chief priests (10.1-8,12.1-7) bear the names of those who were heads of courses in David's time (1Chr.24) shows how, even in their wasted numbers, they struggled to preserve their ancient institutions. Taken in conjunction with the list of those who sealed (Ne.10.1-27), it proves the existence of a social custom, the knowledge of which explains certain chronological difficulties, *e.g.* that of calling chiefs by the name of their clan or house. (*d*) Other miscellaneous information includes the hereditary crafts practised by certain priestly families—*e.g.* the apothecaries, or makers of the sacred ointments and incense (3.8), and the goldsmiths, whose business probably was to repair the sacred vessels (3.8)—and statistics, reminding one of Domesday Book. The only real historical difficulty in the narrative is to determine whether the dedication of the wall took place in or before the 32nd year of Artaxerxes. The expression in Ne.13.1, "On that day," if interpreted literally (which, however, is not necessary), seems to fix the reading of the law to the same day as the dedication (see 12.43). If so, the dedication must have been after Nehemiah's return from Babylon (mentioned 13.7). But as the wall only took 52 days to complete (Ne.6.15), and was begun as soon as Nehemiah entered upon his government, how came the dedication to be deferred till 12 years afterwards? On the whole, it is best therefore not to press the words in their strictest sense. During Nehemiah's absence (13.6) the gentilizing party recovered strength, and the intrigues with Tobiah (6.17), which had already begun before his first departure, were more actively carried on, and led so far that Eliashib the high-priest actually assigned one of the store-chambers in the temple to Tobiah's use. Josephus does not follow the book of Nehemiah. He detaches Ne.8 from its context, and appends its narratives to the times of Ezra. He makes Ezra die before Nehemiah comes to Jerusalem as governor, and consequently ignores any part taken by him in conjunction with Nehemiah. He also makes no mention whatever of Sanballat in the events of Nehemiah's government, but places him in the time of Jaddua and Alexander the Great. The cause of Josephus's variations was the use of the apocryphal 1Esdras, and probably other apocryphal versions of the story of Nehemiah.—*Authorship.* As regards the authorship of the book, it is admitted by most critics that it is, as to its main parts, the genuine work of Nehemiah, with extracts from various chronicles and registers. Interpolations and additions have, however, been made in it since his time; and there is considerable diversity of opinion as to what are the portions which have been so added. The first ten chapters are fairly continuous, as is the portion from 12.31 to the end (except 12.44-47) in which the use of the first pers. sing. is constant (12.30,38,40,13.6,7, etc.). It is therefore only in the intermediate sections that we have to inquire into the question of authorship, though a difficulty has been felt by some with regard to the extract from the register in ch. 7. This is manifestly the same document as that contained in Ezr.2, but there seems no reason for its reproduction by Nehemiah. Probably, however, he took it as forming a basis for later statistical arrangement. It is highly improbable that it was borrowed by the writer of Ezr.2 from the document of Nehemiah some 90 years later. The variations in figures show that copyists were not always very accurate in their work. The same is the case with the offerings (Ezr.2.68), which were intended "to set up the house of God in His place." Ne. 8–11.3 is supposed by some to be written by Ezra. Ch. 11.3-36 contains a list of the families of Judah, Benjamin, and Levi (priests and Levites) who took up their abode at Jerusalem, in accordance with the resolution of the volunteers, and the decision of the lot, men-

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tioned in 11.1,2. This list forms a supplement to that in 7.8-60. It is an extract from the official roll preserved in the national archives, somewhat abbreviated as appears by a comparison with 1Chr.9. The nature of the information in this section, and the parallel passage in 1Chr., would indicate a Levitical hand. It might or might not have been the same which inserted the preceding section. If written later, it is perhaps the work of the same person who inserted Ne.12.1-30,44-47. Ch. 12.1-26 is certainly an abstract from the official lists inserted here, as some think, long after Nehemiah's time, and after the destruction of the Persian dynasty by Alexander the Great. This (it is thought) is indicated by the expression Darius the Persian, as well as by the mention of Jaddua. The allusion to Jeshua, and to Nehemiah and Ezra, in ver. 26, is also such as would be made posterior to their lifetime. Ch. 12.44-47 is also thought to be an interpolation, made in later times, probably by the last reviser of the book. It seems to describe the identical transaction described in 13.10-13 by Nehemiah himself. Though, however, it is not difficult to point out those passages of the book which might not be part of Nehemiah's original work, it is not easy, by cutting them out, to restore that work to its integrity. It would seem that we have only the first and last parts of Nehemiah's work, and that some intermediate portion has been displaced. The passage in 2Mac.2.13 lends considerable support to this theory. Almost all the documents, as the book stands, may have received Nehemiah's authorization. As regards the time when the latest additions were put to the book, opinions differ considerably. The latest high-priest mentioned, Jaddua, was probably still alive when his name was added. The descriptive addition to the name of Darius (Ne.12.22), "the Persian," is thought to indicate that the Persian rule had ceased and the Gk. rule had begun. But this is only a surmise. It appears that the registers of the Levites, entered into the Chronicles, did not come down lower than the time of Johanan (ver. 23). So that the close of the Persian dominion, if not the beginning of the Gk., is the time clearly indicated when the latest additions were made.—In *language and style* this book is very similar to Chronicles and Ezra. Nehemiah has, it is true, quite his own manner, and certain phrases and modes of expression peculiar to himself, also some few words and forms not found elsewhere in Scripture; but the general Heb. style is exactly that of the books purporting to be of the same age. Some words occur in Chr., Ezr., and Ne. which are found nowhere else. The text of Nehemiah is generally pure and free from corruption, except in numerals and in the proper names, in which there is considerable fluctuation in the orthography, both as compared with other parts of the same book and with other books. Many various readings are also indicated by the LXX. version.—*Canonicity.* The book of Nehemiah has always had an undisputed place in the Canon, being included by the Hebrews under the general head of the book of Ezra, and by the Greeks and Latins (Jerome, *Prolog. Gal.*) as the second book of Ezra. There is no quotation from it in N.T.—*Recent Discoveries.* Much interesting light has been thrown on the book and on the condition of the Jews at the time when it was written by the discovery of certain Aramaic papyri near Assouan (Syene) in 1906–1907. From these it appears that there was a Jewish colony settled in that place before the time of Cambyses, and that they had a house of the Lord (*Yahu*), with regular worship; that Cambyses, though strongly opposed to Egyptian idolatry, respected the Jewish cult; that a local authority sacked the house of *Yahu* on his own account; and that an appeal was made to Darius in his 17th year (408 B.C.), and was backed by petitions to Bagohi (Bagoses), and to Jehohanan the high-priest (see Ne.12.22, where he is mentioned), also to Delaiah and Shelemiah the sons of Sanballat, the governor of Samaria. At first this appeal was not attended to, but subsequently Darius gave orders for the restoration of this sacred place. References to Sanballat are frequent in Ne.2,4,6,8, and a daughter of his was wife to a brother of Jehohanan (Ne. 13.28). For Bagoas, see Josephus, 11 *Ant.* vii. 1; and for the sons of Sanballat, *cf.* Ne.6.10. The whole narrative thus brought to light illustrates the condition of things in the age of Nehemiah, who possibly was alive when this business was being transacted, for the papers were written only 24 years after Nehemiah's second visit to Jerusalem and 16 years after the death of his patron Artaxerxes. We also learn from them that the Jewish dispersion was not altogether a calamity, for here we find a branch of the scattered people in the island of Elephantine opposite Syene, some 800 miles up the Nile, busy in commerce and not forgetful of the worship of God. [R.B.G.]

Nehemi'as.—1. (1Esd.5.8) = NEHEMIAH, 2.—**2.** (1Esd.5.40) = NEHEMIAH, 1.

Nehiloth. [PSALMS, TITLES OF.]

Nehum' (Ne.7.7) = REHUM, 1.

Nehushta', daughter of Elnathan of Jerusalem, wife of Jehoiakim and mother of Jehoiachin, kings of Judah (2K.24.8).

Nehushtan' occurs only in 2K.18.4, which states that Hezekiah broke up the bronze serpent which Moses had made (Num.21.9), and to which the Israelites had been in the habit of burning incense. [SERPENT, BRAZEN.] Nehushtan was the name given to it either by Hezekiah (so LXX. ἐκάλεσεν, the Vulg. and A.V.) or by the people (so Lucian's recension of LXX. καὶ ἐκάλεσαν αὐτὸν Νεεσθάν). The Heb. admits either rendering. The stem from which the name is derived may mean either a serpent, or bronze (copper), or to be ill-omened, or to use omens for divination; and the ending *an* is equivalent to κατ' ἐξοχήν, as in "leviathan." Hence Nehushtan would be a popular name meaning "the great serpent," or a name given by Hezekiah, "the thing of bronze" or "copper," or "the ill-omened one"; *cf.* the name Nahash, 2Sam.17.25. Nöldeke derived the name from *nāhāsh* and *tan* (s. of *tannīm*), each meaning "serpent"; Klostermann as a contraction of *nāhāsh yāthān* (*old serpent*). It should be mentioned that the language of the whole verse is peculiar and late; but no one questions the historicity of the last clause, [T.H.W.]

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Neiel', a place on the borders of Asher and Zebulun (Jos.19.27) which went out "north of Cabul." It seems clearly to be the present ruin *Y'anîn*, 2 miles N. of *Kabûl*, and 9 miles E. of ACCHO. The border ran E. from near BETH-DAGON (*Tell D'aûk*) along *Wâdy el Halzûn* (*valley of the shell*—whence purple dye was made), which is the main affluent of the river Belus. At Neiel the border turned N. to DABBASHETH. [C.R.C.]

Ne'keb (*hollow*), a term applied to a hollow road (Arab. *Nuqb*) leading up a pass. The R.V. (Jos.19.33) joins the name to that preceding it, making it descriptive—Heb. *Adami-han-neqeb*. The Rabbis, however (Tal. Jer. *Megilla* i. 1), distinguish the two places, and state that the later name of Nekeb was Çiadatha. This is the ruin *Şeiyâdeh*, in the broad valley up which a road leads from a pass to S.E., and on W. of which lies ADAMI (*ed Dâmieh*), 4 miles N.W. of Şeiyâdeh. [C.R.C.]

Nekoda'.—1. The ancestor of some Nethinim who returned after the Captivity (Ezr.2.48; Ne.7.50).—**2.** Children of Nekoda were among those who went up after the Captivity from Tel-melah, Tel-harsa, and other places, but were unable to prove their descent from Israel (Ezr.2.60; Ne.7.62).

Nemuel'.—1. A Reubenite, eldest son of Eliab, and brother of Dathan and Abiram (Num. 26.9).—**2.** Eldest son of Simeon (Num.26.12; 1Chr.4.24), and ancestor of the **Nemuelites**.

Ne'pheg.—1. Son of Izhar the son of Kohath (Ex.6.21).—**2.** One of David's sons born in Jerusalem (2Sam.5.15; 1Chr.3.7,14.6).

Nephew, obsolete for "grandchild," or "kindred." So A.V. in Judg.12.14; Job 18.19; Is.14.22; 1Tim.5.4. R.V. modernizes these passages. [H.M.W.]

Ne'phi (2Mac.1.36) = NAPHTHAR.

Nephilim. [GIANTS; SONS OF GOD.]

Ne'phis (1Esd.5.21), apparently for NEBO (*Nûba*); Ezr.2.29. [C.R.C.]

Nephish' (1Chr.5.19), properly NAPHISH.

Nephisheesim' (Ne.7.52). Members of this family were among the Nethinim who returned with Zerubbabel. [NEPHUSIM.]

Neph'thali (Tob.1.1,2,4,5, as Vulg.), **Nephthalim** (Tob.7.3; Mt.4.13,15; Rev. 7.6) = NAPHTALI.

Nephtoah', Waters of (Jos.15.9,18. 15). These are identified (Tal. Bab. *Yoma* 31 *a*) with *'Ain 'Atân*, S.W. of Bethlehem. [ETAM, 2; JUDAH, 1.] [C.R.C.]

Nephusim, the proper form (Ezr.2.50), according to Gesenius, of NEPHISHESIM (Ne.7.52).

Ner, son of Jehiel, and (according to 1Chr.8. 33) father of Kish and Abner, and grandfather of king Saul. ABNER was, therefore, uncle to Saul, as is expressly stated 1Sam.14.50; but *cf.* 1Chr.9.36, which makes Ner the brother of Kish, and therefore Saul and Abner first cousins. From this apparent discrepancy it has been suggested that the names Kish and Ner (see "son of Abiel," 1Sam.9.1,14.51) may have both been repeated in different generations of the family.

Ne'reus, a Christian at Rome, saluted by St. Paul (Ro.16.15). Origen conjectures that he belonged to the household of Philologus and Julia. Legendary accounts of Nereus are given in *Acta Sanctorum* and in the (apocryphal) *Acts of Nereus and Achilleus*.

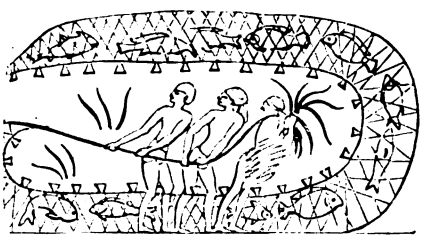
Nergal', whose name occurs only in 2K.17. 30, was the chief Assyro-Babylonian god of war, disease, and death. His name is Sumero-Akkadian, and means "lord of the great region," meaning the abode of the dead. His spouse was *Ereš-ki-gal*, the queen of the underworld, or Hades, and a curious legend exists dealing with the courtship of these two deities. The centre of his worship was Cuthah, now represented by the mounds of Tel-Ibrahîm, N.E. of Babylon. [T.G.P.]

Nergal'-share'zer, the *Nergal-sarru-uşur* of the inscriptions, is mentioned only in Je.39. 3,13. There appear to have been two persons of this name among "the princes of the king of Babylon," who accompanied Nebuchadnezzar on his last expedition against Jerusalem. One of these seems not to be distinguished by any title (unless Shamgar-nebo, which follows, may be so regarded), but the other has the honourable distinction of Rab-mag, which is possibly the Babylonian *rab-mugi*, "chief of the commanders." In Je., *l.c.*, he appears among the persons who, by command of Nebuchadnezzar, released that prophet from prison. It is not improbable that it was this Nergal-sharezer who afterwards became king of Babylon. Nebuchadnezzar had been succeeded by his son, Evil-merodach, but as he "governed public affairs after an illegal and impure manner," a plot was laid against him by Neriglissar, his sister's husband, who killed him, and mounted the throne (Josephus, *Contra Ap.* i. 20). He reigned four years, and was succeeded by his son Lâbaši-Marduk (Laborosoarchod), who was killed after a reign of nine months. Neriglissar calls himself son of Bêl-šum-iškun, and states that he restored the temples of Ê-sagila at Babylon and Ê-zida at Borsippa. His daughter Gigîtum married the priest of Nebo at the latter sanctuary. See Pinches, *O.T. in the Light of the Records*, pp. 408, 438 ff. [T.G.P.]

Ne'ri, son of Melchi, was of the line of Nathan; but his son Salathiel (Lu.3.27) became Solomon's heir on the failure of Solomon's line in king Jeconiah, and was therefore reckoned in the royal genealogy among the sons of Jeconiah (Mt.1.12).

Neriah' or **Nerias** (Ba.1.1), son of Maaseiah, and father of Baruch (Je.32.12, 36.4,43.3) and Seraiah (51.59).

Net. Various terms are applied by the Hebrews to nets, and these again are variously rendered in A.V. The net was used for the



EGYPTIAN LANDING-NET. (Wilkinson.)

purposes of fishing and hunting. The Egyptians constructed their nets of flax-string: the netting-needle was made of wood, and in shape closely resembled our own (*Wilkinson*, ii. 95).

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The nets of Egypt were known to the early Hebrews (Is.19.8), and probably the material and form was the same in each country. [FISH; HUNTING.] Metaphorically, the net is used of the subtle devices of the enemies of God (Ps. 9.15,25.15,31.4), or of the certain vengeance of God (Lam.1.13; Ezk.12.13; Ho.7.12). *s'bhakh* (A.V. *net*) is used of the open ornamental work of the capital of a pillar (1K.7.17).

Nethaneel'.—**1.** Son of Zuar, and prince of the tribe of Issachar at the time of the Exodus (Num.1.8,2.5,7.18,23,10.15).—**2.** Fourth son of Jesse and brother of David (1Chr.2.14).—**3.** A priest who blew a trumpet before the ark when it was brought from the house of Obed-edom (15.24).—**4.** A Levite, father of Shemaiah the scribe (24.6).—**5.** The fifth son of OBED-EDOM, 2 (26.4).—**6.** One of the princes of Judah, commanded by Jehoshaphat to teach the law (2Chr.17.7).—**7.** A chief Levite who made passover-offerings in the reign of Josiah (35.9).—**8.** A priest of the sons of Pashur, who had married a foreign wife (Ezr.10.22).—**9.** The representative of the priestly family of Jedaiah in the time of Joiakim (Ne. 12.21).—**10.** A Levite-musician, of the sons of Asaph, at the dedication of the wall of Jerusalem (12.36).

Nethanlah'.—**1.** Son of Elishama, and father of ISHMAEL, 6 (2K.25.23,25; Je.40.8, 14,15,41.1ff.), and of the royal line of Judah. —**2.** One of 4 sons of Asaph the minstrel, and head of the fifth course of the temple-choir (1 Chr.25.2,12).—**3.** A Levite sent by Jehoshaphat to teach the law in the cities of Judah (2Chr. 17.8).—**4.** Father of Jehudi (Je.36.14).

Nethinim', a class of temple servants, mentioned several times in Ezr. and Ne., only once in Chr. (1Chr.9.2), and in no other book of O.T. Though the earlier books had no occasion to mention them, their origin must be traced to pre-Exilian times, since they returned as an official class from the Exile. The name, at whatever time first bestowed, simply means "given ones"; and as the Levites were "given" to the priests for ritual service (Num. 3.9), so we are expressly told of "Nethinim whom David and the princes had given for the service of the Levites" (Ezr.8.20, R.V.). The "children of Solomon's servants," who are only mentioned along with them (2.58; Ne.7. 60,11.3), apparently belong to the same category. Their names have a foreign look (*cf.* Ezr.2.50 with 2Chr.26.7, Gen.25.15); and they were probably prisoners taken in war and their descendants. Temple slaves were common among other ancient peoples; even as early as the wilderness period the captives of the Midianites were in certain proportions "given" to the priests and to the Levites (Num.31.40,41,47), and in Joshua's time the Gibeonites were made hewers of wood and drawers of water for the sanctuary (Jos.9.20-27). When the temple was built and its service organized, there would be a greater demand for such menials to perform duties which the Levites were unable or not disposed to undertake. Ezekiel complains that uncircumcised aliens had been brought into the service of the sanctuary (Ezk.44.6,7); but if his words refer to all or any of the Nethinim, no stigma attached to them in Ezra's time. Both under Zerubbabel and under Ezra they returned in even greater numbers than the Levites (Ezr.2.40,58,8.15-20); they shared in the immunities conferred by the Persian king on the official class (7.24); and they are numbered among those who took the covenant "to walk in God's law which was given by Moses," etc. (Ne.10.29). Benzinger, *Hebräische Archaeologie*; Ryle, *Ezra and Nehemiah* (in *Cambridge Bible*), Introd. § 7, iv., E. [J.R.]

Netophah' (Ezr.2.22; Ne.7.26; 1Esd.5. 18), a town inhabited by men of Judah after the Captivity, and mentioned between BETHLEHEM and ANATHOTH. It apparently cannot therefore be the present *Beit Nettîf*, which lies far W. in the lowlands of Judah. Tobler proposes to place it at the ruin *Umm Ṭôba*, near *Sûr-bâhir*, half-way between Jerusalem and Bethelem, E. of the main road, which is a suitable position. [C.R.C.]

Netophathi' (Ne.12.28), **Neto'phathite, the** (2Sam.23.28,29; 2K.25.23; 1Chr.11.30, 27.13,15; Je.40.8), **Netophathites, the** (1Chr.2.54,9.16), inhabitants of NETOPHAH. The Heb. is the same word throughout.

Nettle. The representative in A.V. of two Heb. words. (1) *ḥărûl* occurs in Job 30.7; Pr.24.31; Zeph.2.9. Its meaning is very uncertain, and many identifications have been suggested, including brambles, sea-orache, butchers' broom, wild mustard (Royle), the Christ-thorn (Celsius), wild vetches (R.V. marg.), and thistles. Most writers and some modern versions favour the *nettle*. The commonest and, on account of its height, the most remarkable species in the lower parts of Palestine is the Roman nettle (*Urtica pilulifera*). It abounds in ruins and stony waste places near cultivation (*cf. ll.c.*). The word *ḥărûl* is probably derived from a root signifying to burn, from the stinging of the nettle. The passage in Job is to be taken in a metaphorical sense. (2) *qimmôsh* or *qimôsh* occurs in Is.34.13 and Ho.9.6. Another form of the same word, *qimm'shônîm* (*thorns*, A.V.), occurs in Pr.24.31. Modern commentators are generally agreed that this term also denotes some species of nettle (*Urtica*). [H.C.H.]

New moon. It is not known by what means the first day of the lunar month was determined in Mosaic and later pre-Exilic times, but it was probably by the somewhat uncertain method of direct observation. After the Exile observation and calculation were both employed. The ancient Babylonians, with their astronomical science, were able to draw up almanacs in which the times of new moon were predicted. Though the Jews adopted the Babylonian names of the months, they do not seem to have acquired during the Exile the astronomical knowledge of the Babylonians. By the end of 2nd cent. A.D. astronomical calculations were mainly relied on, and entirely so at the beginning of the 4th cent. During the second temple the Sanhedrin, or a court of not less than three, presided over by the president (*nasi*), decided the date of the new moon. It was known that the new moon could not appear till after an interval of 29½ days, so on the 29th or 30th day witnesses were posted on the heights around Jerusalem to make observations. When one saw the new

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moon he hastened to the council, who were assembled throughout that day, and made his report. His evidence was carefully tested, and if corroborated the news was flashed to all parts by means of beacon fires, the first being on the mount of Olives. Owing to the action of the Samaritans in setting alight false signals in order to lead the Jews astray, messengers were substituted for signals. As it took some time to carry the information, the Jews living far from Jerusalem observed two days, being uncertain whether the 29th or the 30th was the correct one. This was the usage in Asia Minor, Greece, and Egypt, in the earlier times also. The new moon was observed as a festival, and was inaugurated by the president (in earlier times the high-priest) pronouncing the word *m'quddāsh*, "consecrated." Special sacrifices were offered, with blowing of trumpets (Num.10.10,28.11-15; 2Chr.2.4,8.13; Ezr.3.5; Ne.10.33). The new moon of the 7th month, the first day of the civil new year, was a special sabbath and holy convocation (Lev.23.24,25). The prophets often mention the new moon festival in connexion with the sabbath (Is.1.13,66.23; Ezk.45.17,46.3; Ho.2.11; Am.8.5). On these days especially religious instruction was given (2K.4.23), family feasts were held and sacrifices offered (1Sam.20.5,6, 18,27,29). There seems to be a trace of a two-day observance in ver. 27. Work was prohibited (Am.8.5). [H.H.]

New Testament, Text of. Few branches of theological science have been more profoundly affected, both by the accession of new material and by more thorough investigation of existing material, during the last 40 years, than the science of the textual criticism of N.T. The admirable article which Bp. Westcott contributed to Smith's *Concise D.B.* was a model of the work which at once summarizes an existing state of scholarship and assists its further progress; but modifications of a fundamental character are rendered necessary by newer knowledge. It is one principal purpose of the present article to bring out these changed conditions into bold relief: and in enumerating our principal authorities for the N.T. text, according to the time-honoured division into the three classes of manuscripts, versions, patristic quotations, distinction will be made, under each head, of the new material of the last half-century. But it must be remembered, at the outset, that these three classes of evidence were not all brought into equal play at the same moment. The first writer to make any use of all three was probably Lucas of Bruges, in his brief *Notae ad Varias Lectiones Editionis Graecae Evangeliorum* (1606). And the scientific foundations of N.T. textual criticism were not really laid till the end of the 17th cent., when Richard Simon, in three momentous works—full of acute observation and reasoning, anticipatory in detail of many of the conclusions of 19th-cent. scholars—explored successively the three departments of the critic's laboratory: *Hist. critique du texte du N.T.*, *Hist. crit. des versions du N.T.*, *Hist. crit. des principaux commentateurs du N.T.* (Rotterdam, 1689, 1690, 1693; to which add *Nouvelles observations sur le texte et les versions du N.T.*, Paris, 1695). Simon was a French Oratorian; but the interest which England took in these studies—an interest reaching from the middle of the 17th cent. to the present day—was signalized by contemporary translations of the two books first mentioned, *Crit. Hist. of Text of N.T.* (two parts, London, 1689) and *Crit. Hist. of Versions of N.T.* (London, 1692: licensed already in 1689). We must distinguish, therefore, under each head, the work subsequent to 1689, as well as the work subsequent to 1863.——

I. *GREEK MSS.* The natural starting-point, in constituting the text of the Gk. Testament, had been from the Gk. MSS.; unlike the quotations in the Fathers, they give us a continuous text; unlike the versions, their continuous text is in the original language. These MSS., though it must be remembered that not many of them contain the whole N.T., are extant in very large numbers; and in order to discriminate in some way among so vast a mass, critics have made use of an external difference in the character of their handwriting. About the 9th cent. *uncial* writing began to be superseded by *cursive* writing; and MSS. written in uncials are denominated by capital letters of the alphabet, MSS. written in cursive hand by Arabic numerals. Numerals admit, of course, of indefinite extension; but the alphabet suffices for 26 uncials only, and with the discovery of more uncials recourse was had first to such Gk. letters as differ from the Latin forms (ΓΔ, etc.), and, now that these too are exhausted, to the letters of the Hebrew alphabet. The distinction thus made has the advantages of a rule of thumb: it marks off the body of older MSS. from the body of later ones, but it is not even chronologically a wholly accurate division, since cursive MSS. began to be written before uncial writing ceased. Indeed, one MS. of the Gospels consists of an uncial and a cursive part: Λ, an uncial copy in the Bodleian (gr. Misc. 310), of Lu. and Jn., forms one MS. with 566, a cursive at St. Petersburg (Muralt 54) of Mt. and Mk. It is a more serious matter that any such distinction as that between uncials and cursives tends to obscure the truth that the value of a MS. depends, not so much on its own age, as on the age of the text reproduced in it; and if value in this sense is difficult to mete by any external test, we may at any rate say that a MS. becomes certainly interesting, and potentially valuable, in proportion to the rarity of its type of text. Thus a cursive may be weighty as witnessing to an ancient text which was perhaps never widely spread, or of which, at any rate, few representatives have come down to us. The cursive MS. of the Gospels called 33, for instance, though probably written in 10th cent., ranks in importance with all but the most important uncials. Or again, a group of closely related cursives may take us back to a common ancestor, which may be presumed to have been itself an uncial; examples are, among the cursive MSS. of the Gospels: (1) the group 1, 118, 131, and 209; (2) the group (called, after the scholar who first investigated it, the Ferrar group) 13, 69, 124 and 346, to which must now be added 543, 826, 828, and perhaps 709. On the other hand, uncial MSS. even of the 6th cent. may be relatively uninteresting, in so far as

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they only give us again a form of text which we already knew existed, and was largely accepted as authoritative, as early as the 5th cent. Of the great mass of later MSS. (cents. xiii.–xv.) this is still more true: a late MS. is not necessarily a worthless MS., but the mere multiplication in the Middle Ages of copies of the same general type of text proves by itself little or nothing as to the prevalence of that text in early times. As a matter of fact, most late MSS. come to us from the ecclesiastical jurisdiction of the patriarchate of Constantinople—Constantinople itself and the monasteries on Mt. Athos were probably then the principal centres of the reproduction of Gk. MSS.—and represent admittedly the same type of text, a text which in that part of the world was undoubtedly prevalent from 5th cent. onwards. The mere repetition of this text in mediaeval MSS. gives us no help in tracing the history of the N.T. documents back from the 5th cent. towards the days of the apostles. But it was natural that this text, as received and kept in living use by the Gk. Church of the day, should have formed the basis of the first editions of N.T. in the original language by the scholars of the Renaissance, from Erasmus (Basle, 1516) onwards. In proportion, however, as more MSS., and especially older MSS., began to be consulted, the divergences accumulated until they were too serious to be left out of account. An *apparatus criticus*, recording *variae lectiones* in the margin of the text, appeared for the first time in the third edition of "Stephanus" (R. Estienne: Paris, 1550). But the great MSS. whose names are so familiar to us nowadays came only very gradually into use. Some of them, of course, were not brought till a later date from the East; but this is only a partial explanation, for the libraries of Europe were already filled with Gk. MSS., brought by refugees whom the conquests of the Turks and the fall of Constantinople in 1453 had driven westwards. The great 4th-cent. Codex Vaticanus of the Gk. Bible, B (Vat. gr. 1209: its N.T. is unfortunately imperfect, for it has lost half Hebrews, the pastoral epistles, and—if it was ever there—the Apocalypse), is already mentioned in the earliest catalogue, 1475, of the Vatican library. Another MS., which has been in the West for some 400 years and at Paris since the time of Catharine de Medici, is Codex C (Paris, gr. 9), the remnants of what was once a complete Gk. Bible of 5th cent. Each of these two MSS. illustrates some one principal cause which has retarded important evidence from becoming easily available. Codex B belongs to a library which, until the pontificate of Leo XIII. (1878–1903), was not fully open to all comers. Codex C is a palimpsest—the upper writing contains Gk. versions of the treatises of Ephrem of Edessa—and the value of the under-writing was not detected till the beginning of 18th cent. —Of all the early uncials now accessible to scholars, the 16th cent. editors used none save two—which still remain the earliest known examples of Greco-Latin MSS.—Codex Bezae (D: cents. v.-vi.) of the Gospels and Acts, presented by the reformer Theodore Beza to the University of Cambridge in 1581, and Codex Claromontanus (D_2: cent. vi.) of the Pauline epistles, said to have been found at Clermont, near Beauvais, and now in the National Library (gr. 107) at Paris. Next to be used was the Codex Alexandrinus (A, cent. v.) of the whole Gk. Bible, which was sent to Charles I. in 1628 by Cyril Lucar, patriarch first of Alexandria and then of Constantinople. Readings from it were incorporated in the edition which formed the first great contribution of England to N.T. textual science, the Polyglot of Brian Walton, afterwards Bp. of Chester (N.T. in vol. v.), 1657. In 1636 Abp. Laud had given to the Bodleian—he had probably acquired it from Würzburg — the Greco-Latin Codex Laudianus of the Acts (E_2: cents. vi.-vii.: Bodl. Laud 35), and it was used in the N.T. of Bp. Fell (Oxford, 1675). But it was not till the 18th cent., after the publications of Simon, that real progress was made in the systematic examination of the MS. material that had been brought together in the libraries of Europe. The most epoch-making editions in this respect are those of Mill (Oxford, 1707: MSS. especially of Oxford and Paris)—Bentley procured many collations, but never got beyond the publication of a specimen (1720)—Bengel (Tübingen 1734: MSS. of South Germany), Wetstein (Amsterdam, 1751–1752: who introduced our present notation of Gk. MSS.); Matthaei (Riga, 1782–1788: 2nd ed. 1803–1807: MSS. of Moscow); Birch (Copenhagen, 1788–1801: MSS. of Italy, Vienna, and the Escurial); and Griesbach (Halle, 1st ed. 1774–1777, 2nd ed. 1796–1806). But this work, too, in its earlier stages was necessarily haphazard; many MSS. of various ages and in different localities had to be examined before just distinction could be drawn between the significant and the insignificant, and some libraries, like the Vatican, remained difficult of general access. Small blame, then, to the scholars of the 18th cent. that so much of the most important part of the work remained still to be done after them. No one had yet drawn systematically on the Biblical treasures of the East. Only in isolated cases had the due preeminence of the older MSS. been signalized by separate editions of them. The three great MSS. in England were, indeed, made public by Hearne's edition of Codex E_2 at the beginning of the century (Oxford, 1715), and by Woide's edition of Codex A (London, 1786) and Kipling's of Codex D (Cambridge, 1793) at the end of the century; but on continental MSS. hardly anything had been done. A beginning was made in the process of deciphering the palimpsests: Knittel published in 1762 as much as he could read of the fragments of two early MSS. of the Gospels (P, cent. vi.; Q, cent. v.) used in a Bobbio codex at Wolfenbüttel, while Barrett in 1801 printed the still more valuable Dublin fragments of St. Matthew known as Z (cent. v.-vi.: between 200 and 300 verses); but both editions were imperfect, and have been superseded, the former by Tischendorf (see below), the latter by T. K. Abbott (Dublin, 1880). For more than 40 years after Barrett there is little to record, though mention may be made of Rettig's edition of the Greco-Latin Gospels of St. Gall known as Δ (Sangall. 48, cent. ix.-x.: specially important in St. Mark), Zurich, 1836. In filling up

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the gaps in both respects a unique place must always belong to Constantine Tischendorf. During three journeys to the East, in 1844, 1853, 1859, this indefatigable scholar explored many libraries, especially those of Patmos and Sinai; among the MSS. that came to Europe through his means (apart from several very early fragments now at Petersburg) were three of the Gospels, Γ, Λ–566—both cent. ix.-x.: of both he sold part to the Bodleian, and part to Petersburg—and Π (Petersburg, Muralt xxxiv.: cent. ix.), and one, the recovery of which will ever be associated with his name, of the Gk. Bible (O.T. imperfect), the famous Codex Sinaiticus (ℵ), written in 4th cent. Forty-three leaves from the O.T. he had already obtained on his first visit to the monastery of St. Catharine on Mt. Sinai in 1844, and these are now at Dresden; but the great bulk of the MS., including the N.T. (to which are attached the Epistle of Barnabas and the beginning of the Shepherd of Hermas), was discovered by him only on his third visit, and this portion found its way to St. Petersburg. Hardly less epoch-making were Tischendorf's labours in editing a number of the leading uncial MSS., Latin as well as Greek: the palimpsest fragments of 5th cent., C (Paris, gr. 9), were published in 1843 (O.T. of the same MS. in 1845); the *Palatine Gospels* of the Old Latin known as *e* (Vienna, lat. 1185: cent. v.) in 1847; the N.T. of the great Codex Amiatinus of the Vulgate (Florence, Laurent. 1: cent. vii.-viii.) in 1850; the Greco-Latin Codex Claromontanus of St. Paul, D_p, in 1852; the Codex Sinaiticus (the Dresden leaves had been published in 1846) in 1862–1863; the Codex Vaticanus, B (Vatic. gr. 1209), in 1867; the Codex Vaticanus of the Apocalypse, B_2 (Vatic. gr. 2066, cent. viii.), in his *Appendix N.T. Vaticani* in 1869. Besides these separate publications, the various volumes of his *Monumenta Sacra Inedita* contain many N.T. fragments, such as the improved edition of the palimpsests Q in vol. iii. (1860) and P in vol. vi. (1869), and one or two more substantial MSS.; thus the whole of the palimpsest Codex Porfirianus of the Acts, Epp., and Apocalypse, P (in the collection of Bp. Porphyry of Kieff; cent. ix.), appeared in vols. v. (1865) and vi. (1869), and the Greco-Latin Codex Laudianus of the Acts, E_p, in vol. ix. (1870), of the *Monumenta*. Besides all this, Tischendorf found time to edit the N.T. with a wealth of apparatus unsurpassed before or since: the *Editio Octava Critica Maior* (1864–1872), only completed (but without the prolegomena) just before his final illness began, is, and is likely long to remain, the indispensable collection of authorities for the student. While, however, in the preparation of material Tischendorf thus stands above all rivals, in the domain of working out the principles of scientific criticism his edition was probably less epoch-making than either of the other three great editions which adorned the 19th cent.—*viz.* those of his elder contemporary, Lachmann (Berlin, 1st ed. 1831: *Editio Maior, Graece et Latine*, 1842–1850), of his exact contemporary, Tregelles (London, 1857–1872: posthumous prolegomena in 1879), and of his younger contemporaries, Westcott and Hort (Cambridge, 1881). More will be said at a later point about the principles underlying these editions; for the moment we note that, apart from Lachmann's N.T. and the Gospels of Tregelles' ed., they belong themselves to the modern period, after 1863, and we proceed to enumerate and distinguish the achievements of the new period in discovering or editing Gk. MSS. of N.T. Among new MSS. may be mentioned a group of four purple MSS. of 6th cent., perhaps all written at Constantinople, which all came to light within a quarter of a century of one another: Σ at Rossano in Calabria, containing Mt. and Mk. (edited by von Gebhardt, Leipzig, 1880); Φ at Berat in Albania, also containing, but incompletely, the same two Gospels (ed. Batiffol, Paris, 1886); N in Asia Minor, of which 33 leaves at Patmos and a few elsewhere were previously known, now reinforced by the arrival of 182 new leaves at St. Petersburg, the total amounting to about half of each of the four Gospels (ed. Cronin, *Texts and Studies*, v. 4, Cambridge, 1899); and a fourth, not yet lettered, at Sinope, containing about a third of Mt., now Paris gr. suppl. 1286 (ed. Omont, *Notices et Extraits*, tom. xxxvi., Paris, 1901). Three of the four, the Rossano, Petersburg, and Paris MSS., resemble one another, wherever they can be compared, very closely, and present a text which, considering their antiquity, is relatively uninteresting because already well known; the fourth, Φ, is fundamentally of the same character but has more unusual readings. At Mt. Athos four new uncials have been noted, but not yet fully collated: two of the Gospels, Ω (cent. viii.-ix.) and Ↄ (cent. ix.-x.); one of the Acts, Catholic, and (part of the) Pauline Epistles, S_2 (cent. viii.-ix.); and a fourth, Ψ (cent. viii.-ix.), more extensive in contents (N.T. except Mt., first half of Mk., and Rev.), and apparently more interesting in text, at least in Mk. (K. Lake in *Studia Biblica*, V. ii.: Oxford, 1902). Of another older and more important Athos MS., H_2 of St. Paul (cent. vi.), so much more is known now that it, too, may almost be treated as a new discovery; Westcott, in 1863, knew of 14 leaves in two libraries, Omont in 1889 (*Notices et Extraits*, tom. xxxiii.) edited 41 leaves from six libraries, and since then Dr. Armitage Robinson ("Euthaliana," in *Texts and Studies*, iii. 3, 1895) and Prof. K. Lake (*Facsimiles of the Athos Fragments of Codex H...*, Oxford, 1905) have rescued parts of several more pages from the "set-off" or traces which lost leaves have left on those which still remain. But it is Egypt which, since the time, a quarter of a century ago, when it came under Western administration, has become more and more the happy hunting-ground of the search for new MSS. Unfortunately the numerous papyri of N.T. so far discovered are all fragmentary; but a high interest attaches to a leaf of 3rd cent. (Grenfell and Hunt, *Oxyrhynchus Papyri*, i. p. 4, 1898) which contains Mt.1.1-9,12,14-20, in a text closely agreeing in details with Codex B, so that the type of text of the latter MS. in the Gospels is taken a good step nearer primitive times. All discoveries, however, of the modern period are thrown into the shade by the most recent of them all: a vellum codex of the four

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Gospels in the order Mt., Jn., Lu., Mk., written probably in 5th cent. and still preserved in its original binding, has lately (1906) been acquired in Cairo—it came, as it would seem, from a tomb near Edfou, in Upper Egypt—by C. L. Freer, Esq., of Detroit, U.S.A. Little is yet known of it save that it expands the ordinary conclusion of Mk. (16.9-20) by an addition between *vv.* 14,15, entirely unexampled in MSS. but supported by a statement of St. Jerome (*Contra Pelagianos*, ii. 15). It is understood that Mr. Freer came into possession at the same time of a much-mutilated uncial MS. of the Pauline epistles. Of separate editions of MSS. already known, the two most noteworthy represent an attempt to do for the most important cursives what had already been done for the chief uncials: W. H. Ferrar and T. K. Abbott, *A Collation of Four Important MSS. of the Gospels* (13, 69, 124, and 346; the Ferrar group), Dublin, 1877, and K. Lake, "Codex 1 and its Allies" (1, 118, 131, and 209) in the Cambridge *Texts and Studies*, vii. 3 (1902). But the principal contribution of the last period to the better knowledge of the Gk. MSS. of N.T. lies in the photographic reproductions which are now following one another in rapid succession. The British Museum led the way with Codex A, *Facsimile of the Codex Alexandrinus* (vol. iv., containing N.T. 1879). Even more welcome was Cozza-Luzi's similar undertaking for Codex B, *N.T. e Codice Vaticano. . . . phototypice repraesentatum* (Rome, 1889; another, and apparently better, edition, Milan, 1904): for none of the previous editions of the MS. had been wholly trustworthy; Tischendorf's no more than the rest, since he had never been allowed anything beyond a limited and hasty inspection of it. Cambridge University followed suit with Codex D in 1899, *Codex Bezae Cantabrigiensis . . . Sumptibus Academiae phototypice repraesentatus*. And in the present year (1908) Prof. Lake—to whose photographic edition of the Athos leaves of Codex H_2 (Oxford, 1905) reference has already been made—hopes to complete the cycle of the great MSS. by photographing at Petersburg the N.T. of Codex ℵ. But the really significant note of the modern period (1863–1908) and especially the first two-thirds of it, is the supreme and unique influence of ℵ and B. These two, our oldest MSS. of N.T., became known, the one for the first time, the other for the first time with tolerable completeness, within the sixties of the last century; and it was natural that the criticism of the immediately succeeding years should have been dominated by the one master idea of their value. The exclusive authority of the Gk. MSS., which, as we shall see in the next two sections of this article, had been gradually giving way to allow room for more stress on the evidence of versions and Fathers, seemed to regain for the moment, in the person of the new representatives, all its original status. Tischendorf is generally admitted to have succumbed to the temptation of an over-estimate of ℵ, his own discovery. Hort, taking a juster and more detached view about ℵ, fell under the glamour of the greater MS., and placed on B a more exclusive, if more reasoned, reliance than even Tischendorf on ℵ. The investigations, which will now follow, into other departments of evidence, will equip us with the necessary means to test and control the witness of the primary Gk. MSS.———

II. *VERSIONS*. Taking Gk. MSS. alone, the only obvious plan for threading our way among their mass is to distinguish them according to their age. There is a presumption that the nearer they are in time to the apostolic originals the purer their text will be. But when brought to the touchstone of facts, this presumption shrinks to very small dimensions. Even if we reject all MSS. later than 600 A.D., and confine ourselves to the few that remain from the 4th, 5th and 6th cents., we shall find that practically the whole sum of the divergences represented in our latest MSS. existed already among the oldest of them. Then, as between our oldest MSS., we can hardly accept the testimony of ℵB against A, merely because they are a single century older. The difference of age, so far as it goes, is indubitably in their favour; but it would seem preposterous to accept as final the testimony of one witness against another, on the ground that the former was removed only 250 years from the archetypes and the latter 350. But if grouping by age alone is ineffective, because it attempts too much, a more modest method of classification will be to group our MSS. by locality. All MSS. of, say, the 6th cent. do not, as a matter of fact, give us the same type of text; but if we find that MSS. from the same part of the world do tend to give the same sort of text, we have at least made a beginning towards educing order out of chaos, and have found a starting-point from which we may try to reconstitute the history of their early divergences. The initial difficulty, however, in this line of investigation is that Gk. MSS., and especially early Gk. MSS., do not often present clear indications of place. The four sister purple MSS. of 6th cent. were, indeed, probably written at Constantinople. The MSS. of the Ferrar group were mostly written in Calabria; but they are all comparatively late, and their archetype may easily have come to Calabria (where Gk. influences began to be prevalent in the days of Justinian) from the East. The new uncial in America undoubtedly came to light in Egypt, though it surprises us by arranging the Gospels in the characteristic Western order—Mt., Jn., Lu., Mk. On the ground of orthographical peculiarities, Hort thought that both B and ℵ were written at Rome or in the West; but in this view he seems to have few followers. Palaeography may some day furnish us with more distinctive clues; at present it seems to be generally held that our four great early MSS., ℵABC—and to these we may now add the American MS. as a fifth—were all written in Egypt or else in Palestinian Caesarea while its affinities were still with Egypt; and if that be so, locality grouping, as based on our earliest MSS., affords us little or no assistance. But there remains one class of Gk. MSS. where we begin to touch surer ground—bilingual MSS., where the Gk. original and a translation face one another in opposite columns or on opposite pages. Three early uncials, perhaps all of the 6th cent., D, D_p, E_p are written in Gk. and Lat.; several fragments of at least

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as early date give us Gk. and the dialect of Upper Egypt. And the bilinguals, as employed for purposes of localizing a Gk. text, form the transition to the class of MSS. where a vernacular translation is given alone without the Gk. original. A Latin or Syriac MS. will tell us, within certain limits, from what type of Gk. text it was translated, even though the Gk. does not accompany it within the boards of the same MS. The conception of thus calling the early versions of N.T. into the witness-box as a help to the grouping of the Gk. MSS., or indeed to the construction of the Gk. text at all, was quite foreign to the minds of the earliest editors. Separate editions of the Latin Vulg., of course, there were in plenty, among which the official recension of Pope Sixtus V. (1590), re-issued in an emended form by his successor Clement VIII. (1592), marked an epoch; and separate editions appeared also, during the 16th and 17th cents., of the Ethiopic N.T. (Rome, 1548–1549), of the Syriac Vulg. or "Peshiṭṭâ" N.T. (Vienna, 1555), of the Arabic Gospels (Rome, 1590), of the Arabic N.T. (Leyden, 1616), of the Gothic Gospels (Dordrecht, 1665), and of the Armenian Bible (Amsterdam, 1666). In the Polyglot Bibles the versions were brought into comparison with the Gk. originals, though they are there printed in separate columns and do not form any constituent element in the Gk. text itself. The N.T. of Cardinal Ximenes' Complutensian Polyglot (1517) has only the Gk. and Vulg. Latin; the Antwerp Polyglot (vol. v. N.T. 1571) adds the Syriac; the Paris Polyglot (vol. v. N.T. 1630–1633) gives further the Arabic, while that of Brian Walton (1657) has the Ethiopic as a fifth, and in the Gospels the Persian as well. The first editor of N.T. to make use of any of the versions was Beza (Geneva, 1565, 1582), who not only printed the Gk. and Lat. texts side by side, but adduced evidence from the Syriac in his notes; but a new emphasis was laid on them when Bp. Fell definitely named their assistance on the title-page of his edition (Oxford, 1675), "Accesserunt ... variantes lectiones ex plus 100 MSS. codicibus et antiquis versionibus collectae." Besides the texts already printed Fell used collations of Coptic MSS., for the version was only published by Wilkins (also at Oxford) in 1716. And from the time of Simon's *Histoire critique des versions du N.T.* (1690) no excuse could any longer be pleaded for neglecting them. One version surpassed all others, if not in age, at least in the capacities and circumstances of the translator, and in the prescriptive authority which it derived from so many centuries of use in the Western Church; and just at the time when the importance of the versions was beginning to be recognized, two scholars independently conceived the idea that the true text was to be found in the harmony between Gk. MSS. and the Vulg. Lat. of St. Jerome. Toinard published his *Evangeliorum Harmonia Graeco-Latina* at Paris in 1707. Bentley's *Proposals for Printing* a parallel edition of the true Gk. and true Lat. text followed in 1720: the apparatus, in confirmation of the dual text, was to include the Syriac, Coptic, Gothic, and Ethiopic versions, and all Gk. and Lat. Fathers of the first five cents., but the point to which all lines of evidence in Bentley's belief converged was that a Gk. text as used by Origen, and a Lat. text as used by St. Jerome, would be established in so close an agreement with one another that "there will scarce be two hundred" places where the reading of the original text would be in doubt. It was a striking conception, and perhaps contained more elements of truth than has always been recognized; the text of our greatest Gk. MSS. does resemble that found in Origen, while the excellence of the Gk. text used by Jerome becomes more patent in proportion as the true text of the Vulg. is recovered. Bentley found a successor—like himself, a distinguished classical scholar—more than a century later in Lachmann, whose parallel edition of the Gk. and of the Lat. Vulg. (1842–1850) claimed to reproduce the text as known to antiquity at the close of the 4th cent. Thus Lachmann's expectations were pitched at a lower level; for, while Bentley's Gk. was to be that of Origen, Lachmann's was only that of Jerome's contemporaries, and, while Bentley thought he could restore the text of the apostles, Lachmann was sensible of the gap between the 4th cent. and the first, and never supposed that his method would reproduce the original form of N.T. Both Bentley and Lachmann started on the Latin side from the Vulg., finding in St. Jerome's work an obvious bridge to connect Gk. and Lat. texts. But Bentley's contemporaries were already feeling their way, by help of the versions, back to those earlier stages of the history which Lachmann in the 19th cent. still despaired of reaching, and had begun to attack the problem of the Latin texts that lie behind St. Jerome, thereby opening the second chapter in the criticism of N.T. versions. Just as the earlier Gk. editions had been based on Gk. MSS. of the current type, so the task first taken in hand upon the versions was to print the Latin or Syriac or Coptic texts that were in actual Church use. It was now time to enter on the more formidable but more fruitful labour of recovering, often only in fragments, the primitive translations which had been superseded in bygone ages by the current texts. Among these the most numerous, as well as of course the most easy of access, were the Old Latin texts: Mill was the first editor of N.T. (1707) to use the Old Latin, or, as he called it, the "Italica"; the Benedictine Martianay was the first to publish an Old Latin text (Paris, 1695), printing the epistle of James from a Corbie MS. (now Petersburg, Q. v. I. 39), and the Gospel of Matthew from another Corbie MS. (also now at Petersburg) known as *ff*—old Latin MSS. are symbolized by the small letters of the alphabet—with variants from a St. Germain's MS. (now Paris, lat. 11,553) known as *g*. Bianchini's *Evangeliarium Quadruplex* (Rome, 1749: reprinted in Migne, *P.L.* vol. xii.) printed in full the three early Gospel MSS. of N. Italy, those of Vercelli (*a*, cent. iv.), Verona (*b*, cent. v. or vi.), and Brescia (*f*, cent. vi.), incorporating Martianay's material for St. Matthew. But the great contribution of the 18th cent. to this study was the splendid collection in three large folios,

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drawn from both MSS. and Fathers, which Sabatier, another Benedictine, published under the title *Bibliorum Sacrorum Latinae Versiones Antiquae* (vol. iii. N.T. Paris, 1751). Later in the same century the discrimination of different Syriac versions was commenced by White's edition of the recension of Thomas of Harkhel, or Heraclea, (Oxford, 1778–1803,) and of different Egyptian versions by several publications of fragments in the Upper Egyptian dialect—called variously Sahidic or Thebaic—between 1778 and 1810, the most important being Woide's collection, of the Oxford MSS., posthumously edited in 1799. So far, while an Old Latin was known anterior to the Vulgate, and a second Egyptian version independent of the Coptic or Memphitic, all that had been discovered in Syriac, besides the Peshiṭṭâ, was a later recension of the Peshiṭṭâ intended to bring the Syriac into a closer and more slavish adherence to the Gk. The gap was not filled till Cureton published, from a MS. of 5th cent. acquired by the British Museum as part of the Nitrian collection (Add. 14,451), his *Remains of a very Antient Recension of the Four Gospels in Syriac* (London, 1848). Griesbach was the first editor of N.T. to make, by the help of versions, a serious beginning of order and system in the vast and ever-increasing mass of authorities, and to introduce a sort of geographical classification among them according to the versions with which they show most agreement. Having first set aside, as compiled out of the others, a later Constantinopolitan group headed by Codex A, he distinguished especially two ancient families: (1) the Western, consisting of the Latin authorities, especially the Old Latin, with the bilingual MSS. such as Codex D, and in part certain other Gk. MSS. including some of the best cursives; (2) the Alexandrine, consisting of the Coptic and Ethiopic versions, with the Alexandrine Fathers and a longer list of Gk. MSS. headed (B was still relatively unknown) by C L 33. The geographical distribution began already to involve complications when Griesbach counted the Peshiṭṭâ as often siding with the Westerns; and Cureton's Syriac only made the complications worse, for its text was even more Western than the Peshiṭṭâ. The Sahidic again, which was coming to light while Griesbach worked, ought clearly, on his principles, to have ranged itself with the Alexandrine group; yet it too was found not infrequently with the Western text. Further progress was only possible when the Fathers were called in to reinforce evidence of locality by evidence of date.—— Meanwhile the versions have not ceased to play a preponderant part in the researches and discoveries of the modern period. During its first half, indeed, interest in them paled before the interest excited by B and ℵ; but for somewhat more than twenty years a continuous series of publications has illustrated the mutual relations of the earlier and later Latin, Syriac, and Egyptian versions, and has fundamentally modified the balance of evidence as between Gk. MSS. on the one hand and versions on the other. For the Old Latin an epoch-making change in its subdivisions is due to the insight of Hort; the MSS. are now classified into an African (*k e*), an European (*a b ff* etc.), and an Italian (*f g*) type, of which the African is the oldest and the Italian the latest. New editions of some of the most important MSS. are appearing in the Oxford series of *Old Latin Biblical Texts*: vol. i. (1883) St. Matthew of *g*; vol. ii. (1886) the Bobbio fragments, *k* (Turin, G vii. 15, cent. iv.-v.), of Mt. and Mk.—now recognized as the purest MS. of the African type—with important prolegomena by Dr. Sanday; vol. iii. (1888) the Freising Gospels, *q* (Munich, lat. 6224, cent. vii.), of the Italian type; vol. iv. (1897) Bobbio palimpsest fragments, *s* (Vienna 16, cent. vi.), of Acts, James, and 1 Peter; vol. v. (1907) the Corbie Gospels, *ff* (called originally ff_2: Paris, lat. 17,225, cent. v.), and (after S. Berger, *Le Palimpseste de Fleury*, Paris, 1889) the Fleury fragments, *h* (Paris, lat. 6,400 G, cent. v.), of Acts, Apocalypse, and Catholic Epistles in an African text. Less accurate, but still very convenient, are the transcripts of numerous Old Latin MSS. published by a Norwegian scholar, J. Belsheim, between 1879 and 1892. On the VULGATE even more has been done: Samuel Berger traced its history during the gradual establishment of its supremacy throughout the West, *Histoire de la Vulgate pendant les premiers siècles du moyen âge* (Paris, 1893), while a definitive critical text of its N.T. is appearing at Oxford under the editorship of Bp. J. Wordsworth and H. J. White (Mt. 1889; Mk. 1891; Lu. 1893; Jn. 1895; Acts, 1905). In the epilogue to the Gospels, 1898, Bp. Wordsworth deals with the Gk. MSS. used by Jerome, and brings out some remarkable points of contact with ℵ. Of the Coptic or Memphitic or Bohairic version of N.T. G. Horner has completed a critical edition (Oxford, 1898–1905), and is now at work on the far more important task of editing the Thebaic. Many new fragments of the latter version have been brought to light, especially in Ciasca's splendid collection *Sacrorum bibliorum fragmenta Copto-Sahidica Musei Borgiani*, of which the N.T. volume was published, after Ciasca's death, by Balestri (Rome, 1904). The demonstration by Guidi, in the Göttingen *Nachrichten der K. Gesellschaft der Wissenschaften* (1889), of the relative lateness of the Memphitic Version, appears to be accepted, by those most competent to judge, as conclusive, so that the Thebaic may be dennitely described as the Old Egyptian Version. In Syriac the Peshiṭṭâ Gospels have at last been critically edited by G. H. Gwilliam and the late P. E. Pusey (Oxford, 1901); a version of the Apocalypse (a book absent from the Peshiṭṭâ), has been published by Gwynn (Dublin, 1897); and a part of Hebrews, missing from White's MS. of the Harclean, has been supplied by Bensly (Cambridge, 1889). But the two most sensational discoveries of our time have both had to do with Syriac Gospel texts of an earlier type than the Peshiṭṭâ. Tatian's *Diatessaron*, or "Harmony of the Four," seems to have been the form in which the Syriac Churches first read the Gospel, and though the Syriac *Diatessaron* has not itself been recovered, three documents have now been identified as originally depending on it. An Armenian version of the commentary of St. Ephrem of Edessa

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(† 373 A.D.) on the *Diatessaron* was translated into Latin by Aucher and Moesinger (Venice, 1876); this in turn showed that the Latin Harmony of Victor of Capua, in the Codex Fuldensis of the Vulg. (*c.* 546 A.D., edited by E. Ranke, Marburg, 1868) was nothing else than a Latin adaptation of Tatian; and, finally, two MSS. of an Arabic version of the Syriac *Diatessaron* were edited by Ciasca (Rome, 1888). Comparison of these authorities enables us to reconstruct with approximate certainty the order and arrangement of the *Diatessaron*, but only seldom to recover its actual readings; for the Arabic Harmony is conformed to the Peshiṭṭâ text, Victor's to the Latin Vulg., and the Armenian of Ephrem's commentary not seldom to the Armenian Bible. But just as there is no reason to doubt that the Syriac *Diatessaron* was a translation of a Gk. original, made not at Edessa but in Rome, so, too, such of its readings as can be securely made out are of a Western and Roman type. Far more momentous textually is the discovery, at the same monastery on Mt. Sinai where Codex ℵ came to light, of a palimpsest of the old Syriac Gospels, somewhat older in date than Cureton's, much more complete in its contents, and much more homogeneous in the antiquity of its text; see *The Four Gospels in Syriac transcribed from the Sinaitic Palimpsest*, by the late R. L. Bensly, by J. Rendel Harris, and by F. C. Burkitt, Cambridge, 1894, and *Some Pages re-transcribed, with a Translation of the Whole Text*, by Agnes S. Lewis (the original discoverer of the MS.), London, 1896. Both MSS., Sinai and Cureton, are combined, and invaluable prolegomena added, in Burkitt's *Evangelion da-Mêpharrêshê*, 2 vols., Cambridge, 1904. The Sinai MS. only confirms and enhances the Western sympathies, already noted, of the Curetonian. Most, indeed, of the glosses or (apparently) apocryphal additions which seemed to bring discredit upon our most ancient Latin or Greco-Latin texts, like D and *k*, are absent from the Old Syriac; but in very many less obviously suspicious readings the Old Syriac and Old Latin authorities unite against the leading Gk. MSS. The crucial importance, therefore, of the new discoveries is that they afford us a rough test for discriminating between such Western readings as may be attributed to a merely local development of the geographically Western text, and those readings, on the other hand, which, being supported both in the far East and the far West, must either be considered genuine—in which case there is of course nothing to surprise us in finding them both at Carthage and Edessa—or, if not, make final havoc of the attempt to group divergent texts on any system of locality. [VERSIONS.] We turn, then, to patristic evidence for further help in the solution of our difficulties.—

III. *PATRISTIC QUOTATIONS.* We have seen that Gk. MSS. neither go back in date behind the 4th cent., nor afford us, as a rule, any precise indication of place; while versions give us, indeed, clear evidence up to a certain point of locality—though an early Latin translation may have proceeded from places as distant from one another as Rome, Lyons, and Carthage—but with rare exceptions, such as the Vulg. of St. Jerome or the *Diatessaron* of Tatian, contain, like the Gk. MSS., no more direct evidence of date than the age of their earliest exemplars. On the other hand, the bulk of patristic quotations are of fixed date as well as of fixed place; and it is consequently by their assistance, in the last resort, that different types of text can be arranged in their due sequence and chronological relation to one another. Very slowly has this conviction forced itself on the minds of editors of N.T. The Fathers were still neglected even after the aid of the versions was called in; before Simon and Mill, Lucas of Bruges was apparently the only critic who thought of using them. Plausible ground for this neglect might have been urged, no doubt, in the uncertainty of their text: scribes and early editors displayed a marked tendency to substitute a familiar for an unfamiliar form of a Biblical quotation—in Gk. the *textus receptus*, in Latin the Vulg., in Syriac the Peshiṭṭâ—and even in our own day the want of critical editions, in the case of many of the Fathers, is a real hindrance. But, with whatever difficulties it is hampered, patristic testimony has been an essential element of N.T. textual criticism ever since the close of the 17th cent. Simon did good service in describing the patristic commentaries (*Hist. crit. des principaux commentateurs du N.T.*, Rotterdam, 1693), for a commentary differs from casual quotations by expounding a continuous and carefully recorded text, and deserves proportionate attention. Mill first mentioned on his title-page (1707) variant readings not only of MSS., editions, and versions, but of the "holy fathers and church writers." Bentley was intending (1720) to employ "all the Fathers, Greeks and Latins, within the first five centuries." Sabatier (1751) collected Latin patristic evidence for the whole Bible with a fulness never before or since equalled. When Griesbach (1777, etc.) contrasted his two early recensions, the Western and the Alexandrine, with a third and later, the Constantinopolitan, the contrast was doubtless based on the absence of early patristic attestation for the latter. But it was Hug, *Einleitung in die Schriften des N.T.* (1st ed. 1808: 3rd ed., Stuttgart and Tübingen, 1826), who, by the help of patristic material, systematically developed his theories on distinctions of date as well as of place, and less than justice seems to be done to him by Hort (*Introduction*, § 247). Hug saw how much more widely spread was Griesbach's Western type of text, in the earliest period, than the Alexandrine; and to the Western, in consequence, though he had no belief in its genuineness, he gave the name of κοινὴ ἔκδοσις. In the 3rd cent. he detected the appearance of three revisions of the common text: the Alexandrine recension he connects with the name of Hesychius, the Constantinopolitan he prefers to call Asiatic, and connects with the name of Lucian of Antioch—for we know, from Jerome's preface to his Vulg. Gospels, that both Hesychius and Lucian did, as a matter of fact, edit revised texts, at least of the Gospels; and the evidence of Origen's writings seemed to Hug to point to a separate "Origenian" recension of the Gospels. Griesbach, too, noted the importance and the difficulty of Origen's evidence,

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and suggested (1811) that he used different texts at different times of his life—an Alexandrine text of Mk. in the citations made from that Gospel in the commentary on St. John, a Western text of Mk. in the citations made in the later commentary on St. Matthew. The French Benedictines had produced, between the end of the 17th and the end of the 18th cents., good working texts of most of the Fathers; and as long as patristic evidence was relegated to a comparatively obscure place in the reconstruction of N.T. documents, these editions did well enough. But if we are in the last resort—and this is the conclusion to which the whole argument has led us—to depend on the Fathers for dating and grouping the various divergent forms of N.T. text, then we cannot be content, in the case at least of the commentators and of the chief ante-Nicene writers, with anything less than the most absolutely accurate presentation possible of their texts. The series of critical texts in this sense, with apparatus of the *variae lectiones* of the MSS., may be said to have been inaugurated by Dr. Field's admirable editions of the *Homilies* of Chrysostom on St. Matthew (Cambridge, 3 vols. 1839), and on St. Paul (Oxford, 7 vols., 1845–1862); with which may be mentioned Marriott and P. E. Pusey's edition of Theodoret's *Commentary* on St. Paul (Oxford, 2 vols. 1852, 1870). Chrysostom and Theodoret represent substantially that type of N.T. text which is propagated throughout the great mass of the mediaeval MSS.; and what their evidence proves is that this text was in use, at any rate in the sphere of the Church of Antioch, as early as 400 A.D. But the large mass of patristic material from the generations contemporary with St. Chrysostom, so far as it is not Antiochene but Egyptian or Palestinian, Latin or Syriac, appears to represent quite different textual traditions. The Antiochene text of the end of the 4th cent. is, in other words, only one of several rival texts which so far have each as good a claim as the rest to be the most faithful representative of the apostolic originals. Neither the publication of accurate texts of the Fathers who embody these alternative traditions, nor the full investigation which is only possible on the basis of adequate texts, was really begun before the modern period; but though even now we are only in the beginnings, the results are already substantial. In Syriac the accretion of the Cureton and Sinai MSS., with the partial recovery of the *Diatessaron*, raised at once the problem of their relation to one another and to the Peshiṭṭâ, and materials for its solution have been found in the comparison of their use in Syriac ecclesiastical writings. So compared, the Peshiṭṭâ appeared to find its first strong support in the writings of Ephrem of Edessa, according to the Roman edition (1737–1743); but re-examination of the MSS. of Ephrem shows that all marked points of contact with the Peshiṭṭâ against the other Gospel versions are due to the editors and are absent from the MSS. (F. C. Burkitt, "St. Ephraim's Quotations from the Gospel," *Texts and Studies*, vii. 2, 1901). Burkitt consequently argues with great force that as Rabbula, Bp. of Edessa from 411 to 435, is known to have translated the N.T. "from Gk. into Syriac, because of its variations, exactly as it was," and as all evidence of the existence of the Peshiṭṭâ gospels before Rabbula has now vanished, Rabbula's N.T. was nothing else than the Peshiṭṭâ N.T. itself. In Syriac writings of the 3rd and 4th cent., the great bulk of Gospel citations and allusions are satisfied, so far as we can tell, by the *Diatessaron*, which was clearly the popular, if not also the official, version of the Syriac-speaking churches; while, in a minority of instances, and especially in the 3rd cent. Acts of Judas Thomas, the evidence points in the direction of the Old Syriac. Burkitt skilfully combines the traditions contained in the primitive *Doctrine of Addai* and in other later writers to recommend the hypothesis that when Serapion of Antioch (*c.* 200) consecrated Palut as catholic Bp. of Edessa, the new bp. took with him among his credentials a version of the separate Gospels intended to supersede the Harmony of Tatian. But Gospel versions once rooted in popular affection are not easy to set aside, and the predominance of the *Diatessaron* lasted for two centuries longer, while the four Gospels in the Old Syriac gradually faded into oblivion, to be rescued in our own day, and to form—if the interpretation here given of the evidence is correct—our only testimony to the text which the church of Antioch accepted 200 years before Chrysostom (Burkitt, *Evangelion da-Mêpharrêshê*, ii. 3, 4). Attention has already been called to the significant agreements between the texts of the far East and of the far West, and it would be a welcome addition to our knowledge if we could establish any lines of communication between them. Now among the Westerns the two earliest witnesses of importance—both were Greeks themselves, but both have come down to us mainly through Latin channels—are Marcion, who published his mutilated edition of St. Luke and St. Paul *c.* 140–150 at Rome, and Irenaeus, whose work against heresies was written at Lyons some forty years later. Both Marcion and Irenaeus used N.T. texts of a Western character; and both of them had come from Asia Minor, Marcion from Pontus, Irenaeus from Smyrna. Are we to suppose that they brought their Western text from Asia Minor with them, or did they on arriving in the West simply adopt the form of text already in use in the Church of Rome? Perhaps the *N.T. Sancti Irenaei*, long ago announced among the *Old Latin Biblical Texts*, may help a little towards the answer to this question. The first Latin Father to be brought into direct relation with the text of an Old Latin MS. was Cyprian of Carthage. His writings fall within the decade 248–258 A.D., and all of them, but especially the collection of Biblical passages in three books known as the *Testimonia ad Quirinum*, are important for the number and accuracy of their Scriptural quotations. When Hort (*Introd.* § 113) noted the identity of the Gospel texts of *k* (Cod. Bobiensis) and of Cyprian—Cyprian's works were among the first publications (1868–1871) of the Vienna *Corpus Scriptorum Ecclesiasticorum Latinorum*, and though the edition was far from final, the apparatus enables the reader to control the text—a fixed point was reached

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earlier than the middle of the 3rd cent., and the type of text thus established is known conventionally as the "African." A somewhat similar relation exists between Novatian, Cyprian's Roman contemporary, and *a* (Cod. Vercellensis); but *a* is the most "African" of the "European" group, and if it is also the oldest—if, that is, the "European" texts become more "African" the farther back we can trace them—then the conclusion suggests itself that the "European" type represents a gradual process of divergence from an "African" original. This original need not have come from Africa to Italy; the converse is more likely to have been the case. Anyhow, the "African" text of Cyprian was not the earliest stage of N.T. text in Africa. Tertullian was wont to translate too much directly from the Gk. for his Lat. text to be easily identified; but Nemesianus of Thubunae, a remote town in Numidia, used, at Cyprian's great council on Re-baptism, a N.T. that has clear points of contact with Tertullian against Cyprian (*Journal of Theol. Studies*, ii. 602 [1901]). Critical texts of 4th-cent. writers illustrate at once the persistence of "African" texts in Africa (Optatus of Miletum, Vienna, *C.S.E.L.* vol. xxvi. 1893), and especially among the Donatists (Tyconius, ed. Burkitt in *Texts and Studies*, iii. 1, 1894), and the development of non-African texts in the European provinces: Lucifer of Cagliari (*C.S.E.L.* vol. xiv. 1886) stands in close agreement, for the lesser Pauline epistles, with *d*, (Latin of Cod. Claromontanus), Priscillian the Spaniard (*C.S.E.L.* vol. xviii. 1889) serves to connect with Spain the *Speculum* or collection of Biblical passages falsely ascribed to St. Augustine (*m*, *C.S.E.L.* vol. xii. [1887], part 2). A text of *Acts* agreeing with that of the Old Latin MS. known as *gigas* (*g*) is found in three nearly contemporary writers, Lucifer at Cagliari, Ambrosiaster in Rome, and Niceta at Remesiana in Dacia. Continual process of revision, especially in Italy, tended to produce in Lat. MSS. imitations of every type of text which became popular among the Greeks. The sort of text which St. Jerome worked over to produce the Vulg. Gospels is represented in *f* (Cod. Brixianus); and *f* is a type of text in which clear elements of the Antiochian text as used by Chrysostom and Theodoret have already been introduced. What *f* supplies in relation to the sources of the Vulg. Gospels may be expected to be found for the Vulg. epistles in the text of the commentary of Ambrosiaster, an elder contemporary of St. Jerome at Rome; but of that commentary the critical edition is still awaited. On the early reception of the Vulg. the writings of St. Augustine throw welcome light; the *De Consensu Evangelistarum* (*C.S.E.L.* vol. xliii. 1904), *c.* 400 A.D., is based on a pure Vulg. text of the Gospels, while the *Acta contra Felicem* (*sb.* vol. xxv. 1892) show that in 404 he was using the Gospels in the Vulg., the Acts in the Old ("African") Latin; and Burkitt ("Old Latin and Itala," *Texts and Studies*, iv. 3, 1896), starting from these premisses, argues that it was the Vulg. which Augustine already had in mind in 397 when he wrote (*De Doctrina Christiana*, ii. 22) that the Italian translation, *Itala*, was to be preferred to the rest both for exactness and for lucidity. The *De Consensu* has not yet been used, as it might now be, as a witness to the Vulg. text as it reached Africa; but criticism is busy with South Italian patristic evidence for the Vulg. Gospels in the 6th cent. Victor of Capua ordered the writing of the Codex Fuldensis; the Codex Epternacensis takes us back to Eugipius of Lucullanum; the Codex Amiatinus has points of contact with Cassiodorus (P. Corssen in *Jahrbücher für protestantische Theologie*, Leipzig, 1883); its sister MS., the Lindisfarne Gospels, bears traces of Neapolitan ancestry. Wordsworth's leading MSS. betray, in fact, a close family likeness of origin, and the known zeal of Cassiodorus for the reproduction of Bible MSS., as portrayed in his *De Institutione Divinarum Litterarum*, suggests that traces of the influence of his scriptorium may be found in them. To balance this S. Italian recension, the evidence of MSS. from other parts of Italy is necessary before the last word is said on the text of the Vulg. Gospels; equal weight must be laid on four 6th-cent. MSS. from N. Italy, two of them—the Milan and the Friuli Gospels—used by Wordsworth, two of them still unpublished: St. Gall 1395 (fragments amounting to nearly half the Gospels, copied by the present writer in 1907), and a MS. in the cathedral of Ancona, described by Mgr. G. Mercati in *Rassegna Gregoriana*, i. 64 (1902). For the Vulgate text of the Pauline epistles a new and early witness is Pelagius, the genuine form of whose commentary, published *c.* 409, has lately been discovered by Mr. A. Souter in a Reichenau MS. of 9th cent. (Carlsruhe, *Augiensis*, cxix.). Among the Fathers of Egypt and Palestine four are of special importance in the history of the N.T. text: Clement of Alexandria (*c.* 190–200), Origen (at Alexandria till 231, at Caesarea 231–250), Eusebius (Bp. of Caesarea *c.* 313–339), Cyril (Bp. of Alexandria 412–444); and these shew fewer traces even than do the early Latin and Syriac writers of the type of text used from the 4th cent. onwards at Antioch and Constantinople. Of Cyril, P. E. Pusey has re-edited a large number of writings, and among them the imperfect commentary on St. John (Oxford, 3 vols. 1872), and Payne Smith the Syriac version of the homilies on St. Luke (Oxford, 1858: English translation from the Syriac and the Gk. fragments, 1859); Cyril's text is close to that of the Memphitic Version, and the two show us an official Alexandrine text of the 5th cent., most nearly represented among Gk. MSS. by Codex L (Paris gr. 62, cent. viii.). It is a local development of the earlier Egyptian text represented by Origen (BN) and the Sahidic. Eusebius was so multifarious a writer that even the steady issue of his works in the Berlin ante-Nicene Gk. Fathers has not yet included much that bears directly on our subject. But his place in the history of the N.T. text belongs to him not only in virtue of his writings, but even more by reason of the great library which he and his friend Pamphilus founded at Caesarea to enshrine the literary traditions of Origen. Biblical MSS. formed its nucleus; and when Constantine was furnishing his new churches

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at Constantinople, he turned to Eusebius with the order for fifty sumptuous Bibles. Its preservation was provided for by Bp. Acacius, successor to Eusebius, under whose direction the original papyrus rolls were re-copied on the now fashionable and more durable material of the vellum codex. Definite testimony is borne to this Caesarean MS. tradition in H_2 of St. Paul and in the O.T. of ℵ. The archetype of H_2 was, as its mutilated colophon tells us, written by the great Origenist and ascetic Evagrius († 399); and either the scribe of the existing MS. or, as seems more likely, Evagrius himself, collated his work with "the library copy in the hand of the holy Pamphilus." Codex ℵ, according to a note at the end of the book of Esther, was compared with "a very ancient MS." reaching from 1 "Kingdoms" to Esther, which (as its colophon in turn bore witness) had been collated by the confessor Antoninus and verified in prison by Pamphilus after the Hexapla of Origen. And there seems a growing tendency among scholars to-day to believe that ℵ certainly, and B possibly, were written in the library of Caesarea. Origen composed commentaries (*τόμοι*, *volumina*), homilies (*ὁμιλίαι*, *tractatus*), or notes (*σχόλια*, *excerpta*), on most of the books of N.T.; but in the original Gk. not one of these works has reached us complete, and Latin versions (homilies on Lu. by Jerome, commentary on Romans by Rufinus, and an older anonymous translation of part of the commentary on Mt.) are naturally under suspicion of adaptation of the Scripture text to that familiar to the translators. Steady advance has been made, during the last few years, in critical editions of the Gk. remains: at Cambridge the *Philocalia* (which includes six passages from works on N.T.) was edited by J. A. Robinson in 1893, and the extant portions of the commentary on Jn. by A. E. Brooke in 1896—the latter commentary has also appeared in the Berlin series, edited by Preuschen, in 1903; and the fragments on the Pauline epistles, preserved in catenae, are in process of appearing in the *Journal of Theol. Studies*; Ephesians, by J. A. F. Gregg (1902, iii. 233, 398, 554), 1Corinthians by C. Jenkins (begun in Jan. 1908, ix. 231), while Romans is also in preparation. Special mention must also be made of the discovery by E. von der Goltz of fresh material for reconstituting Origen's text of the Acts and Epistles (especially epp. Paul) in an Athos MS. of cent. x., *Eine textzitische Arbeit des zehnten bezw. sechstein Jahrhunderts* (Leipzig, 1899; note, *e.g.*, that Origen's text omitted *ἐν Ῥώμῃ* in Ro.1.7). But the final word on Origen's position in the history of N.T. texts has yet to be said: a systematic collection of his evidence is one of the chief *desiderata* of the textual critic. Even if he did not definitely edit the N.T., as he did the O.T., it is still probable that the form of text adopted by him would propagate itself through the influence of his school—Pamphilus and Eusebius at Caesarea, Dionysius and Pierius at Alexandria; and, in fact, Jerome quotes as the most authoritative for him among Gk. MSS., the "exemplaria Adamantii" (Adamantius = Origen) on Gal.3.1, and "exemplaria Adamantii et Pierii" on Mt.24.36 (*Comm. in Gal.*, ad loc.; *Comm. in Matt.*, ad loc.). In the case of Origen we have to weigh the probabilities that he was merely using a text that had come down to him, and that he was consciously choosing between different texts or even constructing a new text; but Clement was no textual critic, and the problem of his N.T. is therefore a simpler one. But it was left to P. M. Barnard and F. C. Burkitt ("Biblical Text of Clement of Alexandria in the Four Gospels and the Acts," *Texts and Studies*, v. 5, 1899), to work out the startling result that Clement's text has very clear "Western" affinities. The "Western" element in the Sahidic and in Origen no longer causes surprise, now that we know that at Alexandria as well as at Edessa and Rome, Lyons and Carthage, the earliest traceable text was "Western." It should be added that Clement shares one certainly wrong reading (Lu.9.62) with D and the Old Latin; but conversely the error does not appear in the Old Syriac.———IV. *SUMMARY*. We ask, in conclusion, how far the principles on which the text of Westcott and Hort's great edition was constructed have been affected by the discoveries and investigations of the years that have elapsed since its appearance in 1881. There is a true sense in which Hort's masterly introduction will never be superseded. Its simultaneous publication with the text meant that the principles of the text were hammered out first, and the details then followed as the logical outcome of the principles. Hort taught us to note the temper of each of our leading MSS. and the company which it keeps; and the results, as he presented them, converged in assigning a unique place to Codex B. The bulk of MSS. were still divided off into a single "group," which he called Syrian; it was perhaps by deliberate avoidance of Hug's terminology that Hort used neither the word "recension" nor the word "Antiochene." Yet in the case of the Syrian MSS. Hort detects such obvious combinations of pre-existing readings as could only be the result of definite revision of the text; and the most persistent of the early criticisms on his position, namely, that history had preserved no record of the revision that on internal evidence he postulated, would have lost its edge if he had boldly followed Hug in connecting it with the known name and work of Lucian of Antioch. Hort further retained, with Griesbach, a Western "group," and is forced to admit, with Hug, its wide prevalence in the 2nd and 3rd cents.; for to Hug's authorities Cureton's Syriac had to be added, so that "during that part of the ante-Nicene period of which we have any direct knowledge, Western texts were at least dominant in most churches of both East and West" (§ 177). An Alexandrine text also reappears, but in a sense so much more limited than Griesbach's that even "group" is too definite a term for it; no Gk. MSS. gives an "approximately unmixed Alexandrian text" (§ 182), but for practical purposes it is represented by Alexandrine writers and Egyptian versions when their readings are neither those of the Western nor of the "Neutral" text. The coinage of this latter term is Hort's specific contribution to the nomenclature of textual criticism; it is meant to signify freedom from the faults or local colouring of the other texts,

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and it is represented in effect by B and by other authorities when they agree with B. Agreement with B reached its highest percentage among MSS. in ℵ, among versions in the Memphitic, among Fathers in Clement and Origen, Eusebius and the Alexandrine Cyril. Now, according to Hort, internal evidence of "transcriptional" and "intrinsic" probability, where these can be brought to bear, confirmed nearly always the readings of ℵB against other variants, and, where these two MSS. differed, the readings of B against ℵ. The deduction of excellence drawn from these clearer cases might then be properly employed in favour of B's reading in those other cases where the same tests cannot, for whatever reason, be applied. As between the Gk. MSS. it may at once be conceded that, taking significant and insignificant variations together, the claims of B to be regarded as our best and purest MS. cannot be denied. But what Hort asked for B was much more than this; for if the combination ℵB practically always, and B alone nearly always, gave us—apart from the ordinary blunders of even a careful scribe, and apart from a certain admitted Western element in the Pauline epistles—the true text, it is obvious that the independent value of other authorities, such as versions and Fathers, tended to vanish. They only served for the most part to reinforce the Western text; and the Western text is wrong when it differs from the Neutral. And since Hort wrote, Clement, the earliest Father on whom he relied, has gone over to the Western enemy, while the Memphitic, his most faithful ally among the versions, has slipped down three centuries in date and value. It is more than ever clear that Hort's work is equivalent to a reaction in favour of dependence on MSS.—*cf.* §§ 262, 360—as against the increased value set on other evidence of which we have traced the growth since the beginning of the 18th cent. But the tendency of all discovery and all research during the past quarter of a century has been to re-establish more firmly than ever the insistent claim of versions and Fathers to be heard in modification of the textual results arrived at by the help of Gk. MSS. alone. The Western text of the Gospels, little support as it gets from the Gk. uncials apart from D, is seen on the one hand to receive continual reinforcement from the earliest versions and the earliest Fathers, and on the other to be something above and apart from the local or individual aberrations of its different representatives; D was the only uncial giving a Western text, and perhaps Hort, true to his preference for MSS., judged the Western text by the, in many ways, deprayed standard of D. The great classical scholar, Fr. Blass, attempted to save the credit of both Neutral and Western texts, in the books where their divergence is greatest, by the hypothesis that St. Luke published two editions of his Gospel and Acts (*Acta Apostolorum, sive Lucae ad Theophilum liber alter*, Göttingen, 1895, ed. minor, Leipzig 1896; *Evangelium secundum Lucam sive Lucae ad Theophilum liber prior* [uniform with ed. minor of Acts], Leipzig, 1897; *Philology of the Gospels*, London, 1898); but whatever germs of truth may be concealed in his theory, it was found, in the shape which he gave to it, far too complicated for acceptance. And while the Western text is represented in such diverse quarters that no merely local name can now efficiently describe it, the witnesses to the Neutral text are more and more clearly localized to Egypt and Caesarea. Whether the Neutral text existed before Origen or not, the evidence is insufficient at present to decide; but though this text is certainly not secondary in the same sense as the Syrian text, there are not wanting readings in B which have somewhat the appearance of conflations—such as Lu.10.42, *ὀλίγων . . . ἢ ἑνός*, Lu.12.47, *μὴ ἑτοιμάσας ἢ ποιήσας*—and in that case indicate at least the pre-existence of rival texts, if not also the industry of a scholar in combining them. But, whatever view be taken of the origin of the B text, the whole aspect of the problem is altered, now that the "Neutral" text has become, and the "Western" has ceased to be, representative of one particular locality. The *a priori* probabilities are not in favour of a purer text being preserved at Alexandria than elsewhere, but perhaps rather the contrary; and the most that can now be said is that we have good evidence from three different quarters—Alexandria, Edessa (Antioch), and Carthage (Rome)—of the Gospel texts in use before 250 A.D.; that there is a very considerable amount of agreement between these texts against all or a majority of later texts; that where the three disagree, the reading of any two of them is more likely to be right than the reading of the third, though in individual instances each will be found right against the others combined. This new conception of the evidence, of course, renders the task of the textual critic more complicated than if faith is pinned to one authority alone. It also involves the re-entry of the Syrian text as a factor not quite to be set aside; for as that text is made up for the most part of pre-existent elements, it may enable us to identify fragments of ancient texts to which our earlier authorities themselves, owing to their imperfection, have failed to preserve direct testimony. Enough has been said to show that the task of textual criticism of the N.T. is not yet complete, and that it will still have calls to make upon both the courage and the patience of Christian scholars. *Ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.*

—*Bibliography.* Older books and modern discussions of detailed points have been sufficiently dealt with above, and need not be recapitulated here; the following list confines itself in time to what we have called the modern period, and in subject-matter to editions of the text and general works on textual criticism. (1) *Editions.* Tischendorf's *Editio Octava Critica Maior*, 1864–1872, is, for full statement of the evidence, whether of MSS., versions, or Fathers, absolutely indispensable, though of course already to some extent out of date. The last part of the text of Tregelles appeared in the same year as the last part of Tischendorf's; in both cases the introductions appeared later and posthumously (for Tischendorf, see below under Gregory; prolegomena to Tregelles were edited by Hort and Streane in 1879), while Westcott and

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Hort, as was noted above, published their whole text and introduction simultaneously in 1881 (manual edition of the text, 1885). Among later editions mention should be made of Nestle's convenient parallel Gk. and Vulg. Lat. texts (Stuttgart, 1906). (2) *Introductions.* For all material connected with the bibliography of editions, MSS., and versions, the prolegomena to Tischendorf's eighth edition, carried through by C. R. Gregory (Leipzig, 3 parts, 1884–1894), are as indispensable as his text, and have supplied many details, especially in the first half of this article. F. H. A. Scrivener's *Plain Introduction to the Criticism of the N.T.* (4th ed. 2 vols., by E. Miller, 1894) contains a vast mass of miscellaneous information, and should not be neglected; the standpoint on textual matters is conservative, but less trenchantly so than J. W. Burgon and E. Miller, *The Traditional Text of the Holy Gospels vindicated and established,* and *The Causes of the Corruption of the Traditional Text* (both 1896; of Miller's *Textual Commentary upon the Holy Gospels* no more than Part I., Mt.**1–14**, 1899, was ever published). The best general accounts to recommend to the student are probably E. Nestle, *Einführung in das Griechische N.T.* (Göttingen, 1897, 2nd ed. 1899; English version, *Introduction to Textual Criticism of the Greek N.T.*, London, 1901), and F. G. Kenyon, *Handbook to the Textual Criticism of the N.T.* (1901). Kenyon's position is that of a moderate adherent of Hort; a more thoroughgoing defence is J. O. F. Murray's article "Textual Criticism of N.T." in the supplementary vol. of Hastings' *D.B.* (1904). But if the argument suggested in this article is valid, the most accurate summary of the present position will be found in F. C. Burkitt's article, "Text and Versions," in *Encyclopaedia Biblica* (vol. iv. 1903); no amount of disagreement with this scholar's views on other matters should carry with it an under-estimate of his brilliant services—greater perhaps than those of any living scholar—to the textual criticism of the N.T. Solidity rather than brilliance is the note of the most recent German work, Freiherr von Soden's *Die Schriften des N.T. in ihrer ältesten erreichbaren Textgestalt*: this great undertaking has reached so far (1902–1908) p. 1648 of vol. i.; the author has hardly simplified an already difficult subject by re-naming and re-numbering all MSS. of the N.T. [C.H.T.]

New year. [TRUMPETS, FEAST OF; YEAR.]

Nezíah', ancestor of some Nethinim who returned with Zerubbabel (Ezr.**2**.54; Ne.**7**.56).

Nezíb', a city of Judah (Jos.**15**.43 only), in the district of the Shephelah, one of the same group with Keilah and Mareshah. Eusebius (*Onomasticon*) places it on the road between Eleutheropolis and Hebron, 9 mlies from the former. It is now the ruin *Beit Nûsîb*, 8 miles N.W. of Hebron. [C.R.C.]

Nibhaz', a deity of the AVITES, introduced into SAMARIA by the colonists sent there by the Assyrian king (2K.**17**.31). Nothing is known beyond the Bible records either about the deity or about the people who worshipped it. [TARTAK.] [A.H.S.]

Nibshan', one of the six cities of Judah (Jos.**15**.62) in the *midhbâr* (A.V. *wilderness*). The site is unknown. [C.R.C.]

Nica'nor.—1. Son of Patroclus (2Mac.**8**.9), a general engaged in the Jewish wars under Antiochus Epiphanes and Demetrius I. He took part in the first expedition of Lysias, 166 B.C. (1Mac.**3**.38), and was defeated with his fellow-commander at Emmaus (1Mac.**4**: *cf.* 2Mac.**8**.9ff.). After the death of Antiochus Eupator and Lysias, Demetrius appointed him governor of Judaea (2Mac.**14**.12), and he is noted as one "who bare deadly hate unto Israel" (1Mac.**7**.26). At first he endeavoured to win the confidence of Judas, but, his treacherous designs being discovered, he had recourse to violence. An indecisive battle took place at Caphar-salama: but shortly afterwards Judas met him at Adasa (161 B.C.), and he fell "first in the battle." A general rout followed; and Adar 13, on which the engagement took place, "the day before Mardocheus' day," was ordained to be kept for ever as a festival (1Mac.**7**.49; 2Mac.**15**.36). There are some discrepancies between the narratives in the two books of Maccabees as to Nicanor. Internal evidence is decidedly in favour of 1Mac. **—2.** One of the first seven deacons (Ac.**6**.5).

Nicodemus, a wealthy Pharisee, member of the Sanhedrin and "teacher of Israel," three times mentioned by St. John. (1) In **3**.1-21 he came to Jesus by night, and our Lord held with him the well-known conversation as to the new birth by water and the Holy Ghost. (2) In **7**.50,51 he raises his voice in the Sanhedrin itself, in a timely (though guarded) protest against judging Jesus unheard, which is received with little favour or respect. (3) In **19**.38,39, when Joseph of Arimathaea has succeeded in obtaining the Body of Jesus for burial, it is Nicodemus who brings a large quantity of spices with which to embalm It, before It is laid in Joseph's new tomb. These three incidents reveal a character which (by nature both intellectually and morally timid) gains strength and decision under the masterly and sympathetic handling and influence of the Son of Man. The account of his being deposed from office by his angry colleagues, and baptized by SS. Peter and John, though actually apocryphal, is quite in accordance with the probabilities. The so-called *Gospel of Nicodemus* gives other details, which are less trustworthy. The name, which is Gk., seems to have been occasionally adopted by Jews; but there is little reason for the identification of our Nicodemus with a Rabbi Nicodemus ben Gorion, which has been hazarded (see Lightfoot, *Hor. Heb.*, on Jn.**3**.1). [C.L.F.]

Nicolaitanes. Twice mentioned in N.T. (Rev.**2**.6,15); a sect of Christians in certain Asian cities. At Ephesus their works are hated; at Pergamum they are to be found, though apparently in a minority; at Thyatira, though they are not mentioned by name, the prophetess "Jezebel," who is tolerated there, appears to preach their doctrines. What is the relation between them and those "that hold the teaching of Balaam," etc. (**2**.14)? Some hold that Nico-laus ("conqueror of the people") is simply the Grecized form of Balaam ("destroyer," or "lord," "of the people"). This suggestion does not seem very convincing; but "in like manner" (**2**.15) implies that the

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Nicolaitanes were at least akin to the Balaamites (*cf.* Num.31.16, which traces to Balaam's suggestion the sin of Peor). We may take it then that the charge against the Nicolaitanes is that of eating things offered to idols and committing fornication—the same conjunction of a ceremonial with a moral offence as is observable in Ac.15.29. Prof. Ramsay, in his *Letters to the Seven Churches*, points out that it was impossible for any one to remain a member of the clubs and trade-guilds of the Asiatic cities without joining in idolatrous feasts; and doubtless the Nicolaitanes had much to urge as to the danger of a sectarian attitude on the part of the Christian minority. But St. John knew well how closely pagan festivals were connected with immorality; and hence we have the severe condemnation of Rev.2.22,23, reminding us of the strictures of Jude and 2Pe.2. Later writers endorse the rebuke. Irenaeus states that the sect taught that adultery and eating things offered to idols were "things indifferent." The same testimony is borne by Clement, Tertullian, and Ignatius. They were also apparently infected with incipient GNOSTICISM, holding that doctrine of a "Demiurge" other than the supreme God, and that Docetic view of Christ, afterwards taught by Cerinthus. It has been supposed, in spite of 1Cor.8, that the author of Rev. is here attacking St. Paul. Impossible as this is, it is likely enough that the Nicolaitanes sheltered themselves under the name of the champion of liberty. [NICOLAS.] [K.D.M.]

Nicolas, one of the first seven "deacons" (Ac.6.5). Is there any connexion between him and the "Nicolaitanes" (Rev.2.6,15)? Irenaeus states that they were his followers, and he is charged with heresy by Hippolytus and with immorality by Epiphanius. The Gk. version of Ignatius, on the other hand, implies that the NICOLAITANES could not make good their claim. Perhaps an explanation may be suggested by Clement of Alexandria, who (in telling a curious story that Nicolas was once reproved by the apostles for jealousy, and answered the charge by offering his wife to any one who would have her) adds that he led a chaste life, and used to say that we should παραχρήσασθαι τῇ σαρκί. "Abuse of the flesh" thus inculcated in one sense may well have been adopted in another to justify Gnostic self-indulgence. There is of course a third possibility that the sect looked to some other Nicolas as its founder. [K.D.M.]

Nicop'olis is mentioned in Tit.3.12 as the place where, at the time of writing the epistle, St. Paul was intending to pass the coming winter, and where he wished Titus to meet him. Nothing is to be found in the epistle itself to determine which Nicopolis is here intended. There were cities of this name in Asia, Africa, and Europe. One Nicopolis was in Thrace, near the borders of Macedonia. The subscription (which, however, is of no authority) fixes on this place, calling it the Macedonian Nicopolis. Another Nicopolis was in Cilicia, and Schrader pronounces for this; but this opinion is connected with a peculiar theory regarding the apostle's journeys. Jerome's view is probably correct, that the Pauline Nicopolis was the celebrated city of Epirus. This city (the "City of Victory") was built by Augustus in memory of the battle of Actium. Nicopolis is on a peninsula to the W. of the bay of Actium, in a low and unhealthy situation, and is now a very desolate place.

Ni'ger. [SIMEON NIGER.]

Night, the period between sunset and sunrise. It represents in A.V. four Heb. words: (1) *layelâ*, night as distinct from day. (2) *nesheph*, Is.21.4,59.10 (R.V. *twilight*), and in 5.11, where both E.V. give "night." (3) *'ereb*, Gen.49.27; Lev.6.20 (R.V. *even, evening*), and in Job7.4, where again R.V. also renders "night." (4) *hôshekh*, Job26.10 (R.V. *darkness*). [DAY; WATCHES OF NIGHT.] [H.H.]

Night-hawk (Heb. *taḥmâs*). By "night-hawk" the translators of the A.V. probably intended the goat-sucker, or night-jar, but the derivation of the Heb. word (which occurs only in Lev.11.16, Deut.14.15, and signifies "to scratch the face") apparently indicates a bird of prey. The LXX. and Vulg. understand some kind of "owl," while most of the Jewish doctors render the word "a rapacious bird." The LXX. and Vulg. are probably correct, and it is possible, if the word is not used in a wider sense, that the barn-owl (*Strix flammea*) is the species indicated. There is no justification for the idea that *taḥmâs* means either swallow or ostrich, especially as the latter is elsewhere mentioned in the same list. [OWL.] [R.L.]

Nile (Νεῖλος). The origin of this name is unknown. It does not occur in either the Heb. text or LXX., and only once in Vulg. (Is.23.3; A.V. *great waters*; R.V. *Nile*). The names of the Nile in the Heb. Bible are *shîhôr* and *ye'ôr*. [RIVER.] *shîhôr* (*the black*), supposed to be derived from the colour of the water, is said by various authors to be the Semitic name of the river. On the contrary, we believe that it is a transcription of the Egyptian word *Shi-Hor*, "the basin or the water of Horus." Owing to what is called popular etymology, it has taken in Heb. a sense quite different from the original meaning. Shi-Hor was the part of the Pelusiac branch which watered the Sethroitic (the most Eastern) nome. Through that province ran one of the principal roads to Palestine. Caravans and armies had to pass its capital, the fortress of Zar, now Kantarah. The water of Shi-Hor was the first Nile water one could drink coming from Palestine by that way, and this explains the words of Jeremiah (2.18), "What hast thou to do in the way to Egypt, to drink the waters of Shihor?" and also that Shihor is said to be (Jos.13.3) "before Egypt." [SIHOR.] The more usual name is *ye'ôr*, the old Egyptian *atur* or *aur*. In the sing. *ye'ôr* always means the Nile, except once in Daniel (12.5-7), where it refers to another river. In the plur. it means streams, branches, or channels, generally those of the Nile. The *naḥal miçrayim*, "brook [A.V. *river*] of Egypt" (Num. 34.5; Jos.15.4,47), seems to refer to a winter torrent flowing through the valley, now called Wâdy el-'Arîsh, the actual frontier of Egypt. At its end stood the small city Rhinocorura, mentioned once in LXX. (Is.27.12). [RIVER OF EGYPT.] The usual Egyptian name of the Nile is Ḥap or Ḥapi, but the river is designated by a great many other words. Ḥap is also the

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name of the Apis bull, which is said to be an emblem of Osiris. The Nile, Hapi, is called the father of the gods, and is generally represented as a man with a woman's breasts bringing offerings, and having on his head the plant of the North or that of the South. For there are two Niles in the mythology and religion of the Egyptians. One of them comes out of a cave in an island above the cataracts, and flows as far as Babylon, now Old Cairo; the Northern Nile begins there. The two Niles are often seen tying their plants to a kind of pole, which reads in hieroglyphics *sam* or *sma*, and which is the sign of junction. It supports the throne of the king, or is engraved on its sides. The Nile, being the giver of life to the whole country, is one of the great gods, and is qualified by epithets very similar to those which are given to Amon or Ra. Did the old Egyptians know the sources of the Nile? It seems very probable, for they had commercial intercourse with the populations of the inner part of Africa. We see in the sculptures negroes and other tributary nations bringing to the king the products of their soil or of their industry. They knew the dwarfs (the "psylli") discovered by modern travellers on the Upper Nile. Herodotus and Diodorus give us only vague or contradictory hearsay information. But the geographer Ptolemy in 2nd cent. A.D. makes statements that have excited the admiration of travellers like Stanley. Ptolemy says that on the same parallel as the island of Menouthia (Madagascar) are the mountains of the moon, the snows of which fill the lakes of the Nile. There are two of those lakes; from each of them issues a branch of the Nile. They very soon unite, after which the Nile receives the Astapus, now the Bahr el Azraq (the Blue Nile), and the Astaboras (the Atbara). It seems probable that Ptolemy, who was an Egyptian, had this information from his countrymen, and that this tradition went very far back. In ancient times the water of the Nile emptied itself into the sea through seven mouths, the most eastern being the Pelusiac and the most western the Canopic. Now there are two principal tranches, the Damietta branch on E. and the Rosetta branch on W.; from this starts the Mahmûdieh Canal, dug by Mohammed 'Ali, which provides the water for Alexandria. The Nile is often referred to in the Pentateuch. Out of it come the cows seen by Pharaoh in his dream. Into it the children of the Hebrews are thrown, and on it Moses is exposed in his basket of reeds, and found by the king's daughter. Moses meets Pharaoh on the river's brink when the country is to be struck by the first plagues. The prophets also speak of the Nile—*e.g.*, Isaiah (18.2) mentions the "vessels of papyrus upon the water." Jeremiah describes its powerful course (46.8, R.V.), "Egypt riseth up like the Nile, and his waters toss themselves like the rivers: and he saith, I will rise up, I will cover the earth." There is a magnificent description in Job of two animals of the Nile, the behemoth (40.14-24; the hippopotamus) and the leviathian (the crocodile; 41). The hippopotamus must have been abundant in the river. It seems to have been a sport of the rich Egyptians to chase that huge animal. It is now seen in the Soudan only at several days' march above Khartoum. (*Cf.* BEHEMOTH; PALESTINE; the latter art. giving the opposite view as to the *behemoth*.) The prophets call the crocodile the dragon, and for them it is the emblem of the king of Egypt (see Ezk.29.3). Thirty years ago the crocodile could be seen in Upper Egypt on the sand-islands of Qeneh and especially at Kôm Ombo. It has now retreated above the second cataract. The papyrus which in the time of the Pharaohs covered the banks of the canals has now entirely disappeared. We know now that the Nile comes out of the great lakes of Central Africa, the two southernmost of its ultimate sources being the Albert Nyanza and the Victoria Nyanza. After 500 miles of its course, it receives on the W. the Bahr el Ghazâl; 550 miles farther, at Khartoum, the Bahr el Azraq, or Blue Nile; and 180 miles farther N. the Atbara. From there to the sea the Nile has not a single tributary, and its volume is diminished by the intense evaporation and by the numerous canals which spread the fertilizing water over the irrigated land of Egypt. Its inundation begins about the summer solstice. The river rises for about 100 days, and there are two distinct phases. The first and less fertilizing inundation is from the melting of the snow on the Abyssinian mountains, which causes the Blue Nile to swell considerably. The second is the inundation produced by the White Nile, which comes straight from the S.; as its current is extremely weak, and its bed obstructed by a thick vegetation called the *sudd*, it takes several months for its increase to reach Egypt. It carries a considerable amount of very fertile mud, which is deposited on the land and gives it its marvellous fertility. Egypt lives entirely on the Nile; in old times even in the inscriptions of the Pharaohs we find famines caused by a low Nile. A very high Nile may carry away a number of mud villages, but is a great benefit to the whole country. The area of cultivation varies according to the height of the river, since all land which is not reached by the water remains absolutely barren. The Nile begins to fall in September. As soon as the fields are free from water, agricultural labours begin. The river is very low in spring, and the fall continues until the rise again begins. There thus is no normal level for the Nile. The efforts of the Government have been directed towards enlarging the area of cultivated land. Many canals have been opened lately, and various dams or barrages have been erected to store the water, so as to have for use in the spring a considerable amount, which otherwise would be lost in the sea. [E.N.]

Nimrah' (Num.32.3), **Beth-nimrah'** (32.36; Jos.13.27), a town of Gad, in the Jordan Valley, mentioned with BETH-ARAM (*Tell er Râmeh*). The Waters of **Nimrim** (Is.15.6; Je.48.34), mentioned with ZOAR, seem clearly to have been near it. The word indeed (Arab. *Nimr*) signifies "abundant water." The site is now called *Tell Nimrîn*, at the foot of the hills of Gilead, 6 miles N. of Zoar, and 5 miles from Beth-aram. Perennial streams of good water flow in the valley just N. of the tell. The site was known, in 4th cent. A.D. (*Onomasticon*), as being 5 miles N. of Lybias (*Tell er Râmeh*).

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The white tell is surrounded by groves of lotus-trees (*Surv. E. Pal.* pp. 237, 238). [C.R.C.]

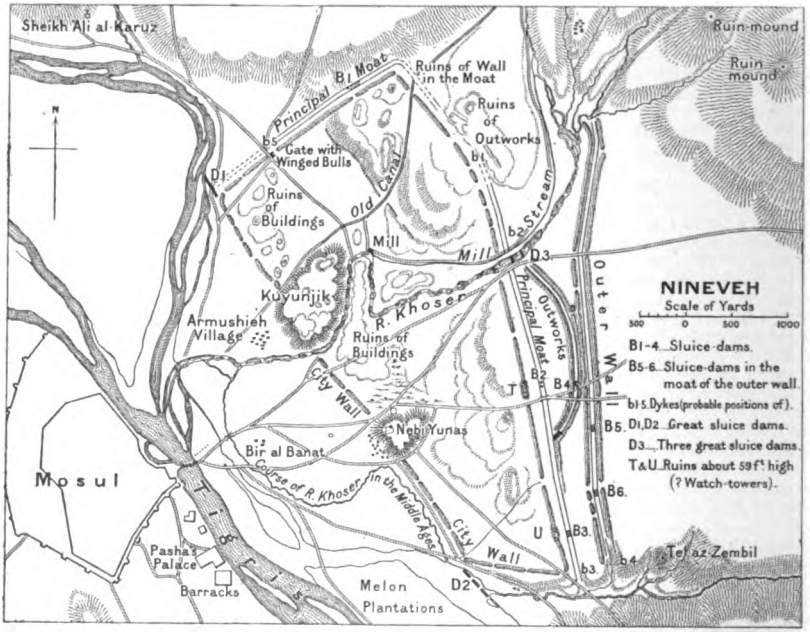
Nimrod, a son of Cush and grandson of Ham (Gen. 10. 8ff.). He is described as a mighty one in the earth, and a mighty hunter before the Lord—a circumstance which gave rise to a saying. He was also a king, the beginning of his kingdom being Babylon, Erech, Akkad, and Calneh in Shinar (Babylonia), whilst later on Nineveh, the city Rehoboth, Calah, and Resen are attributed to him (ver. 11, R.V. and A.V. marg.), unless the founding of these Assyrian cities were due to Asshur, who went forth from "that land" (A.V. text). As yet the name Nimrod has not been found in the inscriptions of Babylonia and Assyria. Hommel's comparison with *Namra-ṣit* is not sufficiently close. In all probability, therefore, we must regard the name as being a corruption of *Amar-uduk*, the full form of the name of the god Merodach, by prefixing *n*, changing the vocalization, and at the same time rejecting the termination *uk*. Taken separately, the characters of which the name Merodach are composed mean "the young bull of day," and in *Amar-uduk* we have probably the most ancient form. Apart from the name of the god, however, the word for "day" became worn down to *uda* (*uta*), and even to *u*, so that there is no difficulty in accepting this shortening. This theory was first put forward by Josef Grivel in 1874 (see the *Transactions of the Society of Biblical Archaeology*, vol. iii. pp. 136 ff.). According to an ancient legend, Nimrod was the builder of the tower of Babel, which, if in Babylon, was the structure where Belus was worshipped. [BABEL, TOWER OF.] For a similar prefixing of *n*, *cf.* Nisroch, one of the Gk. forms of which is *Asorach*, pointing to an Assyrian form *Asuraku*, possibly lengthened from *Aššur*, the national god of the Assyrians. These changes seem to have been due to a desire to disfigure the names of heathen deities. Apparently Nimrod, as Merodach, was called the "great hunter" on account of his conflict with, and capture of, Tiawath or Tiamat, the dragon of Chaos [RAHAB], whom he caught in his net. Like Nimrod, Merodach founded (according to the bilingual legend of the Creation) Babylon, Erech, and Niffer, which last is identified by the Rabbins with Calneh. That he was in all probability a deified king is suggested by the fact that one of the ideographs used to indicate him is the Assyro-Babylonian character for "king," *Lugala* or *Šarru*, though this might simply refer to his having been made king of the gods, as is related in the Babylonian Creation-story. Merodach's name being non-Semitic presupposes that he himself was not of Semitic race, and therefore presumably of Cushite or Hamitic stock. There is no indication that Nimrod is, as was at first thought, the Gilgameš of the popular Babylonian legend, as the O.T. name is not applied to the latter in any of the numerous inscriptions which refer to him. Moreover, Gilgameš was simply a half-deified king of Erech during the semi-mythical period, and had nothing to do with the foundation of the great cities of Babylonia, his own capital having to all appearance been in existence before his birth. See art. *s.v.* in Hastings, *D.B.* (vol. iii. 1900). [IDOLATRY.] [T.G.P.]

Nimshi', the grandfather (2K. 9. 2, 14) of JEHU who is generally called "the *son* of Nimshi" (1K. 19. 16; 2K. 9. 20; 2Chr. 22. 7).

Nineveh was the later capital of the ancient kingdom and empire of Assyria. The name appears in the inscriptions as *Ninâ* and *Ninua*, and is probably connected with that of the goddess Nina, which is written with the same character. Nineveh is first mentioned in O.T. in connexion with the primitive migrations of the human race, Asshur, or, according to R.V. (which is generally preferred), Nimrod, being there described as extending his kingdom from Shinar or Babylonia, in S., to Assyria in N., where he founded four cities, of which Nineveh was one (Gen. 10. 11). In 2K. 19. 36 (= Is. 37. 37) the city is mentioned as the residence of a monarch, in this case Sennacherib, who was slain there when worshipping in the temple of Nisroch his god. (The parallel passage in 2Chr. 32. 21 omits the name of the city.) Zephaniah, who lived late in 7th cent. B.C., speaks of Assyria and the destruction of Nineveh as a future event, thus indicating that the place was still in existence in his time (the reign of Josiah). Somewhat later, apparently, comes the book of Nahum, whose prophecy falls between the capture of Thebes and the taking of Nineveh, its latest date, in the absence of other objections, being 606 B.C. Later than these, though referring to an earlier period, is the book of Jonah, for, quite apart from the linguistic argument, there is good reason to regard it as belonging, not to the 8th, but to the 5th, or, with Ed. König, to the 4th cent. B.C.—*cf.* Jon. 3. 3, "Now Nineveh *was* an exceeding great city," and the incorrect title "king of Nineveh," instead of "king of Assyria" (3. 6); but for another view see JONAH. Further reference to the city, and also to the Assyrian empire as a power to be feared, ceased with its destruction in 606 B.C. Nineveh was then laid waste, its monuments destroyed, and its inhabitants scattered and perhaps carried into captivity. It never rose again from its ruins, and its total disappearance is fully confirmed by the records of profane history. Herodotus (i. 193) speaks of the Tigris as the river "along the bank of which lay the city of Nineveh." The historians of Alexander, with the exception of Arrian, do not even allude to it, though the conqueror must have actually marched over the ruins. The later Gk. and Rom. writers—*e.g.* Strabo, Ptolemy, and Pliny—derived any independent knowledge they possessed of Nineveh from authorities not always well informed. During the Roman period a small castle or fortified town appears to have stood upon some part of the site, and to have been in its turn abandoned, for there is no reference to the place in the account of Heraclius' great victory over the Persians in the battle of Nineveh, fought on the very site in 627 A.D. After the Arab conquest a fort on the E. bank of the Tigris bore the name of "Ninawi," and Benjamin of Tudela, in 12th cent., mentions that its site was occupied by numerous villages and small towns. The name remained attached to the ruins during the Middle Ages. Traditions of the size and magnificence of Nineveh were equally familiar to the Gk. and Rom. writers and the Arab geographers.

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—Kouyunjik: *History.* Owing apparently to the tradition that Nineveh was founded by Nimrod, Assyria is called "the land of Nimrod" in Mi.5.6, though it is rather Babylonia which has the real claim to that title. In all probability Nineveh was originally a colony from Nina, in S. Babylonia, at some unknown date. The goddess of the city was Ištar, whose name, like that of the city itself, is written with the same characters as the Babylonian goddess Nina, thus suggesting identity between the two deities. The city and its temple, Ê-mešmeš, are referred to in the Laws of Ḫammurabi (Introduction), *c.* 2000 B.C., and both seem to have continued to increase in renown, as is shown by the fact that Dusratta of Mitanni, *c.* 1400 B.C., sent a statue of the goddess Ištar of Nineveh to Egypt, that her presence there might benefit Neb-mut-Ra (Amenophis III.). Her temple, which is elsewhere called Ê-mašmaš, seems to have been built by Samsi-Adad, viceroy of Aššur, in 19th cent. B.C., and was restored by Shalmaneser I. *c.* 1300 B.C. The first king known to have lived at Nineveh was Aššur-bêl-kala, son of Tiglath-pileser I., *c.* 1100 B.C., though Calah (Nimrûd) was also a favourite place of residence of the Assyrian kings, and Nineveh seems to have been neglected until the time of Sennacherib, who built a palace there, and paid great attention not only to the adornment of the city, but also to the health of the inhabitants, by providing pure drinking-water. Esar-haddon built a palace at Calah, but probably resided at Nineveh from time to time. Aššur-bani-âpli, his son, the last great king of Assyria, on coming to the throne, again made Nineveh the royal residence, building a palace there whose sculptures are of wonderful beauty and artistic skill. The additions which this king made to the royal library attached to the palace must have made it the richest collection of literary material ever before collected together. The fall of Nineveh took place in 606 B.C., during the reign of Saracos (the Sin-šarra-iškun of the inscriptions), and was brought about by a combined attack on the part of the Medes and the Babylonians. According to Diodorus Siculus, a portion of the wall was carried away by the overflow of the Euphrates (he apparently confuses the capture of Nineveh with that of Babylon—the river should be the Tigris or the Khoser), giving admission to the enemy; and the king, gathering his concubines and his precious things, erected a great funeral pyre, and mounting it, perished with all his belongings in the flames. With the disappearance of Nineveh the history of Assyria practically ends.—*The ruins* of Nineveh lie on the E. bank of the Tigris, opposite Môsul, and the published plans show a well-defined enclosure, narrow at the S., and increasing in width towards the N., the length exceeding the widest part by more than double. According to G. Smith, the W. face is over 2½ miles, the N. abt. 1½ m., the E. 3½ m., and the S. rather more than half a mile. The walls are said even now to be 50 ft. high, whilst the breadth of the rubbish at their bases is estimated at from 100 to 200 ft. He sets down their thickness as being probably 50 ft. At present the walls are interrupted by roads, but in some cases the gaps represent the ancient gates. That in the N. wall was excavated by Layard, and is paved with slabs of limestone, and flanked by winged bulls and mythological figures. It seems to have been under the centre of a tower.

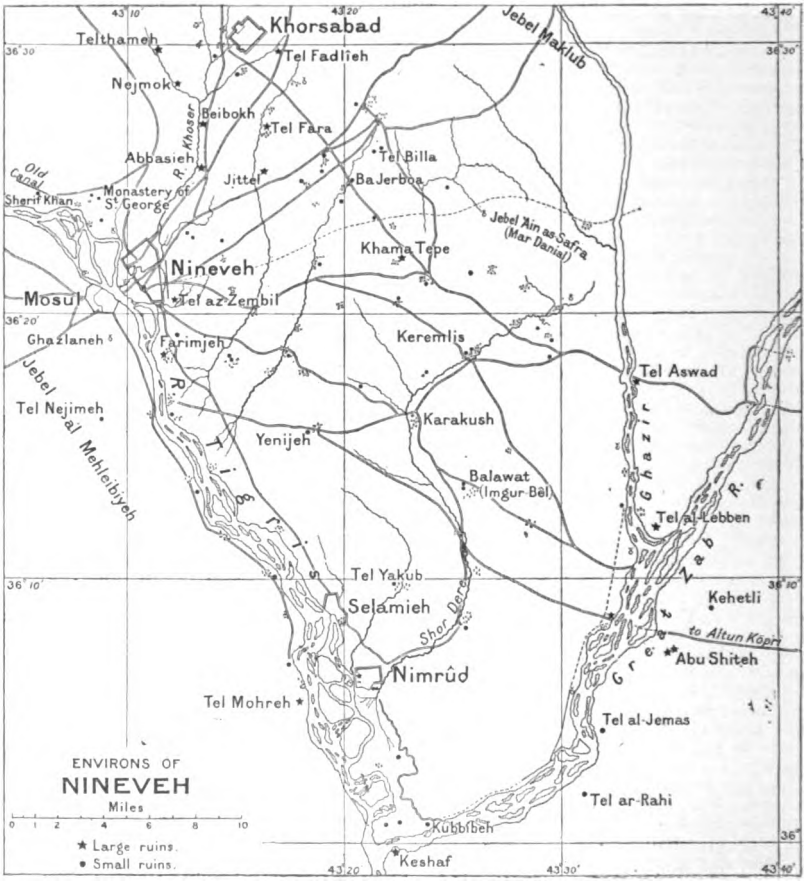


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Another gate is represented by the gap in the S. part of the E. wall, near T on the road to Ervil or Arbela. This section is protected by four walls and three moats. Flood has destroyed the inner wall where the Khoser comes through. According to Smith's estimate, the circuit of the inner wall was about 8 miles. The palace-mounds are in the W. wall, the large one, called Kouyunjik, occupying the angle between the wall and a sharp bend in the Khoser, which partly determined its rather irregular shape. It measures abt. 3,000 yds. in length, and 500 in greatest width. Its height—abt. 96 ft.—suggests that it may have been in part a natural eminence. Its sides are precipitous, with occasional deep ravines or watercourses. The top is nearly flat, but slopes off from W. to E. The northern palace is that of Aššur-bani-âpli, and the southern one, close to the wall, the palace of Sennacherib. Nebi-Yûnus is so called from the traditional tomb of the prophet Jonah on the summit. It measures abt. 530 by 430 yds. (area abt. 40 acres), and is of about the same height as Kouyunjik. The western portion is occupied by a Turcoman village. The palace on this mound was built by Esar-haddon, and would probably furnish important material if it could be excavated.—*Population.* Captain Jones, who made a trigonometrical survey of the site of Nineveh in 1854, estimated that, allotting to each inhabitant 50 sq. yds., the city may have contained abt. 174,000 inhabitants. If the statement in Jon.4.11, that there were 120,000 persons who could not discern between their right hand and their left is intended to indicate the number of children in the city, then the inhabitants must have been regarded as numbering about 600,000, and more than three cities of this extent would have been required to contain them. This being the case, it is clear that, in the mind of the writer of the book, a space in proportion—"an exceedingly great city of three days' journey" (3.3)—would probably be needed for so many people, especially as there was, in addition, "much cattle." Many scholars have therefore conceived Nineveh as having been also understood in a larger sense, and including within its radius several other towns. This view is favoured by the first reference to Nineveh in Gen.10.11: "Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah (the same is the great city)," for it is clear that Resen, being a comparatively unimportant place, cannot have been "the great city," so that this final parenthetical explanation must refer to the whole group, to which, in the time of Jonah, others, such as Dûr-Šarru-kînu or Khorsabad, must have been added. Even with these additions, however, an extent of three days' journey, or abt. 60 miles, seems to be excessive; it is doubtful whether greater Nineveh could have reached farther than Calah (Nimrûd) on S., and Dûr-Šarru-kînu (Khorsabad) on N., a distance of less than 30 miles (abt. 1½ days). —Khorsabad. The ruins of Dûr-Šarru-kînu lie about 12 miles N.E. of Kouyunjik, and show a large enclosure abt. 2,000 yds. square, with remains of towers and gateways. The mound which gives its name to the ruins lies on the N.W. face, and consists of an extensive platform with palaces, temple, and temple-tower similar to the well-known tower of Babel, the stages still showing traces of the colouring. The palace consisted of numerous halls, rooms, and passages, most of which were wainscoted with slabs of coarse alabaster, sculptured with reliefs showing battle scenes, mythical beings, etc., the principal entrances being flanked by exceedingly fine colossal winged bulls. Excellent restorations of this remarkable ruin have been published by Botta and Flandin, and Perrot and Chipiez. The palace, which had been erected by Sargon *c.* 712 B.C., seems to have been destroyed by fire. Some of the slabs found there are preserved in the Louvre at Paris, but most of them were lost in the Tigris. Fortunately careful copies had already been made. About 3 miles N. of Kouyunjik lies Sherîf-Khân. The ruins are not extensive. Its ancient name was *Tarbiṣi*, and the principal building seems to have been a temple to Nergal, which was restored by Sennacherib. Esar-haddon built a palace there for his son Aššur-banî-âpli.—Selamiyah. Rather more than 12 miles S. of Kouyunjik, and nearly 3 miles N. of Nimrûd, is the mound Selamîyah (Selamieh). It is an enclosure of irregular form upon a high bank overlooking the Tigris, and contains an area of abt. 400 acres. No remains of buildings, sculptures, or inscriptions have been found there, but as it lies between Nineveh and Calah, it is thought probable that it may be the site of Resen.—Nimrûd. Like Kouyunjik, or Nineveh proper, Nimrûd (Calah) also consists of an enclosure at present indicated by lines of narrow mounds still having the appearance of walls. Traces of towers, to the number of 108, are said to be visible on the N. and E. sides, which were also defended by moats. The area enclosed forms an irregular square abt. 2,331 yds. by 2,095—*i.e.* abt. 1,000 acres. The W. and S. sides face the river. To S.W. is a large mound practically rectangular, 700 yds. by 400, and covering abt. 60 acres. The remains of the temple-tower, abt. 140 ft. high, rise at its N.W. corner. The base is 165 ft. square, and is a solid mass of sun-dried brick, faced with carefully cut blocks of stone, and rising to a height of 20 ft. Upon this solid substructure probably rose, as in the case of other buildings of the kind, a succession of platforms or stages, diminishing in size, the highest having a shrine or altar upon it. A long vault in the basement suggested that it had been originally used as a tomb. In the centre of the E. side of the mound lies the palace of Aššur-naṣir-âpli (885 B.C.), consisting of a number of chambers opening into each other, and panelled with sculptured and inscribed slabs, the principal doorways being flanked with large human-headed winged bulls or lions. The exterior architecture was probably the same as in other cases—a series of double step-flutings the whole length of the walls. In the S.E. corner is the palace of Esar-haddon, built with material taken from the palace of Tiglath-pileser III. in the centre of the southern half of the platform, and therefore handy for the purpose of spoliation. Of the palace of Tiglath-pileser remains only are extant. In the S.W. corner of the platform are the ruins of the very inferior palace of

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Aššur-êtil-îlâni, Esar-haddon's grandson (625 B.C.).—THE PALACES. Assyrian palaces were generally built upon artificial platforms varying in height from 30 to 50 ft., sometimes, as at Nimrûd, of sun-dried brick, or of earth and rubbish, as at Kouyunjik. They were in all probability faced with masonry, and access was gained to them by broad flights of steps, or inclined pathways. The plan of the ground-floor is all that can at present be traced, but these palaces may have had upper stories, which, when they were destroyed, covered the lower portions with their debris, thus preserving them to later ages. The depth of accumulation above the alabaster sculptures varied from a few inches to 20 or 30 ft. The edifices excavated consist of halls, chambers, and galleries, opening for the most part upon large uncovered courts. The partition-walls are from 6 to 15 ft. in thickness, and are built of sun-dried brick, against which the panelling of sculptured or inscribed slabs was placed. As no windows have been discovered, it is probable that light was obtained through openings in the roof or through the doors. Above the stone panelling the walls of the rooms were plastered, and painted with ornaments or scenes of an historical nature. The pavement consisted either of inscribed slabs of alabaster, or large, flat, kiln-burnt bricks resting upon layers of bitumen and fine sand. In Aššur-bani-âpli's palace at Kouyunjik the pavement-slabs were richly sculptured with a carpet-like design. With the exception of the large human-headed bulls and lions which flanked the doorways, the sculptures are in low relief. The large slabs show the king, his attendants, and mythological figures, and the smaller ones scenes of the battle and the chase, with a few religious ceremonies. In many cases there are traces of colour, principally red and black, suggesting that in some cases whole series may have been painted. Thus decorated without and within, the Assyrian palaces, when perfect, would probably have given to a modern visitor an impression of barbaric magnificence, not devoid, however, of a certain grandeur and beauty probably unexcelled by any ancient or modern edifice. Nineveh in its restricted sense, as represented by the walled enclosure



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where Kouyunjik lies, must have been an imposing city; but when we consider the series of mounds, each representing splendid palaces and temples, extending from Khorsabad on the N. to Nimrûd or Calah on the S., the visitor passed through a series of architectural monuments such as no other country of the ancient world could have shown. Leaving Sargon's splendid palace at Dûr-Šarru-kînu, the traveller passed a place called "the springs," and then entered *Rêbit Ninua*, "the broad places of Nineveh," regarded as being, in all probability, Rehoboth-Ir, of which Sherîf-Khân or *Tarbiṣi* was possibly the centre. Continuing towards the Tigris, he reached Nineveh proper, with its palaces, libraries, temples, and parks, in one of which wild animals were kept for the king's sport. Concerning *Selamîyah*, S. of Nineveh proper, we do not know much, but any disappointment which the traveller might have met with there would be amply atoned for by the sight of Calah (*Nimrûd*), with its picturesque palace on the banks of the river, and its temple-tower, which was possibly the traditional tomb of Ninus, under the shadow of which the tragedy of Thisbe and Pyramis was regarded as having taken place (Ovid, bk. iv.). The difficulty is, that Ovid describes it as being at the entrance of the city of Nineveh, and this could only be the case if we take Nineveh in its larger sense, and regard Calah as having been considered its commencement, approaching from the S. Abt. 40 miles S. of Nimrûd lies *Qal'ah Sherqât*, with the extensive ruins of Aššur, the older capital of Assyria, but this would seem to be too far away to have been included in the limits of greater Nineveh.—PROPHECIES AND ILLUSTRATIONS. In his "burden of Nineveh," Nahum foretells the utter destruction of the city: "With an overrunning flood He will make an utter end of the place thereof. . . . He will make an utter end: affliction shall not rise up a second time" (Na. 1.8,9); "Thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise" (3.18,19). The manner in which the city was to be defended seems to be indicated: "They make haste to the wall thereof, and the mantelet is prepared" (2.5, R.V.). "The overrunning flood" is generally understood to refer to the destruction of the walls by the overflow of the Tigris, but the latest researches seem to show that this is impossible. An alternative suggestion is that the words "the gates of the rivers are opened" in 2.6 (R.V.) refer to the opening of the sluices of the Khoser by the enemy, thus rendering the city, as in old times, "like a pool of water" (2.8, R.V.). The city was to be destroyed by fire: "The fire shall devour thy bars . . . there shall the fire devour thee" (3.13,15, R.V.). It is said that the gateway of the northern wall of Kouyunjik had been destroyed by fire as well as the palaces. Diodorus states that the final assault was made when the soldiery was drunk with wine, thus seemingly confirming the statement in 1.10 that they were "drenched as it were in their drink" (R.V.). The scattering of the inhabitants is predicted in 3.18. The temples were to be plundered of their idols: "Out of the house of thy gods will I cut off the graven image and the molten image" (1.14); and the city sacked of its wealth: "Take ye the spoil of silver, take ye the spoil of gold" (2.9). After her fall, Nineveh was to be "empty, and void, and waste" (2.10), and all those who looked upon the city were to fly, saying, "Nineveh is laid waste" (3.7). "The joyous city," who dwelt carelessly, was to become a desolation, and dry like the wilderness (Zeph.2.13-15), which, except after the periodical rains, is actually the case. There are several allusions to the Ninevites as soldiers in the book of Nahum: "The shield of his mighty men is made red, the valiant men are in scarlet" (Na.2.3), but probably various colours were used, as the shields depicted in the small frescoes are coloured blue, with blue and yellow borders, though the latter colour may originally have been red. The sculptures show that the magnificent description of a warlike attack in 3.1-3 is correct in every particular. Lofty erections were built up over against a besieged town (*cf.* 2K.19.32; Is.37.33; Je.32.24, etc.), battering-rams were used (Ezk.4.2), and they had various kinds of armour, with helmets, shields, spears, swords, bows and arrows, and the sling and the stone. The interior decoration of the palaces is similar to that mentioned by Ezekiel, who, captive in Babylonia, describes pictures similar to those found at Nineveh and Calah (23.14,15).—SCULPTURES. The art exhibited by the Ninevite sculptures would seem to be a modification of that of Babylonia, from which country their civilization, literature, and political system also came. Their architecture is plainly Babylonian, and it is apparently owing to that influence that they were accustomed to build their palaces upon platforms, though natural elevations are not uncommon in Assyria. Ninevite art comes before us in a very advanced state, but its development in the course of centuries can be traced. The vigorous style of the reign of Aššur-naṣir-âpli (885 B.C.) gradually changes to that of Aššur-bani-âpli, whose reign ended *c.* 626 B.C., when much greater finish and accuracy, in both human and animal forms, is observable—indeed, it was they who brought Euphratean art to its highest state of perfection. Numerous nations, including the Jews and the Persians, copied their methods, not only in exterior decoration, but also in the ornamentation of the interiors, though the former were much less indebted to them than the latter, who had for centuries been in close contact not only with the Assyrians, but also with the Babylonians before them. Assyro-Babylonian civilization and literature had affected all the nations as far as the Mediterranean, and including Asia Minor. The colossal figures at the sides of the doorways were mythical compositions emblematic of the protecting spirits sent down by the gods to guard the footsteps of the king; the eagle-headed figures were, perhaps, representations of the god Zû, Hadad's storm-bird; the fish-headed figures probably represent Ea or Hea (Aa, Aos), who, in Babylonian mythology, came from the sea to teach the people the arts and sciences. The sacred tree, which is a curious combination of knotted branches and flowers round an ornamental central stem, is probably emblematic of the productive powers

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of nature, controlled by the beneficent gods; and if this be the case, offerings were made to it as representing the deity. The king, as the representative of the gods intellectually, and as their mediator with the people, occupied a unique position. The historical bas-reliefs depict the king on the battlefield and in the chase, but descriptions of the scenes seldom appear, especially on the earlier sculptures, in which the ruler preferred to inscribe, between the rows of sculptured slabs, a more or less detailed account of his warlike deeds and the buildings he had constructed or restored, often preceded and followed by a list of his titles, and numerous honorific terms applied to him in Oriental wise. As yet no sculptures specially illustrating the private life of the Assyrians have been discovered, except in a few instances where men are baking bread, tending horses, etc., but these are merely to illustrate camp-life.—COMMERCE. Although the site of Nineveh afforded no special advantages for commerce, and she owed her greatness rather to her political position as capital of the empire, yet, situated on a river communicating with the Euphrates and the Persian Gulf, she must soon have become one of the great trading-stations between that important sea and Armenia, Asia Minor, and perhaps Persia. She must also have traded with Syria and the Mediterranean states when Assyria was not warring in those districts. Ezekiel (27.24) refers to Assyria as trafficking in blue cloth and broidered work, such, probably, as is shown in the dresses on the Ninevite sculptures and frescoes, and her merchants are described in Nahum (3.16) as "multiplied above the stars of heaven." The numerous contract-tablets found at Nineveh confirm these statements, though they refer rather to local transactions—merchandise from abroad is mentioned especially in the tribute-lists.—INSCRIPTIONS. The ruins of Nineveh have furnished large numbers of inscriptions, either on stone slabs or impressed on six- or eight-sided prisms, upon barrel-cylinders, and upon tablets of various sizes. These were written by means of rectangular or triangular *stili* whilst still moist, and afterwards baked in a furnace or kiln (*cf.* Ezk.4.1). The character employed was the arrow-headed or cuneiform, so called because the lines of the ancient hieroglyphic from which they were derived assumed this form when the angle of the stick with which they were written was impressed into the soft clay. This mode of writing, which came from Babylonia, existed in Elam from a very early date, and extended N. into Armenia, N. Mesopotamia, and Asia Minor, and was the common script before the entry of the Israelites into the Holy Land. The Ninevites spoke a Semitic dialect identical with that of Babylonia, and closely akin to Hebrew; and an Aramaic dialect similar to the so-called Chaldee in the books of Daniel and Ezra was also in use. Among the most important inscriptions found at Nineveh bearing upon Biblical history are those upon a pair of colossal winged bulls and upon several clay cylinders from Kouyunjik, describing, among other things, Sennacherib's wars with Hezekiah. In a series of bas-reliefs is also an extensive representation of the siege and capture of Lachish. Other records from the same city are the chronicles of Esar-haddon and Aššur-bani-âpli, his son, who is identified with "the great and noble Asnapper." Among the numerous legends contained in the library of the last-named king may be mentioned the story of the CREATION, which differs considerably from the account in Genesis, and that of the Flood (the eleventh tablet of the Gilgameš legend), which agrees with the Biblical story in a remarkable manner. [NOAH.] The tablets found at Nineveh include historical and chronological documents, legends, mythological texts, prayers, hymns, penitential psalms, series of tablets concerning witchcraft and sorcery, a large number of omens and forecasts of various kinds, numerous letters and dispatches, and a number of contract-tablets. Of great importance are the bilingual inscriptions, which appear in the form of word-lists, classified in various ways, and syllabaries, which were intended for the instruction of young scribes when learning their profession. Of special value are the bilingual incantations, which show how we are to translate the non-Semitic (Sumerian) inscriptions, both those written in the standard tongue and in the dialect.—The Ninevites are now represented by the Chaldean Christians of Môsul and the neighbourhood. They show the ancient type of features, but now speak only Arabic, though Aramaic, a tongue similar to the Biblical "Chaldee," is still used as the ecclesiastical language. [T.G.P.]

Nin'evites, inhabitants of NINEVEH (Lu. 11.30).

Nisan. [MONTHS.]

Ni'son (Est.Apoc.11.2)=Nisan. [MONTHS.]

Nisroch', the god in whose temple Sennacherib was worshipping when assassinated by his sons, Adrammelech and Sharezer (2K.19.37; Is.37.38). The name, however, must be corrupt, as nothing like it is found in the Assyrian inscriptions. The LXX. has the variants Meserach, Nasarach, and perhaps Asarach, which suggests that the original reading may have been Asshur. But Josephus read Araské, which he gives as the name of a temple and not of a god. [SEMITIC LANGUAGES.] [A.H.S.]

Nitre (Heb. *nether*) occurs in Pr.25.20 ("and as vinegar upon *nether*") and in Je.2.22. The substance denoted is not that of our modern *nitre—i.e.* nitrate of potash—"saltpetre"—but the *νίτρον* or *λίτρον* of the Greeks, the *nitrum* of the Latins, and the *natron* or hydrous carbonate of soda of modern chemistry. The latter part of the passage in Pr. is well explained by Shaw, who says (*Trav.* ii. 387): "The unsuitableness of the singing of songs to a heavy heart is very finely compared to the contrariety there is between vinegar and natron." Natron is found abundantly in the well-known soda lakes of Egypt, described by Pliny, and referred to by Strabo, in the barren valley of *Baḥr bela-ma* (the Waterless Sea), about 50 miles W. of Cairo.

No. [NO-AMON.]

Noadiah'.—1. A Levite, son of Binnui, one of those who weighed the temple-vessels of gold and silver which were brought back from Babylon (Ezr.8.33).—**2.** A prophetess who joined Sanballat and Tobiah in attempting to intimidate Nehemiah (Ne.6.14).

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No'ah is reckoned the tenth in descent from Adam, through the line of Seth, his father being Lamech, his grandfather Methuselah, and his great-grandfather Enoch (Gen.5.25). The line of Seth was religious, and this is shown by the expressions used by Lamech on the occasion of the birth of Noah. There is a play upon words, but not a derivation, in the original of 5.29. An apostasy from God had already begun to develop seriously even in the line of Seth. That apostasy [SONS OF GOD; GIANTS] was more strongly seen in the line of Cain, and the Lamech of that line, in his song, well designated by Ewald "the Song of the Sword," breathes a spirit of defiance against God (4.23,24). The comparison between the two Lamechs and their sayings is remarkable. The son of the house of Seth possessed the prophetic spirit, and was enabled to look beyond the dark future and the judgment impending to days of comfort and new blessing. The germ at least of Messianic prophecy may be detected here. As no *terminus a quo* is given in 6.3, the 120 years there spoken of cannot with any certainty be referred to a time of grace offered before the judgment of the Deluge; and although Noah was termed "a preacher of righteousness" (2Pe.2.5) that phrase may have no reference to a particular number of years preceding the Deluge. It may therefore be more probable that it refers to the reduction of the period of human life. Possibly even in the years of Moses' life (Deut. 34.7) there may be a reference to Gen.6.3. Noah was 600 years old when that catastrophe took place.—*The Flood or Deluge.* The difficulties connected with the history of the Flood have been largely increased by the interpretations of commentators even in the earliest ages, while the light that has been thrown upon the narrative of Genesis since the discovery of the Babylonian tablets has not been sufficiently noted. The expression *tēbhâ*, "ark," in the history of the Flood, occurs 25 times in that narrative, and twice in Ex.2. 3,5, where it is used of *the ark of bulrushes* in which Moses was concealed. The word was probably originally derived from Egyptian, and does not occur in the Babylonian account, which uses *elippu*, "ship," which is common in Aramaic and Syriac. The *tēbhâ* or *ark* was simply designed for *floating*. It possessed neither *masts, sails*, nor *rudder*; nor is there any mention made of *oars* by which it could have been propelled. Its material was GOPHER WOOD, or cypress, a timber light and durable, and hence much used by the Phoenician sailors of later days. Its planks were protected by a coating of bitumen or pitch, used on both the inner and outer sides. It was furnished with many compartments, considerably varying, no doubt, in size, but termed "nests," arranged in three tiers or stories one above the other. The vessel must have been duly provided with a large number of windows, some of them possibly admitting light from above. The translations of A.V. (*window*) and R.V. (*light*) in 6.16 (*cf.* 8.6, where the Heb. *ḥallôn* is a different word) are both incorrect; R.V. marg. (*roof*) is fairly correct. Several eminent scholars at the close of the 18th cent. (*e.g.* Schultens, Dathe, Rosenmüller, etc.), sought to explain the word from the Arabic noun which means *the back* of a man. The Assyrian *ṣiru* or *ṣeru* (as Friedr. Delitzsch gives it in his *Assyr. Handwörterbuch*, p. 556) is the same word; and is used in the Babylonian account of the Flood. The phrase *eṣen ṣîr* (or *ṣîri*) *elippi* means "the ridge of the roof of a ship." The breadth of this ridge was 1½ ft., and it formed the highest part of the vessel. It was also broad enough to enable the workmen, while the ark was being built, to pass from one end of the floating bark to another. It was something like that made use of in our canal boats. In any vessel built for the special purpose for which Noah's ark was designed, plenty of light was essential; for a vast number of animals had to be supplied with food of various kinds, and the bark must have been cleansed every day. An examination of the Babylonian Deluge tablets enables us to detect a number of words and phrases which have been derived directly from some older document used by the compiler of that work. That document, in spite of all that has been urged by Schrader and Friedr. Delitzsch, appears to have been considerably older than the Babylonian Deluge tablets. For instance, the latter speak of a *ship*, of a *steerman*, and of the ship *sailing*. The description in Genesis omits all these. It would have been easy in the course of time to develop a ship out of a floating barge, and to introduce gradually the idea of a steersman. But the reverse process is inconceivable. Further, according to the Babylonian account, the Flood was an arbitrary act of Bel. All other legends of the Flood, including that of the Brahmins, speak of its being brought about by terrible sin, but in the Babylonian account the sin of mankind is not mentioned till towards the close of the description, when Ea, stirred up by the intervention of Istar, demanded of the gods that in future every man shall be judged for his own sin: "On the sinner let his sin fall, and on the transgressor let his transgression fall"; but even here there is no allusion to the terrible sins spoken of in the Genesis record as committed before the Flood was sent in judgment upon the world. The name for the Deluge in the Babylonian records is *Abûbu*, which Paul Haupt identifies with the Heb. *mabbûl*. The Babylonian is akin to the Assyr. *nabâlu*, "to destroy." See the art. on the latter word in Friedr. Delitzsch, *Assyr. Handwörterbuch*, p. 443, col. 2, and p. 444, col. 1. In Brown, Driver, and Briggs' *Heb. Lex.* the name is regarded as a loan-word from the Assyro-Babylonian. It is used in the O.T. as the proper name of the Deluge. The Heb. in this particular may have been later than the Babyl.-Assyrian designation, but that fact in this case is of minor importance. The Babylonian account forms part of a great epic which set forth the deeds of the hero Gilgamĕs. The epic was inscribed on twelve tablets corresponding (as Sir H. Rawlinson conjectured) to the twelve signs of the Zodiac, or the twelve months of the year. The mention of the seven days, the down-pouring of the rain, the closing of the door of the ark, are all common to the two accounts, except that in the Heb. account it is Jehovah that closes the

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door, in the Babylonian Ḫasisadra (the Noah of that narrative) shut himself in, after committing the floating "palace" and all that it contained to the charge of the helmsman. There are not a few expressions common to the Babylonian and the Genesis story, such as, *to preserve seed*, "the seed of life of all kinds," etc. The gods themselves, according to the Babylonian account, trembled and cowered down under the terrors of the terrible storm, like a dog upon its bed (Column iii. 6, 7), and ascended into the highest heaven. The Babylonian account also contains not a few statements additional to, or contradictory of, the Biblical with many others which are distinctly polytheistic. Under the former it should be noted that the Biblical narrative speaks of only two birds sent by Noah—namely, the raven and the dove. The dove was sent forth three times. According to the Babylonian tablets, Ḫasisadra sent forth, first, a dove, which came back because it found no resting-place; then he sent forth a swallow, with the same result; and third and last, the raven, which remained outside the ark, being able to supply its needs by feeding on the corpses which floated upon the waters. The Biblical narrative speaks of the place where the ark rested as "the mountains of Ararat" (Gen.8.4); the Babylonian tablets give it as "the mountain [*or*, land] of Nizir," which P. Haupt and Friedr. Delitzsch render as "the land of deliverance." Schrader originally rendered it as a proper name (*Keilinschriften u. das A.T.*, 2te. Aufl. p. 53). For several reasons this explanation seems to be the more probable. Ḫasisadra, the name in the Babylonian story, is identical with the Xisuthros of Berosus, the Chaldean historian, a priest of Bel, who was born in the time of Alexander the Great and lived till the reign of Antiochus II. (261–246 B.C.). The account of Berosus, though it has much in common with the Babylonian, has also considerable differences. The birds sent out as scouts are mentioned, but not specified. They are said only to have been sent out three times, and returned the second time with mud on their feet; the third time they did not return. Xisuthros erected an altar and offered sacrifices, and was soon after translated to heaven with his wife, daughter, and pilot. Most of the early traditions of other nations contain accounts (more or less varying) of the Deluge. Although their descriptions (as far as we possess them) are shorter, and less poetical than that in the Babylonian epic, they are in respect to the cause of the flood in advance of the Babylonian narrative. The well-known story of Deucalion and Pyrrha is common to Gk. and Lat. writers, who in this particular agree together. The Phrygian legend has peculiar points in common with the Biblical, because it makes the sage Anakos (Enoch) to have lived 300 years before the flood of Deucalion, and to have been translated to heaven prior to that event. At Apamea (which city was formerly known by the name Kibōtes, or the Ark) coins have been found which were struck in the days of the emperor Septimius Severus (193–271 A.D.). They represent an ark or chest floating on the water containing a man and a woman. On the top of the ark is a dove perched, and another flying to it with a twig in its feet. The man and woman are also depicted as on dry ground, and several of them have also the Gk. characters ΝΩ. All these legends contain points sometimes differing from one another, but found in the Biblical story. Such facts prove that the legend was widely spread among all portions of the human family, and tend to support the priority in age of the Bible story. It is interesting, too, to note that all of these histories, with the exception of that enshrined in the Biblical narrative, contain matter inconsistent with the universality of the Flood, and some even intimate that the catastrophe was not even universal in the sense of destroying the entire human race. The Biblical narrative, if it be taken with strict literalness, intimates the universality of the Flood; although it is quite possible to maintain that its description, while it affirms the utter destruction of all mankind then on the earth, is not, when compared with other Scripture, absolutely decisive as to the universality of the Flood itself. There is no necessity to suppose that the Deluge was absolutely universal. The object was to destroy completely the human race. It is unnecessary to allude further to the polytheistic details found in these Deluge tablets, since those who maintain the greater antiquity of the Babylonian account argue that the Heb. record was purified by the omission of all those details. But the facts already referred to are fully sufficient to prove the important point that the narrative in Genesis is far older than the Babylonian. The size of the ark was 300 cubits in length, 50 in breadth, and 30 in height. Approximately, it must have been about 525 ft. in length, 67 or 68 in breadth, and 52½ in height. The human beings saved in the ark were eight—Noah and his wife with his three sons and their wives. There is no contradiction whatever between the commands in 6.19 and 7.2. The first contains the general command that all animals should be brought into the ark in pairs; the second order exclusively refers to the clean beasts or fowls, seven pairs of each of which were to be brought in. This is clearly intimated in 7.8,9. These arrangements were evidently made to provide animals in sufficient number for sacrificial purposes. The destruction of animals was unavoidable if the human race was to be destroyed by water. The ark could not have held pairs of all the animals now found on the earth and also food for them all. We fully admit that the record appears to relate an account of a universal catastrophe, and the mention of Ararat is decidedly in favour of such a supposition. But the vividness of the description must not be pressed too far, and the name Ararat might have been inserted later. The destruction of plants which must have taken place must have been enormous, and there is no indication of any provision for preserving such alive. The sacrifice which was offered up by Noah after his release and that of his family from the ark is the first distinct record in the Bible of an altar and sacrifice. For in the story of Cain and Abel the building of an altar is not

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PLATE XXV



BABYLONIAN CREATION TABLET. (Brit. Mus.) See art. "Cosmogony."



CYLINDER OF CYRUS,
Giving an account of his capture of Babylon, 539 B.C. (Brit. Mus.) See art. "Cyrus."



Photos by Mansell.

p. 606] UPPER PORTION OF A BAKED CLAY TABLET,
Inscribed with Babylonian account of the Deluge. (Brit. Mus.) See art. "Noah."

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mentioned, and sacrifice, though perhaps pretty clearly intimated, is not distinctly mentioned. It has often been discussed whether the descent of the water from heaven at the time of the Deluge was, according to the narrative in Genesis, the first instance of the fall of rain. The Biblical narative does not, however, justify any such contention. Even of the RAINBOW it is simply said, "I have set My bow in the clouds," etc. (see Cowley-Kantzsch-Gesenius, *Heb. Grammar*, § 106, *g*), and that does not preclude the appearance of rainbows before. The account in Genesis of the sacrifice and its acceptance by Jehovah is much more sublime than that depicted in the Babylonian tablets, in which the gods are represented as flies hovering over and sniffing up the savour of the sacrifice. The sacred narrative proceeds to relate the new covenant which God made with man, as well as the rainbow being made the visible sign of the covenant. After this Noah settled down to cultivation of the ground, and planted a vineyard. The Biblical narrative does not state how he obtained the knowledge of making wine, but gives the sad account of his drunkenness, and the result of that sin upon his family. The shameful way in which Ham acted on that occasion can best be read in Gen.**9**, but the punishment was meted out to his younger son only. It is strange that for so many centuries the family of Ham should have been regarded as all being under the curse, and that especially the scandalous oppression of the African races by the shameful slave trade was justified on such supposititious and false Biblical grounds. The descendants of Ham were among the most mighty rulers of the world, and the curse really only fell upon the races of Canaan, which country, when the iniquity of the Canaanites was come to the full, was to become the special inheritance of the seed of Abraham. The prophecy delivered by Noah was a most remarkable one, and most appropriate for record in a book specially intended, as we may suppose, to instruct Israel and prepare that people for the work which they would be called upon to perform in the conquest and purification of the land of Canaan. The only exegetical difficulty, and that not a serious one, in the prophecy of Noah is the uncertainty as to the subject of the clause "and he will dwell in the tents of Shem," for which see JAPHETH. An interesting art. by Dr. Tisdall, *Hasistra and Noah*, appeared in *The Churchman* for Nov. 1906, pp. 659-671. [C.H.H.W.]

Noah', the 2nd of five daughters of ZELOPHEHAD (Num.**26**.33,**27**.1,**36**.11 ; Jos.**17**.3).

No-amon' (Na.**3**.8, see marg.), **No** (Je.**46**.25 ; Ezk.**30**.14-16), the capital of Upper Egypt, THEBES or Diospolis Magna. The second part of the first form is the name of AMON, the chief divinity of Thebes, alluded to in connexion with this place in Je.**46**.25 (see R.V.), "Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings" ; and perhaps also alluded to in Ezk.**30**.15. No is the Egyptian *Nu* (*the city*), the compound No-Amon being "the No" or "city of Amon." The destruction of the city alluded to by Nahum was brought about by the Assyrians, 662 B.C. [A.H.S.]

Nob (*swelling* or *knoll*), a place not mentioned in the book of Joshua, but named as inhabited by the Benjamites after the Captivity (Ne.**11**.32), with MICHMASH, BETHEL, ANATHOTH, and ANANIAH, and thus lying N. of Jerusalem. For four centuries after Joshua the central shrine of Israel, with tabernacle and ark, was at SHILOH. The ark was then taken out to war at EBEN-EZER, and captured by the Philistines, then returned to KIRJATH-JEARIM, where it remained for 20 years (1Sam.**4**.1,4,17, **7**.2), to be again brought out for war by Saul (**14**.18), and afterwards carried again to Kirjath-jearim, and perhaps even to EPHRATAH for a time (Ps.**132**.6). When taken to Jerusalem (2Sam.**6**.17) it was placed in "a tent" (see R.V.), and thus appears never to have again been in the tabernacle. Shiloh was deserted after Eli's death, and on the accession of Solomon we find the tabernacle and altar at Gibeon (1K.**2**.28,29,**3**.4 ; 2Chr.1.3,5,6,13). But in the time of Saul the table of shewbread was at Nob (1Sam.**21**.1,6), which was the "city of the priests" (**22**.19), and where was also the ephod (**21**.9), so that the tabernacle appears to have been removed to Nob from Shiloh. Saul massacred the priests at Nob, for having aided David, and the tabernacle was then no doubt removed to GIBEON from the desecrated city. This massacre may be the slaying of the Gibeonites by Saul (2Sam.**21**.1,2), which is not otherwise explained : they were slaves of the tabernacle (Jos.**9**.27), and it seems probable that Nob was near Gibeon. It may also have been near, or at, Mizpeh, where Samuel sacrificed (1Sam.**7**.9). In Isaiah (**10**. 28-32) we find a passage, written perhaps in 721 B.C. immediately after the fall of Samaria (*vv.* 9-11), describing the Assyrian advance on Jerusalem from the N., perhaps with the object of covering the siege of Samaria. They appear to have extended over a wide front, the left flank resting on the strong position at Michmash, with advanced posts at Geba, S. of the "Valley of Thorns" [BOZEZ], where also Vespasian camped when advancing on Jerusalem (5 *Wars* ii. 1). The narrative of the terror thus produced in the villages near Jerusalem concludes with the words : "Yet he remains at Nob that day, he shakes his hand at the mount of the [Holy] House of Zion [Heb. k^{e}thîbh ; *bêth*, qᵉrî ; *bath* ; A.V. *daughter*], the hill of Jerusalem." It is not said that Jerusalem itself was in sight, and we may suppose Nob to have been no nearer than Geba, and on the main N. road. This agrees with the position of Mizpeh ; and Nob may have been the priests' quarter near the tabernacle, at that sacred centre which is only 3 miles N.E. of Gibeon. The site of Nob was wrongly placed at *Beit Nûba*, in the valley of Ajalon, 12 miles W. of Jerusalem, by Jerome (*Pilgr. of Paula*, 5), and the name has never been recovered ; but the high knoll of *Tell en Naṣbeh* [MIZPAH, 5] appears a suitable site. The term ISHBI-BENOB (2Sam.**21**.16), applying to a son of the Philistine giant, may be rendered "dweller in Nob" ; but this would be a place in or near Philistine, either *Beit Nûba*, or the village *Nûba*, on a hill E. of the valley of ELAH, 3 miles S.S.E. of ADULLAM. [C.R.C.]

Nobah' (Num.**32**.42 ; Judg. 8.11), the name

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of a Hebrew who conquered KENATH in Bashan, which he called by his own name. Gideon attacked the nomads who dwelt between JOGBEHAH in Gilead and Nobah, and even farther E. The word means "barking" like a dog. Nobah, or *Nabîh*, is a great character in Samaritan legends; for, according to their "Book of Joshua" he was of the tribe of Manasseh (ch. xii.), and was crowned king of the two tribes and a half by Joshua (xxiii.), who sent a dove with a letter to him when Joshua and Israel were shut up by magic within seven walls at Lejjûn, whence they were delivered by the prowess of Nabîh (xxxiii.-xxxvii.), who went to their aid on his spotted horse. [SAMARIA]. [C.R.C.]

Nod, Land of (Gen.4.16). Thither CAIN fled after the murder of Abel. The name means *flight* or *exile* (*cf.* ver. 12), and may not be intended to signify any definite geographical area, though the "east of Eden" points to *direction*. No attempts to identify it have been successful.

Nodab', the name of a tribe in 1Chr.5.19 only, in the account of the war of the Reubenites, the Gadites, and the half of the tribe of Manasseh against the Hagarites. [NADABATHA.] Apparently one of the desert tribes E. of Moab and Gilead. [C.R.C.]

No'ë, the patriarch NOAH (Tob.4.12; Mt. 24.37,38; Lu.3.36,17.26,27).

No'eba (1Esd.5.31) = NEKODA, 1.

No'gah, a son of David born in Jerusalem (1Chr.3.7,14.6).

Nohah', 4th son of Benjamin (1Chr.8.2).

Non (1Chr.7.27) = NUN.

Noph (Is.19.13; Je.2.16; Ezk.30.13,16), the classical Memphis (Ho.9.6), the capital of Lower Egypt. These forms are contracted from the ancient Egyptian name, MEN-NEFER (*the good place*). As the great Upper Egyptian city is characterized in Nahum as "situate among the rivers" (3.8), so in Hosea the Lower Egyptian one is distinguished by its Necropolis.

Nophah', mentioned only in Num.21.30, in the remarkable song apparently composed by the Amorites after their conquest of Heshbon from the Moabites. The LXX. follows a somewhat different Heb. text, and renders the word "fire." The Heb. means "a blast," the clause meaning apparently, "We have set fire to that which reaches to Medeba." [C.R.C.]

North Country (Je.6.22, etc.), refers to SYRIA.

Nose-jewel. [EARRINGS.]

Number. It is uncertain whether the pre-Exilic Hebrews used numerical symbols or were always accustomed to write their numbers in words. In the Massoretic text all numbers are expressed in words, but this affords no evidence as to how those contained in it were originally written. Two important witnesses are the Siloam Inscription, of the time of Hezekiah, and the Moabite Stone, contemporary with Jehoshaphat. The latter is inscribed in the old Heb. characters, and emanated from a tribe closely akin to Israel. It may therefore afford evidence of Heb. usage. In both these inscriptions the numbers given are invariably in words. This fact, however, does not exclude the possibility that numerical symbols may also have been used in Israel. They were employed in the two great contemporary empires of Egypt (hieroglyphic) and Assyria (cuneiform), and probably therefore in Israel also. In the post-Exilic period the letters of the alphabet were employed to stand for numbers: witness the Hasmonaean coins. The early mode of expressing numerals has an important bearing upon the question of the accuracy of the numbers in the Massoretic text. The use either of alphabetical symbols or of special numerical signs might easily lead to copyists' errors, and probably this accounts for some questionable figures in the existing text—*e.g.* the numbers of the slain in O.T. battles (Judg.8.10,20.35, etc.). But apart from possible error in particular cases, there is a very wide use of round numbers in which there is no intention of exact determination. Certain numbers were thus used to express abstract ideas, which would be determined by the context, such as completeness, sufficiency, abundance, perfection, or their opposites. Such associations would arise from prominent examples of the use of such numbers. Thus "five" would be associated with the fingers of the hand; "seven" would derive prominence from the days of the week, which was itself a natural division of time [SEVEN]; "twelve" would be a prominent number owing to the twelve tribes or the twelve months; "forty" is especially used in connexion with periods of time, as a result of its association with the wanderings in the wilderness. Often little more is intended than the idea of plurality. For this purpose the number "two" may be used (1K.17.12) or more frequently "three" (Gen.30.36), while large numbers are expressed roundly, as a hundred (1K.18.4) or a thousand (Judg.15.15). "Thousand," with its multiples, is frequently used also in a figure of speech very common in the East—viz. *hyperbole* (Dan.7.10). The use of the letters of the alphabet as numbers led to a form of cryptogram known as *Gematria*. Each letter having a numerical value, a word was sometimes cryptically represented by the total of its letters. A well-known example is the number of the name of the Beast (Rev. 13.17f.), which is given as 666. This is probably to be interpreted as standing for the emperor Nero (נרון קסר). [J.C.V.D.]

Numbering. [CENSUS; PALESTINE.]

Numbers. The fourth book of the law, named by the Jews *b'midhbār*, from its fifth word, and by the Gk. translators *Arithmoi* (Numbers). It continues the history of the previous books, from the departure of the Israelites from Sinai in "the 1st day of the 2nd month of the 2nd year" after the Exodus (1.1), till their arrival at the plains of Moab in the 40th year. The contents are partly narrative and partly legislative, embracing preparations for the march from Sinai, episodes of the wanderings before and after the mission of the spies and repulse on the borders of Canaan, and numerous enactments (interspersed) supplementary to those in the preceding books. A remarkable gap of 38 years occurs at 20.1, though some of the recorded incidents and laws no doubt belong to this period. This break in the narrative tells rather for than against the historicity of the book, for priestly inventors

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could readily have filled up the blank, and would hardly have failed to do so. But it is left standing. The chief divisions of the book are these: (1) 1–10.10 contains the preparations for leaving Sinai. These embrace the numbering of the people (1), the disposition of the camp (2), the separation of the tribe of Levi (3), their duties (4), and later their consecration (8.5ff.), the offerings of the princes (7), with various enactments (purity, water of jealousy, Nazirite vow, priestly benediction, 5,6; the second passover, 9; trumpets, 10.1-10). (2) 10.11–14 narrates the march from Sinai to Kadesh. The history includes the murmurings of the people (11) and Miriam's leprosy (12); the mission of the spies and repulse by the Canaanites (13,14). The people are doomed for their disobedience to 40 years' wanderings (14.32,34). (3) Ch. 15–19 contain additional sacrificial (15; *cf.* Lev.4,5), and priestly (18, dues and tithes; 19, water of separation), laws; with the important episodes of the rebellion of Korah, Dathan, and Abiram (16), and the budding of Aaron's rod (17). (4) Ch. 20–26 relate the events of the 40th year till the second numbering of the people in the plains of Moab (26). They include such incidents as the renewed murmuring of the people and Moses striking the rock (20.1-13), the deaths of Miriam and Aaron (20.1,22-29), the fiery serpents (21.4-9), the conquest of the territories of Sihon and Og (21.21-35), with the story of Balaam and his prophecies (22–24) and the sin of the people at Baal-peor (25). (5) Ch. 27–36 are occupied with the laws (of inheritance, 27. 1-11,36; a priestly calendar of the sacrifices for different seasons, 28,29), and with further events of the 40th year, as the command to Moses to view the land and the appointment of Joshua as his successor (27.12-23), the war with Midian (31), and the settlement of Reuben and Gad on the E. side of Jordan (32). 33. 1-49 is an itinerary of the journeyings of the Israelites from the beginning, and 33.50,35.34 give directions for the future division of the land and the setting apart of 48 Levitical cities (6 of them cities of refuge). In the modern critical analysis of the book large sections are attributed to the so-called priestly document (P)—*viz.* all those containing priestly laws, as 1–10.28,15,17–19,26–31,33–36; while other sections, as 10.29–12,21 (mainly), 22–24 (story of Balaam), are ascribed to JE. (On the nomenclature, see PENTATEUCH). Other sections, as 13,14 (mission of spies), 16 (rebellion of Korah), 20,32, are held to be mixed, P passages alternating or being interblended with JE narratives. Certain of these chapters, particularly 20.1-13 and 32, baffle the analysis even of the critics. The former (water from the rock) is one of those instances, Mr. Addis says, "in which the documents (J,E) have been inextricably entangled, not, as is often the case, with each other, but with the narrative of the 'priestly writer.'" Wellhausen assigns 32. 1-15 to a source which takes "a middle position between J and P," and is most nearly related to the Deuteronomist. It would appear that if a writer midway between J and P can resemble the Deuteronomist, the difference between the styles can hardly be regarded as absolute (*cf.* LEVITICUS, on Lev.26). It would follow from the premises of the critical theory [PENTATEUCH] that the lengthy priestly sections above-noted are post-Exilian in date, and are absolutely without historical worth. There never, on this theory, were a Mosaic tabernacle, or encampments in the wilderness, or an Aaronic priesthood, or a separation of Levites, or the sacrificial rites which these chapters describe. The whole is alleged to be the product of the fertile imaginations of post-Exilian Scribes. Internal evidence is drawn from supposed historical impossibilities and numerical discrepancies and contradictions in the lists in corroboration of the fictitious character of the sections. Surely, however, it is not to be credited without further proof that sane men—not to say men of God—would ever, in the Exile or out of it, set themselves down to such a task of wanton, wholesale invention, with such painstaking precision and circumstantiality of detail, as is implied in the critical theory of the composition of these chapters. The seeming discrepancies themselves are a proof against this theory, for scribes capable of inventing these elaborate statistical schemes would assuredly have been skilful enough to make them agree in totals and in their mutual relations, instead of setting down numbers sometimes difficult to reconcile with each other or with other reckonings. It is immensely more reasonable to assume that we are dealing in these lists and enumerations with trustworthy material, though the principle on which the reckonings are made may sometimes escape us. *E.g.*, a formidable difficulty, often urged, seems to arise from comparison of the male firstborns in Israel, given as 22,273 (Num.3.43), with the total number of males, say about 900,000. This, taken strictly, would give a proportion of one firstborn to 40 males, which, on a first glance, is impossible. But the objection assumes, what is in every way unlikely, that the firstborns were reckoned from the *whole* male population, even those who were themselves married and heads of families. It is more reasonable to suppose that it was confined to the younger generation, still included in the families of their parents—that is, to those who may have been under twenty. Allowance has further to be made for deaths, and for cases of polygamous marriages, where probably only *the* firstborn of the family was reckoned (*cf.* Gen.49.3, Reuben "my firstborn"). Then the difficulty practically disappears. Other difficulties originate in the assumption that the whole sacrificial system was already in full operation in the wilderness, whereas we know that it was not, and was never intended to be (*cf.* 15.1,2; Deut.4.14; Am.5.25). How, *e.g.*, could offerings of "fine flour" be expected in the wilderness, where the people were living upon manna? How could sacrifices after childbirth be offered (500 a day, Colenso reckoned!) within 33 days after circumcision, when we read in Jos.5.5 that "all the people born in the wilderness by the way, as they came forth out of Egypt, they had not circumcised"? It is elsewhere shown [PENTATEUCH] that proof of the post-Exilian origin of the priestly laws is not forthcoming, and that a much earlier, and practically Mosaic, origin must be assumed for these. If Deuteronomy is early, as contended

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[DEUTERONOMY], it makes this certain, for in 18.1,2 of that book we have express, and even verbal, allusion to the provision made in Num. 18.20-24 for the Levitical order, "They shall have no inheritance among their brethren: Jehovah is their inheritance, as He hath spoken to them." Dillmann says, "The corresponding law is in Num.18." Among the most contested of the laws in Numbers is that of the Levitical cities (35). Yet one has only to think of the impossibility of Ezra declaring to the returned exiles that 48 cities in Israel had from time immemorial been set apart for priests and Levites, if every one present knew that no such cities had ever existed, to see the absurdity of the contention of a post-Exilian origin for this law. The Mosaic character of the legislation in this book cannot be questioned if the laws themselves are admitted to be genuine, for the greater number of these have no applicability save to the conditions in which Israel was placed in the wilderness. If given *at all*, they could only have been given by Moses. There is much in the book itself which points to contemporary authorship. Of one important section—the list of stations in ch. 33—it is expressly said that "Moses wrote it by the commandment of the Lord" (ver. 2). This certainly does not prove, what on other grounds (diversity of style, etc.) is probable, that Moses wrote the whole book in the form in which we have it, but it indicates a share in its authorship; for it is not to be supposed that a man of Moses' gifts and skill in the use of the pen confined his notes of Israel's "goings out according to their journeys" to the bald list of stations preserved in this chapter. Again, in 21.13 we have the suggestive note: "For Arnon is the border of Moab, between Moab and the Amorites"—a passage which plainly refers to contemporary conditions. On the other hand, the quotation in the next verses (14,15), from "the book of the wars of the Lord," may suggest that it was somewhat later before the book was brought into its present shape. The eulogy on Moses in 12.3, which has the appearance of an inserted note, presents no difficulty on this hypothesis. The difficulties which attend the theory of a late compilation of the book from independent documents are so serious that the theory cannot be accepted as satisfactory. The grounds on which it rests, apart from admitted differences of style in the P sections, break down on careful scrutiny. It is alleged, *e.g.*, that the JE narratives in 11,12 assume the tabernacle to be placed at a distance from the camp (11.26,30,12.4,5; *cf.* Ex.33.7), whereas in P it is in the midst of the camp. But in various JE passages it is made quite clear that the ordinary resting-place of the ark, therefore of the tabernacle, was within the camp, as in P (*cf.* Num.10.36,14.44); and the tabernacle cloud is "over" the people (10.34,14.14). In the "mixed" narratives of the sending of the spies (13,14) and of the rebellion of Korah (16), the separation of the alleged documents destroys the unity of the narrative. The list of the spies is given only in P (13.1-17*a*), and the JE portion begins abruptly in the middle of a verse, "and said unto them, Get you up this way by the south" (ver. 17*b*). JE is supposed to know nothing of Joshua as one of the spies, yet in the related sections (14.30-33,32.7ff.) Caleb and Joshua are united. The Korah episode, similarly, has to be torn to shreds, and the P section (16.2-11) itself split up into two narratives, to attain the desired result. The book, in short, as it comes to us, is a unity, and belongs to the one great Mosaic texture of the Pentateuch as a whole. Critical view: Gray, "Numbers," in *Inter. Crit. Com.* Conservative view: "Numbers," in *Speaker's Comm.*; Orr, *Problem of O.T.* [J.O.]

Numenius, son of Antiochus, was sent by Jonathan on an embassy to Rome (1Mac.12.16) and Sparta (12.17, *cf.* 5), to renew the friendly connexions between these nations and the Jews, *c.* 144 B.C. He was well received at both places. He was again sent to Rome by Simon, *c.* 141 B.C., returning successful 139 B.C. (14.24,15.15-24).

Nun, father of Joshua (Ex.33.11, etc.) and a descendant of Ephraim (1Chr.7.27).

Nurse. In ancient times the position of the nurse was one of much honour [FAMILY] (see Gen.24.59,35.8; 2Sam.4.4; 2K.11.2). The same term is applied to a foster-father or mother, *e.g.* Num.11.12; Ru.4.16; Is.49.23.

Nuts. The representative in A.V. of two Heb. words. (1) *bo(nim.* Among the good things of the land which the sons of Israel were to take as a present to Joseph in Egypt, were *bo(nim* (Gen.43.11), undoubtedly the fruit of the pistachio-tree (*Pistacia vera*), though most



PISTACIA VERA.

modern versions are content with the general term "nuts." Syria and Palestine have long been famous for pistachio-trees. The town of Batna in the district around Aleppo is believed to derive its name from the excellence of its pistachio nuts; Betonim, a town of Gad (Jos.13.26), has probably a similar etymology.

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Dr. Hooker saw only two or three pistachio-trees in Palestine. These were outside the N. gate of Jerusalem. But he says the tree is cultivated at Beirut and elsewhere in Syria. Pistachio nuts are eaten in quantities by Greeks and Turks, and are commonly met with for sale in the Mediterranean districts, where the tree has become established from farther E. (2) *'ĕghôz* (Can.6.11 only) is the walnut-tree (Arab. *jôz*, a "pair," hence a "walnut"), which, according to Josephus (3 *Wars* x. 8), was, as it now is, common in Palestine, and grew most luxuriantly around the lake of Gennesaret. In Persia these nuts are called *guz* (Harris), from Arab. *jôz*.

Nym'phas, a Christian in Laodicea whose house was a place of assembly (Col.4.15).

O

Oak. The following Heb. words, apparently various forms of the same root, occur in O.T. as the names of some species of oak—viz. *'êl*, *'êlâ*, *'êlôn*, *'ilân*, *'allâ*, and *'allôn*. (1) *'êl* occurs only in the sing. number in Gen.14.6 ("El-paran"). It is uncertain whether *'êl* is part of the proper name, or whether it is to be taken separately, as the "terebinth," or "oak," or "tree," of Paran. [Palm-tree.] Elim, the second station where the Israelites halted after crossing the Red Sea, probably derived its name from the 70 palm-trees there, the name *'êl* being here put for any grove or plantation. Similarly the plur. *'êlôth* and collective *'êlath* may refer, as Stanley conjectures, to the palm-grove at 'Aqaba. The plur. *'êlîm* occurs in Is.1.29, where probably "oaks" are intended: in Is.61.3 and Ezk.31.14 any strong, flourishing trees may be denoted. (2) *'êlâ* ("oak"; "teil-tree" in Is.6.13; "elms" in Ho.4.13). Celsius has endeavoured to show that *'êl*, *'êlîm*, *'êlôn*, *'êlâ*, and *'allâ*, all stand for the terebinth-tree (*Pistacia terebinthus*), while *'allôn* denotes an oak. Rosenmüller gives the terebinth to *'êl* and *'êlâ*, and the oak to *'allâ*, *'allôn*, and *'êlôn*. Noble oaks are to this day occasionally seen in Palestine and Lebanon. The terebinth cannot compete in size with some of the oaks of Palestine. Dr. Thomson (*Land and Book*, p. 243) remarks: "There are more mighty oaks here in this immediate vicinity (*Mejdel esh Shems*) than there are terebinths in all Syria and Palestine together." Two oaks (*Quercus pseudo-coccifera* and *Q. aegilops*) are well worthy of the name of mighty trees; though it is true that over a greater part of Palestine the oaks are now merely bushes. (3) *'êlôn* occurs frequently in O.T., and almost certainly denotes some kind of oak. (4) *'êlân* is found only in Dan.4 as the tree which Nebuchadnezzar saw in his dream. (5) *'allâ* occurs only in Jos.24.26, and is correctly rendered "oak" by A.V. (6) *'allôn* is uniformly rendered "oak" by A.V. and by commentators generally. *'allôn* occurs in Ho. 4.13, as distinguished from the form *'êlâ*; hence two different trees seem to be signified by the terms. Probably the difference is specific, and not generic—*'allôn* may stand for an evergreen oak, as the *Quercus pseudo-coccifera*, and *'êlâ* for one of the deciduous kinds. The oaks of Bashan probably belong to the species known as *Quercus aegilops*, the Valonia oak, which is said to be common in Gilead and Bashan. The *Quercus infectoria*, common in Galilee and Samaria, seldom grows above 30 ft. high in Palestine, though in ancient times it may have been a noble tree. There are perhaps a dozen varieties in Palestine, included under four chief species—*Q. coccifera*, *Q. pseudo-coccifera*, *Q. aegilops*, and *Q. infectoria*. Our British oak does not occur. [Plains, (7).]

Oaths. (1) *In O.T.*—A. Two classes must be distinguished: I. Declarations, and II. Promises (or threats). I. Declaratory oaths consisted of statements of fact, belief, or intention, coupled with either (*a*) a comparison, *e.g.* as God liveth, *or* by God (probably = as God liveth), *or* as the king liveth, so and so is true; or (*b*) a conditional imprecation, *e.g.* "May God make thee a curse if thou hast done this," answered by "Amen." An oath in the comparative form might be taken by a man or by God; but an imprecation was only possible in human oaths. (i) Oaths of men. Usually the comparative formula involved the Name or existence of God; sometimes the existence of some person was added (1Sam.20.3) or substituted (Gen.42.15; 1Sam.1.26,17.55; 2Sam.11.11,14. 19). In the last case the oath was in historical times probably nothing more than a strong affirmation, but where God was mentioned, the statement was made under divine sanction (Ex.20.7; Lev.19.12, etc.), and originally a supernatural sanction doubtless attached to all oaths in whatever form. Sometimes one or both hands were raised in this oath (Gen.14.22; Dan.12.7, etc.). Declaratory oaths were used (α) to strengthen statements of fact, belief (2Sam.19.7[8]), or intention (*e.g.* 2Sam.11.11,21.17); (β) for purposes of purgation, *i.e.* as a mode of proof in some cases where evidence was lacking, *e.g.* in Deposit; (γ) as an integral portion of the Ordeal of Jealousy. Oaths of purgation were apparently taken before the altar (1K.8.31), and the Law provides that one who takes such an oath falsely may expiate his guilt by the restoration of the subject-matter of the oath with the addition of one-fifth and sacrifice (Lev.6.2ff. [5.22ff.]. (ii) In the case of God, oath appears to be a mere figure of speech, for there is no distinction appreciable by the human mind between His oath and His statement. II. Promissory, or minatory: (*a*) of men. Here, too, the oath formula might be by way of comparison or imprecation, but for the imprecatory formula "God do so to me and more" was generally used where a single individual swore, and "Cursed be he that" where the oath was laid upon or taken by a number of persons jointly (Judg.21.1-18; 1Sam. 14.28). (For a heathen formula, see, *e.g.*, 1K. 19.2.) In a sworn *agreement* between two parties the jurat sometimes consists of an appeal to God to judge (or be witness) between them. The effect of a promissory oath was to bind a bond upon the soul, *i.e.* to create an obligation resting on a divine sanction to give or do that which was undertaken. Promissory oaths shade off imperceptibly into vows. A promise made to a human being under divine sanction is an oath. A similar promise made to God is a vow.

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The obligation and the sanction are the same in both. Hence the terms are convertible in poetry (Ps.132.2); and the Law treats capacity to make promissory oaths and vows together. Oaths and vows made by men, widows, and divorcées were binding. The father in the case of a resident maiden daughter and the husband in the case of a wife could disallow the oath or vow on the day on which he heard of it, but not thereafter (Num.30). Certain rash oaths might be expiated by confession and sacrifice, atonement being made by the priest (Lev.5.4ff.). In early societies the moral notions underlying promises, contracts, and treaties are undeveloped. Their absence is compensated by appeals to the supernatural, and hence oaths were very frequent and important in ancient Israel. Breach of an oath drew down the divine wrath (Jos.9.20). Instances of the following forms are found: (1) raising a hand (Ex.6.8, etc.); (2) putting the hand under the thigh of the person to whom the oath is given (Gen.24.2 [see Spurrell, *Genesis*², 217f., Dillmann *ad loc.*, for parallels], 47.29); (3) HANDCLASP; (4) oath with covenant accessories. [COVENANT.] (*b*) God is represented as swearing *simpliciter*, or else by Himself (Je.51.14), by His right hand and the arm of His strength (Is.62.8), His holiness (Am. 4.2), the excellency of Jacob (Am.8.7), His name (Je.44.26). See also Is.54.9 for another form of comparison.—B. As oaths (with few, if any, exceptions) involve appeals to the supernatural, two corollaries necessarily follow. (1) Israelites, being monotheists, were to swear by GOD (Deut.10.20, etc.), and it was sinful to appeal to other gods (Ex.23.13; Am.8.14, etc.). (2) False swearing by His name involved sin (Ex.20.7, etc.), and consequently His wrath. Hence men came to avoid oaths altogether (Ec.9.2), and to regard them as wrong (Zech.5.3). Fidelity to an oath was a virtue (Ps.15.4), so was truthfulness in swearing (Ps.24.4).—C. Two sets of words must be distinguished: *'ālâ* (noun and verb) and *sh'bhû'â* (with its verb). *'ālâ* is never used of God. It is used (1) of the oath of a covenant, and also (2) specifically of the curses in the Deuteronomic covenant; (3) of an oath of purgation; (4) of the curse invoked in the ordeal of jealousy; (5) of a promissory oath (Gen.24); (6) of a curse *simpliciter*, *e.g.* Is.24.6; (7) of a person in such straits that an appeal to God to make one like him is a curse (Je.29.18; Num. 5.21, etc.); (8) of cursing as a vice (Ps.10.7,59.12 [13]). In Lev.5.1 and Pr.29.24 it is not clear whether the reference is to an imprecation (such as that uttered by Micah's mother, Judg.17.2), or an oath of purgation, or some other form of oath. *sh'bhû'â* is used of God's oath, and also in all the above senses, except (6) and (8). It is thought to be connected with the Heb. for "seven," so that its verb means "to seven oneself"—*i.e.* "to bring oneself under the influence of seven things" (*cf.* Gen. 21.29,30). The Heb. construction for a *negative* oath is "I swear if" (= I swear that I will not), and for a positive oath "I swear if not" (= I swear that I will), which makes it probable that originally the word denoted an imprecation. [CURSE; VOW.] Leist, *Gräco-italische Rechtsgeschichte*, 751-755; *Encyc. Brit.* ed. 9, *s.v.* "Oath"; Wiener, *Studies in Biblical Law*, 56-59; Post, *Grundriss der ethnologischen Jurisprudenz*, ii. 478ff., 620-621, 664; W. R. Smith, *Religion of the Semites*, ed. 2, 182. [H.M.W.]

(2) *In N.T.* For the teaching of Jesus, see Mt.5.34-37,23.16-22. It appears the Jews swore by heaven, earth, Jerusalem, the head, the temple and its gold, the altar and the gift upon it (*cf.* Mishna, *Sheb.* iv. 13: "If one says, 'I adjure you,' the oath is binding; but if he says, 'by heaven and earth,' it is not binding"). Our Lord is probably condemning the latter form of oath (*cf.* Jas.5.12). He Himself recognized the judicial oath (Mt.26.63); and the answer "thou hast said," if it did not actually constitute an oath, was a solemn assent to the truth of the statement (ver. 64; *cf. Sheb.* iii. 2: "If one says, 'I adjure thee,' and the other answers, 'Amen,' he is guilty"). The σὺ εἶπας of Christ probably had the same force as this Amen. Ὁρκίζω, "to charge on oath"; in N.T. "to adjure." Mt.26.63, "I adjure thee by the living God"; Mk.5.7, "I adjure thee by God"; Ac.19.13, "I adjure you by Jesus"; 1Th.5.27, "I adjure you by the Lord." Of St. Peter's denials, the first was simple denial (Mt.26.70); the second was denial with an oath (ver. 72; ὅρκος, Heb. *sh'bhû'â*); the third was denial with an imprecatory oath (*'ālâ* in addition to *sh'bhû'â*, ver. 74). God swears by Himself (Heb.6.13). He interposed (R.V. marg. *mediated*) with an oath, or made the oath intermediate between Himself and Abraham (ver. 17). For declaration with an oath see Heb.3.11, 7.21; promise with oath, Mt.14.7; Ac.2.30; Lu. 1.73; oath accepted as final in human disputes, Heb.6.16. In Rev.10.5,6, the angel swears with uplifted right hand. [WITNESS.] [H.H.]

Obadiah.—1. Sons of Obadiah are enumerated in a confused passage of the genealogy of Judah (1Chr.3.21).—2. According to the received text, one of five sons of Izrahiah, and a chief of Issachar (7.3).—3. One of six sons of Azel, a descendant of Saul (8.38,9.44).—4. A Levite, son of Shemaiah, and descended from Jeduthun (9.16); either he, or a member of his family, was apparently a principal musician in the temple choir in the time of Nehemiah (Ne.12.25).—5. A Gadite who joined David at Ziklag (1Chr.12.9).—6. A prince of Judah in the reign of Jehoshaphat (2Chr.17.7).—7. Son of Jehiel, and leader of the sons of Joab in the second caravan with Ezra in the return from captivity (Ezr.8.9), possibly the same as—8. A priest, or family of priests, who sealed the covenant (Ne.10.5).—9. The prophet. *Vide* next art.—10. The comptroller or steward of Ahab's palace (1K.18.3ff.), who, though a devout worshipper of Jehovah, retained his position during the fierce persecution of the prophets by Jezebel. At the peril of his life he concealed a hundred of them in caves, and fed them with bread and water. He acted as messenger from Elijah to Ahab (18.7-16). Jewish tradition identifies him with the third captain of fifty sent by Ahaziah against Elijah (2K.1.13).—11. Father of Ishmaiah, a Zebulonite (1Chr.27.19).—12. A Merarite Levite; an overseer during Josiah's restoration of the temple (2Chr.34.12).

Obadiah, Book of. The author has

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been identified with Ahab's steward, with the captain of the third fifty, whom Elijah spared, and who afterwards became his disciple, and with a certain Edomite proselyte; but these are mere conjectures, and we have no certain information about his personality. This, the shortest of all the prophetical books, consists in the main of a fierce denunciation of Edom. The day of Jehovah is at hand and will overwhelm the house of Esau in irretrievable ruin, because of the unholy joy it displayed in the day of Jerusalem's calamity. But the prophecy ends with the confident hope in the new future that lay before Zion, when it should be indeed Jehovah's kingdom. The close relationship between Je.49.7-22 and Obadiah (especially, though not exclusively, *vv.* 1-9) should be noted, and direct quotation from one another, or more probably from an earlier prophecy, has been predicated, though some think the likeness of the occasion and of the source of inspiration sufficient to account for the similarity. Some literary critics consider the form of the prophecy in Obadiah the more primitive in character; but if the dates which are usually assigned to the two prophets be accepted, Jeremiah was the earlier. Some scholars place Obadiah much earlier, perhaps in the reign of Jehoram (2Chr.21.16), while Ewald thinks that Ob.1-9 is based on the transference of Elath from Judah to Edom by Rezin (2K.16). Delitzsch, Keil, Kirkpatrick, and others consider the book pre-Exilic, while Hitzig and many quite conservative scholars put it in the days of the Exile. The antagonism between the houses of Esau and Jacob runs through all the history of the Hebrew nation, and Jerusalem so often suffered at the hands of the invader that neither of these data, given in the book itself, is sufficient to fix the period with certainty. The mention of SEPHARAD in Ob.20, though it has been alleged as a proof of a date later than 590 B.C., may allow of an earlier date, since the place is probably the Shaparda in S.W. Media (so Schrader and Pinches) mentioned by Sargon (721-705 B.C.), though advocates of a later date have favoured other identifications. There is the usual attempt to take such parts as seem best to fit one or other period as being from separate "sources," and the usual disagreement among the disintegrationists as to how to divide them—*e.g.* Ewald and Driver on the one hand, Kuenen and Cornill on the other. It is urged that different relations are implied between Edom and the nations in *vv.* 1-7 and *vv.* 15f. respectively, but whether this is an argument against the unity of the book depends upon the individual critic's preconceptions of the nature of prophecy. Differences of style are said by some to exist between the two halves of the book; but the brevity of the book necessitates that any decision of the point must be founded upon very limited instances, and so makes this criterion, even more than usually, a fallacious one. The text may not always be preserved in its purest form, but the book is admittedly written in good Hebrew. There are several parallels between Obadiah and Joel; and though our book is not quoted in N.T., there is a possible reminiscence of ver. 21 in Rev.11.15. The lesson of the book is the one that runs through the prophetical books—that "deliverance" is conditional upon "holiness." For varying views see G. A. Smith, *The Twelve Prophets*; Driver, *Intro. to Lit. of O.T.*; Pusey, *Minor Prophets*.

Obal', a son of Joktan and the founder of an Arab tribe (Gen.10.28). In 1Chr.1.22, EBAL.

Obdi'a (1Esd.5.38) = HABAIAH.

Obed'.—1. The son of Boaz and Ruth the Moabitess, whose birth comforted Naomi's old age (Ru.4.17). He was the grandfather of David and ancestor of our Lord (4.21,22; 1Chr.2.12; Mt.1.5; Lu.3.32).—**2.** A descendant of Jarha, the Egyptian slave of Sheshan in the line of Jerahmeel (1Chr.2.37,38). Possibly the same person as in 2Chr.23.1. [AZARIAH, 5.]—**3.** One of David's mighty men (11.47).—**4.** A gate-keeper of the temple; son of Shemaiah, 9 (26.7).

Obed'-edom' (2Sam.6.10,11; 1Chr.16.38), a Gittite—*i.e.*, probably, a Philistine of Gath—into whose house the ark was borne after the death of Uzzah. Its presence was a source of blessing to the householder during the three months of its stay there. His mention among the Levites in Chronicles is probably due to this incident. The name, which = *servant of Edom*, has a foreign ring, and would hardly be conferred upon a Levite. [GITTITES.] [B.F.S.]

O'beth (1Esd.8.32) = EBED, 2.

Obil', an Ishmaelite who was David's head camel-herd (1Chr.27.30).

Oblation. [SACRIFICE.]

Oboth', one of the encampments of the Israelites, E. of Edom (Num.21.10,33.43). Its exact site is unknown.

Ochi'el (1Esd.1.9) = JEIEL, 6.

Ocide'lus (1Esd.9.22) = JOZABAD, 6.

Oci'na. "Sur and Ocina" are mentioned (Jth.2.28) among the places of the sea-coast of Palestine, which were terrified at the approach of Holofernes. Perhaps Ocina is ACCHO.

Ocran', an Asherite, father of Pagiel (Num.1.13,2.27,7.72,77,10.26).

Oded'.—1. Father of Azariah the prophet in the reign of Asa (2Chr.15.; *cf.* ver. 8, where "Azariah, the son of," has probably dropped out of the text, see Alex. MS., Vulg., and Pesh. Syr.).—**2.** A prophet of Jehovah in Samaria, who preached mercy to the captives at the time of Pekah's invasion of Judah (28.9).

Odollam (2Mac.12.38). [ADULLAM.]

Odonar'kes (R.V. correctly *Odomera*), a nomad chief slain by Jonathan (1Mac.9.66).

Officer represents *niṣṣābh* or *nᵉṣîbh* ("one set up"; 1K.4.5,19, etc.); *pāqîdh*, *paqûdh*, *pᵉqudda* ("inspector"; Gen.41.34, etc.); *sārîs* —("eunuch"); but usually *shôṭēr* (O.T.) or *ὑπηρέτης* (N.T.), a subordinate official, carrying out orders of his superiors, esp. in judicial matters; clerk, warder, constable. *Πράκτωρ* (Lu.12.58) is a police officer. [H.S.]

Og, a king of Bashan—one of the last representatives of the giant race of the Rephaim—whose rule extended over "threescore cities, all the region of ARGOB," of which the chief were Ashtaroth-karnaim and Edrei (Deut.3.4,11; Jos.13.12). He and his people were defeated and exterminated by the Israelites at Edrei immediately after the overthrow of Sihon, who is represented by Josephus

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(4 *Ant.* v. 3) as his friend and ally. His 60 cities, "fenced with high walls, gates, and bars" (Deut.3.5), were taken, and his territory assigned to the half-tribe of Manasseh under the rule of Jair, the descendant of Manasseh (Deut.3.13,14; Num.32.33. See also Deut. 1.4,4.47,31.4; Jos.2.10,9.10,13.12,30; Ne.9. 22; Ps.135.11,136.20). The belief in Og's enormous stature is corroborated by an appeal to a relic still existing in the time of the author of Deut.3.11. This was a "bedstead of iron," preserved in "Rabbath of the children of Ammon"—more probably a "sarcophagus of black basalt" (Porter, *Giant Cities of Bashan*), or a "throne" of iron (Conder, *Heth and Moab*, p. 155). See also Driver, *Deuteronomy*, pp. 7 f., 53 f. [H.C.B.]

O'had, one of the six sons of Simeon (Gen. 46.10; Ex.6.15); omitted in the lists in 1Chr. 4.24 (Syr. *Ohor*) and Num.26.12.

O'hel. As the text now stands, Ohel was one of seven sons of Zerubbabel (1Chr.3.20).

Oil. Of the numerous substances, animal and vegetable, known to the ancients as yielding oil, the olive-berry is most frequently mentioned in Scripture. The best oil is made from fruit gathered about November or December, when it has begun to change colour, but before it has become black. In order not to injure either the fruit itself or the boughs of the tree, it was gathered by hand or shaken off carefully with a light reed or stick (Deut.24.20; Is.24.13). After careful cleansing, the fruit was preferably carried at once to the press, or, if necessary, laid on tables with hollow, sloping trays, which allowed the first juice to flow into receptacles beneath, care being taken not to heap the fruit so much as to prevent the free escape of the juice, which is injurious to the oil though itself useful in other ways (Jl.2.24). The fruit was either bruised in a mortar, ground in a MILL, or trodden with the feet (Deut.33.24; Mi.6.15). Special buildings used for grape-pressing were used also for olive-pressing. "Beaten" oil (Ex.27.20,29.40; Lev.24.2; Num.28.5) was probably made by bruising in a mortar. These processes, and also the place and the machine for pressing, are mentioned in the Mishna. Oil-mills were made of stone, with cylinders enclosing a beam, turned by a camel or other animal. Both olives and oil were kept in jars carefully cleansed; and oil was drawn out for use in horns or other small vessels. Oil of Tekoa was reckoned the best. Trade in oil was carried on with the Tyrians, by whom it was probably often re-exported to Egypt, whose olives do not for the most part produce good oil (2Chr. 2.10). Direct trade in oil was also carried on between Egypt and Palestine (Ezr.3.7; Is.57.9; Ezk.27.17; Ho.12.1). Besides the use of the olives themselves as food, the principal uses of their oil were: (1) *Edible.* Dried wheat, boiled with either butter or oil, but more commonly the former, is a common dish for all classes in Syria. (2) *Cosmetic.* As is the case generally in hot climates, oil was used by the Jews for anointing the body, *e.g.* after the bath, and for giving the skin and hair a smooth and comely appearance (Deut. 28.40; Ru.3.3; 2Sam.12.20,14.2). At Egyptian entertainments it was usual for a servant to anoint the head of each guest, as he took his seat. (3) *Funereal.* The bodies of the dead were anointed with oil by the Greeks and Romans, probably as a partial antiseptic, and a similar custom appears to have prevailed among the Jews. (4) *Medicinal.* Celsus repeatedly speaks of the use of oil, especially old oil, applied externally with friction in fevers, and in many other cases. Josephus mentions that Herod was put into an oil-bath (1 *Wars* xxxiii. 5). Isaiah (1.6) alludes to the use of oil as ointment in medical treatment (*cf.* Lu.10. 34); and it thus furnished a fitting symbol, as well as perhaps a partial remedy, when used by our Lord's disciples in miraculous cures (Mk. 6.13). Similarly, its use was enjoined by St. James (5.14). [ANOINTING.] (5) *Light.* The oil for "the light" was expressly ordered to be olive-oil, "beaten" (Ex.25.6,27.20,21,35.8; Lev.24.2). Oil was used both for the great lamps at the Feast of Tabernacles and for domestic lamps (Mt.25.3ff.). (6) *Ritual.*—*a.* Oil was poured on or mixed with the flour or meal used in offerings. On the other hand, certain offerings were to be devoid of oil—the sin-offering (Lev.5.11) and the offering of jealousy (Num.5.15). The principle is clearly that, as oil is indicative of gladness, so its absence denoted sorrow or humiliation (Is.61.3; Jl.2.19; Rev.6.6). *b.* Kings, priests, and prophets were anointed with oil or OINTMENT. (7) *a.* With other necessaries of life, the Jew was required to include oil among his first-fruit offerings (Num.18.12; Deut.18.4; 2Chr.31.5). *b.* Tithes of oil were also required (Deut.12.17; 2Chr. 31.5, etc.). (8) Shields were anointed or polished with oil or grease. Of the substances which yield oil, besides the olive-tree, myrrh is the only one specially mentioned in Scripture (Esth.2.12). Oil of myrrh is the gummy substance which exudes from the tree *Balsamodendron myrrha.* [CRIMES.]

Oil-tree. The Heb. (*'ēṣ shemen*) occurs in Ne.8.15 (A.V. *pine-branches*), 1K.6.23 (*olive-tree*), and in Is.41.19 (*oil-tree*). As, in Nehemiah, the *'ēṣ shemen* is mentioned as distinct from the "olive-tree," writers have sought to identify it with the *zaqqûm*-tree of the Arabs, the *Balanites aegyptiaca*, an abundant shrub in the plain of Jordan. It is found all the way from the peninsula of India and the Ganges to Syria, Abyssinia, and the Niger. The zaqqum-oil is held in high repute by the Arabs for medicinal purposes. It is possible that this is the *'ēṣ shemen* of Scripture; but a preferable identification is given by W. H. Groser as the oleaster or wild olive, the latter being a misleading term. This tree, Eleagnus (Arab. *'aṣṣûn*), also yields an oil and is frequent in Palestine. Its wood is hard and fine-grained (1K.6.23, etc.). Several species are cultivated in this country, and are beautiful and luxuriant bushes or small trees. [H.C.H.]

Ointment. The following are the Scriptural uses of ointment: (1) *Cosmetic.* The Gk. and Rom. practice of anointing the head and clothes on festive occasions prevailed also among Babylonians, Egyptians, and Hebrews (Ru.3.3; Pr.27.9,16; Ec.7.1,9.8, etc.). Oil of myrrh, for like purposes, is mentioned Esth.2.12. Egyptian paintings represent ser-

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BALANITES AEGYPTIACA. See art. "Oil-tree."

vants anointing guests on their arrival at their entertainer's house, and alabaster vases exist which retain traces of ointment. (2) *Funereal.* Ointments as well as oil were used to anoint dead bodies and the clothes in which they were wrapped (Mt.26.12; Mk.14.3,8; Lu.23.56; Jn.12.3,7,19.40). (3) *Medicinal.* Ointment formed an important feature in ancient medical treatment (Is.1.6), as shown also by the mention of balm of Gilead and of eye-salve (*ib.*; Je.8.22; Jn.9.6; Rev.3.18, etc.). (4) *Ritual.* Besides the oil used in many ceremonial observances, a special ointment was appointed to be used in consecration (Ex.29.7,30.23,33,37.29,40.9,15). The use of this unguent for any secular purpose, or on the person of a foreigner, or the imitating it in any way whatsoever, was strictly prohibited (30.32, 33). A process of making ointment, consisting, in part at least, in boiling, is perhaps alluded to in Job 41.31; though another suggestion is that the reference is to the movements of the "leviathan" (crocodile) causing the waters to "boil," and that his strong musky smell is compared to that of ointment. Kings, and also in some cases prophets, were, as well as priests, anointed with oil or ointment; but Scripture only mentions the anointing as actually taking place in the cases of Saul, David, Solomon, Jehu, and Joash. It is evident that the sacred oil was used in the case of Solomon, and probably in those of Saul and David. A person whose business it was to compound ointments in general was called an "apothecary" (Ne.3.8; Ec.10.1; Ecclus.49.1). The work was sometimes carried on by women "confectionaries" (1Sam.8.13; *cf.* Ex.30.35). In the Christian Church the ancient usage of anointing the bodies of the dead was long retained. The ceremony of Chrism, or anointing, was also added to baptism. [ANOINTING; OIL.]

Ola'mus (1Esd.9.30) = MESHULLAM, 12.

Old Testament. In dealing with this very wide subject certain limitations must necessarily be made. Many matters are dealt with under other heads—*e.g.* CANON; PENTATEUCH; SAMARITAN PENT.; SEPTUAGINT; VERSIONS; WRITING—and each book is treated in a separate art. We proceed to deal here first with (A) TEXT OF O.T. (1) *Its History.* This should properly commence from the date of the completion of the Canon; from which time we must assume that no additions to any part of it could be legitimately made, the sole object of those who transmitted and watched over it being thenceforth to preserve that which was already written. Of the care, however, with which the text was transmitted we have to judge, almost entirely, by the phenomena which it and the versions derived from it now present, rather than by any recorded facts respecting it. As regards the form in which the sacred writings were preserved, there can be little doubt that the text was ordinarily written on skins, rolled up into volumes, like the modern synagogue-rolls (Ps. 40.7; Je.36.14; Ezk.2.9; Zech.5.1). The original character in which the text was expressed is that still preserved to us, with the exception of four letters, on the Maccabaean coins, and it has a strong affinity to the Samaritan character. It is probable that this was exchanged for the present Aramaic or square character somewhere about the commencement of the Christian era. The Old Jewish tradition, repeated by Origen and Jerome, ascribed the change to Ezra. [WRITING.] No vowel points were attached to the text: they were, through all the early period of its history, entirely unknown. Convenience had indeed, when the later books of O.T. were written, suggested a larger use of the *matres lectionis*, or vowel letters: thus in those books we find them introduced into many words that had been previously spelt without them. There is reason to think that in the text of O.T., as originally written, the words were generally, though not uniformly, divided. Of the Phoenician inscriptions, though the majority proceed continuously, some have a point after every word, except when the words are closely connected. The same point is used in the Samaritan manuscripts. The practice of separating words by spaces instead of points probably came in with the square writing. Of ancient date, probably, are also the separations between the lesser *parashiyyoth* or sections; whether made, in the case of the more important divisions, by the commencement of a new line, or, in the case of the less important, by a blank space within the line. These lesser and earlier parashiyyoth, of which there are in the Pentateuch 669 (closed sections 290, open sections 379), must not be confounded with the greater and later parashiyyoth, or sabbath-lessons, which are first mentioned in the Massora. The name "parashiyyoth" is in the Mishna applied to the divisions in the Prophets as well as to those in the Pentateuch. Of their real age we know but little. Hupfeld

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found that they did not always coincide with the capitula of Jerome. That they are more ancient than his time is shown by the mention of them in the Mishna. In the absence of evidence to the contrary, their disagreement with the *kasin* of the Samaritan Pentateuch, which are 966 in number, seems to indicate that they had an historical origin; and possibly they may date from the period when O.T. was first transcribed in the square character. Of any logical division, in the written text, of the prose of O.T., into *pesûqîm*, or verses, we find in the Talmud no mention; and even in the existing synagogue-rolls such division is generally ignored. In the poetical books, the pesûqim mentioned in the Talmud correspond to the poetical lines, not to our modern verses; and it is probable, both from some expressions of Jerome and from the analogous practice of other nations that the poetical text was written stichometrically. Of the documents which directly bear upon the history of the Heb. text, the two earliest are the Samaritan copy of the Pentateuch and the Gk. translation of the LXX. [SAMARITAN PENTATEUCH; SEPTUAGINT.] In the translations of Aquila and the other Gk. interpreters, the fragments of whose works remain to us in the Hexapla, we have evidence of the existence of a text differing but little from our own; so also in the Targums of Onkelos and Jonathan. A few centuries later we have, in the Hexapla, additional evidence to the same effect in the fragments of Origen's transcriptions of the Heb. text. [VERSIONS.] And yet more important are the proofs of the firm establishment of the text, and of its substantial identity with our own, supplied by the translation of Jerome, who was instructed by the Palestinian Jews, and mainly relied upon their authority for acquaintance not only with the text itself, but also with the traditional unwritten vocalization of it. [VULGATE.] This brings us to the middle of the Talmudic period. The learning of the schools which had been formed in Jerusalem before the time of our Saviour by Hillel and Shammai (*c.* 32 B.C.) was preserved, after the destruction of the city, in the academies of Jabneh, Sepphoris, Caesarea, and Tiberias. The great pillar of the Jewish literature of this period was R. Jehudah the Holy, who is called the redactor of the Mishna, the text of the Talmud, and who died *c.* 220 A.D. After his death there grew into repute the Jewish academies of Sura, Nehardea, and Pum-Beditha, on the Euphrates. The twofold Gemara, or commentary, was now appended to the Mishna, thus completing the TALMUD. In the Talmudic notices there is an entire absence of allusion to any such glosses of interpretation as those which, from having been previously noted on the margins of MSS., had probably been loosely incorporated into the Samaritan Pentateuch and the LXX. Interpretation, properly so called, had become the province of the Targumist, not of the transcriber; and by the entire divorce of transcription from interpretation greater security for the transmission of the pure text had been obtained. On the other hand, there had crept in the practice of *reading* some words differently from the way they were written, in order to obtain a play of words, or to fix them artificially in the memory, or for reasons of reverence or harmony. But these traditional and confessedly apocryphal readings were not allowed to affect the written text. The scrupulousness with which the Talmudists noted what they deemed the truer readings, and yet abstained from introducing them into the text, indicates both the diligence with which they scrutinized the text and also the care with which they guarded it. Critical procedure is also evinced in a mention of their rejection of manuscripts which were found not to agree with others in their readings; and the rules given with reference to the transcription and adoption of manuscripts attest the care bestowed upon them. The Talmud further makes mention of the euphemistic readings of the *qrî*, which are still noted in our Bibles—*e.g.* at 2K.6.25. It also reckons ten instances of extraordinary points placed over certain words in the Pentateuch (*e.g.* at Gen.18.9), and five in the rest of O.T.; and of some of them it furnishes mystical explanations. It is after the Talmudic period that Hupfeld places the introduction into the text of the two large points (in Heb. *sôph-pâsûq*) to mark the end of each verse. They are manifestly of older date than the accents, by which they are, in effect, supplemented. Coeval, perhaps, with the use of the *sôph-pâsûq* is that of the *maqqêph*, or hyphen, to unite words that are so closely conjoined as to have but one accent between them. It must be older than the accentual marks, the presence or absence of which is determined by it. Such modifications of the text as these were the precursors of the new method of dealing with it which constitutes the work of the Massoretic period. It is evident from the notices of the Talmud that a number of oral traditions had been gradually accumulating respecting both the integrity of particular passages of the text itself and also the manner in which it was to be read. This vast heterogeneous mass of traditions and criticisms, compiled and embodied in writing, forms what is known as the *Massora*—*i.e.* Tradition—and includes observations respecting the verses, words, and letters of the sacred texts. (*a*) *Verses*. The Massoretes recorded how many there were in each book, and the middle verse in each; also how many verses began with particular letters, or began and ended with the same word, or contained a particular number of words and letters, or particular words a certain number of times, etc. (*b*) *Words*. They recorded the *qrî* and *kthîbh* readings, where different words were to be read from those contained in the text, or where words were to be omitted or supplied. They noted that certain words were to be found so many times in the beginning, middle, or end of a verse, or with a particular construction or meaning. They noted also of particular words, and this especially in cases where mistakes in transcription were likely to arise, whether they were to be written with the *scriptio plena* or the *scriptio defectiva*—*i.e.* with or without the *matres lectionis*; also their vocalization and accentuation, and how many times they occurred so vocalized and accented. (*c*) *Letters*. They computed how often each letter occurred in O.T.; they noted 15 in-

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stances of letters stigmatized with the extraordinary points; they commented also on all the unusual letters—*viz.* the *majusculae*, which they variously computed; the *minusculae*, of which they reckoned 33; the *suspensae*, four in number; and the *inversae*, of which there are eight or nine.—The most valuable feature of the Massora is undoubtedly its collection of *qrî* readings. The first rudiments of this collection meet us in the Talmud. It seems clear that the readings of the *qrî* in all cases represent those which the Massoretes themselves approved as correct. The Massora furnishes also 18 instances of what it calls "correction of the scribes." The real import of this is doubtful. Furthermore, the Massora contains certain "conjectures," which it does not raise to the dignity of the *qrî* readings, respecting the true reading in difficult passages. The Massora was originally preserved in distinct books by itself. A plan then arose of transferring it to the margins of the Bible MSS. For this large curtailments were necessary. The Massora is now distinguished into the *Massora magna* and the *Massora parva*, the latter being an abridgment of the former, and including all the readings of the *qrî* and other compendious observations, and being usually printed in Heb. Bibles at the foot of the page. The Massora itself was but one of the fruits of the labours of the Jewish doctors in that period. A far more important work was the furnishing of the text with vowel marks, by which the traditional pronunciation of it was recorded. That the insertion of these was post-Talmudic is shown by the absence from the Talmud of any reference to them. The vowel points are referred to in the Massora; and as they are all mentioned by R. Jehudah Chayug (early in 11th cent.), they must have been perfected before that date. Contemporaneous with the written vocalization was the accentuation of the text. The import of the accent was, as Hupfeld has shown, essentially rhythmical; hence they had from the first both a logical and a musical significance. Besides the evidences of various readings contained in the *qrî* of the Massora, we have two lists of different readings purporting or presumed to be those adopted by the Palestinian and Babylonian Jews respectively. The first of these was printed by R. Jacob ben Chayim in the *editio princeps* of the Rabbinic Bible (Venice, 1524–1525). The different readings are 216 in number, generally of but little importance. The other is the result of rival collations of MSS. made in the 11th cent. by two Jews, R. Aaron ben Asher, a Palestinian, and R. Jacob ben Naphtali, a Babylonian. The differences, 864 in number, relate to the vowels, the accents, the *maqqêph*, and in one instance (Can.8.6) to the division of one word into two. From the end of the Massoretic period, the Massora became the great authority by which the text given in all the Jewish MSS. was settled. (2) *Manuscripts.* The O.T. MSS. known to us fall into two main classes: synagogue-rolls and MSS. for private use. Of the latter, some are written in the square, others in the rabbinic or cursive character. The synagogue-rolls contain, separate from each other, the Pentateuch, the Haphtaroth, or appointed sections of the Prophets, and the so-called Megilloth—*viz.* Can., Ru., Lam., Ec., and Esth. in varying order. The text of the synagogue-rolls is written without vowels, accents, or soph-pasûqs: the greater parashiyyoth are not distinguished, nor yet, strictly, the verses—these last are indeed often slightly separated, but the practice is against the ancient tradition. The two modifications of the square character are distinguished by the Jews as the Tam and the Welsh—*i.e.*, probably, the Perfect and the Italian. Private MSS. in square character are in book-form, on either parchment or paper, and of various sizes, from folio to 12mo. Some contain the Heb. text alone; others add the Targum, or an Arabic or other translation, either interspersed with the text or in a separate column, occasionally in the margin. The upper and lower margins are generally occupied by the Massora, sometimes by Rabbinical commentaries, etc. The date of a MS. is ordinarily given in the subscription; but as the subscriptions are often concealed in the Massora or elsewhere, it is occasionally difficult to find them, occasionally also to decipher them. Even when found and deciphered, they cannot always be relied on. No satisfactory criteria to determine the ages of MSS. have yet been established. Ginsburg assigns one MS. to the first half of 9th cent. (Orient. MSS. 4,445, Brit. Mus.), but it is undated; the oldest dated MS. is the Petersburg Codex of 916 A.D.; but see below. It is usual to distinguish in the MSS. three modifications of the square character—*viz.* a Spanish writing, upright and regularly formed; a German, inclined and sharp-pointed; and an intermediate French and Italian. One important distinction between the Spanish and German MSS. is in the order in which the books are generally arranged. The former follow the Massora, placing the Chronicles before the rest of the Hagiographa; the latter conform to the Talmud, placing Je. and Ezk. before Is. and Ru., separate from the other Megilloth, before the Ps. Private MSS. in rabbinic character are mostly on paper, and of comparatively late date. Since the days of Kennicott and de Rossi modern research has discovered various MSS. beyond the limits of Europe. Many of these do not add much to our knowledge of the Heb. text. It is different with the MSS. examined by Pinner at Odessa. One of these MSS. (A. No. 1), a Pentateuch roll, unpointed, brought from Derbend in Daghestan, appears by the subscription to have been written previously to the year 604 A.D.; and, if so, is the oldest known Biblical Heb. MS. in existence. The forms of the letters are remarkable. The Samaritan MSS. collated by Kennicott are all in book form. (3) *Printed Text.* The history of the printed text of the Heb. Bible commences with the early Jewish editions of separate books. First appeared the Psalter, in 1477, probably at Bologna, in 4to, with Kimchi's commentary interspersed among the verses. Only the first four psalms had vowel points, and these but clumsily expressed. At Bologna there appeared, in 1482, the Pentateuch, in folio, pointed, with the Targum, and Rashi's commentary; and the

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five Megilloth (Ruth–Esther), in folio, with the commentary of Rashi and that of Ibn Ezra on Esther. From Soncino, near Cremona, issued in 1486 the Prophetae priores (Joshua–Kings), folio, unpointed, with Kimchi's commentary. The honour of printing the first entire Heb. Bible belongs to the town of Soncino. This edition is in folio, pointed and accentuated. Only nine copies of it are now known, of which one belongs to Exeter Coll., Oxford. The earlier printed Portions were perhaps the basis of the text. This was followed, in 1492–1494, by the 8vo edition printed by Gershom at Brescia, from which Luther's German translation was made. This edition, along with the preceding, formed the basis of the first edition, with the Massora, Targums, and rabbinical comments, printed by Bomberg at Venice in 1516–1517, fol., under the editorship of the converted Jew Felix del Prato; though the "plurimis collatis exemplaribus" of the editor seems to imply that MSS. were also used. This edition was the first to contain the *Massora magna*, and the variant readings of Ben Asher and Ben Naphtali. After the Brescian, the next primary edition was that contained in the Complutensian Polyglot, published at Complutum (Alcala) in Spain, at the expense of Cardinal Ximenes, dated 1514–1517, but not issued till 1522. The Hebrew is pointed, but has only two forms of accents: it was taken from seven MSS., still preserved in the Univ. Library at Madrid. To this succeeded an edition which has had more influence than any on the text of later times—the second Rabbinical Bible, printed by Bomberg at Venice (4 vols. fol., 1525–1526). The editor was the learned Tunisian Jew, R. Jacob ben Chayim. The great feature of his work lay in the correction of the text by the precepts of the Massora, in which he was profoundly skilled. The Royal or Antwerp Polyglot, printed by Plantin (8 vols. fol., 1569–1572), at the expense of Philip II. of Spain, and edited by Arias Montanus, took the Complutensian, compared with one of Bomberg's, as the basis of its Heb. text. This text was followed both in the Paris Polyglot of Le Jay (10 vols. fol., 1629–1645) and in Walton's Polyglot (London, 6 vols. fol., 1654–1657). A text compounded of several of the preceding was issued in part by the Leipzig professor, Elias Hutter, at Hamburg (fol., 1599); it was intended for students, the servile letters being distinguished from the radicals by hollow type. Special mention is also due to the labours of the elder Buxtorf, who carefully revised the text after the Massora, publishing it in 8vo at Basle, 1618–1619, and again, after a fresh revision, in his valuable Rabbinical Bible. The texts of Hutter and Buxtorf both had permanent influence; but the Heb. Bible which became the standard to subsequent generations was that of Joseph Athias, a learned Rabbi and printer at Amsterdam. His text was based on a comparison of previous edd. with two MSS.; one bearing date 1299, the other a Spanish MS., boasting an antiquity of 900 years. It appeared at Amsterdam (2 vols. 8vo, 1661), with a preface by Leusden, professor at Utrecht; and again, revised afresh, in 1667. The progeny of the text of Athias include those of: (*a*) Clodius, Frankfort-on-Maine, 8vo, 1677; reprinted, with alterations, 8vo 1692, 4to 1716. (*b*) Jablonsky, Berlin, large 8vo or 4to, 1690; reprinted, but less correctly, 12mo, 1712. (*c*) Van der Hooght, Amsterdam and Utrecht, 2 vols. 8vo, 1705. This edition, of good reputation for its accuracy, but above all for the beauty and distinctness of its type, deserves special attention, as constituting the present *textus receptus*. (*d*) Opitz, Kiel, 4to, 1709. (*e*) J. H. Michaelis, Halle, 8vo and 4to, 1720. The more modern editions of the Heb. Bible were all based on Van der Hooght, but are now superseded by the edd. of Baer, Ginsburg, and Kittel. (4) *Critical Labours and Apparatus.* The history of the criticism of the text following the labours of the Massoretes and their immediate successors must now be resumed. In the early part of 13th cent. R. Meir Levita, a native of Burgos and inhabitant of Toledo, known by abbreviation as Haramah, by patronymic as Todrosius, wrote a critical work on the Pentateuch called *The Book of the Massora the Hedge of the Law*, in which he endeavoured, by a collation of MSS., to ascertain the true reading in various passages. Later, R. Menahem de Lonzano collated ten MSS., chiefly Spanish, some of them five or six centuries old, with Bomberg's 4to Bible of 1544. The results were given in his *Light of the Law* (Venice, 1618). They relate only to the Pentateuch. A more important work was that of R. Solomon Norzi of Mantua, in the 17th cent., "Repairer of the Breach"—a copious critical commentary on the whole O.T., drawn up with the aid of MSS. and edd. of the Massora, Talmud, and all other Jewish resources within his reach. In 1746 the expectations of the public were raised by the *Prolegomena* of Houbigant, of the Oratory at Paris; and in 1753 his edition appeared, splendidly printed, in 4 vols. fol. The text was that of Van der Hooght, divested of points, and of every vestige of the Massora. In the notes copious emendations were introduced. In 1753 Kennicott's first Dissertation on the state of the Printed Text appeared at Oxford; the second followed in 1759. A subscription of nearly £10,000 was raised for a collation of Heb. MSS. throughout Europe, which was performed from 1760 to 1769, partly by Kennicott himself, but chiefly, under his direction, by Prof. Bruns of Helmstadt and others. The collation extended in all to 581 Jewish and 16 Samaritan MSS., and 40 printed edd., Jewish works, etc.; of which, however, only about half were collated throughout, the rest in select passages. The fruits appeared at Oxford in 2 vols. fol. 1776–1780; the text was Van der Hooght's, unpointed; the variant readings were given below; comparisons were also made of the Jewish and Samaritan texts of the Pentateuch, and of the parallel passages in Samuel and Chronicles, etc. The labours of Kennicott were supplemented by those of de Rossi, professor at Parma. His plan differed materially from Kennicott's: he confined himself to a specification of the variant readings in select passages; but for these he supplied also the critical evidence to be obtained from the ancient versions, and from all the various Jewish authorities. For the passages on which

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it treats, the evidence in de Rossi's work may be regarded as almost complete. Passing over the edition of Döderlein and Meisner (Leipzig, 8vo, 1793) and the better critical one of Jahn (Vienna, 4 vols. 8vo, 1806), the first attempt to turn the new critical collations to public account was made by Boothroyd, in his unpointed Bible, with variant readings and English notes (Pontefract, 4to, 1810–1816), at a time when Houbigant's principles were still in the ascendant. This was followed in 1821 by Hamilton's *Codex Criticus*, modelled on the plan of the N.T. of Griesbach. An important contribution towards the formation of a revised text is to be found in Dr. Davidson's *Hebrew Text of O.T., revised from Critical Sources* (1855). It presents a convenient epitome of the more important variant readings of the MSS. and of the Massora, with the authorities for them. A still more valuable work lately published is the edition of the Heb. Bible by Kittel, giving the variations of the ancient versions. It might be well if along with the version-readings were collected together all the more important conjectural emendations of the Heb. text proposed by various scholars during the last hundred years, which at present lie buried in their several commentaries and other publications. (5) *Principles of Criticism.* The methods of procedure required in the criticism of O.T. and N.T. are widely different. Our O.T. *textus receptus* is a far more faithful representation of the genuine Scripture, but, on the other hand, the means of detecting and correcting the errors contained in it are more precarious, the results more uncertain, and the ratio borne by the value of the diplomatic evidence of MSS. to that of a good critical judgment and sagacity is greatly diminished. It is indeed to the direct testimony of the MSS. that, in endeavouring to establish the true text, we must first have recourse. Where the MSS. disagree, it has been laid down as a canon that mere numbers ought not to preponderate, but that we should examine what is the reading of the earliest and best. The MSS. lead us for the most part only to our first sure standing-ground, the Massoretic text: in other words, to the average written text of a period later by a thousand or fifteen hundred years than the latest book of O.T. In ascending upwards from the Massoretic text, our first critical materials are the Massoretic *q'ri* readings, valuable as witnesses to the preservation of many authentic readings. A *q'ri* therefore is not to be received in preference to a *k'thibh* unless confirmed by other sufficient evidence, external or internal; and in reference to a *q'ri* let the rule be borne in mind, "Proclivi scriptioni praestat ardua," many of them being but arbitrary softenings down of difficult readings in the genuine text. The express assertions of the Massora, as also of the Targum, respecting the true readings in particular passages, are of course important. From these we ascend to the version of Jerome, the most thoroughly trustworthy authority which we have to aid in amending the Massoretic text. It is not too much to say that a Heb. reading received by Jerome should, if sanctioned or countenanced by the Targum, be so far preferred to one upheld by the united testimony of all MSS. whatever. Of the other versions, although more ancient, none can on the whole be reckoned, from a critical point of view, so valuable. Of the Gk. versions of Aquila, Symmachus, and Theodotion, we possess but mere fragments. The Syriac bears the impress of having been made under the influence of the LXX. The Targums are too often paraphrastic. Still, all furnish most important material for the correction of the Massoretic text; and their cumulative evidence, when they concur in their variation from it, is very strong. The LXX. itself, venerable for its antiquity, and the authorized version, so to speak, of the early Christian Church, deserves all the attention that can be given to it, especially in its earliest portions—*e.g.* the Pentateuch. It serves both to warn and to stimulate the careful student in his attempts at discovering the true reading in difficult and corrupt passages. Much caution, however, is required in its use. Not very much additional help is to be gained from the Samaritan Pentateuch. In the case of O.T., another source of emendations is generally allowed—*viz.* critical conjecture. The comparative purity of the Heb. text is probably different in different parts of O.T. In the revision of Dr. Davidson, who has generally restricted himself to corrections warranted by MS., Massoretic, or Talmudic authority, those in Gen. do not exceed 11; those in Ps. are proportionately three times as numerous; while those in the historical books and the Prophets are proportionately yet more numerous. In all emendations it is essential that the proposed reading be one from which the existing reading may have been derived; hence the necessity of attention to the means by which corruptions were introduced into the text. One letter was accidentally exchanged by a transcriber for another. Words, or parts of words, were repeated, or were dropped, especially when they ended like those that preceded. Occasionally a letter may have travelled from one word, or a word from one verse, to another. Wilful corruption of the text on polemical grounds has also been occasionally charged against the Jews, and also against the LXX.; but the allegation has not been proved, and their known reverence for the text militates against it. To the criticism of the vowel marks the same general principles must be applied, *mutatis mutandis*, as to that of the consonants. Nothing can be more remote from the truth than the notion that we are at liberty to pay scant attention to the Massoretic pointing, though it is sometimes obviously wrong.—B. INTERPRETATION OF O.T. (1) *History.* At the period of the rise of Christianity two opposite tendencies had manifested themselves in the interpretation of the O.T. Scriptures among the Jews—one to an extreme literalism, the other to an arbitrary allegorism. The former was mainly developed in Palestine, where the law of Moses was, from the nature of things, most completely observed. The Jewish teachers there, acknowledging the obligation of that law in its minutest precepts, but overlooking the moral principles on which those precepts were founded, endeavoured to supply by other means the imperfections

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inherent in the mere literal acceptation of any law. On the other hand, at Alexandria the allegorizing tendency prevailed. Germs of it had appeared in the apocryphal writings, as where in Wis.18.24 the priestly vestments of Aaron were treated as symbolical of the universe. This tendency had been fostered by Aristobulus, and, two centuries later, culminated in Philo, from whose works we can best gather the form which it assumed. His expositions chiefly refer to the writings of Moses, whom he regarded as the arch-prophet, the man initiated above all others into divine mysteries; and in the persons and things mentioned in these writings he traces, without denying the outward reality of the narrative, the mystical designations of different abstract qualities and aspects of the invisible. The Alexandrian interpreters were striving to vindicate for the Heb. Scriptures a new dignity in the eyes of the Gentile world, by showing that Moses had anticipated all the doctrines of the philosophers of Greece. But Palestinian literalism and the Alexandrian allegorism were never entirely distinct. The two extremes had, in their neglect of the direct moral teaching and prophetical import of Scripture, too much in common not to mingle readily. Thus we may trace the development of the two distinct yet co-existent spheres of *Halakhah* and *Haggadah* [TALMUD], within which the interpretation of Scripture of the later Jewish writings ranged. The former ("repetition," "following") embraced the traditional legal determinations for practical observance; the latter ("discourse") the unrestrained interpretation, of no authentic force or immediate practical interest. The earliest Christian non-apostolic treatment of O.T. was necessarily much dependent on that which it had received from the Jews. The Alexandrian allegorism reappears most fully in the fanciful epistle of Barnabas; but it influenced also other writings of the sub-apostolic Fathers. Even Jewish cabbalism passed to some extent into the Christian Church, and is said to have been largely employed by the Gnostics. But this was not to last. Irenaeus, himself not altogether free from it, raised his voice against it; and Tertullian laid it down as a canon that the words of Scripture were to be interpreted only in their logical connexion, and with reference to the occasion on which they were uttered. In another respect all was changed. The Christian interpreters by their belief in Christ stood on a vantage-ground for the comprehension of the whole meaning of O.T. to which the Jews had never reached; and thus, however they may have erred in details of interpretation, they generally came to the right conclusions in regard to Christian doctrine. The view held by the Christian Fathers that the whole doctrine of N.T. had been virtually contained and foreshadowed in the O.T., generally induced the search in O.T. for such Christian doctrine rather than for the old philosophical dogmas. It was at Alexandria that definite principles of interpretation were, by a new order of men, the most illustrious and influential teachers in the Christian Church, first laid down. Clement led the way. He held a fourfold import in the Jewish law—literal, symbolical, moral, prophetical. He was succeeded by his scholar Origen, with whom Biblical interpretation showed itself more decidedly Christian; and while the wisdom of the Egyptians, moulded anew, became the permanent inheritance of the Church, the distinctive symbolical meaning which philosophy had placed upon O.T. disappeared. Origen recognizes in Scripture, as it were, a body, soul, and spirit, answering to the body, soul, and spirit of man: the first serves for the edification of the simple, the second for that of the more advanced, the third for that of the perfect. The reality and the utility of the first, the letter of Scripture, he proves by the number of those whose faith is nurtured by it. The second, the moral sense of Scripture, he illustrates by the interpretation of Deut.25.4 in 1Cor.9.9. The third, the spiritual sense, is that on which he principally dwells, showing how the Jewish law, spiritually understood, contained a shadow of good things to come. Both the spiritual and (to use his own term) the psychical meaning he held to be always present in Scripture: the bodily not always. Origen's own expositions of Scripture were, no doubt, less successful than his investigations of the principles of interpretation. Yet as the appliances which he brought to the study of Scripture made him the father of Biblical criticism, so of all detailed Christian Scriptural commentaries his were the first—a fact not to be forgotten by those who would estimate aright their several merits and defects. Jerome, a century later, adopted and repeated most of Origen's principles, but exhibited more judgment in the practical application of them: he devoted more attention to the literal interpretation, the basis of the rest, and brought larger stores of learning to bear upon it. With Origen he held that Scripture was to be understood in a threefold manner, literally, tropologically, mystically: the first meaning was the lowest, the last the highest. But elsewhere he gave a new threefold division of Scriptural interpretation, identifying the ethical with the literal or first meaning, making the allegorical or spiritual meaning the second, and maintaining that, thirdly, Scripture was to be understood "secundum futurorum beatitudinem." The influence of Origen's writings was supreme in the Gk. Church for a hundred years after his death. Towards the end of the 4th cent. Diodorus, bishop of Tarsus, previously a presbyter at Antioch, wrote an exposition of the whole O.T., attending only to the letter of Scripture. Of the disciples of Diodorus, Theodore of Mopsuestia pursued an exclusively grammatical interpretation into a decided rationalism; Chrysostom followed a sounder course, rejecting neither the literal nor the spiritual interpretation, but bringing out with much force from Scripture its moral lessons; while Theodoret, who followed him, interpreted both literally and historically, and also allegorically and prophetically. In the Western Church the influence of Origen, if not so unqualified at first, was yet permanently greater than in the Eastern. Hilary of Poitiers is said by Jerome to have drawn largely from Origen in his commentary on the Psalms. But in truth, as a practical interpreter, he, like

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Augustine, greatly excelled Origen, drawing forth the evangelical sense of Scripture from the literal with cogency, terseness, care, and elegance. But the advances made in the treatment of O.T. by the Latins since the days of Origen were unhappily not continued. We may see this in the Morals of Gregory on the book of Job, the last great independent work of a Latin Father. Three senses of the sacred text are here recognized and pursued in separate threads: the historical and literal, the allegorical, and the moral. But the idea of any mutual connexion is ignored. Such was the general character of the interpretation through the Middle Ages, during which Gregory's work stood in high repute. The mystical sense of Scripture was entirely divorced from the literal. The first impulse to the new investigation of the literal meaning of the text of O.T. came from the great Jewish commentators, mostly of Spanish origin, of the 11th and following centuries: Rashi († 1105), Ibn Ezra († 1167), Kimchi († 1240), and others. Following in the wake of these, the converted Jew Nicolaus of Lyre, near Evreux, in Normandy († 1341), produced his *Postillae Perpetuae* on the Bible, in which, without denying the deeper meanings of Scripture, he justly contended for the literal as that on which they all must rest. Exception was taken to these a century later by Paul of Burgos, also a converted Jew († 1435), who upheld, by the side of the literal, the traditional interpretations, to which he was probably at heart exclusively attached. But the recognition of the value of the literal interpretation had taken firm root. (2) *Principles of Interpretation.* From the above it is seen that the interpretation of the O.T. has been generally recognized to embrace the discovery of its literal, moral, and spiritual meaning. It has given occasion to misrepresentation to speak of the existence in Scripture of more than a single sense; hence it is better to say that there are in it three elements, coexisting and coalescing with each other, and generally requiring each other's presence in order that they may be severally manifested. Correspondingly too there are three portions of O.T.—the narrative, the law and prophetical exhortations, and the prophecies—in which the respective elements—the literal (and historical), the moral, and the spiritual—each in turn, shine out with peculiar lustre. Still, generally, in every portion of O.T. the presence of all three elements may be traced—*e.g.* in the story of the journey of the Israelites through the wilderness, we have the historical element in the actual occurrences narrated; the moral, in the warnings which God's dealings with the people and their own several disobediences convey; and the spiritual in the prefiguration by that journey, in its several features, of the Christian pilgrimage through the wilderness of life. These three elements are mutually coextensive in the O.T., taken as a whole, and in the several portions of it, largely viewed; yet not so as that they are all to be traced in each several section. Each may occasionally exist alone, or so as to completely overshadow the others. That we should use the N.T. as the key to the true meaning of the Old, and should seek to interpret the latter as it was interpreted by our Lord and His apostles, is in accordance both with the spirit of the earlier Fathers with regard to the value of tradition, and with the appeals to N.T. by which Origen defended and fortified the threefold method of interpretation. But here we must follow the analogy of N.T. interpretations; for it were unreasonable to suppose that the whole O.T. should be found completely interpreted in the New.—We may now glance at the several branches of the interpreter's task. First, then, Scripture has its outward form or body, all the several details of which he will have to explore and to analyse, with reference, so far as possible, to the historical occasion and circumstances, the time, place, political and social position, manner of life, surrounding influences, distinctive character, and object in view, alike of the writers, the persons addressed, and those who appear upon the scene. Taken in its wide sense, the outward form of Scripture will, no doubt, include much that is figurative, such as metonymies, in which one name is substituted for another; metaphors, in which a word is transformed from its proper to a cognate signification; prosopopoeias, or personifications; and even all anthropomorphic and anthropopathic descriptions of God, which could never rightly have been understood in a purely literal sense. It is not to be denied that it is difficult, perhaps impossible, to draw the exact line where the province of spiritual interpretation begins and that of historical ends. On the one hand, the spiritual significance of a passage may occasionally, perhaps often, throw light on the historical element; on the other, the very large use of figurative language in O.T., more especially in the prophecies, prepares us for the recognition of the yet more deeply figurative and essentially allegorical import which runs through the whole. Yet it is no unhallowed or unworthy task to study, even for its own sake, the historical form, which, even by itself, proclaims the working of God, and reveals the care wherewith He has ever watched over the interests of His Church. Above all, the history of O.T. is the indispensable preface to the historical advent of the Son of God in the flesh. We need hardly labour to prove that N.T. recognizes the general historical character of the O.T. records. In reference to that which is not related as plain matter of history, the question of how far the descriptions are to be viewed as definitely historical, how far as drawn, for a specific purpose, from the imagination (*e.g.* in the book of Job), will remain to be decided according to the particular circumstances. In examining the extent of the historical element in the prophecies, both of the prophets and the psalmists, we must distinguish between those which were definitely fulfilled at a period not entirely distant from that at which they were uttered, and those which reached far beyond in their prospective reference. The former, once fulfilled, were thenceforth annexed to the domain of history. With the prophecies of more distant scope the case stood thus: A picture was presented to the prophet's gaze, embodying an outward representation of certain future spiritual struggles, judgments, triumphs, or blessings; a

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picture suggested in general by the historical circumstances of the present, the past, or the near future already anticipated and viewed as present, or of all these variously combined, altered, and heightened by the imagination. But it does not follow that that picture was ever outwardly brought to pass: the local had perhaps been exchanged for the spiritual, the outward type merged in the inward reality, before the fulfilment took effect. [PROPHECY.] Respecting the rudiments of interpretation, let the following here suffice: The knowledge of the meanings of Hebrew words is gathered (*a*) from the context, (*b*) from parallel passages, (*c*) from the traditional interpretations preserved in Jewish commentaries and dictionaries, (*d*) from the ancient versions, (*e*) from the cognate languages, Aramaic, Syriac, and Arabic. The syntax must be almost wholly gathered from O.T. itself; and for the special syntax of the poetical books, while the importance of a study of the Hebrew metre and parallelism is now generally recognized, more attention needs to be bestowed than has been hitherto on the whole poetical structure and language. [POETRY, HEBREW.] From the outward form of O.T. we proceed to its moral element. It was with reference to this that St. Paul declared that every inspired Scripture of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness (2Tim.3.16); and it is with implicit recognition of the essentially moral character of the whole, that our Lord and His apostles not only appeal to its direct precepts (*e.g.* Mt. 15.4,19.17-19), and set forth the fulness of their bearing (*e.g.* 9.13), but also lay bare in O.T. passages moral lessons which lie beneath the surface (19.5,6,22.32; Jn.10.34,35; Ac.7.48, 49; 1Cor.9.9,10; 2Cor.8.13-15). With regard more particularly to the law, our Lord shows in His Sermon on the Mount how deep is the moral teaching implied in its letter, and in His denunciation of the Pharisees, upbraids them for their omission of its weightier matters—judgment, mercy, and faith. Frequent reference is made in the N.T. to the moral teaching of O.T. history (Lu.6.3; Ro.4,9.17; 1Cor. 10.6-11; Heb.3.7-11,11; 2Pe.2.15,16; 1Jn.3. 12). The interpreter of O.T. will have, among his other tasks, to analyse in the lives set before him the various yet generally mingled workings of the spirit of holiness and of the spirit of sin. The moral errors by which the lives of even the greatest saints were disfigured are related, and that for our instruction, but not generally criticized. In the choice in O.T. of the lives—generally those of religious men—which will best suggest the moral lessons that God would have us learn, we may most surely trace the overruling influence of the Holy Spirit by which the sacred historians wrote. But the O.T. has further its spiritual and therefore prophetical element. Our attention is here first attracted to such avowedly predictive parts of O.T., as to the prospective reference of which, at the time that they were uttered, no question can exist, and the majority of which still awaited their fulfilment when the Redeemer of the world was born. With Christ the new era of the fulfilment of prophecy commenced. There was in His person a marvellous verification of the very letter of prophecy—partly that it might be seen how definitely all had pointed to Him; partly because His outward mission, up to the time of His death, was but to the lost sheep of the house of Israel, and the letter had not yet been finally superseded by the spirit. Yet it would plainly be impossible to suppose that the significance of such prophecies as Zech.9.9 was exhausted by the mere outward verification. Hence the entire absence from N.T. of any recognition, by either Christ or His apostles, of such prospective outward glories as the prophecies, literally interpreted, would still have implied. The language of the ancient prophecies is everywhere applied to the gathering together, the privileges, and the triumphs of the universal Body of Christ (Jn.10.16,11.52; Ac.2.39,15.14-18; Ro.9.25,26,30,31,10.11,13,11. 25,26,27, -etc.). Even apart, however, from the authoritative interpretation thus placed upon them, the prophecies bear evidence to their own spiritual import. The substance of them is the glory of the Redeemer's spiritual kingdom: it is but the form that is derived from the outward circumstances of the career of God's ancient people, who had all but ceased to be a nation before the fulfilment of the promised blessings commenced. Nor was even the form in which the announcement of the new blessings had been clothed to be rudely cast aside: the imagery of the prophets is on every account justly dear to us, and from love, no less than from habit, we still speak the language of Canaan. Must not, then, this language have been divinely designed from the first as the language of God's Church? The typical import of the Israelitish tabernacle and ritual worship is implied in Heb.9 ("the Holy Ghost this signifying"), and is almost universally allowed; and it mars the whole record to tear asunder the events of Israel's history from the ceremonies of Israel's worship, or the events of the preceding history of the patriarchs from those of the history of Israel. The N.T. implies the typical import of a large part of the O.T. narrative. In O.T. itself we have also, and this even in the latest times, events and persons expressly treated as typical (Ps. 118.22; Zech.3,6.9ff., etc.). A further testimony to the typical character of the history of O.T. is furnished by the typical character of the events related even in the New. All our Lord's miracles were essentially typical. So too the outward fulfilments of prophecy in the Redeemer's life were types of the deeper though less immediately striking fulfilment which it was to continue to receive ideally. There may be an unwillingness to recognize the spiritual element in the historical parts of O.T., arising from the fear that such recognition may endanger that of the historical truth of the events recorded. Nor is such danger altogether visionary; for one-sided and prejudiced contemplation abuses one element of Scripture so as thereby to cast a slight upon the rest. But this does not affect the existence of the spiritual element. Against the unedifying puerilities into which some have fallen the spiritual interpreter of O.T. will guard by foregoing too curious a search for mere external resemblances between O.T. and N.T., while

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thankfully recognizing them wherever they present themselves. The spiritual interpretation must rest upon both the literal and the moral; and there can be no spiritual analogy between things which have nothing morally in common. One consequence of this principle will be, that we must never be content to rest in any mere outward fulfilment of prophecy. However remarkable the outward fulfilment may be, it must always guide us to some deeper analogy, in which a moral element is involved. Another consequence will be that that which was forbidden or sinful can, so far as it was sinful, not be regarded as typical of that which is free from sin. So again that which was tolerated rather than approved may contain within itself the type of something imperfect, in contrast to the more perfect. [BIBLE.]—C.

QUOTATIONS IN N.T. FROM O.T. These form one of the outward bonds of connexion between these two parts of the Bible. They are manifold in kind. Some of the passages quoted contain prophecies or involve types of which the N.T. writers designed to indicate the fully developed explanation. Others are introduced as direct logical supports to doctrine. It may not be easy to distribute all the quotations into their distinctive classes; but among those in which a prophetical or typical force is ascribed in N.T. to the passage quoted may fairly be reckoned all that are introduced with an intimation that the Scripture was "fulfilled"; and it is noticeable that the word "fulfil," as applied to the accomplishment of what had been predicted or foreshadowed, is in N.T. only used by our Lord Himself and His Apostles. In quotations from O.T. in the New, we find a continual variation from the *letter* of the older Scriptures. To this variation three causes contributed: First, all N.T. writers quoted from the LXX., correcting it indeed more or less by the Heb., especially when needful for their purpose; occasionally deserting it altogether; still, abiding by it to so large an extent as to show that it was the primary source of their quotations. Secondly, the N.T. writers must have frequently quoted from memory. Thirdly, combined with this, there was an alteration of conscious or unconscious design. Sometimes the object was to obtain increased force. Sometimes an O.T. passage is abridged and adjusted so as to omit what is foreign to the immediate purpose (Ac.1.20; 1Cor.1.31). At other times one passage is enlarged by the incorporation of another: thus in Lu.4.18,19, although the contents are professedly those read by our Lord from Is.61, we have the words "to set at liberty them that are bruised," introduced from 58.6 (LXX.); similarly in Ro.11.8, Deut. 29.4 is combined with Is.29.10. In some cases still greater liberty of alteration is assumed. In some places again, the actual words of the original are taken up, but employed with a new meaning. These facts will sufficiently illustrate the freedom with which the apostles and evangelists introduce the older Scriptures into their writings. It could only result in failure were we to attempt any merely mechanical account of variations from the O.T. text which are themselves essentially not mechanical.

Olive. Many of the Scriptural associations of the olive-tree are singularly poetical. Its foliage provided the dove's message of hope when the waters of the flood began to retire (Gen.8.11). It is also the most prominent tree in the earliest allegory (Judg.9.8,9). With David it is the emblem of prosperity and the divine blessing (Ps.52.8,128.3). So with the later prophets it is the symbol of beauty, luxuriance, and strength. Thus after the Captivity, when the Israelites kept the Feast of Tabernacles, we find them, among other branches for the booths, bringing "olive-branches" from the "mount" (Ne.8.15), doubtless the famous mount of Olives. In the mystic imagery of Zechariah (4.3,11-14), and of St. John in the Apocalypse (Rev.11.3,4), we find the olive-tree used in a very remarkable way; and in the argument of St. Paul concerning the relative positions of the Jews and Gentiles in the counsels of God, it supplies the basis of one of his most forcible allegories (Ro.11.16-25). The olive-tree grows freely almost everywhere on the shores of the Mediterranean, but was, as it still is, peculiarly abundant in Palestine (see Deut.6.11,8,8,28.40). Olive-yards are as much a matter of course in descriptions of the country as vineyards and corn-fields (Judg.15.5; 1Sam.8.14). The kings had very extensive ones (1Chr.27.28). The cultivation of the olive-tree was closely connected with the domestic life of the Israelites (2Chr.2.10), their trade and their public ceremonies and religious worship. [OIL.] In Solomon's temple the cherubim were "of olive-tree" (1K.6.23), as also the doors (31,32) and the posts (33). The berries are mentioned in 2Esd.16.29 and Jas.3.12. The wind was dreaded by the olive-grower, for the least breeze is apt to cause the flowers to fall (Job15.33), and the locust was a formidable enemy of the olive (Am.4.9). Not infrequently therefore hopes were disappointed, and "the labour of the olive failed" (Hab.3.17). The meaning of the simile, "thy children like the olive plants [properly, *shoots*] round about thy table" (Ps.128.3), is explained by the fact that suckers spring up round the bole of any ancient olive-tree. The tree is of a moderate height, with knotty, gnarled trunks, and a smooth, ash-coloured bark. It grows slowly, but lives to an immense age. Its appearance is singularly indicative of tenacious vigour; and its leaves are not deciduous, hence its "greenness" is emblematic in Scripture of strength and prosperity. The great age and patriarchal appearance of an important assemblage of these trees inspire feelings of veneration. Those who see olives for the first time are occasionally disappointed by the dusty colour of their foliage; but those familiar with them find an inexpressible charm in the rippling changes of their slender grey-green leaves. [The olive-trees in the groves about Gaza are of enormous age. They usually have unbranched trunks a few (2 to 4) ft. in height, then divided, and at 7 or 8 ft. the leafy canopy, browsed level below by cattle, commences. The average height is about 25 ft. The trunks of the oldest trees are merely shells. Two measured by the present writer had girths of 18 and 20 ft. respectively at 2 ft.

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from the ground, a size maintained till the trunk forked at about 8 ft. H.C.H.]

Olives, Mount of; Olivet. The chalky hill, terraced and dotted with olives, which overlooks Jerusalem, E. of the brook KIDRON, and rises 240 ft. higher than the level of the temple floor. David, fleeing to the E., went up "the ascent Olivet" (2Sam.15.30) to the "top, where he worshipped God" (ver. 32), apparently by the old road which passed N. of the main summit; for the chain has a lower summit on N., and a third, also lower, to S. of the central top, which is immediately E. of the temple. The range is called "the mountain [*hâr*] facing Jersualem" (1K.11.7); and the term "mount of corruption" (2K.23.13) applying to the same mountain, on which stood Solomon's temples in honour of Ashtoreth, Chemosh, and Milcom, is perhaps better rendered "mount of anointing." Ezekiel alludes to Olivet as "the mountain which is on the E. side of the city" (11.23), and Zechariah notices it by name (14.4). It is often mentioned in N.T., and on it were BETHANY and GETHSEMANE (Mt.21.1,26.30; Mk.11.1,13.3,14.26; Lu.19.29,37,21.37,22.39; Jn.8.1; Ac.1.12). Josephus places it 5 or 6 furlongs from the city, E. of the Cedron valley (20 *Ant.* viii. 6; 5 *Wars* ii. 3). It is now called *Jebel et Tôr* (*the mountain of the isolated summit*). In the Mishna (*Parah* iii. 6) it is said that a causeway (perhaps a temporary wooden bridge) was made from the temple to Olivet, over which the high-priest passed to burn the red heifer, apparently on the summit, and exactly opposite the temple door (iv. 2). Part of the ashes were preserved on Olivet (iii. 11). The mountain is called also "the mount of unction" in the Talmud (Tal. Jer. *Taanith* iv. 8). Jerome speaks of the Ascension from Olivet, and of the red heifer there burned (*Pilgr. of Paula*, 13), and from about his time the footprints of Christ were shown on the summit, though—according to N.T.—the Ascension took place near Bethany. The mountain is now covered with sacred places, chapels, and monasteries, most of which are quite modern, or date at earliest from 12th cent. A.D. The oldest traditional sites are not traceable before *c.* 330 A.D., including the Gk. site of Gethsemane and the Virgin's tomb. [GETHSEMANE.] The view from the mountain is extensive, over the desert of Judah and the Jordan Valley and Dead Sea to the Moab plateau and Gilead on E., while on W. Jerusalem lies spread like a map. Some remarkable Greco-Hebrew tombs occur on the W. slope, especially that called "the tomb of the Prophets," in which are rude graffiti in Heb. and Gk.; and near it have been found small stone boxes for bones, bearing Heb. texts. It was a Jewish custom, after the destruction of Jerusalem, to bring the bones of ancestors from foreign lands, and to bury them on the mount of Olives; and the texts on these boxes date apparently about the 3rd or 4th cent. A.D. In the so-called "cave of St. Pelagia" under the ruined church on the summit, de Saulcy found a Gk. pagan text of about the same age, reading "Courage, Dometila; no one is immortal"—a frequent sentiment among Gk. pagans in Palestine. (*Surv. W. Pal., Jerusalem* vol., pp. 398-404, 424.) [C.R.C.]

Olym'pas, a Christian at Rome (Ro.16.15), perhaps of the household of Philologus. According to the Pseudo-Hippolytus, he was afterwards martyred.

Olym'pius, an epithet of JUPITER (Zeus), derived from mount Olympus in Thessaly, the abode of the gods (2Mac.6.2).

Omae'rus (1Esd.9.34) = AMRAM, 3.

Omar', son of Eliphaz the firstborn of Esau, and "duke" or "leader" of Edom (Gen.36.11,15; 1Chr.1.36).

O'mega, the last letter of the Gk. alphabet. For its metaphorical use, see ALPHA and Rev.1.8,11,21.6,22.13.

Omer. [WEIGHTS AND MEASURES; FIRSTFRUITS.]

Omri'.—1. Originally "captain of the host" to ELAH, was afterwards himself king of Israel, and founder of a dynasty of which the four sovereigns were Omri, Ahab, Ahaziah, and Jehoram. When Elah was murdered by Zimri at Tirzah, Omri was besieging Gibbethon of Dan, which had been occupied by the Philistines, and he was at once proclaimed king by the army. Thereupon he raised the siege of Gibbethon, and attacked and took Tirzah, where Zimri was holding his court as king of Israel. Zimri perished in the flames of the palace, after a reign of 7 days. Omri, however, had another rival in Tibni, whom "half the people" (1K.16.21) desired to raise to the throne, and who was bravely assisted by his brother Joram (LXX.). The civil war lasted 4 years (*cf.* 16.15 with 23). After the defeat and death of Tibni and Joram, Omri reigned for 2 more years in Tirzah (*cf. vv.* 23 and 29); but after that transferred his residence to a strong strategic position on the mountain Shomron, better known by its Gk. name SAMARIA, which he bought for 2 talents of silver from SHEMER. Here he reigned for 6 years more; the "twelve years" of ver. 23 being counted from the death of Zimri (*cf. vv.* 15 and 29). He appears as a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intercourse and alliances with foreign states. From 20.34 we gather that in his wars with Syria Omri must have met with reverses, otherwise he would not have consented to make "streets"—*i.e.* a Syrian quarter or bazaar—"in Samaria." Of his successful military operations against Moab we learn from the Moabite Stone, erected by Mesha, king of Moab, son of Chemosh-melech. (See Driver's translation, following Socin, of the inscription, lines 4-7.) Omri "dealt wickedly above all that were before him" (16.25). This statement, read with Micah's reference to "the statutes of Omri" (Mi.6.16)—a by-word for wickedness—seems to indicate that Baal-worship had already begun to infect the worship of Israel. It had, yet earlier, become a practice with the Canaanites (15th cent. B.C., as witnessed by the Amarna tablets). **—2.** One of the sons of Becher, son of Benjamin (1Chr.7.8). **—3.** A descendant of Pharez, son of Judah (9.4). **—4.** Son of Michael, and chief of Issachar in the reign of David (27.18). [H.C.B.]

On, son of Peleth; a Reubenite who took part with Dathan and Abiram in a rebellion against Moses (Num.16.1). The mention of

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On is probably due to a copyist's error; his name does not appear in the subsequent narrative, nor anywhere else in O.T. See Driver, *ad loc.* [KORAH.] [H.C.B.]

On (אָן, or אֹן; LXX. sometimes Ὼν, but generally Ἡλιούπολις, = Vulg. *Heliopolis*). The same city is called Beth-shemesh (Je.43.13), "the house of the sun," which is a Heb. translation of the Egyptian Pi-Ra, one of the sanctuaries of the city. The vowel points are evidently incorrect in Ezk.30.17: "the young men of Aven and Pi-beseth shall perish," where LXX. reads *Heliopolis* and *Bubastis*. On is the transcription of An, the usual name of a city not far from the head of the Delta, a short distance from Cairo. An was devoted to the cult of Ra, the sun. This god was worshipped there under the name Tum also, who is the setting sun, and was the first cosmogonic god, who came out of water "when there was no firmament." Another name of Ra is "Horus of the horizon," the rising sun, called by the Gks. Harmakhis. Tum-Harmakhis is very often represented under the form of a sphinx—a lion's body with a human head. The head is that of the god Shu, the body that of the goddess Tefnut. Both are the children of Tum. Another form of Ra was a stone in the form of a pyramid, which was kept in a closed shrine. The bull Mnevis was also one of the divinities of An. An was one of the most ancient cities of Egypt. It may be considered as the religious capital. The cosmogonic doctrine was first taught there. There were two cities of the name. Heliopolis is the An of the N.; Hermonthis, a little S. of Thebes, An of the S. The name of An is also applied to each of the two divisions of Egypt. The country is often called "the two lands of An." A mythological history recounts how Ra was the king of the city, and wished to destroy mankind, and how (having done it only partly), weary of the society of the survivors, he was carried to the sky by his daughter Nut, who was in the form of a cow. Other myths, as well as a large part of the Book of the Dead, have also a Heliopolitan origin. An had an important and powerful college of priests; and the king, when he raised Joseph to his lofty position, gave him to wife Aseneth, a daughter of the high-priest (Gen.41.46). [POTI-PHERAH.] It had also a medical school. The reputation of Heliopolis for learning and wisdom was very great, since Eudoxos and Plato stayed there to study; but in Roman times the city had entirely fallen. Strabo speaks of the priests with great contempt. He says that, instead of men very wise and very learned in astronomy, he had found only ignorant attendants, who offered sacrifices and who showed the temple to strangers. The remains of the temple of Heliopolis are in a village called Matarieh, and consist of a few sphinxes of the avenue, and one of the obelisks with the name of Senufrit I., the second king of the 12th dynasty, who considerably enlarged the temple. Part of the enclosure is still extant, but the whole area is now cultivated land. Until 1906 an old sycamore, called the "tree of the Virgin," was said by local tradition to have covered by its shade the holy family flying before Herod. The Arab historian Makrîzi relates that in his time (14-15th cent.) the two obelisks remained, and also many sitting and standing statues, some of which were more than 30 cubits high. They have all disappeared since. [BETH-SHEMESH, 4.] [E.N.]

Onam.—**1.** A son of Shobal the son of Seir (Gen.36.23; 1Chr.1.40).—**2.** Son of Jerahmeel by his wife Atarah (1Chr.2.26,28).

Onan (Gen.38.4,8-10,46.12; Num.26.19; 1Chr.2.3), second son of Judah by a Canaanitess. He refused the duty of an Israelite brother, and Jehovah "slew him" for the accompanying act of moral evil, the modern description of which is derived from his name.

Onesimus, the fugitive slave on whose behalf St. Paul wrote his epistle to Philemon (*q.v.*). Upon the meaning of his name (*helpful*) the apostle plays delicately in ver. 11 of this epistle. It is possible that there is a secondary and deeper *paronomasia* in St. Paul's epithets (ἄχρηστος, εὔχρηστος), since we learn from Tertullian that "Chrestus" was, among the Gks. and Roms., a common variant upon "Christus" as the name of our Lord. [PHILEMON, EPISTLE TO.] [A.C.D.]

Onesiphorus is mentioned twice only in N.T., *viz.* 2Tim.1.16-18 and 4.19. St. Paul gratefully commemorates the kindness and fidelity shown by Onesiphorus when the latter was in Rome—conduct in sharp contrast to that which the apostle had more lately experienced from "all they which are in Asia" (2Tim.1.15). He prays that Onesiphorus "may find mercy of the Lord in that day." In 4.19 special greeting is sent to "the household of Onesiphorus." That the salutation takes this form, together with the previous mention of his house—before that of the man himself—in 1.16, and the prayer, above quoted, of 1.18, are facts which seem to show with some conclusiveness that Onesiphorus was dead when this epistle was written. The passage is of importance by reason of its bearing upon the lawfulness of prayer for the faithful departed. It should be noted, however, that the general character and reticent wording of St. Paul's intercession on his friend's behalf, imitated by the early liturgies of the Church, give no countenance to the more elaborate doctrines and devotions promulgated subsequently. [A.C.D.]

Onias, a name introduced into the Gk. and Syr. texts of 1Mac.12.19 by a very old corruption of the two consecutive names Onias and Arius. See A.V. marg. and R.V.

Onias.—**1.** The son and successor of Jaddua was high-priest 323-300 B.C. He received from Areus I. of Sparta a letter which is quoted by Jonathan, 1Mac.12.20-23.—**2.** A grandson of Onias I., and son of Simon the Just. A minor at his father's death, *c.* 290 B.C., he was preceded in the high-priesthood by his uncles Eleazar and Manasseh. He held the office *c.* 240–226 B.C. His covetousness nearly caused a rupture with Ptolemy III. (*Euergetes*) (Josephus, 12 *Ant.* iv. 1-3. Not mentioned in A.V.). He was succeeded by his son Simon II.—**3.** The son of Simon II., whom he succeeded *c.* 198 B.C. During his tenure of office Seleucus Philopator bore the cost of the temple sacrifices (2Mac.3.1-3). He averted the attempt of Heliodorus, the agent of Seleucus, who was prompted by Simon, "governor of the temple," to seize the treasures in the temple (3.4-35). The con-

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tinued hostility of Simon forced Onias to appeal to Seleucus at Antioch (4.1-6). But Seleucus was now (175 B.C.) succeeded by Antiochus IV. (*Epiphanes*), from whom Onias' brother JASON purchased the high-priesthood (4.7), and Onias was detained in Antioch. Jason was soon displaced by MENELAUS, who, being rebuked by Onias for sacrilege, is said to have procured his murder, 171 B.C. (4.32-36).—**4.** The son of Onias III. who is not mentioned in A.V. Failing to obtain the high-priesthood in Jerusalem, he fled, in the time of Antiochus V. (*Eupator*), to Egypt. He was received by Ptolemy Philometor, who granted him a disused temple of Bubastis at Leontopolis. This he reconstructed on the model of the temple at Jerusalem, and here, until after the fall of Jerusalem, regular services were offered by priests and Levites, the proceeding being defended by appeal to Is.19.18-21. Onias was made governor of the adjoining district, and his two sons gained high rank in the Egyptian army (Josephus, 12 *Ant.* v. 1; 13 iii. 1-3, x. 4). [C.D.]

Oni'as, City of, built by Onias, a Jewish high-priest who fled to Egypt before Antiochus Eupator. According to the narrative of Josephus, he was well received by Ptolemy Philometor and his wife Cleopatra (*c.* 154 B.C.), who granted him a ruined temple at Leontopolis in the nome of Heliopolis. The new city was called Onion. It seems now certain that this place is to be looked for in the large mounds now called Tel el Yahûdiyeh, near the station of Shibîn el Qanâṭer, on the road from Cairo to Zagazig. Previous excavations brought to light, close to the city, a Jewish cemetery with Jewish names. Lately Prof. F. Petrie has found there old walls, which he states to be the remains of the temple built by the Jews, and he has restored the plan of their construction. The Egyptian name of the locality seems to have been "the house of Ra," on the N. of On; and this would agree with Isaiah (19.18), who says of the five cities in the land of Egypt which speak the language of Canaan, "One shall be called the city of destruction," where the Aram. and other versions read "the city of the sun" (*civitas solis*, Vulg.). [E.N].

Onions (Heb. *beṣālîm*). This occurs only in Num.11.5, as one of the good things of Egypt of which the Israelites regretted the loss. Onions have been from time immemorial a favourite article of food amongst Egyptians. The onions of Egypt are much milder in flavour and less pungent than those of this country.

Ono', a town mentioned with LOD (1Chr. 8.12), and inhabited after the Captivity (Ezr.2. 33; Ne.7.37) by the Benjamites, who extended their settlements beyond the old tribal border in this later age (Ne.11.35). Nehemiah was asked to meet Sanballat "in one of the villages of the plain of Ono" (6.2). The site appears to be the present village *Kefr 'Ana*, in the open valley, 5 miles N.W. of *Ludd*. Though not mentioned early, Ono appears to be an old town, for Thothmes III., in 16th cent. B.C., enumerates Aana next to Luden or Lod (Nos. 64, 65) in his list. [C.R.C.]

O'nus (1Esd.5.22). [ONO.]

Onycha (Heb. *shᵉḥeleth*). The Heb. word occurs only in Ex.30.34, as one of the ingredients of the sacred perfume. In Ecclus.24.15 Wisdom is compared to the pleasant odour yielded by "galbanum, onyx, and sweet storax." It is generally accepted that *shᵉḥeleth*, like the ὄνυξ of Dioscorides (ii. 10) and the *onyx* of Pliny (xxxii. 10), refers to the operculum of a mollusc of the genus *Strombus*, perhaps *S. lentiginosus*, which is distinctly claw-like. When burnt, this emits a pungent, aromatic odour, and is still used as an ingredient in some kinds of Eastern frankincense. The "devil's claw" of the old Materia Medica may have been the same thing. Bochart believes some kind of bdellium to be intended. [R.L.]

Onyx. A.V. uniformly renders the Heb. *shôham* by "onyx"; the Vulg. too is consistent, the *sardonyx* (Job 28.16) being merely a variety of *onyx*; but the testimonies of ancient interpreters generally are diverse and ambiguous. Nothing in the contexts of the several passages (Gen.2.12; Ex.28.9,20; 1Chr.29.2; Ezk.28.13) where the Heb. term occurs helps us to determine its signification. Josephus expressly states that the shoulder-stones of the high-priest were formed of two large sardonyxes, an onyx being, in his description, the second stone in the fourth row of the breastplate. The name now denotes sundry varieties of AGATE in which the colours are arranged in regular zones or bands, so that it is very suitable for cutting intagli or camei. In this sense it was used by Pliny; but earlier Gk. writers, as shown by Mr. King (*Precious Stones*, s.v. "Onyx"), applied the name rather to mottled and veined agates. In any case, however, the *shôham* of the Bible very probably indicates the stone now called onyx, or some variety of the agate. Dr. Pinches suggests a possible parallel in the *sânîu* (for fem. of *sâmu*, "dark") of the inscriptions, where *abnu sântu* is "the stone of love." For the "onyx" of Ecclus.24.15, see ONYCHA. [T.G.B.]

O'phel (*mound*). The word is used in the plur. of the mounds on which fortified cities stood (Is.32.14), and even of the "swellings" from which the Philistines suffered (Deut.28. 27, *ʿᵉḥôrîm*; 1Sam.5.6,9,12,6.4,5). On the Moabite Stone the "wall of the Ophel" is noticed in connexion with a fortress in Moab. The term applies to three separate sites.—**1.** A place S. of the temple, so called either as being a natural "swelling" of the ground, or as being enlarged by a mound. The "wall of the Ophel" is noticed, with the temple, as being built up by Jotham (2Chr.27.3); and Manasseh, when he built a wall "outside the city of David," is said to have "compassed about the Ophel, and raised it up a very great height" (33.14). In Nehemiah's time it was inhabited by the Nethinim (Ne.3.26,27), near the Water Gate (above the GIHON spring); and the wall of the Ophel was near the Horse Gate, which was close to the temple (see 11.21). We learn also that the "house of David," or ancient palace, was near the Water Gate, and thus stood on the Ophel (12.37). Josephus (5 *Wars* iv. 2, vi. 1; 6 *Wars* vi. 3) places the Ophla near the E. cloister of the temple, and the Kidron Valley. There is thus no doubt that the spur S. of the temple is the place intended (see CAPHENATHA), a narrow ridge sinking gradually S. towards Siloam. The area of its flat ground, S. of the temple wall, does not exceed some 15 acres;

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and, judging from the measurements given (1K.7.2,6) it would appear that it was nearly all covered by the royal palace built by Solomon. Thus Athaliah was seized as soon as she left the precincts of the temple "by the way by which the horses came into the king's house" (2K.11.16), which was no doubt at the Horse Gate, which is noticed with the Ophel and the "king's high house" (Ne.3.25-28). The connexion is important, for Solomon housed his bride in the city of David "until he had made an end of building his own house" (1K.3.1), which included one for the queen (7.8), who was "brought up out of the city of David unto her house, which he had built for her" (9.24). Hence it appears that the Ophel was not in the city of David, which Josephus (5 *Wars* iv. 2) places on the S.W. hill of Jerusalem, and which covered at least 100 acres; but that it was a small area—perhaps artificially terraced by its "mound"—for the palace, which may not have been enclosed by any wall till the time of Jotham.—**2.** "Ophel [R.V. marg.; R.V. *hill*; A.V. *stronghold*] of the daughter of Zion" (Mi.4.8) seems to have been another place, since it is connected with the tower of EDAR (A.V. *of the flock*; see Gen.35.21), and with the "first dominion" of David—who came from Bethlehem.—**3.** Ophel in Lower Galilee (2K.5.24; A.V. *tower*; see R.V. marg.), where Elisha lived, is probably the present village *'Afûleh*, 3 miles W. of SHUNEM, which latter Elisha used to pass on his way from ABEL-MEHOLAH (2K.4.8). We may suppose that the king of Israel (5.6-8) was at JEZREEL, 4 miles S.E. of this Ophel, and that Naaman had thus only some 17 miles to go back to bathe in Jordan (or 4 hours in a chariot), so that the whole topography is easy to understand. This Ophel is mentioned as early as 16th cent. B.C., in the list of Thothmes III. (No. 53), with ANAHARATH, which lay only 6 miles to its E. [JERUSALEM.] [C.R.C.]

Ophir', a place famous for its gold in the time of Solomon and later. The only indication of exact position occurs in Gen.10.29 = 1Chr.1.23, where it is noticed, with SHEBA, as one of the places inhabited by the sons of Joktan—clearly in the S. of Arabia. This agrees with the later notices, according to which it was reached by sea from Eloth (1K.9.26-28, 10.11,22.48; 2Chr.8.18,9.10) on the shore of Edom. Besides gold and gems, Almug-trees came from Ophir and also from Lebanon (1K. 10.11; *cf.* 2Chr.2.8). [ALGUM.] The word Ophir probably means "wealth" (Arab. *wâfar*), and is thus once used by itself (Job 22.24) as meaning riches. The gold of Ophir is noticed especially (Job 28.16; Ps.45.9; Is.13.12; 1 Chr.29.4), and Uphaz (Je.10.9; Dan.10.5) is thought by Gesenius to be a clerical error for Ophir, the last letter only being changed. Diodorus Siculus (II. iv., III. iii.) speaks of gold-mines and nuggets in Arabia, and of the gold as *apuros*, which may probably mean "of Ophir," though he thought it meant "without fire"—that is, alluvial gold. Arabia was famous for its gold [ARABIA], according to Strabo (XVI. iv. 22) and Pliny (*Hist. Nat.* vi. 28, 32), who quote earlier Gk. authorities. Jewish legends magnifying Solomon have, however, led to many speculations placing Ophir in India, in Africa, and even (Arias Montanus) in Peru. Josephus (8 *Ant.* vi. 4) thought it was the Malay Peninsula, or Aurea Chersonese. The LXX. (except in Gen.10.29) usually reads Sophir for Ophir, and Coptic lexicographers applied this name to India. The Arabs, who adopted Talmudic legends about Solomon, imagined that Ophir lay in Mashonaland, whence they obtained gold in and after the 2nd cent. A.D. The Portuguese adopted this story, and have handed it on to the Dutch, English, and Germans; but there is no reason to suppose that S. Africa was known in the time of Solomon, or even of Jehoshaphat (1K. 22.48), if the present reading of this passage is correct. [TARSHISH.] The Mashona ruins have so far produced no clear indications of antiquity earlier than *c.* 17th cent. A.D. It is not stated in O.T. that "ivory, apes, and peacocks" (1K.10.22; 2Chr.9.21) came from Ophir; and even the notice of Almug (or *Algum*) trees does not certainly point to India, since the identification of this precious wood (found also in Lebanon) with the sandal wood is uncertain, while, on the other hand, sandal wood was imported into Oman in Arabia, according to the *Periplus* ascribed to Arrian, and may have been there known much earlier. The suggestion that Ophir is the *Apir* of Elamite texts (*c.* 600 B.C.)—a region near Susa (Hommel)—is equally speculative, since gold is not known to have been found there. The existence of a place called *Ofir* in the mountains of Oman (Sale) is doubtful, and the name might have been given later in consequence of the O.T. notices; but Eusebius (*Praep. Evang.* ix. 30) quotes Eupolemus, a Gk. historian before the Christian era, as making Ophir an island with gold-mines in the Persian Gulf. None of these speculations seem to outweigh the direct notice of Ophir in Genesis as a place in S. Arabia. [C.R.C.]

Ophni', a town of Benjamin, mentioned in Jos.18.24 only, apparently in the N.E. portion of the tribe. It was probably the Gophna of Josephus (3 *Wars* iii. 5) and the Gufna of the Jerusalem Talmud (*Taanith* ii. 8), which is now *Jufna*, a village 3 miles N.W. of Bethel. It was the chief town of the Gophnitic district. The Heb. guttural may have been a *gh* (for *'ayin* = *O*), or the letter may have been miscopied. The LXX. (Vat. MS.) reads Μουι. [C.R.C.]

Ophrah'. In 1 Chr.4.14 we read "Meonothai begat Ophrah," which may mean that he founded the town of that name (see next art.), many other names in this genealogy being place-names.

Ophrah', probably "soft dry soil" (Arab. *'Afr*).—**1.** A town of Benjamin (Jos.18.23) towards which the Philistine raiding bands went out from MICHMASH (1Sam.13.16,17), apparently northwards, to the land of SHUAL. It may be the same as EPHRAIM, or Ephrain, and as APHEREMA, and lay on the N.E. border of the tribe. The site at *Taiyibeh*, which suits Ephraim, is also possible for Ophrah, for it lies 5 miles E. of Ophni (*Jufna*) and 2 miles E. of Chephar-haammonai (*Kefr 'Ana*), which were in Benjamin, and at the head of the valley running to NAARAN, which was the border valley between Benjamin and Ephraim. The place is a large Christian village, with good lands and

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ancient remains. It was important in the middle ages; and a crusaders' tower crowns the hill on which the houses stand (*Surv. W. Pal.* ii. pp. 293, 325, 370, 371).—**2.** *Ophrah of Manasseh* (Judg.6.11,24,8.27,32,9.5), according to the Samaritan chronicle, as translated into Arabic, was the present village *Fer'ata*, 6 miles W. of SHECHEM (Neubauer, in *Journal Asiatique*, Dec. 1869, p. 436). This village also lies amid good lands, in a suitable site. [C.R.C.]

Oracle. The word is used in both O.T. and N.T. for any direct revelation of God to mankind. In O.T. it has the special signification of the place where such revelation was to be expected (Ps.28.2); hence in connexion with Solomon's temple (1K.6.16,7.49,8.6f.; 2Chr. 3.16,4.20,5.9). For the means by which the divine utterance was sought, see URIM AND THUMMIM. In N.T. *oracle* (λογίον) is generally used of the O.T. Scriptures, in special reference to the law of Moses (Ac.7.38; Ro.3.2). In Heb.5.12 and 1Pe.4.11, a wider meaning is attached to the term, *viz.* "any inspired message." [T.A.M.]

Orator. (1) One "skilful in divination" (Is.3.3, *cf.* R.V.) is reckoned among the men of repute [DIVINATION], and wrongly interpreted in A.V. "eloquent orator." (2) The title applied to Tertullus, the advocate or *patronus* of the Jewish accusers of St. Paul before Felix (Ac.24.1ff.).

Ordeal of Jealousy (Num.5.11-31). Ordeal was a regular method of trial in ancient communities. It was an appeal to the supernatural to decide where evidence was lacking. In Heb. law it is found only in this instance. It is provided that if a man become jealous of his wife, he is to bring her to the priest, with an oblation of one-tenth of an ephah of barley-meal as a meal-offering of jealousy. The priest is to take holy water, and put in dust of the floor of the Dwelling, and set the woman "before GOD" with loosened hair and the meal-offering in her hands. The priest then administers an imprecation [CURSE], imploring GOD to make her thigh fall away and her belly swell, to which the woman assents. Next the priest writes these curses in a BOOK, and blots them out with the water of bitterness, which he then makes the woman drink, after waving the meal-offering and burning a handful. [SACRIFICE.] If she is guilty, the curses will be fulfilled; but if innocent, "then she shall be free, and shall conceive seed." [LAW IN O.T.; JUDGE; ADULTERY; WATER OF BITTERNESS.] Parallels in H. C. Lea, *Superstition and Force*, 3rd ed. *passim*. esp. 222f.; Post, *Grundriss der ethn. Jurisprudenz*, ii. 470, 490, 491; W. R. Smith, *Religion of Semites*, 2nd ed. 179ff.; Kohler, in *Zeitschrift für vergl. Rechtswissenschaft*, v. 368-376; *Ency. Brit.*, s.v. "Ordeal." [H.M.W.]

Ordination. [CHURCH; LAYING ON OF HANDS.]

Oreb (*raven*).—**1.** A "prince" of the Midianites (Judg.7.25,8.3; Ps.83.11; Is.10.26), who, with Zeeb (*wolf*), was slain by Ephraimites W. of Jordan, while Gideon pursued the "kings" of Midian E. of that river (Judg.8.4-21). Oreb was slain at the "rock Oreb," and Zeeb at the "wine-press" (or "hollow place") of Zeeb (7.25). In 1874 the present writer suggested that the "rock Oreb" might be the remarkable peak in the Jordan Valley, 3 miles N. of Jericho, now called *'Osh el Ghurâb*, or "the raven's nest," while 4 miles farther N. is a ravine called *Meqûr edh Dhîb*, "the waterholes of the wolf." These sites are perhaps rather farther S. than might be expected from the narrative, unless the "princes" fled S. while the "kings" of Midian fled E.—**2.** (2 Esd.2.33) = HOREB. [C.R.C.]

O'ren, a son of Jerahmeel the firstborn of Hezron (1Chr.2.25).

Organ (Gen.4.21; Job 21.12,30.31; Ps.150. 4). The Heb. *'ughâbh*, thus rendered in A.V., is of uncertain meaning. The LXX. gives different translations. In Gen. we have κιθάρα, in Job ψαλμός, and in Ps. ὄργανον. In the Heb. transl. of Dan.3.5,10,15 it represents the Aram. סוּמְפֹנְיָה, which was either the pan-pipes or the bag-pipes. The rendering which suits the four passages best is *wind instrument*. In Gen. 4.21 Jubal is the inventor of string and wind instruments. In Job the sense is also quite general, while in Ps.150 *'ughâbh* is joined with *minnîm* ("strings," *i.e.* string instruments), obviously a general term. [J.M.]

Original Sin. There are passages in O.T. which seem to anticipate the doctrine of Original Sin—*e.g.* the familiar Ps.51.5. But these are at most approximations. So far as Biblical authority is claimed for the doctrine, it is to be sought in St. Paul. And here the two crucial passages are Ro.5.12-21 and Eph. 2.3. The following points are to be noted about the first of these: (1) The whole discussion is explanatory of Redemption. The unity of the human race in sin and death is the counterpart of its unity in Redemption. The key to the whole passage is Ro.5.19: "For as through the one man's disobedience the many were made [κατεστάθησαν] sinners, even so through the obedience of the one shall the many be made righteous." The intellectual difficulties of the conception are similar in each case. (2) The essential point is the corporate unity of the human race. The truth of the Fall-story in Genesis, by which that unity is here explained, is of course assumed. But it is not in organic connexion with the main argument, and that would not necessarily be falsified by a different view of history (*cf.* Sanday and Headlam, *Romans*, pp. 146-147). (3) Sin is here, as in 1Cor.15.22, connected with death (taken by the best commentators to mean physical death), which is its result. But we are expressly told that guilt is not imputed apart from law, *i.e.* apart from the conscious and deliberate transgression of the individual. Otherwise the sin is not sin in the full sense. (4) There is here no definite theory of the mode of transmission, or of the exact nature of that which is transmitted, such as is found in the later history of the doctrine. Nor is sin expressly connected with the flesh. The moral and physical regions are not indeed sharply separated; but it is moral causes which produce physical effects. In Ro.8 and 9, where the connexion of sin with the flesh is prominent, there is nothing about inheritance from Adam. (5) In 6.17ff. and 7 *passim*, sin is treated as an external power which has invaded the personality, and which within the

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PLATE XXVI



CYLINDER FOR HOLDING KOHL OR STIBIUM.
(Egyptian Room, Brit. Mus.)



GOLD BRACELET. (Egyptian Room, Brit. Mus.)



EARRING. (Egyptian Room, Brit. Mus.)





p. 628]

EGYPTIAN RINGS. (Brit. Mus.)

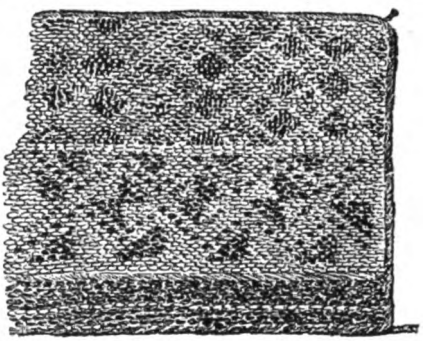
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personality overpowers the ἔσω ἄνθρωπος. But this power is not connected with any theory of origin; and Sanday and Headlam distinguish it from inherited corruption. Eph.2.3 reads "and were by nature children of wrath" (καὶ ἤμεθα τέκνα φύσει ὀργῆς). To take this as an assertion of the doctrine of Original Sin is probably a misinterpretation. ὀργή indeed means the wrath of God; but it is actual sin which is suggested by the context as the object of this wrath. The words τέκνα and φύσει have seemed, the one to suggest birth, the other a defect of constitution as opposed to anything which is the result of individual will. But τέκνα is a common Hebraism for "objects of," and φύσει in ordinary Gk. usage would mean "in themselves," as opposed to something due to external influence. There is, therefore, no ground for seeing in this passage a reference to Original Sin in the technical sense. The doctrine then, as later developed by St. Augustine and subsequent theologians, though not necessarily inconsistent with St. Paul, is not found in his writings and cannot be directly deduced from them. [W.H.M.]

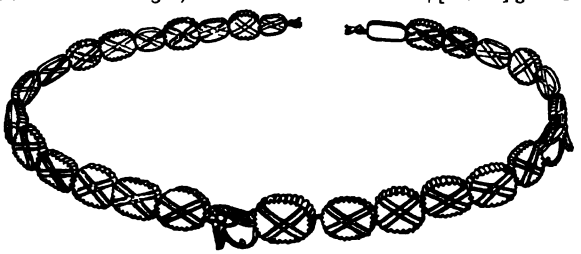
Ori'on. There seems little reason to doubt that the constellation known to the Hebrews by the name *khᵉsîl* is the same as that which the Greeks called *Orion*, and the Arabs "the giant," though the ancient versions vary in their renderings (Job 9.9,38.31; Am.5.8). The "giant" of Oriental astronomy was Nimrod, the mighty hunter, who was fabled to have been bound in the sky for his impiety. The two dogs and the hare, which are among the constellations in the neighbourhood of Orion, made his train complete. There is possibly an allusion to this belief in "the bands of *khᵉsîl*" (Job 38.31). Some Jewish writers, the Rabbis Isaac Israel and Jonah among them, identified the Heb. *khᵉsîl* with the Arab. *sohail*, by which was understood either Sirius or Canopus.

Ornaments, Personal. These form one of the characteristic features of Oriental costume, both in ancient and modern times. The monuments of ancient Egypt exhibit the hands of ladies loaded with rings, earrings of very great size, anklets, armlets, bracelets of the most varied character, richly ornamented necklaces, and chains of various kinds. There is sufficient evidence in the Bible that the inhabitants of Palestine were equally devoted to finery (*cf.* Is.3.18-23). The notices in the early books imply the weight and abundance of the ornaments worn at that period. Eliezer decorated Rebekah with "a golden *ring* [R.V.] of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold" (Gen.24.22); and he afterwards added "*trinkets* of silver and *trinkets* of gold" (ver. 53). EARRINGS were worn by Jacob's wives, apparently as charms—for they are mentioned in connexion



BEAD APRON TAKEN FROM AN EGYPTIAN MUMMY. (Brit. Mus.)

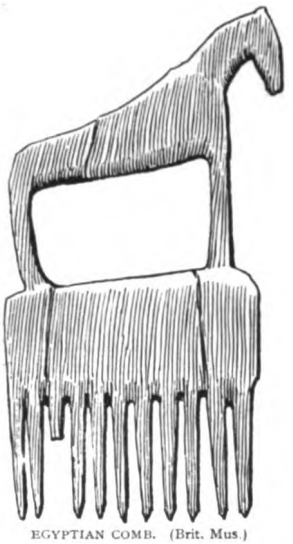
with idols (35.4). The ornaments worn by the patriarch Judah were a "signet," suspended by a string round the neck, and a "staff" (38.18): the latter being probably ornamented. The first notice of the ring occurs in reference to Joseph: when he was made ruler of Egypt, "Pharaoh took off his *signet*-ring from his hand, and put it upon Joseph's hand . . . and put a gold chain about his neck" (41.42). The number of personal ornaments worn by the Egyptians, particularly by the females, is incidentally noticed in Ex.3.22, and the Midianites appear to have been as prodigal in the use of them (Num.31.50,52; Judg.8.26). Among the Israelites, the appearance of the bride is thus described in Canticles: "Thy cheeks are comely with *beads* [A.V. *rows* of jewels, R.V. *plaits* of hair], thy neck with *perforated* [*pearls*] [A.V. *chains*, R.V. *strings, of gold*]; we will make thee *beads* [A.V. *borders*, R.V. *plaits*] of gold with studs of silver" (Can.1.10,11). Her neck, rising tall and stately, "like the tower of David builded for an armoury," was decorated with various ornaments, hanging like the "thousand bucklers, all shields of mighty men, on the walls of the armoury" (4.4), and "the *roundings*" (not as E.V. "the joints") of her thighs are likened to the *pendant* of an earring, which tapers gradually downwards (7.1). Of the bridegroom we read: "his eyes are . . . fitly set," like gems in sockets of rings (5.12): "his hands [are as] gold rings [better, *cylinders*, as R.V. marg.] set with the topaz," the nails (dyed with henna) resembling gems. [RING.] The yearning after close affection is expressed thus: (8.6): "Set me as a seal upon thine heart, as a seal upon thine arm." Babylonian ladies wore a cylinder, with their marriage contract on it, on the arm above the wrist. As regards the terms used in the Proverbs, we need only explain that the "ornament"



EGYPTIAN NECKLACE OF PORCELAIN. (Brit. Mus.)

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of A.V. in 1.9,4.9 is more specifically a *wreath*, or *garland*; the "chains" (1.9) are the *drops* of which the necklace was formed; the "jewel of gold in a swine's snout" (11.22)



EGYPTIAN COMB. (Brit. Mus.)

is a *nose-ring*; the "jewel" (20.13) a *trinket* and the "ornament" (25.12) an *ear-pendant*. Is.3.18-23 may be rendered as follows: (18) "In that day the Lord will take away the bravery of their *anklets*, and their *plaits* [or, *nets*], and their *necklaces*; (19) the *ear-pendants*, and the *bracelets*, and the *light veils*; (20) the *turbans*, and the *step-chains*, and the *girdles*, and the *scent-bottles*, and the *amulets*; (21) the *signets* and *rings*; (22) the *state-dresses*, and the *cloaks*, and the *shawls*, and the *purses*; (23) the *mirrors*, and the fine linen *shirts*, and the *head-veils*, and the *face-veils*."

Ornan'. [ARAUNAH.]

Orpah', a Moabite woman, wife of Chilion, son of Naomi. When she and RUTH were widowed, they accompanied their mother-in-law on the road to Bethlehem. But Orpah's resolution failed her, and, unlike Ruth, she went back "unto her people and unto her god" (Ru.1.4-15).

Orphan. [POOR.]

Orthosias (1Mac.15.37), a Phoenician sea-coast town, between Tripolis and the ELEUTHERUS River (Pliny, *Hist. Nat.* v. 17), and near the latter (Strabo, xvi.). The Peutinger Tables (5th cent. A.D.) place it 12 miles N. of Tripoli, and 30 S. of Antaradus. It thus appears to have been N. of the *Nahr el Bárid*, about 7 English miles N. of *Trâblus*, and 26 miles S. of *Tarṭús* (Antaradus). It was the seat of an eparch (*Notitiae*; see Reland, *Pal. Illustr.* i. p. 216) mentioned with Byblos and Arados. [SINITE.] [C.R.C.]

Osa'ias (1Esd.8.48) = JESHAIAH, 4.

Ose'a (2Esd.13.40) = king HOSHEA.

Ose'as (2Esd.1.39), **Osee** (Ro.9.25) = the prophet HOSEA.

Osee (Ro.9.25). [HOSEA.]

Oshe'a, the original name of Joshua the son of Nun (Num.13.8), which, on some occasion not stated, received from Moses (ver. 16) the addition of the great name of Jehovah.

Ospray (Heb. *'oznîyyá*). The Heb. word occurs only in Lev.11.13 and Deut.14.12 as the name of an unclean bird which the law of Moses disallowed as food to the Israelites. The old versions and many commentators are in favour of the A.V. translation; but Tristram is of opinion that while the osprey (*Pandion haliaëtus*) would have been called *'oznîyyá*, yet



THE OSPREY (*Pandion haliaëtus*).

that under the same term may have been included several of the more typical eagles, such as the short-tailed eagle (*Circaëtus cinereus*), the imperial eagle (*Aquila bifasciata*), and the golden eagle (*A. chrysaëtus*), which last is, however, rare in Palestine. The osprey is a widely distributed fish-eating species. [R.L.]

Ossifrage (Heb. *peres*). The word thus translated in A.V. occurs, as the name of an unclean bird, in Lev.11.13, and in the parallel passage of Deut.14.12; and if due weight is to be allowed to etymology, the Heb. *peres*, which means "the breaker," may well stand for the lammergeier (*Gypaëtus barbatus*), which takes its Latin name of *ossifraga* from its habit of carrying tortoises and large bones to a height in its talons and letting them drop on rocks, when their contents are rendered available as food. Although not common, lammergeiers still haunt the mountainous districts of Palestine. They are among the largest diurnal birds of prey, and to some extent intermediate between vultures and eagles. [R.L.]

Ostrich. There seems no doubt that the 3 Heb. words *bath-hayya'ănâ*, *yā'ĕn*, and *rānān*, refer to the ostrich (*Struthio camelus*), although they are for the most part otherwise translated in A.V. *bath-hayya'ănâ* occurs in Lev.11.16, Deut.14.15, in the lists of unclean birds, as well as in other passages. A.V. renders the Heb.,

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THE LAMMERGEIER, OR "OSSIFRAGE" (*Gypaëtus barbatus*). See art. "Ossifrage."

which signifies either "daughter of greediness" or "daughter of shouting," by "owl," or, as in the marg., by "daughter of owl." In Job **30.** 29, Is.**34.**13, and **43.**20, the marg. of A.V. correctly reads "ostriches." Bochart considered that *bath-hayya'ănâ* denotes the female ostrich, and that *taḥmās*, the following word in the Heb. text, indicates the male; but the 2nd word probably refers to an entirely different bird. The booming cry of the ostrich, which has been compared to the lion's roar, seems to be referred to in Mi.**1.**8. *yā'ēn* occurs only in the plur., *y*e'ênîm*, in Lam.**4.**3, where the context shows that the ostrich is intended. The same is the case with *rānān*, of which the plur., *r*nānîm*, occurs in Job **39.**13. A.V. renders *r*nānîm* by "peacocks," but these birds, for which there is a different Heb. name, were probably not known to the people of Arabia or Syria before the time of Solomon. On the other hand, the word (*ḥāsīdhâ*) rendered by A.V. "ostrich" in Job **39.**13 represents the stork. Ostriches are polygamous, the hens laying their eggs promiscuously in one nest, which is merely a hole scratched in the sand. The eggs are then covered to the depth of about a foot, and when the sun is hot are generally left for the greater part of the day to its heat; but at night they are incubated by the cock, who is occasionally relieved by the hens when brooding is also necessary during the daytime. The habit of leaving the eggs to be matured by the sun's heat is generally regarded as confirming the Scriptural account, "She leaveth her eggs to the earth"; but the statement that "she forgetteth that the foot may crush" the eggs probably refers to the fact that ostriches deposit some of their eggs around the nest, these being used for the nourishment of the young birds. The Arabs have a proverb, "Stupid as an ostrich" (*cf.* Job **39.**17); the legend of its burying its head in the sand to escape detection seems to be based on the fact that ostriches, instead of fleeing, will sometimes throw themselves down and feign death. The ostrich now extends from Barbary to Syria, Arabia, and even Mesopotamia, although it is exterminated in Egypt. [R.L.]

Othnî', son of Shemaiah, the firstborn of Obed-edom the Gittite (1Chr.**26.**7).

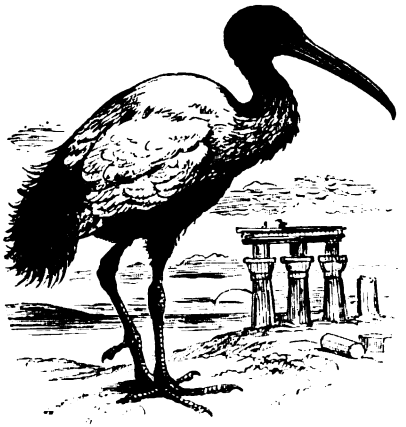
Othniel (*God is force*), son of Kenaz, took Kirjath-sepher (Debir), and won Caleb's daughter as his bride. [ACHSAH.] After the death of Joshua and the elders, the Spirit of the Lord came upon him, and he delivered Israel from Chushan-rishathaim, who had oppressed them for eight years. He *vindicated* Israel (Moore's transl.), and judged the people 40 years (Jos.**15.** 17; Judg.**1.**13ff.,**3.**8-11). The Heb. text may be read to mean that Othniel was Caleb's younger brother. [KENAZ.] The LXX. makes Kenaz Caleb's brother. Probably the word *brother* is not to be strictly interpreted. [BROTHER.] Caleb and Othniel belonged to the same clan. They were Kenizzites [KENEZITES.] The 40 years also need not be taken literally. It stands for a generation, and in Judg.**3.**11 may only mean for as long as he lived. In 1Chr.**4.**13, Othniel's brother is Seraiah and his son Hathath. Heldai, his descendant, was one of David's 12 captains (1Chr.**27.**15). [CALEB; CHUSHAN-RISHATHAIM.] [H.M.S.]

Othoni'as (1Esd.**9.**28) = MATTANIAH, 5.

Ouches (*mishb*çôth*), plaited work, sometimes of gold, in which gems were set; mentioned in connexion with the high-priest's ephod (Ex.**28.**11,13, etc.). The Heb. word is used of a kind of chequer-work of gold thread in the clothing of a king's daughter (Ps.**45.** 14). [HANDICRAFTS, (6).] [W.O.E.O.]

Oven. [BREAD; FURNACE.]

Owl, the translation in the A.V. of the Heb. words *bath-hayya'ănâ*, *yanshûph*, *kôs*, *qippôz*, and *lîlîth*. (1) *bath-hayya'ănâ*. [OSTRICH.] (2) *yanshûph*, or *yanshôph*, occurs in Lev.**11.**17, Deut.**14.**16, as the name of an unclean bird, and in Is.**34.**11 in the description of desolate Edom, "owl [*yanshôph*] and the raven shall dwell in it." The Chaldee and Syr. are in favour of some kind of owl, and perhaps the etymology of the word points to a nocturnal



THE SACRED IBIS.

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bird; on the other hand, LXX. and Vulg. read *Ibis*, equivalent to the sacred ibis (*Ibis religiosa*) of Egypt. Although the evidence is inconclusive, it favours the ibis, under which title may probably be included the other Egyptian species (*I. falcinellus*). (3) *kôs* occurs as the name of an unclean bird (Lev.11.17; Deut.14.16), and again in Ps.102.6, and is translated in A.V. owl or little owl, which is probably correct, the last-quoted text pointing decidedly to some kind of owl, and not improbably to the Eastern little owl (*Athene glaux*).



LITTLE OWL (*Athene glaux*).

(4) *qippôz* occurs only in Is.34.15: "There [*i.e.* in Edom] the great owl [*qippôz*] shall make her nest, and lay and hatch and gather under her shadow." It is hopeless to attempt to identify the creature denoted by this word; the LXX. and Vulg. give "hedgehog," and various other conjectures have been made with respect to the proper translation. The suggestion that a darting serpent is intended seems improbable, as the whole context (Is.34.15) apparently points to some bird. The A.V. translation, in the absence of more definite information, may therefore be provisionally adopted. (5) *lîlîth* is translated in A.V. "screech owl" in the text of Is.30.14, and "night-monster" in the marg. According to the Rabbis, *lîlîth* was a spectre in the form of a beautiful woman that carried off and destroyed children at night. *Cf.* the *ghûl* (ghoul) of Arabian story. The old versions support the opinion of Bochart that a spectre is intended. If, however, an animal be denoted by the Heb. term, it must almost certainly be an owl. Tristram suggests the tawny owl (*Syrnium aluco*), as he considers another word indicates the barn owl, but this is pure conjecture. [NIGHT-HAWK.] [R.L.]

Ox, an ancestor of Judith (Jth.8.1).

Ox, Oxen. [CATTLE; CRIMES.]

Ox-goad. [GOAD; SHAMGAR.]

O'zem.—1. The sixth son of Jesse, the next eldest above David (1Chr.2.15).—**2.** Son of Jerahmeel the firstborn of Hezron (2.25).

Ozi'as.—1. A Simeonite, son of Micha, and one of the "governors" of Bethulia, in the time of Judith (Jth.6.15,7.23,8.9ff.).—**2.** An ancestor of Ezra (2Esd.1.2) = UZZI, 1.—**3.** (Mt.1.8,9) = UZZIAH, king of Judah.

O'ziel, an ancestor of Judith (Jth.8.1).

Ozni', son of Gad and founder of the family of the **Oznites** (Num.26.16).

Ozo'ra. [MACHNADEBAI.]

P

Paarai' "the Arbite," one of David's mighty men (2Sam.23.35), probably a corruption of "Naarai the son of Ezbai" (1Chr.11.37).

Padan' (R.V. and Heb. *Paddan*; Gen.48.7, *the tilled land*; Arab. *Feddân*), otherwise **Padan-** (Heb. *Paddan*) **Aram** (*tilled land of the highlands*), the region near HARAN E. of the Euphrates (Gen.25.20,28.2,5-7,31.18,33.18, 35.9,26,46.15). [ARAM.] Two ruins called *Feddâneh* exist W. of HARAN. [C.R.C.]

Padon', ancestor of a family of Nethinim who returned from captivity with Zerubbabel (Ezr.2.44; Ne.7.47).

Pagiel', son of Ocran, and the Asherite chief at the time of the Exodus (Num.1.13,2.27,7. 72,77,10.26).

Pa'hath-moab', head of one of the chief houses of the tribe of Judah. Of the individual, or the occasion of his receiving so singular a name, nothing is known certainly. But as we read in 1Chr.4.22 of descendants of Shelah, of the tribe of Judah, who in very early times "had dominion in Moab," it may be conjectured that this was the origin of the name; Pahath being perhaps derived from the Assyr. *pehatu*, a "ruler"; *cf. pasha*. It may be a slight corroboration of this conjecture that as we find in Ezr.2.6, that the sons of Pahath-moab had among their number "children of Joab," so also in 1Chr.4 we find these families who had dominion in Moab very much mixed with the sons of Caleb, among whom, in 1Chr.2.54,4.14, we find the house of Joab. That the family of Pahath-moab was of high rank in the tribe of Judah we learn from their appearing *fourth* in order in the two lists, Ezr.2.6, Ne.7.11, and from their chief having signed *second*, among the lay princes, in Ne.10.14. It was also the most numerous (2,818) of all the families specified, except the Benjamite house of Senaah (7.38).

Pai. [PAU.]

Paint (as a cosmetic). The use of cosmetic dyes has prevailed in all ages in Eastern countries. We have abundant evidence of the practice of painting the eyes both in ancient Egypt (Wilkinson, ii. 342) and in Assyria (Layard's *Nineveh*, ii. 328); and in modern times the usage is general. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are few; and in each it seems to have been considered a meretricious art, unworthy of a woman of high character. Thus Jezebel "put her eyes in painting" (2K.9.30, marg.); Jeremiah says of the harlot city, "Though thou rentest thine eyes with painting" (Je.4.30 R.V.); and Ezekiel again makes it a characteristic of a harlot (Ezk.23.40). The

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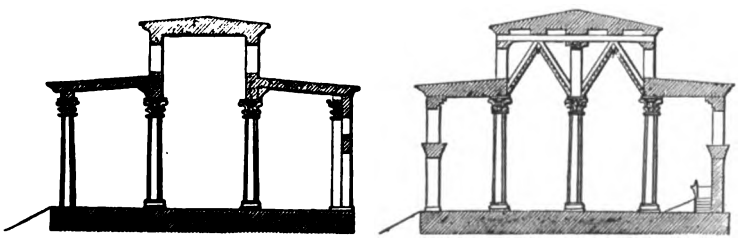
process is thus described by Chandler (*Travels*, ii. 140): "A girl, closing one of her eyes, took the two lashes between the forefinger and thumb of the left hand, pulled them forward, and then thrusting in at the external corner a bodkin which had been immersed in the soot, and extracting it again, the particles before adhering to it remained within, and were presently ranged round the organ." The eyes were thus literally "put in paint," and were also injured by the process. A broad line was also drawn round the eye, as represented in the accompanying cut. The effect was an



"EYE ORNAMENTED WITH KOHL, AS REPRESENTED IN ANCIENT PAINTINGS" (Lane).

apparent enlargement of the eye; and the expression in Je.4.30 has been understood in this sense. The term used for the application of the dye was *kāḥal*, "to smear," and Rabbinical writers described the paint itself under a cognate term. These words still survive in *koḥl*, the modern Oriental name for the powder used. [METALS.] The Bible gives no indication of the substance out of which the dye was formed. The old versions (the LXX., Chaldee, Syriac, etc.) agree in pronouncing the dye to have been produced from antimony. Antimony is still used for the purpose in Arabia and in Persia, but in Egypt the *koḥl* is a soot produced by burning either a kind of frankincense or the shells of almonds. The dye-stuff was moistened with oil, and kept in a small jar, which may have been made of horn; *cf.* Keren-happuch (*horn of the paint*; Job 42.14). Whether the custom of staining the hands and feet, particularly the nails, now so prevalent in the East, was known to the Hebrews, is doubtful. The plant, henna, which is used for that purpose, was certainly known (Can.1.14; A.V. CAMPHIRE), and the expressions in 5.14 may refer to the custom.

Palace. The A.V. so renders seven Heb. words. (1) *'appedhen* (Dan.11.45): the Persian *apadâna*, "palace." (2) *'armôn*, a "high" building attached to a "king's house" (1K.16.18; 2K.15.25), occurs in 29 passages. (3) *bîrâ*, a late word (Assyr. *biratu*), in 1Chr.29.1, and in 15 other passages; in Esther, and in Dan.8.2, it applies to the palace of SHUSHAN, and it occurs in Aram. (Ezr.6.2), meaning a "fortress" rather than a palace. (4) *bûthân* (Esth.1.5,7.7,8), "the house" or palace of Xerxes. (5) *hêkhâl*, as in Assyr., is used both of a temple and of a palace (Akkad. *e-gal*, "great house"), including "ivory palaces" (Ps.45.8), otherwise "ivory houses" (1K.22.39; Am.3.15), or shrines inlaid with ivory. The A.V. renders the word "palace" in 12 other passages. (6) *harmôn*, "exalted" (Am.4.3, R.V. *Harmon*, as a place-name), *cf.* No. 2. (7) *îtṛâ* is rendered *palace* in Can. 8.9 (R.V. *turret*), Ezk.25.4 (R.V. *encampment*), but elsewhere *castle* (Gen.25.16; Num.31.10; 1Chr.6.54) or (Ps.69.25) *habitation* (marg. *palace*) being always *encampment* in R.V. The word is common in Aram. and Arab. for a "citadel," and there is no reason to doubt that Moabites and Arabs had fortified buildings very early, and not merely encampments. Solomon's "house" on OPHEL (1K.7.1-12; see 3.1,9.24), including a *ḥarîm* as "an house for Pharaoh's daughter" (7.8), is described in a manner that recalls the palace of Persian kings at Persepolis, 5 centuries later, as well as Babylonian and Assyrian palaces, consisting of separate buildings—"porches" or halls—standing in a great court. The relative position of the buildings is however not stated, so that a plan cannot be made. The principal structure (7.2) was the "house of the forest of Lebanon," measuring 100 by 50 cubits, and 30 cubits high. It was divided into four aisles by three rows of cedar pillars, 15 in each row, and ceiled with cedar planks on cedar rafters. [CIELING.] It had apparently three tiers of windows in the walls. Besides this building there were apparently four "porches" or "façades" (*'âlâm*), one (perhaps at the entrance on W.) measuring 50 by 30 cubits, with pillars. A second porch was the throne room, or "porch of judgment," in which was the ivory throne (1K.10.17-20). This hall had a floor of cedar. A third hall was in front of the king's own dwelling, which was apparently built round an inner courtyard [HOUSE], while a similar building was the *ḥarîm* with a fourth porch, and probably an inner court. The masonry of these buildings had foundation stones 8 or 10 cubits long. The "great court" was no doubt (as at Persepolis) a platform, surrounded by a wall with "three rows of hewed stones and a row of cedar beams." On N.E., immediately S. of the temple, was the Horse Gate in the city wall, by which horses were brought to the king's house (2K.11.16; 2Chr.23.15; Ne.3.28). There may have been stables also in the great court. This palace was still standing in 5th cent. B.C. (Ne.3.25), and its gardens were in the valley to S.W., near Siloam (ver. 15). The



ALTERNATIVE DIAGRAM SECTIONS OF THE HOUSE OF CEDARS OF LEBANON.

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"winter house" (Je.**36**.22) occupied about 608 B.C. by king Jehoiakim, may have been one of the buildings above described, as contrasted (Am.**3**.15) with a "summer house." The palace (or "fortress"—*birâ*) of SHUSHAN still exists in ruins at Susa (De Morgan, *Fouilles à Suse*, i. pp. 70-80), and one of the pillar bases bears the name of Xerxes in Persian cuneiform characters (p. 90). It was a pillared hall outside the citadel on N.E. The presence of Xerxes [AHASUERUS] at "Shushan the palace" (Esth.**1**.2, etc.) is thus proved. [C.R.C.]

Palal', son of Uzai. He assisted in restoring the walls of Jerusalem (Ne.**3**.25).

Palestina, Palestine. These words appear four times in A.V., representing the Heb. *pᵉlesheth* (R.V. *Philistia*; Ex.**15**.14; Is.**14**.29,31; Jl.**3**.4); in the last instance the *gᵉlîlôth pᵉlesheth*, noticed with Tyre and Sidon, clearly represent the "downs of Philistia"; and the word is rendered Philistia in A.V. (Ps.**60**.8,**87**.4,**108**.9; "Philistines" in **83**.7). It was not until about the 4th cent. A.D. that the term was extended to cover the whole land of Israel, which was then divided into three ecclesiastical provinces, Palestina *Prima* (Judaea and Samaria), *Secunda* (Galilee, Bashan, and Gilead), and *Tertia* (Moab, Edom, and the Beer-sheba plains). The name, as applying to Philistia, is used in a text of Tiglath-pileser III. in 734 B.C. It is derived from that of the Philistines or "emigrants" [CAPPADOCIA]; but, inasmuch as the whole population of the Holy Land emigrated from E. of the Euphrates, it is not inapplicable, though in O.T. the country is only called "the land of Israel," or "the land of Jehovah" (Ho.**9**.3), "the glorious land" (Dan.**11**.41), and by the later Jews and Christians the "Holy Land" (see Zech.**2**.12). It includes about 6,000 sq. m. W. of Jordan, between Dan and Beer-sheba (143 m. N. and S. by an average of 40 m. E. and W.), and 4,000 sq. m. E. of the river; to which we may add 800 sq. m. of the Tîh plateau (the lot of SIMEON) on S.W. Western Palestine is thus about as large as Wales, and its mountains are about the height of the Welsh mountains. The whole area is only a third of that of SYRIA immediately N. of Palestine, and the possession of Syria has historically been always followed by the submission of Palestine.—*Geology*. To understand the climatic and natural conditions prevailing in ancient Palestine, it is very necessary to have a clear idea of the geological history of the country. The floor on which it was built is the granite and porphyry crust which is so conspicuous on the surface in Africa, but which only appears in the great group of peaks at Sinai, rising to 8,550 ft. above the Red Sea, and farther E. in S. EDOM (4,200 ft.). The carboniferous and yet earlier formations are not found in Palestine near the surface, but are represented by the "desert sandstone" and limestone, under the Tîh Plateau N. of Sinai. In the Chalk age Sinai seems to have stood up as an island in the ocean, when the great limestone beds were deposited above a later sandstone (usually called "Nubian sandstone") under the waters. The upheaval of these beds appears to have begun in the Eocene age, during which a soft chalk full of bands of chert was deposited, and above this again a limestone full of minute nummulites, which distinguish it from the main beds of the Chalk age—characterized especially by the presence of hippurites and ammonites. In Palestine and Syria we find Nubian sandstone on the lower slopes of Edom, Moab, and Gilead, and on the W. side of HERMON and LEBANON. The limestone of the Cretaceous age includes lower beds of *melekeh*, a somewhat soft but fine-grained white stone from which the temple walls were built, and upper beds of *mezzeh*, a hard dolomite less easily worked; while the porous Eocene chalk forms districts throughout the country, in which the water sinks through to issue on the surface of the *mezzeh*. The nummulitic limestone is found high up in patches, on OLIVET, GERIZIM, and CARMEL, and is specially developed in the W. and S. parts of the Tîh plateau. When the upheaval was ended, two long parallel ribs (represented by the lines of Lebanon and Anti-Lebanon) stretched S. from the Taurus, divided by the sea along the line of the Orontes and Jordan Valleys; and calcareous sandstones (not conformable with the chalk strata) were deposited on W., to form the future plains of Philistia and Sharon. The great upheaval, accompanied by various contortions and convulsions, took place during the Miocene age; and a long fault, or crack in the earth's surface, then occurred along the E. side of the Jordan Valley, and down the deep gulf of 'Aqaba, parallel with the yet larger cracks in Africa, extending to lake Nyasa. The period of subsidence which followed, in the Pleiocene ages, was accompanied by a deepening of the fault, and an upheaval of the strata to the S., in the Tîh and in the ARABAH, which thus shut off the Jordan Valley from the Red Sea. Parallel faults, on W. side of the valley (best seen in Samaria), then occurred, as the sandstone on E. was sheared along the main fault, till the bottom of the Dead Sea—under the Moab cliffs—sank to 2,600 ft. below the Mediterranean; and the Cretaceous strata on the W. broke off from the watershed beds, and fell E., sloping towards the sandstone wall. The old valley level of the early Miocene age is represented by the JESHIMON plateau, and by the corresponding terrace E. of the Dead Sea. In the Pluvial age (including the glacial period), when the climate of Palestine resembled that of Britain, a great lake was formed, with beaches about 600 ft. below the Mediterranean level, and stretching from S. of the Dead Sea to N. of the sea of Galilee, a distance of 200 miles. The beaches are best seen at *Jebel Usdum*, on S.W. shores of the Dead Sea, and at the *Meidân el 'Abd*, N. of Jericho. The molluscs and the fishes of the Jordan Valley then developed into peculiar lacustrine species; and, as the valley sank, volcanic outbreaks accompanied the successive convulsions, and covered the plains of the Jaulân, of Bashan, and of Trachonitis with basaltic lava. Similar outflows occurred N. and W. of the sea of Galilee; and the basalt is found in the plain of Esdraelon and also W. of Carmel. In the S., however, it is found only E. of the Dead Sea

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and in Edom and the Sinaitic peninsula. Hot springs then appeared in the Jordan Valley; and this volcanic action, which formed the volcano craters of the N.W. Jaulân, is even now not quite exhausted, recent earthquakes in the valley having been accompanied by a sudden rise in the temperature of the baths S. of Tiberias. With the gradual change of the climate, after the Pluvial age, the great lake shrank until it was only represented, as at present, by the smaller sheets of the Ḥûleh, the Sea of Galilee, and the Dead Sea. The result of these upheavals and subsidences, throughout long geological ages, has been that Palestine presents a fauna and a flora ranging from the Alpine to the tropical, including many European species, but also others (like the sunbirds of Jericho and Jaffa) distinctively African, and species (such as the coracinus fish) akin to those of the Nile Valley, but developing peculiarities, though descended equally from the old Miocene sea fauna. All these great changes, it must be noted, occurred long ages before man appeared. In Palestine at least—if not elsewhere—there is no sign as yet of his presence in, or before, the Glacial age. The human bones in caves W. of the Lebanon are accompanied by worked flints apparently not very early. The oldest dolmens and rude stone monuments are probably not older than 3000 B.C. [MOAB], and the oldest skulls as yet known belong apparently to a Semitic race (at GEZER) *c.* 2000 B.C., or a little earlier. There is nothing in Palestine or in the Bible to show that the country in Abraham's age, or since, differed from what it now is in climate, natural features, or natural products. Prophets, psalmists, and historians refer to years of drought such as still afflict Palestine at times, but not to any greater fertility, greater extent of woods, or greater rainfall, than those of our own times. The Beer-sheba plains are still a pastoral region; the deserts of Moab and Judah are still barren and waterless; the plains of Philistia, Sharon, Esdraelon, and Bashan are still fine cornlands. The woods of Lower Galilee, and N. Sharon, of Tabor, S. Bashan, and Gilead, though thinned, are still oak woods; and the copse (Heb. *ya'ar*, Arab. *w'ar*) still covers the long western spurs, both E. and W. of Jordan, on the side where the fresh damp sea winds gather mists on the mountains. Palestine is still what it is represented to have been in Deut.8.7: "A good land, a land of brooks of water, of springs and depths gushing from valleys and hills, a land of wheat and barley and vines and fig trees and pomegranates, a land of oil olive and must." The traveller who visits the bare mountains of Benjamin and Ephraim in the dry autumn months may regard Palestine as a stony desert, unless he looks down on the long grey olive-groves to the W. But the Land of Promise was coveted by the Babylonian and the Egyptian, the Persian and Greek and Roman, the Frank and the Arab and the Turk, during its history of fifty centuries; and the explorer who has wandered in the glades of Gilead in spring is reminded of the spring song of Solomon (Can.2.10-15). Even in Solomon's time timber had to be fetched from Lebanon and from Arabia, as the Akkadians fetched it 2,000 years before; and, on Carmel and elsewhere, the copse has even encroached on ancient vineyards, whose presses and towers are found amid a tangled growth of dwarf oak, lentisk, and hawthorn. The region round the sea of Galilee was fever-stricken in the time of our Lord, as it still is; the decay of ancient irrigation works has made parts of Sharon perhaps more malarious than of old. But, broadly speaking, Palestine has remained the same from the dawn of history, in climate and in natural conditions. [AGRICULTURE.]—*Natural Features.* These will be easily understood on the basis of the above geology. The mountain range of W. Palestine is a continuation (S.) of the Lebanon. The watershed throughout is nearer to the Jordan Valley than to the Mediterranean; and abrupt slopes on E. contrast with long spurs on W. In Upper Galilee the shed rises to 4,000 ft. above sea-level, near Meirûn, the rugged mountains being of hard dolomitic limestone, while the W. spurs are of the chalky Eocene stone. TABOR and the hill MOREH (a volcanic peak) are outliers of the Nazareth hills, in Lower Galilee, which are mainly of the Eocene limestones. [GALILEE.] S. of MOREH, near JEZREEL, the watershed is only 200 ft. above the Mediterranean, and then follows the range of GILBOA. The triangular plain of ESDRAELON, drained by the KISHON River, is bounded on W. by the long spur which runs N.W. and terminates, at the sea, in the promontory of CARMEL. The base of this plain, along the S. slopes of the Nazareth mountains, is 12 miles long E. and W., and the apex at Jenîn is 14 miles S. of the base: the average elevation is some 300 ft. above sea-level. The watershed runs S. to EBAL and GERIZIM, and thence by BAAL-HAZOR, which is 3,318 ft. above the sea. On the E. are small plateaux and rugged slopes, where the strata fall towards the Jordan Valley; on the W. are long spurs, running to the plain of SHARON. Here again the dolomite appears in the higher mountains, sometimes capped with the Eocene chalky limestone and the grey nummulitic limestone. The chert bands in the Eocene chalk are particularly observable in the long spur N. of Samaria. The rugged and barren appearance of mount EPHRAIM is due to the dolomite, which forms steps (as in the scala limestone of Italy), called in O.T. the "stairs" (Can.2.14), where "in the clefts of the rock" the wild dove makes its nest. The watershed of Benjamin, near BETHEL, is equally rocky and barren, and to E. the rugged slopes form a desert above the lower Jordan Valley. Near Jerusalem the shed falls to about 2,500 ft. above the sea, and the Eocene chalk here covers the *mezzeh* dolomite on OLIVET, which is capped by nummulitic limestone. Hence the only spring at Jerusalem is found in the E. valley [KIDRON], the shed passing W. of the city, which stands on the slopes immediately E. and appears to slide down towards the Kidron. The Bethlehem spur runs out E. from the shed, and is of chalky stone like Olivet. The shed again rises to 3,000 ft. above the sea near HEBRON, the mountains

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being still of hard limestone. The mountain block is then split up by valleys running parallel to each other S.W., and it ends in spurs sinking to about 1,000 ft. above the Mediterranean near BEER-SHEBA, where the Tîh plateau [PARAN] begins, rising S. to about 4,000 ft. above the sea at the great descent to the desert N. of Sinai. In JUDEA, W. Palestine measures 50 miles from the Mediterranean to the Jordan, and is divided across into four regions: (1) the plain (*sâdhé*) of SHARON and PHILISTIA, widening from 5 miles (E. and W.) near the *Zerqa*, or "Crocodile River," S. of Carmel, to 15 miles at GAZA; (2) the *sh'phêlâ* [SEPHELA] or foot-hills, formed of Eocene chalky limestone; (3) the mountains (*hâr*), of hard limestone and very rugged; and (4) the JESHIMON, or desert of Judah—a plateau 5 miles broad, about 2,000 ft. above the Dead Sea level and 2,300 ft. below the main watershed. Long sharp ridges of chalk run E. and W. in this desert plateau, and no water occurs on the surface. Grass is found in spring, but it is one of the most desolate regions in Palestine. On W. of the Hebron mountains the three great valleys of ZEPHATHAH, ELAH, and SOREK—enumerated from S. to N.—all alike at first run N., and then turn W., so that the *sh'phêlâ* is separated by them from the mountains. Springs occur on the surface of the mountain slopes, and at the foot of them; but the chalky *sh'phêlâ* depends mainly on wells, yet is a district full of corn and of olive-groves, about 15 miles wide E. and W. on the average. The maritime plain is a rich cornland, with rolling downs of calcareous limestone, and with shore dunes of blown sand from Accho to Gaza; low cliffs of the limestone occur in places along the shore under the dunes. W. Palestine so described is separated from E. Palestine by the JORDAN Valley and the DEAD SEA. E. of the river the plateaux are of different levels, that of BASHAN being on an average 1,500 ft. above the Mediterranean. It is a fine corn-plateau in parts, and in parts a field of basalt with precipitous gorges running W. The "hill of Bashan" (5,700 ft.) divides it from the Syrian Desert on E. (Ps.68.15). In GILEAD the mountains W. of this desert rise as high as 3,600 ft. at *Jebel Osh'a*; and S. of this again the MOAB plateau (*mîshôr*) averages about 2,700 ft. above the Mediterranean, while the terrace above the Dead Sea is the counterpart of the Jeshimon W. of the same, both representing the bed of the early Miocene gulf which ran up far into Syria. The regions thus described are named in O.T. by terms which show them to be unchanged in character and position, such as *hâr*, "mountain region"; *mîshôr*, "plateau"; *midhbâr*, "desert"; *sh'phêlâ*, "lowland"; *g'lîlôth*, "downs"; *sâdhé* and *shârôn*, "plain"; *'êmeq*, a "deep valley"; *nahal*, a "winter torrent"; *biq'â*, a broad "vale" between mountain chains; *gay*, a "ravine." The water supply—including the JORDAN, the KISHON, the JABBOK, the Belus [SHIHOR-LIBNATH], the Crocodile River (*Zerqa*) which flows to the sea just S. of Caremi, and which is the only place where crocodiles are found in Palestine, with the ME-JARKON, N. of Joppa—is equally unchanged. Several other streams unnoticed in O.T. water Sharon, and brooks occur in Gilead [JAAZER; ASHDOTH-PISGAH], with torrents like ARNON, ZERED, and NAHALIEL, flowing into the Dead Sea. In the regions where the dolomite limestone is on or near the surface there are natural supplies, called *'ayin*, "spring"; *t'hôm*, "depth"; *gal*, "stream"; *'âphîq*, "brook"; or *mâqôr*, "source," in O.T. [FOUNTAIN; RIVER.] But where the Eocene chalk is the surface formation, the water supply, as of old, is artificial, and O.T. mentions it under the terms *b'êr*, "well," and *bôr*, "cistern." [WELL; CISTERN.] The wells, as at BEER-SHEBA, SHECHEM, SIRAH, etc., are spring-wells sunk to the surface of the impervious strata, through the chalk, or shallow excavations (Arab. *hafîrah*) in the beds of torrents; whereas the cisterns are artificial reservoirs for the rain water, while the *b'rêkhâ* (or *pool*) is an open tank. [POOL; POND.] The straight Palestine coast presents no natural harbours of any importance. The Carmel promontory gives some shelter to the bay of Haifa from the S.W. winter storms, but the haven does not appear in history as a port. The reefs at ACCHO and JOPPA were dangerous in winter, and the harbour of CAESAREA was artificial; at JABNEEL, ASHKELON, and GAZA there are merely landing-places, and no Palestine ports even equalled those of TYRE and SIDON. The natural highways of the country formed the trading routes and lines of advance for armies, since no roads, properly so called, were made before the Roman conquest. One of these highways (followed by Ramses II. in 14th and Sennacherib in 8th cent. B.C., and by Crusaders in 1099 and 1191 A.D.) led along the shores of the Mediterranean; another—now the Hâj route from Damascus towards Mecca—ran over the plateaux of Gilead, Moab, and Edom, descending to ELATH. It was this route that the Israelites struck somewhere S. of Petra, when advancing on Moab. It ran N. from Damascus to TADMOR, and thus easily reached HAMATH and TIPHSAH. But the great trade route from Egypt to CARCHEMISH followed the plains of Philistia and Sharon to a point N. of the latitude of Samaria, where the great valley now called *Wâdy Selhab* (*the long*) gave access, through the lower hills S. of Carmel, to the little plain of DOTHAN, which is a branch of the Esdraelon Plain S.W. of *Jenîn*. It was on this line that the Ishmaelites from Midian journeyed in the time of Joseph (Gen.37.25), and the armies of Thothmes III. and of Necho followed the same route. At Jenîn it divided into two, one road skirting the Esdraelon Plain on W., past TAANACH to Accho and Phoenicia; the other skirting the same plain on E. past JEZREEL, and descending by the valley of Jezreel to cross the Jordan at BETH-ABARA. A difficult ascent then led to the plateau of Golan; but, after this, the road lay in plains to Damascus (which formed the base for advance on Syria), thus avoiding the high mountains of Upper Galilee, and the Lebanon, which was impassable until the Eleutherus Valley was reached by the shore route.—*Natural Products.* The writer who

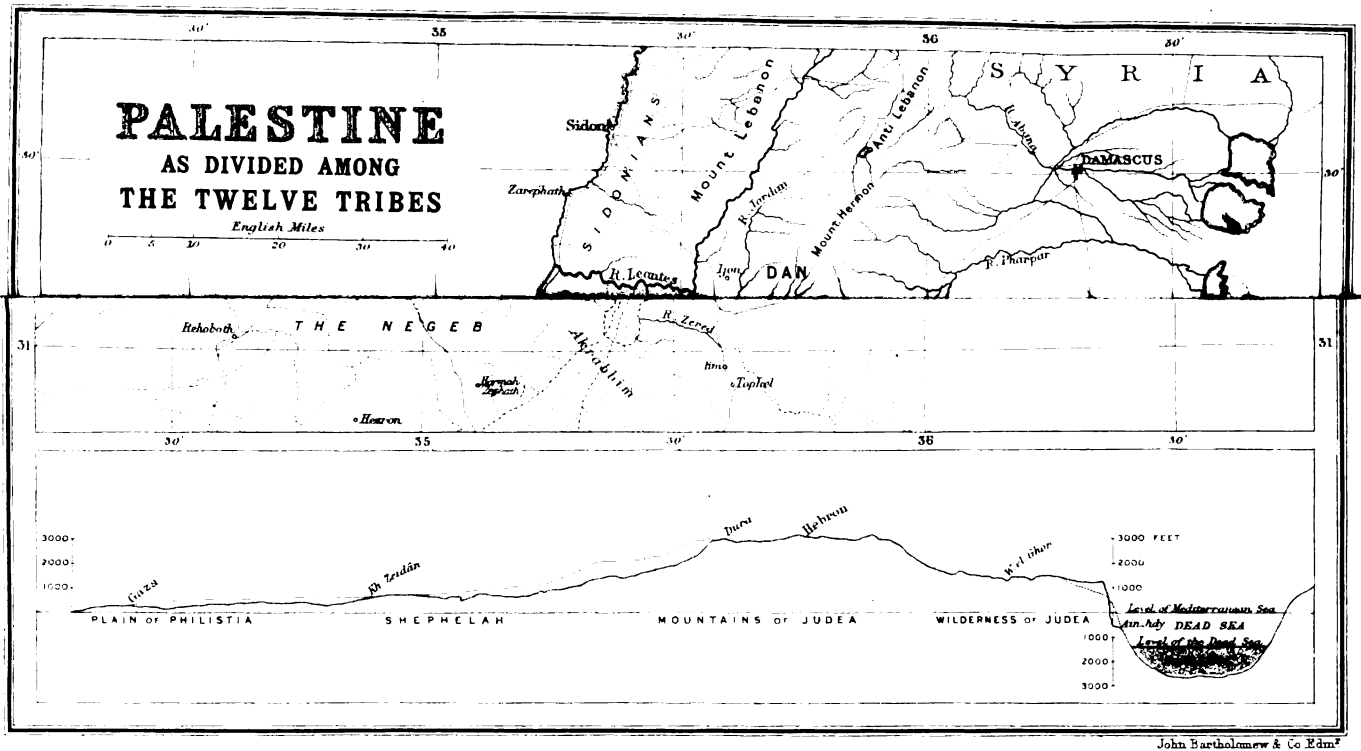
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spoke of Palestine as "a land whose stones are iron, and out of whose hills thou mayest dig copper" (Deut.8.9) was no doubt acquainted with the Egyptian mines in Sinai [PARAN]; and Jerome speaks of copper ores dug at PUNON in Edom. The sandstones in S. Lebanon are impregnated with iron ore, and iron was well known in W. Asia in the time of Moses (see Amarna tablets, Berlin No. 25), and to the Akkadians yet earlier, while the Egyptians called it by its Semitic name in 14th cent. B.C. El Muqaddasi (985 A.D.) speaks of iron mines above Beirût. But Palestine never appears in history as a country famous for its mines, and the Phoenicians got copper from Cyprus and iron from Asia Minor. [TARSHISH.] The riches of Palestine were mainly agricultural, and the climate—which resembles that of Sicily—was more favourable for a variety of cereals and fruits than that of either Egypt or Babylonia. [AGRICULTURE.] The fauna and flora present a remarkable range between 10,000 ft. above the sea and 1,300 ft. below it. The woods no doubt have been thinned, but the trees and plants of the Bible are all still found in Palestine. The oak and the terebinth occur often as single trees, as does the sycomore-fig. [JERICHO.] The carob [HUSKS] is another of these solitary trees, which are generally sacred to the Fellâḥîn. The stone-pine (*ṣinôbâr*) is not native, and—though mentioned in the Talmud—bears a Gk. name; but the native fir (*Pinus carica*) forms a large wood N. of HESHBON, and occurs also on Carmel. The poplar, common near Damascus, is only found in Palestine proper in any numbers at the Jordan source. The plane (*dîlb*) occurs often, near springs thence named. The palm is found at the mouth of the Kishon in a grove, and also at Gaza: it flourishes in the deep gorges E. of the Dead Sea, and was cultivated near Jericho in the time of our Lord, but in the mountains it very rarely occurs (as a cultivated single tree in the cities). The acacia, the tamarisk, and the white broom [JUNIPER] are desert trees and shrubs, found in the Jordan Valley, Moab, and the desert of Judah, with the *'osher* (*Calotropis procera*), or "apple of Sodom." The chief bushes in the copses, on the hard limestone, include dwarf oak, mastic, styrax [STACTE], hawthorn, arbutus, and occasionally the "oil-tree," or wild olive (*'aṣṣûn*), and myrtle. The oleander along river banks grows to the size of a large tree at *'Arâq el Emîr* in Gilead. The apple is cultivated on Lebanon and at Jaffa. El Muqaddasi (985 A.D.) speaks of "excellent apples" at Jerusalem. The vine flourishes best in the mountains, where the heat of the sun, reflected from hard rocks, ripens the grapes, which are swelled by the autumn mists. The olive, on the other hand, though found in the mountains and on the plains, prefers the Eocene chalk of the *shᵉphēlâ* hills. The almond and pomegranate occur when cultivated, and the mulberry appears to have been also an early cultivated tree, now found in gardens, especially at Shechem. The walnut (Arab. *jôz*, "a pair" or "double" nut) may also have been known early. Among plants, the Egyptian papyrus is found both at GEBAL and in the Ḥûleh swamps, as well as the Syrian species. The bare mountains of Samaria are covered with thyme, mint, and the prickly *bellân* (*Poterium spinosum*), a rosaceous shrub. The marjoram grows in ruins [HYSSOP], and the cistus (*Ladanum*) and crocus are common flowers, with the narcissus [SHARON]. In spring the Jordan Valley and the Sharon Plain are carpeted with flowers, among which the red pheasant's eye and the pink phlox are conspicuous, with yellow marigolds and cyclamens. The cereals and vegetables are mainly grown in the plains. The gum-tragacanth and balm (Gen.37.25), honey, styrax, pistachios, and cistus, with the almonds, noticed in Gen.43.11 as sent to Egypt, were all native products of Palestine. Solomon's bride (Can.1.13,14) says: "My beloved, I have a bunch of myrrh lying in my breast. My beloved is to me as a cluster of henna in the vineyards of En-gedi." The henna plant (*Lawsonia inermis*) is still found as a fragrant shrub, used for painting the nails and palms, and grows at En-gedi. In the time of our Lord it was cultivated near Jericho. [CAMPHIRE.] The fauna of Palestine is unchanged, like its flora, except for the extinction of the lion and the unicorn (*rᵉ'ēm*, or "wild bull"); the bones of both have, however, been found. The leopard (*nimr*) is still known in the Jordan Valley, with the wolf. Foxes, jackals, hyenas, and wild boar are found in the uncultivated districts, and the "coney" (*Hyrax*) among the rocks of the desert of Judah; but the bear is now only known on the summit of Hermon. The wild ass, the ostrich, and the bubale are confined to the Syrian desert, but antelopes, fallow deer, and the roebuck [ROE] are known in W. Palestine, and the ibex occurs in large droves near En-gedi (1Sam.24.2). The buffalo (in the Zerqa swamps S. of Carmel) was brought by the Turkomans to Palestine in a later age, and the cat was in like manner introduced after Bible times. Mules are never mentioned in the Pentateuch (see R.V. in Gen.36.24), but David had one (1K.1.33), and they appear as pack animals on an Assyrian bas-relief in 7th cent. B.C. The ass and the horse, on the other hand, were known very early. In like manner domestic fowls are unnoticed in O.T., though known in the time of our Lord (Solomon's "fatted fowl" (1K.4.23) were "geese"—as in Egypt—according to the Targum); and while flax is mentioned in the Pentateuch, cotton and silk—which became known in the Persian age—are unnoticed in the Law. The peculiarities of the Jordan Valley fauna have been noted already. The sea of Galilee now contains many species of fresh-water fish. Among insects the wild bee (*Apis fasciata*) may be mentioned with the cochineal insect (Is.7.18), which feeds on the Syrian oak, but is now fed on the cactus—a later introduction into Palestine. Snakes and scorpions are common, with occasional locust swarms. The birds noticed in the Pentateuch (Lev.11; Deut.14) are sea and desert birds. The heron is still found, and the pelican in the Ḥûleh Lake and on the Mediterranean, with the cormorant. The stork visits the Jordan Valley in spring, on its way N. The "lapwing" is not uncommon,

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but the bird intended is clearly the hoopoe, which is often seen. Birds of prey are numerous, including eagles, falcons, vultures, kites, hawks, ravens, crows, and jackdaws, with great and small owls. The game birds include the Greek partridge and a small desert species, with quails, and (in the S. deserts) the pintail grouse; woodcock are found in the woods of Lower Galilee. Wild doves and pigeons, swallows, cranes, sparrows (including the *Passer moabiticus*) are numerous in the wilds, with the beautiful black grackle of the Jordan Valley. The bee-eater, roller, and migratory hawk are conspicuous in the plains in spring; and sunbirds have found their way from Africa to the Jordan Valley and to Jaffa. The "BADGER SKINS" of the Bible (Ex.**26**.14) are probably the hides of the porpoise—common in the Red Sea and Mediterranean; but seals (perhaps from the Black Sea) have been found off the coast of Palestine. The wild sheep—perhaps the "CHAMOIS" of A.V.—is now only known in Cyprus, but appears to be the *koi* of the Mishna, mentioned in Lebanon. The crocodile (Leviathan) still exists—as in the time of Pliny—in the river S. of Carmel; but Behemoth is not known in the Jordan Valley (see Job **40**.23). Modern scholars (for this view, see BEHEMOTH; NILE) follow a late Coptic translation in identifying this "beast" with the hippopotamus, which could only have been known in Egypt; but the latter does not feed in the mountains, it has not a "tail like a cedar," nor a "nose" to destroy snares. Buxtorf and the A.V. marg. are therefore perhaps more correct in pointing to the elephant, which existed on the Euphrates in 16th cent. B.C. Ivory is not uncommonly found in excavations both in Palestine and in Phoenicia: the "Jordan" drunk up by Behemoth was, however, probably some "great river" outside Palestine. [JORDAN.]—*Inhabitants*. The first known inhabitants of Palestine were migrants from Mesopotamia, and belonged to the two races of that region—the Akkadian or Mongolic, and the Aramean or Semitic, stocks. The former race was found to a late period (600 B.C.) in SYRIA, and their earlier presence in the S. is indicated by the occurrence of their syllabic emblems on the pottery of Lachish and Gezer. [WRITING.] The latter race must have been present before 1600 B.C. (and probably much earlier), since the nomenclature of Palestine—in the lists of Thothmes III.—is Aramaic at this date; while, a century later, the Babylonian language was used by the chiefs of Palestine writing to the Pharaohs. We are informed in O.T. (Gen.**10**.6-19) that the early inhabitants of CANAAN, or W. Palestine, were of the race of Ham, to which also CUSH belonged, including the earlier Babylonians. But some of the tribal names are clearly Semitic, indicating the same mixed population found historically, as early at least as 2250 B.C., in Babylonia. The terms Amorite (probably "highlander"), Canaanite or "lowlander," Hivite or "tribesman," Perizzite or "villager," are descriptive Semitic terms, though the names of the Hittite, Jebusite, and Girgashite appear more probably to be Mongolic (see Gen.**15**.19-21); and these seven nations were the inhabitants of Palestine whom the Hebrews slaughtered. There is no indication in the Bible of any Aryan tribe [RACES] in Palestine; for even the Philistines were Semitic, according to both the monumental evidence and O.T. Fair tribes from the N. invaded Palestine in the 14th cent. B.C. on their way to Egypt, but were driven back. Early pottery at Lachish and Gezer resembles that of Mycenae, but the suggestion that this proves the presence of civilized Aryans leaves out of account the fact that this pottery is also found in N. Syria and Cappodocia. It is marked with signs of the Hittite syllabary; and, far from proving the presence of settled Hellenic tribes, it indicates that they (as is well proven by other evidence) took originally all their civilization from the Mongolic and Semitic populations of Asia Minor and Syria. The first indication of the presence of Aryans settled near Palestine is found in the names of Gk. kings in CYPRUS; and soon after the Persians became rulers of W. Asia. Gk. influence on the Palestine population belongs to the 4th or 3rd cent. B.C. at earliest. The Hebrews never succeeded in quite exterminating the old Canaanite population, which, after the fall of Samaria in 721 B.C., was reinforced by fresh Aramaic colonists from Syria and Mesopotamia. In Philistia from *c.* 2000 B.C. there was very probably an Egyptian element; and we are told that Hittites (who were clearly not Semitic) dwelt as far S. as Jerusalem and Hebron in early times (Gen.**23**.3,**27**.46,**36**.2; Ezk.**16**.45),—statements which there is no reason to doubt, though the Hittites were driven N. by Thothmes III. from Megiddo. The modern Fellâḥîn appear still to present a considerable Aramaic element, mingled with later Arab blood no doubt, but very distinct from pure Arabs, and much resembling the population of Palestine as represented on the "Black Obelisk," on Sennacherib's picture of Lachish, or on the yet earlier Egyptian bas-reliefs which picture the tribes of Palestine and Syria. A Gk. population—probably from Egypt—is indicated by inscriptions found in Philistia, but this refers to the 2nd cent. B.C., and the earlier texts of Bashan show a Gk. element mingled with Aramaic and Arab stocks somewhat later. The Moslem invasion in 637 A.D. added a strong N. Arab element, which—in Moab—has been reinforced in quite recent times; but the pure Arabs of the upper class are very different in type from the Assyrian-looking Fellâḥîn, or "ploughmen," who are the peasantry of Palestine. In the Middle Ages the Turkomans, who are numerous in Syria, migrated S., and Turkoman tribes still exist in the plains of Esdraelon and Sharon. A few Circassians in Bashan and Gilead, and Bosnians at Caesarea, have been established within the last quarter of a century. The Turks are only represented by officials, some of whom also are Kurds; the Franks have left no impress on the population, though colonizing Palestine for two centuries (1100–1291 A.D.) Among the Christians there is much modern Greek and some Italian blood. German colonists live at Ḥaifa and at Jerusalem. Finally the Jews—mostly

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from Poland and Russia—have gradually increased in numbers since 1881, and, in the cities and agricultural colonies, are now said to amount to 80,000 souls, out of a population which does not exceed 600,000 in W. Palestine.

—*Divisions.* The earliest description of definite boundaries in Palestine is found in the book of Joshua, which gives an account of the tribe boundaries, clearly written by one who had an intimate acquaintance with the whole country. These boundaries have been described in detail under the names of the tribes; but the following summary of areas and populations will show the distribution of the Heb. population, according to the capacity of various districts to support a greater or less density of inhabitants: for Josephus rightly remarks (5 *Ant.* i. 21) "that one acre of some sort of land was equivalent to a thousand other acres."

TABLE OF DENSITY OF POPULATION

Tribe name	*Grown males Num.* 26	*Square miles of the lot*	*Density per sq. mile*	*Remarks on country*
Reuben ..	43,730	400	109	Corn lands
Gad ..	40,500	1,300	31	Mountains
Manasseh, E.	26,350	2,500	11	Part held
Simeon ..	22,200	1,000	22	Desert
Judah ..	76,500	1,400	55	Part held
Dan ..	64,400	400	161	Corn lands
Benjamin ..	45,600	400	114	Pt. mountain
Ephraim ..	32,500	300	108	Mountain
Manasseh, W.	26,350	1,300	20	Part held
Issachar ..	64,300	400	161	Corn lands
Zebulun ..	60,500	300	202	Corn lands
Asher ..	53,400	300	178	Corn lands
Naphtali ..	45,400	800	57	Mountains

The total of 601,730 grown men represents a population of about 3 millions in 10,000 square miles (allowing for unconquered land), or 300 persons to the square mile, which is three times the present sparse population, and intermediate in density between the present populations of England and Italy. But considering the density of the population of the Roman empire in the 2nd cent. A.D., and the evidence afforded by ruins of that age in Palestine—often representing ten ruined sites for one inhabited village—it cannot be said that there is anything incredible in the numbers of the O.T. census (*cf.* 2Sam.**24**.9) if applying to Israel when settled in Palestine. They would allow of an additional Canaanite population in regions like Philistia and Bashan, which were only conquered in part before the reign of Solomon. They represent a density proportional to the character of the country occupied, ranging from perhaps 50 persons per square mile in the deserts to 1,000 persons in the thickly populated rich lands of Lower Galilee, which had also a thick population in the time of our Lord (judging from the number of ancient villages), and which is still very fully inhabited. The more rugged mountain regions had an average population of about 250 persons to the square mile. This calculation supposes an average of 5 persons for every grown male, which is perhaps rather in excess than otherwise. The next account of the division of the land of Israel occurs in the time of Solomon (1K.**4**.7-19), when twelve officers were appointed, each over a province, as rulers who sent supplies to the king, each for a month, or about 8 per cent. of the total produce. These twelve districts appear to answer to the twelve tribal lots, enumerated in the following order: 1. Ephraim, 2. Dan, 3. Judah, 4. Manasseh W. of Jordan, 5. Issachar, 6. Manasseh E. of Jordan, 7. Gad, 8. Naphtali, 9. Asher, 10. Zebulun (probably in part, though the text reads Issachar), 11. Benjamin, and 12. Reuben. Simeon is not noticed, as the tribe was broken up in the time of David (1Chr.**4**.31); and the *neghebh* or "dry land" round Beer-sheba, was also not capable of furnishing the supplies (1K.**4**.22,23) which Solomon received. After Solomon's death the country was again divided into two kingdoms, of which Judah (about 2,000 sq. m.) was much smaller than Israel (about 6,000), since it appears that—at least in the time of Ahab—all the country E. of Jordan except Bashan belonged to the northern kingdom. The boundary did not exactly agree with the old tribal border of Benjamin, since BETHEL was held by Jeroboam, and even RAMAH, farther S. by Baasha of Israel (1K.**15**.17); and for this reason the term "mount Ephraim" was extended in this age beyond the tribal limits. [EPHRAIM.] GIBBETHON (1K.**16**.15,17) appears also to have been claimed by Israel, and was nearly W. of Bethel. This border between Judah and Samaria was apparently unaltered till 146 B.C., when the acquisition of three "toparchies" on the N. pushed back the Samaritan border to the line occupied in the time of our Lord. [JUDEA.] The three provinces of Judaea, SAMARIA, and GALILEE, first mentioned in the 2nd cent. B.C., were fairly even divisions, Judaea being the largest and Galilee the smallest. E. of Jordan there were two provinces in the Herodian age—namely, Bashan and Peraea—and the ancient land of Israel was then divided into three "tetrarchies" on the death of Herod the Great, Archelaus receiving Judaea, Samaria, and Idumaea, while Herod Antipas ruled Galilee and Peraea, and Philip ruled Bashan and Abilene. With the later Christian division of Palestine, with that of the 12th cent. into fiefs, and with the modern Turkish districts, we are not here concerned.—*History.* The Bible history of Palestine begins with Abraham's journey throughout its length, from Haran and Syria; but it appears that the Hebrew family of shepherds found the country already in possession of a settled and civilized population. Whether this civilization was as old as the time when Sargina, the "founder king" of Chaldea, who reigned "after the flood," conquered the W. to the Mediterranean [SYRIA], is as yet unknown. A later Semitic ruler of Mesopotamia (supposed by the Babylonians of the 6th cent. B.C. to have been Sargina's son) was named Naram-Sin, and is said to have fought in Magan (or Sinai), which suggests that he also held Palestine. The famous Ḥammurabi, the sixth king of Babylon (2139-2094 B.C.), was identified by Rawlinson with AMRAPHEL (Gen.**14**.1) as a contemporary of Abraham, and we are told that he invaded Palestine while yet under the suzerainty of Elam—that is to say, before the 30th year of his reign. That the country should then have contained cities and merchants, orchards, and a silver currency, does not astonish us, since we have become ac-

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quainted with the very complete civilization of Hammurabi's empire. His power very probably extended over all Palestine; for, even earlier than his time, the Asiatic emigrants had overrun the Nile delta as Hyksos, or shepherd kings. Amraphel's raid on E. Palestine led through Bashan, Gilead, and Moab to Kadesh, and back by En-gedi to the Jordan Valley, and thence to Damascus. The Babylonian supremacy was lost, however, when his dynasty decayed, and about 1700 B.C. the first king of the 18th Egyptian dynasty appeared on the S. frontier at SHARUHEN. Early in the 16th cent B.C., after his first great victory [MEGIDDO], Thothmes III. conquered all the lowlands along the trade route to Damascus. His list of 119 towns in Palestine does not include any beyond Jordan, except in Bashan, or any in the high mountains of Ephraim and Judah; but among the most certain sites in the enumeration we find (as detailed under their proper headings) such places as Megiddo, Dothan, Rabbith, Damascus, Edrei, Abil (of Decapolis), Hammath, Madon, Lasharon, Amathus [ZAPHON], Kenath, Ashteroth, Hazor, Chinnereth, Adamah, Kishion, Shunem, Misheal, Achshaph, Taanach, Ibleam, Kedesh (of Issachar), Anaharath, Ophel, and Nekeb, in Bashan and Lower Galilee; while, farther S., the list includes Joppa, Lod, Ono, Shochoh, Naamah, Hadid, Saphir, Rakkon, Gerar, Aroer, Lebaoth, Rehoboth, Anim, Carmel, Rabbath (of Judah), Sharaim, En-gannim (of Judah), and Gibeah, also of Judah, thus including the *shephēlâ* on E., and the *neghebh* on S., as well as the Philistine plains. These towns were held by forces of chariots which could not reach the higher mountains; but in the time of Amenophis III. (after 1500 B.C.) Jerusalem was garrisoned with Egyptian bowmen, as we learn from the letters of its Amorite king in the Amarna collection. In this reign (*c.* 1480 B.C. or a little later) the great Amorite rebellion broke out [SYRIA], and the *'Abiri* appeared in S. Palestine as conquerors from SEIR, exterminating the native chiefs. They are only mentioned in the Jerusalem letters of the Amarna collection, and their conquests included Ajalon, Lachish, and Ashkelon. The Hebrew conquest occurred (according to Heb. of O.T.) just about this time, and there appears to be no reason for doubting that the Hebrews here appear for the first time in monumental records. Amenophis IV. was contemporary, as we learn from the same correspondence, with Burna-Burias of Babylon, who acceded *c.* 1440 B.C., and under this Pharaoh the Egyptian hold on Palestine appears to have been entirely lost. With the rise of the 19th dynasty it was in part recovered; and Seti I., early in the 14th cent. B.C., even reached Kana'an (now the ruin *Kana'an* S. of Hebron) and left a monument in Bashan. Ramses II. recaptured Ashkelon, and various towns in Lower Galilee [TABOR], and has left monuments at Sidon and Beirût, and also at *Deir Eyûb*, in the middle of Bashan, where the so-called "Stone of Job" is carved with an Egyptian bas-relief of this conqueror. But the Egyptian hold on the country was precarious, and it was full of wild robbers who pillaged Egyptian officials, as we learn from the *Travels of a Mohar* in the same reign. Merenpath (or Menephtah), the next Pharaoh, was attacked in Egypt by tribes coming from the far N. He repelled them and, according to his own account, followed them as far N. as Kanah, near Tyre. In this record occurs the first allusion to Israel—"The people of Israel is ruined, it has no seed." These events belong to the days of the Judges, who from time to time rose to repel the tyrants, from Egypt and from Mesopotamia, who afflicted the Hebrews. It is notable that their history relates almost entirely to the mountain country, and that the plains were held by Canaanites having forces of chariots and by Philistines under petty kings. These probably still acknowledged the Pharaoh as their over-lord. From 1400 to 1000 B.C. Assyria and Babylon were engaged in a struggle for supremacy E. of the Euphrates, and after the time of Ramses III. Egyptian power also began to decay; so that the age of Saul, David, and Solomon was one in which it became historically possible to found an independent Hebrew kingdom in Palestine and Syria. But of this age we have as yet no monumental records, since neither Assyria nor Egypt had any victories in Palestine to boast. It was only after Solomon's death that Shishak of Egypt (*c.* 960 B.C. or a little later) was able to make a list which probably represents at least 100 towns conquered by him, mostly in the lowlands. The monument is in a very ruinous condition, but the more certain names include Gaza, Megiddo, Rabbith, Taanach, Shunem, Haphraim, Gibeon, Beth-horon, Ajalon, Makkedah, Jehud, Ono, Elon, Keilah, Shochoh, Migdol, Aroer, Giloh, Anim, Adoraim, Arad, Berecah, Beth-anoth, and Zior, showing that Shishak conquered the mountains of Judah, while the last broken name (*Iura* ...) is believed by Maspero to stand for "Jerusalem," which we know to have been spoiled by Shishak (1 K. 14.25), whose conquests were even more extensive in Galilee than we should have gathered from the O.T. allusion. The kingdoms of Israel and Judah maintained a diminished independence till the fall of Damascus in 732 B.C., when the first Heb. captives were taken by Tiglath-pileser III. from Gilead and Galilee. The fall of Samaria occurred only 10 years later, and the Assyrians, in 702 B.C., fought their way along the plains to the borders of Egypt. It is interesting in this connexion to note the Assyrian records of the numbers of the Hebrews in this age. Thus from Samaria Sargon took 27,280 captives, and Sennacherib, attacking the western towns of Hezekiah, claims to have taken 200,150 prisoners, when he "diminished the kingdom" of Jerusalem, after his conquest of Joppa, Bene-berak, Azur (*Yazûr*), Timnah, and Eltekeh, besides Ekron and Ashkelon. Though defeated by Tirhakah, who seems to have followed Sennacherib far N., the Assyrian monarch, after taking Lachish, received tribute from Hezekiah; and Manasseh was also tributary to Esar-haddon and Assur-bani-pal. But the fall of Jerusalem was not accomplished till it was taken by Nebuchadnezzar in 588 B.C. Palestine then passed successively under the power of the Persians, after 538 B.C., and of the Macedonians, after 332 B.C.; and great as was the religious im-

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portance of the return from captivity, politically it was of small interest, until the tyranny of Antiochus IV. in 168 B.C. led to the great religious revolt under Judas Maccabaeus, which finally secured some measure of Hebrew freedom, till Palestine was conquered by Rome under Pompey in 63 B.C. The successful reign of Herod the Edomite (37 to 4 B.C.) was soon followed by direct Roman rule, until the great revolt was brought about by the bad government of Nero, and Judaism (in 70 A.D.) was crushed beneath the feet of the image of iron and clay. Even later, in 135 A.D., a vain attempt to recover Hebrew freedom was stamped out by Hadrian at Bether (*Bittîr*), close to the ruined Holy City on the S.W. After this the Jews under the tolerant rule of the great Antonines appear to have accepted the inevitable, and settled down as Roman subjects. With the later history of Palestine we are not here concerned, but the great epochs date from the Moslem victory on the Yermûq in 637 A.D., the Seljuk conquest *c.* 1083 A.D., that of the Franks in 1099 A.D., and the loss of Acre to Christendom in 1291 A.D. The country then became an Egyptian province, till conquered again by Turks in 1518 A.D. Palestine in the time of our Lord was enjoying a period of comparative peace and prosperity, before the final struggle with Rome, which was a death-blow to the ancient system represented by the temple of Jerusalem. It was thus destined to become the Holy Land of Jew, Christian, and Moslem alike. The words of Jesus were, to the teaching of Shammai, what the quiet beauty of the dove-haunted woods of Galilee is to the rugged and barren mountains that stand round stony Jerusalem—the last stronghold of Rabbinic formalism. The fall of the city in 70 A.D. broke the last link that connected the Christianity of Greece, Italy, Egypt, and Asia Minor with the more rigidly Jewish Christianity of St. Peter in Palestine.—***Antiquities.*** Scientific exploration by means of excavations dates from the mining of Jerusalem by Warren in 1868. It was not until 1890 that any serious attempt was made to excavate other towns, since when Lachish, Gath, Taanach, and Gezer have been examined, as detailed under those headings. Survey of the country (1872–1882) naturally preceded the selection of such sites, and added some 150 Bible names to the 300 (out of a total of 600) previously known. Even now we are only at the beginning of excavation; and important places such as Caesarea, Samaria, and Herodium remain untouched, while Moabite texts may still await the spade in Heshbon and Dibon. But what has been already accomplished has revolutionized our ideas as to the civilization of Palestine from the time of Abraham onwards. The majority of the ruins are naturally of later ages, representing the work of Romans and Byzantines, Arabs, Crusaders, and later Moslem Khalifs of Egypt. But deep down in the mounds of ancient cities we now find evidence of the high civilization of Amorites, Canaanites, and Philistines, and later remains of Hebrews and Greeks. The oldest structures are probably the rude stone monuments—dolmens, menhirs, and circles—found in such numbers E. of Jordan [DAN; TOB; MOAB]; for though they might be of almost any period, yet the discoveries at GATH and GEZER point to their Canaanite origin *c.* 2000 B.C. It is remarkable that while they have remained untouched on the surface, at places like ZOAR and near the JABBOK, or at MIZPEH of Gilead, only a few stray examples have been found W. of the Jordan (N. of the sea of Galilee), suggesting that they represent the *maṣṣêbhôth*, or "erected" stones, which Israel was bidden to "overturn." Here and there a group of stones has been found in W. Palestine, thought to represent a fallen dolmen; and the law was at least carried out in the days of Hezekiah and Josiah, whose power did not extend to Moab or to N. Galilee, where these monuments escaped. They are mentioned in the Mishna (*Aboda Zara* iv. 1) with the sacred trees and other objects of idolatrous worship. The Arabs regard them with superstitious awe, and call the dolmens "ghouls' houses." The Hebrews alone are likely to have destroyed them. Besides these monuments, the bronze and pottery teraphîm of the Canaanites are commonly found in the lower strata of excavated sites. The recovery of the Amarna tablets in Egypt (in 1887) proved the high civilization of the Canaanites, who wrote in cuneiform and engaged in trade. The spoil lists of Thothmes III. and the pictures representing Canaanite art objects are fully in accord with the incidental allusions in the Amarna letters. Egyptian influence, evidenced by scarabs and texts, is very marked in Philistia, but the native art appears clearly to have been akin to that of Babylonia. The occurrence of jug handles with alphabetic texts, consecrating even common vessels to local Molochs, shows the survival of idolatry to a comparatively recent period. The great monuments now include the Moabite Stone [DIBON] and the Siloam text [SHILOAH]; and the Hebrews are otherwise only represented by a few seals (*c.* 800 to 400 B.C.) bearing names compounded with that of Jehovah, and by inscribed weights older than 600 B.C. The rock-scarps of city walls, the aqueducts, and the rock-cut tombs are the main evidences of their presence at any site; and we still depend on the "Taylor Cylinder," prepared for Sennacherib, as a witness to the wealth of Hezekiah. From the 2nd cent. B.C. the architectural remains become more important, and the coins of the Hasmonaeans appear in this age. [WEIGHTS; MONEY.] The strong Gk. influence is first shown in the palace of Hyrcanus, at *'Arâq el Emîr* in Gilead (*Surv. E. Pal.* pp. 65-87). It was built before 176 B.C. (Josephus, 12 *Ant.* iv. 11) by a Hellenizing priest, who did not scruple to adorn the walls with lions in bold relief. The masonry is drafted after the Gk. style, and the stones are in some cases 20 ft. long and 8 ft. high. The pilasters and cornices are Gk. in style, though some of the capitals are semi-Egyptian. This work is the prototype of the style which Herod adopted nearly two centuries later for the Jerusalem temple and for the HEBRON enclosure. The domed roofs of the "Double Gate," on the S. wall of the Jerusalem temple, show the same imitation of Gk. art, mixed

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with older native ideas. The temple of *Si'a*, in E. Bashan, was also built by Herod the Great (to a local deity), and presents Gk. and Aram. texts. The resemblance in arrangement and style (according to De Vogüé's drawings) to the Jerusalem temple is very notable. The vine is carved round the eastern gateway; but the presence of rude busts and human heads in the capitals shows that Herod was no true observer of the Heb. law. The same, however, must be said of the Jews themselves in the 2nd cent. A.D., when Simon bar Yokhai is said to have built 24 synagogues in Galilee. Of these apparently 12 still exist in ruins—2 at Kefr Bir'im in Upper Galilee, 2 at el Jîsh, and 1 at Meirûn, Ṣufṣâf, and Nebratein respectively in the same region, with others in Lower Galilee at Irbid, Umm el 'Amed, Tell Ḥûm, Chorazin, and on Carmel. They are undoubtedly Jewish buildings—as shown by the Heb. text at Kefr Bir'im—yet they are adorned with carvings of the lion, ram, and hare on the lintels of the doors, in spite of the law against images. There are many fine remains of Roman work of this age, in such cities as GERASA, BOZRAH, RABBATH-AMMON, GADARA, SCYTHOPOLIS, and elsewhere, only excelled by those of Ba'albek and Palmyra; while Gk. and Roman texts, and coins of cities, are numerous under the Antonines and later Roman emperors. But throughout Palestine most of the ruins visible on the surface are proved, by inscriptions and architecture, to have been built by Byzantines, Arabs, Crusaders, and later Egyptian Moslems. Since the Turkish conquest no important building has been added, and the decay of the country generally has been notable.—*Bibliography.* In spite of the enormous and ever-increasing literature connected with the Holy Land, the list of sources of original and scientific information is by no means large. Excluding popular works, and speaking only of standard books of reference, the following will be found the most useful to the student, and they furnish the materials out of which many later volumes have been compiled. The intimate knowledge of Palestine, before a traditional topography had been fully developed, renders the work of Eusebius and Jerome in the *Onomasticon* most useful, though many errors are to be found in their identifications of sites (see Larsow and Parthey, *Eusebii Pamphili Episcopi Caesariensis Onomasticon*, Berlin 1862). The later accounts, from 333 A.D., can be studied in the annotated translations of the *Palestine Pilgrims' Text Society*. One of the earliest attempts at exhaustive study still retains value, on account of its classical and Talmudic learning, namely, *Palaestina ex Monumentis Veteribus Illustrata*, by Hadrian Reland, 1714 (2 vols.). But scientific exploration dates from the publication of *Biblical Researches* (1838) and *Later Bibl. Researches* (1852), by Dr. E. Robinson, who furnished a storehouse of knowledge for his successors. The complete description of Palestine, due to the 1-inch survey, fills three quarto volumes (with plans, sketches, and photographs) of the *Memoirs of the Survey of Western Palestine* (1881), to which must be added the *Memoir of the Survey of Eastern Palestine* (1 vol. 1889). The set is further extended to a total of twelve quarto volumes, by addition of the Name Lists, Special Papers, the Jerusalem volume containing the account of Sir C. Warren's excavations and other discoveries; the sketch of Geology by Prof. Hull; the Natural History by Canon Tristram; Fauna and Flora of Sinai, Petra, etc., by H. Chichester Hart; and two volumes of researches by M. Clermont-Ganneau. Besides these Memoirs the *Ordnance Survey of Jerusalem* by Sir C. W. Wilson (1865) is valuable, and so are later short accounts, such as *Across the Jordan* (1886) and *Northern 'Ajlûn* (1890), by G. Schumacher; *A Mound of Many Cities* (1894) and *Excavations at Jerusalem* (1898), by F. J. Bliss, with the reports of Mr. R. A. Stewart Macalister, on Gezer, etc., in the *Quarterly Statements* of the Palestine Exploration Fund. On the survey discoveries the later work of Dr. G. A. Smith is based, and the short account by Dr. F. Buhl (*Geographie des alten Palästina*, 1896), but both these works contain errors. The Talmudic notices are collected by Neubauer (*Géographie du Talmud*, 1868). The Amarna letters may be studied in the original characters in Winckler's *Thontafelfund von el Amarna*, the first complete translation being Conder's *Tell Amarna Tablets* (1893). The Karnak lists of Thothmes III. are given in papers by Mariette and Maspero, the latter having also specially studied Shishak's list. The Mohar's account is to be found in the *Voyage d'un Egyptien* by Chabas (1866). The Assyrian notices are detailed by E. Schrader (*Cuneiform Inscriptions and O.T.*); see the English edition (2 vols, 1888), as translated by Rev. Owen Whitehouse. The works of De Vogüé (*Temple de Jérusalem*, and *Églises de la Terre Sainte*) are of permanent value, as is Waddington's *Inscriptions Grecques et Latines de la Syrie* (1870). Valuable papers have also appeared in the magazine of the German Palestine Society (especially regarding mediaeval topography), and the best guide-book is that of Dr. A. Socin (Baedeker). With regard to natural science, Dr. Tristram's *Natural History of the Bible* (1868) is valuable; to which may be added the *Géologie* of L. Lartet (1865), and the notes by Sir J. W. Dawson on *Prehistoric Man in Egypt and the Lebanon*. Works on Phoenicia and Syria are included under those heads, and special ones (*e.g.* MEDEBA) are quoted in other articles. The Mishna (Surenhuse, 1698) is also a storehouse of information as to Palestine and its inhabitants *c.* 150 A.D. [AGRICULTURE.] [C.R.C.]

Pallu', second son of Reuben and founder of the family of the **Palluites** (Ex.6.14; Num.26.5,8; 1Chr.5.3).

Palmer-worm (Heb. *gāzām*), which occurs in Jl.1.4,2.25 and Am.4.9, is derived from a root signifying to "cut off," and is rendered in the LXX. by κάμπη, a caterpillar, while the Vulg. has the equivalent Lat. term *eruca*. Caterpillar is therefore probably the correct translation, although locust has been suggested by some commentators. [R.L.]

Palm-tree (Heb. *tāmār*). This generic term stands, in the Bible, only for the date-palm, the *Phoenix dactylifera* of Linnaeus. It grew very abundantly in many parts of the Levant, and was regarded by the ancients as peculiarly

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characteristic of Palestine and neighbouring regions.—I. The following places are connected in the Bible with the palm-tree, either by direct statement or by their names. [OAK.] (1) At ELIM, one of the stations of the Israelites between Egypt and Sinai, it is expressly stated that there were "twelve wells [fountains] of water, and threescore and ten palm-trees" (Ex. 15.27; Num.33.9). (2) Eloth (plur.) and ELATH (fem. sing. with archaic termination, used collectively) are from the same root, and may likewise mean "the palm-trees" (Deut.2.8; 1K.9.26; 2K.14.22,16.6; 2Chr.8.17,26.2). (3) The rich palm-groves of JERICHO were famous in the period of Moses (Deut.34.3; Judg.1.16), and not less in that of the Evangelists and of Josephus. (4) Hazezon-tamar (*the cleft of the palm-tree*; Gen.14.7; 2Chr.20.2). [ENGEDI.] (5) BAAL-TAMAR (Judg.20.33), and (6) TAMAR (*the palm*), in the vision of Ezekiel (47.19,48.28), are instances of its occurrence in place-names; and probably (7) Solomon's TADMOR, afterwards the famous Palmyra, on another desert frontier far to the N.E. of Tamar, has the same root. (8) Turning to the N.T., BETHANY means "the house of dates"; and thus reminds us that the palm grew near Jerusalem, at our Saviour's entry into which the people "took *branches* of *palm-trees* and went forth to meet Him" (Jn.12.13; *cf.* Ne.8.15). (9) The country Phoenicia (Ac.11.19,15.3) probably gave the palm its Gk. name (φοῖνιξ). [PHENICE.] (10) Phoenix in the island of Crete, the harbour which St. Paul was prevented by the storm from reaching (27.12), is doubtless derived from the Gk. for a palm.—II. Under the emblematical uses of the palm-tree in Scripture may be classed: (1) The striking appearance of the tree, its uprightness and beauty, naturally suggesting the giving of its name occasionally to women (Gen.38.6; 2Sam.13.1,14.27). (2) Notices of the employment of this form in decorative art, both in the real temple of Solomon and in the visionary temple of Ezekiel. This work seems to have been in relief, and was a natural and doubtless customary ornament in Eastern architecture. (3) The palm does not appear as frequently as we should expect in the imagery of O.T., but the familiar comparison of Ps.92.12, "The righteous shall flourish like the palm-tree," suggests many illustrations, *e.g.* the orderly and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, the height at which the foliage grows, as far as possible from earth and as near as possible to heaven, and also the elasticity of the fibre of the palm, and its determined growth upwards, even when loaded with weights. Hence it was a usual comparison: "Vertue is compared to the palme tree, which the more it is pulled downe, the more it returneth upward" (Primaudaye, *French Academy*, 1586). (4) Rev.7.9, where the glorified of all nations are described as "clothed with white robes and palms in their hands," is illustrated by the fact that palm-branches were used by Jews in token of victory and peace (1 Mac.13.51; 2Mac.10.7,14.4).—III. The industrial and domestic uses of the palm are very numerous; but there is no clear allusion to them in the Bible. That the ancient Orientals, however, made use of wine and honey obtained from it is evident from Herodotus, Strabo, and Pliny; and it is possible that the honey of the Bible may be, in some places, palm-sugar. (In 2Chr.31.5 the marg. has "dates.") Cant.7.8, "I will go up to the palm tree, I will take hold of the boughs thereof," appears to refer to climbing for the fruit. So in 2.3 and elsewhere (*e.g.* Ps.1.3) the fruit of the palm may be intended; but this cannot be proved. It is curious that this tree, once so abundant in Judaea, is now comparatively rare, except in the Philistine plain, and in the old Phoenicia about *Beyrût*. [There is a well-known variety of the date-palm, with stoneless fruit, preserved in the convent court-yard at Marsaba, near Jerusalem. Another palm, the dom-palm, from Upper Egypt, reaches the Sinai Peninsula at Tor and is found at 'Aqaba. Possibly it formerly ranged, with other subtropical species still existing there, to the Ghor-es-ṣafiyeh at the S. end of the Dead Sea. Its botanical name is *Hyphoene thebaica*. H.C.H.]

Palsy meets us in N.T. only, and in features too familiar to need special remark. The words "grievously tormented" (Mt.8.6) may well refer to paralysis agitans, or even St. Vitus' dance, in both of which the patient is never still for a moment save when asleep. The woman's case who was "bowed together" by "a spirit of infirmity" may probably have been paralytic (Lu.13.11).

Palti', the Benjamite spy; son of Raphu (Num.13.9).

Paltiel', son of Azzan and prince of the tribe of Issachar, which he represented at the division of the land (Num.34.26).

Pal'tite, The. [PELONITE.]

Pamphyl'ia, one of the coast-regions in the S. of Asia Minor, having CILICIA on the E. and LYCIA on the W. In St. Paul's time it was not only a regular province, but the emperor Claudius had united Lycia with it, and probably also a good part of Pisidia. It was in Pamphylia that St. Paul first entered Asia Minor, after preaching the Gospel in Cyprus. He and Barnabas sailed up the river Cestrus to PERGA (Ac.13.13). There were probably many Jews in the province (Ac.2.10); and possibly Perga had a synagogue. The two missionaries finally left Pamphylia by its chief seaport, ATTALIA. Many years afterwards St. Paul sailed near the coast (Ac.27.5).

Pan. Of the six words so rendered in A.V., two, *maḥăbath* and *masrēth*, seem to imply a shallow pan or plate, such as is used by Bedouin Arabs and Syrians for baking rapidly cakes of meal; the others, especially *ṣîr*, a deeper vessel or caldron for boiling meat, placed during the process on three stones. [CRUSE.]

Pannag was exported from Palestine to Tyre (Ezk.27.17). Its identification is purely conjectural, as the term occurs nowhere else. A comparison with Gen.43.11 suggests that it represents some of the spices grown in Palestine. The LXX. rendering κασία favours this opinion. Hitzig observes that a similar term occurs in Sanscrit (*pannaga*) for an aromatic plant. The Syr. version understands by it "millet"; and Dr. Redpath (*Ezekiel* in Westminster Comm.) points out that *panicum* was one of the Lat. names for "millet" at least as far back as the time of Julius Caesar (*de Bell.*

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Gall. ii. 22), and that a kind of grain would suit the context here. R.V. inserts a marginal note "perhaps a kind of confection." Perhaps, however, Pannag may be a place-name, and the meaning be "wheat of . . . Pannag."

Paper, Paper-reed. [WRITING; REED.]

Paphos, a town at the W. end of CYPRUS, connected by a road with SALAMIS at the E. SS. Paul and Barnabas travelled, on their first missionary expedition "through the isle," from Salamis to Paphos (Ac.13.6). Paphos was famous for the worship of Aphrodite or Venus, who was fabled to have here risen from the sea. Her temple, however, was at "Old Paphos," now called *Kouklia*. The harbour and the chief town were at "New Paphos," at some little distance. The place is still called *Baffo*.

Papyrus. [REED.]

Parable (Heb. *māshāl*; παραβολή; *parabola*). The Gk. word means a "comparison," and is used in the LXX. commonly for the Heb. *māshāl*, = "similitude," either in the shorter form of a proverb or in the longer form of a narrative. A parable is distinguished from a fable by its truth to nature. The fables of O.T., taught by Jotham (Judg.9.8ff.) and Jehoash (2K.14.9), have no parallels in the teaching of any prophet. They teach the wisdom of this world only. But a parable is, in the familiar phrase, an earthly story with a heavenly meaning. It interprets the facts of nature and of life, while it keeps apart the story told and the meaning suggested. Herein it differs from *allegory*, in which a metaphor and its explanation are combined—*e.g.* the allegories of the Good Shepherd, the True Vine, etc. In O.T. the word *parable* is used to express (1) obscure sayings (Ps.49.4), (2) discourses in figurative language (Balaam, Num.23.7; Job 27.1), (3) parables proper, the narratives in 2Sam.12.1-4, 14.6f.; 1K.20.39f.; Is.5.1-6,28.24-28, no less than the more formal parables of Ezk.3.24*b*-26, 4.1-12,5.1-4.—*Parables in N.T.* The use of parables was common in Rabbinic writings, but their style seems stilted and artificial when compared with the exquisite grace and ease of Christ's parables. Moreover, the Rabbis, like the son of Sirach, reserved their parables for their chosen disciples. Christ, to the astonishment of the disciples (Mt.13.10), gave them to the multitudes. He used them for a double purpose: (1) to attract attention; (2) as a test of character. It was only when His direct teaching was met with scorn and unbelief that He began to change His method and veil His meaning. He no doubt used figurative sayings from the beginning of His ministry—*e.g.* the metaphor of the Narrow Gate, and the similitude of the Two Builders in Mt.7. But a distinct change in His method can be traced from the time when He began to cease preaching to the multitudes and devoted Himself to the training of His disciples, seeking to impress upon them the inner meaning of His public instruction. Too much is sometimes made of a supposed divergence between the Fourth Gospel and the Synoptic Gospels in regard of our Lord's method. In Jn.16.25 the Lord is represented as speaking in proverbs (marg. *parables*, R.V.) to his chosen disciples, to whom certainly He had spoken the allegory of the True Vine (Jn.15); but it is untrue to say that He reserved figurative speech for them, the allegory of the Good Shepherd having been spoken to the unresponsive Jews (Jn.10.19). The educational value of such teaching has been well expressed by Bishop Lang: "What men think out for themselves they never forget; the exercise of their mind makes it their own. Moreover, the language of symbols—expressed in what is seen by the eye or pictured by the imagination—is more powerful and enduring in its effects than the language of mere abstract words. . . . And mere words are constantly changing their meaning, whereas the symbols of life and Nature (such as our Lord used in His parables) are as abiding as Nature and life themselves."—*Classification of Our Lord's Parables.* Opinions will probably always differ on this point. The simplest method of classification is probably the best. Goebel, followed by Edersheim, makes three groups: (1) Parables of the ministry in and near Capernaum (Mt.13); (2) Parables recorded in Lu.10–18 in connexion with the journeyings from Galilee to Jerusalem; (3) Parables of the last days in Jerusalem. The teaching of these groups has reference to *the kingdom of God as a whole*, to *individual members*, to coming *judgment*. On the other hand, Bishop Westcott classifies by subjects: (1) Parables drawn from the material world. These include *the Sower, the Tares, the Seed growing secretly, the Mustard Seed, the Leaven* (Mt.13; Mk.4), illustrating the power of good and evil, and the development of the elements of natural or spiritual life. (2) Parables drawn from the relations of men, (i) to the lower world, *the Drag-net* (Mt.13.47), *the Barren Fig-tree, Lost Sheep* (Lu.15.3), *Lost Coin* (15.8); (ii) to their fellow men, (*a*) in the family, *Unmerciful Servant* (Mt.18.23), *the Two Sons* (21.28), *Two Debtors* (Lu.7.41), *Lost Son* (15.11), setting forth the beauty of mercy and gratitude, of forgiveness and obedience; (*b*) in social life, *Friend at Midnight* (Lu.11.5), *Unjust Judge* (18.1), teaching zeal in prayer; *the Ten Virgins* (Mt.25.1), *the Lower Seats* (Lu.14.7), teaching endurance and self-denial; *the Great Supper* (14.16), *the King's Marriage Feast* (Mt. 22.1); (*c*) in regard to their means (α) thoughtful in planning work, *the Tower Builder* (Lu. 14.28), *the King making War* (14.31), *the Unjust Steward* (16.1); (β) fruitful, *the Talents* (Mt.25.14), *the Pounds* (Lu.19.12); unselfish, *the Wicked Husbandmen* (Mt.21.28); humble, *the Unprofitable Servants* (Lu.17.7); dependent, *Labourers in Vineyard* (Mt.20.1); (iii) to Providence, since "advantages imply duties, whether we obtain them, unexpectedly, *Hid Treasure* (Mt.13.44); after search, *Man seeking Pearls* (13.45); by inheritance, *Rich Fool* (Lu.12.16). Westcott goes on to suggest that the symbolic narratives *the Publican and Pharisee, the Good Samaritan*, and *the Rich Man and Lazarus* give direct patterns for action, and apply to classes rather than individuals, illustrating the opposition of Christianity to Judaism in spirituality, love, and lowliness. But it is impossible to limit interpretation in this way. There is not one of us who has not, like the dying commentator Grotius, felt the personal individual application of the parable of the Publican. In fact, objections may be raised to any detailed

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classification, though for practical purposes so thorough a study as this of Westcott's is helpful.—*Interpretation.* It is obvious that in most cases one lesson stands out as of primary importance; but our Lord's own interpretations—*e.g.* of the parable of the Sower—warn us against the assumption that one lesson only is to be looked for in each, as is maintained by Jülicher. On the other hand, the warnings of St. Chrysostom against pressing details, when he cuts off his interpretation with words like "Be not curious about the rest," are necessary. We must always consider what was the primary lesson of each parable to the group of bystanders who first heard it. Within its limits, so long as we preserve simplicity, we may safely proceed to discuss the meaning of details. We may interpret the lamps of the *Ten Virgins* as typifying the outward signs of Christian profession, and the oil as the symbol of the Spirit (*cf.* 1Jn.2.20). We here keep within the circle of symbols familiar to the disciples. We learn the important lesson that readiness to meet the Bridegroom is only maintained by renewal of spiritual life. Christ's parables are the words of a divine Speaker. They last for ever. Each generation finds new inspiration, because in each generation consciences of men respond to new applications. "We seem" (in Dr. Sanday's words) "to be placed for the moment at the very centre of things. On the one hand there is laid before us the human heart as it really is, or ought to be, with all its perversities and affectations stripped away; and on the other hand we seem to be admitted to the secret council chamber of the Most High, and to have revealed to us the plan by which He governs the world, the threads in all the tangled skein of being." His words interpret His life, and His life was "the highest and most glorious of all parables" (Trench). R. C. Trench, *Notes on the Parables*, [1]1841, [11]1882; Goebel, *Die Parabeln Jesu* (1880); A. B. Bruce, *The Parabolic Teaching of Christ* (1882); A. Jülicher, *Die Gleichnisreden Jesu*, (1899); (Bp.) C. G. Lang, *The Parables of Jesus* (1906). [A.E.B.]

Paraclete. [SPIRIT, HOLY.]

Paradise, said to be a Persian word meaning a "king's park," or possibly borrowed by the Persians from an Akkadian origin, and adopted first in Heb. (Ne.2.8; Can.4.13; Ec.2.5), and afterwards, from the time of Alexander the Great, in Gk., and especially applied by the LXX. translators to the garden of Eden. [EDEN.] From this application it was used symbolically first of a garden of perfect fruitfulness, with trees of largest stature (see LXX. in Gen.13.10; Ezk.31.8,9), and then of an ideal abode of blessedness (the Paradise of God, *i.e.* a garden like Eden: Ezk.28.13; *cf.* Ecclus.40.17,27; Pss. of Sol. xiv. 2). When the idea of distinctions between the good and the bad in Sheol became familiar to the Jews, Paradise was regarded as a park (generally literally), either outside the world, or on the earth but far away in the remote East, to which the good were carried after death. The word occurs three times only in N.T. In Rev.2.7 the Paradise of God has the general sense mentioned above. Our Lord uses it in His promise to the dying thief, to whom it would convey the hope of rest under the cool shadow of trees beside fresh streams (Lu.23.43). St. Paul uses it as synonymous with the "third heaven," to which he was caught up in his vision (2Cor.12.4). From the time of the early Church it has been used as the abode of the blessed dead until the Last Day. Art. "Paradise," by Salmond in Hastings, *D.B.* (5 vols. 1904); and works on the Future Life, *e.g.*, Salmond, *Christian Doct. of Immortality*, pp. 348-352, and Charles, *Eschatology* (see refs. in Index for Jewish use of the word). [S.C.G.]

Parah' (Jos.18.23; perhaps *spring*), a town of Benjamin near AVIM and OPHRAH. Now the ruin *Fârah* (*of the bubbling water*), 4 miles S.E. of MICHMASH. There is a fine spring surrounded with reeds and oleander bushes (*Surv. W. Pal.* iii. p. 170). Possibly the *Perath* of Jeremiah (13.4-7) may be the same (E.V. *Euphrates*). [C.R.C.]

Paran' (apparently *diggings*). The word survives at *Wâdy Feirân* (*valley of diggings*), near Sinai; the reference may be to the Egyptian mines in this region. The name first appears at El-paran (*the tree of Paran*) in the desert near KADESH (Gen.14.6,7), perhaps the Kadesh of Hagar (see 21.21, and *cf.* 16.14). This desert extended from near Sinai (Num.10.12) to beyond HAZEROTH (12.16), and up to KADESH-BARNEA (13.3,26; Deut.1.1). It is called mount Paran (Deut.33.2; Hab.3.3), and extended N. towards the *negheb* of Judah (1Sam.25.1) and S.W. towards Egypt (1K.11.18). It appears therefore to answer to the plateau called *Badiyet et Tîh* (*the waste of straying*), between Palestine and Sinai. [C.R.C.]

Parbar' (1Chr.26.18). "At Parbar westward, four at the causeway and two at Parbar" (R.V. marg. *the Precincts*). Various renderings: the suburb, the porticoes. In 2K.23.11 the word Parvârim is rendered "suburbs" (A.V.) and "the precincts" (R.V.). In the Mishna and Targums the word Parvar occurs for the suburbs of a city. Parbar occurs only in *l.c.*, in the enumeration of the Levites guarding the outer gates of the temple of Solomon, and the inference from the context is that it is the name of the suburbs of the city lying between the W. wall of the temple and the upper city, in the Tyropoeon valley, and that the gate next to the causeway is the gate Parbar. The causeway still remains in existence, forming part of the first wall of the city and terminating at Wilson's arch (*Bâb es Silsileh*), at the W. wall of the Hâram enclosure. The old gates to the suburbs are also in existence, piercing the Hâram wall, at a lower level than the gate of the causeway, that to the N. of the causeway being called Warren's Gate (near *Bâb el Matârah*), and that to the S. Barclay's Gate (*Bâb en Nebi*). Either of these two suburban gates may have been the gate Parbar. [C.W.]

Parched corn is mentioned as an edible in common use in Lev.23.14, Ru.2.14, 1Sam. 17.17,25.18, and 2Sam.17.28. Parched or roasted ears of corn (wheat, rye, barley, etc.) "still constitute a part, and not a disagreeable one, of the food of the Arabs now resident in the Holy Land" (Harris). It was held in high esteem in Roman times. Pliny (giving Hemina as his authority) says, "King Numa

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ordained to worship the gods with an oblation of corne. . . . To induce the people of Rome the better unto it, he allowed them to parch their corne in the sacrifices; for that corne thus parched, was supposed to be a more holesome food: by which meanes, this one thing ensued in the end, that no corne was counted pure and good, nor fit to bee used in divine service, but that which was thus baked or parched. He also instituted the feast Fornacalia, to wit, certaine holydaies for the parching and baking of corne" (xviii. 2). The word *qālī*, usually rendered "parched corn," is translated "parched pulse" (A.V. and R.V.) in 2Sam.17.28*b*. [PULSE; FOOD.] [H.C.H.]

Parched ground (Heb. *shārābh*, Is.35.7, *cf.* 49.10, A.V. *heat*: "The sun-parched ground shall become a pool [*'āghām*], and the thirsty *land* springs of waters; in the abode of wild beasts shall be a resting place [for cattle], grass for canes and rushes"). The A.V. appears to be correct, though Gesenius compares the Arab. *sarâb* (*mirage*); for the Arab. *sharab* means "to thirst," "to drink up," the ground having sucked up all the rain-water. [C.R.C.]

Parchments (2Tim.4.13). St. Paul asks Timothy to bring from Troas the cloak he left with Carpus, and the books, but especially the parchments. Some Gk. Fathers understand by the Gk. *τὸν φελόνην* not a cloak but a bag for holding books. The "books" (*τὰ βιβλία*) were probably papyri, used for occasional notes and memoranda, like those found at Herculaneum or in Egypt (*cf.* 2Jn.12). The "parchments" (*τὰς μεμβράνας*) were writings on skins; perhaps they were copies of the Scriptures. [WRITING.] [G.M.Y.]

Parlour. A room for interviews. The A.V. sometimes so renders three Heb. words. (1) *hedher* (1Chr.28.11), rendered *chamber* in 33 cases. (2) *lishkâ* (1Sam.9.22), rendered *chamber* in 42 cases. (3) *'ăliyyâ*, a "high" or "upper" room (Judg.3.20-25), the word having several other renderings—viz. *loft* (1K.17.19), *chamber*, or *upper chamber*, in 12 cases, and *ascent*, or *going up*, in 3. [HOUSE.] [C.R.C.]

Parmash'ta, one of the ten sons of Haman slain by the Jews in Shushan (Esth.9.9).

Par'menas. One of the seven DEACONS, "men of honest report, full of the Holy Ghost and wisdom" (Ac.6.5). There is a tradition that he suffered martyrdom at Philippi in the reign of Trajan.

Parnach', father or ancestor of Elizaphan prince of the tribe of Zebulun (Num.34.25).

Parosh'. The descendants of Parosh, in number 2,172, returned from Babylon with Zerubbabel (Ezr.2.3; Ne.7.8), and later another detachment of 150 males with Ezra (Ezr.8.3; A.V. *Pharosh*). Seven of the family had married foreign wives (10.25). Members of it assisted in the building of the wall of Jerusalem (Ne.3.25), and signed the covenant; see 10.14, where the name is clearly that of a family, and not of an individual.

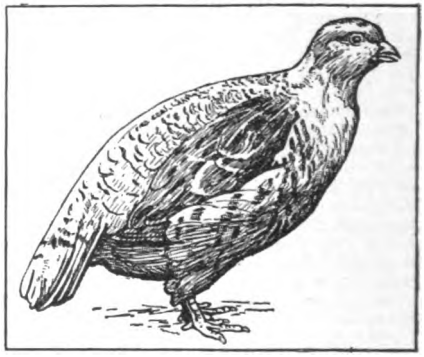
Parousia. [COMING, SECOND.]

Parshanda'tha, the eldest of Haman's 10 sons slain by the Jews in Shushan (Esth.9.7).

Parthians occurs only in Ac.2.9, where it designates Jews settled in Parthia and belonging to the "Eastern dispersion." Parthia proper was the region stretching along the southern flank of the mountains which run N. of the Persian Desert and S. and S.W. of the Caspian Sea. It lay S. of Hyrcania, E. of Media and N. of Sagartia. The ancient Parthians are by several writers said to be a Scythic race, and may have been brought captive by Sesostris from Scythia into their later home. Nothing definite is known of them till the time of Darius Hystaspis, when they are found in the district which so long retained their name, and appear as faithful subjects of the Persian monarchs. In the final struggle between the Greeks and Persians they remained faithful, serving at Arbela; but they offered only a weak resistance to Alexander when he entered their country on the way to Bactria. On the division of Alexander's dominions, Parthia was reckoned among the territories of the *Seleucidae*. About 256 B.C., however, they succeeded in establishing their independence under Arsaces, who founded the dynasty of the *Arsacidae*, which lasted some five hundred years, till it was succeeded by the *Sassanidae* in 226 A.D. For a long time the Parthians resisted the advance of Rome, inflicting a severe defeat on Crassus at Carrhae in 53 B.C., but finally Arsaces XV. (37 B.C.–13 A.D.), gave up his five sons to Augustus in token of submission. The importance of the kingdom is perhaps indicated by the prominent position assigned to the Parthian Jews at Ac. *l.c.* Mommsen, *Romische Geschichte, Die Provinzen*; Schürer, *History of the Jewish People* (Eng. tr.); Harnack, *Expansion of Christianity* (Eng. tr.).

Partition, Middle wall of. [TEMPLE.]

Partridge (Heb. *qôrē'* = "caller"). This name occurs in 1Sam.26.20, Je.17.11, and Ecclus.11.30, and is doubtless rightly translated. Two species, the Greek partridge (*Caccabis saxatilis*), an ally of the European red-legged



THE GREEK PARTRIDGE (*Caccabis saxatilis*).

partridge, and Hey's sisi partridge (*Ammoperdix heyi*), abound in the mountains of Palestine; and both may be alluded to in the passage in Samuel which refers to hunting *qôrē'* in the mountains. Some difficulty has arisen with regard to the passage in Jeremiah where it is stated that the "partridge sitteth on eggs and hatcheth them not." Whether this refers, as Tristram supposes, to the eggs being taken by man, or to an old superstition with regard to the part-

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ridge stealing and incubating the eggs of other members of its kind, may well be left open. The reference in Ecclus. is clearly to caged partridges, which are used as decoys both in Palestine and India. The name "chukor" applied in India to a hill-partridge may be akin to *qôré*, and is derived from the bird's cry. [R.L.]

Paru'ah, father of Jehoshaphat, 4 (1K. 4.17).

Parva'im, the name of a district whence the gold was procured for the decoration of Solomon's temple (2Chr.3.6). Wilford suggested that it is derived from the Sanscrit *pûrva*, "eastern," and is a general term for the East. Glaser identifies it with *Sûq al-Farwaîm*, some distance from *Dhariya*, in Arabia.

Pasach', an Asherite, son of Japhlet (1Chr. 7.33).

Pas-dammim' (1Chr.11.13), in 1Sam.17.1, *Ephes-dammim*. The latter means "the end [*or*, border] of blood." It lay near SHOCHOH, and a ruin called *Beit Fased* (*house of blood*) exists just S. of *Shweikeh*, on S. side of the valley of Elah. [C.R.C.]

Pase'ah.—1. Son of Eshton, in the genealogy of Judah (1Chr.4.12).—**2.** Ancestor of a family of Nethinim who returned with Zerubbabel (Ezr.2.49). A member of the family assisted in the rebuilding of the old gate of Jerusalem (Ne.3.6).

Pashur'.—1. The name of a family of priests of the chief house of Malchijah (Je.21.1, 38.1; 1Chr.9.12, *cf.* 24.9; Ne.11.12). In the time of Nehemiah this family appears to have become a chief house, and its head the head of a course (Ezr.2.38,10.22; Ne.7.41,10.3). The individual from whom the family was named was probably Pashur the son of Malchiah, who was one of the chief princes of the court of Zedekiah (Je.38.1). He was sent, with others, by Zedekiah to Jeremiah when Nebuchadnezzar was preparing his attack upon Jerusalem (Je.21.) Again somewhat later, he joined with several other chief men in petitioning the king that Jeremiah might be put to death as a traitor (Je.38.1-13).—**2.** Another priest, and "chief governor of the house of the Lord," is mentioned in Je.20.1. He is described as "the son of Immer" (*cf.* 1Chr.24.14), probably the same as AMARIAH, 4 (Ne.10.3,12. 2, etc.). In the reign of Jehoiakim he also showed himself hostile to Jeremiah, and put him in the stocks by the gate of Benjamin. For this indignity to God's prophet, Pashur was told by Jeremiah that his name was changed to Magor-missabib (*Terror on every side*), and that he and all his house should be carried captives to Babylon and there die (Je.20.1-6).—**3.** Father of Gedaliah (Je.38.1).

Passage (Jos.22.11). [ED.] Used in plur. (Je.22.20), probably to denote the mountain region E. of Jordan (R.V. *Abarim*).

Passengers, Valley of the. [HAMON-GOG.]

Passing under rod. [ROD.]

Passion of our Lord. [JESUS CHRIST.]

Passover. A. O.T. REFERENCES. I. *Pre-Exodus.* For the institution and directions for the observance of the Egyptian Passover, see Ex.12.1-13; *vv.* 21-27 are obviously part of the account of the institution; there is no mention of the Paschal meal or of the firstborn, and on the other hand certain details are added, *i.e.* the bason, hyssop, and the command to remain indoors during the night (ver. 22). The month in which the Passover fell is called the "first" of the Hebrew year (ver. 2; Lev.23.5; Num. 9.5,28.16,33.3; 2Chr.35.1; Ezr.6.19; Ezk.45. 21), and Abib (Ex.13.4,23,15,34.18; Deut.16.1), corresponding to the Babylonian and later Heb. Nisan. The lamb might be either sheep or goat, must be without blemish, a male, probably a firstling, of the first year. It was to be selected on the tenth of the month, kept up till the fourteenth, and killed on that day "at even" (Heb. "between the two evenings"; Ex.12. 3-6). This time is defined in Deut.16.6 as "at the going down of the sun." The term is used of the time of offering the evening sacrifice (Ex. 29.39,41), and the lighting of the lamps by Aaron (30.8). The Samaritans and Karaites, Ibn Ezra and others, understand the twilight; Saadia, Rashi, Radak, and others, say the first evening began immediately after noon and the second at sunset, answering to the Greek δείλη πρωΐα and δείλη ὀψία (Herod. viii. 6, 9). According to Josephus (6 *Wars* ix. 3), the lambs were offered from the ninth to the eleventh hour, *i.e.* from three to five o'clock. The Heb. *pâsaḥ*, "to pass or spring over," in the sense of "to spare," occurs in 12.13,23,27; Is.31.5. From it is derived Aram. *pʿsaḥ*, Gk. *pascha*, Passover, used of the lamb and also as the name of the feast;—they kept (Jos.5.10), killed (Ex.12.21), sacrificed (Deut.16.5,6), roasted (2Chr.35.13) and ate (30.18) the Passover. The Passover was closely associated with the Feast of Unleavened Bread or Cakes (*maççôth*), from which however it was distinct both in origin and observance (Ex.12.15-20). *maççôth* were to be eaten at the Passover meal (ver. 8), on the evening of the 14th (the beginning of the 15th) and for seven days, till the evening of the 21st. The penalty for eating leaven was "cutting off" (*vv.* 15,19). The Feast of Unleavened Bread was observed in commemoration of the deliverance from Egypt (ver. 17). The first and seventh days were holy convocations (Ex.12.16; Lev.23.7,8; Num.28.18,25); and on these days no work was permitted except the necessary preparation of food. It was owing to the haste of the departure from Egypt that the people ate *maççôth* on the day following the Exodus (Ex.12.34, 39). II. *Post-Exodus.* (1) Ex.12.43-51. The ordinance of the Passover given in Succoth and with special reference to its observance in the land of Canaan. (2) 13.3-10. Concerning the observance of Unleavened Bread in Canaan. The seventh day only is mentioned as a feast (ver. 6); *cf.* Deut.16.8. (3) Ex.23.14-19. Unleavened Bread brought into connexion with harvest and offering of the firstfruits (ver. 16). Each worshipper was to present an offering according to his means (ver. 15; Deut.16. 16,17). (4) Ex.34.18-26. The term *ḥâgh*, a festival-gathering, is here only in the Pentateuch applied to the Passover (ver. 25). It is usually applied to the Feast of Unleavened Bread. The safety of the land was assured during the absence of the men on the three pilgrim feasts (ver. 24). (5) Lev.23.4-14. The Passover on the 14th (ver. 5), and Unleavened Bread on the 15th (ver. 6), *i.e.* the lamb was killed towards

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the close of the 14th and eaten the same evening with *maççóth*, the Passover being here mentioned rather as introducing Unleavened Bread than on its own account, and though Unleavened Bread commenced with the Paschal meal on the eve of the 15th (Ex.12.18), it could as a festival distinct from the Passover be said to begin on the morning of the 15th. See Num. 28.16,17. [DAY.] The ritual in Lev.23.10-14 shows a close connexion between Unleavened Bread and harvest. According to the best Jewish tradition, the sabbath (ver. 11) was the 15th of the month, the first day of Passover; but the Samaritans, Sadducees, and Karaites interpret it of the regular sabbath occurring in Passover week. On "the morrow after the sabbath," either on the 16th, the second day of the Passover (Jos. 3 *Ant.* x. 5), or on the Sunday after the 15th, in accordance with one or other of the above opinions, the sheaf (omer) of the first-fruits of the barley harvest was to be taken to the priest and by him waved before the Lord (23.11,12). From this day were reckoned the seven weeks to the Feast of Weeks (23.15, 16; Deut.16.9). (6) Num.9.1-14. Passover kept at Sinai. The law of the Second or Little Passover added—those who were unclean through contact with a dead body, or who were on a journey, were to keep the Passover on the 14th of the second month (*vv.* 6-12). "Cutting off" was the penalty for non-observance of the Passover (ver. 13). [CRIMES.] (7) Num.28. 16-25. The additional offerings for each of the seven days of Unleavened Bread. (8) 33.3. Historical note—the exodus on the 15th, "on the morrow after the passover." (9) Deut.16. 1-16. A very important passage: "Thou shalt sacrifice the passover . . . of the flock and the herd" (ver. 2), is paraphrased in the Pal. Targum, "Ye shall sacrifice the passover at even, and the sheep and the oxen on the morrow, on the same day to rejoice in the feast." Sifri on the same verse explains the "herd" as the *ḥâghighâ*, or festive offering (see also Lev.3.1-7,7.11-21,19.5-8), as do also Rashi and other Jewish commentators. The word rendered roast in Deut.16.7 means to boil or seethe (R.V. marg.), but is sometimes used in the general sense "to cook," *e.g.* cakes (2Sam. 13.8). It occurs 2Chr.35.13, "They roasted [boiled or cooked] the passover with fire" (*cf.* Ex.12.8,9). Not only was the passover to be killed at the sanctuary, since there only it was lawful to offer sacrifices, but also to be cooked and eaten there (Deut.16.2,5-7). The worshippers were to return to their tents in the morning (16.7; *cf.* Ex.12.22). *maççóth* is called the "bread of affliction" here only (Deut.16. 3), perhaps with reference to Ex.12.11, "in haste," *i.e.* trepidation. (10) Jos.5.10,11. The Passover kept at Gilgal. (11) 2Chr.8.13. Unleavened Bread observed by Solomon according to the law. (12) 30.13-27. Passover and Unleavened Bread observed in the reign of Hezekiah, in the second month. Many of the people, though Levitically unclean, partook of the passover (ver. 18), and the Levites killed the lambs for them (ver. 17). The priests received the blood from the Levites and sprinkled it on the altar (30.16,35,11). Unleavened Bread was kept seven days (30.21), and then seven more (ver. 23). (13) 35.1-19. The Passover was kept in the 18th year of the reign of Josiah (ver. 19). See also 2K.23.21-23. The Passover and Unleavened Bread are regarded as distinct (2Chr.35.17). The Levites killed and flayed the lambs for all the people (*vv.* 6,11; Ezr.6.20. (14) Ezr.6.19-22. The Passover was kept by the returned exiles. The Levites killed lambs for themselves, the priests, and the people (ver. 20). (15) Ezk.45.21-24. Here the Passover is a feast of seven days, on which *maççóth* is to be eaten (ver. 21). The Feast of Unleavened Bread is almost lost in the Passover. The daily sacrifices differ from those prescribed by the law (Num.28.19). Especially noticeable in this connexion is the sin-offering (ver. 22; *cf.* Ezk.45.22). Thus the Passover was in the first instance essentially a domestic rite, but it partly lost this character as soon as a central shrine was set up, and with it a distinguishing feature—the blood-sprinkling on the doorposts of the house. The sacrificial aspect became more prominent, and the individual element, though never entirely lost, fell into the background, till in the book of Ezekiel we see the prince offering the sacrifice for himself and the community. —B. In N.T. TIMES AND LATER PRACTICE. I. The Passover and Unleavened Bread were not generally regarded as distinct, and the whole festival was called indifferently the "Feast of Unleavened Bread," or the "Feast of the Passover." "At the time of the Feast of Unleavened Bread, which we call Passover" (Josephus, 14 *Ant.* ii. 1); "The Feast of Unleavened Bread being now at hand, which among the Jews is called Passover" (2 *Wars* i. 3; Lu.22.1); "We call this festival Pascha, which signifies the Feast of the Passover" (2 *Ant.* xiv. 6); "The Feast of Unleavened Bread" (3 *ib.* xv. 3; 2 *Wars* xii. 1, 6). But *cf.* Mk.14.1. (1) During the month preceding Passover elaborate preparations for the observance of the festival were made, including the whitening of the sepulchres to prevent the pilgrims contracting ceremonial defilement by accidental contact with them (Mt.23.27). (2) Nisan 14, *Passover Eve*, was a day of special preparation. After sunset on the evening of the 13th, the beginning of the 14th, the head of the family made a careful search throughout the house for leaven (*Pesachim* i. 1), first pronouncing the benediction, "Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us with Thy precepts, and commanded us to remove the leaven" (*ib.* 7*a*). The 14th was sometimes called the first day of Unleavened Bread: "The Feast of Unleavened Bread, which was now come, it being the 14th day of the month" (Josephus, 5 *Wars* iii. 1; Mt.26.17; Mk.14. 12; Lu.22.7). The feast was then reckoned as eight days: "We keep a feast for eight days, which is called the Feast of Unleavened Bread" (Josephus, 2 *Ant.* xv. 1). Two desecrated thank-offering cakes were exposed, probably on the roof of the temple portico, one of which was removed at ten o'clock in the morning, to indicate the time after which no more leaven was to be eaten, and the other at eleven o'clock, when all leaven was to be burned (*Pesachim* i. 5). The 14th is also known as the *Fast of the Firstborn*, the firstborn son fasting in commemoration of the sparing of the Hebrews

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when the Egyptians were destroyed (Ex.12.12). All abstained from food from about three o'clock in the afternoon (*Pesachim* x. 1). On Passover Eve the daily evening sacrifice was killed at 1.30 and offered at 2.30, and if the eve fell on a Friday this took place one hour earlier. Immediately afterwards the passover lambs were killed (*ib.* v. 1), *i.e.* between three and five o'clock (Josephus, 6 *Wars* ix. 3). A company at the Paschal meal was to number not less than ten and might be twenty (Josephus, *l.c.*). Representatives of each company took their lamb to the temple at the time of sacrifice. When the Court of the Priests was filled the gates were closed and a threefold trumpet-call sounded. All the 24 courses of priests were on duty, and were arranged in two rows leading up to the altar of burnt-offering, those in the one holding golden and the other silver bowls with rounded bottoms. The Israelite killed his lamb, and the nearest priest caught the blood in his bowl, passed it on to the next priest, and received an empty one in return. The priest nearest the altar cast the blood in one jet at its base. Meanwhile the Levites chanted the Hallel (*i.e.* Ps.113–118), accompanied by instruments of brass. The lamb was then suspended on hooks fixed in the walls and columns or laid on staves resting on the shoulders of the men, skinned, and the proper parts salted and offered by the priest on the altar. Even if the 14th fell on the sabbath the killing, sprinkling the blood, cleansing, and burning the fat on the altar took place as usual, but the lamb was skinned only as far as the neck, and the worshippers waited at the temple till sunset before returning to the house where the Paschal supper was to be eaten. The court was filled a second and third time, the same order being observed in each case. The lamb was suspended in the oven by means of a spit of pomegranate wood, which passed through it from mouth to vent, care being taken that no part of the animal touched the oven. The *ḥăghighâ* also was offered on the 14th if the company was so large that the lamb would not suffice (*Pesachim* vi. 3), otherwise on the morning of the 15th or any day of the festival. It could not be offered on the sabbath, or by one who was unclean. The 15th was a sabbath, and might coincide with the weekly sabbath, in which case it superseded the sabbath law in certain respects (*Pesachim* 66*a*). One or two days before the Passover, representatives of the Sanhedrin went to a field in the Kedron Valley and tied stalks of barley together in small sheaves, leaving them uncut. On the 16th, or probably about sunset on the 15th, three men with sickles and baskets went to the field, where a number of people had assembled in festive array, and cut the barley. They gathered ten omers, took it to the temple courts, where it was threshed, roasted, ground, and passed through thirteen sieves, each finer than the preceding, and so obtained the omer. What remained was afterwards redeemed and eaten by any one. The omer of fine meal was mixed with oil, frankincense was put on it, and it was then waved by the priest. A portion was burned and the rest eaten by the priests. "On the second day of Unleavened Bread, which is the 16th of the month, they first offer unto God the firstfruits of their barley; after which they may reap their harvest" (Josephus, 3 *Ant.* x. 5). The 17th to the 20th were half-holydays, during which only necessary work was done. Many pilgrims returned to their homes on the 17th.

II. *The Paschal Meal.* The ritual for the meal given in *Pesachim* x. 2 ff. is probably that which was in the main followed in our Lord's time. It is very brief, and omits details common to all meals. In the following account these details, etc., are added in square brackets after the Mishnaic directions. The elements of the meal were: (1) The lamb, now represented by a bone with a fragment of meat attached. (2) The *ḥăghighd*, when the company was large. It is now represented by a roasted egg. (3) Unleavened cakes, *maççôth*. (4) Bitter herbs—horse-radish. (5) *ḥarôṣeth*, a sauce compounded of apples, almonds, raisins, and cinnamon. (6) Vinegar or salt water. (7) Sufficient wine for each person to have four cups. (8) Parsley, not mentioned in the Mishna, and lettuce. Order (*Pesachim* x. 2): They mix the first cup (with water, *Bab. Bath.* 97*b*). The school of Shammai says, he blesses for the day and then for the wine; the school of Hillel says, he blesses for the wine and then for the day. [Hillel's rule is the one adopted. The benediction over wine is, "Blessed art Thou, O Lord our God, King of the Universe, Creator of the fruit of the vine." That for the return of the Feast-day is longer, and composite. All drink the first cup of wine. The celebrant washes his hands. Some place the feet-washing here (Jn.13.4,5,12)]. *Pesachim* x. 3: They bring (? the table) before him, he dips the horse-radish before he comes to the bread wafers. They bring before him unleavened cakes, horse-radish, *ḥarôṣeth*, and two kinds of meat; and in the temple they brought before him the passover itself. [The celebrant dips the horse-radish in salt water, eats and distributes to all, with benediction for "the fruit of the earth." He breaks the middle one of the three unleavened cakes and puts half away to be eaten later. The dish with the cakes is lifted up and the following is said: "This is the bread of affliction which our fathers did eat in the land of Egypt. Let all who are hungry come in and eat; let all who require come in and celebrate the Passover."] *Ib.* x. 4: They mix the second cup. And now the son asks his father, and if the son has not the knowledge his father teaches him to say: "Why does this night differ from all other nights? On all other nights we eat unleavened or leavened, on this night all unleavened; on other nights we eat all kinds of herbs, to-night bitter herbs; on other nights we eat meat boiled, broiled, or roasted, this night all roasted [since this question is now obsolete another is substituted: "On all other nights we eat either sitting or reclining, to-night we all recline"]; on other nights we dip perhaps not once, this night twice." And, according to the son's intelligence, the father teaches him, beginning with shame (matters of reproach) and ending with honour (things to be proud of); and expounds the words "My father was a wandering Syrian" (Deut.26.5), until he has completed the whole passage. *Pesachim* x. 5: Rabban Gamaliel used to say, "Whoever does not on the

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Passover pronounce these three words—Passover, Unleavened Bread, and Bitter Herbs, has not done his duty;—Passover, because God passed over the houses of our fathers in Egypt; Unleavened Bread, because our fathers were delivered from Egypt; Bitter Herbs, because the Egyptians embittered the lives of our fathers in Egypt. In every generation a man ought to look upon himself as if he had himself gone forth from Egypt, as it is said (Ex.13.8), 'And thou shalt tell thy son on that day saying, For the sake of this the Lord did it for me when I went out from Egypt.' Therefore we are bound to thank, praise, glorify, exalt, honour, bless, extol, and give reverence to Him Who did for us and for our fathers all these wonders; Who brought us from bondage to freedom, from grief to joy, from mourning to festival, from darkness to great light, from subjection to deliverance. Let us say before Him, Hallelujah (Ps.113–118)." *Pesachim* x. 6: How far does he say? [to the end of Ps. 114; then the Blessing of Redemption and the benediction over wine, after which they drink the second cup. This ends the first part of the service, and the Paschal meal begins. All wash their hands, saying the appropriate blessing. Pieces of cakes are given to each and eaten after blessing, then the celebrant distributes horse-radish dipped in the harôṣeth, which is eaten after the proper blessing. A piece of horse-radish between two pieces of cake is distributed, and the following is said: "This commemorates what Hillel did; for so did Hillel in the time when the temple existed. He used to take a piece of the Passover lamb, unleavened bread and bitter herbs, and partake of them together, in order to fulfil literally what is said in the law, 'with unleavened bread and bitter herbs shall they eat it,'" *viz.* the Passover lamb. This is by many taken to be the Sop, Jn.13.30. This ends the second part of the service. Supper is now brought in and eaten. In temple times a piece of the Paschal lamb was the last thing partaken of, now the cake which was laid aside early in the service is distributed, after which nothing more is eaten. Some consider this to be the Bread of the EUCHARIST (Mt.26.26; Mk.14.22; Lu.22.19), and that our Lord anticipated the usage of later times.] *Pesachim* x. 7: They mix the third cup, and say with it the Grace after meals. [This was the Cup of Blessing, 1Cor. 10.16, so called because a special blessing is pronounced over it, Lu.22.20.] Then the fourth, and with it he finishes the Hallel (Ps. 115-118; *cf.* Mt.26.30; Mk.14.26), and adds the Blessing of Song. He may drink, if he chooses, between the other cups, but not between the third and fourth. *Pesachim* x. 8: They do not close (or take leave) with *afiqomên* [the term applied now to the piece of unleavened bread last eaten—see above; the word may mean "dessert"] after the Pesach [the Passover lamb].—The festival observed by modern Jews is purely a Feast of Unleavened Bread, since lambs could be sacrificed only at the central sanctuary. The Samaritans still sacrifice the lambs and observe the Passover on Mt. Gerizim.—C. THE LAST SUPPER. The four gospels all clearly represent the Crucifixion as having taken place on a Friday, but since the 2nd cent. it has been disputed whether the supper of which our Lord partook on the eve of the Crucifixion was the legal Paschal meal on the 15th, or an ordinary, or at most quasi-Paschal, meal on the evening of Nisan 14, *i.e.* the day before the Passover. The Synoptists convey the impression that it was the Passover, St. John that it was a supper on the evening before the Passover. I. The Synoptists: "Now on the first (day) of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we make ready for Thee to eat the passover?" (Mt.26.17); "I keep the passover at thy house" (ver. 18); "They make ready the passover" (ver. 19); "And on the first day of unleavened bread, when they sacrificed the passover, His disciples say unto Him, Where wilt Thou that we go and make ready, that Thou mayest eat the passover?" (Mk.14.12); "I shall eat the passover" (ver. 14); "They made ready the passover" (ver. 16); "And the day of unleavened bread came, on which the passover must be sacrificed" (Lu.22.7); "I shall eat the passover" (ver. 11); "They made ready the passover" (ver. 13); "With desire I have desired to eat this passover with you" (ver. 15). Obviously the preparations were made on the 14th and the meal eaten the same night, *i.e.* at the beginning of the 15th. Those who dispute this (among whom are Neander, Greswell, Stier, Ellicott, Westcott), raise the following objections: (*a*) The rulers did not propose to arrest Jesus during the feast (Mt.26.5). But the treachery of Judas removed the danger of "tumult." (*b*) The day of the Crucifixion is called the Preparation, the day before the sabbath (Mk.15.42; Lu.23.54); and the 15th, a festal sabbath, would scarcely be treated as the preparation for the weekly sabbath, whereas if it were the 14th it would be the preparation for both the weekly and festal sabbath. But as the necessary preparation of food, forbidden on the weekly, was permitted on the festal sabbath, it is not impossible that such preparation was undertaken towards the close of the 15th. The Preparation began about three o'clock (Josephus, 16 *Ant.* vi. 2). McClellan argues that Παρασκευή was simply the Greek name for Friday, and that the circumlocution in Mt.28.62 was used to prevent St. Matthew's Jewish readers from mistaking the day for the festal sabbath. (*c*) Field labour was not permitted on the 15th, but was on the morning of the 14th if necessary (Mk.15.21; Lu.23.26). But was Simon necessarily returning from field labour? (*d*) Could a winding-sheet have been bought on the 15th? (Mk.15.46). (*e*) It is objected that Nisan 15 cannot fall on a Friday. This is the rule now, but is due to a later arrangement of the calendar (*Pesachim* vii. 10). (*f*) It is urged that if the Crucifixion took place on the 14th, then Jesus rose on the 16th, the day of offering the firstfruits (1Cor. 15.23). (*g*) Would not the priests and elders be at the Paschal supper on the night of the 15th? (Lu.22.52). The meal would not occupy them longer than it did Jesus and His disciples, and the prohibition against leaving the house (Ex.12.22) applied only to the Egyptian Passover. II. St. John. Not the Paschal meal: "Now before the feast of the passover, Jesus,

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knowing that His hour was come. . . . And during supper" (Jn.13.1,2, R.V.). The note of time is too indefinite to prove anything, *cf.* Lu.11.38, πρὸ τοῦ ἀρίστου, *i.e.* immediately before dinner. "That thou doest, do quickly. Some thought . . . that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor... and it was night" (Jn.13.27-30). It is scarcely credible that it should be thought that Judas went to make purchases in the middle of the night of the 14th, but the *ḥăghîghâ* might be provided in the night of the 15th. See Edersheim, *Life*, etc., ii. 508. "It was the preparation of the passover" (19.14,31,42); *i.e.* Passover Friday, see I. (*b*), *supra*. The "high-day" sabbath (ver. 31) is explained by those who follow the Synoptists as referring to the 16th, the weekly sabbath and also the day of appearance in the temple and offering of firstfruits; by those who follow St. John as the 15th, the festal sabbath coinciding with the weekly. "It was early; and they themselves entered not into the palace, that they might not be defiled; but might eat the passover" (18.28). Deut.16.2 applies the term "passover" to the *ḥăghîghâ* usually offered on the 15th. It is by many so explained here. There are two references to the death of Jesus in the Talmud, *Sanh.* 43*a*, 67*a*. In both the Crucifixion is said to have taken place on the Passover Eve, the 14th. The passages are of late date, and of no historical value. Joel, a Jewish writer, argues that the earlier view was that the Crucifixion took place on the 15th. It is also contended that our Lord and many of the Jews kept the Passover one day earlier than the rest of the people, owing to uncertainty in calculating the time. But there is no evidence that the passover was sacrificed on two successive afternoons. Other solutions of the difficulty have been propounded, but without any evidence to support them. Early tradition is not unanimous.—D. MEANING OF THE PASSOVER. I. The Passover was in the first instance a sacrifice, with two essential rites—sprinkling the blood and eating the flesh. It is extremely probable that the ancient Hebrews, in common with their contemporaries, kept a pastoral festival in the spring, when the firstlings were offered in sacrifice to the Deity. Ex.3.18 and 5.1 may refer to such a feast, which was made the occasion of the Exodus, and received new meaning from the events of the deliverance from Egypt. From the earliest times the firstlings were regarded as belonging to God (*cf.* Gen.4.4), and as at the Exodus God spared the firstborn of the Hebrews it was an additional reason why they and also the firstlings should belong to Him (Ex.34.19). The Passover belonged to the *shᵉlāmîm*, or peace-offerings, by partaking of which the worshippers renewed the covenant with each other and the Deity. But since the sprinkling of the blood on the doorposts was the means of saving the Hebrew firstborn, and the feast was closely associated with the deliverance of the nation from Egyptian bondage, the Passover was to be observed in commemoration of those two events (Ex.12.12,14,27; Deut.16.1). In later times (see O.T. references) the piacular aspect became more prominent, and is specially emphasized in Ezekiel's scheme of sacrifices (45.22). The Paschal lamb was a type of Christ (Jn.19.36). Hence St. Paul says, "For our passover was sacrificed, even Christ. So, therefore, let us keep festival" (1Cor.5.7,8), with reference to "the perpetual feast the Christian Church keeps on the Flesh and Blood of her Lord." II. A nature festival, corresponding to the Feast of Unleavened Bread, was probably observed in patriarchal times, and after the Exodus acquired, like the Passover, a twofold significance. It commemorated the departure from Egypt (Ex.12.17,18. 3,8,23.15), especially the nervous haste of the departure (Deut.16.3); and it was also a barley harvest festival, with ritual offering of the firstfruits (Ex.23.16; Lev.23.10). There is some uncertainty as to the original meaning of *maṣṣôth*. Bochart (*Hieron.* i. 689 f.) gives "clean, pure," *cf.* 1Cor.5.8: "Let us keep festival . . . with the unleavened bread of sincerity and truth." [SACRIFICE; EUCHARIST.] Mishna, *Pesachim*; Maimonides, *Hilchoth Chametz, Korban, Pesach., and Chagigah*; Ewald, *Alterthumer*, 390 ff.; Nowack, *Archäologie*, ii. 148 ff.; Schaefer, *Das Mazzotfest*; Hastings, *D.B.* (5 vols. 1904), art. "Passover"; Kitto, *Cyclop. of Bib. Lit.* and *Jewish Encyc.* vi. 141 ff., ix. 548 ff., xi. 142 ff.; Dembitz, *Jewish Services*, 356 ff.; Friedlander, *Jewish Religion*, 372 ff.; R. Smith, *Relig. Sem.* 227, etc.; Cobb, *Origines Judaicae*, 138; Schultz, *O.T. Theol.* i. 364; Edersheim, *The Temple*, etc., xi. xii. xiii.; Green, *The Revised Hagada*, and Spiers, *Hagadah for Passover* (both with English translations). The Last Supper: McClellan, *The New Test.* i. 473 ff; Westcott, *Introd. to Study of Gospels*; Caspari, *Introd. to Life of Christ*, 192 ff.; Edersheim, *Life*, etc., *of Jesus*, ii. 479 ff.; Chwolson, *Das letzte Passahmahl Christi*, etc.; Joel, *Blicke in d. Relig. Gesch.* pt. ii. 62 ff. The Samaritan Passover: *Jew. Encyc.* x. 624; Stanley, *Jew. Church*, i. 513; Conder, *Tent Work*, 31; Murray's *Handbook*: *Syria and Pal.* 157 f. [H.H.]

Pat'ara (Ac.21.1 only), a Lycian city of considerable note; situated on the S.W. shore of Lycia, not far from the left bank of the river Xanthus. The coast here is very mountainous and bold. Immediately opposite is the island of RHODES. Patara was practically the seaport of the city of Xanthus, 10 miles distant.

Pathe'us (1Esd.9.23) = PETHAHIAH, 2.

Pathros (Παθουρῆς, plur. Pathrusim), a gentilic name. The **Pathrusim**—*i.e.* inhabitants of Pathros—are mentioned only in the ethnic list of Genesis (10.14; repeated in 1Chr. 1.12), where they are said to be descendants of Mizraim. Everywhere else we find the singular. Pathros, is a transcription of the Egyptian *Pa-ta-res*, meaning the land of the South, Upper Egypt; hence it is sometimes called the land of Pathros (Je.44.1), and it is mentioned before Cush = Ethiopia (Is.11.11). [E.N.]

Pat'mos (Rev.1.9) is one of the Sporades, and in that part of the Aegean called the Icarian Sea. It was conspicuous on the right when St. Paul was sailing (Ac.20.15,21.1) from SAMOS to Cos. The aspect of the island is peculiarly rugged and bare. It is divided into two nearly equal parts, a northern

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and a southern, by a very narrow isthmus, where, on the E. side, are the harbour and the town. On the hill to the S., crowning a commanding height, is the celebrated monastery, which bears the name of "John the Divine." Halfway up the ascent is the cave or grotto where tradition says that St. John received the Revelation.

Patriarchs, including (1) ante-diluvians; (2) patriarchs proper; (3) the patriarchal Church. (1) *Long-lived Ante-diluvians.* From the Creation to the Flood, the complete ages of nine persons are recorded, all which lives, except Enoch's, ended naturally. These eight lives total 7060 years—the longest 969, the shortest 777, the average 882½. Four lives exceeded 900 years. After the Flood, the "generations of Shem," like the "generations of Adam," give nine lives, from Shem to Terah, which shorten rapidly. Noah, who drew breath in the "old world," completed 950 years, exceeded only by Methuselah; Shem lived to 600 only. The four next lives, before the confusion of tongues, average 485½; the five after, only 212. Terah's is the last life exceeding 200 years; his father Nahor's the first below that number. The similarity of form in the "generations of Adam" and "of Shem" suggests that in both alike the years are natural. And in view of the statement in 2Pe.3.5-7, of the great difference between "the heavens and earth that are now" and those of the "old world," we may well ascribe the shortening of human life to (i) the change of climate, and (ii) the dispersion of the human family, making the conditions of life much harder. The LXX. chronology adds 1000 years to the "generations of Shem" by a simple device, which bespeaks its Egyptian origin, but adds nothing to the longevity of the several patriarchs. (2) *Patriarchs* so-called in N.T. are Abraham (Heb.7.4), David (Ac.2.29), and the 12 sons of Jacob (Ac.7.8,9). In LXX. the Gk. word is used for rulers of the 12 tribes (1Chr.27.22), and in four other *vv.* of Chronicles for heads of families in Israel. (3) *The patriarchal Church* is a collective term for the God-fearing families who called on the name of the Lord before the Levitical Church was organized under Moses, or, afterwards, apart from the Israelite community, but not as seceders from it. The circles of Job and Jethro would obviously be included. The habits, laws, and ceremonies of this body have been well put together in Blunt's *Scriptural Coincidences*, pp. 5 ff., in a paper by Dean Burgon. A noticeable fact in the records of this body is its practical acceptance of the obligations of the Decalogue, which was evidently written on the hearts of godly men before Moses. It is interesting to trace this acknowledgment in Genesis, Ex.1–19, and in Job. [C.H.W.]

Pat'robas, a Christian at Rome whom St. Paul salutes (Ro.16.14). Like other names mentioned in Ro.16, this was borne by at least one member of the emperor's household (Suet. *Galba*, 20; Martial, *Ep.* ii. 32, 3).

Patroc'lus, father of NICANOR, 1 (2Mac. 8.9).

Pau (in 1Chr.1.50, *Pai*), the capital of Hadar, king of Edom (Gen.36.39). Its position is unknown.

Paul. I. BIOGRAPHICAL.—(1) *Antecedents.* Three languages inscribed upon the cross represent three converging civilizations—the Hebrew, the Greek, and the Latin. Each possessed its distinctive characteristics: the first, religious insight and devotion; the second, intellectual thought and imagination; the third, political and practical power. It is most significant that all these three characteristics were embodied in the human agent to whom Christianity owes most. "With all that the proudest Jew could boast, he had the entry into the larger world of Greek culture, and withal a Roman's interest in the universal empire. He was a man to be claimed by a great purpose, if such a purpose there were to claim him" (Robinson, *Ephesians*, p. 5). His education was apparently chiefly in Jerusalem under Rabban Gamaliel the elder, distinguished for large-heartedness and humanity, who afterwards advised the Sanhedrin to release the apostles (Ac.5.34-39), and who was honoured alike by the Jewish Synagogue and by the Christian Church (see Schürer, *Jewish People*, II. i. 364). It seems certain that St. Paul never met Jesus Christ, and must have been absent from Jerusalem during the crucifixion period (*cf.* Bp. Lightfoot, *Biblical Essays*; Sabatier, *The Ap. Paul*; Ramsay, *P. the Trav.*; McGiffert, *Hist. Christ. Apost. Age*, 115). For chronology, see Harnack, *Geschichte der Altchr.* lit. II. i. 237, etc. According to Clemen, St. Paul's conversion was in 31 A.D.: *Paulus*, i. 349-410, table on p. 411.—(2) *Conversion.* (i) The narrative is given three times: first in the historian's account; second, by St. Paul, spoken in Heb. to the assembled crowds in Jerusalem; third, by St. Paul, spoken in Gk. before the authorities at Caesarea (Ac. 9,22,26). The variations consist chiefly in: (*a*) The intervention of Ananias, recorded in Ac.9,22, omitted in 26; the instruction given by him in the two former being ascribed in the last to our Lord Himself. The omission of Ananias before the magistrate is perfectly natural. There was no necessity to introduce him. And further, he had no share in the actual conversion. (*b*) The effect upon the attendants. Sabatier's judgment on the divergences commends itself for its sobriety. "They are such divergences as will always exist in the most faithful repetitions of the same narrative. Their explanation lies in their very triviality. They . . . arise at certain extreme points belonging to the mere circumference of the narrative . . . ." (*L'Apôtre Paul*, p. 42, Eng. tr. p. 59). Beneath these minor variations lies substantial identity. On the question of St. Paul's psychological condition before conversion the Acts throws no uncertain light. The change was sudden, and wholly unexpected (9.3,22.6). Saul has no idea Who the heavenly Person manifested can be. The question, "Why persecutest thou Me," had not rebuked an uneasy conscience already filled with grave suspicions. Nor is the speaker recognized. The heavenly Person is compelled to assert His identity with Jesus before Saul can understand. Moreover, the effect of this announcement is to leave him "trembling and astonished" (9.6). Thus the whole experience finds

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him unprepared. The only phrase which can be made to suggest misgivings is the proverb, "It is hard for thee to kick against the goads" (9.5). But this may easily mean being led by higher power into a course which he had conscientiously opposed. The ox which resents the goads may consider himself perfectly justified, and have no misgivings as to the superiority of his own course. Nor could this single sentence fairly be interpreted to contradict the general evidence of the narrative that the conversion was not the outcome of meditations and doubts, but sudden, startling, and unprepared (*cf.* Ac. 26.9, "I verily thought within myself, that I ought to do many things contrary to the name of Jesus of Nazareth"). "It was my deliberate and conscientious conviction" (Stevens, *Pauline Theology*, p. 17). (ii) It is certainly remarkable that no account of his own conversion is given in his epistles, but is probably accounted for by the fact that they are intended for converts who must have heard his testimony orally. And the epistles contain allusions unmistakable to men already informed of the occurrence. (*a*) 1Cor.9.1; *cf.* Gal.1.1. St. Paul here bases his apostolic authority on a vision of Jesus. It is indisputable that this "seeing" was subsequent to the Resurrection, for only so could it have any argumentative value. The occasion must have been the conversion. (*b*) 1Cor.15.8, the metaphor of an untimely birth. "It expresses," says Guignebert (*Manuel d'hist. anc. de Christ.* p. 293), "the thought of a violent action which has thrown St. Paul into the faith." (*c*) "Nothing, it seems, had prepared St. Paul for this transformation. He tells us plainly (1Cor.9.16) that he had no choice; that the preaching of the Gospel had been forced upon him; that calamities would visit him if he did not preach it" (Guignebert, p. 294). He is certainly under the influence of a brusque and imperious command. (iii) Comparison of the two lines of evidence. The narratives of St. Paul's conversion in Acts exhibit a remarkable *independence* of the allusions in his epistles. It is quite impossible that the former should have been derived from the latter. No human ingenuity could construct the story of Damascus out of the material supplied by the epistles of St. Paul. In chronological date the epistles precede the Acts, but it is certain that the writer of Acts narrates from independent sources. Yet there is a no less remarkable general *agreement* as to the sudden and unprepared character of the event. The assumptions as to St. Paul's intellectual preparation are identical in both; yet too natural to be designed (*cf.* Goguel, *Manuel*, pp. 66, 67). In what precisely did St. Paul's psychological preparedness for conversion consist? Probably the vision found response within St. Paul because his own religion left him in a state of deep unrest. In Ro.7 St. Paul describes a profound and painful consciousness of inability to comply with the requirements of the moral ideal. This consciousness, so pathetically and powerfully depicted, represents no doubt the apostle's personal experience, and in all probability an experience prior to conversion. As a Pharisee he had believed that the condition of acceptance with God was fulfilment of the law. But as a moralist of deep insight he realized that the law, in order to be fulfilled, required self-identity with a lofty moral ideal; and this ideal grew higher as man's moral consciousness developed. Accordingly, fulfilment was impossible. Therefore the moral law, which would have been his salvation, could he have fulfilled it, became his condemnation, because he fell beneath it. Peace with God, serenity of soul, was what he yearned for, with all the intensity of a high nature bent on righteousness; and also precisely what he could never hope to find. This condition of spiritual discontent by no means even hinted that the Hebrew religion was not divine. St. Paul would be constrained to accuse his own weakness, not the ideal law, which he reverenced even while it condemned him. Nor would anything in this experience suggest that Christianity was true. The inadequacy of one religious experience by no means proves the sufficiency of another. But it rendered the apostle sensitive to new appeals from without. Here, then, we may find a psychological preparedness for conversion. But while this will account for St. Paul's receptivity to the outward appeal of the exalted Christ, it is not, and cannot be reasonably made, a substitute for it. No mere psychological analysis will ever account for St. Paul's conversion. To make it a subjective creation of his natural powers, mental and emotional, is to be untrue to all the evidences we possess, including what is most important, St. Paul's own self-consciousness about it. Nothing will really account for it but the recognition that two persons were concerned in it: the one was St. Paul, the other was Jesus Christ. (*Cf.* Stevens, *Pauline Theology*; *The Fifth Gospel*; McGiffert, *Hist. Christ. Apost. Age*; Knowling, *Testimony of St. Paul to Christ*; Ihmels, *Jesus und P. in N.K. Zeitschrift*, 1906, pp. 452-516.)—(3) *Dogmatic Consequences.* The vision of Jesus in heavenly glory required an entire revision of St. Paul's Christology. (i) It meant that Jesus of Nazareth was the Messiah, with all that this involved in revolutionizing contemporary half-material and political views about the Christ. (ii) Its heavenly glory was a revelation of the moral perfection of the Son of Man, Who was thereby shown to be the representative and Head of mankind. (iii) The death in the light of this exaltation was manifestly a sacrificial offering of the sinless for the sinful. Jesus is therein seen to be the Redeemer of men. (iv) The relation of the exalted Jesus to the Father in Heaven is that of sonship in a sense entirely unique; and indeed of complete equality. These four conclusions were involved in the central fact from which all St. Paul's Christology was derived—the death of Jesus seen in the glory of His Resurrection. This experience of St. Paul is the exact reverse to that of the Twelve. They began at the other end. In process of time, they met. Three years after his conversion St. Paul went up to Jerusalem and spent a fortnight with St. Peter. St. Peter and St. Paul represent two methods of approaching truth: the method of induction from innumerable instances; the method of inference from a single central fact. Yet their conclusions agreed. St. Paul in retrospect was

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able to say of the influence of the elder apostles upon him that they "imparted to him nothing" (Gal.2.6). This does not refer to historical details (*cf.* 1Cor.15.1-8), but to fundamental principles—doctrine of salvation, Christology, etc.—which he already grasped as completely as themselves.—(4) ***The Years of Preparation.*** Comparatively little is known of the first few years after St. Paul's conversion. Immediately after that event he retired for reflection into Arabia, thence returning to Damascus, which he left three years after his conversion in order to escape arrest, and going up to visit St. Peter at Jerusalem (Ac.9.19-29; 2Cor.11.32; Gal.1.18). After this he retired to Tarsus, whence after an unknown interval Barnabas brought him to Antioch, where they worked together for a year. Then they went to Jerusalem to take contributions from Antioch for relief in the famine, returning with St. Mark to Antioch (Ac.12.25). The labours of this Syrian mission were comparatively obscure, but undoubtedly prepared St. Paul for greater evangelistic work in the Gentile world.—(5) ***The Plan of Evangelization.*** The grandeur of St. Paul's conception is shown in his mention of provinces of the Roman empire rather than cities (1Th.1.7,8; 1Cor.16.1,15; Ro.16.5; 2Cor.8.1,9.2; *cf.* Weizsäcker, i. 231, 232). St. Luke has caught this apostolic spirit (Ac.16.6, 9,18,12,23). The familiar division into journeys of St. Paul is not the division prominent in the Acts or Epp. The four main provinces are Galatia, Asia, Macedonia, Achaia. (i) ***Galatia.*** The great authority of Bp. Lightfoot gave wide prevalence to the theory that the Galatian churches founded by St. Paul were to be sought in the N. district upon the Halys, inhabited by a Celtic population whose fervid, emotional nature explained many passages in the Galatian epistle. Many recent scholars, however, consider that the churches of Galatia are to be found in Pisidian Antioch, Iconium, Lystra, and Derbe (so Weizsäcker, Pfleiderer, Ramsay, Rackham, McGiffert)—among other reasons because St. Paul elsewhere designates places by the official Roman names of provinces; because it is unlikely that he should have turned away from the Gk.-speaking population; because it is difficult to discover a time when St. Paul can have done evangelistic work in N. Galatia; because it is extremely improbable that the conversion of the Galatians, to whom St. Paul was so profoundly attached and to whom he wrote one of his most important letters, should have been entirely ignored by the author of the book of the Acts. [GALATIANS, EPISTLE TO.] Accordingly the evangelization of Galatia is identified with Ac.13,14, forming the principal portion of what is commonly called the first missionary journey. A definite commission of Paul and Barnabas, under circumstances of peculiar solemnity, sends them forward, after the visit to Cyprus and the meeting with an embodiment of pagan superstition, to the province of Galatia. Note that the alternative name, "Saul, who is also called Paul," has nothing to do with deference for Sergius Paulus (Baur), but is a common diversity of name originating in bilingual government (Ramsay). At Perga they were deserted by St. Mark, who returned to his mother's house at Jerusalem. "In passing from Perga to Pisidian Antioch the travellers passed from the Roman province Pamphylia to the Roman province Galatia, and the rest of their journey lay in Galatia until they returned to Perga" (Ramsay, *P. the T.*, 92). According to Gal.4.13,14, the Galatian mission was begun during an illness, in which the Galatians, instead of despising his evidently humiliating infirmities, received him, as the apostle gratefully acknowledges, as an angel of God. Enthusiastic submission to the Gospel followed. Ramsay would explain the circumstances by supposing that St. Paul's illness was caused by the low-lying, malarial district in Pamphylia, which led him to seek the bracing elevation of Pisidian Antioch. This was St. Paul's thorn in the flesh, not an affection of the eyes. (For the contrary view, see BLINDNESS.) Note St. Paul's ***order of evangelization.*** Priority everywhere to the Jew. He began in the synagogues; *e.g.* in Pisidian Antioch. There, also, would be met the Gentile proselytes among whom St. Paul had his chief success; and naturally, for the proselytes had acquired a certain knowledge of O.T. and of the Messianic hopes of Israel, without becoming warped by the narrow prejudices of the Jew (Pfleiderer, *Prim. Christianity*, i. 113). The address in Pisidian Antioch should be carefully studied as an instance of the apostle's ***method of evangelistic teaching.*** After founding the Galatian churches, St. Paul returned to Antioch. And here came to a crisis the relation of Judaism to Christianity. So long as Christianity was confined to Jerusalem, the convert, invariably a Jew, continued after conversion his Jewish observances, together with those of the new religion. And in the first extension of Christianity the missioners, advancing northward along the seacoast, proclaimed it to none but Jews. However, in Antioch, with its more progressive ideas and half-pagan population, new problems arose. Converts from paganism were received into the Church without hesitation. These continued strangers to Jewish observances (which no one imposed upon them), more especially during St. Paul's residence of a year in the city. His missions in the pagan world had resulted everywhere in the creation of churches exempt from Jewish practices. Accordingly, two types of Christianity existed, the one retaining, the other rejecting, the Jewish regulations. For fourteen years or more no conflict came. At last, however, certain Jewish Christians from Jerusalem who arrived at Antioch were scandalized to discover that the ceremonial Hebrew law was being completely neglected by converts from the pagan world. The question was raised whether Judaism was an essential preliminary and accompaniment of conversion to the Christian faith. St. Paul saw that the future of Christianity was at stake. If that question were answered in the affirmative, the universality of the Christian religion would be made impossible. For the pagan world would never submit to become Jews, as a first condition of becoming Christians. Moreover, St. Paul understood, as comparatively few did, that the retention of Jewish observances as essential involved a discredit to the saving power and sufficiency of the Gospel. With characteristic courage, he determined on

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taking the boldest course—to go in person to Jerusalem, and hold conference with Christians of the more conservative school. Two records of the incident are preserved: that by St. Paul in Galatians, written in all the strain and fervid emotion of the actual fight; and that of the Acts, written years later, and not unnaturally omitting the personality and bitterness. The issue at Jerusalem was by no means sure. The admission of Cornelius by St. Peter, years before, would seem to decide in principle the course which must now be taken. But many reasons combined to strengthen the reverence of the Christians at Jerusalem for the Jewish observances. The conservative instinct, justly strong in religion; the personal prejudice and deep, ingrained, inherited bias; the difficulty of bringing themselves to regard uncircumcised heathen converts as the equals of devoted adherents to the law; the fear of scandalizing their own nation, and rendering its conversion more improbable,—all these combined to strengthen resistance to the daring innovations of St. Paul. Moreover, the personal example of Jesus' own conformity to the law impressed them more forcibly than an inference and a theory based on the character of the Christian faith. It must have required exceptional spirituality to rise superior to all these obstacles, and to endorse the line adopted by St. Paul. Happily, however, the leading three of the older school—St. Peter, St. James, and St. John—had this grace, and gave to St. Paul and his companions the right hand of fellowship. In the Council of Jerusalem, which was thereupon assembled, St. Paul appealed to the facts of his Gentile churches as manifest creations of the Holy Spirit. The powerful advocacy of St. James, as the ideal embodiment of the strictly Hebrew Christian type, undoubtedly reassured the uneasy majority, and drew them to consent to an expression of approval. Thus a decision was reached. St. Paul was to go to the Gentiles, St. Peter to the circumcision. And this was ratified by a request, to which St. Paul readily agreed, that the Gentile churches should make an offering toward the maintenance of the poorer churches of Judaea. This was very important, as a practical recognition of the Pauline communities; and St. Paul made successful efforts to carry it into effect. Thus the Gentile churches obtained recognition. Nevertheless, this conclusion was only a compromise. It did not determine the relation of the Christian Church to the Mosaic observances. It permitted the existence of Gentile churches which did not keep the law, but it virtually assumed that the Jewish converts would continue to observe it as hitherto. And doubtless this was done. And when, soon after the Council of Jerusalem, St. Peter himself paid a visit to Antioch, the practical difficulty arose again. He began, in loyal obedience to the permission given in Jerusalem, to associate himself with pagan converts who lived independently of Jewish regulations. Thereupon, however, certain members of the older Jerusalem school arrived, who protested vigorously against St. Peter's conformity to laxer ways. St. Peter instantly, with characteristic impulsiveness, withdrew from association with the converts from the pagan world, and shut himself up, to their distress, in his inherited Jewish exclusiveness. It was one thing to admit the pagan convert to Christian rights; it was another for the Jewish convert to abandon his Jewish traditions. The more conservative section was prepared for the former, it was not prepared for the latter. Thus the compromise showed its inherent weakness. The real principle had not been boldly stated. The ultimate fate of Jewish regulations must depend on the character and sufficiency of Christianity. The inconsistency of St. Peter was the perfectly natural result of his character when confronted for the first time with a problem practically unsolved. And so plausible did this reaction appear that even St. Paul's intimate companion Barnabas was carried away into imitation. St. Paul was left alone. But this abandonment forced him to a statement of principles. Characteristically, he went down direct to fundamental principles, and demonstrated once and for ever that Christianity as the religion of redemption could never require supplementing by the practices of a different covenant. Accordingly St. Paul publicly rebuked St. Peter: first for his practical inconsistency; and then, and more strongly, for conducting himself in such a way as to imply that justification by faith in Jesus Christ required completion by justification through observance of the law—a line of thought which, though St. Peter had not realized it, would involve the most profound unfaithfulness to Christian truth. The sequel of the incident is not recorded. But undoubtedly St. Peter once again recanted his recantation, and conformed to the practices and principles of the abler and more systematic mind. The battle of principle was won and the future of Christianity determined. But the greater part of St. Paul's career was still destined to be disturbed by narrow partisans of the older school who followed his course across Europe and invaded, wherever they could, the peace of his communities. (*Cf.* Pfleiderer, *Prim. Christianity*, vol. i.; Weinel, *St. Paul*—both very graphic accounts—in addition to Lightfoot, *Galatians*.)

(ii) *Macedonia*. In the second missionary journey, St. Paul, after separating from Barnabas on account of St. Mark (Ac.15.36ff.), selected Silas as his companion, and subsequently also Timothy, and revisited the churches of Galatia (16.1-6). A glance at the map will show that from Galatia the most natural advance was into the province of Asia. Most probably St. Paul desired to cross westward to the great city Ephesus. But he was "forbidden of the Holy Ghost to speak the Word in Asia" (16.6). Accordingly, moving onward N.W., he came straight to the province of Bithynia. Here again progress is frustrated (16.6-10). Note the triple mention of God in this section: "having been forbidden of the Holy Ghost" (ver. 6); "the Spirit of Jesus suffered them not" (ver. 7); "concluding that God had called us" (ver. 10). The three mission-centres in Macedonia were Philippi, Thessalonica, and Beroea. His reminiscences of the Philippian converts are unclouded (*cf.* Ph.1.3-7,4.15). The Thessalonian church was formed among the heathen population (see 1Th.1.9, supplementing

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Ac.17.1-9). Here also the apostles maintained themselves by their own labours (1Th.2.9). At Beroea, Silas and Timothy remained after St. Paul was constrained to leave. (On Macedonia, see esp. Bp. Lightfoot's famous essay on the churches of Macedonia in his *Bib. Essays*.) In connexion with the evangelization of Macedonia may be placed the two epistles shortly afterwards (*i.e.* probably within a few months) written to a certain Macedonian church—Thessalonica. *The two epistles to the Thessalonians* were written during St. Paul's residence of eighteen months at Corinth. Intended for an essentially Gentile-Christian church, their character corresponds. The prominent feature is their eschatology. The Church was living in the strain of vivid expectation of the Lord's speedy return. The death of certain members raised in the minds of the survivors distressing problems, since those departed ones seemed deprived of the blessings dependent on the Lord's return. St. Paul accordingly assures the survivors that no spiritual loss would thereby accrue to those who died before the return of Christ. 1Th.4.13-18, the central passage of the epistle, is a striking illustration of the effect of Christianity upon eschatological conceptions. The second epistle, written not long after the first, resumes the subject of the Second Advent. Local fervour was insisting on the almost immediate return of Christ, and St. Paul assures the Thessalonians (2Th.2.1-12) that that day will not come until an apostasy, or falling away, first takes place. The man of sin, or son of perdition, enthroned in the temple of God, may well refer to a Jewish force having its headquarters in the temple at Jerusalem, and opposing the progress of the Christian religion. But St. Paul alludes mysteriously to a restraining power (possibly imperial) which hinders the full development of this anti-Christian element. Certainly Jewish fanaticism was held in check by Roman military and judicial power, the removal of which would be followed by a terrible outburst of Jewish hatred against the faith. Possibly the mysterious character of the passage is increased by the necessity for cautious expression. "To write plainly of the removal of an emperor might be easily construed into a charge of treason, and he therefore expresses himself in language which was clear only to those who were in possession of the key" (Drummond on *Thess.* p. 11). (*Cf.* B. Weiss, *Bibl. Theol.* i. 281; Mason in Ellicott's Commentary, and esp. Drummond.) (iii) *Achaia* (Ac.17.15–18.18). The mission comprised two great cities—Athens, the intellectual centre, and Corinth, the commercial. (For the contrast, see graphic account in McGiffert, *Hist. Christ. Apost. Age*, pp. 259-263.) (*a*) Athens. (See Ramsay's admirable description, *P. the T.*; Curtius, *Paulus in Athen.*; and S. Augustine's *Serm.* cl.) St. Paul's speech at Athens is a supreme instance of versatility created by insight and sympathy. (*b*) Corinth. The transition from Athens to Corinth was a total change of atmosphere, from the intellectual to the industrial; demanding a total change of method. The apostle's versatility was master of both. The mission to Achaia is really the history of the Corinthian church, of which more is known than of any other Pauline foundation. St. Paul was the first to proclaim Christianity there (1Cor.3.6,10,4.15; see also Ac.18). For the substance of his evangelizing message, see 1Cor.15.1ff. and 1.23). He did not begin by opposing idolatry and inculcating monotheism, but by the doctrine of redemption. He addressed himself to the sense of guilt and need of reconciliation existent everywhere (Weizsäcker, i. 316). Here he resided eighteen months, not a little aided by Roman official refusal to intervene in Jewish religious disputes. Aquila and Priscilla, and subsequently Apollos, supported him (Ac.18.2,3,24,19.1). (iv) *Asia* (19.1-41). After his mission to Achaia, St. Paul left Corinth with Aquila and Priscilla (18.18), and, after a short visit to Ephesus where he left his companions, sailed for Syria. Then followed another visit to the churches of Galatia (ver. 23); and residence in Ephesus for two years (19.10). The province of Asia, left hitherto unevangelized (see 16.6), embraced the whole W. division of Asia Minor. Its capital was Ephesus. Timothy and Erastus were with him here. The further instruction of the Baptist's disciples in Christianity, the daily Christian instructions in the lecture-room of Tyrannus, the discomfiture of the Jewish exorcists, the burning of the books, show the general nature of this evangelizing work. These conflicts culminated in the action of Demetrius, which sprung from mingled piety and self-interest, and St. Paul's visit was brought to an end. But the mission was achieved.—(6) *The Four Great Epistles.* A warning not to lose the essential in the multiplicity of practical details in St. Paul's life and work is not superfluous. An intimate acquaintance with the missionary journeys and the length of his residence in various places is compatible with misapprehension of his principles. The real significance of St. Paul lies not in such questions of detail, but in his conception of Christianity. (i) *The Galatian letter* was evoked by St. Paul's Judaizing opponents, who objected against his gospel that its origin was human, that its contents were false, that its results were pernicious. This triple attack required a triple reply. First, he explains that he is its direct recipient from a heavenly source, and accordingly that his apostleship is true. Secondly, he maintains the character of its contents, its harmony with the O.T. in its principle of faith, the contrast between the promise and the law, the promise bringing benediction, the law a curse upon every one who fails to fulfil it. The law therefore is to be viewed as a parenthesis, unable to save, and indeed increasing transgression. The promise is realized in Christ, in Whom alone freedom is attainable. Thirdly, St. Paul insists that this freedom must be valued, but not abused (see Sabatier, *The Ap. P.* pp. 135-152). (ii) *1Corinthians* gives the most vivid insight into the primitive conditions of an apostolic church. The selection of subjects and their treatment are wholly incidental; written to meet the existing requirements of a great local communion, at a particular stage of its development. Accordingly it presupposes a knowledge and acceptance of the fundamental principles and practices of Christianity. Here in Corinth, Christianity was engaged in controlling

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and directing the old Greek spirit, the natural man, unsobered by such a discipline as that which Israel had experienced, and therefore breaking out in various perfectly explicable phenomena of self-assertion. Their questions on the Christian law of marriage and the limits of self-restraint; the liberty of the individual in social festivities and heathen sacrifice; the freedom of the individual in the expression of his spiritual gifts; all were products of the same spirit asserting itself in the various departments of human life—sexual, social, religious. St. Paul, after dealing with divisions in the Church (1Cor.1–4), disorder in the home (5), opposition in the world (6), answers these. The solution is found in the general principle of altruism—edification, not self-assertion (7–14). In every question St. Paul characteristically penetrates to fundamental principles; *cf.* esp. the chapter on the Resurrection of Christ (15). (iii) *2Corinthians* presents peculiar difficulties, of which Sabatier (*The Ap. P.* 174) offers the following solution. He thinks that St. Paul's first letter had left the Corinthian church divided into a majority sympathetic and loyal, and a minority adverse and perverse, full of Jewish prejudices and opposed to the apostle's authority. Hence this second letter displays a double plan: part 1 (2Cor.1–7) being addressed to the faithful majority, as pathetic as anything St. Paul has written; part 2 (10–13) to the hostile minority, the most ironical he ever wrote. (Ch. 8,9 are a digression on the collection.) (iv) *The Epistle to the Romans* was probably written from Corinth during the three months' visit to Achaia (Ac.20.2,3). It differs from all his other letters in being addressed to a church which he had not founded nor yet seen. It is the most complete of all the apostle's writings, yet "it implies a common basis of Christian teaching which the apostle is able to take for granted as already known to his readers, and which he therefore thinks it unnecessary to repeat without special reason" (Sanday and Headlam on *Rom.* p. xli). "Hence it is that just the most fundamental doctrines—the divine lordship of Christ, the value of His death, the nature of the Sacraments—are assumed rather than stated or proved. It is the ripened fruit of the thought and struggles of the eventful years by which it has been preceded" (*ib.* xliii). The problem (of permanent importance) is: How is man to become righteous in the sight of God? "And the answer is (*a*) by certain great redemptive acts, on the part of God, which take effect in the sphere above, though their consequences are felt throughout the sphere below; (*b*) through a certain ardent apprehension of these acts and of their author, Christ, on the part of the Christian; and (*c*) through his continued self-surrender to divine influences poured out freely and unremittingly upon him" (*ib.* p. xlvii).—(7) *The Captivity.* The four great controversial epistles are followed by practical activities. Rome has long been his goal. Jerusalem must now be visited to take to it the offerings of the Gentile churches (*cf.* 1Cor. 16.1-9 with Ac.20.3ff.). His journey to Syria was taken through Macedonia (in consequence of a Jewish plot), and he retraced his course from Philippi to Troas (Ac.20.1ff.). That the visit to Jerusalem might end disastrously was in his anticipations (see Ro.15.31; Ac.20.22,21. 27). The suspicion that he had admitted a heathen into the temple precincts roused Jewish fanaticism to a white heat. (For the Warning Tablets on columns dividing the Court of the Gentiles from the inner precincts, see Robinson's *Ephesians*, p. 59.) Hence the arrest. This period is elaborately recorded in Acts, to show the Roman attitude towards Christianity (see McGiffert, *Hist. Christ. Apost. Age*, p. 348). St. Paul comes before three different Roman officials (Claudius Lysias, Ac.23.26; Felix, Ac. 24; Porcius Festus, Ac.25), two of whom testify to his innocence, while the third shows him considerable favour and only refrains from setting him free because of avarice and a desire to conciliate the Jews (*cf.* Ramsay, *P. the T.*). St. Paul is twice led to relate the experiences of his own conversion—once in Jerusalem, and once in Caesarea. The two years' inprisonment in Caesarea is followed by the journey to Rome. (For the details of the voyage, see Smith, *Shipwreck of St. Paul.*) Rome becomes the scene of two more years' imprisonment (Ac.28.30).—(8) *The Epistles of the Imprisonment* are four: Philippians (for the alternative view as to date, see PHILIPPIANS, EP. TO), Colossians, Ephesians, and Philemon. (i) The Philippian Church had sent a gift to St. Paul in Rome by Epaphroditus, who took back the *Epistle to the Philippians* (Ph.2.25-30,4.18). (See the reference to it in Polycarp's letter to the Philippians.) St. Paul's epistle was prompted by no doctrinal error, but simply by personal affection. The weakness of that church was a spirit of rivalry and contention; accordingly the apostle longs to hear of them as "with one mind striving together for the faith of the gospel" (1.27); and urges in the central passages of the letter the lowliness and humility manifested in the Incarnation. (ii) *Colossians* becomes luminously clear if we assume that a theory of gnostic speculation had invaded the church of that city. The interspace between Absolute Being and the material world was imagined in such speculations to be occupied by orders of intermediary creatures, celestial hierarchies, who formed a connecting chain between spirit and matter. This theory was in its nature emphatically anti-Christian, and must of necessity, if accepted, displace Jesus Christ from His unique mediatorial position, and indeed compromise His Person. Hence St. Paul was led by the local needs of Colossian speculation to restate Christology in the clearest and most emphatic terms. We here get the noblest exposition of Christ's redemptive work and of the supreme dignity of His Person in its relation to God. Christ is "the Son of His love" (1.13). In Him we have our redemption. He is "the image of the invisible God, the firstborn of all creation" (1.15). Creation is related to Him in a manner expressed by the three prepositions: "in Him," as Redeemer; "through Him," as instrumental cause; "unto Him," as final cause (ver. 16). Moreover, "He is the head of the body, the Church," He is "the firstborn from the dead, that in all things He might have the pre-eminence." Through Him the Father reconciles all things unto Himself (ver. 20). In brief, "in Him dwelleth all the fulness of the Godhead

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bodily" (2.9). (See Oltramare, *Colossians*, i. 42 ff.) (iii) *The Epistle to the Ephesians* is an encyclical for more than local use. In it St. Paul sets forth the idea of the universality of the Christian hope. All men, Jews and Gentiles alike, are drawn together in Christ into unity in the Universal Church (3.6). Unity is reiterated (4.1-16). The Church is viewed, not as local but as ideally catholic, co-extensive with mankind. This last is the natural and logical result of all the apostle's previous teaching. It crowns the development of his thought on the body of Christ. (iv) *Philemon, Epistle to*, see separate art.—(9) *The Later Mission*. It seems incredible that St. Luke could have closed his account of St. Paul with a reference to two years of unhindered preaching in the hired dwelling, if he was aware of the apostle's martyrdom (*cf.* Rackham, *Acts*, li, lii). The account was surely written before the trial of St. Paul in Rome. That the apostle was released is the undisputed tradition. Both the Muratorian Canon and the Epistle of St. Clement speak of St. Paul's later missions. The journey to the extreme limits of the West, probably Spain, was now undertaken. This tradition is supported by the evidence of the Pastoral Epistles, which cannot belong to the period covered by the Acts, for their incidental notices do not permit it, and their style is suggestive of advancing age: see Findlay, appendix to Sabatier, *The Ap. P.* (1903). Once more the apostle is found in Macedonia (1Tim.1.3). Having sent Timothy to Ephesus, he leaves Titus in Crete (Tit.1.5), and proposes to winter at Nicopolis (3.12). Then, apparently, but where we know not (perhaps at Ephesus), he was arrested. 2Tim. represents him imprisoned again in Rome. His companions were scattered (2Tim.1.15). He pleads passionately for Timothy to come to him. He is almost in solitude (4.10,11). He has already been placed on his trial (4.16). He thinks the end is near (4.6ff.). Then follows the language of assurance, never found in earlier years, but most natural on the dying lips of the matured and victorious saint.—(10) *The Pastoral Epistles*. In the Pastoral Epistles redemption is characterized as deliverance from iniquity, not from punishment (Tit.2.14). It is the Church rather than the individual which is the recipient of the blessings of salvation (Findlay, *ib.* p. 381). The passage on baptismal regeneration (Tit. 3.5) matures and completes the apostle's earlier conceptions. Here also the reception of grace is through the laying on of hands (1Tim.4.14, etc.); also a further stage in the development of the Christian ministry is reached, yet one far less matured than that in the letters of St. Ignatius. The function of authority is the faithful transmission of truth received (2Tim.1.14). The idea of orthodoxy ("sound words") with the correlative idea of heresy; the significance of the Church in relation to the preservation of truth; tradition and apostolic succession,—all are characteristic of the Pastoral Epistles. And all these are natural in an aged apostle resigning his work into the care of a younger generation (*cf.* also Ac.20.18-35). (For the Pastoral Epp., see Wace in *Speaker's Comm.*; Salmon, *Intro. to N.T.*; Plummer in *Expositor's Bible*; Findlay in *op. cit.*; B. Weiss, *Bibl. Theol.*).—II. S. PAUL'S THEOLOGY.—(1) *St. Paul's Doctrine of the Moral Law*. The apostle's entire religion begins with the conception of God as Righteousness. This noble and sublime idea was the gift of Judaism to humanity. By St. Paul it was inherited, deeply ingrained into his very nature, and accepted with the joyous consent of his inmost self. For the apostle was a man with a passion for righteousness. To be righteous would be to become at one with God's holy will. And the moral law is the expression of that holy will. Accordingly, the moral condition of humanity will be proved by its relationship to the moral law. It is most significant that St. Paul in his greatest exposition of Christian truth sets this inquiry first, as the basis and presupposition of the Christian doctrine of redemption. And manifestly this order must be right. The ultimate religion must correspond with human facts and needs. Nor can the appeal of Christianity be valued until there exists a capacity to make response. And this will in turn depend on consciousness of personal defect and powerlessness. No small part of the task of Christianity is to create the disposition to which its principles can appeal. St. Paul's estimate of the moral condition of mankind is derived from three witnesses. (*a*) History (Ro.1–3.8). Dividing mankind into the two departments of Jew and Greek, or chosen people and pagan multitude, he begins with a demonstration of the failure of paganism to satisfy the moral ideal or secure the righteousness of God (1.18-32). He does not in this terrible indictment intend to deny the existence of moral excellences (*cf.* 2.14), but he emphatically denies the competence of paganism either to regenerate mankind or to fulfil the requirements of the righteousness of God. He next proceeds to demonstrate that the privileged Jew was in reality in no better state. The form of his transgressions might differ from those of the pagan, but his inability to fulfil the moral ideal was no less certain (2.17–3.8). (*b*) Scripture confirms this conclusion (3.10-18). (*c*) Experience agrees (ch. 7). Personal experience testifies that the moral law presents an ideal to conscience which it admires but cannot obey (7.22-25). Recognition of the moral beauty of the will of God co-exists with a state in practical contradiction with it. Thus moral law which, if obeyed, would become instrumental for life and salvation, becomes, since it is disobeyed, instrumental for condemnation and death (*cf.* 2Cor.3.7-9). This ruinous effect of moral law is not its fault: it is holy and good and true. The fault lies in the powerlessness of the human will, and man's defective moral state. Moral law, by its very nature, gives the ideal but not the power, and consequently never can be the means for human salvation. —(2) *St. Paul's Doctrine of Sin*. Ro.5.12 (R.V.) contains four great affirmations on human sin: first, that it originated in the transgression of one individual; secondly, that it resulted in physical death; thirdly, that physical death is universal; and finally, that this universality of physical death is because *all* sinned—meaning that when Adam sinned, all mankind were compromised by it (*cf.* Meyer, *Comm. on Rom.*; Liddon, *Analysis*). This interpretation seems confirmed by: (i) St. Paul's conception

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of death. It is certain that physical death was not regarded by him as an experience divinely intended for sinless human beings. He was well aware that the physical constitution was, if left to itself, liable to corruption. But he did not identify liability with necessity, nor separate physical experience from moral state. According to his inherited and personal conviction, by man came death, and death was the wages of sin. Now, he could hardly mean that physical death was invariably the result of individual transgression, else why do infants die? The interpreter has no right to ascribe to so acutely logical a mind obliviousness to so widespread an experience. St. Paul clearly regards the universality of death as due not to the sin of each individual, but to the sin of the race. (ii) St. Paul's conception of mankind. He did not regard mankind as isolated units accidentally involved through similar but independent actions in a similar fate. "To the apostle, humanity is not merely the sum-total of all the separate human individuals, it is rather an organic human race" (B. Weiss, *Bibl. Theol.* i. 332). He believed in the solidarity of mankind. Its unity was part of his teaching (Ac.17.26). The ancient world did not isolate theoretically the individual from his kind; but rather valued him, as he valued himself, relatively to the social community of which he was a member. Historically, the social view of mankind precedes the individual. There is little doubt that St. Paul's contemporaries connected the fortunes of the race with Adam's sin. The striking apostrophe to Adam in 2Esd.7.48—"O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee"—appears to be only an illustration of the later Jewish belief (see Stevens, *Pauline Theology*, p. 125). Indeed, it is acknowledged by some who differ widely from St. Paul's conviction, that "it is clear that he in some way connected the race's sinfulness with Adam when he so strongly insisted on our moral solidarity with the one man" (Tennant, *Origin and Propagation of Sin*, p. 145). It is quite true that St. Paul does not directly explain *how* the sin of Adam affected the race. He does not say that it was by transmission of some positive evil principle to all subsequent generations. For this theory he is not responsible. If he believed that the result of Adam's sin was loss of the Holy Spirit, then the effect upon the race would be negative rather than positive, the reduction of the race to a lower level; which certainly would agree with his idea of the natural man (see below). But in any case, while he did not explain the manner in which the race is affected, he affirmed the fact. (iii) The parallel drawn between Adam and Christ makes St. Paul's doctrine plainer still. For he insists that the actions of Christ affect the human race (Ro.5.14-21; *cf.* 1Cor.15.22). The two individuals whose effect upon the race is universal are the first and the second man (*vv.* 45,47); the first pernicious, the second redeeming. St. Paul, then, clearly maintained the world-wide influence of Adam's sin (*cf.* Stevens, *Pauline Theology*, p. 126). (iv) St. Paul's conception of sinfulness is by no means that it consists in isolated acts. No doubt sin is an act of the will; but the atomism which views each act as leaving the personality practically unchanged is as thoroughly Pelagian as it is absolutely un-Pauline. To St. Paul sinfulness is a state, rather than a deed. It exists apart from concrete expressions. "It does not denote a particular wrongful action, but an inner state of which particular sins are but external manifestations" (Sabatier, *St. Paul*, p. 307). The sinfulness issues in sins (Ro.7.8). But the deeper question is, Can sinfulness exist not only apart from consciousness, but also apart from will? It has been acknowledged that a very young child can present a spectacle of perverse and passionate self-will which is "positively appalling." Is this a healthy self-assertion, to be welcomed as a prophecy of future strength, or a ground for distress as that which morally ought not to be? Many able exponents of St. Paul acknowledge that he "conceives of a sinfulness or corruption of nature which may lie entirely without consciousness, and in which the personality may have no part" (McGiffert, *Hist. Christ. Apost. Age*, p. 124). Evidently in that case the term "sin" or "sinfulness" is employed with a much more comprehensive meaning than as denoting separate acts of the individual will. It would be a condition involving no individual responsibility. And St. Paul nowhere describes the race as "guilty" or "punished" in what it thus experiences. (v) St. Paul's idea of "the natural man" (1Cor.2.14) is in harmony with these thoughts. It is man as unillumined and unsanctified by the Holy Spirit; man whose central source of activity is his own psychical nature, so that neither the Divine Truth nor the Divine Life is its animating and controlling principle. It is the mere human independence and self-sufficiency; the living in the interest of his own mere natural life (*cf.* Meyer, *in loc.*, p. 70). Conversely "the spiritual man" is man illumined and sanctified by the Holy Spirit. (For St. Paul's doctrine of sin, see, besides works quoted above, Sanday and Headlam, *Romans*; Gess, *Romans.*)—(3) *Doctrine of the Person of Christ.* On the relation of Christ to God, a critic far remote from the Christian belief admits that "St. Paul tends, perhaps in part unconsciously, to identify Jesus with God; and if the Jew in him prevents the complete accomplishment of this, if he still admits distinction of persons and inferiority of the Son to the Father (1Cor.11.3,15.28), yet this inferiority is in certain places scarcely perceptible" (Guignebert, *Manuel d'hist. anc. de Christ.*). Most remarkable is the application to Christ of the title Κύριος (*cf.* 1Cor.8.6, "one Lord Jesus Christ"). It implies, says Sabatier, "an absolute sovereignty over conscience, over the Church, and over the historic development of mankind" (*ib.* p. 104). It is the LXX. rendering for Jehovah. Ascribed to Jesus, it signifies that Jesus is for the Christian conscience what Jehovah was for the prophetic. Thus "the day of Jehovah" becomes "the day of the Lord Jesus" (1Th.5.2). Then St. Paul applies to Christ O.T. passages which treat of the Κύριος, Jehovah (1Cor.8.16, 10.22). He ascribes to Christ the final judgment on the human race, and a perfect insight

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into individual character and circumstances only possible to the All-Wise (1Cor.4.5). The O.T. phrase, "the worshippers of Jehovah," is transposed boldly by St. Paul to "the worshipper of Christ" (*cf.* Ro.10.12; see Sanday and Headlam, *op.c.*). "Accordingly," says B.Weiss, "it cannot be surprising if in Ro.9.5 Christ is extolled as Θεὸς ἐπὶ πάντων." Certainly this is the only place, but the explanation is most natural (B. Weiss, *Bibl. Theol.* i. 393). Since the title "Son of God" was gradually filled with deeper meaning, passing through the three stages of adoptive, official or Messianic, and personal or essential identity of nature, it is conceivable that St. Paul might have employed it in other than the highest meaning. Yet when he gives as supreme proof of the Father's love for mankind the fact that He sent His *own* Son (Ro.8.3, τὸν ἑαυτοῦ υἱόν), and spared not His *own* Son (τοῦ ἰδίου υἱοῦ), thus sacrificing for mankind what He loved the best (B. Weiss, i. 400, 401); above all by the constant and deeply striking antithesis between "*the* Father" and "*the* Son," St. Paul shows that he employs the term in the very highest of senses. Moreover, the full weight of this testimony of St. Paul will not be appreciated until we realize what it must have cost a Jew, with his almost invincible repugnance to rivals for deity, to equalize Jesus with Jehovah in his own adoration and conscience (see also Knowling, *Testimony of St. Paul*, pp. 39, 40). The later Pauline epistles give, as might be fairly expected, both from the requirements of the Church and from the apostle's mental development, matured expressions of the same fundamental beliefs. The great Christological passage, Ph.2.5-11, affirms: (i) Our Lord's pre-existence and divinity. And since Jn.17.5 is sometimes interpreted of a merely ideal pre-existence of our Lord in the mind of God, it is necessary to emphasize the fact that no such interpretation is possible here. For the exercise of personal reflection and deliberate choice in that pre-existent state are here ascribed to our Lord. You cannot ascribe to a pre-existent idea self-conscious thought and will, nor transition from one state of being into another. Accordingly Weizsäcker, although not accepting the personal divinity of Jesus, yet acknowledges that St. Paul here taught "the personal existence of Jesus before His human birth" (*Apost. Age*, i. 146; Knowling, *Testimony of St. Paul*, pp. 66-118; 1Cor.8.6; Col.1.17; Eph.1.23). But manifestly pre-existence does not necessarily involve divinity. The question therefore is, In what capacity did Christ pre-exist? St. Paul says, "being in the form of God" (Ph. 2.6; R.V. marg., "being originally," ὑπάρχων). The phrase "form of God" admits of only two ultimate interpretations: either it denotes moral resemblance or essential identity; either creaturely excellence or actual divinity. Now, that it cannot mean the first of these appears certain, because: (*a*) To interpret St. Paul as if he were an Arian crediting our Lord with such pre-existence as is possible for one who, if supernatural, is only a creature, separated therefore from real equality with God by an infinite abyss, is to introduce a conception utterly foreign to the apostle's mind. (*b*) The expression "form" (μορφή) signifies the manifestation of the essential nature—that by which the inner essence is revealed. The "form of God" accordingly must denote the essential attributes of Deity—that which declares God as He exists in His very nature and being. Accordingly it would be inapplicable to any creaturely resemblance. It would not be scriptural nor natural to describe an angel, or any supernatural created being, as existing in the form of God. (*c*) The expression "form of God" is contrasted presently with "form of a servant." Now, the latter certainly does not indicate moral resemblance with mankind, but identity of nature. Consequently the other must also signify identity of nature with God. Our conclusion is that what St. Paul here affirms is the personal pre-existence of Christ in possession of the attributes of Deity. It is indeed quite true that St. Paul throughout this passage keeps Christ and God distinct. He never merges the One into the Other in an identity in which distinction of personality is lost. But the reason for this is exactly what the Trinitarian doctrine explains. What St. Paul asserts is the equality of Christ with God in possession of the attributes of Deity. In ecclesiastical language, he neither confounds the Persons nor divides the Substance of Deity. (ii) Our Lord's condescension. He did not consider His equality with God as a prize, or thing to be grasped at (R.V. text and marg.). The "form of God" and the "equality with God" are not two different things, but the same from two different points of view (see Meyer). "He viewed His possession of the fulness of the eternal nature as securely and inalienably His own, and *so* He dealt with it for our sakes, . . . far from thinking of it as for Himself alone, as one who claimed it unlawfully would have done" (Bp. Moule, *Philippian Studies*, p. 93). Contrast this accurate paraphrase with the following: "He did not wish to win it [equality with God], as did Satan and Adam of old, by forcible means." But the idea of illegitimate ambition and forcible means can only be introduced into the passage when the existence in the form of God has been explained away. There would be nothing to be specially commended in freedom from blasphemous aspiration after an equality with God, which it is impossible for any of God's creatures to acquire. Very different indeed is the character of One Who, possessing equality with Deity, was prepared to accept a lower estate. (iii) Our Lord's Incarnation. Instead of grasping in His own exclusive interest, as He could have done, His attributes of identity with Deity (ἴσα Θεῷ), He emptied Himself of the form of God which He possessed, *i.e.* of the divine glory in its exercise and manifestations—emptied Himself, by taking the form of a slave, so coming into the reality and appearance of man. And this condescension was carried out by Him to the lowest conceivable humiliation, even that of death, and of death in the most abject and painful of all its forms. Yet *cf.* Col.2.9, "In Jesus Christ dwelt all the fulness of the Godhead—all that makes God in the full sense of the term God—bodily, that is in organic unity and completeness" (Denney, *Death of Christ*, p.199).

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St. Paul does not explicitly reconcile his Christology with his Monotheism. That he equalizes Jesus with God is certain. That Christology and Monotheism were reconciled within his own mind seems equally certain. For his systematic logical nature necessitated this, and speculation is assuredly not excluded from the Pauline view. We can only feel that the magnitude of the Christian Revelation forced him to expand his inherited conception of Deity in such a manner as afterwards obtained, through Greek thought and language, explicit affirmation in the Christian creed.—(4) *Pauline Conception of the Death of Christ.* The question was, Why did Jesus die? That it was for us, for our sins, is stated by St. Paul repeatedly. But this statement involves a dogmatic theory. In St. Paul we first find the elements of a philosophy of the death of Christ. According to him, it possessed a saving value because it satisfied the divine wrath against sin (Stevens, *Doctrine of Salvation*, p. 59). What is the apostle's justification for this view? (i) The original attitude of God towards sinful man is conceived by St. Paul as aversion, indignation (*cf.* Eph.2.3). "Children of wrath" can only signify objects of the divine displeasure (*cf.* Ro.1.18,2.5-8, where the wrath of God is shown to attend Gentiles and Jews alike who do amiss; see Dean of Westminster, *in loc.*). "By nature" does not signify by creation, but rather as self-constituted, apart from the special influences of the Holy Spirit. This attitude of divine aversion is not merely an inference from isolated texts, but required by the apostle's entire conception of God's character. It is a necessary expression of divine righteousness. (ii) Hence the necessity for the reconciliation not merely of man to God but of God to man. The idea of reconciling God to man was perfectly familiar in Israel. "At that time," says Weinel (*St. Paul*, p. 302), "almost the only thought connected with sacrifice was that of a propitiatory rite accompanied by the shedding of blood." What St. Paul's contemporaries maintained may be gathered from 2Mac.1.5, 7.33,8.29,5.20. (iii) This reconciliation of God to man has been, according to St. Paul, already achieved. In what way? By Christ's death. Weizsäcker, who certainly will not be accused of orthodox tendencies, says, "He undoubtedly looked upon it as a sacrifice, and a sacrifice presented on account of sin" (*Apost. Age*, i. 160). He applies to it the idea of expiation (Ro.3.25). He calls it an "offering for sin" (Ro.8.3). The principal passages for St. Paul's doctrine of Christ's death are: (*a*) Ro. 3.25. "It is impossible to get rid from this passage of the double idea (α) of a sacrifice; (β) of a sacrifice which is propitiatory. . . . Whatever sense we assign to ἱλαστήριον, . . . the fundamental idea which underlies the word must be that of propitiation. And further, when we ask, Who is propitiated? the answer can only be 'God.' Nor is it possible to separate this propitiation from the death of the Son" (Sanday, *Romans*, p. 91). (*b*) Ro.8.3 (R.V.). "Do we ask how sin was condemned? The answer is, it stood condemned by the perfect sacrifice of reparation for sin which the sinless man made to the divine Character on our behalf, when at the requirement of obedience He shed His blood" (Bp. Gore, *in loc.*). The statement "We were reconciled to God by the death of His Son" (Ro.5.10) appears at first to suggest a change in our attitude toward God rather than in Him. But the real meaning of the verse is just the opposite. For "reconciled" corresponds with "justified" (ver. 9), and this is an act of God and a gift to us. Moreover, in ver. 11 we are said to have "*received* the reconciliation." It is therefore a gift bestowed by God upon us. "We are reconciled to Him when we are restored to His favour" (Gifford). And further, this reconciliation has been brought about not by any change in us, but by the death of God's Son. Thus the suggestion is not that Christ's death appealed to us and thereby produced a subjective change but rather that independently of us it had already produced objectively a Godward result (*cf.* Liddon, *Analysis*; Gibson on Articles). (iv) Consequently the Christian message is that of 2Cor.5.18-20—*i.e.* on the basis of a reconciliation already objectively achieved, do ye individually become subjectively reconciled with God (*cf.* Pfleiderer, *Prim. Christianity*, i. 327, 328). Thus the formula in the Anglican Articles, although not verbally Scripture, is substantially Scriptural. The commercial and legal metaphors by which St. Paul illustrated and interpreted the Atonement to his contemporaries must not be misapplied so as to conceal the profoundly moral and spiritual character of his teaching. St. Paul's doctrine of reconciliation, expressed in other terms, appears to be that the human race being identified with sin was necessarily under the wrath of the All-holy One; and also absolutely incapable, through sinfulness, of making by perfect penitence a real reparation or homage to the divine Character. Accordingly reconciliation presents a problem which it is impossible for man to solve. The love of God therefore provided the solution. He created within humanity a sinless perfection in union with the Person of the eternal Son. This union it was which made such existence possible. But yet it is rather as human perfection that Christ effected reconciliation of God with mankind. Being sinless, His human mind was in perfect sympathy with the moral character of God and also with the needs of mankind. Accordingly, the Father has enabled mankind in Christ to express its perfect abhorrence and condemnation of sin. Already in Christ mankind is reconciled with God; for God can contemplate mankind in this instance with unqualified approval, as the ideal realized. Of course Christ must not be, and was not in the Pauline doctrine, considered in the isolated seclusion of pure individualism. St. Paul's conception of the solidarity of the race is necessary to the consistency of the doctrine. Thus, ideally, Christ's sorrow is the sorrow of the race, with which the individual is to be slowly brought into harmony. St. Paul never separated in his own mind the death of Christ from the resurrection. The former is always interpreted by the latter. Even where no mention of the resurrection occurs, it is invariably the tacit assumption, without which no exposition of the death

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could be given. He could have had no gospel of the death were it not for the gospel of the resurrection. Not only was this required by his own experience, but it was logically and dogmatically essential (*cf.* Ro.4.25; see further Liddon's *Analysis of Romans*; Simon, *Reconciliation*; Trench, *Synonyms*, *s.v.* καταλλαγή; Stevens, *Pauline Theology*; Du Bose, *Gospel in the Gospels*; Gaston Frommel, *Etudes morales et relig.* pp. 281 ff.—(5) *The Doctrine of Justification.* This is the subjective side of redemption. God being already objectively reconciled to mankind in the perfect human Being, our Lord's work is also to realize and reproduce His own moral perfection in the hearts of individual men. We may, theoretically, for purposes of discussion, sever the two; but the objective reconciliation remains practically incomplete, ineffective, and external until realized within the individual believer. (i) Hence justification is primarily the *imputing* of Christ's righteousness to the individual. The believer is accounted righteous. And this, not as a *mere* fiction—although of course it is true that all forgiveness begins with a fictitious element—for it consists in treating another better than he deserves. But this regarding of the individual as righteous may be described as (*a*) an anticipation of a condition which he is ultimately to achieve. We are justified therefore—to use Augustinian terms—not for what we are, but for what, by the grace of God, we are to become. Moreover, this justification is (*b*) conditional on faith. And by faith St. Paul means not confidence or trust, or the mere intellectual assent to a series of propositions (although such intellectual assent and such trust cannot be excluded), but rather self-surrender to a Person. Faith is devotion to a Person, an intention to look at life from Christ's point of view, and think His thoughts after Him, and yield oneself to His obedience, accepting Him as what He claims to be. And this is most justly considered as being righteousness; for it is all the righteousness which at the initial stage the converted soul can possess. And it contains within itself the promise of all subsequent moral development. Thus it is real righteousness, as far as it goes. (ii) But righteousness must not merely be imputed; it must be afterwards progressively *imparted.* The accounting a person righteous may be theoretically separated from the making him righteous, but it is evident that the divine work must go on to realize in effect what it pronounces by anticipation. As Newman said, the voice of the Lord is creative; it tends to effect what it affirms. "He spake the word, and they were made." The ultimate purpose of the Incarnation is neither instruction nor forgiveness, but the infusion of a new vital force derived from the glorified manhood of our Lord. It is a revelation of grace. And if grace is primarily divine benevolence toward sinful mankind, yet "grace must not be conceived as external to mankind. It is an active power, a regenerative force, acting within the being of the individual" (Sabatier, *St. Paul*, p. 105). God, in declaring a man righteous, creates in him a beginning of righteousness which becomes the fertile principle of sanctification (*ib.* p. 322). The relation between the Christian and the glorified Christ is, according to St. Paul, most intimate. St. Paul is probably author of the striking phrase "in Christ." It represents Christ as the atmosphere in which the believer lives (Goguel, *op. cit.* p. 260). Believers are, moreover, one body in Christ (Ro.12.5). This infusion of a new vital, moral, and spiritual force into the weakened human character is the crowning glory of Christianity. It produces from St. Paul the paradox "I laboured . . . yet not I" of 1Cor.15. 10, and the thanksgiving of Ro.7; and from St. Augustine the famous sentence concerning the Day of Judgment "Deus coronabit non tam merita tua quam dona sua" (serm. clxx. p. 1190, vol. v.). Thus justification is a transition from nature to grace. (On St. Paul's doctrine of justification see further Bp. Bull; Newman, Essay on Justification; Sabatier, *The Ap. Paul*; Sanday and Headlam, *Romans*; Bp. Gore on Romans; Du Bose, *Gospel of St. Paul*; also our art. JUSTIFICATION.)—(6) *Sacraments, Pauline Idea of the.* St. Paul, says Weinel (*St. Paul*, p. 117), "knows yet another way in which God comes down to man—*viz.* in sacraments. There is but one true explanation of sacraments, the Catholic and the Lutheran; all others, especially all modern theological explanations, are but compromises and modifications of this pre-Christian idea, the contradiction of which with our religion we have felt since the Reformation in an ever-increasing degree. Sacraments are the external means by which, according to the faith of primitive man, God imparts Himself, and that, so that He suffers man to share in His almighty, superhuman life and in His holiness." "The fundamental idea of the sacrament has perhaps nowhere been expressed more clearly than by St. Paul in 1Cor.10.15-21. Those who eat the sacrifices from the altar at Jerusalem are 'sharers' with the altar, have communion, enter into fellowship with it—*i.e.* with the life and holiness of Jehovah. Those who eat the sacrifices offered to idols enter in like manner into fellowship with demons. And then St. Paul turns in the third place to the Lord's Supper: there in the same material manner one partakes of the body of Christ, has a share in Christ, enters into fellowship with Him" (*ib.* p. 119). [W.J.S.S.]

Pavement. [GABBATHA.]

Pavilion, a tent. The A.V. so renders three Heb. words. (1) *sōkh* (Ps.27.5), otherwise *den* (10.9), *tabernacle* (76.2), *covert* (Je.25.38). (2) *sukkâ* (2Sam.22.12; 1K.20.12,16; Ps.31.20) occurs 30 times, and is otherwise rendered *booth, tabernacle, covert,* and *cottage.* (3) *shaphrûr* (Je.43.10), *royal pavilion* in A.V. (R.V. marg. *glittering*). This is probably a Babylonian word applying to Nebuchadnezzar's tent, or to a "fluttering" flag, in the old sense in which also *pavillon* meant a "fluttering" ensign in French. [C.R.C.]

Peace-offering. [SACRIFICE, 3, ii. *c*; 3, v. *c*; CRIMES.]

Peacocks (Heb. *tûkkiyyîm*). Among the products of Tharshish brought to Jerusalem by Solomon's fleet mention is made of "peacocks," and there seems no doubt that A.V. is correct in thus rendering *tûkkiyyîm,* which

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occurs only in 1K.10.22 and 2Chr.9.21. Some writers have, however, been dissatisfied with the rendering "peacocks," and have proposed "parrots"; while Keil concludes that "Aves numidicae," or Guinea-fowls, are meant. The Heb. word is of foreign origin; and Gesenius cites authorities to prove that *tûkkî* is equivalent to the Tamil or Malabaric *togei* (= peacock), an opinion endorsed by Sir E. Tennent. If this translation is correct, the birds must certainly have come originally from Ceylon or India, although they may have been trans-shipped by Hiram from an East African port; but if Tharshish was in Spain, Guinea-fowls would more probably be the correct translation. [APES; TARSHISH.] [R.L.]

Pearl. The Heb. *gābhîsh* occurs, in this form, only in Job 28.18, where the price of wisdom is contrasted with that of *rāmôth* (*coral*) and *gābhîsh*; but with the addition of the syllable *'el* it is found in Ezk.13.11,13, 38.22 with *'abhnê*, = "hail-stones." It has been compared with the *gab-ši-a* of the Amarna tablets (Berlin 26), which, however, Dr. Pinches pronounces to be an incorrect reading. On the whole, the balance of probability is in favour of "rock-crystal," since *gābhîsh* denotes "ice." Pearls (μαργαρίτης) are, however, nine times mentioned in N.T. (*e.g.* Mt.13.45; 1Tim.2.9; Rev.17.4,21.21). They apparently came into fashion at Rome after the Asiatic conquest of Pompey, but were highly valued in the East in much earlier times. The pearl is found in the shells of more than one kind of bivalve mollusc, but the finest in the pearl oyster (*Avicula margaritifera*) and two closely allied species. It is a secretion of the nacreous material of the shell (mother-of-pearl), and is most frequently attached to the interior of one of the valves. The ancients obtained their pearls mainly from the Persian Gulf and from Ceylon, the "fisheries" of which are still very important; but there are others in the Sulu Archipelago, on the coasts of New Guinea, parts of Australia, and the Polynesian islands. [T.G.B.]

Pedahel', son of Ammihud, and prince of Naphtali at the division of Canaan (Num.34.28).

Pedahzur', a Manassite, father of GAMALIEL (Num.1.10,2.20,7.54,59,10.23).

Pedaiah'.—1. The father of Zebudah, mother of king Jehoiakim (2K.23.36).—**2.** The brother of Salathiel, or Shealtiel, and father of Zerubbabel who is usually called the "son of Shealtiel," being, as Lord A. Hervey conjectured, in reality his uncle's successor and heir, in consequence of the failure of issue in the direct line (1Chr.3.17-19).—**3.** Son of Parosh, that is, one of the family of that name, who assisted Nehemiah in repairing the walls of Jerusalem (Ne.3.25).—**4.** Apparently a priest; one of those who stood on the left hand of Ezra when he read the law to the people (Ne.8.4).—**5.** A Benjamite, ancestor of Sallu (Ne.11.7).—**6.** A Levite in the time of Nehemiah (Ne.12.13). —**7.** The father of Joel, prince of the half-tribe of Manasseh in the reign of David (1Chr.27.20).

Pe'kah, son of Remaliah, originally a captain of Pekahiah king of Israel, murdered his master, seized the throne, and became the 18th sovereign of the northern kingdom (2K.15.25-31). His native country was probably Gilead, as fifty Gileadites joined him in the conspiracy against Pekahiah. Under his predecessors Israel had been much weakened through the payment of enormous tribute to the Assyrians (see especially 15.20), and by internal wars and conspiracies. Pekah steadily applied himself to the restoration of its power. For this purpose he sought for foreign alliance against Assyria, and fixed his mind on the plunder of the sister kingdom of Judah. He must have made the treaty by which he proposed to share its spoil with Rezin king of Damascus, when Jotham was still on the throne of Jerusalem (15.37); but its execution was long delayed, probably in consequence of that prince's righteous and vigorous administration (2Chr.27). When, however, Jotham's weak son Ahaz succeeded, the allies no longer hesitated, but besieged Jerusalem. The history of the war is found in 2K.16 and 2Chr.28. It is famous as the occasion of the great prophecies in Is.7-9. Its chief result was the capture of the Jewish port of Elath on the Red Sea (2K.16.6); but the unnatural alliance of Damascus and Samaria was punished through the final overthrow of the confederates by Tiglath-pileser. The kingdom of Damascus was finally suppressed, and Rezin put to death, while Pekah was deprived of at least half his kingdom, including all the northern portion, and the whole district E. of Jordan. Pekah, himself now an Assyrian vassal, could no longer attack Judah. Whether for his continued tyranny or because his weakness opened the way to ambition, Hoshea son of Elah conspired against him, and put him to death. [That the reign of Pekah was a time of religious and moral disorders is evident from 2K.15.28, and from the testimony of Hosea, a native of the northern kingdom (Ho.4,6,7). Pekah reigned twenty years, according to 2K.15.27 (*cf.* 16.1); but modern scholars, following a text of Tiglath-pileser (see CHRONOLOGY AND ARCHAEOLOGY) are inclined to assign him a reign of only about three years (736–733); but for an alternative solution of this difficulty see CHRONOLOGY (Harmony). *Cf.* Schrader, *Cuneiform Inscriptions and O.T.* ii. pp. 321 ff. H.C.B.]

Pekahiah', son and successor of Menahem and 17th king of the separate kingdom of Israel. After a brief and idolatrous reign of scarcely two years, a conspiracy was organized by Pekah, who murdered him in his palace and seized the throne (2K.15.22-26).

Pekod', a name applied to the Chaldeans in Je.50.21 and Ezk.23.23. It is identified with the *Puqûdu*, an important clan in Lower Babylonia, near the mouth of the *Ukná* river, by the Elamite boundary. The Puqûdu were subjugated by Tiglath-pileser, who classifies them with the Arameans. Later they gave considerable trouble to Sargon of Assyria, but were finally subjugated. Their name also appears in the contract-tablets of later date. [T.G.P.]

Pelaiah'.—1. A son of Elioenai, of the royal line of Judah (1Chr.3.24).—**2.** A Levite who assisted Ezra in expounding the law and sealed the covenant with Nehemiah (Ne.8.7, 10.10).

Pelaliah', an ancestor of Adaiah, 4 (Ne. 11.12).

Pelatiah'.—1. Son of Hananiah, 8, in the royal line of Judah (1Chr.3.21).—**2.** One of

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the captains of the marauding band of Simeonites, who in the reign of Hezekiah smote the Amalekites of mount Seir (1Chr.4.42).—**3.** One of the heads of the people who sealed the covenant (Ne.10.22).—**4.** Son of Benaiah, and one of the princes of the people whose doom Ezekiel prophesied (Ezk.11.1-12).

Pe'leg (*division*), son of Eber, and brother of Joktan (Gen.10.25,11.16-19), so called because "in his days was the earth divided"—*i.e.* the family of Eber divided, the younger branch (the Joktanids) migrating to Arabia, the elder remaining in Mesopotamia. [RACES.]

Pe'let.—1. A son of JAHDAI (1Chr.2.47).—**2.** The son of Azmaveth—*i.e.* either a native of the place so-named, or son of one of David's heroes. He joined David at Ziklag (12.3).

Pel'eth.—1. A Reubenite; father of ON (Num.16.1).—**2.** Son of Jonathan, and a descendant of Jerahmeel (1Chr.2.33). Though many regard the **Pelethites** (2Sam.8.8, etc.) as Philistines [CHERETHITES], they may have been descendants of this Peleth in S. Palestine. [C.R.C.]

Pell'as (1Esd.9.34) = BEDEIAH.

Pelican (Heb. *qā'āth*). The Heb. word, which means "to vomit, or disgorge," occurs in the list of unclean birds in Lev.11.18 and Deut. 14.17. The psalmist compares his condition to "a *qā'āth* in the wilderness" (Ps.102.6); while, as a mark of the desolation to come upon Edom, it is stated that "the *qā'āth* and the bittern should possess it" (Is.34.11), similar words being uttered in connexion with Nineveh (Zeph.2.14). In the last two passages A.V. has "cormorant" in the text and "pelican" in the marg. There is little doubt that the pelican is the bird denoted by *qā'āth*. The name refers to the pelican's habit of storing large quantities



PELICAN (*Pelecanus onocrotalus*).

of fishes in its pouch, and disgorging them for the purpose of feeding its young—a habit which has given rise to the fable that young pelicans are nourished by blood drawn from their parents' breast. The heavy and melancholy aspect of the pelican when gorged affords the ground of the psalmist's simile. In the expression "pelican" of the "wilderness," the final word is used to denote any wild place, just as "jungle" in India may denote a desert. Both the common pelican (*Pelecanus onocrotalus*) and the crested pelican (*P. crispus*) occur in Syria. [R.L.]

Pel'onite, The. Two of David's mighty men, Helez and Ahijah, are called Pelonites (1Chr.11.27,36). From 1Chr.27.10 it appears that the former was of the tribe of Ephraim, and "Pelonite" would therefore probably be an appellation derived from his place of birth or residence. In 2Sam.23.26 Helez is called "the Paltite," apparently from Beth-palet, in the S. of Judah, and Ahijah appears (ver. 34) as "Eliam the son of Ahithophel the Gilonite." [GILOH.] No place named Pelon is known. [C.R.C.]

Pen. [WRITING.]

Peniel' (Gen.32.30), **Penuel'** (32.31; Judg. 8.8,9,17; 1K.12.25), a place with a tower between MAHANAIM and the JABBOK River, and between SUCCOTH and JOGBEHAH. Jacob is said to have "passed over" it; and called it "face of God" because of his meeting there with the angel. The name has not been recovered. [C.R.C.]

Peninnah', one of the two wives of Elkanah, 3 (1Sam.1.2).

Penknife. [WRITING.]

Penny, Pennyworth. [DENARIUS.]

Pentateuch, The. I. NAME, DIVISIONS, AND CONTENTS. This name (Gk. *Pentateuchos*, lit. "five-volumed") is used to designate the five books of Moses, which form the first division of the O.T. canon. The Jews themselves name the five books simply "the law" (*tôrâ*). In Heb. MSS. the law is written on a single roll, with only slight divisions between the books, and the whole is sub-divided into smaller sections (*pārāshâ*), 669 in number. The titles by which the books are currently known—Genesis, Exodus, Leviticus, Numbers, Deuteronomy—come from the Gk. translators (*c.* 250 B.C.), but the five-fold division is older, and probably goes back to the last redaction of the work. This is shown by the fact that the five-fold division of the Psalter, with concluding doxologies—a division already known to the Septuagint translators, and probably also implied in 1Chr.16.34-36 (at latest *c.* 330 B.C.)—is modelled on the divisions of the Pentateuch. The lesser divisions are already recognized in the Talmud, and are, therefore, also ancient. Among the Jews the custom, probably from the beginning (Origen attests the practice in his day), has been to distinguish the books by using as titles the first word, or two words, of each. *Contents.* The books thus described furnish a progressive account of God's dealings with the human family, in the special line of revelation and promise, from the creation of the world and man till the death of Moses on mount Nebo, in Moab, on the borders of Canaan. Interwoven with the history are the three great legislative Codes round which so much controversy has gathered—the Decalogue and Code of the Book of the Covenant at Sinai in Ex.20–23; the Levitical Code, partly in Exodus, but mainly

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in the book which bears this special name, Leviticus; and the Deuteronomic Code, a rehearsal and expansion of the laws of the covenant, with some further provisions, in the form of addresses delivered by Moses in the plains of Moab. The details of the plan, purpose, and particular contents of the several books may be seen under their respective headings. It will be found that the divisions of the books correspond in the main to natural divisions in the subject-matter. Genesis has a well-marked unity in its orderly plan, and its accounts of primitive and patriarchal times. Exodus begins afresh with a recapitulatory section, and has its distinct theme in the great events of the Exodus and the Covenant at Sinai, and in the incidents of the wilderness connected therewith. Leviticus has a character of its own as a *corpus* of priestly laws. Numbers is more mingled in its contents, but stands apart again from Deuteronomy, which once more, in style, purpose, and content, forms a unity by itself. Yet all the parts of this large whole, as closer inspection shows, are firmly knit together by the presence of one grand aim—that of presenting the course of God's dealings with man in grace, with the ultimate purpose of his redemption and blessing through Christ, the Saviour Who is in view from the hour of the first promise (Gen.3.15). —II. Age and Origin—Traditional and Modern Views. (i) *Older View.* It will hardly be disputed (except by extremists) that, from at least the days of Ezra and Nehemiah (earlier testimony, Jos.1.7,8,8.31,34,23.6; 1K. 2.3, etc., will be discussed later), the five books —*i.e.* the whole Pentateuch—were accepted by the Jews, and afterwards by the Christians, as "the book of the law of Moses," and were in some good and substantial sense attributed to Moses as their author (Ezr.6.18,7.6; Ne.8.1, 18). As "the law of Moses" the work was unhesitatingly received by the Samaritans, the Jews' bitterest enemies. Later prophets speak of it in the same manner (Mal.4.4; Dan.9.11,13). The books of Chronicles, which throughout assume its existence and the operation of its laws even under the kings (1Chr.16.40,22.12,13; 2Chr.12.1,14.4,15.3,17.9,25.4,31.3,4,21,33.8,34. 14,35.26), are at least a witness to the belief in the Mosaic authorship in the Chronicler's own time. Josephus (*Contra Apion*, i. 8), Philo, and the Talmud attest the universality of the conviction in their age. The gospels afford abundant evidence that this likewise was the belief of our Lord, of His disciples, and of their contemporaries (Mk.10.5,12.19,26; Lu.16.29; Jn.1.17,5.46,47,7.19). Nor, despite a few heretical and cavilling voices, was the belief in the Mosaic origin of the Pentateuch seriously disturbed till the 17th cent. of our era. (ii) *Modern Critical Theories.* On the contrary, some modern criticism, on what it takes to be irrefragable grounds, entirely rejects this ancient tradition of Jews and Christians, shared in by Christ Himself, and boldly affirms that Moses had no part whatever in the composition of the Pentateuch, or even in the legislation embodied in its books. The Pentateuch, it is claimed, is shown by numberless signs to be a late and composite work, the oldest strand in which is not older than the 9th or 8th cent., and the youngest later than the Exile in Babylon, and which, for the most part, is devoid of historical worth. The book of Genesis, it is declared, is wholly "legendary"; Exodus is "utterly unhistorical" (Kuenen); Deuteronomy is a production of the age of Josiah (or a little earlier); the Levitical laws took shape during, or after, the Exile; Joshua, which most include with the other books in what they call the "Hexateuch," is a "romance." The grounds on which this view is argued are: (*a*) Alleged indications of later date in the book itself. (*b*) Alleged contradictions, repetitions, duplicate narratives, and other signs of multiple authorship. (*c*) The difficulty of supposing that so large a work, evincing such remarkable literary power, embodying developed systems of law, and exhibiting such high religious and ethical ideas, should have been produced in the age of Moses. But chiefly, (*d*) the internal evidence which the book is said to afford of its being a compilation from distinct documents, manifestly belonging to different times, and produced under widely different conditions. To this last point, as touching the essence of the critical theory, attention must be given at the outset. Four strands are usually recognized in the critical schools as entering into the composition of the Pentateuch. First, in a combined form, are two narratives, closely resembling, and running mostly parallel to, each other, but distinguished by their use of the names of God—the one employing the name "Jehovah" (E.V. "Lord"), the other the name "Elohim" (E.V. "God"), as far as Ex.3—hence called by the critics J and E, or (in combination) JE. These narratives are free, flowing, and popular in style (J more anthropomorphic than E), and breathe the *prophetic* spirit. They are assigned to *c.* 850 B.C.–750 B.C. Next in time comes Deuteronomy—a work by itself—first brought to light in the reign of Josiah (2K.22). Finally, furnishing the framework of the narrative in Genesis, and embracing in its middle parts the Levitical legislation, is a connected history, *priestly* in character, extending from the creation to the conquest in Canaan, and readily separable by its peculiarities from the other elements in the book. This, formerly held to be the oldest stratum in the Pentateuch, but now supposed to be of post-Exilian origin, is distinguished by the critics as P (the "priestly" writing). It is marked by adherence to the name "Elohim" (God) as far as Ex.6. Its style is described as formal, precise, circumstantial, pedantic. It abounds in enumerations, repetitions, legal formulae, genealogies. These four elements, it is believed, originally subsisted apart, but were brought together by successive redactors, the entire work receiving its present shape in or about the age of Ezra. This is the theory in its simplest form; but it should now be noted that, as time has gone on, and the difficulties of the hypothesis have become more apparent, the theory has undergone various developments, and become much more complicated. Instead of the original "four" documents (J, E, D, P), there is assumed an extended series of each denomination (J^1, J^2, J^3; E^1, E^2, E^3; P^1, P^2, P^3, P^4, etc.). Yet more recently, the pretence of individuality

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is abandoned, and the supposititious J, E, D, P are resolved into "schools," the activity of whose members is presumed to extend over centuries. The hypothesis, in short, is in a state of rapid disintegration. Before criticizing this hypothesis, and adducing reasons which seem to justify a view much nearer to that sanctioned by tradition, a few words may be said on the *stages* by which the critical theory has come to assume its existing form. These are instructive. The theory began with the attempt (Astruc, 1753) to separate two main documents in Genesis—the one Jehovistic, the other Elohistic. The Mosaic authorship was still assumed. This was followed (Eichhorn, 1779) by an endeavour to discriminate the sources, not merely by the divine names, but by other literary peculiarities. The next step was to claim a late date (Josiah's reign) for the book of Deuteronomy (De Wette, 1805–1806). Meanwhile, it had been noticed (Ilgen, 1798) that certain of the "Elohistic" sections lacked the usual marks of that narrative, but were similar in character and style to the "Jehovistic" portions. This led later (Hupfeld, 1853) to the supposition of a third writer—the so-called Second or Junior Elohist (now E). Up to this time the Elohistic history had been regarded as the oldest part of the Pentateuch (age of Samuel or Saul), and the Jehovist was viewed as "supplementing" the older work. Now the Jehovist (J) and the Second Elohist (E) attained the rank of independent narrators. Finally, with Graf (1866), came the revolution which brought in the existing phase of criticism. It was claimed to be shown on historical grounds that the Levitical laws were not in force till after the return from exile, and the proposal was made to lift down the whole body of Levitical legislation from a Mosaic or other early date to this later period. Ezekiel was thought to have given the impulse to the formation of such a code in his sketch of the restored temple (ch. 40ff.), and the work was actually taken in hand by priests and scribes during the Exile, with the results we see. This theory, chiefly through the influence of Wellhausen, gained acceptance, and, with some waning of its influence, is the prevailing theory still. Yet it may be shown that the gravest difficulties attach both to it and to the whole critical construction with which it is associated. (iii) *Positive Investigation.* In severing oneself from the hypothesis just sketched, it need not be denied that the critical labours of the last century and a half have brought to light many phenomena in the structure of the Pentateuch which require to be taken account of in any adequate theory of its origin. It is the case, *e.g.*, as Astruc pointed out, that there is a marked distinction in the use of the divine names in Genesis (Elohistic and Jehovistic sections; see GENESIS); and it is also the case, as later critics have shown, that the bulk of the Elohistic matter (exception being made of special sections, as Gen.20, attributed to E) has a style and vocabulary of its own, which justify its distinction from the flowing, vivid, picturesque JE narrative. Any one can satisfy himself of this who reads carefully the creation narrative in Gen.1, and compares it with the style of the following narratives in Gen.2.4–4; or who compares the sections in the story of the Flood (Gen.6–8) marked by the use of the name "Lord," with those marked by the use of the name "God." It comes to be perceived that each writing has a class of words and phrases peculiar to itself, even when the same idea is being conveyed. Characteristic of the Elohistic writing (P), *e.g.*, are such terms and phrases as "kind," "swarm," "possession," "be fruitful and multiply," "self-same day," "after their generations"; while the Jehovist is fond of the word "ground" (Elohist has mostly "earth"), has a different form for "beget," speaks of "to *cut* a covenant," where the Elohist has "to *establish*," etc. Documents evidently in some form are used, and different styles of writing employed, in the composition of the work, whether we can ever perfectly disentangle the process or not. But it in no way follows, as will be seen, that the critical theory of the age or origin of the book must be admitted, or that its essentially Mosaic character need be denied. The proof can best be furnished by taking up the alleged constituents of the Pentateuch separately. (*a*) *The Levitical Law.* On this subject, in the light of the critical discussions, it will be wise to begin with the fixed datum of *the reading of the law by Ezra* to the people in Jerusalem, as described in Ne.8, and work backwards. Here the outstanding fact on the surface of the history is, that "the book of the law" produced by Ezra (the complete Pentateuch, *cf.* Ne.9) was accepted by all classes of the people as an authentic Mosaic work, going back in its origin to Moses' own times (*cf.* 8.14). The critical position is that the Levitical law, with its related historical sections, was a creation of the age of the Exile. It might embody older usage, but in its essential and characteristic institutions (ark and tabernacle, priests and Levites, tithe-laws, Levitical cities, day of atonement, cycle of feasts, etc.) it was a new and previously unheard-of thing. This view receives no countenance from the narrative in Nehemiah. It is, on the contrary, directly contradicted by it. The Jewish community which Ezra addressed was keenly divided. There were factions in it opposed to Ezra and Nehemiah; there was a religiously faithless party in the city; priests and Levites knew something of their own history; the new ordinances (tithe-laws, etc.) bore heavily on the people. Yet no one, so far as known, ever raised a whisper of protest against the ascription of this body of legislation to the nation's great lawgiver, Moses. The laws, moreover, which are supposed to have been specially prepared for this community, were in large part quite unsuitable to post-Exilian conditions. They are cast in a form adapted to the wilderness; many of them were obsolete from the time the people entered Canaan (*e.g.* Lev.17.1-9); the tithe-laws, in particular, pre-supposing as they do a large body of Levites and few priests, had no direct applicability to a community in which the priests were many and the Levites few. The distinction of priests and Levites is alleged to have taken its origin from the prophecy of the

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degradation of the unfaithful priests in Ezk.44. Yet we find the Levites, with their genealogies, in large numbers at the time of the return under Zerubbabel (Ezr.1–3). This period, in short, affords plain proof that the Levitical law was older than the Exile, and that "the book of the law" containing it was in that age unanimously ascribed to Moses. The same result, as respects the age of the Levitical law, is reached along other lines of evidence. The book of Ezekiel is saturated with allusions which presuppose the existence of the Levitical code. This is specially true of that remarkable collection of laws in Lev.17–26 (a code *within* the code), which scholars name "the Law of Holiness." So intimate is the relation between this code and Ezekiel that the prophet was at first held to be the author of it. Now the resemblance is sought to be explained by "imitation" of Ezekiel. This, however, is manifestly forced and artificial, and the only reasonable solution is that adopted also by Dr. Driver—*viz.* that Ezekiel knew and used this earlier body of laws (not to the exclusion of other parts of the code). The proof may be carried a stage further back still by the help of the book of Deuteronomy. This book is allowed by criticism to be (in its legislative part) as old, at least, as the age of Josiah. It was the unanimous opinion of older scholars, and cannot be reasonably disputed, that Deuteronomy pre-supposes priestly ordinances closely analogous to those of the Levitical code. [DEUTERONOMY.] Deut.14.1-20, *e.g.*, is almost "verbally identical" with Lev.11.1-22. The Levitical code, on the other hand, shows no trace of dependence on Deuteronomy. The natural inference is, that the former is the older of the two. Against this existence of the Levitical law in pre-Exilian times is urged the alleged *silence* of the prophetical and historical books in regard to it. This silence, however, is only relative, and may be pressed too far. In reality there is much, in both prophecy and history, to show that the law was actually, if sometimes only partially, in operation. The Solomonic temple and its services were modelled on the pattern of the tabernacle. Joel, formerly regarded as the earliest of the prophets, though now by most critics made post-Exilian, abounds in allusions to the ritual code. Such a passage as Is.1.13,14 is saturated with the vocabulary of the Levitical law ("assembly," "solemn meeting," "appointed feasts," etc.). The historical books show allusions to ark, tabernacle, Aaronic priesthood, high-priest, ephod, and shewbread; and indicate a knowledge of festivals, of sacrifices (burnt-offerings, peace-offerings, meal-offerings, drink-offerings, probably sin-offerings as well), of ritual of worship, of laws of purity, of clean and unclean food, of leprosy, of consanguinity, prohibitions of eating blood, and the like. It enhances the value of the allusions that many of them are quite incidental (*e.g.* the shewbread in 1Sam.21.4). If, as seems evident, the Levitical law can thus be carried back to a relatively early stage in Israel's history, there is no point at which we can reasonably stop in seeking a date for its origin till we come to the age of Moses himself. At this point we are met by the testimony of the book itself. There can be no question that the Levitical legislation *claims* to be of Mosaic origin (*cf.* Lev.26. 46). With this agrees its whole cast and character. It is a system of wilderness legislation; in large parts adapted only for the desert. This, indeed, does not imply that Moses necessarily wrote out all the laws he gave with his own hand, though in some cases he may have done so, using the style appropriate to such composition; or that they were all written at one time; or that they did not, in some cases, undergo redrafting or adaptation to new circumstances; or that their final collection and codification was not a later task. But it *does* imply that the laws are ancient and Mosaic in substance, and, for the most part, even in form. As, further, no one disputes the homogeneousness of the historical framework of P, in which the laws are set, with the laws themselves, this speaks for the origin of both—history and laws together—in or near the Mosaic age. (*b*) *Deuteronomy and its Code.* Leaving the Levitical law for the moment, a glance may next be taken at the book and Code of Deuteronomy. Fortunately, we have here also a fixed point from which to start. There is general agreement that "the book of the law," discovered in the temple in the 18th year of Josiah, as recorded in 2K.22, either was, or at least included, the book of Deuteronomy. Critics will have it that the book was composed at or about this time, and designedly deposited in the temple in order to bring about a reformation. The majority do not shrink even from imputing to Hilkiah and his circle a deliberate fraud in palming off upon the king a work which they knew to be recent. This last supposition must be at once dismissed. The alternative is that the book was genuinely *found*, and was recognized by those who found it as an ancient book—the book of the law of Moses (*cf.* 2K.22.8,11,23.24,25). It is certain that in this character it was accepted in good faith by the king, and by all classes of the nation, including those whose interests were most affected by its provisions. Is it credible that a whole nation should have been deceived as to the authorship of a book on which it based its solemn covenant with God (23.1-3)? With this, again, agrees emphatically the testimony of the book itself. When the book is examined, it is found to make express and formal claim to Mosaic authorship. It is, indeed, the one book in the Pentateuch which expressly does so. "Moses," it is declared in Deut.31.9,24, "wrote this law, and delivered it to the priests," directing them to deposit it for preservation "in the side of the ark of the covenant." This need not, again, exclude subsequent transcription, editing, and annotation (Moses certainly did not write the account of his own death in ch. 34); but it is a testimony not to be set aside to a record from Moses' own pen of his farewell discourses to the people—a record which we may well believe is incorporated in the book before us. The character of the legislation points in the same direction. Much of the legislation has no suitability to the times of Josiah, but is in place in the age of Moses. [DEUTERONOMY.] The objections to the book on the ground of the law of the central sanctuary, and of "the

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priests the Levites," will be considered in their proper place. (*c*) *J and E Narratives.* There remain to be considered the alleged J and E narratives, supposed by the critics to have been combined prior to their reception into the larger work of which they now form part. (*a*) Here, first, it may legitimately be questioned whether, apart from the difference in the divine names, good grounds exist for distinguishing *two documents* at all. The two narratives so closely resemble each other, run so entirely parallel, are so intimately correlated in substance, that it requires the utmost violence to carry through a separation. While, as seen above, a distinct style and vocabulary may be claimed for the P sections, this cannot be satisfactorily established for J and E. The stylistic and other criteria relied on to prove a distinction (*e.g.* the alleged preference of E for the northern kingdom and of J for the southern) are quite illusory. The distinction in the divine names in certain sections is real, but may be accounted for partly by discriminative use, probably in part also by later editorial change (Jehovistic and Elohistic recensions). Cognate phenomena appear in the book of Psalms. [JEHOVAH.] (*β*) With still more confidence may the verdict of the critics as to the *date* of the JE narratives be challenged. Where the grounds for the late dating are examined, they are found to consist chiefly in supposed mirrorings in the narratives of later political events (*e.g.* the Syrian wars are held to be mirrored in the relations of Laban and Jacob; Jacob's vow at Bethel is thought to be intended to sanction the payment of tithes at the calf-shrine at that place). These mirrorings, however, are simply efforts of the critics' own imaginations. Even the allusions in Genesis adduced in proof of a later date (*e.g.* "before there reigned any king over the children of Israel," Gen.**36**.31), do not carry us below the early days of the kingdom, and may easily be explained as glosses. [GENESIS.] On the other hand, we have important facts pointing to an early date: (A) Deuteronomy, just shown to be in substance Mosaic, already pre-supposes the legislation of the Book of the Covenant (Ex.**20**–**23**) and much also of the history. (B) The Book of the Covenant, closely bound up with the rest of the narrative, makes, like Deuteronomy, express claim to Mosaic authorship. "And Moses wrote all the words of the Lord." ... "He took the book of the covenant, and read in the audience of the people" (Ex.**24**.4, 7). (C) The JE element stands in inseparable relations with the other, specially the P, elements in the history; in other words, forms a unity with the latter. Illustrations are given under the several books. (iv) *General Result.* The general conclusions to which we are led by the foregoing lines of evidence are: (*a*) That the Pentateuch as we have it is a *unity.* It has just been remarked that the J and E elements are inextricably interwoven with each other, and with the other parts of the book. The same is true of the P narrative. This, in detachment from the JE elements (which, as is now admitted, it pre-supposes), presents an utterly broken, discontinuous appearance, and cannot be regarded as ever having subsisted as an independent document. Graf himself held that it never did so, as previous writers had contended that J did not exist independently. In fine, the book composed of these elements is *one,* and cannot be disintegrated without reducing it to chaos. (*b*) The essentially *Mosaic origin* of the book. Express Mosaic authorship is claimed for the book of the covenant and for Deuteronomy, and the Levitical law claims also a Mosaic origin. But these parts of the Pentateuch stand in the closest interrelation with the rest. Deuteronomy, *e.g.*, implies the Exodus legislation and history. Every notice we have of "the book of the law" in later history connects it with Moses (Jos.**1**.7,8,**8**.31,34, **23**.6; 1K.**2**.3; 2K.**23**.1-3, etc.). In two cases mention is made of Moses recording special facts at the command of God (Ex.**17**.14; Num. **33**.2); in the former instance "in a book" or "*the* book" (*cf.* Jos.**24**.26). This in no way implies that Moses may not have written much more, but rather supports the idea that he did (see on Deuteronomy and book of covenant, above). These conclusions, based on the claims and structure of the Pentateuch, are not affected by the class of objections ordinarily made to the Mosaic origin of the book. It is not implied in what has been said, or in any statement of Scripture, that Moses may not have employed older documents in the composition, say, of Genesis; or that other hands may not have co-operated with him in his work, or continued and completed it, and redacted his material, after his death; or that the book may not have undergone repeated revision and editing; or that later glosses may not have crept into it (the evidences of these, as noted above, are slight, and not later than the early kingdom); or that changes and dislocations may not have taken place in its long history, the exact nature of which it is difficult now to trace. This is true of all ancient books, and those of Moses are no exception. The alleged discrepancies and contradictions of the book frequently arise from the critics' own assumptions (*e.g.* there are two *different,* but in no way *contradictory,* narratives of creation), and the so-called "duplicate" incidents (*e.g.* two flights of Hagar, three denials of wives, two visits to Bethel, two calls of Moses, etc.) are not necessarily "duplicates" at all; often there are clear indications that they are not. The discussion more properly belongs to the separate books.—III. CORROBORATION OF FOREGOING CONCLUSIONS. The argument has thus far been confined to external attestation, and the internal phenomena of the book. The conclusions reached, however, receive powerful corroboration from a wider class of considerations. Among these may be noted: (i) *The state of culture of the Mosaic Age.* The day is past when it could be urged against the composition of the Pentateuch by Moses or his contemporaries that writing and culture were not sufficiently advanced in that age to admit of the production of such a book. The discoveries made in recent years of the high state of civilization obtaining in Babylonia, Egypt, Palestine, and neighbouring countries, in the Mosaic age, and long before, for ever disposes of that objection. Babylonia was a land of cities, arts, laws, letters, books, libraries, and

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temples centuries before the time of Abraham. Egypt had hieroglyphics and a literature from its earliest dynasties. Canaan was saturated in the 15th cent. B.C. with Babylonian influences. Temple ritual was in full development. Finished codes of law like Hammurabi's (the Amraphel of Gen.14, contemporary with Abraham) show the possibilities in that direction. Flinders Petrie found writing of Syrian workmen on the walls of the mines at Serabit, in the Sinaitic peninsula (15th cent. B.C.). How utterly unlikely that Moses and the Israelites should remain untouched by these influences of culture abounding on every side of them. (ii) *The personality and accomplishments of Moses.* That the Mosaic age was one of writing is implied in numerous indications of the narrative itself. But account has to be taken also of the peculiar position of Moses in that age. Of his remarkable personality there can be no question. If the accounts of him can be trusted, he was not only a great leader and deliverer of his people, but a man profoundly versed in all the learning of his time. Adopted by an Egyptian princess as her son, he was brought up at the court of Pharaoh, and there, doubtless, received an education suitable to his rank and prospects. He was, moreover, an ardent patriot, deeply interested in the traditions and welfare of the Hebrews. He is known in the history as a man of high accomplishment—speaker, writer, lawgiver, composer of songs (Deut.32.44), etc. Is it conceivable that, possessed of this literary talent, he would refrain from exercising it in the production of any permanent memorials of his people's past, or of the events of his own age? Have not the Biblical statements of his literary activity the highest *a priori* credibility? (iii) *Archaeological corroborations of the narratives.* Besides attesting the astonishingly high condition of early culture, archaeology has thrown a flood of light on the Babylonian parallels to the early chapters of Genesis (Creation, Flood, etc.); on the relations of peoples and countries as figured in the table of nations (Gen.10); on the conditions of the patriarchal age; on such incidents as the invasion of Palestine by Chedorlaomer (Gen.14); on the minute accuracy of Egyptian life as pictured in the history of Joseph; on the Egyptological correctness of the scenes and relations in the time of Moses; on the topography of the wilderness of Sinai, etc.—in every case with remarkable confirmation of the Biblical statements, and often the correction of errors previously entertained by scholars. How was this singular accuracy in regard to a long-distant past attainable unless records of some kind had been preserved from the pre-Mosaic age, and unless a master-mind was there which knew how to use them? It may confidently be affirmed that the connexion of Moses with the work associated with his name is the most feasible solution of the multiform problems which modern learning is itself forcing upon us in relation to this book. Critical view: Driver, *Introduction to the Literature of the O.T.*; Kuenen, *Origin and Composition of the Hexateuch*; the *Oxford Hexateuch*; Addis, *Documents of the Hexateuch*; Art. "Hexateuch," in Hastings, *D.B.* (5 vols. 1904). Conservative views: Green, *Higher Criticism of the Pentateuch*; Cave, *The Inspiration of the O.T.*; Bissell, *The Pentateuch, its Origin and Structure*; R. McKim, *Problem of the Pentateuch*; Orr, *Problem of the O.T.* [J.O.]

Pentecost. This Gk. term, meaning "fiftieth," *i.e.* fiftieth day, was given by the Gk.-speaking Jews to the second of the three great Heb. festivals, because it was kept (Lev. 23.15f.) on the fiftieth day after the offering of the barley sheaf during the Feast of Unleavened Bread (Tob.2.1; 2Mac.12.32). It is called in O.T. *the feast of harvest, the first-fruits of thy labours* (Ex.23.16), *the feast of weeks, of the first-fruits* of wheat harvest (34.22) and *the day of of the first-fruits* (Num.28.26). In Josephus and the Talmud it is called *'asarta*, which means either the "conclusion" of the Feast of Unleavened Bread, or the "closing" harvest festival. The *feast of weeks* signifies a week of weeks, seven weeks after the opening harvest festival. The time of the festival is thus distinctly fixed at the end of harvest. The first-fruits of the wheat-harvest were to be presented at it. This is enough to prove that the feast was in the late spring or early summer. As the barley was the first grain that ripened, the sheaf which was waved at the beginning of the harvest-season was of barley, though not so directed in O.T. The succeeding seven weeks correspond roughly with the duration of the corn-harvest in Palestine, a time of proverbial joy (Is.9.3). In Ex. there are no detailed regulations as to the manner of celebrating the feast or the sacrifices to be offered. Also in Deut.16. 10 no legally fixed offerings are mentioned: "Thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give according as the LORD thy God blesseth thee." In Deut.26.1ff. there is prescribed a kind of confession to be made at the time of the offering of the first-fruits in which the offering of the produce of the land appears as a thanksgiving for God's bestowal of the land itself. The precise date at which it is to be held is not mentioned. In Lev.23.15-21 the date is fixed and the ceremonies are described. The whole community has to bring a definite first-fruit offering: two first-fruit loaves made of two-tenths of an ephah of new flour baked with leaven. There is to be leaven because they represent the ordinary daily food of the people; as leavened they cannot come upon the altar (Ex.23.18; Lev.2.11). They were waved before the Lord and eaten by the priests. [FIRST-FRUITS.] With them were waved two lambs as peace-offerings, symbolical of the fellowship between God and His people. At the same time a burnt-offering was to be made, consisting of 7 yearling lambs without blemish, *one* young bullock, *two* rams, with meal- and drink-offerings, and also a he-goat as a sin-offering. The latter expressed the need of propitiation to be joined with the expression of thanksgiving. In Num.28.26-31 there is a somewhat different list. We see that the feast was held for one day only, unlike the Passover and Tabernacle feasts. Besides the stated daily offering, there are *two* young bullocks, *one* ram, seven he-lambs as a burnt-offering, a meal-offering, and a he-goat as a sin-offering.

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The later Jews regarded the lists in Lev. and Num. as supplementary, and offered the two series in addition to the daily burnt-offerings. They also regarded the feast as commemorating the giving of the law at Sinai, calculated to be on the 50th day after the Exodus (Ex.19.1). This view is not found in O.T., or even Philo and Josephus. In the Christian Church the significance of Pentecost was enhanced by the outpouring of the Holy Spirit upon the disciples (Ac.2). Recently an attempt has been made to show that the account there given is only a later and more legendary parallel of the account given of the new boldness and new strengthening which came to the disciples after the release of SS. Peter and John (4.31). No sufficient critical reasons have been hitherto produced to show that this theory is correct in assuming that Ac. 2.5,17-42 is a recension of the same history as that in 3-5.16. Assuming the narrative in Ac.2 to be historical, we inquire on what day this outpouring took place. Early tradition fixed this miracle on a Sunday, and this agrees with the traditions which fixed the Lord's death on Friday, Nisan 14, as recorded by St. John. Nisan 16, the day of the Resurrection, fell on a Sunday; so also did Pentecost, which the Jews celebrated on what they reckoned as the fiftieth day after the barley-sheaf was waved before the Lord, *viz.* the fiftieth day after Nisan 16. The supernatural character of the Pentecostal gift is shown by the sound like wind and the parting asunder of tongues "as of fire." Each receives a special gift, and the utterances of the disciples show that the gift is for the benefit of the world. The precise nature of the speaking "with other tongues" is not clearly defined. [TONGUES, GIFT OF.] In Ac.10.46,19.6 and in 1Cor.12-14 we find three harmonious accounts of speaking with tongues. It is an ecstatic utterance, speaking in the spirit, and not with the intelligence. St. Paul, though he "spoke with tongues more than all," ranks the power as comparatively a low gift, as not usually edifying others, and tending to cause disorder. At the same time this speaking with tongues, or "glossolaly," was perhaps sometimes intelligible, for St. Paul apparently quotes, as instances, *Jesus is Lord* and *Jesus is anathema* (1Cor.12.3), the first being an instance of divinely inspired speaking, the second of an utterance inspired by an evil source. As a rule glossolaly was addressed to God, and needed to be interpreted if the hearers were to benefit. If the speaking with tongues at Pentecost was a speaking in foreign languages, it was a unique event on a unique occasion, intended to further the cause of Christ in some special way. Against this it can be urged that Gk. and Aramaic would have been understood by almost every one there present; that the bystanders, in accusing the disciples of drunkenness, showed that the speech was not of an intelligible nature; and the apostles possessed no permanent gift of speaking foreign languages. In spite of all this, St. Luke seems to have believed that foreign languages were spoken on this occasion. The catalogue of hearers in Ac.2.9-11 represents every nation in which Jewish proselytes or actual Jews were numbered. All these devout men in some way were conscious that God was being praised. The observance of Pentecost was continued in the primitive Church. St. Paul shows his desire to present the gifts of the Gentile churches to the Christians in Judaea at Pentecost in 56 A.D. (Ac.20.16). The season of the fifty days from Easter to Pentecost is alluded to by Tertullian *c.* 200 A.D. (*de Idol.* 14; *de Bapt.* 17). It was a season of joy, no fasting, and no kneeling in prayer, but only standing being permitted. The English name "Whitsunday" refers to the white robes worn by the candidates for baptism at Pentecost. In Italy "White Sunday" (*Dominica in Albis*) is the first Sunday after Easter, the last day on which those baptized on Easter Even wore their new raiment. In England the colder climate probably caused baptisms to be usually postponed till Pentecost. [L.P.]

Penuel. [PENIEL.]

Peor', Top of (Num.23.28), a mountain with a view of the JESHIMON and (24.2) of the Jordan Valley. Perhaps the high top at *Minyeh*, S. of NEBO [BETH-PEOR] (*Surv. E. Pal.* pp. 10-13). There are seven rude stone circles at this site. [C.R.C.]

Perazim', Mount (Is.28.21 only), probably BAAL-PERAZIM, the allusion being to David's victory. [BAAL, 9.] [C.R.C.]

Pe'reah, son of MACHIR by his wife Maachah (1Chr.7.16).

Pe'rez. The "children of Perez," or PHAREZ, the son of Judah, appear to have been a family of importance for many centuries (1Chr.27.3; Ne.11.4,6).

Per'ez-uzza' (1Chr.13.11), **Pe'rez-uzzah'** (2Sam.6.8; *outbreak of Uzzah*), between KIRJATH-JEARIM and Jerusalem. The site is unknown. The punishment of Uzzah occurred at the "threshing floor" of Nachon, or CHIDON. Perhaps this threshing-floor (Heb. *gōren*) was beside the village *el Jûrah*, 5 miles W. of Jerusalem on the high-road to *'Erma*, *i.e.* Kirjath-jearim. [C.R.C.]

Perfection. In O.T. the word *tām* is usually translated "perfect"; in Gen.25.27 it is rendered "plain" (R.V. marg. "quiet" or "harmless"), and in Can.5.2,6.9 "undefiled." It apparently means morally "complete" or "blameless." The N.T. idea of moral and religious "perfection" seems to be completeness, or full growth, as contrasted with what is partial and incomplete. A perfect man is one in whose character there are no gaps, who has developed each grace and fruit of the Holy Spirit. Thus in Mt.5.48 (and 19.21) perfection means apparently a whole-hearted effort to conform oneself to the divine ideal or vocation (*cf.* Ph.3.15). So the aim of the Christian teacher is to present every man "perfect" (Col.1.28). Perfection is the full Christian life, based upon and rising beyond the foundation principles of conversion, and acceptance of Christian ordinances and beliefs (Heb.6.1,2). Another very remarkable use of the word is seen in Heb.2.10,5.9,7.28, where it is applied to the completed human experience and human victory of the Incarnate. In ecclesiastical language, though scarcely in N.T., the word "perfect" was applied to those who had passed through the complete course of

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Christian instruction, and had been initiated into the full sacramental life of the Church. Perfection in N.T. is more often spoken of in reference to man than to God, and as an ideal for this life, rather than as something fully realized hereafter. It is seldom applied to the dead (see Heb.11.40,12.23), and perhaps only once definitely to the resurrection-life (1Cor. 13.10). Westcott, *Epistle to the Hebrews*, 1889, note on τελείωσις. [A.R.W.]

Perfumes. The liberal use of perfumes was peculiarly grateful to Orientals (Pr.27.9), offensive smells being engendered by the heat of the climate. The Hebrews manufactured their perfumes chiefly from spices imported from Arabia, though partly also from aromatic plants grown in their own country. They were applied to the person, to garments (Ps.45.8; Can.4.11), and to articles of furniture, such as beds (Pr.7.17). On the arrival of a guest the same compliments were probably paid in ancient as in modern times (Dan.2.46). The use of perfumes was omitted at times of mourning, whence the allusion in Is.3.24. Perfumes entered largely into the temple service, in the two forms of incense and ointment (Ex.30.22-38). [APOTHECARY.]

Per'ga, an ancient and important city of Pamphylia (Ac.13.13), situated on the river Cestius, 60 stadia from its mouth, and celebrated for the worship of Artemis (Diana), whose temple stood on a hill outside the town.

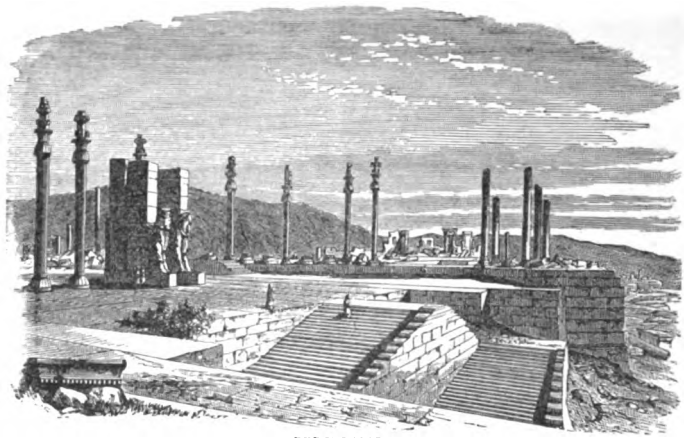
Per'gamos, a city of Mysia, about 3 miles N. of the river *Bakyr-tchai*, the Caicus of antiquity, and 20 miles from its present mouth. The name was originally given to a conical hill, to which the local legends attached a sacred character. Lysimachus, one of Alexander's successors, deposited there an enormous sum—no less than 9,000 talents—in the care of an Asiatic eunuch named Philetaerus. In the troublous times which followed the break-up of the Macedonian conquests, this officer betrayed his trust, and succeeded in retaining the treasure and transmitting it at the end of 20 years to his nephew Eumenes, a petty dynast in the neighbourhood. Eumenes was succeeded by his cousin Attalus, the founder of the Attalic dynasty of Pergamene kings, who by allying himself with the rising Roman power laid the foundation of the future greatness of his house. His successor, Eumenes II., was rewarded for his fidelity to the Romans in their wars with Antiochus and Perseus by a gift of all the territory which the former had possessed to the N. of the Taurus range. The Attalic dynasty terminated 133 B.C., when Attalus III., dying at an early age, made the Romans his heirs. His dominions formed the province of *Asia propria*. The sumptuousness of the Attalic princes had made Pergamos the most splendid city in Asia. It was, as it were, a pagan cathedral city, an university town, and a royal residence, embellished by a succession of wealthy kings who all had a passion for expenditure. Under the Attalic kings it became a city of temples, devoted to a sensuous worship; and therefore might not unnaturally be viewed by Jews and Jewish Christians as one "where was the throne of Satan" (Rev.2.13). After the extinction of its independence, the sacred character of Pergamos seems to have been even more prominent. In the time of Martial, Aesculapius had acquired so much prominence that he is called *Pergameus deus*. From this notoriety of the Pergamene Aesculapius, from the title Σωτήρ being given to him, from the *serpent* being his characteristic emblem, and from the fact that the medical practice of antiquity included charms and incantations among its agencies, it has been supposed that the expressions "the throne of Satan" and "where Satan dwelleth" have an especial reference to this one pagan deity, and not to the whole city as a focus of idolatrous worship. But although undoubtedly the Aesculapius-worship of Pergamos was the most famous, yet an inscription of the time of Marcus Antoninus distinctly puts Zeus, Athenè, Dionysus, and Asclepius in a co-ordinate rank, as all being special tutelary deities of Pergamos. It seems unlikely, therefore, that the expressions above quoted should be so interpreted as to isolate one of them from the rest. Moreover, the charge against a portion of the Pergamene church that some among them were of the school of Balaam, whose policy was to put a stumbling-block before the children of Israel, by inducing them to eat things sacrificed to idols and to commit fornication (Rev.2.14), is in both its particulars very inappropriate to the Aesculapian ritual, and points rather to the Dionysus and Aphrodite worship.

Perida'. The children of Perida returned from Babylon with Zerubbabel (Ne.7.57).

Perizzites. In the lists of nations inhabiting Canaan (six being enumerated in Gen.15.20, Ex.3.8,17,23.23,33.2,34.11, Deut.20. 17, Jos.9.1,11.3,12.8, Judg.3.5, Ne.9.8, and seven in Deut.7.1, Jos.3.10,24.11), the Perizzites are mentioned, as also in Ezr.9.1, 2Esd.1.21 (E.V. *Pherezites*). In only three places, however, have we any definite particulars regarding them—*viz.* in Gen.13.7, Gen.34.30, and Judg.1.4,5, where they are spoken of with the Canaanites as inhabitants of Palestine. They are mentioned among the tribes reduced to servitude by Solomon (1K.9.20; 2Chr.8.7). It has been suggested that they were the inhabitants of the open villages as distinguished from the dwellers in the walled towns. [F.J.F.-J.]

Persepolis (2Mac.9.2), more correctly *Persopolis* (Ptolemy), the Gk. name of an ancient capital of Persis, now called *Chihil Minâr*, or "Forty Towers," from the appearance of its lofty columns, which are remains of royal palaces of Darius and Xerxes. It is also styled Istakhr, (in Pahlavī, *Stakhr*); its ancient Persian name is unknown. It was probably built by Darius I., or at least made a royal capital by him. The remains of the city are still very magnificent, and the inscriptions, principally those of Darius I., there and at Naqsh-i-Rustam in the vicinity, are in three languages (Akhaemenian-Persian, Assyrian, and Neo-Susian), and are still clear enough to be read from small photographs in the writer's possession. The city is first mentioned in Gk. by Clitarchus. The account of the burning of the royal palace here by Alexander the Great is well known. Arrian who mentions Persepolis only once (vii. 1), seems to imply that the palace was burnt at *Pasargadae*, an older city 42 miles N., built (according to Quintus Curtius, v. 20) by Cyrus.

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PERSEPOLIS.

But it is more probable that the ruins known as Takht-i-Jamshîd, near Persepolis, mark the site of the ancient palace. See further, *Encycl. Brit.* [W.ST.C.T.]

Per'seus, last king of Macedonia, succeeded his father, Philip V., in 179 B.C. After his defeat by L. Aemilius Paulus at Pydna, 168 B.C., he surrendered, and his kingdom passed to the Romans. He is called "King of CHITTIM" (1Mac.8.5), a name originally denoting Cyprus, but thence extended to include the coasts of Asia Minor and south-eastern Europe. [C.D.]

Persia (Heb. *pāraṣ*; Assyr. *Parsua, Parsu*; Akhaem. Pers. *Pârsa*; Gk. Περσίς). Originally the name of the province still called *Pârs*, or more commonly *Fârs*, the word was finally employed (though not in Persia itself at *any* time) to denote the whole Persian empire. In the original sense of the term, the province extended from the Persian Gulf to Media and from Karmania to Elam. Near the Persian Gulf there is a strip of low-lying and unhealthy ground, and then the land rises rapidly towards the interior. The mountains are extremely steep, but fertile valleys are found between them. There are plateaux at Persepolis, Pasargadae, and elsewhere, especially near Shîrâz, and these are well watered and fertile. Farther N., through want of water, much of the country is sterile. [PERSIANS; MEDIA; MEDES; PERSEPOLIS.] [W.ST.C.T.]

Persians (*Pârsa*; Πέρσαι). The earliest name by which the Persians, in common with the Medes, called themselves, was *Airya*, Skt. *Ârya*, "noble." This title they shared with their congeners who conquered the Panjâb, probably between 1000 and 2000 years B.C. Why the ancestors of the Hindûs separated from those who afterwards gave their name to Iran, we cannot say, but it has with great probability been suggested that the religious revolution (connected probably with Zarathushtra [Zoroaster]) which changed the *devas* (*θεός, deus*) of the Vedas into the *daêvas* or demons of the Avestâ may be connected therewith. From Vendidad I. we learn that early Iranian tradition located the latter people at the dawn of their history between the Oxus and the Jaxartes in Bactria and Sogdiana, to the S.W. of the sea of Aral. That region is styled in the Avestâ *Airyanem Vaêjô*, "the Aryan germ." Thence they moved to the S.W., gradually taking possession of the present Iran and Afghanistan. [MEDES.] Persia proper is first mentioned by name (*Parsua*) by Rammânu-Nirârî III. (812–783 or 810–781 B.C.) as conquered by himself. Doubtless the Persians had been settled there for some time. According to the Avestâ the people were originally divided into three classes, (1) the fire-priests (*Âthravan*), (2) the charioteers (*Raṯhaêshtâ*), (3) the farmers (*Vâstra-fshuyañth*), to which a fourth, that of artisans (*Hûiti*) was afterwards added. (*Cf.* the original castes of the Hindus, which were at first three and then four.) From the inscriptions of Cyrus and Darius, coupled with what Herodotus says, we learn that Hakhâmanish (Achaemenês) was the founder of the dynasty from which both these kings traced their descent.

Their genealogical tree runs thus:

Achaemenês.
|
Têispês (Chaishpish).
|
Cyrus (Kurush). — Ariaramnês (Ariyârâmnâ).
|
Cambyses (Kambujiya). — Arsamês (Arshâma).
|
Cyrus the Great. — Hystaspês (Vishtâspa).
|
Cambyses. — Darius I. (Dârayavahaush).

Our knowledge of Persian history practically begins with Cyrus. He was, first of all, king of Anshan only, as his fathers before him, and of pure Persian descent. It is generally supposed that Anshan was a city in Elam, but it may have been Pasargadae. War broke out between Cyrus and Astyages of Ecbatana, we know not why. Astyages marched against him in person in 549 B.C., but was overthrown

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through the mutiny of his army, which surrendered him to Cyrus. After this, probably in 547, Cyrus overthrew Croesus of Lydia, destroyed the Lycians and subdued the Asiatic Greeks. In 546 he crossed the Tigris below Arbela, and defeated the Sute or Bedâwin. In the same year he became ruler of the whole of Persis. Marching against Nabû-na'id of Babylon, he defeated him, and the Persian army under Gobryas entered *E-Ki* (? Borsippa) "without opposition and without a battle" about the end of June, 538. Cyrus himself, entering in October, appointed Gobryas viceroy (or possibly king of Chaldea). Nabû-na'id had incurred the anger of the priests of many places by collecting their idols and removing them to Babylon. Cyrus reversed this policy, allowing the gods to be restored to their shrines. It is to this that the Jews owed permission to return to Jerusalem with their holy vessels and to rebuild the temple (Ezr.1.7,8.7). Cyrus, perhaps for political reasons, professed belief in Bel Merodach, the chief god of Babylon, and assumed the titles of the old Babylonian kings. Cyrus was succeeded on his death in 529 B.C. by his son Cambyses, who conquered Egypt after one great battle at Pelusium in 525. Meanwhile, a Magian, Gaumâta, claiming to be Cambyses' murdered brother Bardiya (Smerdis), rose in revolt in 522 B.C., and Cambyses, whilst marching against him, committed suicide. The usurper was put down and slain in 521 by a Persian revolt which placed Darius on the throne. But it took at least three years' fighting to subdue the numerous rivals who arose in almost every part of the empire, claiming the throne of each country in virtue of real or pretended descent from its ancient royal house. Darius then divided the empire into satrapies, of which there were finally 29 at least, establishing Persian or Median governors instead of allowing them to be ruled by tributary kings. His Scythian expedition, subjugation of the revolted Ionians (499–494 B.C.), the defeat of his army at Marathon (end of 490), and the digging of the canal at Suez are well known. Darius died in 485, before the collapse of the Egyptian rebellion, which was put down in 484 by his son and successor Xerxes I. It is needless to enter upon the narrative of this monarch's long and disastrous struggle to subdue Greece. He was murdered in 464, and succeeded by his son Artaxerxes I. (Μακρόχειρ). Probably the revolt of Megabyzus in Syria during this reign was the cause of the destruction of the walls and gates of Jerusalem (445 B.C.; Ne.1.3). Dying in 424, Artaxerxes left the throne to his son Xerxes II., murdered and succeeded in 423 by his brother Ochus (Darius II.). Then came Artaxerxes II. (404 B.C.) and Artaxerxes III. (Ochus, 358). After the murder of the latter by Bagoas came Arses, whom Bagoas murdered in 335, placing Codomannus on the throne as Darius III. The latter was overthrown by Alexander of Macedon, when the Persian empire passed away.—*Language.* The ancient language of Persia is known to us from the inscriptions of the Akhaemenian kings and from the Avestâ. It may be divided into two dialects, probably those of the Persians and of the Medes respectively. It is a sister language to Sanskrit, and hence closely connected with Armenian, Gk., Lat., and other Aryan tongues. In the Heb. text of O.T. there occur a small number of Persian words which have been taken into the Heb. and Aramaic languages. Besides proper names we have (1) some titles, (2) some common nouns, and (3) one adjective (?) in O.T., besides one verb (*ἀγγαρεύω*) and a noun (*γάζα*) in N.T., which are of Pers. origin. Omitting the N.T. words, the Pers. terms found in the Bible are mostly in Dan., Esth., Ezr., and Ne. Their omission from the older parts of the Bible (*e.g.* the Pentateuch) is remarkable in view of certain modern theories as to the comparatively late date at which these books are *supposed* to have received their final form. On the other hand, many of the Pers. nouns which occur, in Daniel especially, were lost from both Heb. and Aramaic *so long before* the earliest post-Biblical writings in those languages were composed that they are not to be found in the Talmuds, the Targums, or in Syriac writers. These facts deserve far more careful notice than they have yet received. Among Pers. words denoting titles we may mention: *'âḥashdarpân* (*khshatrapâvan*), "a satrap"; *parthᵉmîm* (Akhaem. Pers. *fratama*, "first," in the sing.), "nobles"; *dᵉthabhâr* (in Bab. inscriptions *dâtabari*, Akhaem. *dâtabar*, does not actually occur), "a judge"; and *sârakh* (in Avestic *sara* and *sâra* mean "head"), "a president." The meaning and derivation of these is clear. But there are others, such as *tirshâthâ* [Ti-shâthrâ], *tiphtâyᵉ* (Aramaic definite plur. form), *'âdhargâzâr*, and *haddâbhâr*, which have presented difficulties. The sing. of *tiphtâyᵉ* in Akhaem. Pers. would be *ti-pati*, "over-lord," the prefix *ti* being a shortened form of *ati* "over," and being still used in Armenian; *'âdhargâzâr* should probably be *âdragâzar*, which would mean "guardian of honour," and hence perhaps "venerable"; *haddâbhâr*, or more probably *ḥaddâbar* (חַדְּבָר), is from a word for "sword" still preserved in Armenian, and means "sword-bearer." Among common nouns we find *dâth*, in Akhaem. Pers. *dâtam*, "a law," in Mod. Pers. *dâd*, "justice"; *râz*, "a secret," which is still retained in the language; *'appedhen*, Akhaem. *apadânam*, "a palace"; *pithgâm*, the Arm. *patgam*, "message," which in Akhaem. must have been *patigâma* and in Avest. *paitigâma*; in Skt. there is *pratigâm*, "to go towards," and in Mod. Pers. *paighâm*, "message." So also *haddâm*, "limb," is the Avest. *hañdâma*, Arm. and Mod. Pers. *andâm*; *zan*, "kind, sort," occurs in Akhaem. *paru-zana*, "of many kinds," and in Arm. *zanazan*; *pathbâg*, "dainty" or "special food," has been found in a Babylonian inscription at Nipur in the form *pitipabaga*, and must have been *patibaga* in Akhaem., while in Skt. it is *pratibhâga*. *ṣarbâl* is the Avest. *sâravâra*, "a turban"; *nidhnê*, "sheath," is in Skt. *nidhâna*, and must have been *nidâna* in Akhaem.; *nᵉbhizbâ* should probably be *nibâzenâ*, which would be *nibâzanâ* in Avest., meaning "reward." The only Pers. adjective found is *'azdâ* in Daniel; it is the Arm. *azd*, and is found in Akhaem. as *'azdâ*, and means "notified," or "knowledge." Some

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Pers. words are also found in Babylonian, *e.g. databaru, ganzabaru, piru*, though their acceptance into an ancient literary language was naturally much less ready than into the Aramaic colloquial tongue of commerce, in which we have no literature older than the Aramaic of Daniel. (Somewhat similarly, we find more Gk. words of a certain kind in Plautus and Terence than in Vergil.) Certain Biblical words once supposed to be Pers. are now known to be Babylonian. For example, *dark·môn* has no connexion with Darius, but is the Babylonian coin *darîku* (δαρεικός); *'iggereth*, "an epistle," is the Bab. *egirtu*. The N.T. ἀγγαρεύω also, from ἄγγαρος, may possibly be the Bab. *aggaru*, "hired labourer, messenger," from the verb *agâru*, "to hire," and not from the Akhaem. verb *haŋkar*, from which in Mediaeval Pers. we have *hangâr*, "speed." But *g'dhâbhâr* (rendered "treasurer" in Dan.3.2,3) and *hamnîkh*, "necklace," about the origin of which there has been doubt entertained, are certainly Persian, the former being Avest. *gadâ*, "mace" (Skt. *gada* and *gadâ*), with the ending *-bar*, "bearer"; the latter the Avest. *mainî, mina, minu*, "necklace," with the prefix *hâm*, "together," whence *hammaini-ka*. The *mainî* is the Skt. *maṇi, maṇika*, "a gem," and in Arm. we have *maneak*, "necklace," whence the Gk. μανιάκης, "a torque," in Polybius. [SEMITIC LANGUAGES.]—*Religion*. The Akhaemenian Inscriptions show us that in Darius I.'s time special honour was paid to Auramazdâ, though inferior gods, clan deities, shared his worship. Artaxerxes mentions with him Mithra and Anâhita (Anahata). The Avestâ in its earliest part (the *Gâsath* or Hymns) makes Ahura-Mazdâ (*the Omniscient Lord*) chief of the *Amesha-spentas* (*Bountiful Immortals*), but offers worship to them as well as to him. The dualism of the Zoroastrian religion is well known, but it should be noticed that worship was not paid to the Evil Principle (*Anro Mainyush*) or the *daêvas*, of whom he was the chief. Even in the Avestâ, though "good thoughts, good words, good deeds" are specially commended, very great importance is attached to forms and ceremonies, many of which bear a great likeness to those in vogue from early times among the Hindûs. Not till later, under Babylonian influence probably, did the foul worship of the Nature-goddess, identified with Anâhita, prevail in Persia. The Magi, originally a Median tribe, finally became a priestly caste. Rawlinson, *W. A. Inscriptions*; Spiegel, *Altpers. Heilinschriften*. [W.ST.C.T.]

Persis, a Christian woman at Rome (Ro. 16.12) whom St. Paul salutes.

Peruda' (Ezr.2.55) = PERIDA.

Pestilence. [PLAGUE.]

Pestle. [MORTAR.]

Peter, Simon, was the son of a man named Jonas (Mt.16.17), or John (Jn.1.42,21.16, R.V.), and the brother of St. Andrew. SS. Peter and Andrew, in partnership with SS. James and John, the sons of Zebedee, were fishermen on the sea of Tiberias. Their home appears to have been first at Bethsaida (Jn.1.44), and afterwards at Capernaum (Mt.8.5,14). There is little to justify the popular idea that this group of disciples were men without means or education. They owned boats, they had hired servants in their employ, and the house in which SS. Peter and Andrew lived at Capernaum seems to have been of considerable size (8.14,16). St. Peter possessed at least a conversational knowledge of Greek. It is true that he and St. John were reckoned "unlearned and ignorant" by the Sanhedrin (Ac.4.13), but these epithets implied no more than that they lacked the rabbinical training, which alone, in the eyes of the Sanhedrin, would have justified their argumentative use of the Scriptures. The call of St. Peter by Christ was twofold: first to a temporary companionship, and, at a later date, to definite discipleship. As St. Andrew certainly, and St. John almost certainly, had been followers of the Baptist (Jn.1.35,40), it is at least highly probable that their brothers, SS. Peter and James, were also among his disciples. Having heard the testimony of the Baptist to our Lord, St. Andrew followed Him, and then, convinced that this was the Christ, brought to Him his brother, St. Peter. At this meeting the promise of his new name was given (1.42). Then, having accompanied our Lord for a time, the two pairs of brothers returned to Capernaum and resumed their fishing. After an interval of uncertain length, the second call, that to definite discipleship, was made. Its scene was the sea of Tiberias, and it came while the four were engaged in their work (Mt.4.18; Mk.1.16; Lu.5.2). Shortly after it Christ entered St. Peter's house and healed his mother-in-law. When the twelve apostles were chosen, St. Peter seems to have ranked from the first as, in some degree, their leader, and his name stands first in all the lists. Through the next period his individual story is merged to a large extent in that of our Lord's ministry, which it would be superfluous to retell here. But we may notice how clearly the strong and weak points of St. Peter's character are brought out in the course of the narrative. He was, on the one hand, affectionate, loyal, and enthusiastic; on the other, rash, boastful, and presumptuous. From his lips, at a supreme moment in our Lord's life, came the avowal "Thou art the Christ, the Son of the living God." But as he drew from Christ the fullest benediction, so shortly after he brought upon himself the sternest rebuke ever addressed to a disciple (Mt.16.17,23). With SS. James and John he witnessed the Transfiguration; with his brother St. Andrew and the sons of Zebedee he listened to the predictions of the second advent (Mk.13.3). After the Last Supper his protest drew from Christ the explanation of His act in washing the disciples' feet; then, too, he made those protestations of fidelity, so quickly falsified by his threefold denial. On the morning of the Resurrection St. Peter was the first to enter the tomb, and to him, first of the apostles, the risen Lord appeared (Lu.24.34; 1Cor.15.5). At a later date he was publicly reinstated in his apostleship by Christ, when the threefold denial was atoned for by a thrice-repeated confession of humble love. Then followed the prophecy of his martyrdom (Jn.21.15-19). From the time of the Ascension St. Peter's leadership, as *primus inter pares*, is clearly recognized by the Church. He suggests the election of an apostle

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to fill the place of Judas, he addresses the people on the Day of Pentecost, the first miracle after the gift of the Spirit is wrought by him. With his actions Ac.1–12 is mainly concerned. About five years after the Ascension he and St. John visit Samaria to confirm those who have been baptized there by Philip (8.14-17), and St. Peter comes into conflict with Simon Magus. Thence he returned to Jerusalem. Later (the date may be given approximately as 35 A.D.), when probably St. James had been given the oversight of the Church in Jerusalem, St. Peter set out on a missionary journey (9.32) extending possibly over eight years. In the course of it he stayed for some time at Lydda, where he healed Aeneas, at Joppa, where he restored Dorcas to life, and at Caesarea, where, in obedience to a vision, he baptized Cornelius. Throughout the period of this journey he seems to have paid frequent visits to Jerusalem (11.2, when he reported the baptism of Cornelius, 12. 3-19, when he was imprisoned by Herod and miraculously delivered, and Gal.1.18, which mentions a visit paid him in Jerusalem by St. Paul). At the close of this period (*c.* 44 A.D) he appears to have made the Syrian Antioch his headquarters. At Antioch arose a dispute between him and St. Paul (Gal.2.11) concerning St. Peter's refusal to eat with the Gentiles. Shortly before this a graver question—that of the necessity or otherwise of circumcision for Gentile converts—had caused the attendance of both apostles at the Council of Jerusalem, held under the presidency of St. James (Ac.15). What bitter feelings that controversy aroused is shown by the tone of the Ep. to the Galatians. St. Peter made a conciliatory speech, mentioning his own call to work among the Gentiles, and claiming liberty for them. His words had the effect of quieting his audience, so that they listened to SS. Barnabas and Paul. After this St. Peter is not mentioned in Acts. The tradition that he visited Babylon is of late date and most improbable. Nor does the fact that there was a "Cephas" party in Corinth (1Cor. 1.12) in any way imply that St. Peter was ever in that city. The party of Cephas were those who upheld the sole authority of the original apostles in order to disparage St. Paul. But that St. Peter visited and suffered martyrdom in Rome within a short time of the death of St. Paul may be taken as practically certain. It is upheld by the explicit statement of Caius in the 3rd cent., when the belief was accepted also by the Churches of Asia, Carthage, and Alexandria, and it is reinforced by the language of Clement of Rome, writing *c.* 90 A.D. Moreover, there is a complete absence of any contrary tradition. On the other hand, the later belief that St. Peter was bishop of Rome for so long a period as 25 years is quite unhistorical. It is evident, for example, that he would have had a prominent place in the "greetings" of Ro.16 had be been in Rome when this ep. was written—probably in the year 57. Sifting the mass of conflicting arguments that have been advanced, we may take as most probable the view that St. Peter continued to work mainly in Syria until 60 or 61 A.D., that then he was summoned to Rome by St. Paul during the apostle's first imprisonment, that he was absent from that city when 2Tim. was written, probably in 63, but returned not long afterwards, and was put to death in the Neronian persecution, shortly after the fire at Rome in July, 64. It is most likely that St. Paul's death took place between two and three years later. The internal evidence of 1Peter supports the idea that its writer was in Rome with St. Paul and under his influence. It is unsafe to base any argument upon so doubtful a foundation as the Petrine authorship of 2Peter. [PETER, EPP. i., ii.] We learn, on the authority of Papias, confirmed by Justin Martyr, Irenaeus, and Clem. Alex., that the gospel of St. Mark was based on material supplied by St. Peter, and the testimony of the early Church upon the point seems conclusive. A number of tales gathered round the last days and death of St. Peter, of which the *quo vadis?* legend is the best known; and there were traditions also concerning his wife, who is supposed to have shared his martyrdom, and his daughter, whose name has been given as Petronilla. The "Acts," the "Gospel," and the "Apocalypse of St. Peter" were among the apocryphal works attributed to the apostle. St. Peter is called Cephas in Jn.1.42, 1Cor.1.12,3.22,9.5, 15.5, Gal.2.9, and R.V. of Gal.1.18,2.11,14; Cephas being the Aram. word *Cepha*, "a rock"; *cf.* Job 30.6, Je.4.29. Our Lord's use of the word in Mt.16.18 ("Upon this rock I will build My church") has received various interpretations. That which takes "this rock" to denote Christ Himself is inadmissible. But the further question remains whether the "rock" is (1) the Christian creed just uttered by St. Peter (ver. 16) or (2) St. Peter himself, either (*a*) as an individual, or (*b*) as representing the Apostolic order. It seems needless, however, to limit the reference exclusively to any one of these. All three—common creed, individual faith, and the apostolate—combined to form the basis upon which the Church would be built, and all three may well have been present to our Lord's mind as He spoke the words. Xavier, *Hist. S. Petri*; Birks, *Studies in the Life and Character of St. Peter*; Lipsius, *Die apokryphen Apostelgeschichten und Apostellegenden*; Chase, *s.v.* in Hastings, *D.B.* (5 vols. 1904); Harnack, *s.v.* in *Ency. Brit.* For earlier life, comm. on gospels: Edersheim, *Life and Times of the Messiah*; for later period, Rackham's *Comm. on Acts*; Ramsay, *Church in Roman Empire*, etc.; Lightfoot, *Apostolic Fathers*. [A.C.D.]

Peter, First Epistle of. A. AUTHORSHIP, DATE, ETC. (*a*) *External evidence* is unusually strong. It is quoted by Polycarp, Papias, Irenaeus, Clemens Alex., Origen, and Tertullian, and finds a place in all lists of the Canon from the 4th cent. onwards. Hence the genuineness of the epistle can be doubted only on grounds of: (*b*) *Internal evidence.* It has been alleged that: (1) The references to *persecution* require a date when it had become widespread (ἐν τῷ κόσμῳ, 1Pe.5.9), and merely because of the adoption of the name "Christian" (ὡς Χριστιανός, 4.16). Holtzman, Pfleiderer, and others date the letter not earlier than Trajan's rescript, 112 A.D. On the other hand, Bigg considers the persecution may be that of Nero in 64; and Chase thinks the reference is not to State persecution at all, but the violence

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slander, etc., of their neighbours. (2) The *style and language*, which are among the best in N.T., are incompatible with the Petrine authorship. It is urged, on the one hand, that St. Peter, living in Galilee, must have known *some* Greek; and on the other that he could not speak even his own tongue correctly (Mk.14.70), that he struck his fellow-countryman as ignorant (Ac.4.13), and tradition assigns him St. Mark as amanuensis (ἑρμηνευτής). But St. Peter may have employed some one to write for him (St. Mark? Silvanus?). "By Silvanus" (Διὰ Σιλουανοῦ, 5.12), cannot be pressed in this connexion, as it probably means that Silvanus was the bearer of the letter. (3) If "BABYLON" means Rome [? really Babylon, ? Cairo, ? Jerusalem (Harnack)], there should be some mention of St. Paul, if he was there when the letter was written, or had been recently martyred. But St. Paul may have been absent from Rome, or the messages delivered orally by the bearer of the epistle. (4) There is a striking lack of reminiscences of our Lord's life and words. But the defenders of the epistle reply that this lack is exaggerated, and moreover can be paralleled in other books of N.T. (5) (Especially) 1Peter is "deutero-Pauline" in character; there is nothing un-Pauline in it, and it shows great affinity with St. Paul's epistles, especially Romans and Ephesians, in doctrine, thought and language. Cone regards it as a "weakened Paulinism," representing a transitional stage between the latter and the Fourth Gospel. But the reply is made that these coincidences with and dependences upon the Pauline epistles can be acknowledged without repudiating the Petrine authorship of our epistle; and that the exaggerated opposition between Pauline and Judaic Christianity supposed by the Tübingen school has long since been disproved.—B. CONTENTS. The contents of 1Peter furnish but little support to those who maintain that its sole object was to reconcile the glaring opposition between the Pauline and Petrine types of Christianity, but seem rather to support the more prevalent view that the writer's purpose was to console his readers in their trials and connect their sufferings with the sufferings of Christ, and, as in His case, with their future glory. He wished also to dwell upon the soundness of the teaching they had already received, and to insist upon the practical duties resulting from it. The epistle is divisible into three sections: (i) 1.1–2.10, the privileges of the redeemed family of God; (ii) 2.11–4.12, the duties of the brethren; (iii) 4.12–5.14, their trials. The author's sympathies are Jewish without being Judaizing; he is saturated with the spirit of O.T., but applies its teaching in the light of the Gospel. To sum up, we may say that it is highly probable that the epistle was written by St. Peter, and it remains at least a possible conjecture that it was written from Rome while St. Paul was on his journey to Spain, *c.* 64 A.D. —C. DOCTRINE OF 1PETER. The predominant tone of 1Peter's teaching as to God the Father is one of profound awe; He is our Judge, all holy and almighty, yet full of mercy and grace; and the suffering which He sends is for our good. It is *Christ* rather whom Christians *love*, and that with "joy unspeakable" (1.8). The difference between the author and St. Paul has been said to be that between the disciplinarian and the mystic, as is illustrated by their respective use of such words as πίστις, χάρις, πνεῦμα, and σάρξ. It is very noteworthy that there is no trace of the alleged Paulino-Judaistic controversy in this epistle; nor is Christian prophecy alluded to. The word "church" is not used, and the ecclesiastical organization implied is very primitive. The eschatology of 1Peter is important. The "end of all things" will be a time of revelation, and of judgment. Especially noticeable are 3.19 and 4.6, the only places in N.T. (with the doubtful exception of Ro.10.7,14.9; Eph.4.9) where reference is made to the *descensus ad inferos*. [D.C.S.

Peter, Second Epistle of. A. EXTERNAL ATTESTATION. The genuineness of 2Peter has been suspected from very early times. Many rejected it as spurious in the days of Eusebius and of Jerome; but, on the other hand, Origen, in opposition to some of his contemporaries, seems to have accepted it as genuine. The epistle first secured a place in the Canon in 393, at the Council of Hippo; it has been but little quoted in either ancient or modern times.—B. Within comparatively recent times part of the Apocalypse of Peter has been discovered, the resemblances between which and 2Peter are so close as practically to prove some connexion; some think they are by the same hand.—C. RELATION TO 1PETER. The style and vocabulary of 2Peter are ambitious and artificial, very unlike those of 1Peter. The marked predilection of the author of the first epistle for O.T. quotations is absent from the second. Similarly the contrast is emphasized by the fact that 2Peter reveals no literary or doctrinal dependence upon St. Paul, except in 3.15, and here St. Paul's writing is apparently quoted as Scripture, implying a late date for this epistle. Finally, as regards its teaching 2Peter is very different and distinctly inferior to 1Peter, the difference being particularly clear in the teaching upon the Parousia. In reply, the possibility of the employment of a different amanuensis, or ἑρμηνευτής, by St. Peter might be urged, but this and similar suppositions have little evidence to rest upon. The hypothesis that the difference of time and circumstances of composition is sufficient explanation of the contrast between the two letters is equally untenable, since, if both letters were genuine and the first dates from 64, no great interval of time could have elapsed before the second was written.—D. RELATION TO JUDE. That a very close connexion exists between these two epistles is quite obvious, but it has been explained by widely divergent suppositions. Which is the earlier and dependent upon the other? The solution of the problem depends to a large extent upon the *a priori* predilections of the reader. Thus in 2Pe.2.6f. and Ju.7f. (Sodom and Gomorrah), the sterner and more vehement language of St. Jude may be thought to be due to deliberate intensification of that of 2Peter, or the latter may be a toning down of that of St. Jude. If it be considered that 2Peter precedes *Jude*, we have in the latter a strong and very early witness in favour of the genuineness of the former. But if the reverse be the case, it is improbable

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that St. Peter was the author of the second epistle which bears his name, since *Jude* is usually assigned to the decade 70–80 A.D. Kühl thinks that 2Peter consisted originally of ch. 1 and 3.2 to the end; this was used by St. Jude, and later, the interpolation 2Pe.2 was inserted from *Jude*, 3.1 being added to connect the parts. [JUDE, EPISTLE OF.] Bigg, *Intern. Crit. Comment.*, "Epp. Peter and Jude"; Chase, Hastings, *D.B.* (5 vols. 1904); Mayor, *Ep. Jude and 2Peter.* [D.C.S.]

Pethahiah'.—1. A priest, over the 19th course in the reign of David (1Chr.24.16).—**2.** A Levite who had married a foreign wife (Ezr. 10.23); probably the same as in Ne.9.5.—**3.** Son of Meshezabeel, and descendant of Zerah (Ne.11.24).

Pethor', the city whence BALAAM came to Moab (Num.22.5; Deut.23.4), situated near "the river" Euphrates in Aram-naharaim, and 400 miles from Moab—about 3 or 4 weeks' journey. Balak sent twice (Num.22.5,15); so that the narrative requires 4 months for Balaam to reach Moab. As, however, the conquest of E. Palestine occupied 6 months, there is time for all the events; and as the Amorites had recently invaded E. Palestine from the Lebanon, Balaam may have been known to them. An interesting modern parallel is found in the fact that before the battle of Tell el-Kebîr in 1882, 'Arâbi Pasha sent to Upper Egypt to bring down a famous prophet to curse the English. Pethor is mentioned in Assyrian texts dating about 1130, 880, and 854 B.C., and lay W. of the Euphrates, apparently S. of CARCHEMISH, near the point where the *Sâjûr* River flows into the Euphrates. [C.R.C.]

Pethuel', father of the prophet Joel (Jl. 1.1).

Peultha'i (R.V. properly, *Peullethai*), the eighth son of Obed-edom (1Chr.26.5).

Pha'ath Mo'ab (1Esd.5.11) = PAHATH MOAB.

Phacar'eth (1Esd.5.34) = POCHERETH.

Phal'sur (1Esd.9.22) = PASHUR, 1.

Phaldai'us (1Esd.9.44) = PEDAIAH, 4.

Phale'as (1Esd.5.29) = PADON.

Pha'lec (Lu.3.35) = PELEG.

Phallu' (Gen.46.9) = PALLU, as R.V.

Phalti' (1Sam.25.44), or **Phaltiel'** (2Sam. 3.15), the son of Laish of Gallim, to whom Saul gave Michal, David's wife, in marriage. The touching scene of the parting of Phaltiel from her on her restoration to David is recorded in 2Sam.3.16.

Phaltiel' (*God's deliverance*; 2Esd.5.16, R.V. text; *Psaltiel*, R.V. marg., Syr.; *Salathiel*, A.V., Vulg.), an angel, "the captain of the people," who came to Esdras in the second night of his first vision. [A.L.W.]

Phan'uel, an Asherite; father of Anna the prophetess (Lu.2.36).

Phar'acim. "Sons of Pharacim" were among the servants of the temple who returned with Zerubbabel (1Esd.5.31 only).

Pharaoh', the Biblical title of the native kings of Egypt, corresponding to the hieroglyphic *Per-âa*, or "Great House," a title similar to that of the "Sublime Porte." Ten Pharaohs are mentioned in O.T.—**1.** THE PHARAOH OF ABRAHAM. He must have belonged to one of the three Hyksos or Shepherd dynasties (15th, 16th, and 17th), which were of the same race as the patriarch, who naturally, therefore, found a welcome at the Egyptian court.—**2.** THE PHARAOH OF JOSEPH. He also will have been a Hyksos king, belonging, it would appear, to the last Hyksos dynasty. According to Eusebius, he was an Apophis, of whom three are known from the monuments. —**3.** THE PHARAOH OF THE OPPRESSION. His identity was settled by the excavations of Prof. Naville, which proved Pithom to have been built by Ramses II. of the 19th dynasty *c.* 1300 B.C. Ramses II. was also the builder of



CARTOUCHE OF RÂ-MESSU-MERI-ÂMEN (RAMSES II.).

RAAMSES, which, like PITHOM, was built for the Pharaoh by Israelitish labour (Ex.1.11). Ramses II. had a passion for building, and during his long reign of 67 years covered the country with cities, temples, and other architectural monuments.—**4.** THE PHARAOH OF THE EXODUS. As Ramses II. was the Pharaoh of the Oppression, his son and successor, Menephtah, must have been the Pharaoh of the

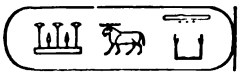


CARTOUCHE OF PTAḤ-MERI-EN-ḤETEP-ḤER-MAÂT (MENEPHTAH I.).

Exodus. The name of the Israelites (*Israelu*) has been found on one of his monuments. The EXODUS will have taken place before the 8th year of his reign, as in that year, we learn from a letter to the Egyptian government, the land of Goshen was without inhabitants.—**5.** PHARAOH, FATHER-IN-LAW OF MERED. In the genealogies of the tribe of Judah, mention is made of the daughter of a Pharaoh, married to an Israelite: "Bithiah the daughter of Pharaoh, which Mered took" (1Chr.4.18). This marriage may aid us in determining the age of the sojourn in Egypt. It is perhaps less probable that a later Egyptian Pharaoh would have given his daughter in marriage to an Israelite than that a Shepherd king would have done so, before the Oppression.—**6.** PHARAOH, FATHER-IN-LAW OF HADAD THE EDOMITE.—For the identification of this Pharaoh we have chronological indications, and the name of his wife Tahpenes (1K.11.18-20). The history of Egypt at this time is extremely obscure, neither the monuments nor Manetho giving us clear information as to the kings. It appears that towards the latter part of the 20th dynasty the high-priests of Amon, the god of Thebes, gained great power, and at last supplanted the Ramses family, at least in Upper Egypt. At the same time a line of Tanite kings, Manetho's 21st dynasty, established itself in Lower Egypt. Since Shishak, the founder of the 22nd dynasty, invaded Palestine 5 years after Solomon's death, this Pharaoh must have been one of the last kings of the 21st dynasty.—**7.** PHARAOH, FATHER-IN-LAW OF SOLOMON. The queen was brought into the city of David, while Solomon's house and

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the temple and the city wall were building, hence the marriage took place not later than the 11th year of the king, when the temple was finished, having been commenced in the fourth year (1K.6.1,37,38). It appears that the marriage must have taken place between about 24 and 11 years before Shishak's accession. Hence the father-in-law of Solomon will have been one of the last kings of the 21st dynasty, like the father-in-law of Hadad, though it does not seem probable that they were one and the same.—**8.** PHARAOH, THE OPPONENT OF SENNACHERIB (Is.36.6), was Shabataka, the successor of Sabaco or So, and



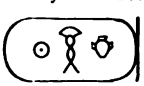
CARTOUCHE OF SHABATAKA.

predecessor of Taharka (Tirhakah, Is.37.9), who at the time of Sennacherib's invasion of Judah was not yet king of Egypt.—**9.** PHARAOH NECHO. The first mention in the Bible of a proper name with the title Pharaoh is in the case of Pharaoh Necho, who is also called



CARTOUCHE OF NEKAU (NECHO II.).

Necho simply. His name is written Necho and Nechoh, and in hieroglyphics NEKU. He was of the Saïte 26th dynasty, and reigned 16 years (611-595 B.C.). He attempted to complete the canal connecting the RED SEA with the Nile, and sent an expedition of Phoenicians to circumnavigate Africa, which was successfully accomplished. In 608 B.C. he invaded Palestine, where Assyria, already in its deathroes, could no longer enforce its authority; and, being encountered on his way by Josiah, defeated and slew the king of Judah at Megiddo (2K.23.29,30; 2Chr.35.20-24); and later deposed Jehoahaz (2Chr.36.4). In 605 B.C., the Egyptians were utterly overthrown at Carchemish by Nebuchadnezzar (Je.46.1,2,6, 10), in a battle which led to the loss of all the Asiatic dominions of Egypt (2K.24.7).—**10.** PHARAOH HOPHRA. The next king of Egypt mentioned in the Bible is Pharaoh Hophra, the second successor of Necho, from whom he was separated by the six years' reign of Psammetichus II. Hophra is the hieroglypic UAH-AB-RA, written Apries by Herodotus and Uaphris



CARTOUCHE OF UAH-ÀB-RÀ (APRIES).

by Manetho. He came to the throne 589 B.C., and ruled 19 years. Herodotus makes him son of Psammetichus II., whom he calls Psammis, and great-grandson of Psammetichus I. In Jer.37.5-11 we read that Zedekiah, the last king of Judah, was aided by a Pharaoh against Nebuchadnezzar, in fulfilment of a treaty, and that an army came out of Egypt, so that the Chaldeans were obliged to raise the siege of Jerusalem. The city was first besieged in the 9th year of Zedekiah, 590 B.C., and captured in his 11th year, 588 B.C. It was evidently continuously invested for a length of time before it was taken, so that it is most probable that Hophra's expedition took place during 590 or 589. There may, therefore, be some doubt whether Psammetichus II. be not the king here spoken of; but the siege may have lasted some time before the Egyptians could have heard of it and marched to relieve the city. The Egyptian army returned without effecting its purpose (Je.27.5-8; Ezk.17.11-18; *cf.* 2K.25.1-4). No subsequent Pharaoh is mentioned in Scripture, but there are predictions doubtless referring to the misfortunes of later princes until the 2nd Persian conquest when the prophecy "there shall be no more a prince of the land of Egypt" (Ex.30.13) was fulfilled. [A.H.S.]

Pharaoh, Daughter of. Three Egyptian princesses, daughters of Pharaohs, are mentioned in the Bible.—**1.** The preserver of Moses, daughter of the Pharaoh who first oppressed the Israelites (Ex.2.5-10). She would thus have been one of the numerous daughters of Ramses II. Artapanus, a historian of uncertain date, calls her Merrhis, and her father Palmanothes, and relates that she was married to Chenephres, who ruled in the country above Memphis. The tradition is apparently of little value.—**2.** Bithiah, wife of Mered an Israelite, daughter of a Pharaoh of uncertain age, probably of about the time of the Exodus (1Chr.4.18). [PHARAOH, 5.]—**3.** A wife of Solomon, most probably daughter of a king of the 21st dynasty (1K.3.1,7.8,9.24). [PHARAOH, 7.]

Pharatho'ni, properly PHARATHON. One of the cities fortified by Bacchides during his contests with Jonathan the Hasmonaean (1Mac.9.50). Perhaps the same as PIRATHON (Judg.12.15), in "the land of Ephraim," an unknown site. It may, however, be the present village *Fer'ôn*, 14 miles W. of Shechem. [C.R.C.]

Pha'res (Mt.1.3; Lu.3.33) = PHAREZ, 1.

Pha'rez.—1. (Perez, 1Chr.27.3; Phares, Mt.1.3, Lu.3.33, 1Esd.5.5). Twin son, with Zarah, or Zerah, of Judah and Tamar his daughter-in-law (Gen.38.29). Pharez seems to have kept the right of primogeniture over his brother, as (in the genealogical lists) his name comes first. The house also which he founded was far more numerous and illustrious than that of the Zarhites. Its remarkable fertility is alluded to in Ru.4.12, "Let thy house be like the house of Pharez, whom Tamar bare unto Judah." After the death of Er and Onan without children, Pharez occupied the rank of Judah's second son, and from two of his sons sprang two new chief houses, those of the Hezronites and Hamulites. From Hezron's second son Ram (N.T. *Aram*), sprang David and the kings of Judah, and eventually Jesus Christ. A considerable number of David's mighty men seem, from their patronymic or gentile names, to have been of the house of Pharez; and the royal house itself was the head of the family. —**2.** (1Esd.8.30) = PAROSH.

Phar'ira (1Esd.5.33) = PERIDA.

Pharisees, a religious party, or school, amongst the Jews at the time of Christ; so called [from *pŕishîn*, the Aram. form of the

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Heb. word *perûshîm*, "separated." The name does not occur either in O.T. or Apoc.; but it is usually considered that the Pharisees were essentially the same as the Assideans mentioned in 1Mac.2.42,7.13-17, and 2Mac.14.6. The earliest mention of them in Josephus is when the breach between them and John Hyrcanus I. occurred. We are told that John had been a disciple of theirs before this. Alexander Jannaeus, the son of Hyrcanus, persecuted the Pharisees, and crucified many of them. Alexandra (his widow), who succeeded, took them into favour. They supported Hyrcanus II. against his brother Aristobulus. Although Antipater, the father of Herod, had been a supporter of Hyrcanus II., their candidate for the high-priesthood, they opposed the Herodian family. This fanaticism precipitated the final contest with Rome, which resulted in the capture of Jerusalem by Titus, and the fall of the Jewish state. *Authorities.* The sources of information are mainly three. (1) The writings of Josephus, himself a Pharisee (*Life* 2), who in each of his great works professes to give a direct account of their opinions (2 *Wars* viii. 2-14; 18 *Ant.* i. 2; and *cf.* 13 *Ant.* x. 5, 6; 17 *Ant.* ii. 4; 13 *Ant.* xvi. 2, and *Life* 38). The value of his accounts would be much greater, if he had not accommodated them, more or less, to Gk. ideas. (2) The N.T., alike in St. Paul's epistles and in the gospels and Acts. (3) The first portion of the Talmud called the Mishna, or "second law." This last is important, it being almost impossible to have adequate conceptions respecting the Pharisees without it. It is a digest of the Jewish traditions, and a compendium of the whole ritual law, reduced to writing in its present form by Rabbi Jehudah the Holy, who flourished in the latter half of the 2nd cent. He was born 135 A.D., and succeeded his father Simeon as patriarch of Tiberias, holding that office at least 30 years. The precise date of his death is disputed, but was probably *c.* 220 A.D. There is no reasonable doubt, that although it includes a few passages of a later date, the Mishna was composed as a whole towards the very end of the 2nd cent. Though it represents to some extent the traditions current amongst the Pharisees at the time of Christ, we must remember that more than a century had elapsed since the destruction of Jerusalem. During that period imagination had time to modify to a very great extent what had been received. I. The fundamental principle of the Pharisees, common to them and all orthodox modern Jews, was that by the side of the written law, regarded as a summary of the principles and general laws of the Heb. people, there was an oral law to complete and to explain it. It was an article of faith, that in the Pentateuch there was no precept—and no regulation (ceremonial, doctrinal, or legal)—of which God had not given to Moses all explanations necessary for their application, with the order to transmit them by word of mouth. The classical passage in the Mishna on this subject is the following: "Moses received the (oral) law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue" (*Pirke Abôth* i.). In addition to such revelations, which were not disputed, and in addition to interpretations received from Moses which were either implied in the written law or to be elicited from it by reasoning, there were three other classes of traditions. (*a*) Opinions on disputed points, which were the result of a majority of votes. (*b*) Decrees made by prophets and wise men in different ages. These carried prohibitions farther than either the written or oral law of Moses, in order to protect the Jewish people from temptations to sin or pollution. (*c*) Legal decisions of proper ecclesiastical authorities on disputed questions. As a whole they formalized and defined the minutest particulars of ritual observances. The expressions of "bondage," of "weak and beggarly elements," and of "burdens too heavy for men to bear," faithfully represent the impression produced by their multiplicity. In order to observe these regulations the Pharisees formed a kind of society. A member was called a *ḥâbhêr*, and those among the middle and lower classes who were not members were called "the people of the land," or the vulgar. Each member undertook, in the presence of three other members, to remain true to the laws of the association. The most characteristic laws of the Pharisees related to what was clean (*ṭâhôr*) and unclean (*ṭâmé*). Whatever their origin, it was a matter of vital importance to a Pharisee that he should be well acquainted with these regulations; for every one technically unclean was cut off from almost every religious ceremony (Num.19.20). On principles precisely similar to those of the Levitical laws (Lev.20.25,22.4-7), it was possible to incur these awful religious penalties either by *eating* or by *touching* what was unclean in the Pharisaical sense. In reference to *eating*, independently of the slaughtering of holy sacrifices, which is the subject of two other treatises, the Mishna contains one treatise, called *Hullin*, specially devoted to the slaughtering of fowls and cattle for domestic use. One point in its very first section is by itself vitally distinctive, *viz.* "that *anything* slaughtered by a heathen should be deemed unfit to be eaten, like the carcase of an animal that had died of itself, and like such carcase should pollute the person who carried it." With regard also to *touching* what is unclean, the Mishna abounds with prohibitions and distinctions no less minute. Josephus compared the Pharisees to the sect of the Stoics. He says that they lived frugally, but that they followed the leadership of reason in what it had selected and transmitted as a good (18 *Ant.* i. 3). We learn from the Talmudic accounts of great rabbis (*e.g.* Hillel) that poverty, if connected with learning, was not regarded as a dishonour—rather the reverse. Although it would be unreasonable to class all Pharisees as hypocrites, yet the Talmudic statements imply that many of them were. There were said to be seven classes of Pharisees. (1) The shoulder Pharisees, who wear their good deeds on their shoulders. (2) The wait-a-little Pharisee, who begs for time to do good. (3) The bleeding Pharisee, who to avoid a woman shuts his eyes and bruises himself to bleeding against a wall. (4) The painted Pharisee, who is so holy that he will not touch any one lest he be defiled.

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(5) The reckoning Pharisee, who says, "What duty must I do to counteract my neglect?" (6) The Pharisee of fear—like Job. (7) The Pharisee of love—like Abraham. All but the last two have elements of hypocrisy or acting in their character, and must be regarded as having been some of the most intense formalists whom the world has ever seen. Christ Himself said that they "made the word of God of none effect by their traditions." This was true, not only because the purest form of O.T. religion was almost incompatible with such formality (Mi.6.8); but also because some of the traditions were decidedly at variance with genuine religion. II. In regard to a future state, Josephus represents the Pharisees as believing in the transmigration of souls: "They say that every soul is imperishable, but that the soul of a good man only passes over (or transmigrates) into another body, while the soul of a bad men is chastised by eternal punishment" (2 *Wars* viii. 14). This may, however, only be Josephus' attempt to present the doctrine of the resurrection of the body in a way that would be least unpalatable to the Gks. and Hellenized Romans. There are two passages in the gospels which might countenance this idea: one in Mt.14.2, where Herod the tetrarch is represented as thinking that Jesus was John the Baptist risen from the dead (though a different colour is given to Herod's thoughts in the corresponding passage, Lu.9.7-9); and another in Jn.9.2, where the question is put to Jesus whether the blind man himself had sinned, or his parents, that he was born blind? Notwithstanding these, the Pharisees appear to have believed in a resurrection of the dead very much in the same sense as the early Christians. This is in accordance with St. Paul's statement to the chief priests and council (Ac.23.6); and is implied in Christ's teaching, which does not insist on the doctrine of a future life as anything new (Mt.22.30; Mk.12.25; Lu.20.34-36). The Mishna on the whole assumes the resurrection of the body rather than any mere transmigration of souls; and the peculiar phrase, "the world to come," frequently occurs in it. III. In reference to the freedom of the will, Josephus represents the Pharisees as holding views between the absolute fatalism of the Essenes and the absolute freedom of the Sadducees. In the Talmud the fulfilment of prophecy is regarded as conditional. "There were three sects of the Jews," Josephus says, "which had different conceptions respecting human affairs, of which one was called Pharisees, the second Sadducees, and the third Essenes. The Pharisees say that some things, and not all things, are the work of Fate; but that some things are in our own power to be and not to be. But the Essenes declare that Fate rules all things, and that nothing happens to man except by its decree. The Sadducees, on the other hand, take away Fate, holding that it is a thing of nought, and that human affairs do not depend upon it; but in their estimate all things are in the power of ourselves, as being ourselves the causes of our good things, and meeting with evils through our own inconsiderateness" (*cf.* 18 *Ant.* i. 3, and 2 *Wars* viii. 14). The opinion of Graetz (*Geschichte der Juden*, iii. 509) seems not improbable—that the real difference between the Pharisees and Sadducees in reference to this was at first practical and political. [SADDUCEES.] IV. There is indisputable authority for the statement that proselytism prevailed among the Pharisees to a very great extent at the time of Christ (Mt.23.15) The number of proselytes referred to in Josephus and in N.T. is considerable, and implies a larger number who are not noticed. This proselytism probably paved the way for the early diffusion of Christianity. Jews at the time of Christ were already scattered over the fairest portions of the civilized world. The then existing regulations of synagogues afforded facilities which do not now exist either in synagogues or Christian churches for presenting new views to a congregation (Ac.17.2; Lu.4.16), as there seems normally to have been in every synagogue a considerable number of proselytes. Under such auspices the proselytizing spirit of the Pharisees inevitably stimulated a thirst for inquiry, and accustomed the Jews to theological controversies. Thus there existed precedents and favouring circumstances for efforts to make proselytes, when the greatest of all missionaries, a Jew by race, a Pharisee by education, a Greek by language, and a Roman citizen by birth, preaching the resurrection of Jesus to those who for the most part already believed in the resurrection of the dead, confronted the elaborate ritual-system of the written and oral law by pure spiritual religion: and thus obtained the co-operation of many of the Jews themselves in breaking down every barrier between Jew, Pharisee, Greek, and Roman, and in endeavouring to unite all mankind in the brotherhood of a common Christianity. After the fall of Jerusalem, when the Sadducean sect disappeared, and the Essenes were absorbed in Christianity, the Pharisees became to such an extent the predominant sect, that these other tendencies disappeared. The Talmud is essentially a Pharisaic book. [SCRIBES.]

Pharosh' (Ezr.8.3). Elsewhere PAROSH, as R.V. here.

Pharpar', the second of the two "rivers of Damascus" (2K.5.12). [ABANA.] It is probably the present *Nahr el 'Awaj*; but Benjamin of Tudela and an old Arab. version identify it with the *Taura*, which joins the Abana at Damascus. The *'Awaj* takes its rise on the S.E. slopes of Hermon, some 5 or 6 miles from *Beit Jenn*, close to a village called *'Arny*, the name of which it bears during the first part of its course. It then runs S.E. by *Kefr Hauwar* and *S'as'a*, but soon turns N. and ultimately ends in the *Bahret Hijaneh*, the most southerly of the three lakes or swamps of Damascus, nearly due E. of, and about 40 miles from, the point at which the river started. [C.R.C.]

Phar'zites, The, descendants of Pharez son of Judah (Num.26.20).

Phase'ah (Ne.7.51) = PASEAH, 2.

Phase'lis, a town on the coast of Asia Minor, on the confines of Lycia and Pamphylia, and consequently ascribed by the ancient writers sometimes to one and sometimes to the other. Its commerce was considerable in the 6th cent. B.C., for in the reign of Amasis it was one of a number of Gk. towns which carried on trade somewhat in the manner of the Hanseatic confederacy in the Middle Ages.

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In later times Phaselis was distinguished as a resort of the Pamphylian and Cilician pirates. It stood on a rock 50 or 100 ft. above the sea, joined to the mainland by a low isthmus, in the middle of which was a lake, now a pestiferous marsh. On the E. side of this were a closed port and a roadstead, and on the W. a larger artificial harbour, formed by a mole run out into the sea. Considerable remains of this may still be traced below the surface of the water. For a time the Phaselites confined their relations with the Pamphylians to the purposes just mentioned, but they subsequently joined the piratical league, and consequently suffered the loss of their independence and their town lands in the war which was waged by the Roman consul Publius Servilius Isauricus in the years 77–75 B.C. In the interval between the growth of the Cilician piracy and the Servilian expedition the incidents related in 1Mac.15.23 occurred.

Phas'iron, the head of an Arab tribe (1, Mac.9.66), defeated by Jonathan.

Phas'saron (1Esd.5.25) = PASHUR, 1.

Phebe. [PHOEBE.]

Phenice, Phenicia (*Φοινίκη*), **Phoenicians.**—1. (Ac.15.3,21.2.) This name does not appear in the Heb. books at all, but occurs in the Gk. Apoc. (1Esd. and 2Mac.), being always coupled with COELOSYRIA. In N.T. we have an allusion (Mk.7.24-30) to a SYRO-PHENICIAN woman. The Gk. word was applied to the region on the shores W. of Lebanon, of which the *Phoinīkes* were natives. The word *Phoinix* for the "palm" probably was derived from the country, and applied also to the "purple" dye of Phoenicia, and to the mythical bird of the E. A Phoenician was called *Phoinix*, and a Phoenician woman *Phoinissa*. But the Romans also called a Carthaginian *Punicus*; and it seems that these words —though with Aryan terminations—may have come from the Semitic root *pûn*, "to set" (of the sun). In this case the Phoenicians were named as the most "western" of the Semitic tribes; and according to their own traditions (Herodotus, vii. 89; Strabo, XVI. iii. 4; Pliny, *Hist. Nat.* vi. 32) they came at a remote period (before 2700 B.C.—Herodotus, ii. 44) from the Persian Gulf. Their coast region was called *Kefa* (*western*) by the Egyptians, *Martu* (*the direction of sunset*) by the Akkadians, *Aḫaru* (*west*) by the Assyrians. But we do not know if the race dwelling on the Phoenician coast had any special name. They called themselves after their great cities, which formed separate settlements under their kings.—*Geographical.* Phoenicia was the shore land of Syria, from the gulf of Issus on N. to ACCHO on S., or more especially from ARVAD, for a distance of 150 miles, to the bay N. of mount CARMEL. For the first 25 miles, from Arvad to Tripoli, the plain of the ELEUTHERUS and the "entering in to HAMATH" have a breadth of 5 to 10 miles. The LEBANON spurs then run to the coast at the promontory called Theou-prosopon by the Greeks (perhaps Peni-el by the natives), and the road runs on cliffs, or along a narrow beach past *Baṭrûn* and GEBAL, till it gains the sands N. of *Beirût*, S. of which it passes over sand dunes and narrow shores to SIDON, Sarepta, and TYRE, where the beach and plain are a mile wide. The trade route then crosses the pass called *Rûs en Naqûrah* (*headland of the cutting*), the old "ladder of Tyre" (1Mac.11.59), and descends into the plain of ACCHO, which is 11 miles long and 4 miles wide; while, S. of this city as far as the KISHON, the sandy beach, sand dunes, and plain extend, 2 to 5 miles in width, for 8 miles N. and S. Thus Phoenicia represents a very narrow strip of shore, under the mountains; but at the sites of Antaradus (opposite Arvad), Tripoli, Beirût, Sidon, Tyre, and Accho, the presence of natural reefs formed small harbours, sufficient for the small ships of the sturdy sailors who, steering by the pole-star, traded with all the isles of Greece, probably before 1500 B.C., and afterwards with Italy; while (after 850 B.C.) the Punic settlers at Carthage carried Phoenician commerce over the W. Mediterranean, as far N. as Marseilles, and beyond the "pillars of Hercules" to Tartessus and Cades. [TYRE.] Their native coast was watered by streams more or less perennial, including the Eleutherus, the *Qadîsha* (at Tripoli), the Adonis River (at Gebal), and the Lycus (N. of Beirût), with the Tamyras (*Damûr*) half way to Sidon, the Leontes (*Lîṭâny*) N. of Tyre, and the Belus just S. of Accho. The plain and low hills produced corn, wine, and oil, but the most famous natural products were the palm (*phoinix*), of which few remain except at the Kishon, and the *ḥalzun* or "snail"—a sea shell (*Murex trunculus*) from which was obtained a dye which varied in colour from dark purple to bright red. This is still found along the shores.—*Inhabitants.* The earliest tribes of Canaanites, or "lowlanders," in Phoenicia (Gen.10.15,17,18) were akin to CUSH, and probably of the non-Semitic Akkadian race of Chaldea: for, *c.* 2800 B.C., the Akkadians knew Syria, and they also were great sailors. A bas-relief at Marathus (*'Amrît*) represents a deity (thought to be Nergal) standing erect on a lion, holding a lion in his left and a sword in his right hand, with a semi-Egyptian head-dress, and a pigtail (like the Hittites); and Nergal (who was adored in Phoenicia) was an Akkadian deity. But the names of the Phoenician cities are Semitic, including SIDON, and the towns of the ZEMARITE (at *Sumrah*), ARVADITE (at *er Rûad*), and ARKITE (at *'Arqah*). Other important and ancient towns, such as Gebal, Tyre, Beirût, Sarepta, Hosah, and *Baṭrûn*, were apparently so entirely Semitic as not to be included in the list of sons of Ham. Even as early as 1700 B.C. Egyptian pictures of the *Keft* represent a bearded race with distinctively Semitic features. The fresco from a Theban tomb (now in British Museum) shows tribute-bearers of the Phoenician Kharu (probably *Aḫaru* or "west") of this age, bringing vessels of gold, of bronze, and one of silver (showing a highly developed art) with an ivory tusk, and a small yellow child (of another race) as a slave. The name *Keft* is translated *Phoinikes* in Gk. on the *Decree of Canopus*. We know also, from the Amarna tablets, that the language written (and probably spoken) in Phoenicia in 15th cent. B.C. was the Semitic Babylonian. About 800 B.C. it appears to have been an early Aramaic dialect, and after *c.* 500

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B.C. it approximates to Hebrew. [SEMITIC LANGUAGES.] These Semitic traders were ruled in each of the great cities by "kings"; and the earliest appearance of a government by "judges" (*shôph'ĕtîm*) among the Carthaginians belongs to the Gk. age, while in Tyre it is not known before the 6th cent. B.C. In this respect the Phoenicians resembled all the other Canaanite and Semitic tribes of Syria and Palestine.—*History*. The Hebrews were acquainted with the Phoenicians of TYRE, SIDON, GEBAL, and ARVAD, as noticed under those headings; and, after *c.* 1000 B.C., they learned from these civilized neighbours the arts of alphabetic writing, building, and navigation. Though including all LEBANON in the promised land, the O.T. indicates clearly that the Phoenician shore cities remained independent, even in the time of David and Solomon; while, in the time of our Lord, Accho and all the plain and low hills to N. were outside the border of Israel. [GALILEE.] The Parthian attack in 52 B.C. (Dio. Cassius, *Hist. Rom.* xlviii. 25); but under the Roman emperors Phoenician trade prospered, and indeed did not really decay until comparatively recent times. The great trading towns desired peaceful commerce, and Gk. philosophy flourished at Tyre, Sidon, and Byblos, down to Christian times. The traders were willing to accept any overlord who would keep peace for them throughout his empire.—*Monumental Notices*. Egyptian domination in Phoenicia began in the time of Ahmes, the first king of the 18th dynasty. Early in 16th cent. B.C. Thothmes III. marched from Kadesh on Orontes (*Qades*) to Zamar (Simyra) and Aradus, and on the "sea road" to Arkatu (*'Arqah*), N. of Tripoli (Brugsch, *Hist. Egt.* i. pp. 331, 343). S. Phoenicia was perhaps already tributary, but is unnoticed at this date. In 15th cent. much of the Amarna correspondence refers to the attack on Phoenicia by the allied Amorites and Hittites, who took all the chief



BAS-RELIEF FROM SAMALA (? PHOENICIAN). W.D.A.

Phoenicians opposed the Assyrians, and—while buying them off by tribute—constantly rebelled against their authority; but, after their struggle with Babylon, they appear to have willingly accepted Persian supremacy from 527 B.C. till 351 B.C., when the tyranny of the decadent Persians led to a desperate revolt, and rendered all the Phoenician cities (except Tyre) willing to accept Alexander the Great in 333 B.C. Gk. rule continued till 287 B.C., when Phoenicia came under Ptolemy Lagi, to pass again to the rulers of Antioch through the victories of Antiochus III. in 198 B.C. During the troubled times that followed, Jonathan the brother of Judas Maccabaeus is said to have driven the Greeks N. of the Eleutherus River, *c.* 147 B.C. (1Mac.12.31), attempting to restore the dominion of Solomon. Pompey, after 65 B.C., respected the freedom of the Phoenician cities, as did Antony *c.* 36 B.C. (Josephus, 14 *Ant.* xii. 4, 5); and even when he gave Cleopatra power as far N. as the Eleutherus he excepted Tyre and Sidon (15 *Ant.* iv. 1). Phoenicia suffered from the cities, Simyra, Arkah, Gebal, Batruna (*Batrûn*), Beirût, Sidon, Tyre, and Accho being noticed as attacked, with smaller places. The authority of Egypt was overthrown, and was apparently not restored till Ramses II. (*c.* 1350 B.C.) marched by Sidon and Beirût to reach Kadesh on the Orontes, by the "entering in to Hamath." The Egyptian Mohar, later in the same reign, drove his chariot down this pass, and by Gebal, Beirût, Sidon, Sarepta, Tyre, Achzib, and Beth-dagon, on the way to Hazor (Brugsch, *Hist. Egt.* ii. pp. 104-106). The Assyrian accounts begin with the attack on Beirût by Assur-uballid (before 1400 B.C.), after the Canaanite rebellion against Egypt. Assur-ris-ilim (*c.* 1150 B.C.) has left his name at the Dog River (Lycus), near this city; and another monument at the same spot, giving the name of Tiglath-pileser, is supposed to refer to *c.* 1130 B.C. But the struggle for supremacy in Phoenicia first became formidable *c.* 885 B.C., when Assur-nazir-pal of Assyria invaded the W. and received homage from the kings of Tyre, Sidon, Gebal, and

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Arvad "which is in the midst of the sea." The Assyrian *Eponym Canon* gives many historical details, from the time when Shalmaneser II. warred (877–860 B.C.) with "twelve kings beside the sea," including Mattanbaal of Arvad. Tiglath-pileser III. (or, as otherwise reckoned, the second), *c.* 740–738 B.C., appointed Assyrian governors in Simyra and Arkah, and the revolt of Syria which he crushed later was joined by the Phoenicians of Simyra. Luliya of Tyre, about this time, appears to have dominated Sidon, Accho, Achzib, and Hosah; and, according to Josephus (9 *Ant.* xiv. 2), was attacked *c.* 727 B.C. by Shalmaneser IV., whose annals are scanty. [TYRE.] Sargon appears to have been at peace with the Phoenicians, who were probably tributary like the seven kings of CYPRUS in 708 B.C. Sennacherib in 703 B.C. took (according to the *Eponym Canon*) "great Sidon, little Sidon," Sarepta, Hosah, Achzib, Accho, and other "strong cities, fortresses walled and enclosed, strongholds of Luliya"; but he does not mention Tyre itself. Esar-haddon—acceding in 680 B.C.—attacked 'Abd-Milkut of Sidon, who fled by sea, but who was caught and beheaded. This Assyrian monarch received tribute from Tyre, Gebal, and Arvad, and from 12 Cyprian kings; but Baal of Tyre was allied with Egypt, and after its conquest (in 670 B.C.) Assur-bani-pal punished him, by besieging Tyre in 664 B.C. The Assyrian suzerains did not, however, disdain to wed daughters of the kings of Tyre and Arvad. In 645 B.C. Hosah rebelled against Assur-bani-pal, who carried its inhabitants away as captives, and who "quieted" Accho. The record of Nebuchadnezzar's wars in Phoenicia has not been recovered, but fragments of an inscription attest his presence at Beirût. The texts of Phoenician kings and coins of their cities are all supposed to be later than 600 B.C.

—Religion. The gods of Phoenicia, in some cases, bear Akkadian and Babylonian names, clearly indicating the derivation of the population. The *Kabirim*, or "great" gods, included Ba'al-shamaim (*lord of the heavens*), with his consort Ba'alath, the earth-mother. The sun was known as Ba'al Ḥamon (*lord of heat*), Melqarth (of unknown meaning—perhaps Akkadian for "lord of the city"), and Adoni, or Adonai (*my lord*), associated with the goddess Astarta (also of Akkadian origin), who was the moon, and who perhaps was also the goddess called Peni-ba'al (*counterpart of Baal*), Tanith (*powerful*), and Anath (*heavenly*). The god of air and of storm was called HADAD, and Reseph-Mical. The sea-god was Dagon, and the deity ruling the under-world was Nergal (an Akkadian name), who is mentioned in a Phoenician text at the Piraeus (*Corpus Inscript. Semiticarum*, i. No. 119). To these seven deities, all of Babylonian origin, was added Eshmun, the god of "fatness," prosperity, and health, whom the Greeks likened to Asklepios, the healer. There were other minor gods with local names, and Egyptian deities—such as Isis and Horus—were sometimes adored. The oldest statues—such as the Nergal already mentioned, and the gigantic horned and bearded god tearing a lion, whose statue (15 ft. high) has been taken from Cyprus to Constantinople—resemble the early Hittite and Babylonian reliefs. But after 500 B.C. the influence of Egyptian art is visible at Gebal and at Sidon. The Phoenician sacred emblems included the holy tree (*'ăshērâ*), the cone, and the hand, with doves sacred to Astarta. The Phoenicians were circumcised (Herodotus, ii. 104), and they observed the custom of human sacrifice, at Laodicea, even as late as 400 A.D. Their *q'dhēshōth*, or devotees of Astarta, were suppressed at Afka by Constantine, and existed late also at Daphne and Paphos. The tariff of sacrifices, in 2nd cent. B.C., is preserved on the Marseilles Tablet. The picture at Thebes (already noticed) shows that the Phoenicians shaved the head as a vow in the 17th cent. B.C., like the Akkadians and Moabites. Fragments of Phoenician mythology, from Sanchoniatho and from the later Philo of Byblos (*c.* 1st cent. A.D.), have come down to us in a very corrupt form, in Gk., but serve to show the Babylonian origin of the religion.—*Civilization.* From the 15th cent. B.C. downwards, the Phoenician fleets are constantly mentioned on monuments and in history. We have also Assyrian bas-reliefs representing their triremes, and many allusions to their trade in metals, and in slaves whom they captured abroad. The monumental remains include the three bas-reliefs of Ramses II. at the Dog River, which accompany six Assyrian tablets, carved and inscribed for Assur-ris-ilim, Tiglath-pileser, Shalmaneser, Sennacherib, and Esar-haddon. The alphabetic inscriptions in Phoenician are less numerous, on the Syrian coast, than those of Cyprus, Attica, and Carthage, but include important texts at Sidon, Tyre, and Gebal, and at the ruins of *Umm el 'Amûd* N. of Accho, with one hard by at *M'aṣûb* of the same age, dated 221 B.C. The coins of Phoenician cities, in the Gk. age and later, include one of Laodicea with the Phoenician legend, "of Lâdakia a mother in Canaan." [WRITING.] As regards architecture and art, it is unsafe to call anything Phoenician that is not marked with Phoenician letters; for buildings have been ascribed to this race which are of Gk., Rom., and even of Crusading origin. But there is abundant evidence that Phoenician art was first influenced by Babylon, and later by Egypt, finally adopting Gk. ideas. In the aqueduct at Tyre, as in the walls of Eryx in Sicily, we find the Phoenicians using the false arch. Their temples were often hypethral shrines, with sacred erect stones and cones—as among Canaanites generally. The remains found in tombs and temples include small votive figures of bronze or of pottery, like the Babylonian examples, with seal-cylinders, representing mythical subjects such as occur also on the bronze bowls. To these may be added coins and gold ornaments, glass, and ivory carvings. The latest remains include Gk. and Lat. texts, in some of which Phoenician names still occur down to the 2nd or 3rd cent. A.D., as copied at Beirût, Ornithopolis, Heldua, Tyre, and Sidon (Waddington Nos. 1844–1873). The old race preserved its language and its pagan rites till after the establishment of Christianity. The leading sources of information include Renan's *Corpus*

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Inscriptionum Semiticarum (1881–1889), and his *Mission de Phénicie* (1863–1874); the *Surv. W. Pal.* vol. i. sheets 1 to 5, and vol. of *Special Papers*, pp. 75-85 (Aradus), 151-153 (Tripoli), 1881; Perrot and Chipiez, *Art in Phoenicia*, 1885; and Canon Rawlinson's *History of Phoenicia*, 1889. The present writer explored the whole coast S. of Semyra, to Tyre and Accho, in 1881.—**2.** (Ac.**27**.12), more properly Phoenix (as R.V.), a haven in Crete on the S. coast. The name was doubtless derived from the Gk. word for the palm-tree, which Theophrastus says was indigenous in the island. Both Ptolemy and Strabo mention a town Phoenix; while Ptolemy alone mentions a haven, of a similar name. Mr. James Smith placed Phenice at the modern *Lutró*. [C.R.C.]

Pher'esites (1Esd.8.69), **Pherezite, Pherezites** (Jth.5.16; 2Esd.1.21) = PERIZZITES.

Phichol', chief captain of the army of Abimelech king of the Philistines of Gerar in the days of both Abraham (Gen.**21**.22,32) and Isaac (**26**.26).

Philadel'phia, a town on the confines of Lydia and Phrygia Catacecaumene, built by Attalus II., king of Pergamus. It was situated on the lower slopes of Tmolus, on the S. side of the valley of the *Ain-i-ghiul Su*, a river which is probably the Cogamus of antiquity, and falls into the *Wâd-i-tchai* (the Hermus) in the neighbourhood of *Sart-Kalesi* (Sardis), about 25 miles to the W. of the site of Philadelphia, which is still represented by a town called *Ala-sheher* (*the reddish city*). It is 952 ft. above the sea. The region around is highly volcanic, and geologically speaking belongs to the district of Phrygia Catacecaumene, on the W. edge of which it lies. The original population of Philadelphia seems to have been Macedonian, and the national character to have been retained even in the time of Pliny. There was, however, as appears from Rev.**3**.9, a synagogue of Hellenizing Jews there, as well as a Christian church. The locality continued to be subject to constant earthquakes, which, in the time of Strabo, rendered even the town-walls of Philadelphia unsafe. The expense of reparation was constant, and hence perhaps the poverty of the members of the Christian church (Rev.**3**.8).

Philar'ches, a proper name in A.V. of 2Mac.**8**.32, but properly the name of an office, "the commander of the cavalry" (R.V. *the phylarch*).

Philemon, the name of the Christian to whom St. Paul addressed his epistle on behalf of Onesimus. He was a man of some wealth and position (Ph.2,5-7), and of high character, as is shown by the nature of the arguments addressed to him by St. Paul. There is a tradition that he became bishop of Colossae, and died in the Neronian persecution. [A.C.D.]

Philemon, Epistle to. There is a clear mark of distinction between this and all other extant writings of St. Paul. The other epistles belong, so to speak, to his official correspondence as an apostle. Even the Pastoral Epistles, though addressed to individuals, partake of this character; they are concerned chiefly with questions of ecclesiastical government. But the Ep. to Philemon is a letter of a wholly personal and private kind, written to ask a favour from a friend. For this reason Chrysostom and Jerome had to uphold its canonicity against those who argued that a merely private letter had no right place in the Bible. But its genuineness as the work of the apostle has never seriously been questioned. It is supported by Origen and by its inclusion in the Muratorian Canon, and even more convincing is the internal evidence supplied by the epistle itself. It has, moreover, gained universal admiration by its tact, delicacy, and charm. Renan's description, "un petit chef d'œuvre," epitomizes the general verdict. While its precise date has been disputed, there is no doubt that, like Eph., Col., and Philippians, it was written during St. Paul's first imprisonment in Rome, and most probably in the year 61. The apostle, to whom in his hired house his friends were allowed access, made the acquaintance of Onesimus, a fugitive slave from Colossae. Possibly Onesimus may have been brought to St. Paul by Epaphras, one of St. Paul's companions, and a presbyter of Colossae. This slave had robbed and run away from his master, Philemon, a wealthy Colossian, a Christian, and the personal friend and convert of St. Paul. A normal penalty for his crime would have been crucifixion, or, at the least, torture and branding. To escape capture, he appears to have made his way to Rome with the proceeds of his theft, there concealing himself in the vile slums which were the criminals' quarter of the city. Such was the social outcast who sought St. Paul's aid. And the difference between the heathen and the Christian codes was never exemplified more strikingly than by the treatment which the apostle, Roman citizen as he was, accorded to this criminal slave. Onesimus was welcomed as a son, instructed in the faith, and baptized. Some small return for this kindness he was able to make, by ministering to the personal needs of his benefactor. So useful did he prove, and so sincere grew the friendship between the two, that St. Paul would fain have kept Onesimus in Rome. But his conscience compelled him to act otherwise. He must have realized keenly the conflict between the law of slavery and the law of Christ. But he was no less conscious that the day for the ending of slavery had not yet dawned. For the present the existing laws must be respected, and the slave returned to his master. So with his own hand—St. Paul will not trust this task to an amanuensis—the apostle writes this letter to his friend Philemon, interceding for Onesimus, who would return with it in his hand. After warm greetings to Philemon, and to Apphia and Archippus—possibly Philemon's wife and son—and a thankful recognition of his services to the Church, the epistle begs that Onesimus shall be received, not merely with forgiveness, but with brotherly love. The amount of his theft will be made good by St. Paul himself, while Philemon is reminded of his own indebtedness for the highest boon—that of his conversion—to the writer of the letter. So with tact, kindliness, and gentle humour the plea is pressed home. Finally, St. Paul bids Philemon expect him shortly, for he hopes to be released and to visit Colossae. He sends greet-

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ings from his companions in Rome, and, with a benediction, the letter ends. We cannot doubt that it achieved its purpose. Comm. by Lightfoot and H. J. C. Knight; also works (*e.g.* by W. M. Ramsay, Conybeare and Howson) on life and writings of St. Paul. [A.C.D.]

Phile'tus was possibly a disciple of HYMENAEUS, with whom he is associated in 2Tim. 2.17. The names of Philetus and Hymenaeus occur separately among those of Caesar's household whose relics have been found in the Columbaria at Rome.

Philip.—1. King of Macedonia, 359–336 B.C., and father of Alexander the Great (1Mac. 1.1,6.2).—2. A Phrygian, left by Antiochus Epiphanes as governor at Jerusalem (*c.* 170 B.C.), where he behaved with great cruelty (2Mac.5.22,6.11,8.8). He is commonly identified with—3. The foster-brother (9.29) of Antiochus Epiphanes, whom the king on his death-bed appointed guardian of his son Antiochus V. (Eupator) and regent, to the exclusion of LYSIAS, 164 B.C. (1Mac.6.14,15,55). Lysias, however, secured the person of Eupator (6.17), whose enmity caused Philip to flee into Egypt (2Mac.9.29). Lysias and Eupator entered on a struggle with Judas Maccabaeus (1Mac.6.28-54); but they were induced to make terms with him by the news that Philip, backed by forces from the north-eastern provinces of Syria, was master of Antioch and prepared to assert his position (6.55-63). They hastened to Antioch, captured the city, and killed Philip (Josephus, 12 *Ant.* ix. 7).—4. Philip V., king of Macedonia, 220–179 B.C. His extension of his dominions and his alliance with Hannibal, 215 B.C., brought him into conflict with the Romans, whose victory over him (at Cynoscephalae, 197 B.C.) is mentioned in 1Mac.8.5.

Philip Herod I., II. [HEROD.]

Philip the Apostle was from Bethsaida, on the lake of Galilee. Like his fellow-townsman ANDREW, he bore a purely Gk. name, and seems to have had closer Gk. connexions than others (*cf.* Jn.12.20ff.). He was one of the earliest disciples of our Lord, and perhaps, like at least two of them, had previously been a disciple of St. John the Baptist. He was responsible for his friend Nathanael's introduction to Christ, and was evidently one of the party who attended the marriage feast at Cana with Him (Jn.2.2). In all four lists of the Twelve he always stands fifth in order, or head of the second quartette. St. John has recorded three incidents in which St. Philip took a leading part: (1) 6.5ff., our Lord consults St. Philip as to the possibility of feeding the multitude, and his conclusion is that 200 pennyworth of bread would not suffice to feed so many (5,000); (2) 12.22, he and St. Andrew introduce to our Lord certain Greeks who had come up to Jerusalem for the feast; (3) 14.8, he enters into the conversation with the remark, "Lord, show us the Father, and it sufficeth us"; to which our Lord replies that the length of time He had been with them should have convinced him that seeing Him meant seeing the Father. These are indications of a character possessed of considerable earnestness and missionary zeal, but without much depth of spiritual insight. The references to St. Philip outside the Bible are rendered uncertain by frequent confusion between him and Philip the Deacon; but there seems some probability that he was married, and had daughters, and that after various missionary tours he settled down at Hierapolis in Phrygia, and there died. [C.L.F.]

Philip the Evangelist is first mentioned Ac.6.5. He is one of the Seven appointed, because of the dispute between the Hebrew and Hellenistic disciples, to superintend the daily distribution of alms. [DEACON.] The after-history of St. Philip shows him as one of whom it is no great presumption to think as contributing hardly less than St. Stephen to the great increase of disciples. The persecution of which Saul was the leader must have stopped the "daily ministrations" of the Church. The most prominent teachers were compelled to take to flight, and St. Philip was among them. It is noticeable that the city of Samaria is the first scene of his activity (Ac.8). He is the precursor of St. Paul in his work, as St. Stephen had been in his teaching. After his contact with SIMON MAGUS, it fell to the lot of St. Philip to take the first step in opposition to the exclusiveness of the Jewish Christians. He is directed by an angel of the Lord to take the road that led down from Jerusalem to Gaza on the way to Egypt. A chariot passes by in which there is an Ethiopian. The history that follows is interesting as one of the few records in N.T. of the process of individual conversion, and one which we may believe St. Luke obtained, during his residence at Caesarea, from St. Philip himself (8.26-39). St. Philip continued his work as a preacher at **Azotus** (Ashdod), and among the other cities that had formerly belonged to the Philistines, and, following the coast-line, came to Caesarea (ver. 40). Here, for not less than 18 or 19 years, we lose sight of him. The last glimpse of him in N.T. is when St. Paul, on his journey to Jerusalem turned to his house at Caesarea for shelter; and we are told of his four daughters (21.8,9), who possessed the gift of prophetic utterance, and of the incident of AGABUS, which occurred there (*vv.* 10,11). One tradition places the scene of St. Philip's death at Hierapolis, in Phrygia. According to another, he died bishop of Tralles. His house at Caesarea was pointed out to travellers in the time of Jerome.

Philip'pi, a city of Macedonia, about 9 miles from the sea, to the N.W. of the island of Thasos, 12 miles from its port Neapolis, the modern *Kavalla*. It is situated in a plain between the ranges of Pangaeus and Haemus. St. Paul, when, on his first visit to Macedonia in company with Silas, he embarked at Troas, made a straight run to Samothrace, and from thence to Neapolis, which he reached on the second day (Ac.16.11). This was built on a rocky promontory, on the W. side of which is a roadstead, furnishing a safe refuge from the Etesian winds. The town is cut off from the interior by a steep line of hills, anciently called Symbolum, connected towards the N.E. with the W. extremity of Haemus, and towards the S.W., less continuously, with the E. extremity of Pangaeus. A steep track, following the course of an ancient paved road, leads over Symbolum to Philippi, the solitary pass being about

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1,600 ft. above the sea-level. Between the foot of Symbolum and the site of Philippi, two Turkish cemeteries are passed, the gravestones of which are all derived from the ruins of the ancient city, and close by the one first reached is the modern Turkish village *Bereketli*. This is the nearest village to the ancient ruins, which are now uninhabited. The Philippi which St. Paul visited was a Roman colony founded by Augustus, and the remains which strew the ground are no doubt derived from that city. The establishment of Philip of Macedonia was probably not exactly on the same site. Philip, when he acquired possession of the site, found there a town named *Datus* or *Datum*, which was in all probability in its origin a factory of the Phoenicians, who were the first that worked the gold-mines in the mountains here, as in the neighbouring Thasos. The proximity of the gold-mines was of course the origin of so large a city as Philippi, but the plain in which it lies is also of extraordinary fertility. The position, too, was on the main road from Rome to Asia, the Via Egnatia, which from Thessalonica to Constantinople followed the same course as the existing post-road. The ruins of Philippi are very extensive, but present no striking feature except two gateways, which are considered to belong to the time of Claudius. Traces of what is either an amphitheatre, theatre, or stadium are also visible towards the hills on the N.E. side. Inscriptions both in Lat. and Gk., but more generally in the former, are found. [COLONY.]

Philippians, Epistle to the. To the Pauline authorship of this short but rich and beautiful epistle the external evidence from the 2nd cent. onwards is ample. Not till the 19th cent. was it suggested, notably by F. C. Baur (1845), that it was a 2nd-cent. fabrication. The grounds of such criticism were essentially *a priori*, lying in theories of the earliest Christian history with which the epistle did not square. Even Renan thought them futile; and Harnack accepts the epistle without doubt. To the reader not biassed by a theory, the epistle is its own full authentication with its "divine naturalness" of simplicity, sympathy, and wisdom. Its writing, in the highest likelihood, falls within the "two years" of St. Paul's captivity at Rome (Ac.28.30). It has indeed been held (*e.g.* by H. A. Meyer; and see our art. PAUL for this view) that it belongs to his imprisonment at Caesarea (Ac.24.23-27). But the reasons for the Roman alternative are strong; among them are the many intimations that the writer was placed at an all-important centre. We think, with Lightfoot, that the epistle was written early—within the two years at Rome (say, 61-63 A.D.). We gather (Ph.1.14) that St. Paul's "bonds" had made, just before he wrote, a strong and animating impression on the local converts—an effect much more likely to appear soon after his arrival than later. Moreover, the "doctrinal type" of the epistle (as shown *e.g.* in 3.9) belongs more to the period of *e.g.* Romans than to that of *e.g.* Ephesians. An objection to such early dating is found in the mission of Epaphroditus (2,4) with money-supplies for St. Paul: could the Philippians, it is asked, have heard of the apostle's arrival, and of his needs, and then have sent (after some delay, 4.10) their agent from Macedonia to Rome, all within a few months? But quite six months may be allowed; and communication within the empire was so good as to make such an interval adequate. We may thus date Philippians within the first half of 62 A.D. The occasion of writing is clearly indicated. Epaphroditus, a leading Philippian, had recently brought a gift of money from the attached mission for their imprisoned founder's comfort; and he was now anxious to return. Through him St. Paul had heard much to gladden him about Philippi, but also some reasons for anxiety, especially in a tendency to internal divisions and the rise of cliques. Some errors of teaching seem also to have invaded Philippi —a Pharisaic tendency (3.2-11), and an "antinomian" view of moral duty (3.13-19), possibly also a view of "Christian perfection" (3.12) dangerous to humility. Under these concurrent conditions the epistle was composed; perhaps dictated to Epaphroditus, and then consigned to his care as bearer. It took a form eminent even amidst St. Paul's epistles for a sustained beauty, at once exquisitely natural and gently dignified. Its messages on both doctrine and duty are conveyed with an evidently deliberate intention, but also with the unartificial tact which comes of far-sighted love. The mischiefs of division are corrected by countless passing touches as well as by occasional direct precepts, descending (4.2,3) into personal detail where necessary. St. Paul's own experience at Rome of the miseries of strife (1.15-18) is glanced at with perhaps a similar purpose. The more dogmatic instructions and warnings are given, as always by St. Paul, not by way of formal pronouncement, but in vital contact with life, its duties and affections. The great doctrinal utterance on the Person of Christ (2.5-11) is embedded in an appeal for unselfish unity, and the restatement (3, *passim*) of the foundation principles of personal salvation, culminating in the hope of the glorification of the body, is made in connexion with actual dangers to faith, purity, and godly fear, and is blended with the apostle's own biography in a way which brings writer and readers into vivid sympathy. In similarly informal yet impressive modes the letter teaches its lessons of patience; of the faith which finds equally in life and in death the presence of Christ; of a "peace of God" (4.7) which equally overcomes the bitterness of unloving opposition (1.18), the strain of a supreme suspense (1.20-25), and the straits of want (4.12). Meanwhile, allusions to friends and fellow-workers are made with the utmost naturalness (2,4), yet always so as to convey a spiritual suggestion. But the epistle must be read and re-read if its inimitable harmony of the divine with the human is to be felt, the tone throughout being that of a message from the eternal Master, while, equally throughout, the heart of the human servant has its free and perfect play, strong while tender, individually affectionate while widely comprehensive. PHILIPPI lay at the northern end of

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the Aegean, near a pass in the Balkans, in a beautiful country. Hard by were fought (42 B.C.) the two battles which decided the fate of the Roman oligarchy, and paved the way for the rise of the imperial regime. Augustus later made the place a "colony" (*colonia*)—*i.e.* a military municipality—whose two chief magistrates were "generals" (*strategi*), and their constables "lictors" (*rhabduchi*, "rod-bearers"). The vivid story of the evangelization of Philippi (probably 52 A.D.), St. Paul's first effort in Europe, is told in Ac.16. Twice later he visited Philippi; in 57 A.D. (20.1) and 58 A.D. (20.6). We may safely assume a still later visit, after his release, from the confident language of Ph.1.25-27. After the apostolic age we hear little of the place. Ignatius passed through (*c.* 110 A.D.) on his way to martyrdom at Rome. His friend Polycarp wrote to the Philippians his one extant epistle. Green and quiet pastures now occupy the site of the memorable town. [H.C.G.M.]

Philis'tia (Ps.60.8,87.4). Elsewhere the Heb. *p'lesheth* is uniformly rendered PALESTINE.

Philistines, The. *Whence did they come?* In Gen.10.14 and 1Chr.1.12 we read that Mizraim (Egypt) begat "Casluhim (whence went forth the Philistines), and Caphtorim" (R.V.). Driver thinks the parenthesis should follow Caphtorim, but the point to note is that the Heb. has "whence," and cannot mean "from whom," as in A.V. Genesis does not connect the Philistines racially but geographically with Mizraim and Ham. In Deut.2.23, Je.47.4, Am.9.7, the Philistines are said to come from Caphtor. Centuries after their settlement in Palestine they were still foreigners. The LXX. calls them *allophylloi* (*aliens*).—*Where then is Caphtor?* Ebers connects it with the Delta, the LXX. with Cappadocia, a good case can be made out for Cyprus, whence came the Zakkel; but modern opinion is predominantly in favour of Crete, which was always connected with the S. and not with the N. coast of the Mediterranean. Knobel thinks the Philistines migrated from the Delta to Crete, and thence to Palestine. This opinion in consistent with Gen.10, and may find support from recent archaeology. Crete was the abode of many races, Aryan and Semitic (*Odyssey* xix. 170 f.), and there was a time when it derived its civilization from Egypt. In 1Sam.30.14, Ezk.25.16, Zeph.2.5, Cherethites and Philistines are thought by many to be one race. For Cherethites the LXX. reads "Cretans." In Is.9.12 the LXX. for "Philistines" reads "Hellenes." Tacitus (*Hist.* v. 2) preserves a story that the Jews came from Crete, showing how traditions persist and are confused. In Ps.87.4 Philistia, Tyre, and Ethiopia are linked together, as Mizraim, the Philistines, and Sidon are in Gen.10.11,14,15. For Phoenician tradition as to origin, see Herodotus i. 1; xvii. 89.—*Were they Semites or Aryans?* On the one hand, the names of their cities are Semitic, so are the names of their gods, so are some proper names, *e.g.* Delilah, Goliath, and Obed-edom. But they probably took the names with the cities, and naturally worshipped the gods of the land where they lived. It is not certain that Delilah, Goliath, and Obed-edom were pure Philistines. On the other hand, they belonged to an uncircumcised people (Judg. 14.3,15.18; 1Sam.14.6,17.26-31; 2Sam.1.20). They did not kill their sacrifices according to Semitic ideas (Zech.9.7), and what we know of their polity finds analogies in Greece rather than Asia. Sayce, moreover, thus describes a Philistine in Egyptian art: "The features [are those] of the typical Greek, with straight nose, high forehead, and thin lips. Like the Zakkel, he wears on his head a curious sort of pleated cap, which is fastened round the chin by a strap. Besides the cap and sometimes a cuirass of leather, his dress consisted of a kilt, or perhaps a pair of drawers, similar to those depicted on objects of the 'Mykenaean' period; and he was armed with a short round shield with two handles, a spear, and a short but broad sword of bronze. The kilt and arms were the same as those of the Shardana or Sardinians" (*Early Hist of Heb.* 293).—*The Genesis Stories.* Gen.21,26 tell of Philistines at Gerar in the southern desert, a pastoral people under kings named Abimelech. Many scholars deny there were any Philistines in patriarchal times in S.W. Asia. Driver attributes Gen.21.23,34 to a redactor, but in ch. 26 (J) no such attribution is possible. Even Sayce thinks the latter story a doublet of later date and inferior authority to ch. 21. On Knobel's theory it is a possible hypothesis that on the migration to Crete a remnant found shelter in the desert. In any case, the Philistines of Genesis seem, to the present writer, to have no connexion with the Philistines of later history.—*When did they arrive?* The Amarna tablets do not mention them. In Num.13.29 the Canaanites dwell by the sea. In Judg.1. 18 Judah captures Gaza, Ashkelon, and Ekron apparently from the Amorites. Deut.2.20-23 is an editorial addition to the text. But in Joshua's old age (Jos.13.2,3) they possess their five cities and the "circuits." So the settlement was subsequent to the Israelite invasion but before the death of Joshua. Their power was at first circumscribed. In Judg.1.34 the Amorites drive Dan out of the plain. In Judg. 5.17 Dan had still places on the coast. These deductions are not inconsistent with Egyptian history. Menephtah II. (the Pharaoh of the Exodus) had fought with marauders from the N. who attacked the Delta by sea and land. In Ex.13.17 we read "the way of the Philistines," in 23.31 "the sea of the Philistines." The coast had known their incursions long before they came to settle (*cf.* in British history, "the Saxon shore"). In the reign of Ramses III. (*c.* 1232 B.C.) the Philistines, Zakkel, etc., came not to raid but to settle. They brought families in ox-carts, camped among the Amorites, plundered the country, and threatened Egypt. Ramses defeated them, took Gaza and marched to N. of Syria (Hommel). It was then that the Philistines drove out the Avim (Deut.2.23). Justin (xviii. 3) records how some years later they fought the Sidonians, probably the confederacy presided over by Jabin. Checked N. and S., they oppressed Judah (Judg.3.31). Though Shamgar effected a temporary deliverance, Judah plays no part in the history of the Judges, and from 15.4 we infer that they regarded Philistine

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domination as normal. After Jephthah had defeated Ephraim at the fords of Jordan (12.5), the Philistines penetrated to central Israel and kept it subject 40 years. To this time Samson's exploits may be referred, though see Beecher, Hastings, *D.B.* (5 vols. 1904). Half-way through this period was the first battle of Eben-ezer, when the ark was taken (1Sam.4). The period ends with Samuel's victory in the second battle of Eben-ezer (ch. 7). Throughout the reign of Saul, 40 years, there were continual wars (14.52), which may be divided into three periods. (1) The Philistines were dominant, garrisoned the land and collected tribute (13.1). The text is corrupt if we must allow time for Jonathan to grow up, for it is with his slaughter of Philistines at Geba that the revolt begins. (2) A punitive expedition. The Philistines fortify Michmash and engage in systematic pillage. Jonathan seizes Michmash, and Saul pursues the Philistines down Aijalon (ch. 14). From ver. 21 we learn that the Philistine army included Hebrews. (3) Fighting and raids—*vide* the valley of Elah (ch. 17), the forays of David (ch. 18), at Keilah (ch. 23). Saul was, on the whole, successful in defence, but while he was organizing an army in the highlands, the Philistines were becoming masters of the plain of Sharon northwards. The final struggle was for Esdraelon, and Saul was defeated and slain on Mt. Gilboa.—*Philistine Triumph and Fall.* For the next seven years, David at Hebron and Ishbosheth at Mahanaim were tributaries. Ephraim was jealous of Judah and divided from the N. by Esdraelon. The Philistines dominated all the trade routes. But on David's becoming sole king, their supremacy was challenged. At first they drove him to his hold, Adullam (2Sam.5.17), but he won a decisive victory at Baal-perazim, and in two subsequent campaigns completely subdued Philistia (*vv.* 18-25).—*David's Body-guard.* David enlisted Cherethites and Pelethites, probably in Philistia, besides 600 men from Gath (2Sam.15.18). Note the part these mercenaries play in the coronation of Solomon (1K.1.38) and of Joash (2K.11.4; R.V. *Carites*, but A.V. *captains*). They were also apparently temple guards (*cf.* 1K.14.28; 2K.11.4; Ezek.44.6ff.). In the reign of Josiah they are denounced by Zephaniah (1.9; for "leaping over the threshold" *cf.* 1Sam.5.5).—*Subsequent History.* Philistia was subject to Solomon (1K. 4.21), but regained a partial independence under Rehoboam. He retained Gath (2Chr. 11.8), but Israel lost Gibbethon (1K.15.27, 16.15). The Philistines paid tribute to Jehoshaphat (2Chr.17.11), but raided Judah at his death (2Chr.21.16,17). In 803 B.C. Adad-nirari subdued Philistia. A little later Uzziah conquered it (2Chr.26.6); but the Philistines revenged themselves upon Ahaz (Is.9.12-14), who summoned Tiglath-pileser to his aid (734 B.C.). Hezekiah, probably in alliance with Sargon (720 B.C.), made an expedition as far as Gaza, but in 711 Ashdod again revolted and was captured by Sargon. By this time Hezekiah was allied with Egypt and Philistia, and there were great rejoicings when Sargon died (Is.14.29,32; *cf.* 20). Sennacherib, however, took Ashkelon and Ekron *c.* 703. In the next century Egypt was the enemy. Psammetichus took Ashdod after the longest siege in history —29 years. The Scythians, too, swept over the country in the time of Josiah; but the Philistines, not yet broken, opposed the return of Necho from the battle of Megiddo *c.* 608. They suffered much in the wars of Nebuchadnezzar with Egypt, and they showed "the old hatred" to Israel at the time of the Exile (Ezk. 25.15), though they intermarried with them on the return (Ne.13.23,24). Cambyses (525 B.C.) found Gaza subject to the Arabians, but from Zech.9.4 we learn the pride of the Philistines was not abated. It was Alexander in 332 who conquered the country and took Gaza after two months' siege, and served Bates, the governor, as Achilles did Hector. The plain became Hellenized. The Maccabees fought there (1Mac.3-5), and finally Zechariah's prophecy was fulfilled—Philistia was reckoned with Judah.—*Polity and Characteristics.* The Philistines lived in five cities and ruled a mixed population in the country. That country was wonderfully fertile—a cornland (Judg.15.5; 1Sam.6; 2K.8.2,3). They had ports at Gaza and Ashkelon; a fleet (LXX. Is. 11.14); they sold slaves to the Grecians (Jl.3. 4-6; Am.1.6; 1Mac.3.41). Their cities were well nigh impregnable. They were well armed, having chariots and armour. They were probably expert at smith's work. At any rate, in later periods they had a coinage. Their confederacy was controlled by five lords (Jos. 13.3; Judg.3.3), who always acted together (Judg.16; 1Sam.5.8,6.16), who could over-rule the kings of the cities (1Sam.29.2ff.). After the time of David, kings take the place of the lords (Je.25.20; Zech.9.5). They had also captains (A.V. *princes*) of the combined army that was divided in thousands and hundreds (1Sam.29.2). They enlisted foreigners in their service—Amorites (7.14), Hebrews (14.21). Goliath may not have been a Philistine by race, though classed with those he aided (17.8, 32, etc.). They disarmed their enemies and compelled them to trade with them (Judg.5.8, *cf.* 8.31; 1Sam.13.19-23). Their fighting was for tribute and trade routes. They worshipped Baalzebub (2K.1.6), Ashtaroth (1 Sam.31.10; Herod. i. 105), Dagon (Judg.16. 23; 1Sam.5.3-5; 1Chr.10.10; 1Mac.10.83), and Derceto (Diod. Sic. ii. 4). They carried their gods into battle (2Sam.5.21), and proclaimed victories in their temples (1Sam.31. 9), and had a reputation as diviners (*cf.* 6.2). —This persistent people never seem to have lost their warlike spirit in the midst of luxury and enervating surroundings. Like the Turks in Europe, they were probably never more than a garrison in the midst of a subject people of mixed race. Besides authorities already quoted, see W. Max Müller, *Asien und Europa*; Maspero, *Struggle of the Nations*; Brugsch, *Egypt under Pharaohs*; G. A. Smith, *Hist. Geog.*; W. R. Smith, *Prophets*; Pinches, *O.T. in Light of Ancient Mon.*; Comm. on Genesis, Judges, Samuel, and Isaiah. For other views, see CAPPADOCIA; PALESTINE. [H.M.S.]

Philol'ogus, a Christian at Rome saluted by St. Paul (Ro.16.15). Pseudo-Hippolytus includes him among the Seventy, and tradition makes him bishop of Sinope.

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Philosophy. The Jews were not by nature a philosophic race. Their conclusions came to them by intuitions rather than by logic, intuitions which reached their highest level in the sayings and the writings of the prophets. It was these intuitions of the prophets, preserved for us in the historical and prophetical books of the Bible, that served them instead of, indeed took the place of, systems of philosophy. It was not till after their contact with the Gk. world, which came about as the result of the conquests of Alexander, that we can trace any directly philosophical strain in the Hebrew Scriptures; after that date there are elements of philosophy which manifest themselves alike in the Apocryphal literature of O.T. and in the writings of St. Paul and St. John in N.T. The two systems of Gk. philosophy which had most influence on Jewish and Christian thought and expression were the writings of Plato and the works of the Stoics. Of the influence of Aristotle we find scarcely a trace, except perhaps in the μετριοπαθεῖν of Heb.5.2. Nor is this wonderful; for while Plato's mind was deeply and truly religious, Aristotle certainly approached the problems of philosophy from the side of science, not of religion. To Plato, on the other hand, and in a much less degree to the Stoics, the book of Wisdom is undoubtedly indebted; and the same is true among N.T. writings of the gospel and 1st ep. of St. John and of the epp. of St. Paul. The debt of the author of the book of Wisdom to Gk. philosophy is seen (1) in the conception formed of the creation of the world, (2) in the conception of Wisdom and its relation to God, (3) in his belief in the soul's pre-existence, (4) in his doctrine of the four cardinal virtues, derived partly from Plato, partly from the Stoics. (1) The author of the book of Wisdom describes the world as created by the hand of God, from formless matter (ἐξ ἀμόρφου ὕλης, Wis.11.17). This expression, while it has a certain reminiscence of Gen.1.1,2, shows evident traces of a philosophy distinct from the teaching of Genesis in that it implies that matter was co-eternal with God and speaks of that matter in the more or less technical language of Gk. philosophy as formless, *i.e.* possessed of no definite attributes or qualities. Such a conception, however familiar to the students of Gk. philosophy, was quite alien to Jewish thought. (2) The conception of Wisdom, as we have it in this book, has its roots in earlier writings, particularly in Pr.8, where it is described as the guide of man and the assessor of God in the creation of His works, having been His possession from all eternity (Pr.8.22,23). But to this conception the author of the Wisdom of Solomon adds an element of His own, and that element seems drawn from Gk. philosophy. For in the later book Wisdom is conceived no longer as a possession of God and therefore presumably separable from Him, but as an element, aspect, or part of the divine nature, something which He could not be without (Wis.7.25,26). Some writers have supposed that in ch. 1, 2, where the author of the book is, perhaps, alluding to and refuting the teaching of Ecclesiastes, there is a reference to the Stoical and Epicurean doctrines which these same critics find embodied in that book; but the reference to Ecclesiastes, though possible, is not clearly made out; and the despairing utterances of the preacher, if they are glanced at in the book of Wisdom, seem rather to represent deep-rooted tendencies in human nature, tendencies reproduced in the teachings of Zeno and Epicurus respectively, than to be directly traceable to Stoic or Epicurean influence. Indeed, the fact that the two elements are found subsisting side by side in the book Ecclesiastes points rather to the conclusion that the book was composed at a date before the tenets of the two schools had taken definite shape, or, at any rate, before they had become known to the Jews generally. (3) The third doctrine which seems to mark the influence of Platonism is that of the pre-existence of the soul before birth expressed in Wis.8.19,20. There is no analogous tenet to be found in any other part of O.T. literature, and we may therefore unhesitatingly set this doctrine down to external influences, and almost certainly to Plato, as it formed so distinctive a feature of his philosophical system. (4) Lastly, we seem to have in the list of cardinal virtues, soberness, understanding, righteousness and courage (σωφροσύνη, φρόνησις, δικαιοσύνη, ἀνδρεία: Wis.8.7), a classification which is distinctively Gk., certainly as old as the Republic, but one to which the Stoics in later times also gave currency. In N.T. the doctrine of the λόγος as enunciated by St. John, also bears traces of the influence of Gk. thought and Gk. philosophy. It seems certain, and would be generally admitted, that the term itself was derived from its current use in Gk. philosophy. The term λόγος finds a place both in the Platonic and the Stoic philosophy, and each of these contributes in turn an element to the theological conception of the λόγος as we have it in the preface to St. John. In the *Timaeus* of Plato, p. 1053, creation is described as the work of the λόγος and διανοία of God, and this thought became a commonplace in Gk. philosophy. But while Plato does not discuss the relation of the λόγος to the personality of God, still less has he any idea of the λόγος becoming incarnate in the person of a man; the λόγος which was active in creation was still with him the λόγος of a Personal God, and this brings him into relation with St. John when he says in the preface (1.2,3), οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν. In the Stoics, though the world is still conceived as the work of reason (λόγος), that reason is no longer believed to be, as it usually was in Plato, the reason of a Personal Being. It seems rather to be an impersonal principle inherent in the system of the universe itself, a law in accordance with which the universe develops itself. While in this respect the Stoic conception is much farther from that of St. John than is that of Plato, still, the fact that the Stoics regarded the λόγος as the supreme law of the universe made it more easy and natural for St. John to adopt the phraseology of the λόγος to express his own fundamental thought. The way in which Gk. philosophy was combined with Jewish thought and tradition in the Johannine doctrine of the Logos seems to be

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admirably expressed by Dr. Drummond (*Fourth Gospel*, p. 419), who says: "In the doctrine of the Logos he [St. John] seems to place himself between Jews and Greeks, and to appropriate a common term as the expression of an uniting faith. It is as though he said, 'You Greeks behold in Christ the consummate Reason, that Reason of which I have so often heard you speak, which dwells eternally with God, and in which you have seen the divine basis of the Universe, and the indwelling light of man; you Jews behold in Him that Word of God, which spake to your fathers and was handed down in your Scriptures, but for you who believe is no longer inscribed in tables of stone or parchment, but of flesh.'" St. Paul's attitude to Gk. philosophy is, on the whole, an unfavourable one. In some forms of it in Stoicism he must have been, as we shall see, well versed; but philosophy seemed to him to lack that power of moral incentive and that constraining force which were with him the primary requisites in any system which deserved at all the attention of mankind. In the speech before the Areopagus at Athens (Ac. 17.22-32) St. Paul had indeed used arguments of a more or less philosophic kind: he had appealed to a Stoical authority; he used a Stoical and even an Epicurean argument; he had spoken in some sense as a philosopher to philosophers. [STOICS.] But the speech had not touched the consciences or awakened the heart-searchings of his hearers. He did not make many converts through it; some had gone away mocking, others had only got as far as to say, We will hear thee again about these matters (Ac.17.32). And so at Corinth he tells us that he entirely altered his method. He determined to have nothing to do with the teachers of this world, the dialecticians and the philosophers, and not to know anything but Jesus Christ and Him crucified (1Cor.2.2). For the wisdom of this world is foolishness with God (1Cor.3.19), seeing that knowledge puffeth up, but love edifieth (1Cor.8.1) (Ramsay, *St. Paul, the Traveller and Roman Citizen*, pp. 250-260). But while St. Paul in this and in other passages seems to regard philosophy as of little value in making men Christians, and even speaks as if there were some fundamental antagonism between the philosophic spirit, as he knew it in his day, and the Christian temper (1Tim.6.20,21), yet he does not hesitate to press the teachings of philosophy into the service of Christ, and to find in a form of Christian philosophy the best antidote to the perversions of a false system. In the epp. to the Colossians and to the Ephesians we have more than the outlines of a complete Christian philosophy—a philosophy which, while it never embodies the word "Logos," yet virtually embraces the whole Logos doctrine as it is found in the preface to St. John's Gospel. For Christ in these epistles—and the same truths are equally implied, though not so explicitly stated, in his earlier epistles—is set forth as the one and only mediator between God and the universe, and between God and man. In relation to the universe He is the Person through Whom God created it and administers it. He is "the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things are held together." (Col.1.15-18). This language is repeated, though less fully, elsewhere (*e.g.* 1Cor.8.6, "Through Him are all things, and we through Him"). It is God's good pleasure and purpose to sum up all things in Christ (Eph.1.10). Nor is His mediation less complete in reference to man. St. Paul no less than St. John sets Him forth as the light which lighteth every man that cometh into the world; equally emphatically does he declare that in Him is life, and the life is the light of men, since "He is the life-giving spirit" (2Cor. 3.17). As such He is the possession of "all true Christians 'living in them' (Gal.2.20); 'forming Himself in them' (4.19); 'transforming them into His image' (2Cor.3.18); enlightening their understandings so that they can judge all things, even searching out 'the hidden things of God' (1Cor.2), and uniting them in closest union with each other and himself" (Inge, *Personal Idealism and Mysticism*). But while they are thus one on this point, there is, on another side, a certain contrast between the gospel of St. John and the epp. of St. Paul. In St. John the incarnation takes the first place and redemption the second; with St. Paul it is the other way. St. John's object was to set forth "that which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (1Jn.1.1,2), *i.e.* how the Logos "became flesh, and dwelt among us (and we beheld His glory, glory as of an only-begotten of the Father), full of grace and truth (Jn.1.14); but in St. Paul we have scarcely any reference to the earthly life of Christ, except His passion and resurrection. On the other hand, the mediatorial, atoning, reconciling work of Christ receives an importance and stress in St. Paul which is hardly given to it by St. John, though the apostle by no means ignores this aspect of His work (Lightfoot, *Colossians*, pp. 116-120; Inge, *op.c.*). Yet it is not in regard to the doctrine of the Logos alone that St. Paul is brought into relation with Gk. philosophy, and particularly with the Stoics. Tarsus and its neighbourhood, the home of St. Paul's childhood and of his middle life, was one of the chief centres in which Stoicism sprang up; and St. Paul, with his keen intelligence and active mind, can scarcely have failed to come under its influence and to have had his language affected by its phraseology. In three directions in particular we find traces of its influence in his writings. (i) He almost certainly owed to the influence of Stoicism the name of conscience (*συνείδησις*) and the paramount importance which he attached to it: only he gave to the conception a new direction; for while with the Stoics conscience remained an unexplained fact and influence, to St. Paul it is the voice of God, speaking in man. (ii) St. Paul in a way adopts the Stoical doctrine of the self-sufficingness of the wise man and his superiority alike to the buffetings of fortune and to the slights which are put upon him by his fellow-men; but to St.

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Paul the man who is thus impervious to the stroke of fate and to the jibes of man is not the wise man, despite his fancied superiority to the rest of the world, but he is who has become a new creature in Christ. Even so the form of his doctrine is Stoic, while the spirit is Christian. (iii) The idea of a citizenship in Heaven—a citizenship not incompatible with, though at some points over-riding, the citizenship of a particular country, one in which all men, whatever their race, nationality, position, culture, could share—is a thought, again, which St. Paul has in common with many Stoic teachers. Only there is this characteristic difference—that the common citizenship, in which the Stoics held that every man might and ought to claim his share, is a citizenship of the world, while that to which St. Paul would admit all men, of which all men might walk worthily, is a citizenship in Heaven. But while the resemblances which it is possible to trace between St. Paul and Stoicism are thus real, they are resemblances rather in form than in spirit; the words in which the thoughts are expressed are the same or similar, but the underlying thoughts themselves very different. [W.A.S.]

Phin'ees.—1. (1Esd.5.5,8.2,29; 2Esd.1.2*b*; Ecclus.45.23; 1Mac.2.26) = PHINEHAS, 1.—**2.** (2Esd.1.2*a*) = PHINEHAS, 2.—**3.** (1Esd.8.63) = PHINEHAS, 3.—**4.** (5.31) = PASEAH, 2.

Phinehas'.—1. Son of Eleazar and grandson of Aaron (Ex.6.25). His mother was a daughter of Putiel. While quite a youth, Phinehas, by his zeal and energy against the licentious idolatry of Shittim, appeased the divine wrath and put a stop to the plague which was destroying the nation (Num.25). For this he was rewarded by the special approbation of Jehovah, and by a promise that the priesthood should remain in his family for ever (10-13). This promise, like all the promises of God, was conditional, and there is good reason to think that ABIATHAR was his last direct representative. He accompanied as priest the expedition by which the Midianites were destroyed (31.6). Many years later he also headed the party despatched from Shiloh to remonstrate against the altar which the trans-Jordanic tribes were reported to have built near Jordan (Jos.22.13-32). In the partition of the country he received a hill on mount Ephraim which bore his name —GIBEAH OF PHINEHAS (R.V. marg.). Here his father was buried (24.33). Phinehas appears to have been the chief of the great family of the Korahites who guarded the camp, and especially the entrances to the sacred tent (1 Chr.9.20). After Eleazar's death he became high-priest—the third of the series—and gave the oracle to the nation during the struggle with the Benjamites on the matter of Gibeah (Judg. 20.28). The zeal of Phinehas (Num.25) made a lasting impression upon the nation, and allusions in praise of him are found in Ps.106.28-31, Ecclus.45.23-25, 1Mac.2.26,54. His tomb, a place of great resort to both Jews and Samaritans, is shown at *'Awertah*, 4 miles S.E. of *Nâblus*.—**2.** The second son of Eli (1Sam.1.3,2. 34,4.4,11,17,19,14.3) was killed with his brother HOPHNI by the Philistines when the ark was captured. He is introduced, apparently by mistake, in the genealogy of Ezra in 2Esd.1.2*a*. —**3.** A Levite of Ezra's time (Ezr.8.33), unless the meaning be that Eleazar was of the family of the great Phinehas.

Phinehas, Hill of. [GIBEAH OF PHINEHAS.]

Phi'son (Ecclus.24.25), the Gk. form of Pison. [EDEN.]

Phleg'on, a Christian at Rome whom St. Paul salutes (Ro.16.14). Pseudo-Hippolytus makes him one of the Seventy. According to tradition, he became bishop of Marathon.

Phoe'be (Φοίβη; A.V. *Phebe*), the "servant of the church" at Cenchrea, commended by St. Paul to the Roman church (Ro.16.1,2). [DEACONESS.]

Phoenice, Phoenicia, Phoenicians. [PHENICE.]

Phor'os (1Esd.5.9,9.26) = PAROSH.

Phryg'ia. Perhaps there is no geographical term in the N.T. which is less capable of an exact definition. In fact there was no Roman province of Phrygia till considerably after the first establishment of Christianity in the peninsula of Asia Minor. The word was rather ethnological than political, and denoted, in a vague manner, the W. part of the central region of that peninsula. Accordingly, in two of the three places where it is used, it is mentioned in a manner not intended to be precise (Ac.16.6, 18.23). By Phrygia we must understand an extensive district, which contributed portions to several Roman provinces, and varying portions at different times. [The Phrygians—from whom the Armenians were descended (Herod. vii. 73)—were European Aryans, whose language was distantly related to Gk. A few Phrygian texts (after about 800 B.C.) have been found written in an early Gk. alphabet. C.R.C.]

Phud = PHUT (Jth.2.23; *cf.* Ezk.27.10).

Phurah' (*Purah*, R.V.), Gideon's servant, probably his armour-bearer (*cf.* 1Sam.14.1), who accompanied him in his midnight visit to the Midianite camp (Judg.7.10,11).

Phu'rim (Est.Apoc.11.1) = PURIM.

Phut, Put, the third name in the list of the sons of Ham (Gen.10.6; 1Chr.1.8). In the list it follows Cush and Mizraim, and precedes Canaan. The few other Biblical references to Phut seem to indicate a country or people of Africa, probably not far from Egypt (Is.66.19, A.V. *Pul*; Je.46.9 marg.; Ezk.27.10, 30.5,marg.,38.5; Na.3.9). Hence it is usually identified with some part of Libya. In a fragment of the annals of Nebuchadnezzar, relating to his war with Egypt, reference is made to "Phut of the Ionians, a distant land that is within the sea." It may, therefore, have represented Cyrene or Barca. [A.H.S.]

Phuvah' (R.V. *Puvah*), a son of Issachar (Gen.46.13), and founder of the family of the PUNITES. He is called Pua in Num.26.23, and Puah in 1Chr.7.1.

Phygel'lus (2Tim.1.15), named by St. Paul among the "all in Asia" [HERMOGENES] who had turned away from him. [A.C.D.]

Phylactery. [FRONTLETS.]

Pi-be'seth (Ezk.30.17 only). The "young men of Aven and of Pi-beseth shall fall by the sword, and these cities shall go into captivity." The Vulg. gives *Juvenes Heliopoleos et Bubasti*, and the city was known by the name of Bubastis, having been a place of considerable

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importance from very early times. It was situated in Lower Egypt, and was the centre of the worship of the goddess Bast, whose cult was extremely popular in the eastern part of the Delta. Its ruins, which have been excavated by Naville, lie near to modern Zagazig, and they have revealed inscriptions and discoveries of the most valuable description. A point of interest is the frequent references made to the city by classical writers—*e.g.* Herodotus, Diodorus, Strabo, and Pliny. Herodotus, especially, greatly admired it and its temple, and has described the somewhat licentious festivals held there, in honour of Bast, in April and May. Bast is generally figured in the form of a woman with the head of a cat. With Sekhet, she personified the power of the Sun-god. Both Sekhet and Bast were goddesses of fire. [A.H.P.]

Picture occurs three times in A.V. as the rendering of two kindred words. In Num.33.52, where the word is *maskîth*, R.V. has "figured stones." [IDOL.] The same word in Prov.25.11, "pictures of silver," is in R.V. "baskets [marg. "filigree work"] of silver." The other word, *ṣ'khiyyóth* (Is.2.16), is rendered "picture" in A.V., but in R.V. "imagery" (marg. "watch-towers"). [J.R.]

Piece of gold. The A.V., in rendering the elliptical expression "six thousand of gold," in a passage respecting Naaman, relating that he "took with him ten talents of silver, and six thousand of gold, and ten changes of raiment" (2K.5.5), supplies "pieces" as the word understood. The rendering "pieces of gold" is very doubtful; and "shekels of gold" (*cf.* R.V. marg.), as designating the whole quantity, not individual pieces, is preferable.

Piece of money. [WEIGHTS AND MEASURES.]

Piece of silver. (1) In O.T. the word "pieces" is used in A.V. for a word understood in the Heb., with one exception. The phrase is always "a thousand" or the like "of silver" (Gen.20.16,37.28,45,22; Judg.9.4, 16,5; 2K.6.25; Ho.3.2; Zech.11.12,13; *cf.* "silverlings," Is.7.23). In similar passages the word "shekels" occurs in the Heb. There are other passages in which A.V. supplies the word "shekels" instead of "pieces" (Deut.22.19, 29; Judg.17.2,3,4,10; 2Sam.18.11,12), and of these the first two require this to be done. The shekel was the common weight for MONEY, and therefore most likely to be understood in an elliptical phrase. The exceptional case in which a word (*raṣ*) corresponding to "piece" is found in the Heb. is in Ps.68.30[31]. This word, which occurs nowhere else, if it keeps its radical meaning, must signify a piece broken off, or a fragment. There is no reason to suppose that a coin is meant. (2) In N.T. two words are rendered by the phrase "piece of silver"—δραχμή, and ἀργύριον. (i) The first (Lu.15.8,9) should be represented by drachma. It was a Gk. silver coin, equivalent, at the time of St. Luke, to the Roman denarius. (ii) The second word is very properly rendered. It occurs in the account of the betrayal of our Lord for "thirty pieces of silver" (Mt.26.15,27.3,5,6,9). It is difficult to ascertain what coins are here intended. If the most common silver pieces be meant, they would be denarii. The parallel passage (Zech.11.12,13) must, however, be taken into consideration, where, if our view be



(Lu.15.8.) W.D.A.

correct, shekels must be understood. It is more probable that the 30 pieces of silver were tetradrachms than that they were denarii.

Pigeon. [TURTLE-DOVE.]

Pi-hahiroth', an encampment of the Israelites "between Migdol and the sea," and near to Baal-zephon (Ex.14.2,9). Here it was that Pharaoh overtook the hosts of Israel during the course of the Exodus. Budge and others make Pa-Qerhet, "the house of the goddess Qerhet" (a sacred place adjacent to Pithom, where Tum, the god of Pithom, was worshipped under the form of a serpent), to be Pi-hahiroth. Possibly the site is in the vicinity of Tell el-Maskhûta, near to the modern village of Tell el-Kebîr. [A.H.P.]

Pilate. [PONTIUS PILATE.]

Pildash', one of the eight sons of Nahor, Abraham's brother (Gen.22.22).

Pileha', one of the chief of the people who signed the covenant (Ne.10.24).

Pillar. The A.V. so renders eight Heb. words which have different meanings, from columns to rude erect stones, and pillars of cloud or of dust. (1) *miṣ'ādh* (1K.10.12), wooden posts or rails (marg.). (2) *maṣṣēbhâ*, or *maṣṣēbheth*, a common word for a long stone erected as a memorial, or for a "post." It occurs 38 times in O.T. and is often rendered *image* and even *garrison* (Ezk.26.11), or "post." [PILLARS.] (3) *māṣûḳ* (1Sam.2.8,14.5), rendered *situate* by A.V. in the second case, meaning something "set up." (4) *muṣṣābh* (Judg.9.6), a memorial stone. The Arabs call the ancient menhirs of Moab *nuṣb* (a word from the same root) and still erect stone pillars both as boundary stones and as memorials of a visit to a shrine. [MOAB.] Throughout Palestine the latter are erected by Moslems, and called *meshâhid*, or "witnesses." In no case are these regarded as idols. [WITNESS.] (5) *nᵉṣîbh*, from the same root, applies to the pillar of salt (Gen.19.26), but is rendered *garrison* in nine cases and *officer* in two. (6) *'ammûdh* (Arab. *'amûd*) is the common word for a "column," and applies to the pillar of cloud and fire (Ex.13.21). Such pillars were of stone, of bronze, and of wood. [CHAPITER, PALACE.]

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(7) *'ōmenôth* (2K.18.16), "firm things," is rendered *pillars* (R.V. marg. *door-posts*). (8) *tlmerōth* (Cant.3.6; (Jl.2.30), columns of dust. [WHIRLWIND.] [C.R.C.]

Pillar, Plain of the (R.V. *oak of the pillar*), near Shechem, where the men of Shechem and the house of Millo assembled to crown Abimelech son of Gideon (Judg.9.6). Samaritan tradition places the "holy oak" near Shechem, and Eusebius (*Onomasticon*) at Balanus near Joseph's tomb, *i.e.* at *Balâṭa* (*oak*), S. of which at the foot of Gerizim is the *'Amûd*, or traditional site of Joshua's "pillar" (Jos.24.26). The oak was that where Jacob buried the images (Gen.35.4), and hence also called Elon Meonenim (Judg. 9.37), "enchanters' oak." [C.R.C.]

Pillars (in worship). Some critics are accustomed to associate the *maṣṣēbhôth* with stone worship (Gen.28.18 is appealed to in proof that Jehovah was believed to reside in the stone), and to draw a sharp contrast between the pre-Deuteronomic period in Israel's history, when such worship was permitted, and the period subsequent to Deut., when use of *maṣṣēbhôth* was forbidden. The theory rests on a misconception. The patriarchal *maṣṣēbhôth* (28. 18,35.14,15) had nothing to do with worship of holy stones. (So Dillmann, *Alttest. Theol.* p. 90; *cf.* König, art. "Symbol," in Hastings, *D.B.* extra vol. p. 170). Deut. and the prophets condemn idolatrous *maṣṣēbhôth*, and Deut. forbids the setting up of a *maṣṣēbhâ* beside God's altar (16.22; there was no *maṣṣēbhâ* in the temple at Jerusalem). But there is not the slightest evidence that disrespect was intended to such memorial *maṣṣēbhôth* as were set up by Jacob or Joshua (Jos.24.26). Isaiah predicts the setting up of a *maṣṣēbhâ* to Jehovah at the border of Egypt (19.19). The distinction between lawful and unlawful *maṣṣēbhôth* is well brought out in the history of the transactions at Sinai. Canaanitish idolatrous *maṣṣēbhôth* are to be utterly destroyed (Ex.23.24). On the other hand, Moses sets up twelve *maṣṣēbhôth* at the ratification of the covenant (24; *cf.* Jos.24.26,27—pillars of witness). An instance of non-religious memorial usage is furnished in Absalom's *maṣṣēbhâ* (2Sam.18.18). Ho.3.4 groups together lawful pillars and unlawful objects of worship. [J.O.]

Pillows. (1) *keseth*; only used in plur.; means "bands." It was sown on to either elbow, and was used as an amulet, or charm (Ezk.13,18,20 only). According to the neo-Hebraic use, the word means "cushion," or "pillow" in the modern sense. (2) *kebhîr*, from a root "to plait." In 1Sam.19.13 only, where A.V. translates "pillow [R.V. marg. *network*, or *quilt*] for his bolster [R.V. *at the head thereof*]"; probably a mat or rug of shaggy black goat's hair to represent David's black hair. [MICHAL.] [W.O.E.O.]

Piltai' (Ne.12.17), the representative of the priestly house of Moadiah, or Maadiah (ver. 5), in the time of Joiakim son of Jeshua.

Pine-tree. (1) Heb. *tidhᶜhār* = "firm" (Is.41.19,60.13). This has been variously explained to be the plane, the larch, or the elm; but the rendering "pine" seems as probable as any. (2) *'ēṣ shemen* (Ne.8.15) is rendered "pine branches" (A.V.). The LXX. reading here is "cypress" (Turk. *semin*, according to Scheuchzer). This interpretation is possibly correct, but pine, in the general sense of conifer, seems satisfactory. [FIR; CEDAR; CYPRESS.] [H.C.H.]

Pinnacle (Mt.4.5; Lu.4.9; *τὸ πτερύγιον the wing wall*). In 4th cent. A.D., when the ruined walls of the temple enclosure stood up like a pinnacle at the S.E. angle, the pilgrims supposed this corner to be intended; but there can be little doubt that the extreme summit of the Temple itself is meant—the great façade rising some 150 ft. above the court of the priests, and extending N. and S. beyond the breadth of the holy house, thus forming wing walls on each side. The roof of this pylon was flat. [C.R.C.]

Pinon', one of the "dukes" of Edom (Gen.36.41; 1Chr.1.52).

Pipe. The Heb. word so rendered is derived from a root signifying "to bore, perforate," and is represented with sufficient correctness by "pipe" or "flute," as in 1K.1.40 (A.V. marg.). It is one of the simplest, and therefore probably one of the oldest, of musical instruments; and, as it was so simple in form, the "pipe" of the Hebrews probably did not differ materially from that of the ancient Egyptians and Greeks. It is associated with the tabret, or timbrel (*tōph*), as an instrument of a peaceful and social character. They were both used at the banquets of the Hebrews (Is.5.12), and their bridal processions (Mishna, *Baba Meçia* vi. 1), and accompanied the simpler religious services, when the young prophets, returning from the high-place, caught their inspiration from their harmony (1Sam.10.5); or the pilgrims, on their way to the great festivals, beguiled the weariness of the march with psalms sung to the simple music of the pipe (Is.30.29). The sound alluded to in the prophet's lament over the destruction of Moab (Je.48.36) was apparently a soft wailing note, appropriate for mourning and funerals (Mt.9. 23), a use which still survives. In the temple choir there were "players on instruments" (Ps.87.7), who are really "pipers"; unless, indeed, the word means "dancers" (see R.V.). Twelve days in the year, according to the Mishna, the pipes (not less than two nor more than twelve) sounded before the altar. They were of reed, because this gave a softer sound than copper or bronze. In the social festivities of the Egyptians the pipe was as popular as among the Hebrews. In the Egyptian bands we generally find the double pipe or the flute, and sometimes both; the former being played both by men and women, the latter exclusively by women. For any of the instruments above described the Hebrews would use the general term *ḥālîl*, and not improbably derived their knowledge of them from Egypt. The single pipe is said to have been the invention of the Egyptians alone, who attribute it to Osiris. The double pipe is represented on Assyrian and Phoenician monuments. The *ḥālîl* is sometimes identified with the Fr. *chalumeau* = Ger. *schalmei*, *i.e.* our SHAWM, of which the clarionet is a modern improvement.

Pi'ra (1Esd.5.19), apparently a repetition of the name Caphira (*cf.* R.V.). [CHEPHIRAH.]

Piram', the Amorite king of Jarmuth;

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one of the five kings defeated at the battle of Gibeon, and subsequently hanged (Jos. 10.3ff.).

Pirathon' (Judg.12.15), the home of ABDON the judge, who was a **Pirathonite** (12.13; see 2Sam.23.30; 1Chr.11.31,27.14), as was also BENAIAH "of the children of Ephraim." Pirathon was "in the land of Ephraim in the mount of the Amalekites," and cannot therefore have been at *Fer'ata*, which was in Manasseh. [OPHRAH, 2.] The site is unknown, and it is not of necessity the same as PHARATHONI (1Mac.9.50), which may have been *Fer'on*, 14 miles W. of Shechem. [C.R.C.]

Pisgah'. The word comes from a root meaning "to separate," "distinguish," and perhaps "contemplate," and may refer to the view; for the "top" (*rôsh*) of Pisgah looked towards JESHIMON (Num.21.20), and was part of Nebo (Deut.34.1) by the "field of ZOPHIM" (or of "views," Num.23.14). Israel camped at the "springs of Pisgah" (21.20; Deut.4.49) on N. side. [NEBO; ASHDOTH-PISGAH.] According to the Targum of Onkelos on Num.32.3, the later name of Nebo or Pisgah was *Ṣi'ath*, which probably survives at the *Râs Ṣiâghah*, or summit 2 miles W. from *Neba*. A ruin of the same name, on the N. slope, contains remains of an early chapel, which may be that visited in 380 A.D. by St. Silvia on Mt. Nebo. The view from this summit is practically the same as from Nebo. [C.R.C.]

Pisid'ia was a district in Asia Minor, N. of Pamphylia, reaching to and partly included in Phrygia. Thus ANTIOCH IN PISIDIA was sometimes called a Phrygian town. St. Paul passed through Pisidia twice, with Barnabas, on the first missionary journey—*i.e.* both in going from PERGA to ICONIUM (Ac.13.13,14,51) and in returning (14.21,24,25; *cf.* 2Tim.3.11). It is probable also that he traversed the N. part of the district, with Silas and Timotheus, on the second missionary journey (Ac.16.6); but the word Pisidia does not occur except in reference to the former journey.

Pison. [EDEN.]

Pispah', an Asherite, son of JETHER, 6 (1Chr.7.38).

Pit. In A.V. this word appears both figuratively and literally. (1) *sh'ôl*, in Num.16.30,33, Job 17.16, is used only of the hollow, shadowy world, the dwelling of the dead. [HELL.] (2) *shaḥath*. Here the sinking of the pit is the primary thought. It is dug into the earth (Ps.9.16,119.85). It thus became a type of sorrow and confusion (Job 33.18,24,28,30). (3) *bôr*, as the cognate *be'êr*, is a pit or well dug for water. In the phrase "they that go down to the *pit*," it becomes even more constantly than the synonyms already noticed, the representative of the world of the dead (Ezk.31.14, 16,32.18,24; Ps.28.1,143.7). There may have been two reasons for this: (i) The wide deep excavation became the place of burial (Ezk.32. 24). (ii) The *pit*, however, in this sense, was never simply equivalent to burial-place. There is always implied in it a thought of scorn and condemnation (Zech.9.11; Is.51.14; Je.38.6, 9). It is not strange that, with its associations of material horror, it should have involved more of the idea of a place of punishment for the haughty or unjust, than did *she'ôl* or the grave. In Rev.9.1,2, and elsewhere, the pit of the abyss is represented as a dungeon.

Pitch. The three Heb. words all represent the same object, *viz.* mineral pitch or asphalt, in different aspects: *zepheth* (the *zift* of the modern Arabs) in its liquid state; *ḥêmâr*, in its solid state; and *cōpher*, in reference to its use in overlaying wood-work (Gen. 6.14). Asphalt is an opaque, inflammable substance, mainly a compound of carbon and hydrogen, which is either thrown up from the earth in a liquid state, hardening by exposure to the air, or impregnates rocks. It readily melts under the influence of heat, and is then very tenacious. For its uses and source, see SLIME, SALT SEA.

Pitcher. The word "pitcher" is used in A.V. to denote the water-jars or pitchers with one or two handles, used chiefly by women for carrying water, as in the story of Rebekah (Gen. 24.15-20; but see Mk.14.13; Lu.22.10). This practice has been (and is still) usual both in the East and elsewhere. These vessels are generally carried on the head or the shoulder. The Bedawîyeh women commonly use skin-bottles. Such was the "bottle" carried by Hagar (Gen. 21.14). The same word is used of the pitchers employed by Gideon's 300 men (Judg.7.16).

Pithom (*pithôm*, Πιθώ Πιθώμ, *Phithom*; Ex.1.11), one of the store-cities built by the Israelites for the oppressor. Its Egyptian name is *Pa-Tum*, the house of the god Tum, the Patsumos of the Greeks. It has been identified with the present Tel el-Maskhûta, in the Wâdy Tumilât, 12 miles from Ismailia. Important monuments have been found there. The Gk. and Lat. name of Tum being Ero, the city was called in later times Eroöpolis, or Ero Castra, and also Heroöpolis. As we know, from several ancient authors, that travellers going to the Red Sea left the Nile at Heroöpolis and took to the sea, it is evident that even in Roman times the Red Sea, or the Arabian Gulf, as that part of it was called, extended much farther N. than to-day. [RED SEA.] The excavations made at Pithom have revealed part of the temple, with statues, a sphinx, a shrine, and several steles; also what looks like store-rooms for the armies which had to cross the desert. The very thick enclosure wall shows that it was, at the same time, a fortress. Pithom is mentioned in the papyri of the 19th dynasty. Near the sea there were marshes produced by the Nile, where was good pasture-land; and the documents speak of the Sinaitic nomads asking to be allowed to graze their cattle in those marshes. Pithom was the starting-point of one of the roads going to Palestine across the desert. According to the LXX. and the Coptic version, it was near Pithom-Heroöpolis that Joseph first met his father, when Jacob came to Egypt. The region near Pithom is called in Egyptian *Thuket* or *Thukot*, which the Hebrews changed into Succoth (*tents*). It was the Israelites' first halting-place when they left Egypt. [E.N.]

Pithon', a descendant of Saul in the line of Mephibosheth (1Chr.8.35,9.41).

Plague. "Several Heb. words are translated by the word *plague* in the O.T., and as used in both the O. and N.T. the term is of very wide signification" (Bennett, *The Diseases*

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of the Bible). In nearly all of the Biblical references to plague it is difficult to arrive at any conclusion as to the nature of the disease referred to, and it is most probable that several different epidemic diseases characterized by sudden onset and heavy mortality are included under the same name of *plague*. As we know that bubonic plague prevailed in Libya, Egypt, and Syria some two or three centuries before Christ there is, *prima facie*, no reason to doubt that some of the grave pestilences spoken of in O.T. were of this nature. In modern terminology the word plague is used to designate an epidemic or pandemic specific disease, caused by a bacillus (*B. pestis*) and characterized by acute glandular swellings (buboes), virulent blood poisoning, and a very high mortality. There is still much to be done in elucidating the means by which the plague is spread, but it is highly probable that rats and mice play an important part in propagating the disease. That mice and rats are very susceptible to the disease has long been known, and a great mortality amongst these animals has been frequently observed to precede an outbreak of plague. It is suggested that the flea which is common to the rat and to man is the carrier of the bacillus from the infected rat to the susceptible human subject. It is interesting, in this connexion, to read in 1Sam. **5** and **6** the account given of the plague which broke out amongst the Philistines; **5.6** (R.V.): "But the hand of the Lord was heavy upon them of Ashdod, and He destroyed them, and smote them with tumours." The marg. reading gives *plague boils*, as read by the Jews, *emerods*, as an alternative rendering of "tumours." "The Septuagint has instead, *and in the midst of the land thereof mice were brought forth, and there was a great and deadly destruction in the city*." In ver. 9 *tumours brake out upon them*. In **6.4** the Philistines ask the priests and diviners, "What shall be the trespass offering which we shall return to them? They answered, five golden emerods [R.V. *tumours*] and five golden mice: . . . for one plague was on *them* [R.V.] all and on your lords." The association in this narrative of mice, tumours, and a terrible mortality would lead to a reasonable conclusion that this was the genuine bubonic plague attacking both mice and men. In one other passage (Deut.**28.27**) the word "emerods" is used (R.V. *tumours*). "The Lord will smite thee with the botch [R.V. *boil*] of Egypt and with the emerods" (R.V. *tumours* or *plague boils*); but here there is no further indication as to the nature of this disease. So also in the plagues with which the Egyptians were afflicted, there is nothing stated that would connect any of them with the plague as now understood. In the sixth plague some authorities believe they can trace small-pox, but this cannot be said to have been clearly established. In other instances the word *plague* is synonymous with pestilence or epidemic disease, without specific reference to any special disease (Ex.**30.12**; Num.**8.19**; Deut.**28.61**). The word is also used in connexion with leprosy—"the plague of leprosy" (Lev.**13**). The radical meaning of the Gk. word whence *plague* is derived is "to strike," or "smite," and the association of plague as a stroke or smiting of the hand of God suggests a sudden onset of the epidemic and its grievous nature. In this way in 2Chr.**21.14,15** an epidemic of acute dysentery may be the plague referred to. Then the word is used also in the sense of a moral plague or sin (1K.**8.38**)—"the plague of his own heart." In N.T. the word *plague* is used to apply to the disease of the woman with the issue of blood, and is rendered as *scourge* in R.V. marg. in Mk.**5.29,34**, and again in Rev.**16.21** the plague of hail is spoken of. It is thus abundantly evident that *plague* in Scripture is susceptible of a great variety of interpretations, but amongst them there is at least a reasonable presumption that true bubonic plague must be included. [W.L.S.]

Plagues, The ten. The series of terrible divine visitations described in Ex.**7–12**, although spoken of as extending over "all the land of Egypt," seem to have been specially concerned with Lower Egypt, and with the district which lay nearest to "the land of Goshen," alluded to in Ps.**78.12** as "the field of Zoan." These plagues, with the probable exception of the tenth, were all of them aggravations of natural phenomena or calamities. Their supernatural character lay in their severity, and in the way in which they were foretold, brought about, directed, and taken away. It should be noted that they were for the most part directed against the Egyptian gods, who would seem to their worshippers to be humiliated and conquered in this great struggle with Jehovah, the God of Israel. The magicians, for whom Egypt was famous in antiquity, also bear their part in this contest. From the first appearance of Moses and Aaron before Pharaoh these adepts—the names of two of whom, Jannes and Jambres, were preserved in Jewish tradition (2Tim.**3.8**)—endeavour to imitate their miracles, and so discredit their message, but after a few preliminary successes are defeated and disappear. (1) *The Plague of Blood* (Ex. **7.14-25**). The Nile is usually discoloured during its summer floods; but on this occasion the water became unwholesome to life and disgusting, and resembled blood in colour. This may have been caused, like the so-called appearances of rain and dew of blood (noted as terrible omens in antiquity), by the presence of enormous quantities of fungi or minute animals. Whatever its secondary cause, this pollution was most humiliating to Egyptian religion, which held the Nile to be a god, or indeed "the father of the gods," and most distressing to every one concerned, as drinking-water could only be obtained by digging round the banks of the river. It was doubtless by some conjuring feat performed with small vessels of the water thus procured that the magicians counterfeited the transformation into blood. (2) *The Plague of Frogs* (Ex.**8.1-15**). This again would be an especially annoying visitation for the Egyptians, as frogs were sacred animals dedicated to the goddess *Heqet*, who, with other divinities, is represented with a frog's head. The swarms of frogs were so ubiquitous that even the driest and therefore the most unlikely places, the ovens and kneading-troughs, were full of them. (3) *The Plague of Lice* (Ex.**8.16-19**). The Egyptians, according to Herodotus (ii. 37), were remarkable for personal cleanli-

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ness, and they must have suffered intensely under such a plague as this. There is, however, some difficulty as to the word *kĕn*, which LXX. renders σκνῖφες and the Vulg. *sciniphes* —*i.e.* gnats or mosquitoes (R.V. marg., *sand-flies*), one of the most common pests of Egypt at all times, being produced from eggs laid in the dust or sand. The magicians for the first time break down in their attempts at rivalry, and confess "This is the finger of God." (4) *The Plague of Flies* (Ex.8.20-32). Flies are a characteristic Egyptian plague (*cf.* Is.18.1), and to this day one of the contributing causes of Egyptian ophthalmia. But it is again doubtful what species of insect is referred to in the expression rendered by A.V. "swarms of flies." It is generally thought to have been the dog-fly. But Josephus and the Heb. commentators translate it "a mixture of noisome beasts" (so A.V. marg.). Oedmann suggests the *Blatta orientalis*, a species of beetle. [FLY.] If the "flies" were really beetles, the plague may have been a special judgment on the Egyptian superstition which venerated the scarab, or sacred beetle. During this and subsequent plagues the land of Goshen, in which the Israelites sojourned, is stated to have been specially exempted from the visitation. (5) *The Plague of Murrain* (Ex.9.1-7). This "murrain," or "mortality," of domestic animals is not an infrequent calamity in Egypt, and is said to be a forerunner of bubonic plague. It would be regarded as very disastrous, as Egypt was famous for its horses and its oxen were sacred and much valued animals. (6) *The Plague of Boils* (9.8-12). Again a characteristic Egyptian scourge. The eruptive diseases common there are referred to with horror in Deut.28.27,35, 60. This was an exceptionally severe visitation, afflicting all classes, and beasts as well as man. It seems to have been the final discomfiture of the magicians, who were unable to enter Pharaoh's presence, and do not appear again. (7) *The Plague of Hail* (Ex.9.13-35). This differed in some respects from the preceding plagues, for neither HAIL nor thunder are very common in Egypt (though occasionally very severe); and the Israelites (as well as some of the Egyptians who "feared the Lord") only preserved their own cattle by bringing them indoors. (8) *The Plague of Locusts* (Ex.10.1-20). The terrible character of this visitation was well known then, as now. The very warning of it causes for the first time a protest from Pharaoh's courtiers (10.7). This is stated to have been the worst visitation of LOCUSTS ever known in Egypt, and it completed the destruction of crops caused by the thunder and hail. (9) *The Plague of Darkness* (Ex.10.21-29; *cf.* Wis.18). This visitation seems to have had a special reference to Egyptian religion. The sun-god, Ra, was the principal Egyptian divinity [SUN], and indeed all other gods were supposed by the more philosophical to be only different manifestations of him. The immediate cause of this terrible 3 days of thick darkness may have been some aggravated form of the well-known desert sand-storm (or *shimûm*), or else of the *ḥamsin* (or electrical wind) which usually blows from S.W. for about 3 days at a time during a period of 50 days round the vernal equinox, producing an atmosphere like a yellow fog, of the most distressing character, and causing sometimes total darkness. (10) *The Death of the First-born* (Ex.11,12). This plague stands in a different category altogether from the preceding. It is more difficult to assign any immediate natural cause, unless "the destroyer" is to be understood as the angel of sudden pestilence (perhaps an outbreak of bubonic plague), as in the destruction of the army of Sennacherib (2K.19.35). The visitation throughout is mysterious and terrible. The Israelites themselves are only preserved from it by special symbolical acts, which not only became the foundation of national religious rites (the Consecration of the First-born and the Passover), but pointed most significantly to the divine redemption still to be revealed in the future. "The first-born of Pharaoh which sat on his throne" (Ex.12.29) perished in the common calamity. If these words mean that Pharaoh's eldest son was already associated with him in his sovereignty, a corroboration of the narrative is seen in the museum at Berlin, where the eldest son of this Pharaoh (Merenptah) is represented as crowned and sitting with his father on his throne; he bore the same name as his father, but died before him; and his younger brother Seti II. succeeded (Nichol, *Recent Archaeology of the Bible*). In addition to its awful character, this plague had a religious significance. The first-born, in ancient Heb. religion, was symbolical of the whole family. Israel is spoken of as God's first-born (Ex.4.22), as representing the future Catholic Church, the new family of God, redeemed in Christ. Hence the protection of the Heb. first-born pointed to their national preservation for a divine purpose; the destruction of the Egyptian first-born to the truth that all mankind lay by nature under God's displeasure, that all life is forfeit to divine justice, and can only be saved by grace. It is uncertain how long the plagues continued. The tenth took place in spring, on the night of Nisan 14. If we assume that the discoloration of the Nile coincided with the July or August floods, this would make the whole period about eight months. The remembrance of the plagues passed into the tradition of other nations (see 1Sam.4.8), and it not only left an ineffaceable record in Heb. history (*cf.* Ps.78, 105,106), but coloured the latest prophetic utterances in the Apocalypse (*cf.* Rev.8,9,16). Whatever view is taken as to the exact historical value of the narrative, the whole account has a profound religious and moral significance. It points to the truth that natural phenomena are under the immediate direction of God and minister to His sovereign purpose. It illustrates also (as do the parallel visions of the Apocalypse) the age-long struggle of the natural man, both as an individual and in his social and national combinations, against the will of God. The attitude of Pharaoh and the statements that he "hardened" his heart and that God hardened it for him illustrate important ethical truths. No proofs, however startling or cumulative, of divine power and will can convince those who have made up their minds not to be convinced. And, on the other hand, when a man deliberately refuses the light of reason and conscience, he gradually

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loses altogether the guidance of these God-given faculties. Moreover the mystery of providence, by which even human obstinacy and sin are compelled in the long run to minister to the glory of God and the advancement of His purpose, is strikingly expressed in Ex.9.16 (quoted in Rom.9.17). Hengstenberg, *Egypt and the Books of Moses* (1847); Dillmann-Ryssel, *Ex. and Lev.* (1897); Macalister in Hastings, *D.B.* (5 vols. 1904), gives a full list of Egyptian travels and researches. [A.R.W.]

Plain, Cities of. [CITIES OF THE PLAIN.]

Plain, Sea of the. [SALT SEA.]

Plains. The A.V. thus renders seven Heb. words. (1) ABEL (Heb. *'ābhēl*), a meadow. (2) *biq'a* (Arab. *bŭqâ'a*), properly a large valley between chains of mountains (see COELOSYRIA): this is applied to the valleys of AVEN, and of LEBANON (Jos.11.17,12.7), which is perhaps that of MIZPEH (11.8). The word applies to SHINAR (Gen. 11.2) and to CHEBAR (Ezk.3.23,8.4), with the "plain" of DURA (Dan.3.1). It is rendered also "valley" by A.V. in the case of MEGIDDO (2Chr.35.22; Zech.12.11). The word occurs 19 times in O.T. Even the "plain of ONO" (Ne. 6.2) in SHARON is a broad depression between hills. (3) *kikkār* applies exclusively to the Jordan Valley. [CITIES OF THE PLAIN.] The word occurs 11 times (Gen.13.10,11,12,19.17, 25,28,29; Deut.34.3; 2Sam.18.23; 1K.7.46; 2Chr.4.17). [REGION.] (4) *mîshôr* (*even*) applies to the plateau of Bashan (Deut.3.10; 1K.20.23,25), but more often to that between Heshbon and Medeba (Deut.4.43; Jos.13.9,16, 17,21,20.8). (5) The Arabah (Heb. *'ărābhâ*), or valley from Hermon to the Red Sea. (6) The Shephelah (Heb. *shᵉphēlâ*), or low hills W. of the mountains of Judaea. (7) ELON (Heb. *'ēlôn*), which more probably means an "oak," as in LXX. These famous oaks include those of MAMRE, MOREH, ZAANAIM, MEONENIM, TABOR, and of the PILLAR. [C.R.C.]

Plaister. (1) Heb. *sîdh*, Arab. *shîd* (*i.e.* "lime"), from which a cement was made on which an inscription could be engraved (Deut. 27.2,4; Jos.8.32). It was used also perhaps in the MORTER daubed on house-walls (*'āphār*; see Lev.14.42), though this may have been clay only. That the lime was slaked is clear (Is.33.12). Amos (2.1) notices the burning of the bones of a king of Edom to make lime, as a terrible misfortune for the unburied foe. (2) Aram. *gîra* (Dan.5.5); Arab. *jîr* (*lime*). This also was worked to a smooth surface as a hard cement, fit for engraving letters on it. The Egyptians used a lime whitewash on bas-reliefs to take colour, and varnished the pictures. The Assyrians also appear to have coloured their bas-reliefs, as did the Lycians and Greeks. [C.R.C.]

Plane-tree. [CHESNUT-TREE.]

Pledge. The law provided (1) that a poor man's garment taken in pledge should be restored by sunset (Ex.22.26f.[25f.]; Deut.24. 12f.); (2) that a mill or upper mill-stone and a widow's garment should not be taken in pledge at all (Deut.24.6,17f.); and (3) that a creditor should not enter the debtor's house for a pledge, but should wait outside (Deut.24.10-13). These provisions all rested on purely religious sanctions. For an example of pledge, see Gen.38. 17-20. [POOR; LOAN.] [H.M.W.]

Pleiades. The Heb. word (*kîmâ*) so rendered occurs in Job 9.9,38.31 and Am.5.8. In the last passage A.V. has "the seven stars," although the Geneva version translates the word "Pleiades," as in the other cases. In Job the LXX. has Πλειάς, the order of the Heb. words having been altered; while in Amos there is no trace of the original, and it is difficult to imagine what the translators had before them. The Vulg. renders: *Hyades* in Job 9.9, *Pleiades* in 38.31, and *Arcturus* in Am.5.8. The Jewish commentators vary as widely. R. David Qimḥi (Kimchi) says: "R. Jonah wrote that it was a collection of stars called in Arabic *Al Thuraiyâ*." The words of Ibn Ragel prove that *Al Thuraiyâ* and the Pleiades are the same. "Al Thuraiyâ is the mansion of the moon, in the sign Taurus, and it is called the celestial hen with her chickens." With this Hyde compares the Fr. *pulsinière*, and Eng. *Hen and chickens*, which are old names for the same stars. The opinion of Ibn Ezra has been frequently misrepresented. He held that *kîmâ* was a single large star, *Aldebaran* the brightest of the Hyades, while *khᵉsîl* (A.V. *Orion*) was *Antares*, the heart of Scorpio. On the whole, though certainty is impossible, our translators appear to have been justified in rendering *kîmâ* by "Pleiades." Héa or Ea, the third god of the Assyrian triad, was known among the stars by the name of Kimmut, which Rawlinson compares with the Heb. *kîmâ*, and identifies with the constellation Draco.

Pleroma. [KENOSIS.]

Plough. [AGRICULTURE.]

Poche'reth. The children of Pochereth of ZEBAIM returned from captivity with Zerubbabel (Ezr.2.57; Ne.7.59).

Poetry, Hebrew. I. It is so difficult to draw a hard-and-fast line between prose and poetry that individual writers differ greatly as to what portions of the Bible should be classed as one or the other. If rhyme and metre be considered essential, poetry would have to be denied to the Bible altogether. For of rhyme there is absolutely none; and, as metre depends upon pronunciation and accent, it has generally been regarded as hopeless to restore these essential elements, so long have they been lost in the transmission of the language through consonants alone. Little confidence can be placed in the Massoretic vocalization. In the opinion of Bishop Lowth, "A man born deaf may as reasonably pretend to acquire an idea of sound, as a critic of these days to attain to the true modulation of Greek by accent, and of Hebrew by metre." Nevertheless numerous attempts to reduce the Hebrew poetry to metre have been recently made. In 1866 Julius Ley set out on the most promising line of effort in this direction, and has been followed with considerable success by Prof. Briggs, according to whom "the psalms were composed in the parallelisms, measures, and strophical organizations of lyric poetry. . . . The measures, however, were not of feet, as in classical Latin and Greek, or of syllables, as in ordinary lyric poetry, but of words, or of word accents." But monosyllables were not counted, and special allowance had to be made for various other words. Dr. Briggs would use the metri-

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cal arrangement which he has devised to determine the changes that have been made in the original text. The best statement is that of Schneller, who maintained that the Heb. poet considered only the syllables receiving the main accent, and, as in the German Nibelungenlied and in the songs of Palestine in use at the present time, "the rhythms are manifold. There may be eight accents in one line, and three syllables are often inserted between two accents, the symmetry and variation being determined by emotion and sentiment." Josephus, followed by Origen and Jerome, says that Hebrew poetry is composed in trimeters, pentameters, and hexameters (2 *Ant.* xvi. 4; 4 viii. 44; 7 xii. 3). Briggs regards Gen.1 as a lyric in six pentameter strophes, and the Priestly account of the Deluge as a poem. Bickell goes still further, and maintains that "the metrical accent falls regularly upon every alternate syllable." But to make his theory work, he has to remove or add in the Psalms alone 2,600 syllables. Sievers even goes so far as to say that all the prophetical books are in verse, and that the historical books are poetical. But, since the distinction between poetry and rhetorical prose is so slight, it would seem that they are mingled in the prophecies in a manner that renders classification somewhat difficult, while in the historical books the line can be more clearly drawn, and the poetical books (Job, Psalms, Proverbs, Solomon's Song, and Lamentations) stand out by themselves.—

II. As far as form is concerned, the main characteristic of Hebrew poetry is the *parallelismus membrorum*, clearly brought to light by Bishop Lowth in 1741 in his lectures at Oxford on the Sacred Poetry of the Hebrews, and further illustrated in the preliminary dissertation to his translation of Isaiah in 1778. This peculiarity "consists chiefly in a certain equality, resemblance, or parallelism between the members of each period; so that in two lines (or members of the same period) things for the most part shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure." This seems to have been the most ancient and original form of poetry, examples of which are found in early Assyrian and Egyptian literature, and remnants in the Finnish song "Kalevala." The richness of its development in Heb. poetry is due largely to the wealth of synonymous expressions found in that language. This also secures the result that its beauty and impressiveness cannot be wholly lost in translation. No other poetry bears translation like the Hebrew. From no other literature could the whole world derive its songs of praise as it does from the Psalms. The main characteristics of this parallelism appear sufficiently well in the oldest recorded poetical stanzas, uttered by Lamech (Gen.4.23, 24), "And Lamech said to his wives:

Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man for wounding me,
And a young man for bruising me;
If Cain shall be avenged seven-fold,
Truly Lamech seventy and seven-fold."

Lowth's division of the Hebrew parallels into classes has been generally followed, namely, into (1) synonymous, (2) antithetical, and (3) synthetical. (1) Good illustrations of the synonymous are found in Ps.25.4:—

Show me Thy ways, O Jehovah,
Teach me Thy paths.

"Show" corresponds to "teach" and "ways" to "paths." Num.23.7-10:—

From Aram hath Balak brought me,
The king of Moab from the mountains of the East, etc.

Here "Aram" corresponds to the "mountains of the East," and "Balak" to the "king of Moab." Pr.1.31:—

They shall eat of the fruit of their own way,
And be filled with their own desires.

Is.55.7:—

Let the wicked forsake his way,
And the unrighteous man his thoughts, etc.

"The synonymous parallels prevailed chiefly in shorter poems, in many of the Psalms, in Balaam's prophecies, and frequently in those of Isaiah, which are most of them distinct poems of no great length." Other typical examples of synonymous parallelism occur in Ps.104, Is.53, and Ho.11.8,9. But there is great variety in the form of synonymous parallelism. As Lowth has pointed out, the parallelism is sometimes formed by the iteration of the former number, as in Ps.129.1,2:—

1. Many a time have they afflicted me from my youth up:
Let Israel now say.
2. Many a time have they afflicted me from my youth up;
Yet they have not prevailed against me.

Frequently, also, an ellipsis occurs in the second member, as in Ps.105.20:—

The king sent out and loosed him;
Even the ruler of peoples, and let him go free.

where, in strict form, "loosed him" would have been repeated. Again the whole of the second part of the parallel frequently answers only to a portion of the first part, as in Ps.97.1:—

Jehovah reigneth; let the earth rejoice;
Let the multitude of isles be glad.

Occasionally also there are triplet parallelisms; as in Ps.93.3,4:—

The floods have lifted up, O Jehovah,
The floods have lifted up their voice;
The floods lift up their waves.
. . . . . .
Above the voices of many waters,
The mighty breakers of the sea,
Jehovah on high is mighty.

Again, five lines are sometimes nearly similar, but divided into two distichs by the third line which is dissimilar, as in Zech.9.5. Where four parallelisms occur, they generally form two regular distichs, the latter members referring alternately to the former, as in Deut.32.42:—

I will make Mine arrows drunk with blood,
And My sword shall devour flesh;
With the blood of the slain and the captives,
From the head of the leaders of the enemy.

Jebb has pertinently called attention to the fact that in the so-called synonymous parallelisms "the second or responsive clause (almost) invariably diversifies the preceding clause and generally so as to rise above it," and therefore suggests that the name should be

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cognate parallelism, rather than synonymous. This is well illustrated in Ps.1.1,2 :—

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers.

. . . . . .

But his delight is in the law of Jehovah;
And in His law doth he meditate day and night.

In this there is a clear intensification of the thought in the three negative clauses of the first verse, as well as in the positive statements of the second. "Walking," "standing," and "sitting" with the wicked are three stages in the downward progress, while "counsel of the wicked," "way of sinners," and "seat of scoffers" imply increased depravity on the part of the wicked. "Meditating day and night" on the "law of the Lord" is the highest summit of delight which can be obtained. Other examples will be found in Ps.21.12,24.3,4; Is.51.1,4,7,55.6,7. (2) Antithetical parallelisms are well illustrated in Prov.11.3 :—

The integrity of the upright shall guide them,
But the perverseness of the treacherous shall destroy them,

and so on, for a number of verses, where various forms of virtue and vice are contrasted in their effects, as well as in their nature; Is.54.7 :—

For a small moment have I forsaken thee,
But with great mercies will I gather thee, etc.;

while the following verse repeats the idea and amplifies the antithesis. "The antithetic parallelism gives acuteness and force to adages and moral sentences; and therefore abounds in Solomon's Proverbs, but elsewhere is not often to be met with." (3) Synthetic, or constructive parallelism, is that in which the sentences answer to each other not by the iteration of the same image or sentiment, or the opposition of their contraries, but merely by the form of construction, as in Ps.1.3 :—

And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season:
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The verses in this parallelism are usually longer than in the others and are frequently arranged in triplets, as in Ps.77.18,19 :—

The voice of the thunder was in the whirlwind:
The lightning lightened the world:
The earth trembled and shook.

In this kind of parallelism also a definite number is often put for an indefinite, as in Am.1.3, 6, and 9 :—

For three transgressions of Damascus,
Yea, for four, I will not turn away;

and so of Gaza and of Tyre. The variety in the form of synthetic parallelism is very great. (4) To this classification Jebb would add that of the *introverted* parallelism, in which, whatever be the number of lines, the first shall be parallel with the last, the second with the penultimate, and so on throughout, illustrated in Pr.23.15,16 :—

My son, if thy heart be wise,
My heart will be glad, even mine;

. . . . . .

Yea, my heart will rejoice
When thy lips speak right things.

Other instances are Ps.84.5-7,123.1,2; Is.27.12,13; Ezk.1.27; Ho.13.14.—III. Among the minor poetical embellishments of the Heb. literature is the use of acrostics, as in Ps.25, 34,37,111,112,119,145, Pr.31.10, and Lam.1, 2,3. In all these cases the poems contain 22 lines, or systems of lines, in the order of the Heb. alphabet, each one beginning with its appropriate letter. The poetical passages are marked also by various archaic forms of speech, especially of case-endings, suffixes, and prepositions. But these would not be observable in a translation. That parallelism, however, does not alone make poetry is evident from the fact that occasionally the laws are arranged in easily recognized parallelisms. The poetry of the Hebrews is likewise surcharged with rhetorical figures of speech, but we must not suppose that sublime figures of speech alone make poetry. The figures of metaphor, personification, metonymy, apostrophe, and hyperbole are most frequently introduced. It is specially to be noted that in the Bible these figures are never far-fetched, and are mainly derived from four sources: (1) well-known material objects; (2) circumstances of common life; (3) familiar sacred things; and (4) remarkable facts of their sacred history. (1) In the use of metaphor the Heb. poets derive their illustrations from familiar and well-known objects, so that there is rarely any obscurity attending them. The imagery drawn from light and darkness is peculiarly forcible. What, for example, can be more splendid than the use of this figure in Is.30.26 ?—

The light of the moon shall be as the light of the sun,
And the light of the sun shall be sevenfold;

or Is.24.23 ?—

Then the moon shall be confounded, and the sun ashamed,
For Jehovah of Hosts will reign in Mount Zion,
And before his elders shall be glory;

or more impressive than Ezekiel's metaphorical description of the destruction to be brought upon Egypt (Ezk.32.7,8) ?—

When I shall extinguish thee I will cover the Heavens
And make the stars thereof dark.
I will cover the sun with a cloud,
And the moon shall not give its light.

As peculiar to the Hebrews may be noticed the figures drawn from a deluge of waters such as was familiar in connexion with Jordan's annual overflow, the melting of the snows on Lebanon, and the frequent cloud-bursts turning into torrents the dry water-courses of Palestine. Other objects familiar to the people from which metaphors are specially drawn are those belonging to the natural scenery of the land. Thus mount Lebanon stands for sublimity (Can.5.15; Is.33.9,35.2; Je.22.6,23; Zech.11.1; and esp. Ezk.31); and Carmel for whatever possesses fertility, wealth, or beauty (Can.7.5; Is.35.2; Je.46.18; Mi.7.14). And so "the fat rams," "heifers," and "bulls of Bashan," and "the lion of Jordan" (Ps.22.12, 66.15; Je.49.19; Ezk.39.18; Am.4.1), are used with a boldness of imagery that would not have been tolerated in Greek or Latin poets, and yet without any sacrifice of elegance. Study of

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the natural history of Palestine makes such imagery clear; see esp. Is.35.6,7,36.17; Jl.3.18). (2) Hebrew poetry naturally reflects in a remarkable degree the scenes of common life, which were largely agricultural. The threshing floor, the flail, the fan, and the wine-press, are figuratively used with a force and elegance scarcely approached even by Homer. The dignity with which the Heb. poet could invest what would seem, at first, an inelegant form of expression is seen in 2K.21.13:—

> I will wipe Jerusalem
> As a man wipeth a dish,
> Wiping it and turning it upside down.

The figures of speech drawn from the regions of the dead are in striking contrast to those of the Gk. poets, whose imagination peopled the infernal regions with such a profusion of monsters as to excite ridicule. The Heb. poets, on the contrary, limit their figures under this head to those drawn from the most obvious facts connected with burial (*e.g.* Job 33.18; Ps.28.1,88.3-7,141.7; Ezk.26.20). (3) Of special interest are the poetical figures drawn by the Heb. poets from the requirements of the law and the official work of the priesthood. The distinctions between the clean and unclean things, the methods of removing pollution, and of atoning for sin, are freely used with force and propriety to intensify the sense of human depravity and of divine graciousness (Is.64.6; Ezk.36.17; Lam.1.8,9,17; Ex.28.2; Ps.98.1). (4) The sacred history also furnishes the basis for many of the most striking poetical figures. Chaos and creation, the Deluge, the destruction of Sodom, the flight of Israel from Egypt, and the scenes from mount Sinai, are used with powerful effect in many places (*e.g.* Je.4.23,26; Is.34.4,11; Jl.3.15,16; Is.51.15,16; Ps.11.6; Is.34.8,9,10; Mi.1.3,4,13,14; Ps.18.7,16). (i) Allegory. The most noteworthy examples of allegory are found in Ec.12.2-6; Is.28.23-29; Ezk.15,19, 31; though ch. 31 more properly belongs to the class of Parable, as do also Judg.9.7-15; 2Sam.12.1-4. (ii) Simile or Comparison. The similes of Heb. poetry are equally striking, see esp. Is.10.14,17.12,13,49.14,15; Na.3.12; Ps.129.6-8; Deut.32.2,11,12; Job 6.15-20. (iii) Personification. One of the most striking cases of this figure occurs in Pr.8.27-31; also in Hab.3.5; Job 28.22; Is.5.14; Je. 47.6,7; but esp. Is.14.4-27.—IV. When classed in a more general way the poems of the Bible would fall under the head of (1) Epic-lyric. For examples see Ex.15.1-18; Num.21.27-30; Deut.32.1-43; Judg.5; Ps.8,104; Is.38.9-20. (2) Didactic, which appeal more to the reason: Judg.9.7-15; 2Sam.12.1-4,14.4-9; 1K.20.39f. (the last three are in the form of prose); Is.5. 1-6; a large part of Proverbs, much of Job and Ecclesiastes, and also many Psalms. (3) Lyric poems of individual experience. See examples in Gen.4.23,24; 2Sam.23.1-7; Ps.16,22,27, 39,51,106,130,143; Is.12.1-6. (4) Hortatory. Num.10.35,36,21.17,18; Jos.10.12,13; Ps.44, 60,122,137. (5) Dramatic. Can. and Job are regarded by some as dramas; but, while both these remarkable works have dramatic elements, neither has a sufficiently defined and sustained plot to come under the modern definition of drama. Can. is more properly described as a series of songs appropriate to the seven-day nuptial feasts common among the Hebrews; while such plot as Job contains is mostly found in the first three chapters and a portion of the last, written in plainest prose. The bulk of the book, written in poetical form of highest elegance and sublimity, develops only one act of the drama, in which the dialogues move on a high but rather uniform plane, without the startling effects expected in drama. Here, as throughout Heb. poetry, the sublimity is due in great measure not only to the extraordinary selection of figures of speech, but largely to the lofty conception of monotheism and to the inherent beauty of the moral ideas which pervade and etherealize the whole.—V. *Interpretation.* It is important to note the general effect which poetical forms and figures have upon the interpretation of Scripture. It is evident that whenever a writer endeavours to enforce or familiarize his ideas by the use of rhetorical figures and poetic forms, he should not be subjected to the narrow requirements of bald literalism. But no definite rules can be laid down. The writer's appeal is confidently made to the general understanding of figurative speech obtained from observing the daily use of it by all classes, and by study of classic writers of all periods and nationalities. If extremes in both directions be avoided, proper attention to the distinction between the diction of prose and poetry will prevent serious misunderstanding and open the way to that wholesome and appropriate exaltation of feeling which the sublime truths of the Bible are calculated to produce when clothed in their becoming figurative attire, and marshalled in their most impressive natural array. [JEREMIAH, BOOK OF; PSALMS, TITLES OF.] Bp. Lowth, *Lect. on the Sacred Poetry of the Hebrews* (1741), trans. from the Lat. by G. Gregory, 1787, 2 vols., and *Prelim. Dissertation to Is.* (London, 1778); Bp. Jebb, *Sacred Literature* (London, 1820); Ewald, *Die Dichter der Alten Bundes* (1866); Julius Ley, *Leading Features of Heb. Rhythm* (1875); C. A. Briggs, *General Intro. to Study of Holy Script.* (1899), and *Crit. Comm. on the Psalms* (2 vols. 1907); L. Schneller, *Kennst Die das Land* (section "Musik"); Edward König, *Stilistik, Rhetoric, Poetik* (1900); E. Sievers, *Metrische Untersuchungen* (1901); W. H. Cobb, *A Criticism of Systems of Heb. Metre* (Oxford, 1905); J. H. Gardiner, *The Bible as Eng. Lit.* (1906). [G.F.W.]

Poison. References to poisons in Holy Scripture are very few, and in almost every case they deal with external rather than internal effects. Thus we have the "fiery" or venomous serpents sent to chastise the disobedient Israelites (Num.21.6; *cf.* Ps.140.3). This passage deserves a special notice from the use made of the Brazen Serpent. This figure was symbolical only. It was customary to consecrate the image of the affliction either in its cause or its effect, as in the case of the golden emerods and golden mice of 1Sam.6.4,8, and these and the "ex-votos" common in Egypt before the Exodus may well be classed with this Brazen Serpent. Two Heb. words are translated "poison" in A.V. (1) *ḥēmâ*, from a root signifying "to be hot," only re-

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ferring to animal poison, and only used in Job 6.4, where the allusion seems to be to the very ancient custom, still prevalent among the Arabs, of poisoning arrows and spears. (2) *rôsh* denotes primarily a vegetable poison, and is only twice used to describe venom of snakes (Deut.32.33; Job 20.16). In all other passages where it occurs A.V. gives "gall," except in Ho.10.4, where it is rendered "hemlock." Internal poison is never directly mentioned in O.T., though 2K.4.39 will hardly bear any other explanation, and 2.21 at least suggests the same. There is a clear case of its use in 2Mac.10.13, and a definite allusion in Mk.16.18. It was a very favourite method of getting rid of difficult people with all the Herods. [SERPENT; ADDER.] [F.J.]

Pollux. [CASTOR AND POLLUX.]

Polygamy. [MARRIAGE.]

Pomegranate. The Heb. *rimmôn* occurs frequently in O.T., and is used for both the pomegranate-tree and its fruit. The pomegranate was doubtless early cultivated in Egypt; hence the complaint of the Israelites in the wilderness of Zin (Num.20.5), this "is no place of figs, or of vines, or of pomegranates." The bush, with its characteristic calyx-crowned fruit, is easily recognized on the Egyptian sculptures. Carved figures of the pomegranate adorned the tops of the pillars in Solomon's temple (1K.7.18,20, etc.); and worked representations of this fruit, in blue, purple, and scarlet, ornamented the hem of the robe of the ephod (Ex.28.33,34). Russell (*Nat. Hist. of Aleppo*, i. 85, 2nd ed.) states "that the pomegranate" (*rummân* in Arab., the same word as the Heb.) "is common in all the gardens." [Wine of the pomegranate is mentioned in Can.8.2. Sir John Chardin says considerable quantities of this drink are made in Persia. Or the expression may be understood "wine flavoured with pomegranate juice." More probably still the meaning is merely the pleasant juice itself. Pliny says, "Nature hath shewed her admirable worke in this fruit; for at the very first opening of the rind she presently maketh shew of a perfect wine, without apparence of any grape at all, not so much as of must, which ordinarily is the rudiment of wine. H.C.H.]

Pommel (Heb. *gullâ*, "a bubble," hence a spherical object; A.V. 2Chr.4.12,13; R.V. *bowl*). In this connexion doubtless a bulb or bulbous capital. The word is rendered *spring* (Jos.15.19; Judg.1.15), and *bowl* (1K.7.41,42; Ec.12.6; Zech.4.3). [C.R.C.]

Pond. Fish-ponds are not noticed in the Bible. In Is.19.10, A.V. "fish-ponds" is an error for "sad of soul" (see R.V.). In Cant. 7.4 the Heb. has only "pools." The Heb. *agam* occurs nine times, meaning a "marsh," or "reedy swamp" (see Je.51.32; R.V. marg. *marshes*). A.V. renders the word "pond," "pool," "standing water," and "reeds." [C.R.C.]

Pontius Pilate, the fifth Roman Procurator of Judaea, was appointed by Tiberius, 26 A.D., shortly before St. John the Baptist's public ministry began, and he remained in his office till the year 36 A.D., in which Tiberius died. At his appointment Sejanus was at the height of his power, and Pilate has been described as a creature of Sejanus, but apparently without any direct evidence, and his position was unaffected by the fall of Sejanus in 31 A.D. The chief authorities, outside the gospels, for the character of Pilate's administration are: (1) a letter from Agrippa I. to Caligula, recorded by Philo, *Leg. ad Caium*, §38 (*c.* 40 A.D.), and (2) Josephus, 18 *Ant.* iii. 1; iv. 1; 2 *Wars* ix. 2-4 (*c.* 93 A.D.). From these writers it is clear that his conduct in office roused the bitter and lasting resentment of the Jews. They regarded him as obstinate and savagely cruel. We must, however, remember (1) that we have only the Jewish side of the question, and that at least in the case of Agrippa the writer had an interest in painting the character of Pilate in as dark colours as possible, in order to dissuade the emperor from carrying out a plan which was far worse than anything which even Pilate had attempted; (2) that Tiberius, who, whatever his vices may have been, did not neglect the provinces, left Pilate undisturbed for ten years; (3) that in only one of the recorded cases of popular excitement, when the mob rose in protest against his use of the temple treasure to pay for an aqueduct to bring water to Jerusalem, did Pilate's measures of repression lead to actual bloodshed, and then clearly contrary to his intention. On the other hand, the list of crimes attributed to him by Agrippa has a lurid light thrown on it by (1) the reference in Lu.13.1, to certain Galileans, "whose blood Pilate had mingled with their sacrifices," no doubt on the occasion of some riot in the temple courts; and (2) by the massacre of Samaritans, for which he was finally sent home in disgrace by Vitellius (Josephus, 18 *Ant.* iv. 2). There is no reason to suppose that the references to Pilate in later Christian literature (Tert. *Apol.* 21; Orig. *Hom. in Mat.* 35; the *Gospel of Peter*, and the various so-called *Acts of Pilate*), embody any independent trustworthy tradition. Eusebius (*Hist. Eccl.* ii. 7) recounts Caligula's judgment on him on his arrival at Rome, on the evidence of an authority which we have no means of identifying. As Agrippa I. was at that time high in imperial favour, the judgment is likely to have been severe. In N.T. our interest is fixed on his conduct of the trial of our Lord. It will be well to take each account separately.—St. Mark's account (15.1-15) is enigmatically concise. Jesus, condemned by the Sanhedrin for blasphemy, is brought bound to Pilate. Pilate commences his examination by asking, "Art thou the King of the Jews?" and Jesus answers, "Thou sayest," an answer which it is difficult to understand as anything less than an admission of the truth of the charge. Yet no formal sentence follows, only a prolonged impeachment, which is met with such resolute silence on the part of the Prisoner as to astonish the judge. The advent of the people to claim the release of a convict causes a diversion. Pilate endeavours to secure the escape of Jesus from the malice of the chief priests by a popular vote, and from henceforth the matter is one between him and the people. They choose Barabbas, and repeatedly demand the crucifixion of Jesus, and prevail.—St. Matthew (27.1,2,11-26), no doubt with *Mark* in his hands, adds the account of Pilate's wife's dream, and of the washing of Pilate's hands before the multitudes. He only

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differs from *Mark* in making Pilate himself offer the alternative of Barabbas' release, and in marking more clearly the interval between Pilate's offer and the taking of the popular vote.—St. Luke, though he shows traces of acquaintance with *Mark* (Lu.23.2,19), is (as throughout ch. **22–24**) substantially independent. He commences with a detailed account of the charges brought before Pilate (**23.** 2). He gives an explicit acquittal (ver. 4), accounting for the prolonged impeachment, and interpolates the trial before Herod, and Herod's mockery, before introducing the popular demand for Barabbas. This, when it comes, is an answer to an offer to dismiss Jesus with a scourging. After three expostulations the governor yields, and the people have their way. This account explains the transformation of the religious charge, on which our Lord had been condemned by the Sanhedrin, into the political charge on which he was tried by Pilate. At the same time it brings out even more strongly the efforts Pilate made to secure the release of his Prisoner. But St. Luke gives no clue to account for those efforts or for their failure.—St. John here, as always, assumes in his readers a general acquaintance with current Christian tradition. What he adds was no doubt drawn from his own observation. He had gone with Jesus into the palace of the high-priest (**18.**15), and no ritual scruple would exclude him from attendance at the trial in open court. The first scene, however, takes place outside the palace. The prosecutors refuse to enter a Gentile house in feast-time, and Pilate has to come out to interview them. After an unsuccessful attempt to secure a sentence without bringing any specific charge, they accused Jesus (as St. Luke tells us) of claiming to be King of the Jews. This becomes the subject of investigation as soon as the judge returns into court. The charge was new to the Prisoner. He asks, therefore, whence this accusation came? Pilate disclaims any association with the charge, and asks Him to explain His position, no doubt regarding the charge as a malicious libel. He is surprised to learn that Jesus did actually regard Himself as a King. But a King who disclaimed the use of physical force was not a person whose loyalty to Caesar need be suspected, whatever might be the nature of the truth to which He had come to witness. Pilate therefore goes out and pronounces His acquittal. There must, however, have been some serious obstacle to an immediate discharge, because the governor couples his verdict with an appeal to the people to exercise their festival prerogative in the Prisoner's favour. The appeal failed; the people chose Barabbas. Pilate then took Jesus and scourged Him. It is commonly assumed that this was the first part of a Roman sentence of capital punishment, and that Pilate ordered its infliction hoping thereby to glut the malice of the prosecutors and so to escape completing the sentence. The language employed (ἐμαστίγωσεν, *cf.* μάστιξιν ἀνετάζεσθαι, Ac.22.24) suggests rather that it constituted a further stage in the judicial examination, following on our Lord's refusal to answer the further charges brought by the chief priests, and the failure of Pilate's attempt to transfer the case to Herod Antipas. It is at least worth notice that it is followed (Jn.**19.**4) by a fresh verdict of acquittal. The mockery by the soldiers, though distinct in form, was no doubt identical in spirit with the mockery by Herod. Pilate makes himself a party to it by parading it. It was meant to show that it was impossible to take the Messianic pretensions of such a man seriously. The appeal *ad misericordiam* only roused the chief priests to fresh fury. They and their attendants raise a cry for crucifixion. Pilate's pride is roused by this attempt at dictation, and he throws them back once more on their own resources. This compelled the chief priests to change their ground. The effort to secure a conviction under Roman law for political offences had failed. They were forced to raise the question of the rights of Jewish courts and the Jewish law. "He is under sentence of death from our courts for blasphemy. Execute Him on the ground of our sentence, if not of your own." This new charge throws light on the words the governor had already heard from his Prisoner. The awe which Jesus had inspired, and which the mockery had not enabled Pilate to throw off, was deepened. "He was the more afraid." Once more, therefore, he goes back into court with Jesus to examine this new charge, and to probe the recurring suspicion that there was more in this strange, silent Man than met the eye. He gets no direct answer to his challenge; only a reminder that the source of his own authority was in God. As a result Pilate was nerved to fresh effort, but still not to the exercise of his boasted power to set his Prisoner free. The Jews threaten Pilate with impeachment on a charge of treasonable complicity with a Pretender to the throne. On this Pilate's resistance collapses. He retains sufficient hold on the situation to make his surrender as galling as possible to their national pride. He brings Jesus once more before them expressly as their King; and sells Him to them at the price of an explicit act of national apostasy, which he takes pains to publish to all the world in the title which he wrote and affixed to the cross. But he gives Him into their hands to be crucified.—Such are the four accounts of the Trial before Pilate, not perhaps capable of being mechanically harmonized in all their details, but strikingly harmonious in the view that they give of the part played by the main actors in the scene. In each the Roman governor, convinced of the innocence of his Prisoner, but afraid, for some unexplained reason, to deliver Him on his own responsibility out of the hands of His persecutors, appeals to the multitude to assist in His release and ultimately yields, protesting to the end, to the demand of priest and people for His crucifixion. Personally Pilate was in no sense cowed by the chief priests. Again and again he throws them back when they try to force his hand directly. Why, then, did he not dare openly to rescind their judgment, and set their Prisoner free? Was it that in the excited state of popular feeling it would risk a riot to disregard openly a decision of the Sanhedrin, unless he could associate the people with himself in his action? In any case, once convinced of the harmlessness of Jesus, the popu-

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lar demonstration in favour of Jesus five days before must have made it seem certain that they would be ready to take any opportunity of rallying in His support. The appeal, however, failed, and reacted with fatal effect on the man who made it. The fact was that the refusal of Jesus to forbid the payment of tribute to Caesar and the reports of threatening language used by Him against the temple, coupled with the palpable failure of His cause to assert itself against His foes, were more than sufficient to kill the enthusiasm aroused by the triumphal Entry into Jerusalem. Barabbas, on the other hand, was a typical popular hero, caught red-handed in revolt against the Romans, and his friends must have been waiting anxiously for the chance afforded by the feast to secure his release. The chief priests, therefore, had little difficulty in defeating the governor's attempt to deliver their Victim out of their hands by an appeal to the populace, and at the same time in turning against Jesus the very power that Pilate had hoped to enlist in His defence. Even this did not exhaust the advantage that this false move of Pilate's gave them. There was yet another factor to be reckoned with, the jealous sensitiveness of the absent emperor. And Pilate, by publicly taking the part of a Pretender, had laid himself open to a charge of treason. It was a dangerous matter to play with the title "King" in bidding for popular support within the Roman empire. He therefore receives a significant hint that he must either yield to their demand or be prepared to answer for himself before Tiberius. As he was not man enough to do the right in scorn of consequence, this threat was too much for him, and he has to bear from generation to generation the shame of his "Great Refusal." There is no reason to suppose that he meant still further to insult "the King of the Jews" by crucifying Him between two robbers. The release of Barabbas must have made it necessary to make an example at once of any members of his band who were in prison at the time. [J.O.F.M.]

Pontus, a large district in the N. of Asia Minor, extending along the coast of the Pontus Euxinus, from which its name was derived. It is three times mentioned in N.T. (Ac.2.9, 18.2; 1Pe.1.1). All these passages agree in showing that there were many Jewish residents in the district. The one brilliant passage in its history is the life of Mithridates. Under Nero the whole region was made a Roman province, bearing the name of Pontus.

Pool. [CISTERN; POND.] The ordinary Heb. word is *b'rēkhâ* (Arab. *birkeh*), referring to a rock-cut tank, filled with rain water (Ps.84.6, *berākhâ*). The A.V., in four passages, renders *'ăghâm* (*marsh*) as "pool." The word *berēkhâ* occurs 17 times, and usually means an artificial reservoir, including those of GIBEON (2Sam.2.13), HEBRON (2Sam.4.12), SAMARIA (1K.22.38), SILOAH (Ne.3.15), those made by Solomon (Ec.2.6), the "King's Pool" (Ne.2.14) or "made pool" (3.16), and the "upper" and "lower" pools (Is.7.3,36.2,22.9), with the "old pool" (22.11). [CONDUIT.] In the Siloam inscription the pool of Siloah is called the *berēkhâ*. In Nahum (2.8) the "pool" may mean a lake formed by the flooded Tigris at Nineveh. In Can.7.4 (LXX. *lakes*) the eyes of Solomon's bride are compared to the deep brown "pools" (A.V. *fish pools*, which is not the Heb.) in the brook W. of HESHBON. [C.R.C.]

Poor. Poverty existed throughout O.T. times, and there are many references to the oppression of the poor by the wealthy and unjust (*e.g.* Is.3.14f.10.2; Am.8.4; Pr.22.7, etc.). For a general picture, see esp. Job 24, and *cf.* WIDOW, STRANGER, SERVANT, FAMILY, LEVITE. The law favoured the poor in manifold ways. (1) In certain cases cheaper sacrifices were accepted from them (Lev.5.7-13, etc.), and poverty was also considered in assessing the redemption money of certain vows (Lev.27.8). (2) Their support was ensured by (*a*) provisions favouring gleaning and securing to them forgotten sheaves and the produce of corners of fields, etc. (Deut.24.19-22; Lev.19.9f.23.22; *cf.* Ru.2; (*b*) commands for their participation in sacrificial feasts (Deut.16.11,14) [FEASTS]; (*c*) the tithe in the third year [TITHE]; (*d*) the law that in every seventh year the land was to lie fallow and its produce might be taken by the poor (Ex.23.11). Charity appears to have been regarded as a duty in every age (Pr.19.17,22.9,28.27,31.20; Job 29.16, etc.). (3) The law enjoined lending to the poor without interest, and provided for the periodical remission of debts. [LOAN.] It also imposed restrictions in favour of poor borrowers on the practice of taking pledges. [PLEDGE.] (4) If, nevertheless, poverty eventuated in insolvency, which in archaic societies took the form of loss of liberty (*cf.* Am.2.6,8.6; Gen.47.18ff.), the law provided that the Israelitish debtor should be treated leniently and not used as a slave, and that in the year of JUBILEE he should go free and recover his lands (Lev.25.39-43). Moreover, if sold to a stranger, he might at any intervening time be redeemed by one of his relations (Lev. 25.47-55). Doubtless these provisions also applied to children sold by their parents through poverty (2K.4.1; Ne.5.5; Is.50.1; Job 24.9). (5) In judgment the poor were to be treated with absolute impartiality (Ex.23.3, 6; Lev.19.15; *cf.* Pr.31.9; Je.22.16, etc.). *Encycl. Bibl.* s.v.; Wiener, *Studies in Biblical Law*, 5-16; parallels in *Zeitschr. f. vergl. Rechtswissenschaft*, xviii. 141-143; Post, *Grundriss*, i. 359, 363-367; Kohler, *Shakespeare*, 17. [H.M.W.]

In N.T. times beggars solicited help (*a*) at the temple gate (Ac.3.2); (*b*) at the entrance to the houses of the rich (Lu 16.20); (*c*) by the wayside (Mk.10.46). Relief was given (*a*) in money (Mt.26.9; Jn.13.29); (*b*) in kind (Lu.16. 20). Property was sold to provide the means of relief; Christ charged the rich young man (Mt.19.21) and the disciples (Lu.12.33) to do this, which became the custom of the early Christians (Ac.2.45,4,34,35). The care of the poor occupied a prominent place in early church organization (Ac.6.1ff.,24.17; Ro.15.26; 2Cor.8.1-4; Gal.2.10; Jas.2.15,16). St. James condemned the practice of making a distinction between rich and poor in the house of prayer (Jas.2.2,3,6). Kind treatment of the poor is considered in the great Messianic judgment scene (Mt.25.35,42). See also Lu.3.11,14.13. [DEACONESS; WIDOW.] [H.H.]

Poplar (Heb. *libnê* = "white"; Gen.30. 37; Ho.4.13). Several authorities, including

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Celsius, favour the rendering of A.V., and think the "white poplar" (*Populus alba*) is denoted; others understand the "storax-tree" (*Styrax officinale* Linn.). The *white*



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appearance agrees with the etymology of the Heb. *libnê*, the root of Lebanon, "the white mountain." The poplar (*P. puphratica*) was perhaps formerly common in the Jordan Valley; it is now found at Bâniâs. The Arabs believe its wood makes the best charcoal for gunpowder, and it has become scarce, but some fine trees remain in the Ghôr, and smaller ones near Jericho. It is known to Arabs as the *ḥaur*, or "white" tree. [H.C.H.]

Pora'tha, one of ten sons of Haman slain by the Jews in Shushan the palace (Esth.9.8).

Porch. (1) Heb. *'ûlām*, a pylon or hall. [PALACE.] (2) *miṣdᵉrôn* (Judg.3.23), a portico with a row of posts or pillars—a verandah. [HOUSE.] In N.T. (Mt.26.71, πυλῶν) a pylon, or façade, of the high-priest's palace. [C.R.C.]

Porcius Festus. [FESTUS.]

Porter (Heb. *shô'ēr*; Gk. *θυρωρός*) never means in A.V. a carrier of burdens, but always a gate-keeper, often used of the Levites in charge of the entrances of the sanctuary, from the Lat. *portarius*. *Cf.* 2Chr.15.23,24, "doorkeepers," a variant translation found also in R.V.; and see Jn.18.16,17.

Posido'nius, an envoy sent by Nicanor to Judas (2Mac.14.19).

Possession. [DEMONIACAL POSSESSION.]

Post, a wooden pillar. The A.V. so renders four Heb. words. (1) *'ayil.* [LINTEL.] (2) *'ammâ* (Is.6.4), "the cubits of the door" (R.V. *thresholds*). (3) *mᵉzûzâ* in 18 cases for a door-post, has now come to mean the case containing two passages of the law (Deut.6.4-9,11.13-21), attached to a Jewish door. (4) *ṣaph* (2Chr.3.7) in 22 cases is rendered *post, door,* or *threshold,* the latter being probably the real meaning. [C.R.C.]

Posts, *i.e.* runners (Heb. *rûṣîm*), a late word in this sense (2Chr.30.6,10; Esth.3.13,15; 8.10,14; Job 9.25). The reference in Esther is to the famous Persian postal system (Herodotus, viii. 98). [C.R.C.]

Pot. [HANDICRAFTS, (4); CUP; PAN.]

Potiphar' (Πετεφρῆς, *Putiphar*; Gen.37.36, 39.1). An officer of Pharaoh, and the captain of the guard to whom Joseph was sold by the Midianites who had brought him to Egypt. He is said to be an Egyptian, which means that he was a native who had risen to a high position under the foreign dynasty of the Hyksos, the Shepherd kings. He seems to have been a wealthy man, who had a considerable establishment, the direction of which he gave to Joseph. The word here translated officer means originally an eunuch, but this sense would certainly be wrong here; this word is repeatedly employed in the sense of court-officer. His second title may signify chief of the executioners, or of the body-guard which had to defend the sovereign, and also to execute capital punishment when it was ordered by the king. An episode nearly identical to that which caused his master to throw Joseph into prison is related in an Egyptian tale called "the tale of the two brothers." Most interpreters, led astray by the LXX., have considered Potiphar and POTI-PHERAH as the same name, as a transcription of *Patu pra*, or *Pet-pra*, (Heliodorus). We believe that the two names are different: Potiphar ends with the name of the god Horus, which in the first syllable often has the vowel *a*, while Potiphera (see R.V.) would end with Ra. We should transcribe Potiphar *p hotep Har*, the offering of Horus, or the well-pleasing to Horus. [E.N.]

Poti-phe'rah (R.V. more correctly Potiphera), the high-priest of On, Heliopolis, whose daughter Asenath was given to Joseph (Gen.41.45,50,46.20). There was probably a political motive in this marriage. The king, being a stranger, wished to introduce a man of a kindred race into the college of priests of On, which was one of the most powerful in Egypt. We have a statue of a high-priest of On which goes back to the 3rd or 4th dynasty; he is called Rahotep, which is probably to be read Hotep Ra. With the Egyptian article *p*, *p hotep Ra*, the offering of Ra, or the well-pleasing to Ra, it would be the Poti-pherah of the Heb. Most interpreters have adopted the transcription of the LXX., Petephres (Heliodorus). St. Jerome considers POTIPHAR and Poti-pherah as the same name, so that Joseph would have married the daughter of his former master. [E.N.]

Potsherd, a broken piece of earthenware (Prov.26.23; *cf.* Is.30.14, "sherd").

Pottage (*nāzîdh*), a dish composed of boiled vegetables (Gen.25.29,34; 2K.4.38-40). In Hag.2.12 it is spoken of among the most ordinary requirements of food. [W.O.E.O.]

Potter. [HANDICRAFTS, (4).]

Potter's field, The (ACELDAMA, Ac.1.19, the field of blood, so named as the scene of the traitor's suicide), a piece of land which, according to Mt.27.7, was purchased by the

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priests with the rejected 30 pieces of silver, and converted into a burial-place for Jews not belonging to the city. It seems to be identified with "the potter's house" of Je.18.2,19.2, in the valley of Hinnom, and may have been the site of a potter's workshop, or potter's clay may have been dug there (Krafft. *Top. Jer.*) St. Matthew regards the incident as a fulfilment of a prophecy, naming Jeremiah as the author. But this is obviously a mere slip of memory due to the mental association of the allusions in Je.18,19 and 32.6ff. The passage which the Evangelist had in view is manifestly Zech.11.13, although the verse is quoted inaccurately, and in any case there are difficulties of text, even if the suggestion is adopted that Zech.11–14 is by a different author, who may be Jeremiah. Other commentators, however, have come to another conclusion—*e.g.* "St. Matthew, targuming this prophecy (Je.19) in form as in its spirit, and in true Jewish manner stringing to it the prophetic description furnished by Zechariah, sets the event before us as the fulfilment of Jeremy's prophecy" (Edersheim, *Life of Christ*). [S.N.S.]

Pottery. [HANDICRAFTS, (4).]

Pound. (1) WEIGHTS AND MEASURES. (2) In the parable of the Ten Pounds (Lu.19.12-27), the reference appears to be to a Gk. pound, a weight used as a money of account, of which 60 went to the talent, the weight depending upon that of the talent.

Power on the head (1Cor.11.10, ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους; potestatem habere supra caput propter angelos; R.V. "to have *a sign* of [marg. *or*, have authority over] her head because of the angels"). There is no variation in the text, and conjectural emendations may at once be set aside. "Power on her head" must mean a sign of subjection, and so be equivalent to a head-dress. Some have supposed that the word is a provincialism for a female head-dress, but of this there is no evidence. St. Chrysostom paraphrases it as "veil." "Because of the angels" must be taken in the ordinary sense, and not as meaning messengers or bishops. It was the general belief that angels were present at the Christian services. Women should be veiled, as the seraphim covered their faces with their wings (Is.6.2), or else lest they should tempt the angels to lust, as before the Flood. *Cf.* Stanley, *Corinthians*, pp. 184-188. [G.M.Y.]

Praetorium. [JUDGMENT HALL.]

Praise. (1) O.T. The Heb. word *t'hillâ*, derived from the root *hâlal*, meaning "to break out" (in a cry especially of joy), denotes strictly the act of homage offered to God in acknowledgment of His essence and character as revealed to men (1Chr.16.4; Ps.22.3, etc.). But the homage as shown in the Magnificat (Lu.1.47) is linked so closely with thanksgiving in which the divine glory and goodness find expression that the two cannot always be sharply distinguished. In O.T. examples of songs of praise are those in Ex.15.1-3, and 1Sam.2.1,2 (though the latter may not always have belonged to its present context). The Psalter, *t'hillim*, naturally supplies in its exultation at the Name, the glories, the loving-kindness and the bounty of God, the purest examples. Hallelujah ("praise ye JAH") is generally used liturgically as a short doxology at the beginning, or the end, or both, of three groups (104–106,111–117, and 146–150) of later Pss., together with 135. Praise and prayer are evoked by mention of the divine attributes (Ps.18.1-3). Ps.145, alone entitled *t'hillâ*, expands in terms of universal and unceasing praise such a doxology as that in 1Chr.29.11-13. In Ps.148 (the foundation of the Benedicite) all creation is called to praise at Israel's restoration. *Cf.* Tob.13 and Ba.5. (2) N.T. Praise is a dominant note (especially in the structure of St. Luke's gospel), in which Gentiles, in fulfilment of prophecy (Ps.18.49; Is.11.1) unite with Jews (Ro.15.9-13). It is the service of the Royal Priesthood (1Pe.2.9; Rev.1.6) manifesting the divine glory in worship and life (Mt.5.16). In Rev. (4.9,10,5.9; 5.11; 4.8,5.13) "the throne of God and of the Lamb" (22.1) is the centre of praise offered by the Church, by angels, and by all forms of created life. Kirkpatrick and Perowne, *Commentaries on the Pss.* (1883, 1892–1901); Milligan, "The Revelation," *Expositor's Bible* (1891); Bodington, *Books of Devotion, Oxf. Libr. of Practical Theology* (1903). [A.J.W.]

Praise-offering. [SACRIFICE, 2, end; 3, ii. *c.*]

Prayer. Prayer has been defined as "the act by which man, conscious at once of his weakness and of his immortality, puts himself into real and effective communication with the almighty, the eternal, the self-existent God." The term contains the whole cycle of communion between the soul and God, of which O.T. examples are Ps.84, Is.63.7–64.12, where every form of address to God is included. [PRAISE; WORSHIP.] But address by way of petition is the main subject of this article, in which the growth of prayer is sketched, following the broad outlines of Jewish history. (1) At the root of the prayer of Israel lies the Heb. belief in God Who is at once transcendent (Deut.32.39; Is.37.16,43.10,11) and immanent (Job 12.10; Ps.139.7; Jn.1.10,5.17; Ac.17.24ff.), combined with the conviction that man is capable of communion with Him. The history of Israel is that of a people who, with all their failures, lived as believing in the intercourse of God, the Creator and Preserver, Whose sovereignty is righteous, with man. The foundation of that belief rests on the revealed relation between man and God (Gen.1.26,27, 2.7,5.1,2,9.6; 1Cor.11.7; Jas.3.9). With the unveiling of the character of God through historic manifestations of His holiness and love there was a corresponding growth in prayer. From the primitive use of the Name of Jehovah (Gen.4.26) in invocation, prayer, after the nature-covenant with Noah had confirmed the promise of Creation (Gen.9.16), is upheld under the grace-covenant with Abraham by the sense of the greatness and righteousness of the Lord (Gen.18.25,31,32), while, in the crisis of Jacob's life, tenacity of purpose secures with the blessing a change in character (Gen.32.28; Ho.12.4). The work-covenant at Sinai deepened through the law the sense of duty and of weakness, of the call to holiness (Ex.19.6; Lev. 11.44) and of social unity (Ex.24.3). Prayer

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became more serious as the sense of sin increased (Ex.32.11-13), while the "tent of meeting" was a symbol of the satisfaction of human need of fellowship with God (Ex.25.8, 40.34). Intercession was gradually developed, as in the prayers of Samuel (1Sam.12.19,23), Elijah (1K.18.36,37), in the liturgical prayer of Solomon (1K.8.22-53), and later in the prayer of the Levites (Ne.9), and Daniel (Dan.9). Through experiences gradually formed under the life-covenant with David (2Sam.7.12-16), prayer, as disclosed in the psalter and in the prophets, became enriched with religious affections, thought, and reason. All yearnings are met by God (Ps.27.4-6,63.1-3). The awakening of conscience (26.2), penitence and restoration (51.2,10,17), spiritual illumination (119.27,143.10), intercession for the Church (122.6-8), and for a future brighter than the past (144.12,13), illustrate the firm belief of successive generations of Israelites in God all-holy, almighty, and omniscient, the vitalizing of the faculty for fellowship with Him, and the reality of prayer. To Him are due the preparation of the heart (10.17), and the movement to the prayers (27.8) which, without doubt, He hears and answers (86.7,91.15). In the deutero-canonical books there are striking prayers for wisdom as the guide of life (Wis.9; Ecclus.51), acts of faith (Ecclus.23.1-3), and intercession for the Church (36.1-17). (2) In N.T. the revelation in the Incarnate Son of the Fatherhood of God (Jn.14.9-11) crowns this progressive witness to the reality and issues of prayer. In Christ O.T. expectations as to the character of God are confirmed (Jn.14.10,11), and the idea of the divine Fatherhood is now extended to the individual believer (Mt.6.8; Lu.11.9-13; *cf.* an anticipation in Ecclus.23.1,4). In harmony with His own prayer of consecration (Jn.17), and of resignation (Mt.26.39,42-44), as well as the Lord's Prayer (Mt.6.9-11), the Church has learnt to pray in His Name, while every Christian has addressed God with childlike confidence (Ro.8.15,28). Belief in the efficacy of prayer was secured by large general promises (Mt.7.7; Mk.11.24), especially to united prayer (Mt.18.19), but Christian prayer is conditioned. It must be made in the Name of Christ, not only as a plea for success in petition (Jn.14.13,14), but in accordance with His will (15.7,8), purpose (15.15,16), with trust in the divine revelation (16.25), and in reliance on the Mediator's power (16.26-28; *cf.* Eph.2.18,3.12). Under these conditions, spiritual and temporal blessings are guaranteed (Mt.6.33; 1Tim.4.8). (3) In the apostolic Church "the prayers" are significantly linked with "the breaking of the bread" (Ac.2.42), for abiding in Christ is connected by Himself with Holy Communion (Jn.6.56,15.1-8). The action of the Holy Spirit is assured (Ro.8.26). In the Epp. Christ's promises in regard to prayer are claimed for the highest spiritual ends (Eph. 3.14-21) and for special circumstances (Ro. 15.30-32). Intercession is a first duty of the ministry (1Tim.2.1). Petitions according to the Lord's will are certainly heard and answered (1Jn.5.14,15), as they are confidently offered through the Mediator (Heb.10.19), Who appears for us before God (Heb.9.24; Rev. 5.6). (4) In the *Lord's Prayer*, probably delivered on two occasions (Mt.6.9ff.; Lu.11.1-4), investing older phraseology of the Jewish Church with a new spiritual meaning in a new setting, the keynote is the invocation of the Father as the eternal Fountain of Deity. The whole prayer is offered in the Name of Christ, for in it the Father is revealed, His Name hallowed, His kingdom advanced, and His will fulfilled through the gift of His Spirit (Jn. 16.13-15; Ro.14.17; 1Th.4.3; 2Th.2.13). In line with passages like Ps.106.4,5, the Lord's Prayer is essentially corporate, while every believer can make it his own. Thus, in the use of the Lord's Prayer, the highest conception of prayer as an agency for the manifestation of the divine glory in the fulfilment of the will of God is maintained in the spirit of His Son, Who thus taught the Church to pray (Jn.17.1,4). [NAME; HEAVEN.] Hooker, *Eccl. Pol.* v. 47, 48; Jellett, *Efficacy of P.* (1877); Karslake, *Theory of P.* (S.P.C.K.); Liddon, *Some Elements of Religion*, lect. v. (1872); Lodge, *Hibbert J.* (1903); Boyd Vincent, *God and Prayer* (1899); Chase, *The Lord's P. in the Early Church*; Tertullian, *De Orat.*, and St. Cyprian, *De Dom. Orat.* (*Camb. Texts and Studies*); J. H. Bernard, *The P. of the Kingdom* (1905); Goulburn, *The Lord's P.* (1898); C. Gore, *Prayer and the Lord's P.* (1898); Aitken, *The Divine Ordinance of P.* (1904); Church, *Discipline of the Christian Character*, serm. iii. (1886); Worlledge, *Prayer* (*Oxf. Lib. of Practical Theology*, 1902); E. R. Bernard in Hastings, *D.B.* (5 vols. 1904); A. Barry, Smith's *D.B.* (4 vols. 1893). [A.J.W.]

Prayer, Place of. [PROSEUCHA.]

Preachers. Preaching is often mentioned in A.V. The older temple worship was mainly ritual and sacrifice: before the Captivity the prophets were the chief preachers of God's message, mostly delivering their prophecies verbally before they were written (*cf.* Je.36.2). After the Captivity the building of synagogues caused a great development of preaching. At the reading of the law and the prophets in Heb. an interpreter translated into Aramaic and added comment and explanation. This often became an expository sermon (*cf.* Edersheim, *Life of Jesus*, i. 445). There was no appointed preacher set apart for this work, but the archi-synagogos invited any duly qualified person present to interpret and preach. This is evidenced by Jewish writers, and in the N.T. we have examples in the case both of our Lord (Mt.13.54; Mk.6.2; Lu.4.16) and of St. Paul (Ac.13.15). Our Lord also preached in the temple colonnades (Jn.7.14,28,8.2). St. John the Baptist revived the prophetic preaching of repentance and faith (Mt.3.1), as did our Lord (4.17). We learn from 1Cor.14 that in the early days in churches, as in synagogues, any duly qualified person was encouraged to preach, and at Corinth disorder resulted. St. Paul forbade women to preach (ver. 34). The *Didaché* (xi., xiii.) speaks of travelling apostles and prophets (*i.e.* preachers) speaking "in the Spirit." [C.C.T.]

Precious stones. The LXX. shows what the translators of O.T., about the middle of 3rd cent. B.C., supposed to be the Gk. equivalents for the Heb. names of precious stones, and these stones with others are described by Theophrastus (*d.* 287 B.C.). Josephus gives the Gk.

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names for the gems in the high-priest's breastplate as he knew them; and Pliny (*d.* 79 A.D.), in his *Naturalis Historia*, describes, often fully and precisely, the stones then held in value. But mineralogy was still in its infancy, so that distinct substances might pass under one name, or mere varieties be regarded as separate species. We may, however, at any particular time exclude from consideration stones obtained only in localities then inaccessible, and, in the case of engraved gems, those which were too hard to be carved by the artists of that age. But we must not forget that, even in very early times, special articles of commerce often travelled far. Amber passed from the Baltic to the Mediterranean in prehistoric times; scarabs, pottery, and vases of polished stone were brought from Egypt to the isles of Greece many centuries before the Exodus; and the spices of Gilead, as we read in Genesis, were carried across Palestine to the Nile. Still, it is very improbable that such gems as the diamond, ruby, or sapphire could have reached either of these regions before the days of Alexander the Great, or have been generally known in republican Rome. But of late years much information has been gained. The discovery by Prof. Flinders Petrie of the bracelets worn by the wife of Zer, second king of the first dynasty, shows that some 66 centuries ago the Egyptians could make beads of various shapes from lapis lazuli, turquoise, and even amethyst; while about the time of the Exodus, according to the same authority, they worked the following materials for ornaments—serpentine, malachite, lapis lazuli, felspar, turquoise, amethyst, and rock-crystal, with jasper, agate, carnelian, and other varieties of chalcedonic quartz. Some of these stones also were used by the ancient Chaldeans and by the precursors of the Greeks in the Eastern Mediterranean, while from almost the earliest days of Egypt and more than 2,000 years B.C. in Chaldea vases and even large statues were carved out of rocks as tough as diorite and as hard as granite. Thus, though some identifications are very doubtful, because we cannot always be sure that authors, when using a particular name, meant the stone which now bears it, a fair number cannot be really wide of the mark. [T.G.B.]

Predestination. The belief in predestination is, in the Bible, a direct outcome of belief in God. The religious history of the Jews shows a progressive widening and deepening of the conception of God; and the developed conception is the presupposition of N.T. All that takes place in the universe of nature or the history of man is subject to His rule and guidance. It is because God is omnipotent that history is teleological, and records the working out of a divine purpose which nothing can defeat. Moreover, in Heb. thought, God is not so much an immanent, intellectual principle as a free, righteous, and immeasurably exalted Person. The divine will and purpose are even more prominent than the divine mind. This conception of God is the guiding thought of St. Paul in the great passages, Ro.8.28-30,9-11, Eph.1.3-14. The keynote of the whole is to be found in the closing verses of Ro.11. Closely connected with the belief in predestination, but logically distinguishable from it, is the belief in election, the singling out of some from among men for a position of special privilege. The doctrine of election is found throughout both O. and N.T. And it is in so far as predestination is bound up with this belief, *i.e.* the acceptance of some and the rejection of others on grounds other than their own merit, that it has caused moral difficulty. It is necessary to ask (1) Who are the elect? (2) What is the status conferred by election? (1) In O.T., election refers primarily to the community. It is the people Israel that is elect, and the remaining peoples of the earth that are not. In St. Paul, although there is a stronger sense of individuality, it is still primarily with regard to communities, Jews and Gentiles, that the question is discussed. (2) Election is rather to a position of immediate privilege and service than to ultimate salvation; and this position is not independent of the moral qualities of those who hold it. The conception of Jewish privilege is modified by the deepening conception of the divine nature. If God is holiness, acceptability to, and intimacy with, Him must involve holiness, and privilege be associated with service. Because God is not merely a national God, Jewish privilege merges in a wider purpose of mercy to mankind. This is suggested in the prophets; and St. Paul's quarrel with contemporary Judaism is due to its failure to live up to such suggestions. So far is his view of predestination from being incompatible with moral responsibility, that his argument is expressly directed to showing that moral responsibility remains, and that moral failure may, at least for a time, involve forfeiture of the status of election. This can hardly be ignored, if we view St. Paul's teaching as a whole and consider the great part played in it by moral exhortation. The phrase κλητοὶ ἅγιοι continually recurs, and the need of the most strenuous moral effort is in the forefront of his thought. Thus (i) Election is not a non-moral status. It may be tested by a moral criterion. Holiness must be its result, if not a pre-existent condition. (ii) Because it is moral, it may be forfeited by moral failure (*cf.* Ph.3.12; Col.1.23). It is, in the first instance, a present, rather than a future or an external, relation to God. In the light of these considerations it is possible to ask in what sense St. Paul teaches a doctrine of reprobation. (*a*) In any case, St. Paul's chief insistence is on the election of some, not on the rejection of others. He is writing to the elect, and preaching a gospel of hope. Reprobation is arrived at rather by logical deduction from what he says than from direct statements. And, with a homiletic teacher like St. Paul, such deductions are specially precarious. (*b*) In the simile of the Potter, Ro.9.19-24 (*cf.* also Ro.9.18, ὃν θέλει σκληρύνει), vessels fashioned for dishonour are explicitly mentioned. But we must distinguish between vessels fashioned for higher and lower uses and those which fail to fulfil the purposes for which they are destined. The former distinction may be taken naturally to represent the undoubted fact of higher and lower responsibilities in this present life. (*c*) The

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provisional character thus assigned to reprobation is borne out by the fact that it is, in some mysterious sense, a means to the working out of the divine purpose of universal mercy. Through all the miserable rejections and failures of human history, this purpose steadily fulfils itself, converting them into material for its own uses. (Yet we have in Ro.11.12 an *a fortiori* argument which seems to suggest that, though man can never defeat God's will, he may help or hinder its accomplishment.) On the other hand, it is impossible to draw a sharp line, and confine election and predestination absolutely to this provisional meaning. We are dealing with God; and our leading thought is His sovereignty and unchangeableness. "The gifts and the calling of God are without repentance." The whole passage (Ro.9–11) is a prolonged theodicy, a vindication of the justice and the sovereignty of God. The defence is, first, that the Jews had misconceived the conditions and nature of their election, which were ethical and so far unfulfilled; but, secondly, that the rejection is not ultimate, and is itself a means to an ultimate and universal mercy. There is a distinct suggestion that election is not in the end defeated. But it is quite superfluous to draw the same corollary with regard to reprobation, since the two cases are distinguished by their different relation to the ultimate purpose, which is mercy. In conclusion: (1) All depends on our not isolating particular attributes of God. It is a mistake to explain away the Biblical insistence on His omnipotence and omnipresence, or, with the early Gk. commentators, to reduce predestination to foreknowledge in the supposed interests of free will, separating God's reason from His will and purpose. It is equally a mistake to forget that, though God's will is determined by nothing outside Himself, it is determined by His own character, His holiness and His love. (2) In the reaction against a narrowly logical Calvinism, some modern commentators consider that St. Paul simply places the two truths of divine governance and human freedom side by side, and gives us an antinomy which he does not attempt to solve. This would be in accordance with the Pharisaic thought in which the apostle was educated. But it may be doubted whether the antinomy is not rather in the minds of the commentators than in that of St. Paul. With him the two are not on a level, nor are they inconsistent. Whether we can follow his reasoning or not, to him human responsibility seems to spring directly from an overruling Providence. And it is at least questionable whether the common and rather negative conception of freedom, as involving a measure of real independence even of God, is to be found in St. Paul. Two cautions should perhaps be added. (*a*) It is a mistake to isolate particular texts or passages. Ro.9 must be interpreted in the light of the rest of St. Paul, St. Paul by the rest of the Bible. (*b*) St. Paul does not write as a philosopher, and gives no ready-made answers to philosophical problems. We find in him suggestions, but not a system. He has been and will be differently interpreted according to the different presuppositions with which he is approached. (Two opposed views, the Calvinistic and the anti-Calvinistic, are very ably maintained in the articles on "Predestination" and "Election" respectively in Hastings, *D.B.*, 5 vols. 1904. A very good discussion is also found in Gore, *Romans*, vol. ii. pp. 1-94). [W.H.M.]

Preparation, Day of the. [PASSOVER; EUCHARIST.]

Presbyter. This word (πρεσβύτερος) as denoting an official in the Christian Ministry, was borrowed from the Jews. On the use of the terms ἐπίσκοπος and πρεσβύτερος as equivalent, and on the nature of the office and method of appointment, see BISHOP; CHURCH; TIMOTHY, EPP. TO. [D.S.]

Presents. [GIFT.]

President (*sārakh*; Dan.6); probably a Pers. word. In Avestic, *sara* and *sâra* mean "head," and *sârakh* would mean "little head," as inferior to the monarch; but Col. Conder suggests that it is the Bab. *sarku*, which he takes to mean "chief." [W.ST.C.T.]

Presses (Is.16.10), **Press-fats** (Hag. 12.16). [WINEPRESS.]

Pricks. [GOAD.]

Priest in O.T. (Heb. *kōhēn*, "he that stands"), a general designation of the ministers in religion who act as mediators between their fellowmen and the deity—*e.g.* Melchizedek (Gen. 14.18), Potipherah (41.45), Jethro (Ex.2.16). It may signify either their function as *offerers*, because of those services at the altar they performed standing, or more generally as *servants*, since to "stand before one" is said of service in general (1K.10.8; Je.35.19; Dan.1.5). There does not appear to have been in the pre-Mosaic days any special class of priests. Sacrifice is offered by Noah (Gen.8.20), Abraham (12.7), Jacob (31.54,35.7), as the head of the tribe or household, by the dignity inherent in that position, which became typical through the priest-king Melchizedek (Gen.14.18; Heb. 7.1); and long after the death of Moses we find instances of a similar combination, not only in cases admittedly disloyal to Jehovah, as that of Micah (Judg.17f.), but also in cases of such signal devotion as Gideon (Judg.6.26) and Manoah (13.19). The Israelites indeed, until the time of the establishment of the central sanctuary on Mt. Moriah, seem to have felt free to offer sacrifice when occasion required (2.1-5; 1Sam.6.15; *cf.* 1K.8.5); and had been enjoined themselves to kill the passover for their households (Ex.12.21,27) each year. Hence we find those who for the time occupied the position of head or representative of the nation offering sacrifice; Samuel (1Sam. 7.9), Saul (13.9), David (2Sam.6.13,24.25), Elijah (1K.18.23,32-38), all offered sacrifice without any such suggestion of trespass as is inseparably connected with the similar, but schismatic, act of Jeroboam (13.1), and Solomon's act at the dedication of his temple was obviously unique (8.63). The description of David's sons as priests is exceptional (2Sam. 8.18), and the A.V. paraphrases as "chief-rulers"; their position may, however, have been similar, in a period of unsettlement and transition, to that of the young men in the camp at Sinai (Ex.24.5; *cf.* 19.22), though the cases of Ira (2Sam.20.26) and Zabud (1K.4.5) rather point to the sense of "privy councillor," *i.e.*

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one who has the privilege of drawing near to advise. At Sinai the whole nation was brought into covenant with Jehovah as "a kingdom of priests" (Ex.19.6), and in the Book of the Covenant, which immediately follows, the demand is made that the first-born son should be given to Jehovah (22.29). But Israel itself, the kingdom of priests, had stood to Jehovah in the relation of first-born (4.22), and the requirement of the first-born is therefore representative (13.15); they were consecrated to holy service by their being "given" to God as were the Levites (Num.8.16) and Samuel (1 Sam.1.11). The Levites indeed are represented as being the substitute for the FIRST-BORN (Num.8.18). Although the founders of the Israelitish nation must have been familiar with priesthood and sacrifice before they crossed the river (Jos.24.2,3), it was in Egypt that the most vivid impress was received in the direction of ceremonial and religious organization. Joseph's marriage to the daughter of a priest (Gen.41.45) and the special favour he showed to the priests during the famine (47.26), as well as in a later day the education given to Moses (Ac.7.22; *cf.* Ps.99.6), show how familiar the Israelites must have been with the Egyptian conception of priesthood; and it is to the time of their captivity in Egypt that the institution of an hereditary representative priesthood of Jehovah is assigned (1Sam.2.27,28; *cf.* Ex.5.1,3,8.27,10.25, 19.22). Hence the triumph expressed by Micah in regard to his idolatry, "I have a Levite to *my* priest" (Judg.17.13). The description of the instalment of this priest mentions certain formalities which also appear in the law of Leviticus. Micah "fills the hand" of one of his sons, so that he becomes his priest, and afterwards does the same for the Levite (Judg.17.5,12). By this phrase is probably meant such a handing over of sacrificial portions as pointed to the priestly functions (Ex. 28.41,R.V. marg., 29.24; *cf.* 1K.13.33; 1Chr. 29.5; 2Chr.13.9,29.31; Ezk.43.26). The whole ceremony of the consecration of the Levitical priesthood, to which a special word, *qiddûsh*, is appropriated, is described in Ex.29, Lev.8. It consisted of two parts, each part comprising three distinct actions. The first part embraces the purification (Ex.29.4; Lev.8.6), the investiture (Ex.29.5,6,8,9; Lev.8.7-9,13) and the unction (Ex.29.7) of the persons ordained; the second part is a threefold sacrificial action, *viz.* the offering of a sin-offering (29. 10-14), burnt-offering (29.15-18) and peace-offering, which was the "ram of consecration" (29.27), LXX. κριὸς τῆς τελειώσεως, or rather "ram of the fillings" (29.22,26,31,34; Lev.8.22,29), because the hands of the consecrated persons were filled by portions of it being placed upon them (8.27). The whole ceremony of consecration was repeated daily for seven days (8.33-35), and on the eighth day the persons thus consecrated entered upon the independent discharge of their priestly functions, by offering (*a*) for themselves a calf for a sin-offering and a ram for a burnt-offering, and (*b*) for the people, a goat for a sin-offering, a sheep for a burnt-offering, and a bullock and a ram for a peace-offering (Lev.9). On that day Aaron also entered upon his priestly function of blessing the people (9.22). The entire ceremony of consecration was to be repeated in the case of each succeeding high-priest, but it does not appear to have been repeated in the case of ordinary priests (Ex.29.29,30; *cf.* Lev.6.22). Common to the priests and the high-priest were the linen drawers worn for decency (Ex. 28.42), and over these the priests wore, "for glory and for beauty," coats, girdles, and turbans, all of white linen (28.40), but had bare feet for all liturgical actions. Hence the necessity for washing feet as well as hands before entering the tabernacle (30.17-21,40.31, 32). They might drink no wine or strong drink before ministering (Lev.10.9; Ezk.44. 21), and were to make no mourning for the dead except their nearest relations (Lev.21.1-5; Ezk.44.25), and a physical blemish was a disqualification (Lev.21.17-23). They had, too, special laws for marriage, and might not contract unions with an unchaste or divorced woman or the widow of any but a priest (Lev. 21.7,14; Ezk.44.22). Their functions were (i) to watch over the fire on the altar of burnt-offerings, and to keep it from ever going out (Lev.6.12; 2Chr.13.11); (ii) to burn incense upon the golden altar (Ex.30.7,8); (iii) to set the shewbread in order (25.30); (iv) to feed the seven golden lamps outside the veil with oil (27.20,21; Lev.24.2); (v) to offer at the door of the tabernacle the daily sacrifices (Ex. 29.38-44); (vi) to minister, by sprinkling the blood of their sacrifices which the offerer had himself to kill, to any guilty, penitent, or rejoicing Israelite (*cf.* Lev.5.5f.; Num.5.6,7; Lev. 7.14). The priest had to hear the confession of the sin or trespass for which the sacrifice was offered (Lev.5.5; Num.5.7), but might not divulge such confession, and had to give direction for amendment of life: "The priest's lips should keep knowledge, and they should seek the law at his mouth" (Mal.2.7; *cf.* Lev.10.11; Deut.33.10; 2Chr.15.3; Ezk.44. 23,24). The priests also acted as a court of appeal in more difficult criminal cases (Deut. 17.8-13). Special to the wilderness wanderings were their duties of covering the ark and all the vessels of the sanctuary with a purple or scarlet cloth before the Levites might approach them (Num.4.5-15), and of giving the signal to commence each day's march with long silver trumpets (10.1-8). All other functions were included and consummated in the "blessing of the people" or "putting on them the Name of the Lord" (Num.6.22-27; Lev.9.22; Deut. 21.5). Their maintenance was on a scale far removed from wealth, yet not verging on poverty, and was derived from (1) one-tenth of the tithes paid to the Levites (Num.18.26-28); (2) a special tithe every third year (Deut.14. 28,26.12); (3) redemption money for first-born (Num.18.14-19); (4) or for special dedications (Lev.27); (5) spoils of war (Num.31.25-47); (6) shewbread and other offerings (18.8-14; Lev. 6.26,29,7.6-10,10.12,15); (7) first-fruits of corn, wine, and oil (Ex.23.19; Lev.2.14; Deut.26. 1-10); and, after the settlement in Canaan, cities with pasture grounds were assigned them (Jos.21.13-42). For abuses to which these payments in kind led, *cf.* 1Sam.2.13-16 and Ho. 4.8, *cf.* Lev.10.17. [LEVITES; FAMILY; FIRST-

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LINGS; FIRST-FRUITS; JUDGE.] According to Jewish tradition, the priests, or "sons of Aaron," were divided into eight courses in the wilderness days; these were increased to sixteen while the ark was at Shiloh, the two families of Eleazar and Ithamar standing in both cases on an equality. To the reign of David belonged the division of the priesthood into 24 "courses" or "orders" (1Chr.24.1-19; 2Chr. 23.8; Lu.1.5), which had to be rearranged after the return of the remnant from captivity (Ezr. 2.36-39). Courses commenced their round of duties on the sabbath, and were responsible for all duties for a week, the particular duties of each member of the course being assigned by lot (Lu.1.9). Half of the members of each course were resident at Jerusalem, half were scattered over the land, but all were in attendance at the central sanctuary for each of the three great feasts (Deut.16.16,17). During the 23 weeks out of every 24 when they were not on duty, they probably lived the life of ordinary citizens, looking after their homes and cattle (Jos.21.42); some perhaps became "teaching priests" (2Chr.15.3), and found occupation in the schools of the prophets; others sank into depths of corruption (Is.28.7,8,56. 10-12). On the return from the Captivity they were made immune from taxation (Ezr. 6.8,9,7.24), and in the time of the Maccabees were prominent in the defence of their country's freedom, though some apostatized. Later on they became, like the rest of the nation, divided into sects, and though in the Gospels and the Acts their chiefs were apparently consistent Sadducees (Ac.4.1,6,5.17), yet in quite early days of the New Way a great multitude of the priests was obedient to the faith (6.7). The table below gives the three lists of courses which returned, with the original list in David's time for comparison. Jn. Lightfoot, *Ministerium Templi*, vol. i. pp. 671-758; E. F. Willis, *Worship of the Old Covenant*; Edersheim, *The Temple, Its Ministry and Service as they were in the Time of Jesus Christ*; Schürer, *History of the Jewish People in the Time of Jesus Christ* (trans.: T. & T. Clark). [C.R.D.B.]

COURSES OF PRIESTS.

In David's reign (1Chr.24).	In list in Ezr.2 (Ne.7).	In Nehemiah's tim (Ne.10).	In Zerubbabel's time (Ne.12).
1. Jehoiarib (1Chr. 9.10, Ne.11.10).	—	—	Joiarib.
2. Jedaiah	Children of Jedaiah.	—	Jedaiah.
3. Harim.	Children of Harim	Harim.	Rehum (Harim, v. 15).
4. Seorim.	—	—	—
5. Malchijah.	Children of Pashur (1Chr.9.12).	Malchijah	—
6. Mijamin.	—	Mijamin.	Miamin (Miniamin, v. 17).
7. Hakkoz.	—	Meremoth, son of Hakkoz (Ne.3.4, R.V.).	Meremoth (Meraioth, v. 15).
8 Abijah.	—	Abijah.	Abijah.
9. Jeshuah.	? House of Jeshua (Ezr.2.36; Ne.7.39).	—	—
10. Shechaniah.	—	Shebaniah.	Shechaniah (Shebaniah, v. 14).
11. Eliashib.	—	—	—
12. Jakim.	—	—	—
13. Huppah.	—	—	—
14. Jeshebeab.	—	—	—
15. Bilgah.	—	Bilgai.	Bilgah.
16. Immer.	Children of Immer.	Amariah.	Amariah.
17. Hezir.	—	—	—
18. Aphses.	—	—	—
19. Pethahiah.	—	—	—
20. Jehezekel.	—	—	—
21. Jachin. [9.10. Ne.11.10; 1Chr.	—	—	—
22. Gamul.	—	—	—
23. Delaiah.	—	—	—
24. Maaziah.	—	Maaziah.	Maadiah.
The courses enumerated after the Return ment are:		which cannot be identified	with those of David's arrange-
		Seraiah.	Seraiah (*cf.* Ne.11.11; 1Chr.9. 10, R.V. marg.).
		Azariah.	Ezra.
		Jeremiah.	Jeremiah.
		Pashur.	—
		Hattuch.	Hattuch.
		Malluch.	Malluch.
		Obadiah.	Iddo (*cf.* 1Chr.9.12; Adaiah).
		Daniel.	—
		Ginnethon.	Ginnethon.
		Baruch.	—
		Meshullam.	—
		Shemaiah.	Shemaiah.
			Sallu, Amok, Hilkiah, Jedaiah (2).

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Priest in N.T. The word *ἱερεύς* is frequently used to denote Jewish priests, as, *e.g.*, in Mt.8.4. In Ac.14.13 it is used for the priest of Jupiter at Lystra. In Hebrews it occurs repeatedly with reference to our Lord (see, *e.g.*, Heb.7.16,17,8.4). [HEBREWS, EP. TO.] In Rev.1.6,5.10,20.6 it denotes the Christian people and the redeemed. So also in 1Pe.2.5,9, "priesthood" (*ἱεράτευμα*) denotes the Christian people. Ἱερεύς is not used in N.T. for a Christian minister as distinct from the Christian people. St. Paul uses the verb "doing the work of a priest" (*ἱερουργοῦντα*) of himself in Ro.15.16: "that I should be a minister (*λειτουργόν*) of Christ Jesus unto the Gentiles, doing the work of a priest in regard to the Gospel of God (*ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ*), that the offering up (*προσφορά*) of the Gentiles might be acceptable, being sanctified by the Holy Ghost." For the second order of the Christian Ministry, see CHURCH. [D.S.]

Prince. The rendering in A.V. of ten different Heb. words, which are more accurately distinguished by R.V. These include almost every kind of rule or authority, whether connected with birth or office, civil or military, whether in Israel or in the surrounding nations. In N.T. the title "prince" (*ἀρχηγός*) is given to the exalted Christ (Ac.5.31). [JUDGE.] [J.C.V.D.]

Princess. The rendering in A.V. (1K.11.3; Lam.1.1) of the Heb. word which appears in the proper name Sarah. It connotes merely a lady of high position. [J.C.V.D.]

Print. [WRITING.]

Prisca (2Tim.4.19), **Priscilla.** [AQUILA.]

Prison. In Egypt special places were used as prisons under the custody of a military officer (Gen.40.3). During the wandering in the desert we read on two occasions of confinement "in ward" (Lev.24.12; Num.15.34); but imprisonment was not directed by the law, and a Jewish prison is not mentioned till the time of the later kings (1K.22.27). Sometimes it was in or near the king's house (Je.32.2,37.21; Ne.3.25), as may have been the case also at Babylon (2K.25.27); but private houses were also used as places of confinement (Je.37.15). Public prisons were in use by Canaanitish nations at an earlier date (Judg.16.21,25). Under the Herods royal prisons were perhaps still attached to the palace, or in royal fortresses (Mt.14.3; Ac.12.4,10). The tower of Antonia, a fortress built by Herod on the N.W. of the temple, was used as a Roman prison (Ac.23.10), as the praetorium of Herod was at Caesarea (35). The "common prison" (5.18ff., R.V. *public ward*) was possibly that of the priestly rather than the civil authority (8.3,26.10). For imprisonment, see CRIMES.

Proch'orus, one of the seven deacons, named next after Stephen and Philip (Ac.6.5); said by tradition to have been consecrated by St. Peter bishop of Nicomedia (Baron. i. 292).

Proconsul. The Gk. *ἀνθύπατος*, for which this is the true equivalent, is rendered uniformly "deputy" in A.V. of Ac.13.7,8,12,19.38; and the derived verb *ἀνθυπατεύω* in 18.12 is translated "to be deputy." For the distinction between imperial and senatorial provinces see ROMAN EMPIRE. Over the senatorial provinces the Senate appointed by lot yearly an officer, called the "proconsul" (Dio Cass. liii. 13), who exercised purely civil functions. Among the proconsular provinces in the first arrangement by Augustus, were Cyprus, Achaia, and Asia within the Halys and Taurus (Strabo, xvii. p. 840). Achaia became an imperial province in the second year of Tiberius, A.D. 16, and was governed by a procurator (Tac. *Ann.* i. 76), but was restored to the Senate by Claudius (Suet. *Claud.* 25), and therefore Gallio, before whom St. Paul was brought, is rightly termed "proconsul" in Ac. 18.12.

Procurator. For the Gk. *ἡγεμών*, and its application to Pontius Pilate (Mt.27.), Felix (Ac.23,24), and Festus (26.30), see GOVERNOR. In all these cases the Vulg. equivalent is *praeses*. The office of procurator is mentioned in Lu.3.1. The imperial provinces [ROMAN EMPIRE] were administered by legates called *legati Augusti pro praetore*, sometimes with the addition of *consulari potestate*, and sometimes *legati consulares*, or *legati* or *consulares* alone. These officers were also called *praesides*. No quaestor came into the emperor's provinces, but the property and revenues of the imperial treasury were administered by the *Rationales*, *Procuratores*, and *Actores* of the emperor, who were chosen from among his freedmen, or from among the knights (Tac. *Hist.* v. 9; Dio Cass. liii. 15). These procurators were sent both to the imperial and to the senatorial provinces (Dio Cass. liii. 15). Sometimes a province was governed by a procurator with the functions of a praeses; especially in the case of the smaller provinces and the outlying districts of a larger province; and in such relation Judaea stood to Syria. The head-quarters of the procurator were at Caesarea (Ac.23.23), where he had a judgment-seat (25.6), in the audience chamber (25.23) and was assisted by a council (25.12) in cases of difficulty. In N.T. we see the procurator only in his judicial capacity, as in the three instances referred to above, and in 1Pe.2.14. He was attended by a cohort as body-guard (Mt.27.27), and apparently went up to Jerusalem at the time of the high festivals, and there resided in the palace of Herod, or in Antonia, in which was the *praetorium*, or JUDGMENT HALL (Mt.27.27; Mk.15.16; *cf.* Ac.23.35).

Prognosticators (Is.47.13 only). "Monthly prognosticators"; better "who [*i.e.* the astrologers and star-gazers] declare at the new moons" things which are to come. This refers to the astrologers who rendered to the Assyro-Babylonian monarchs a forecast of the coming events of the month. Rawlinson, *Cuneif. Inscr. of W. Asia*, iii. 51. [H.H.]

Prophecy. I. It is an old opinion that Heb. prophecy has its analogy in all nations. Clement of Alexandria held this. The true moral, even spiritual, insight of philosophers and of poets is very closely allied to it. St. Paul held so (Tit.1.12); and O.T. declares the spirit of prophecy to be not confined to the Hebrews, in the case at least of Balaam, though here, prominently but not exclusively, the mantic or ecstatic element enters, because he acted more from compulsion than from a ready mind. In him, too, we see it allied to what we call genius. But those who would push all this to

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the denial of anything distinctive in Heb. prophecy are generally content to be vague. Any strict comparison shows lines of deep cleavage. The character, extent, and limits of O.T. prophecy are questions of inductive inquiry. Authority does not settle them. If the instinct that creates words lies always, and specially in the earliest ages, at the heart of things, the words which the Hebrews use for "prophets" and "prophecy" should shed light upon the thing. *rô'ê*, *ḥôzê*, and *nābhî* are the usual synonyms for "prophet." "To prophesy," "to behave as a prophet" (from *nābhā*), "thus saith Jehovah," "it is the utterance [*ne'um*] of Jehovah," "the word of Jehovah which He spake by the hand of," "the vision" which the prophet "saw," "the word of Jehovah came to," "I saw visions of God," "the hand of Jehovah was upon" the prophet, "dreams" in sleep, and "the burden" of foreign nations, are some of the synonyms for "prophecy." That the last word, "burden," is accurately rendered, in the Heb. understanding of it, appears from "Jehovah laid this burden upon him" (2K.9.25). The sense "oracle or utterance" is ill grounded, as in usage something to be borne and adverse is denoted. The synonyms for "prophet" are distinguishable; *rô'ê* and *ḥôzê* both mean "seer," but the first refers to a man who sees anything external, the second involves more the prophet's understanding, but is still from without, yet involves what we call insight and intuition into the truth of things behind their appearance. On the other hand, *nābhî*, undoubtedly akin to the root *nābha'*, "to spring or bubble up," involves the whole man. It is akin to our word "inspiration," but includes the whole natural endowments and limits, as we say, of the prophet to a greater degree. 1Sam.9.9 denotes that prophecy had descended to a lower plane, as an answer to casual questions. The traces of ecstatic enthusiasm in the earlier chapters of Samuel show the revival of prophecy to be then associated with violent emotion and the rush of music. Like genius, it is allied to madness, which in Saul's rash and arrogant want of self-control it became (10.10-13, and 16.14). In the popular view of men of the world, such as Jehu's fellow-officers, it did not lose this association (2K.9.11). The "violent rushing" of the spirit of God or Jehovah upon Samson and upon the "colleges" of the prophets, and those who came into their society in Judges and Samuel, disappears later both in word and fact. Samuel himself in his earlier period heard the external voice of Jehovah (1Sam.3), later apparently in dreams and from within. *rô'ê* disappears, except by a kind of archaism, and occasionally in the verb of a prophet's "seeing" visions. So the Heb. idea of prophecy, after the times of its revival, settles into an idea of "springing or bubbling up" within, which involves the whole man, and is akin to what we call a gift or endowment. But as clearly, in the Heb. view, the immediate action, communication, or sending of Jehovah Himself is never absent. If then the prophets were the spokesmen (*cf.* Aaron for Moses, Ex.7.1), messengers, or, so to speak, organs of Jehovah ("by the hand of"), and in proportion to their conscious elevation "standing before Jehovah" (1K.17.1; 2K.3.14) as privy councillors, and entrusted with His secret (Am.3.7), our view of their message will proceed from our view of Jehovah. Here is the place where the paths of expositors divide. We shall either put their message on the Procrustean bed of a preconceived idea of the Sender and the capacity of the messenger for receiving it, or we shall allow the message to inform us of the nature of the Sender, and give it a sympathetic hearing, and room enough to be what the Heb. idea of it makes it. In the careful exposition of Ebers (*Aegypten und die Bücher Moses*, pp. 341 f.) we find in Egypt the analogue of prophets, related or belonging to the priestly class, as was often the case among the Hebrews; and also the analogue of prophetic colleges and of priests and Levitical singers; and we find the chiefest of them a kind of royal privy council. That these functions are related all the world over appears from the apparently certain use in Samuel and Kings of the word *kôhên* (related to the root *kûn*, probably meaning "one who stands by or before," usually rendered "priest") for chosen individuals, who were specially "king's friends" or "councillors." Daniel stands in relation to a similar body in Babylon. But it is inconceivable that Moses, and, on the other hand, the "sacred scribes, diviners, and wise men" of Egypt stand for the same thing. It is inconceivable, too, that Elijah, and the prophets of Baal and the prophets of the Asherah who "ate at Jezebel's table" stand for the same thing. The judgment of history and of the world have set them wide apart. The Philistine, Phoenician, or Assyrian view of Heb. prophets is out of date. The *false* prophets in Israel are discredited by events. The special distinctness, then, of the *Hebrew* idea of prophecy arises from the uniqueness of the Sender. Certain unique features appear at once and undeniably. (1) Their message is to the whole world. It includes "the nations." It is probable that any sympathetic idea of the whole world, or indeed in the earliest age any comprehensive idea at all, was alien to the ordinary conceptions of antiquity. In this respect the O.T., and, outside the Stoic philosophy, even the N.T., stand by themselves. When Jeremiah's call to be a prophet is thus expressed, "The Lord said to me, Behold, I have put My words in thy mouth; see, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant" (Je.1.9,10), its form is striking, as strengthening the weakest and most friendless of the prophets, but its substance is not new. All the prophets have a message "to the nations," and even to the universe, invoking "a new heaven and a new earth" (Is.65.17). (2) Their message, with scarcely an exception, is a message of hope. It is fearless in denunciation of their own nation, as of others. The chastisement of Israel's sins will bring them almost to nothing, but not quite. But the pledge of their persistence is the coming of a righteous "Scion" of David, a wonderful Child, Who shall attain to a universal government to

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which there shall be no end. This Person, the Establisher of a universal dominion, the Performer of the work Jehovah set Him, is sometimes God or Jehovah Himself (Is.40.10, 11), sometimes closely related to Him—"the Man that is my Neighbour" (Zech.13.7; E.V. *fellow*), Jehovah's special Servant. N.T. defines this: in "many parts and many manners" (Heb.1.1), "the witness of Jesus is the spirit of prophecy" (Rev.19.10). (3) This Individual, Hebrew prophecy, in the Hebrew view of it, describes in detail as to Himself and as to the preparation for Him (Riehm, *Messianic Prophecy*, p. 310)—*e.g.* (*a*) The birth at Bethlehem (Mi.5.2; *cf.* Mt.2.5,6); the quiet growth, rejection, and suffering, as Jehovah's Servant (Is.53). Wünsche has demonstrated (*Die Leiden des Messias*) that, before the rise of Christian controversy, the Jewish expositors were agreed in recognizing a suffering Messiah in Is.53. (*b*) The greater glory of the second temple in the gift of "peace" (Hag.2.6-10). That the "desire of all nations," modern exposition notwithstanding, is probably a person (so Alford) arises from the use of the phrase of Saul (1Sam.9.20). (*c*) The "sudden" coming in an unexpected fashion (Mal.3.1). (*d*) The Captivity to be turned in 70 years (it was 68); Je.25.11,12,29.10. (*e*) The total destruction of Babylon and Tyre when at their height, but the preservation of Egypt as an inferior race (Je.51.41-43; Ezk.26.19,20, 29.15). Bleek, in his valuable commentary, allows that the O.T. exposition in *Hebrews* accords with a pre-Christian method. (4) The Messianic type discovers itself in yet another way. Starting with the "mediation" (Riehm) of certain historical horizons, it far transcends them. We are frequently told that O.T. is full of unfulfilled prophecies, and it is singularly true, but not quite in the sense intended. Their want of fulfilment arises partly from their poetic form, which is not to be pressed in a bald literalism, and partly from their exuberant idealism. Bacon finely says of poetry (*Advancement of Learning*, II. iv. 2), "Poetry was ever thought to have some participation of divineness, because it doth raise and erect the mind, by submitting the shews of things to the desires of the mind, whereas reason doth buckle and bow the mind unto the nature of things." This idealism is directly Messianic, whether it is of conquered suffering or of royal peace and national rejoicing. The strictly typical significance of Israel's heroes and of Israel's history is therefore to be retained. This idealism is not deceptive, for the Christian faith believes that all ideals meet in the Christ that is, or "that is to be." The modern interpretation which reduces Hebrew prophecy to vague generalities and explains away everything specific has to justify itself before the claims of sound exegesis, the pre-Christian interpretation of the Hebrews themselves, the teaching of the risen Christ reflected in N.T., and the interpretations of the early Church, still sound in principle, though later pressed to an absurd degree. The Hebrew prophets were a fine succession of faithful men, distinguished by much simplicity of dress (2K. 1.8; Zech.13.4) and life, but no asceticism. They had some state—for example, ministers or servants (2K.3.11,8.4). The courtly Isaiah, and Jeremiah, were probably exceptions. As prophecy, like poetic inspiration, is akin to genius, their writings as a whole are writings of true genius.—II. From what has been said, we may pass to the earlier ages. That some kind of Messianic expectation was world-wide in the first ages is seen in the beautiful but complicated picture of Marduk in Babylon, from which Zimmern even deduces the whole of Christianity, with possible later additions (Zimmern in Schrader, pp. 370-396), and from the vague concomitant form of Osiris in Egypt (Hardwick, *Christ and Other Masters*, p. 448). If we hold, therefore, that the ancient ancestors of the Hebrews were in any way the depositaries of divine revelation, we have no reason to deny any traces of the prophetic spirit which we may find. In Genesis we find the same characteristics in embryo. (1) The God of the Hebrews has to do with the whole world. The words of Noah set before us the divine leading of history, the spreading tendency and predominance of the Japhetic races, the possession by them of the blessing of Shem (*i.e.* true religion), and the lower level of the Hamite races (Gen.9.26,27). Balaam sees the extinction of the surrounding world-powers, the ultimate prevailing of the West, and the rise of Him Who shall have dominion as a star out of Jacob (Num.24). Moses ascribes to a divine leading the boundaries of the nations, which shall make a place for Israel to fulfil its mission (Deut.32.8,9). (2) To evacuate the protevangelium (Gen.3.15) into a flat and unmeaning statement of the natural antagonism of men and serpents is out of all proportion to the gravity of the context. This antagonism is used as a symbol of an enigmatic hope. The behaviour of Eve and the special longing of Hebrew women for children are its commentary. The modern interpretation of Jacob's words (Gen.49.10) only darkens them. Judah never did come to SHILOH in any special sense, and the predominance of the tribe came too late for any reasonable post-dating of the passage. The principle "omne vaticinium post eventum" ("every prophecy after the fact") is demonstrably false (see Blass, *Philology of the Gospels*, pp. 40 ff.). The pre-Christian interpretation of both these places is precise. The Targum refers Gen.3.15 to "the last days, the days of the king Messias." For Gen.49.10 the Targum has "He that hath dominion shall not be taken away from Judah, nor a scribe from his children's children, until the time that the King Christ do come, Whose the kingdom is, and all the kings of the earth shall be subject unto Him." The Breshith Rabba interprets "Shiloh" "this is the Christ," as Ezekiel does (Ezk.21.27, Ainsworth *ad loc.*, and Wetstein). (3) In a book which is the gracious product of his old age (*Impregnable Rock*: Isbister, p. 114), Gladstone has called Gen.12.3 the "divine signature." No human power could have foreseen the blessing of all human families in Abraham as we have seen it, and no Egyptian or Hittite would have imagined it. Dillmann, the best of his school, bases his negative explanation of every time-honoured passage not on exegetic necessity, but on a theoretic pre-

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conception (see his Commentaries, *passim*). (4) It is the fashion of some scholars to refer us to the book of Enoch, the Psalms of Solomon, the fourth book of Esdras, the Apocrypha, or even to the Sibylline Oracles, as pointing to the *sources* of Messianic expectation in Christ's time. These books are useful as showing more or less what that expectation was amongst the scribes and Pharisees. But they are reflections upon, and in large part a faulty exegesis of, the older writings. (5) Finally, the Apocalypse, with its splendid poetic symbolism, "fulfils" (*i.e.* fills to its height) O.T. prophecy—to which it alludes in almost every line—in the spirit of Christ Who came not to destroy but to fulfil "the prophets." In this way, if we are to credit it with the inspiration it claims, it sets a divine seal upon what precedes it (Rev.**22**.18,19). [MESSIAH.] Hühn's *Die Mess. Weissagungen*, i. (1899), ii. (1900: Freiburg) gives a clear statement in i. of the negative case, balanced in ii. by an exhaustive account without much genius of N.T. citations and reminiscences. In Ewald's *Die Dichter* and *Die Propheten* we have rash criticism but poetic insight. Of much value are Giesbrecht's *Die Berufsbegabung der Alt. Propheten* (Göttingen); *Die Messianische Erwartung* of W. Möller (1906, Gütersloh), Hengstenberg's *Christology*, Riehm's *Messianic Prophecy* (T. & T. Clark). Prof. C. A. Briggs, *Messianic Prophecy* (T. & T. Clark), arranges the prophecies in their supposed sequence, with a useful running commentary. Wünsche's *Die Leiden des Messias* (Leipzig) has been abused but not answered. [F.E.S.]

Propitiation. [ATONEMENT.]

Proselyte. The word προσήλυτος is used upwards of 80 times in the LXX. to translate the Heb. *gēr*, but the Eng. versions have rightly abstained from rendering it by "proselyte," which is not found in the A.V. of O.T. [For *gēr*, see STRANGER; FOREIGNER.] It is, however, found four times in N.T. as the rendering of προσήλυτος: the zeal of the PHARISEES in making proselytes (Mt.**23**.15); proselytes present at Pentecost (Ac.**2**.10); Nicolas, "a proselyte" (**6**.5); τῶν σεβομένων προσηλύτων (**13**:43). We shall here consider (1) *Instances of proselytism in O.T.* (2) *In Maccabaean times.* (3) *Proselytes in N.T.* (4) *The status of proselytes.* (5) *Admission of proselytes.* (1) The law contemplates the admission of Gentiles to the covenant, but only under severe restrictions. Circumcision was an indispensable preliminary (Ex.**12**.48) in the case of a sojourner. Edomites and Egyptians were considered as privileged, but it took three generations before they could be regarded as pure Israelites (Deut.**23**.7,8), whereas Moabites and Ammonites were excluded till the tenth (**23**.3). Naaman is typical of a would-be proselyte of early times. He desires to adopt Jehovah as his only God, and considers that he can the better serve Him if he takes home some of the soil of His land; and he recognizes that even his formal attendance as an official in the house of Rimmon will need forgiveness (2K.**5**.17,18). The prophets (in their hopes that Israel's God will be acknowledged by the whole world) contemplate the possibility of the nations becoming proselytes (Zech.**8**.23.). In Esth.**8**.17 we are told that after the deliverance of Israel from the schemes of Haman "many became Jews." (2) In the days of the Hasmonaean priest-kings the Jews enforced proselytism with the sword—John Hyrcanus, Aristobulus, and Alexander Jannaeus spread Judaism among the Edomites and inhabitants of eastern Palestine in this manner (Jos. 13 *Ant.*). There were not, however, wanting voluntary proselytes, and Josephus relates how Izates, king of Adiabene, and his mother Helena, embraced Judaism, and were buried at Jerusalem (20 *Ant.* ii.). Our Lord testifies to the zeal of the Pharisees in making proselytes (Mt.**23**.5). Josephus says that in Damascus nearly all the women were proselytes (2 *Wars* xx. 2). The necessity for circumcision was a deterrent to the men embracing Judaism. (3) In the Acts the proselytes, often called σεβόμενοι, or φοβούμενοι τὸν θεόν, are frequently alluded to, and are distinguished from the Israelites (**13**.16) and those of the race of Abraham (**13**.26). We read of them at Jerusalem, Caesarea, Antioch in Syria and in Pisidia, Philippi, Thessalonica, Athens, and Corinth. The Judaizing Christians sought to make converts, and insisted on CIRCUMCISION (Gal.**6**.12). [PAUL.] As in Josephus, the women proselytes are described as numerous and influential (Ac.**13**.50). Roman soldiers who did not embrace Judaism showed favour to the nation (Lu.**7**.5), and observed Jewish hours of worship (Ac.**10**.30), though they refused circumcision (**11**.3). The Jews continued their proselytizing labours even after the fall of Jerusalem; and as late as the time of Septimius Severus (193–211 A.D.) a law was passed forbidding persons to become Jews (*Judaei fieri*). (4) As has been indicated, there were Gentiles who sympathized with Jewish monotheism, and yet refused to become actual proselytes; but the distinction between these, as "proselytes of the gate," and the real proselytes, who were called "proselytes of righteousness," is no earlier than 13th cent., and only one instance is given by Schürer. The rabbis, however, allude to the "commands of Noah" (Gen.**9**.1ff.), which may possibly be referred to in Ac.**15**.29 (but see Hort, *Judaistic Christianity*, p. 68). These commands (it is sometimes assumed) were insisted upon from all who entered into alliance with Judaism. (5) Proselytes were admitted by three acts. Firstly they had to be circumcised, secondly to be baptized, and thirdly to offer sacrifice (*qorbān*). The nature of the second condition is a subject of much dispute. Was it, like the Christian rite, sacramental, or merely of the nature of ritual purification? The latter (on the whole) seems the more probable, especially when the analogy of the "washings" prescribed in the law is taken into consideration. Oesterley and Box, *Rel. and Worship of Synag.* pp. 261ff. [F.J.F.-J.]

Proseucha (προσευχή), a general term for "place of prayer," also τόπος προσευχῆς (LXX. Epiphanius), προσευκτήριον (Philo); often a synonym for the more precise "synagogue" (Juv. iii. 296; *Decree of Halicarnassus, ap.* Josephus, 14 *Ant.* x. 23). In towns where Jews were few, with no regular synagogue, a space set apart for prayer, often unroofed, was called *proseucha*. Ac.**16**.13, R.V., "Outside the gate by a river-side, where we supposed there was a *proseucha*," implies that there was no roofed

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synagogue at Philippi, unlike Thessalonica "where was a synagogue of the Jews." This is the best authenticated reading, though Ramsay (*P. the Trav.* p. 235) gives reasons for preferring the A.V. reading. Among Hellenistic Jews synagogues or *proseuchae* were often placed by the sea- or river-side outside the city. [C.C.T.]

Proverb, a pithy saying, usually figurative, summing up past experience as applicable to the present, distinct from an elaborated parable. The Heb. *māshāl*, Gk. παροιμία, παραβολή, are, however, used of both (LXX., N.T.). Proverbs are found in the histories—*e.g.* Judg.8.21; 1Sam.10.11f.,2Sam.5.8—and prophets: Je.31.29 ("sour grapes"); Isa.32.8; Ezk.16.44; *cf.* Job 2.4 ("skin for skin"). Our Lord often used such proverbs: thus, the needle's eye (Mt.19.24), mote and beam (Mt.7.3), blind leading blind (Lu.6.39), "Physician, heal thyself" (Lu.4.23), were all probably well-known sayings; *cf.* also 2Pe.2.22, and *Logia* i. 4: "Raise the stone, . . . cleave the wood, and I am there." [C.C.T.]

Proverbs. The book of Proverbs comes second to the Psalms in the Hagiographa, or fourth collection of the sacred books (Pent., Earlier Proph., Later Proph., Hagiographa) of O.T. Scriptures. It bears the simple title of the Proverbs of Solomon, son of David, king of Israel. The word *māshāl* (plur. *mᵉshālîm*) properly signifies "similitude" or "parable," and the rendering "proverb," adopted from the LXX. and Vulg., is incorrect (but *cf.* Jn.16.29). There are, however, as a matter of fact, a number of "proverbs" included in the collection. The book opens with a short introduction (1.1-7) which describes in striking language the general object of the writer. Those seven verses may without difficulty be traced as more fully developed in following parts of the book. The second part (1.7–9.18) contains a number of exhortations in praise of wisdom, with a description of her character and her disciples. With this is contrasted a description of folly and of those who listen to her inducements. The third portion (10–22.16) bears the superscription "Proverbs of Solomon." Ewald divides this section into five smaller portions. The sayings contained in it are followed by two appendices. The first begins at 22.17. The sayings in it are entitled "Sayings of the wise," and from 25.1 it would seem at least to have been collected by Solomon, and the LXX. recognizes no other author throughout. The phrase "Sayings of the wise" is not, however, at first employed as a superscription, but is thus used in the second appendix, which begins at 24.23, at the words "These are also sayings of the wise." The former of these appendices describes vividly the evil effects of drunkenness (23.29-35). The latter closes with an equally vivid description of slothfulness and the sluggard (24.30-34). The fourth division of the book (25–29) contains a collection with the superscription "These also are Proverbs of Solomon which the men of Hezekiah copied out." "The men of Hezekiah" appear to have been a college of scribes who were employed upon the work of compiling and copying the sacred records. The name was probably kept up after the time of Hezekiah, though possibly that body of scribes was temporarily dispersed in the bloody reign of Manasseh. This portion abounds with emblematic sentences often running to three, four, or five lines each, and closes with a parabolic poem of the flocks and herds (27.23-27). Belonging to this collection are the proverbs in 28,29, which pithily describe the wicked and the upright poor. The fifth and last part consists of three remarkable appendices. (*a*) The words of Agur (ch. 30). Nothing is known with certainty about Agur, although the Jewish Midrash explains that word as being an epithet of Solomon, whose friends are, by other Jewish thinkers, considered to be referred to under the names that follow. All this is, however, simple conjecture. Our Lord seems to quote ver. 14 in Jn.3.13, in which case an important significance is given to the verse in question. (*b*) The second appendix (31.1-9) contains "the words of king Lemuel," and consists of warnings against temptations and vices to which the city was specially prone. The Jewish expositors considered the name Lemuel as another name of Solomon, but that is very doubtful. (*c*) The third appendix, which is in praise of a good wife, closes the book. This portion is arranged after the order of the Heb. alphabet, and has been termed "a golden alphabet." There are a number of proverbs in the LXX. version of this book which are not found in the Heb. text, and in some cases the chapters are arranged in a different order. Repetitions also occur in the Heb. text, many proverbs being repeated word for word. *E.g.* 19.12 reappears at 16.25; 21.19 in 25.24; 18.8 in 26.22; 22.3 in 27.12; 20.16 in 27.13. In other places proverbs are found with slight alterations. Among the Reformers, Melanchthon wrote on the book (1555). Martin Geier's commentary appeared first in 1669, 2nd ed. 1725. A. Schultens wrote a massive commentary in 1748, re-ed. in 1769. Umbreit (1826), Rosenmüller (1829), Moses Stuart (1852), Ewald (1867), Berthean, re-ed. by Nowack (1883), Zöckler (1867), Franz Delitzsch (1873), H. Strack (2nd ed., 1899). S. C. Malan, *Original Notes on the Book of Proverbs*, mostly from Eastern writing (3 vols. 1889–1893), is a remarkable book. There are many monographs on the book; some cited in C. H. H. Wright's *Introd. to the O.T.* [C.H.H.W.]

Providence, once used in A.V. (of Felix' forethought). The Gk., πρόνοια, as divine providence, occurs six times in the Apocrypha (LXX.). The idea expressed pervades O. and N.T. alike: the unsleeping, loving watchfulness of the righteous God over His children, contrasted with the immorality of Gk. mythology and the careless indifference of Stoic and Epicurean gods. This Heb. conception of God's watchful providence distinguishes the cosmogony of Genesis from the Babylonian. This ideal is seen clearly in the life-stories of O.T. saints—Abraham, Jacob, Moses, David, Elijah; it is the key to the drama of Job; it pervades all the books of the Psalter—"Thou art about my path and about my bed" (Ps.139.2, P.B.V.); "Lord, what is man, that Thou art mindful of him?" (Ps.8.4)—and of the prophets. Above all, this providence of God

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explains, and is explained by, the Incarnation: "God so loved the world" (Jn.3.16). The two complete the truth, summed up fully in "God is Love." God's care for the sparrow (Mt.10.29) and the lily (Mt.6.28) is but one side of the many-sided truth. Early Christian writers, unlike the N.T. writers, adopted the *word* πρόνοια ("providence") as a personification almost equivalent to God Himself. Aristides, *Apol.* i.; Athanasius, *passim.* [C.C.T.]

Province. (1) In O.T. this word appears in connexion with the wars between Ahab and Benhadad (1K.20.14,15,19). The victory of the former is gained chiefly "by the young men of the princes of the provinces," *i.e.* probably, of the chiefs of tribes in the Gilead country. (2) More commonly the word is used of the divisions of the Chaldean (Dan.2.49,3.1,30) and the Persian kingdoms (Ezr.2.1; Ne.7.6; Esth.1.1,22,2.3, etc.). The facts as to the administration of the Persian provinces which bear on these passages are chiefly these: Each province has its own governor, who communicates with the central authority for instructions (Ezr.4,5.). Each province has its own system of finance, subject to the king's direction (Herod. iii. 89). The total number of the provinces is given as 127 (Esth.1.1,8.9). Through the whole extent of the kingdom there is something like a postal system. [POSTS.] The word is used of the smaller sections of a satrapy rather than of the satrapy itself. (3) In N.T. we are brought into contact with the administration of the provinces of the ROMAN EMPIRE. The classification given by Strabo (xvii. p. 840) into imperial and senatorial provinces, and of the latter again into proconsular and praetorian, is recognized, more or less distinctly, in the Gospels and Acts. [PROCONSUL; PROCURATOR.] The στρατηγοί of Ac.16.22 ("magistrates," E.V.), on the other hand, were the *duumviri*, or *praetors* (see R.V. marg.) of a Roman colony.

Psalms, Book of. The Heb. word translated "psalm," *mizmôr*, is never used in the plur. Each psalm was a composition by itself. When the collection was made, it received the name "Book of Praises," or simply "Praises" (*t'hillim*), because it furnished material for the temple service. The Gk. translators, from whom we have the word "psalm," entitled the collection Ψαλμοί, taking the Heb. root to correspond with a Gk. word meaning "to pull, or twitch," applied to the pulling of the strings of the lyre. Our word Psalter, applied to the collection, was primarily the name of a musical instrument, the psaltery. It would be interesting, but it is not possible, to trace the course of the Psalter downwards, from the time when the first psalm, technically so called, was composed. Like a great river, it conceals its origins. And, as a river at its ultimate source, as a tiny stream, may seem to hesitate for a little as to which side of the watershed it shall take, so psalm-composition seems to take its rise when the distinction of secular and sacred was not drawn, on the soil of a people eminently gifted with the poetic faculty, as part of a literature which is all more or less tinged with poetry. But, its course being once determined, it flows on in the same ever-deepening channel, a great volume of religious poetry, touching upon all that was sacred in the ideas and associations of Israel. The most cursory glance is sufficient to perceive the immense variety of these compositions. They are all religious, but every tone of the religious experience, every aspect of the religious life, finds expression. Even within the compass of one psalm we find alternations of confidence and fear, hope and despondency, trust in God and denunciation of man. But the prevailing character, the thing that determines the quality of the psalm, is the feeling and experience of the singer, rather than the nature of the theme, and it is this which has given them their hold on human hearts in all times and in all conditions of life. This also makes it impossible to classify the Psalms in any satisfactory way, either according to theme or tone. Yet, though there is this variety to such a degree that contiguous psalms are often most contrasted, the collection as a whole is not a number of pieces thrown together haphazard. There is an arrangement of the book, though it is not of the kind found in our modern books of praise. First of all there is the division of the whole into five "books," as now exhibited in our R.V. This is a somewhat artificial and comparatively late division, introduced no doubt, as tradition says, to make the Psalm-book conform to the five-fold Book of the Law. The conclusion of each book is marked by a doxology, the last psalm of all being regarded as a final doxology. Beneath this division, however, and not altogether conforming to it, we can see indications of other collections or classes. Thus a certain number, coming mostly but not exclusively together, are entitled "to David," a number of others "to Asaph," and a group or groups "to the sons of Korah"; the "Songs of Degrees" (Ps.120–134) all come together; and, towards the close of the collection, psalms with "Hallelujah" (111–117,146–150), and "O give thanks" (105–107) are grouped together. These features point to smaller collections, by the accretion of which the Psalm-book attained its present form and bulk. Though we are unable to trace the process by which this took place, we may, by observing the characteristics of the various parts, obtain an idea of the guiding principle of the arrangement. There is a characteristic note at the end of Book II., "The prayers of David the son of Jesse are ended," and Ps.72, to which it is appended, is inscribed to Solomon. We cannot indeed conclude from this that all the preceding psalms were composed by David, and collected perhaps by Solomon, seeing that a group of Korahite psalms (42–49), and one of Asaph (50) are inserted among them. Yet the note seems to be older than the division into books (for Davidic psalms occur in a later part), and most probably it indicated what was at one time the close of a collection with which the name of David was associated. It will be noticed that the great majority of the "David" psalms fall before this—*viz.* 37 psalms in Book I. and 18 in Book II., out of a total of 73 in the whole Psalter; and the very name of "prayers" given to them is significant, implying, what is borne out by the contents, that the psalms in that collection are of a more private and per-

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sonal kind, as distinguished from "praises," by which the whole collection was described when in use for public service. If, however, there was an original collection assigned to David, we must suppose that it got broken up by the insertion of these Asaph and Korahite psalms, which again must be assumed to have been collections, and that what was the concluding psalm, with its colophon, got pushed down to the place it now occupies. This is much more probable for another reason. It has been observed that the different books show a striking distinction in the use of the divine Name, thus: Book I. uses most frequently the name Jehovah (272 times, as against Elohim 15 times); Book II., on the other hand, has Jehovah only 30 times, as compared with Elohim 164 times; in Book III. the occurrences are about equal, Jehovah occurring 44 times and Elohim 43 times; Book IV. has Jehovah 103 times and no occurrence of Elohim; and Book V. has Jehovah 237 times and Elohim only 7 times. What was the reason for this discriminating use of the divine Name has never been satisfactorily explained, but that it was of purpose is evident. There are, *e.g.*, certain common phrases, "the altar of God," "judge me, O God," "have mercy on me, O God," in which the distinctive use of "LORD" (Jehovah) and "God" (Elohim) is carefully observed. We have actually the same psalm, numbered 14 in Book I. and 53 in Book II., differing in the use of the name—a strong presumption that Book II. belongs to a different collection from Book I. We may therefore describe Books I. IV. and V. as Jehovistic, while Books II. and III. are Elohistic; and there is a strong presumption that, underlying the artificial division into five books, is an older arrangement of three collections, *viz.* The first collection, the "David" Psalm-book, Jehovistic, embracing Book I., or Ps.**3–41**; the second collection, an Elohistic Psalm-book, embracing Books II. and III., or Ps.**42–89** made up of three parts—a Davidic part, Ps.**51–72**, a Korahite part, Ps.**42–49**, and an Asaphic part, Ps.**50,73–83**, with a supplement, Ps.**84–89**; and the third collection, Jehovistic, embracing Books IV. and V., or Ps.**90–150**, and containing various smaller groups and psalms that had not been included in the previous collections. This scheme would denote, roughly speaking, the chronological order of the growth of the Psalter, the earliest collection containing the earliest compositions, and the last the latest. It will be observed that the first and second collections are nearly of equal length, 41 psalms in the first, and 48 in the second, while the third, gathering up all that was left, is longer; and we must admit the possibility of the collections having been broken up or disturbed in the process of the five-fold arrangement. It is possible, indeed, that the Psalter was treated in the service of the synagogue as a threefold collection. Although the Pentateuch is arranged in five books, the public reading of it in the Palestine synagogues followed a triennial cycle, for which purpose it was divided into sections, variously estimated from 150 to 167, so as to extend over the sabbaths of three years. The psalms, numbering as they do 150, would suit themselves to a similar division, and Dr. E. G. King (*The Psalms, in Three Collections*, 1898–1905) has shown how the two cycles would correspond and illustrate one another. Opinions differ greatly as to the approximate dates of the completion of these collections. The earliest dates proposed are the time of Solomon for the first collection, the time of Hezekiah for the second, and the time of Ezra for the third. At the other extreme are those who hold that there is scarcely a psalm of pre-Exilian origin in the whole Psalter, and bring down the composition of many of them to the Maccabaean age or later, and the final closing of the Psalter to a short time before the Christian era. All depends upon the dates assigned to individual psalms in the collections; and it is evident that conclusions differing so widely must be based to a great extent on subjective grounds. There are, however, certain positive facts which may be cited as evidence towards the determination of the question. As to the latest date at which the completion of the Psalter is to be placed, we have to consider such relative facts as these: (1) There is a collection known as the "Psalms of Solomon," or "Psalms of the Pharisees," the date of which can be fixed about 60 B.C. It stands so far below our Psalter in all essential features, that we must suppose a very considerable interval between it and our Psalter. (2) The LXX. translators of the Psalms, not later than 160 B.C., evidently did not understand the meaning of certain liturgical expressions prefixed to the psalms (see next article), a presumption that a very considerable time must have elapsed for the memory of them to have been lost. (3) The compiler of CHRONICLES, not *later* than 300 B.C., incorporates in his narrative (1Chr.**16**) portions of Ps. **105**, **96**, and **106** which belong to the third collection. (4) In the prologue to the book of Ecclesiasticus (*c.* 132 B.C.) the writer states that, in the time of his grandfather, the author of the book (say 180 B.C.), the canonical Scriptures, containing "the law, the prophets, and the other books of our fathers," were already translated into Greek. (5) In the first book of the Maccabees, written *c.* 100 B.C., Ps.**79** is quoted as Scripture. In view of these facts it is hard to believe that the Psalter was not completed before the time of the Maccabees, much harder to believe that many psalms now in the collection were composed at that or a later period. [CANON OF O.T.] As to the date of the earliest collection, we can hardly place it later than the time of Ezra, when the service of praise in the second temple was arranged. But before such a collection could be made there must have existed psalms, or groups of psalms, to be thus collected; and the use of psalms in praise and the exercise of psalm-composition must be carried back to pre-Exilian times. The captives in Babylon speak of the "Lord's songs," which they had sung in their own land (Ps.**137**.4). Jeremiah, in looking forward to the time when the city and temple should be restored, actually uses the language of late psalms (Je.**33**.10,11): "Yet again there shall be heard in this place . . . the voice of joy and the voice of gladness, . . . the

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voice of them that say, give thanks to the Lord of hosts, for the Lord is good, for His mercy endureth for ever" (*cf.* Ps.106, 136, etc.). Then we have in the pre-Exilian books examples of Psalms: Is.12,38; Jon.2; Hab.3. In fact, the people were poetical; some of the earliest portions of the literature are poetical; and, seeing that the nation was constituted on a basis of religion, and that the distinction of secular or national, and sacred or religious, is not sharply drawn, we should be disposed to ask rather how early we might look for religious songs than how late we should place any that we have. The persistent tradition that associates David with psalmody cannot be lightly set aside, and when once a literature of this kind had made a beginning, it was most likely to be continued. It is true that, if we reject titles and formal ascriptions of psalms to David, it may be difficult or even impossible to say with certainty, from internal examination of them, that such and such psalms, as we have them, came from David's hand. But the difficulty would be as great, on these conditions, with any poetry; and there are certainly not a few psalms in regard to which it cannot be proved that he could not have written them. And, bearing in mind how liable popular songs are to suffer change in course of transmission, we may well believe that there are Davidic elements even in psalms which contain expressions suggestive of a later time. But the question of Davidic psalms, which is but part of the question of pre-Exilian psalmody, is more than a simple literary question. The Christian reader, whose faith has been nourished by these psalms, and has found them expressive of all the moods of his spiritual experience, believing that words which go to the heart must have come from the heart, would fain grasp the hand of a man of like passions who penned them. And to be told that men like David and the great prophets of pre-Exilian times never reached such experience of personal religion is to do violence to more than a pleasing sentiment. To be told that the sins confessed, the hopes and fears depicted in the psalms are merely the expressions of the political vicissitudes and aspirations of the corporate Jewish nation or "Church," which is the chief speaker in the Psalms, is repugnant to Christian reason; for no one could speak as the psalmists express themselves unless he had experience of these things first in his own soul; even in order to personify, he must first have personally felt. The underlying question is the question of the existence and character of religion in the pre-Exilian period, the period of the bloom of literature and prophecy in Israel; it is the question of revelation. If God could speak to the hearts of His chosen servants, as He did to the prophets, their hearts could hold converse with Him, for the uplifting of the heart to the Power above is an instinct of men at a far lower grade of spiritual attainment; and, whereas in the law and the prophets we hear God's voice speaking to men and through men, in the Psalms the heart of man speaks to God or speaks to itself in God's sight. No doubt it is difficult or impossible to determine from a psalm itself the precise historical occasion or personal situation that called it forth. But the same may be said of some of the best of other poetry; and the psalms would never have exerted the influence they have had, if they had been full of local and temporary colouring. It is comparatively easy, to those who look for such indications, to find situations in the Maccabaean history that would fit certain expressions in the psalms, seeing that we have much more detailed information in regard to that period than the brief narratives of earlier times contained in the Biblical books supply. But the mere fact that different critics often ascribe one and the same psalm to periods separated by centuries shows how precarious is this mode of reasoning, and shows also that the characteristic element in the Psalms is the grasping and expressing of truths and principles which are abiding and ever revealing themselves. The book of Psalms is a part of the national literature of Israel, and the national feeling often expresses itself in what to us is narrow and harsh language; yet we are to remember, and the psalmists, like the prophets, did not forget, that God had not dealt so with any nation as He did with Israel, and that their calling was for a purpose yet to be revealed. In this way the Psalms are prophetic, as they are also in the Messianic expectation which breathes through them, and which was fulfilled in a higher sense when the fulness of the time was come. Above all the Psalms may be described as Christological, inasmuch as they express, and helped to nurture, those convictions of man's sin and insufficiency, and that unshaken hope in God as the only Helper, which prepared for the advent of God manifest in the flesh. No book is quoted more frequently in N.T., and nothing can better prove the inspiration, spiritual power, and Christian value of the Psalms than the fact that on such Scriptures were sustained the hearts of those that waited for the consolation of Israel, that they made ready a people prepared for the Lord. Sharpe, *Psalms* (Eyre and Spottiswoode); Kirkpatrick, *The Book of Psalms* (3 vols. in *Cambridge Bible*); W. T. Davison, *The Praises of Israel*; W. T. Davison and T. Witton Davies, *The Psalms* (2 vols. in *Century Bible*). [J.R.]

Psalms, Titles of. All the Psalms, with the exception of 34 (called by Jewish writers "orphan psalms"), are provided with headings or titles, longer or shorter, and of more or less intelligible import. These headings include names of persons with whom, in some way, the several psalms are associated, notices of the occasion or historical reference, and other expressions, to a great extent obscure, denoting the class of composition to which the psalm was considered to belong, and the ritual or liturgical use to which it was to be put. The question arises at the outset whether these headings form part of the original compositions; for on their origin and antiquity will depend to a considerable degree the value we place upon them for the right understanding of the Psalter. Those who regard them as an integral part of the original text point to the various poetical pieces embodied in the historical and prophetical books, which are introduced by the names of their authors (Gen.4.23,49.1,2; Ex.15; Deut.31.30,33;

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Judg.5; 1Sam.2; 2Sam.1.17,3.33,22,23; Is.38.9; Hab.3). These, however, are all cases of editorial superscription (unless the case of Habakkuk be an exception), and do not prove that the author was in the habit of prefixing his name to his compositions. At all events, since some of the psalms bear no name, the custom, if there was one, was not universal. In regard to Arabic and Syriac poems, it is well known that the names of authors were added by late transcribers, and in many cases on conjecture. The notices prefixed to the psalms are such as almost to declare themselves to come from later hands: "A psalm of David when *he* fled from Absalom his son" (Ps.3), etc. Accordingly our version, by not numbering them as constituent verses, tacitly assumes them to be later than the Psalms. That they are, however, of comparatively early date is proved by the fact that they existed in the Heb. MSS., from which the LXX. and other Gk. versions were made; and, as shown in the preceding article, they are of value as showing the manner in which the Psalm-collections were formed. The versions, indeed, use a freedom in adding details to the inscriptions, which shows that they regarded them as extraneous to the text, although in very few cases is any detail of the Heb. title omitted. The Syriac translators, influenced no doubt by Theodore of Mopsuestia, who was the first to express the opinion that the titles were not original, omit the Heb. titles altogether, and substitute for them headings of their own. A still more decisive proof of their early date is the fact that the Gk. versions show evidently, by the variety and vagueness of their renderings, that certain elements of the superscriptions were unintelligible to the translators—a proof that the situation of the translators was quite different from that of the authors of the headings, and a strong presumption that a change of circumstances, involving a considerable lapse of time, intervenes between the two. The inference can hardly be resisted that the headings, however much more recent than the psalms, were very much earlier than the versions. In this connexion also it may be remarked that there is no mention of these technical ritual matters in the books immediately following the Exile—Ezra, Nehemiah, and Haggai—and that there is only one reference to them in the Chronicles (1Chr.15.20,21), which may be incorporated from an older source. This silence, in books that have so much to say about singers and temple ritual, is remarkable; and, seeing that the most of these enigmatical notices are found in the earlier part of the Psalter, one would be inclined to assign these elements to the time of the first temple. At all events, the titles are not to be discarded as mere guesses of late editors, but are to be reckoned as evidence as to the history of the Psalter. (1) Beginning with the more intelligible elements, we notice the names of the persons associated with individual psalms. There are in all 7 names which, at first sight, seem to be intended to denote authorship. David's name stands at the head of 74 psalms, to Solomon are assigned 2, to Asaph 12, to the sons of Korah 11 [KORAHITES], to Heman and Ethan the Ezrahites and "Moses the man of God," one each. The ascription in all cases is expressed by the most general preposition of reference, "to," or "belonging to," which may even mean "referring to." The prayer of Moses, *e.g.* (Ps.90), may have had some tradition of authorship attached to it, or it may have been understood as appropriate to the position of Moses; and Dr. King (*The Psalms in Three Collections*, Introd. to Part III. p. xi) points out that, on the supposition that the Psalter was read, like the Pentateuch, in a three-years' cycle, the psalm would fall about the same time as the lesson narrating the death of Moses. So with the psalms inscribed to Solomon (72 and 127, although his name is absent from 127 in LXX.). But the case is different when groups of psalms bear the same name. Though, no doubt, David would be thought of as author in many of the psalms to which his name is prefixed, "the sons of Korah" could hardly be regarded collectively as authors, and we ought to give the preposition such a sense as will apply to all. Asaph, besides being the name of an individual, designates also, like "sons of Korah," a guild occupied in the temple service; and it is safer, therefore, to regard the references to David, Asaph, and the sons of Korah as pointing to collections bearing their names. As pointed out in the preceding article, the psalms bearing these names occur, for the most part, in groups, though they have been to some extent broken up in the final arrangement of the Psalter. (2) We notice next the references to the historical occasions of the psalms. Such notices are found only in psalms bearing the name of David, and only in some of these. All the occasions referred to are incidents or episodes mentioned in the books of Samuel, and they are expressed almost in the language of these books (*cf.*, *e.g.*, Ps.34 with 1Sam.21.14; Ps.52 with 1Sam.22.9; Ps.54 with 1Sam.23.19). It is impossible to say whether the writers of these notices regarded the psalms as having been composed on these occasions, or judged them, by internal indication, to be suitable to the situations. If they proceeded on grounds of internal evidence, there is this much to be said for them, that they knew how to curb their critical faculty, for such a process, once begun, could have been continued indefinitely. The tendency is actually seen in operation in the LXX., where Jeremiah, Haggai, and Zechariah are named as authors of psalms; and some Heb. MSS. have on the margins guesses of this kind by a scribe or glossator. Thus a note is found on the margin of Ps.11 "on the priests of Nob," based on "the upright in heart" in ver. 2. So Ps.14 is applied to Nebuchadnezzar; and there is an example of a note of this kind finding its way into the text. Tertullian says of the first psalm that it might be understood of such a pious man as Joseph of Arimathaea, and the Codex Amiatinus, taking this up, has the heading "A psalm of David, spoken of Joseph, who buried the body of the Lord." (3) Then there are elements in the inscriptions which denote the character of the composition, or the occasion on which it was to be used. The simplest and most intelligible is the single word "a psalm" alone, or followed by the name of the person, or "a song" (only

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in Ps.46), or the two combined, "a psalm, or song" (in 7 psalms) or "a song, or psalm" (in 5 psalms). All that need be said of these is that a song, *shîr*, is the wider, generic word, and psalm, *mizmôr*, is the technical word, found only in the headings of the psalms. The character of the composition is more particularly specified in such titles as "Praise," *t'hillâ* (only in Ps.145), "Prayer" *t'phillâ* (in Ps.90,102, 142), and possibly the "psalm for praise" (R.V. *thanksgiving*) in the heading of Ps.100. There are a few other expressions which stand, like "psalm" or "song," in close connexion with personal names, and may also be intended as designations of the character of the psalm: *MASCHIL* occurs in the titles of 13 psalms (32,42,44,45,52-55,74,78,88,89,142), and also in the text of 47.7, where it is rendered "with understanding" (R.V. marg. "*in a skilful psalm*"). The verb occurs in 32.8, "I will instruct thee," and *maskîl* occurs frequently in the sense "intelligent," as "behaved himself wisely" (1Sam.18.14), and "the Levites who were skilled in the service of the Lord" (2Chr. 30.22). A common view is that this word in the titles means "a didactic poem," although only two of the number (Ps.32,78), might properly be so described, and one (Ps.142) is actually entitled "a prayer." Accordingly Delitzsch preferred "pious meditation," while Ewald thought its connexion with "sing praise" in 47.7 pointed to "melodious song." *MICHTAM* is a word found only in psalm-inscriptions (16,56-60, all Davidic), and is of doubtful signification. Some connect it with *kethem*, "gold," and see a comparison with the so-called golden or prize poems of the Arabs. There is a verbal form in Je.2.22 meaning stained or blood-dyed (A. and R.V. *marked*), and perhaps this idea led the Gk. versions to "an inscription for a pillar." Delitzsch thought "epigrammatic poem" best agreed with the etymology of the word and the character of the psalms. The Targum on Ps.60 gives "a copy" or "pattern," but in other places they divided the word into two, "humble and simple," applying it to David, and this view was long prevalent among Jewish interpreters. Hitzig, falling back on the sense of the root in Arabic, "secret," made it "anecdoton," or "hitherto unpublished." Thirtle (*Titles of the Psalms*) makes it a private prayer or meditation, as contrasted with Maschil, a public homily; and for another suggestion, see WRITING. *SHIGGAION* is found only in the title of Ps.7. The root which it most nearly resembles denotes to "reel," "wander," or "go astray." Those who take the word as descriptive of the psalm make it a rambling or dithyrambic ode, though there seems nothing in the psalm to warrant this. Most of the versions follow the sense of the word rendered "errors" in 19.12, *i.e.* sins of inadvertence or ignorance. The plur. *shighyônôth* occurs in the inscription of Habakkuk's psalm, but the LXX. translators seem to have read there *n'ghînôth*, while in Ps.7 they have simply "a psalm."—In other expressions we have reference to the destination or use of the psalm. "A Psalm, or song for the sabbath day" (Ps.92), explains itself; and here it may be remarked that the LXX. designates other psalms for other days of the week, as does the Talmud. The "Song at the dedication of the house" (Ps.30, R.V.), which is called Davidic, may have been referred to David's consecration of the site on which the temple was to be built, or of his own palace; or, taking the title as composite, to the dedication of the second temple under Ezra. It is probable also that the titles of Ps.38 and 70 "to bring to remembrance" (R.V. marg. *to make memorial*) have a ritual reference, the psalms being regarded as suitable accompaniments of the "memorial" of incense mentioned in Lev.24.7,8 in connexion with the shew-bread, which was renewed every sabbath. The Targum evidently took this view, and the LXX. has "for a memorial concerning the sabbath." The title of Ps.100, "for praise," which has been already mentioned, is believed by some to be intended for the thank-offering which bears that name (Lev.7.12). One psalm (60) bears, as part of its title, "to teach," the only explanation of which that is offered is that the psalm was to be committed to memory, or said by the youth during military exercise, as in 2Sam.1.18, where the reference is supposed to be to a song to be sung during archery practice; but why this psalm was thus singled out does not appear. Among psalms designed by their titles for use on special occasions may probably be included the so-called *SONGS OF DEGREES* (R.V. *ascents*), those 15 psalms (120-134) standing together in a group with the same title (slightly varied in 121). The word translated "degrees," or "ascents," is found in the sense of "steps" of a throne (1K.10.19), of an altar (Ex.20.26), of a temple (Ezk.40.6), of a sun-dial (2K.20.9; Is.38.8; in A.V. *degrees*). It is also used of the "going up" from Babylon (Ezr.7.9). The LXX. title is "Song of the steps," but other Gk. versions (Aquila, Theodotion, and Symmachus) have "song of [*or*, for] the ascents." Theodore of Mopsuestia saw a reference to the return, or rather two returns, from Babylon under Zerubbabel and Ezra. Seeing, however, that several of these psalms (at least 122 and 134) imply that the temple was standing, the view is now very generally held, as hinted at in R.V., that these formed a collection of sacred songs suitable for the pilgrims who went up to Jerusalem at the great feasts. The noun, it is true, is not found elsewhere applied to the pilgrimage, though the verb in that sense is common; but this may be because there was no occasion to use it, and the psalms, permeated with the warm feelings of home and country, would be well suited for such occasions. The Jewish interpreters had a theory that the 15 psalms were sung on the 15 steps leading up from the Court of the Women to the Court of Israel in the temple—an external mode of designating the psalms which Delitzsch declares is unparalleled. His own explanation was that the title denoted the style of composition, a phrase or word in one line being caught up and developed in the next; but this is not limited to these psalms, and is not indeed carried out in them. Finally may be mentioned the view recently advanced by Thirtle (*Old Testament Problems*) that there is a reference to the 15 "degrees" on the sun-dial of Ahaz, mentioned

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in connexion with the sickness and recovery of Hezekiah, to whom Thirtle ascribes a prominence in the history and literature of Israel which can hardly be deduced from the Biblical records which we possess. [ISAIAH.] (4) The expressions hitherto considered have all some reference to the character of the psalm to which they are prefixed, and it may be so also with a few of those that remain to be mentioned; among which, however, are a number of enigmatical words or expressions, whose precise import is very much matter of conjecture, and apparently was so at the time the Gk. translations were made. It is universally agreed that a number of these at least point to the musical rendering or accompaniment of the psalms in question. We notice, first, the frequently recurring (in 55 psalms) *TO THE CHIEF MUSICIAN*, where the preposition "to" is regarded by some as meaning "committed to" the choir-master for liturgical use, while others think it is to be taken in the same sense as when used before personal names, and to be referred to a choir-master's collection. The psalms to which it is prefixed bear the names of David (39), or the sons of Korah (9), or Asaph (5), only two being anonymous (**66** and **67**). The "Musician's Collection" would thus have been made up of psalms from these earlier collections. The word "chief musician," *menaṣṣêah*, is from a verb meaning "to be eminent," or "enduring," and the form of the verb of which this is the participle is used in the sense of acting as "overseer," *e.g.* in connexion with the building of the temple (2Chr.**2**.2,18; Ezr.**3**.8,9; *cf.* 2Chr.**34**.12,13) and with the ministry of the house of the Lord (1Chr.**23**.4), but chiefly in music and temple song (1Chr.**15**.21; Hab.**3**.19). There can be little doubt that this was the meaning of the word, although the Gk. translators apparently did not understand it, giving various renderings in a later sense of the root—"perpetuity," "eternity," or "victory." Closely connected in the titles with the chief musician are certain expressions, almost certainly of musical import, which confirm the conclusion that a choir-master is referred to. The psalms themselves which bear these titles give no certain indication of their meaning. Thirtle (*The Titles of the Psalms*) has advanced the view that the superscriptions to the psalms have, in transmission, got broken up (*cf.* the heading and ending of the psalm of Habakkuk), the scribes being misled by the ancient custom of continuous writing of MSS., and that the words "to the chief musician" and those immediately following are meant to refer to the *preceding* psalm. His confidence, however, that he has solved a long-standing mystery will not be shared by every one; and we must be content to repeat conjectures or advance probabilities on a matter still obscure. References presumably of a musical character may perhaps be found in the name of HEMAN the Ezrahite (Ps.**88**), ETHAN the Ezrahite (Ps.**89**), and JEDUTHUN (Ps.**39**,**62**,**77**), for all these are mentioned in Chr. in connexion with sacred song (1Chr.**15**.19,**16**.41, etc.), and it will be observed that in nearly all the titles of these psalms the names in question are additional to the other personal names. Among the least obscure of these expressions are two, mentioned in the only passage in Chronicles which gives these technical terms (**15**.20,21), *viz.* *ALAMOTH* and *SHEMINITH*. The former (*'alāmôth*), mentioned there in connexion with psalteries, is found in the heading of one psalm (**46**). As pointed by the Massoretes it means "virgins," and, as a musical term, might denote either female or soprano voices or high-set instruments. If so *sheminîth*, associated in Chr. with harps, would denote male voices or bass instruments. It occurs in the titles of psalms **6** and **12**, and is rendered in the Gk. versions and Jerome "on [*or*, for] the eighth," and in the Targum "on the cither with eight strings." Adopting another pointing for Alamoth, the versions get another meaning, "secrets" or "ages." About *NEGINOTH* there can be little doubt. Besides its occurrence in the titles of six psalms (**4**,**6**,**54**,**55**,**67**,**76**; *cf.* **61**, A.V. *Neginah*, where LXX. and Vulg. read the plur. *Neginoth*) and in Hab.**3**.19 (see marg.), the word is found in the sing. in Ps.**77**.7 translated "song," and in Lam.**5**.14 "music." In the title of Ps.**61** the sing. is used, but the versions had the plur., and render vaguely "psalms" or "hymns"; but R.V. is no doubt correct, "stringed instruments." The verb is used, *e.g.*, in the accounts of David's playing before Saul (1Sam.**16**, etc.). The word *NEHILOTH* (in the title of Ps.**5**. only) is otherwise unknown. A general opinion is that it is cognate to *ḥâlîlîm*, "flutes" or "pipes," mentioned as played by the prophetic bands in Samuel's time (1Sam.**10**.5) and (by Is.**30**.29) as used in sacred processions. The Gk. versions, with another pointing, render "inheritances," or "her who inherits"; and Thirtle, adopting this reading, makes it refer to a supposed "commemoration of the coming into possession of the land of Canaan." The two expressions *MAHALATH* (Ps.**53**) and *MAHALATH LEANNOTH* (Ps.**88**) may be taken together. In the LXX. the first word is left untranslated in Ps.**53**, "upon Maeleth," and Ps.**88** has "on the responsive Maeleth." Other explanations follow different lines of derivation. One view connects *maḥălath* with dancing, which is thought to be confirmed by 1Sam.**21**.11,**29**.5, "sang to one another [a verb from which *le'annôth* may be derived] in dances" So the Gk. versions. The Targum, however, connects it with the idea of softness or sickness, and Delitzsch interprets it "a soft or plaintive melody." Leannoth may either have the general meaning of singing (Ex.**32**.18; Is.**27**.2) or the special meaning of responsive singing, from the common signification of the verb "to answer." R.V., in "set to Mahalath," evidently supposes a reference to some melody. *GITTITH* (Ps.**8**,**81**,**84**) can only mean, as it stands, "the [fem.] Gittite," and if so read may refer to an air (Ewald) or an instrument (Targ.) associated in some way with Gath. Aquila and Theodotion leave it untranslated in Ps.**8**, but the LXX. and Symmachus read or understood it as *gittôth*, "wine-presses," and so did Aquila in Ps.**81**,**84**. So most modern expositors, taking the reference to be to psalms sung at the treading of the grapes, or celebrating the vintage at the Feast of Taber-

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nacles. All the three psalms are joyous, and Ps.81 seems composed for such an occasion (*cf. vv.* 3,4 with Num.29.1; Lev.23.24). Dr. King points out that, in a three-years' cycle, Ps.81 would fall on the first sabbath after Tishri. Ps.84 is a pilgrim song, and the "early rain" (ver. 6, R.V.) comes in the end of harvest. Thirtle also refers the Gittith psalms to the celebration of the autumn Feast of Tabernacles; but, according to his scheme, the psalms are 7,80, and 83, which do not seem so appropriate to the season as the others. The three expressions *SHUSHAN-EDUTH* (Ps. 60), *SHOSHANNIM-EDUTH* (Ps.80), and *SHOSHANNIM* (45,69) may be taken together. The meaning of *shûshân, shôshannîm*, is "lily, lilies," and *'ēdhûth* means "testimony," but what is meant by the combination is uncertain. Rashi, connecting *shûshân* with *shēsh*, "six," applied it to an instrument of six strings, but Ibn Ezra to the opening words of some melody to which the psalm was to be sung. So Delitzsch, "lilies are the testimony," and Ewald, "as lilies [pure and clean], so is the law." Another turn was given, as in LXX., by connecting with the verb to "change," *shânâ*. Thirtle, basing his suggestion on the idea that the lily is the flower of spring, refers it to the spring festival, the Passover, and *shûshan-'ēdhûth* to the Passover in the second month as appointed by special *ordinance* (Num.9.6-14). *AIJELETH-SHAHAR*, or rather, as in R.V., *Aijeleth-hash-Shahar* (Ps.22), means "hind of the dawn," but the reference is unknown, and usually supposed to be to a melody. The Gk. versions seem to have followed the meaning of a similar word occurring in ver. 19, and translated "O Thou, my strength" (R.V. *succour*). Baethgen thinks "hind of the dawn" is the dawn itself, so called from its evanescence. Thirtle, attaching it to Ps.21, thinks David is celebrated under this figure. *AL-TASCHITH*, R.V. *Al-tashheth* (in Ps.57,58,59,75), means "destroy not," is so translated in LXX. and Jerome, and from the time of Ibn Ezra has been regarded as the beginning of some song, possibly for the vintage (see Is.65.8). Thirtle supposes the psalms were selected for some season of humiliation (*cf.* Deut.9.26ff.). *JONATH-ELEM-RECHOKIM* (R.V. *rehokim*), found only in Ps.56, might be rendered "the dumb dove of distant places," or better (reading *ēlim*), "the dove of distant terebinths," and may also denote a melody. The Targum referred it to Israel as a mute dove, and the LXX., "for the people far removed from the holy ones," seems to have read *'ēlim* in the sense of "gods." Thirtle, who of course takes this inscription with the preceding psalm, points to the resemblance to Ps.55.6, "Oh that I had wings like a dove." If this collocation was intentional it might be sufficient to say, in explanation, that the titles were prefixed to the psalms before they were arranged in their present order. Delitzsch long ago, in his *Symbolae*, etc., showed how certain catch-words in contiguous psalms, as aids to the memory, had some influence on the present arrangement. *MUTH-LABBEN* (only Ps.9) is very obscure. As they stand the words might be translated "death to the son," or "death, whiten," and some melody might be intended. In many Heb. MSS. the preposition *'al*, "on," is combined with *mûth* into one word; and the Gk. versions seem to have followed such a reading, making the word "hidden things" (*cf.* Ps.90. 8) or "youth." Other old versions, however, separate the words. The Targum, on a fancied resemblance to the word for "champion" (in 1Sam.17.4), referred the title to the death of Goliath. Thirtle follows this, and thinks Ps.8 appropriate. Others will judge differently. It is to be observed that the two words at the end of Ps.48, "even unto death" (*'al-mûth*), are taken by some to belong to the next psalm, though even then they would be out of the usual order. There remain, finally, two words, not occurring in the titles, but in the body of the Psalms, *HIGGAION* and *SELAH*. The former occurs in Ps.92.4, where it is translated "with a solemn sound"; it is also found in 19.14 translated "meditation," and this is the usual meaning of the verb as in 1.2, "meditates." The two words are found together in 9.16, and left untranslated in our version. Selah occurs 71 times in 39 psalms, and 3 times in the psalm of Habakkuk, mostly at the end of a verse, and only rarely in the middle. The LXX. render by *diapsalma*, and so it has been generally taken to mean "pause." Thirtle thinks it should stand at the head of a paragraph, and be taken to mark its commencement. It is now, however, very generally understood as related to the verb "lift up" or "cast up," and explained as the lifting up of the voice. The word was in use as late as the time of the composition of the Psalms of Solomon, in which it occurs; it is also found in the "Eighteen Benedictions" of the Jewish liturgy, standing after the closing words "for ever and ever." Jacob of Edessa compares it to the "Amen" uttered by the people after the Gloria; and it may have been for such a reason that Aquila, Jerome, and the Targum render it by "always" or "to eternity," a sense which seems to have no justification in the etymology. On Selah, and also on other words here mentioned, see *Hebrew and English Lexicon*, Clarendon Press; Millar's art. "Music" in Hastings, *D.B.* (5 vols. 1904). [J.R.]

Psaltery. This was a stringed instrument of music, to accompany the voice. The Heb. *nēbhel*, or *nebhel*, is thus rendered in A.V., except in Is.5.12,14.11,22.24 marg.; Am.5.23,6.5, where it is translated *viol*. The ancient viol was a six-stringed guitar. In the P.B. version of the Ps., the Heb. word is rendered "lute." This resembled the guitar, but was superior in tone, being larger, and having a convex back, somewhat like the vertical section of a gourd, or more nearly resembling that of a pear. These three instruments—the psaltery (or sautry), viol, and lute—are frequently associated in old English poets, and clearly resembled each other, though still different. The Gk. ψαλτήριον, from which our word is derived, denotes an instrument played with the fingers, instead of a plectrum or quill; the verb ψάλλειν being used of twanging the bow-string. But it only occurs in the LXX. as the rendering of *nēbhel*, or *nebhel*, in Ne.12.27 and Is.5.12, and in all the passages in the Psalms, except Ps.49.4,71.22,81.2,149.3,

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while in Am.5.23,6.5 the general term ὄργανον is employed. In all other cases νάβλα represents *nēbhel*, or *nebhel*. These various renderings show that at the time of the translation of the LXX. the identification of the Heb. instrument was not known. Josephus tells us that the difference between the κινύρα (Heb. *kinnôr*) and the νάβλα was that the former had 10 strings, and was played with the plectrum; the latter had 12 notes, and was played with the hand. We have also strong presumptive evidence that *nabla* and *nebhel* are the same; and that the *nabla* and *psalterion* are identical, appears from the Glossary of Philoxenus. Of the psaltery among the Greeks there appear to have been two kinds. Both Isidorus and Cassiodorus describe the psaltery as triangular in shape, like the Gk. Δ, with the sounding-board above the strings, which were struck downwards. The *nebhel* of the Heb. was probably of various kinds, as Kimchi says on Is.22.24, differing from one another both with regard to the position of the pegs and the number of the strings. The *nēbhel 'āsôr* (Ps. 33.2,92.3[4],144.9) appears to have been an instrument of the psaltery kind, with ten strings, and of a trapezium shape, according to some accounts. From the fact that *nēbhel* in Heb. also signifies a wine-bottle, or skin, it has been conjectured that the term when applied to a musical instrument denotes a kind of bagpipe. The psalteries of David were made of cypress or fir (2Sam.6.5), those of Solomon of algum (or almug) trees (2Chr.9.11; 1K.10.12). Among the instruments of the band which played before Nebuchadnezzar's golden image on the plains of Dura, we again have the psaltery (Dan.3.5,10,15; *pᵉsanṯrîn*). [DULCIMER.]

Ptolema'is (1Mac.5.15,55,10.1,58,60,12.48) is mentioned in Ac.21.7 as containing a Christian community, visited for one day by St. Paul. [ACCHO.]

Ptol'emee or **Ptol'emeus.**—**1.** Surnamed Macron (2Mac.10.12), son of Dorymenes (1Mac.3.38). Made governor of Cyprus by Ptolemy Philometer, he had deserted to Antiochus Epiphanes (2Mac.10.13), who made him governor of Coelosyria and Phoenicia (8.8). He was bribed (171 B.C.) to use his great influence with Epiphanes on behalf of Menelaus (4.45-47). While governor of Coelosyria, he received from Philip, governor of Jerusalem, a letter urging him to greater activity in Epiphanes' interest (8.8); and was appointed by the regent Lysias to a command in the unsuccessful campaign against Judaea, 166 B.C. (1Mac.3.38). Later, by his friendliness to the Jews, he incurred the displeasure of Antiochus Eupator (164–162 B.C), and poisoned himself (2Mac.10.12,13).—**2.** Son of Abubus, and son-in-law of Simon the Hasmonaean. Being made governor of the district of Jericho, he aspired to the sovereignty of Judaea. To this end he treacherously murdered Simon and two of his sons, 135 B.C. (1Mac.16.11ff.). John Hyrcanus, however, escaped, besieged Ptolemee in Dôk, and drove him thence across the Jordan (Josephus, 13 *Ant.* viii. 1).—**3.** A citizen of Jerusalem named in the LXX. subscription to Esther as the father of Lysimachus, the Gk. translator of that book. [C.D.]

Ptolemy I., king of Egypt (323–283 B.C.), known as Ptolemy *Lagi* (son of Lagos) and afterwards called *Soter* by the Rhodians for defending them against Demetrius Poliorkêtês, was originally a common soldier in the army of Alexander the Great. By his courage and ability he became a leading general in the Macedonian army. When Alexander's dominions were divided among the *Diadochi* Ptolemy became ruler of Egypt and part of Arabia (323 B.C.), to which Cyrene, Cyprus, and Phoenicia were afterwards added by him (Dan. 11.5). He showed himself an able ruler, wise in peace and brave in war. During most of his reign he was at war with Antigonus, ruler of Phrygia Major and of a great part of Asia Minor. Palestine was generally the battle-ground. In 320 Ptolemy carried Jerusalem by assault, attacking it on the sabbath, and took many Jewish captives, whom he settled in Alexandria and Cyrene. He gained a victory over Demetrius, son of Antigonus, at Gaza, but afterwards the latter defeated Ptolemy in a naval engagement, compelling him to retire to Egypt. Antigonus thus took possession of Palestine (315 B.C.). When Lysimachus of Thrace and Seleucus Nicator of Syria in the battle of Ipsus, in Phrygia, in 301 B.C., defeated Antigonus (who was slain) and Demetrius, Ptolemy was proclaimed *king* by his soldiers, and his example in assuming the regal title was followed by Lysimachus and by Cassander of Macedonia, the *Diadochi* having hitherto abstained from calling themselves kings. In 285 B.C. Ptolemy associated his youngest son, Ptolemy Philadelphus, with him in the government, and died 283 B.C. [W.ST.C.T.]

Ptolemy II. (*Philadelphus*), king of Egypt (283–247 B.C.), youngest son of Ptolemy Lagi, was engaged in a war with Antiochus II. of Syria for the greater part of his reign (Dan.11.6). [ANTIOCHUS II.] The LXX., or Gk. version of O.T., according to a tradition preserved by Aristeas, was made in this king's reign and by his orders, being sanctioned also by the Sanhedrin, under the presidency of Eleazar, the high-priest. It was used first by the Gk.-speaking Jews of Alexandria, and afterwards by "the Dispersion" generally. [W.ST.C.T.]

Ptolemy III., King of Egypt (247–222 B.C.), surnamed Εὐεργέτης (*Benefactor*) was eldest son and successor of Ptolemy Philadelphus. When his sister Bernice, wife of ANTIOCHUS II. of Syria, was murdered, Ptolemy invaded Syria to avenge her. For a time success attended his arms (Dan.11.7), and his forces overran Palestine and Syria, reaching Antioch on the one side and Babylon on the other. But a revolt in Egypt compelled him to retreat, carrying with him such an immense quantity of booty (11.8) that he thus received his distinctive appellation (243 B.C.). Seleucus Callinicus, king of Syria, then collected a great fleet to subdue the cities which had joined Ptolemy in his invasion, but a terrible storm entirely destroyed it. However, Ptolemy's retreat left Palestine and Phoenicia no choice but to submit. It was probably on this occasion that the high-priest of the Jews, Onias II., refused to pay tribute to Ptolemy, as Josephus relates. Having recovered his own dominions, Seleucus then attacked Egypt, but was so completely defeated that he fled to Antioch (11.9). A ten years' peace was then

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made between Syria and Egypt. Ptolemy was murdered in 222 B.C. by his son Ptolemy Philopator. [W.ST.C.T.]

Ptolemy IV., king of Egypt (222–205 B.C.), having murdered his father, Ptolemy Euergetes, as well as his mother and other members of his family, was in mockery surnamed *Philopator* ("lover of his father"). He abandoned himself to luxury and vice, and Egypt thus seemed an easy prey to Antiochus the Great of Syria, who at the head of a large army, in 219 B.C., swept through Palestine (which had been recovered by Ptolemy III.) and invaded Egypt, advancing as far as Pelusium. Ptolemy, to gain time to prepare for war, sent ambassadors to make a truce, during which Antiochus retired to Seleucia. Meanwhile Ptolemy sent an army into Greece to attack Antiochus from that side, and renewed the war with such vigour that, after sustaining some loss in the first campaign (218 B.C.), he inflicted a complete overthrow on Antiochus' forces at Raphia in 217. Palestine and Coelosyria were then surrendered to Egypt, and for a time remained subject to that country, Ptolemy contenting himself with the recovery of these provinces that he might return to his licentious court. He died 205 B.C. *Cf.* Dan.11. 10,11,12. [ANTIOCHUS III.] [W.ST.C.T.]

Ptolemy V., king of Egypt (205–181 B.C.), surnamed *Epiphanes*, son of Ptolemy IV., succeeded to the throne at the age of five years. The people of Alexandria, fearing lest Antiochus and his ally, Philip III. of Macedon, should take advantage of their king's minority to attack the country, sent an embassy to Rome to beg the republic to become the guardian and protector of the youthful monarch. This was done, Marcus Lepidus being dispatched to Egypt as regent, and Philip and Antiochus being commanded to desist from their undertaking. [ANTIOCHUS III.] Meanwhile Antiochus had overrun Palestine, which was soon recovered by the Egyptians and again lost (198 B.C.). It was to be restored to Egypt as the dowry of Cleopatra, Antiochus' daughter, on her marriage with Ptolemy (193 B.C.). But this agreement was not carried out. Ptolemy was prepared to attempt its recovery from Antiochus' successor, Seleucus Philopator, when he was poisoned (181 B.C.). *Cf.* Dan.11.14-17. Smith, *D.B.* (4 vols. 1893), gives Bp. Westcott's interpretation of the prophecies of Dan. as applied to each of the Ptolemies. [W.ST.C.T.]

Ptolemy VI. (*Philometor*), king of Egypt (181–145 B.C.), was a child when he succeeded his murdered father, Ptolemy Epiphanes. His mother, Cleopatra, held the regency until her death in 173 B.C. Soon afterwards war with Syria was renewed. Antiochus Epiphanes advanced against Egypt and gained a battle at Pelusium (171 B.C.). The following year he took Philometor prisoner, but the interposition of the Romans (Dan.11.25-30) in 168 prevented the conquest of the country. Ptolemy Physcon, younger brother of Philometor, claimed the throne under the title of Euergetes II., and was besieged by the Syrians in Alexandria in 169; but the two brothers agreed to reign in concert, Antiochus having set Philometor free. This agreement remained in force for six years (169–163), but was then terminated through Physcon's endeavour to usurp the whole regal authority. Philometor appealed to Rome, and the Romans limited Physcon's sway to the provinces of Libya and Cyrenaica. After Antiochus Epiphanes' death in 164, Philometor took advantage of the strife between the rival regents of Syria, Lysias and Philip, to interfere in the affairs of that country by supporting Philip's claims. Somewhat later he aided Alexander Balas to overthrow Demetrius I. (150 B.C.). When Balas became king of Syria he wedded Cleopatra, Philometor's daughter, but being overthrown by Demetrius II., the latter, who had been greatly assisted by Philometor, married her. (Another account states that Ptolemy Philometor aided Alexander, and was defeated in 146 at the river Oenoparas by Demetrius.) Philometor died in 145, and was succeeded by his brother Physcon, who reigned 29 years. In Philometor's reign Onias IV., the high-priest, fleeing into Egypt, founded the Jewish temple at Leontopolis. The date of this event was probably 167 B.C., though some have placed it as late as 154 B.C. [W.ST.C.T.]

Pu'a. [PHUVAH.]

Puah'.—1. Father of Tola; a man of Issachar, and judge of Israel after Abimelech (Judg.10.1). **—2.** (1Chr.7.1) = PHUVAH. **—3.** One of two midwives whom Pharaoh instructed to kill the Hebrew male children at their birth. "Hebrew midwives" of Ex.1.15 may be rendered "women who acted as midwives to the Hebrew women." [H.C.B.]

Publican. This word represents the τελώνης of the gospels, though not very felicitously, in view of its common use in modern Eng., nor even quite accurately, in view of Prof. Ramsay's investigations. It appears from them that under the Roman management of Judaea in our Lord's time, the tax-collectors had come to have no connexion with the *publicani*, who under the republic "had been financiers on a vast scale." The τελῶναι of the gospels, who were mostly (if not entirely) natives of Palestine, and mostly from the lowest classes, were much more numerous (especially in the neighbourhood of towns) than they or their agents would have been, and they collected for the government on a much smaller scale, each of them being responsible for one special tax in his district. The instance where their number is specially mentioned refers to the district of Galilee (*viz.* Mt.9.9ff.; Mk.2.16f.; Lu.5.27ff.); but the fact that Zacchaeus was ἀρχιτελώνης at Jericho bears out the general impression that they were numerous in Judaea also. It was money, not payments in kind, that they had to demand; and it was this chiefly that brought them into such direct collision with the Jewish authorities, and excited so much prejudice against them (see TRIBUTE for this, and for the various kinds of taxes referred to in Mt.17.25, 22.17; Mk.12.14; Lu.20.22; Ro.13.6f.). Yet their powers were strictly limited by law (see Lu.3.12ff.); and in case of arrears, they could only inform the Roman officials (Lu.19.8; see Ramsay's note *l.c.* on the meaning of ἐσυκοφάντησα). Hence it is evident that though they were often exacting, dishonest, and unjust, yet

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their great unpopularity was not only earned by the malpractices of individuals, but inherent in their office. Arrangements similar to the Roman ones seem to have been permitted to be made by HEROD Antipas in his kingdom, which included Galilee. St. MATTHEW was one of his τελῶναι at Capernaum. [C.L.F.]

Pub'lius, the chief man—probably, governor—of Melita, who received and lodged St. Paul and his companions when shipwrecked off that island (Ac.28.7). Publius possessed property in Melita; the distinctive title given to him is "the first of the island"; and inscriptions have been found in which that apparently official title occurs. Publius may have been the delegate of the Roman praetor of Sicily, to whose jurisdiction Melita or Malta belonged. Tradition makes him the first bishop of Malta.

Pu'dens, a Christian friend of Timothy (2 Tim.4.21). The poet Martial, who lived in Rome *c.* 66-100 A.D., mentions two contemporaries of his, Pudens and Claudia, as husband and wife (*Epig.* iv. 13, xi. 53). Again, researches among the Columbaria at Rome have brought to light an inscription in which the name Pudens occurs as that of a servant of Tiberius or Claudius. Interesting as such coincidences may be, they must not be pressed too far. As in many similar cases, the confident attempts made to identify the Pudens of N.T. with some character of secular history are largely discounted by the fact that the name was far from uncommon. [A.C.D.]

Pu'hites, The (R.V. *Puhites*), were among the families of Kirjath-jearim (1Chr.2.53).

Pul (2K.15.19) is the Heb. form of the Babylonian *Pulu*, applied in the Canon of Kings to Tiglath-pileser III. This name, which is given as *Poros* in the Canon of Ptolemy, does not occur in the Assyrian inscriptions, which only recognize TIGLATH-PILESER. [T.G.P.]

Pul, a district only once mentioned (if the Massoretic text be correct) in O.T. (Is.66.19). Refugees were to be sent "*to* the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off." Bochart and Michaelis compared the name with that of the island of Philae in Egypt. The MSS. of the LXX., however, have Phoud and Phouth, suggesting that the Heb. had really PHUT (Put) in this place. [T.G.P.]

Pulse (Heb. *zērô'îm* and *zēr'ônîm*; Dan.1. 12,16). The literal meaning of these plur. nouns is "seeds" of any kind. Probably the term denotes uncooked grain, whether barley, wheat, millet, vetches, etc. In 2Sam.17.28 "*qālî*" is rendered "parched pulse" in A.V. and R.V., avoiding the repetition of "PARCHED CORN." Wyclif, following the Vulg., has "cicer" or "fried chichis." These parched chick-peas were held in the highest esteem in ancient times, and are mentioned by Plautus and Horace. The word "pulse" is properly applied to seeds which grow in pods. [H.C.H.]

Punishments. [CRIMES.]

Pu'nites, The, the descendants of Pua, or Phuvah, son of Issachar (Num.26.23).

Punon', one of the halting-places of Israel E. of Edom (Num.33.42,43). Eusebius and Jerome read *Pinon* (Onomasticon, *Phinōn*). "Now a little village in the desert, where copper ore is dug by convicts as a punishment, between Petra and Zoar." The site is unknown. (C.R.C.]

Pur, Purim', the annual early spring festival on Adar 14 and 15 (or one day later, if the 14th fell on sabbath or on the second or fourth day of the week), originated, according to the book of Esther, in the rejoicing of the Jews, after the overthrow of their enemies on Adar 13, the day which Haman had chosen by lot (*pûr*) for their extermination. The custom of deciding by lot obtained widely in the East. Herodotus (iii. 128) and Xenophon (*Cyrop.* i. 6, 44, iv. 5, 55) testify to its use in Persia. The festival was preceded by a fast on the 13th (or two days earlier, if the 13th was a sabbath), in memory of the Shushan fast (Esth.4.16). Men, women, and children gathered in their synagogues at the close of the 13th, and listened to the story of Esther, joining in the loud recital of passages relating to the Jewish triumph. At the mention of Haman's name those present, especially the younger portion, stamped, shook their fists, and pounded on the benches, saying, "Let his name be blotted out!" "Let the name of the wicked perish!" The names of Haman's ten sons were read in one breath, in allusion apparently to their simultaneous death. In the Jewish rolls their names appear in 3 vertical lines of 3, 3, and 4 words, to indicate that they were hung on three parallel cords. At the end the congregation joined in exclaiming, "Cursed be Haman, blessed be Mordecai! cursed be Zeresh, blessed be Esther! cursed be all idolaters, blessed be all Israelites! and blessed be Harbonah, who hanged Haman!" The synagogue service on the morning of the 14th included the reading of Ex.17.8-16 (the destruction of the Amalekites, from whose king Agag Haman was thought to be descended), after which came merrymaking. The Jewish custom (see Esth.9.19) of making gifts (usually sweetmeats) is still preserved at Purim. The religious side of the festival is probably not original, the earliest observance seeming to have been purely social and convivial. It included at least one festive meal, for which cakes—called in Germany *Hamantaschen* (*Haman-pockets*), or *Hamanohren* (*Haman-ears*), in Italy *orecchi d'Aman*—were made as symbolizing the history. Among the orthodox Jews of the E. of Europe masquerades are got up, and boys and girls walk about wearing masks and singing doggerel rhymes. The name Pur (not found in the Bible outside Esther) is, according to Esth.3.7, equivalent to the Heb. word *gôrâl* (*lot*), and in Esth.9.24 the title of the feast is definitely connected with it. From the nature of the case *pûr* is presumably Persian; yet we know of no Persian word bearing the meaning required. It seems, however, as though some such word must have been known to the author of the book. There is at the same time an apparent unsuitability in giving the festival a name drawn from a mere detail. Hence it has been sought either (*a*) to give at least a partial support to the Biblical explanation by connecting it, *e.g.*, with the Persian *pâre*, a piece, or fragment, or Assyr. *puru* or *buru*, a stone, or (*b*) to discover a wholly independent origin of the festival,

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unconnected with the sense of partition, or lot, *e.g.* from the Persian *bahar* (*spring*), or *puḫru* (*assembly*—of the Babylonian gods), a New Year festival, or Assyrian *puru* (*turn*—of office), in connexion with New Year accessions to office. These explanations, however, are at the least dubious, and those of (*b*) break completely with the traditional sense. The disputed "feast" of Jn.5.1 cannot, from the general course of the narrative, have been Pentecost or Tabernacles. It was therefore either Purim or Passover, the absence of the article before ἑορτή supporting the former view. On the other hand, attendance at Jerusalem, necessary for Passover, was not so for Purim. Moreover, we may well think that the character of the latter festival, marked by national pride rather than religion, would have had small attraction in our Lord's eyes. [A.W.S.]

Purification. The term applied to ceremonial cleansing from defilement according to the Mosaic law. [HOLY.] I. The simplest form of purification—immersion of the body in water, usually with washing of the clothes—was prescribed for minor defilements, *viz.* contact with a man or with anything that had touched a man, afflicted with gonorrhea (Lev.15.5-10), involuntary discharge (ver. 16), sexual intercourse, both parties (ver. 18), contact with a woman during the menses, or with anything that had touched her (*vv.* 19-23), the woman herself (*cf.* 2Sam.11.2,4), eating the flesh of an animal that had died a natural death or been torn by a beast (Lev.17.15), and touching such carcase of either clean or unclean animal (11.24,28,39); touching one who was unclean through contact with the dead (Num.19.22); taking part in the preparation of the "waters of impurity" (or purifying water), *i.e.* the priest who officiated at the slaying of the red heifer (ver. 7), the man who burned it (ver. 8), collected the ashes (ver.10) or sprinkled or touched the purifying water (ver. 21). On the Day of Atonement the high-priest bathed after sending off the scapegoat (Lev.16.24); the man who led it out, and the one who burned the ox and the goat of the sin-offering, bathed and washed their clothes (*vv.* 26,28). II. For defilements of a greater degree, sprinkling with specially prepared water was superadded to immersion. (1) Any one who was defiled by entering a dwelling in which was a dead person, or who touched the body of a man who had died in the open, the bone of a dead man, or a grave (Num.19.14-16), was sprinkled with water mixed with the ashes of a red heifer (*vv.* 2-6). The sprinkling took place on the 3rd and 7th day, and after the second sprinkling the man bathed and washed his clothes, and was clean at even (ver. 19). (2) The recovered leper was sprinkled seven times with water (from a river or spring, Lev.14.5) with which was mixed the blood of a bird; he then washed his clothes and bathed and was declared clean. He was allowed to return to the camp, but was not to enter his dwelling till after the further ceremonial seven days later (14.7-10). III. In certain cases there were also sin- and trespass-offerings in addition to the ceremonies of purification. (1) For the prescribed sacrifices for a leper, see 14.10-32. (2) A man or woman with an unclean issue was to offer two turtledoves or two young pigeons, one for a sin- and the other for a burnt-offering (15.14,15,25-29. (3) The offering after childbirth was to consist of a lamb (or, if the offerer were poor, a young pigeon or turtledove) for a burnt-offering, and one of the above birds for a sin-offering (12.6-8). IV. Other instances. The leprous house was sprinkled seven times with the blood and water (14.48-53). The water of the sin-offering was sprinkled on the Levites to purify them (Num.8.7, R.V.). Those who had killed a man in the war with Midian were to purify themselves (31.19).—*Notices in N.T.* The Blessed Virgin (Lu.2.22); the leper (Mk.1.44); the Nazirite (Ac.21.23,24); Passover pilgrims at Jerusalem (Jn.11.55); and the discussion mentioned Jn.8.25; Heb.9.13, R.V., "The blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh." The penalty of neglecting the law of purification was "cutting off" (Lev.17.16; Num.19.20). [MEDICINE; LAW IN O.T.; CRIMES.] [H.H.]

Purim. [PUR; LOT.]

Purple. [COLOURS.]

Purse. [BAG; GIRDLE.]

Put. [PHUT.]

Puteoli, the chief landing-place of travellers to Italy from the Levant, and the harbour to which the Alexandrian corn-ships brought their cargoes (Ac.28.13). Puteoli was at that period a place of very great importance, for the celebrated bay which is now "the bay of Naples," and in early times was "the bay of Cumae," was then called "Sinus Puteolanus." The city was on N. side of the bay. The earlier name of Puteoli, when the lower part of Italy was Greek, was Dicaearchia. Puteoli is a true Roman name, and arose from the strong mineral springs which are characteristic of the place. In the 5th cent. Puteoli was ravaged both by Alaric and Genseric, and it never afterwards recovered its former eminence. It is now a fourth-rate Italian town, still called *Pozzuoli*. Its remains are considerable.

Putiel'. A daughter of Putiel was wife of Eleazar, and mother of Phinehas (Ex.6.25).

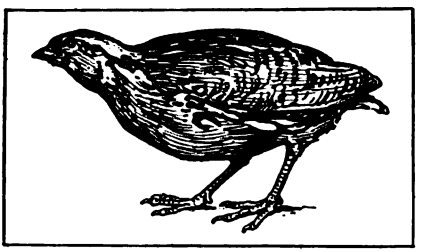
Pygarg (Heb. *dîshôn*) occurs only (Deut. 14.5) in the list of clean animals as the rendering of the Heb. *dîshôn*, which is generally believed to indicate some species of antelope. The Gk. πύγαργος, denoting an aminal with a white rump-patch, is used by Herodotus (iv.192) as the name of a N. African antelope; but whether it refers to the same species as *dishón* seems altogether doubtful. Be this as it may, πύγαργος and the Lat. *pygargus* have been generally identified with the rather large N. African desert antelope known as the addax (*Addax nasomaculatus*), a relative of the oryx group [BULL, WILD], easily recognized by its spirally twisted horns and long, light-coloured coat. Tristram considered that the pygarg of A.V. refers to the same animal; but, in spite of assertions to the contrary, there is no evidence of its occurrence in S.W. Asia, or even E. of the Nile. Moreover, even πύγαργος itself may be a general term applicable to any species of white-rumped

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antelope or gazelle. The addax is a desert antelope, and therefore not likely to have ever inhabited lower Egypt. [R.L.]

Q

Quails (Heb. *s'lāv, s'lâv*). That the Heb. word (Ex.16.13; Num.11.31,32) is correctly rendered "quails" seems beyond doubt, although such alternative translations as locusts, flying-fish, rosy starlings (*Pastor roseus*), red sheldrakes (*Casarca rutila*), and sand-grouse have been suggested. From the statement of Num.11.31*b* Dean Stanley suggested that "red-legged cranes" (= storks) were the birds



THE QUAIL (*Coturnix communis*).

mentioned; but the reference is evidently to the height at which quails fly above the ground. The Heb. word is, in fact, equivalent to *salwâ*, the Arab. name for the quail. It must consequently be admitted that *Coturnix communis* is the bird intended, all the passages according well with the habits of that species. [R.L.]

Quarries (Judg.3.19,26). [GILGAL; EHUD.]

Quar'tus, a Christian of Corinth (Ro.16.23). There is a tradition that he was one of the Seventy, and ultimately became bishop of Berytus.

Quaternion, a military term, signifying a guard of four soldiers, two being attached to the person of a prisoner, the other two keeping watch outside his cell (Ac.12.4).

Queen. It was foreign to the ideas of the Hebrew race for a woman to reign as queen in her own right. Hebrew history, apart from the usurpation of Athaliah (2K.11.1), presents no example of such a claim. In other Eastern nations, however, sex was not regarded as a barrier—*e.g.* the queen of Sheba (1K.10.1), and Candace, queen of Ethiopia (Ac.8.27). [ARABIA.] The title "queen" is given in Israel to the royal consort, but more conspicuously to the mother of the reigning king. For it was one of the results of polygamy, as affecting family life, that the royal consort occupied a position of little importance compared with that of the queen-mother. The reigning king, having been brought up in the *harim* under the training of his mother, who in fact often selected his wife for him, would naturally be deeply imbued with a sense of his mother's authority, even when his succession placed him in the position of headship. Thus the deference paid to Bathsheba as queen-mother (1K.2.19) is more typical of the normal relations in Israel than was the influence which an exceptional personality enabled such a woman as Jezebel to exert during her husband's reign (1K.18.13,21.8). [MAACHAH; MOTHER; FAMILY.] [J.C.V.D.]

Queen of Heaven (Je.7.18,44.17,18,19,25). The title "Queen of Heaven" (*malkat šamē, šarrat šame*, Assyr.; in Sumerian *Mul-uš an-na-gi*, "monarch of the sky") is one frequently bestowed on Ishtar, the planet Venus, in Assyria and Babylonia. In Akkadian she was first called *dil-bat* (*the announcer*), as herald of the dawn, and was wife of Anu, the sky. She "set up a glittering throne beside king Anu and plotted for the sovereignty of Heaven." Under Esar-haddon and Assur-bani-pal she became of great importance as "lady of battle" as well as "of love"; but still earlier she was "lady of the mountain peak of the world" (the Akkadian Olympus, mount Niṣir, now Rowandiz), where she reigned as "lady of the gods" on "the mount of the assembly" of the deities (*cf.* Is.14.13). In Southern Palestine Ishtar became Ashērah; elsewhere she was finally identified (but wrongly) with Ashtoreth as the *moon*. The Targum renders *m'leketh hashshāmayim* in Jeremiah by "the star of heaven," referring to Venus. Rashi agrees, but Kimchi prefers "*host* of heaven," adopting the other reading, *m'le'keth*. This and the vocalization *m'lekeih* for *malkath* are due to taking Ex.23.13*b* too literally. Some hold that Ishtar was *originally* the moon, as she already is in some of the Amarna tablets, and was afterwards identified with the planet Venus. Rawlinson, *Cuneiform Inscriptions of W. Asia*. Sayce, *Hibbert Lectures*. Hommel, *Sumerisches Lesebuch*; *Hymn to Ishtar*. Targum, Kimchi, and Rashi in *Miqrâôth Gedôlôth*, Warsaw ed. [W.ST.C.T.]

Quicksands, The, more properly *the Syrtis*, the broad and deep bight on the N. African coast between Carthage and Cyrene. This region was an object of peculiar dread to the ancient navigators of the Mediterranean, partly because of the drifting sands and the heat on the shore, but chiefly on account of the shallows and the uncertain currents in the bay. There were properly two Syrtes: the E. or larger, now called the *gulf of Sidra*; and the W., now the *gulf of Cabes*. It is the former which is referred to in Ac.27.17.

Quintus Memmius (2Mac.11.34). [See MANLIUS T.]

Quiver. [ARMS.]

Quotations. The Bible is full of quotations in the sense that the sacred writers incorporate phrases, and sometimes passages, from other books of the Canon. This is the natural result of the literary conditions of the East, where the memory was, and is, capaciously stored with religious tradition. This habit of quotation bears directly upon the question of the interdependence of the canonical books, which question, though of vital importance in determining the age of the writings, lies outside the scope of this article, the several instances being discussed under the books most affected. In N.T. and O.T alike there is but very slight trace of the habit of definitely consulting a previous writing. Quotation in each is a matter mainly of mnemonics. (1) In O.T., however, there are a few cases in which the writer gives

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his authority by name; thus Num.21.14,15 is quoted from "the book of the Wars of the Lord," and Jos.10.13 and 2Sam.1.18 acknowledge obligations to "the book of Jasher" or "the Upright" [JASHER, BOOK OF], as if it were quite familiar to the reader; while in 1K.8.53 the LXX. adds to a lyrical excerpt *οὐκ ἰδοὺ αὕτη γέγραπται ἐν βιβλίῳ τῆς ᾠδῆς*: collections of martial odes seem to be implied in each case, and possibly the last two are identical (*cf.* Cornill, *I.O.T.* Eng. tr. p. 207). (2) In N.T. the quotations consist of (*a*) a few from non-scriptural authorities, (*b*) a considerable number from O.T. (*a*) The non-scriptural quotations are either (i) pagan or (ii) pseudepigraphical. (i) The pagan are confined to St. Paul. In Ac.17.28 he quotes words found in the *Phaenomena*, 5, of the Stoic poet Aratus, and in the Stoic *Hymn to Jupiter*, 5, of Cleanthes. 1Cor.15.33 contains a proverbial line from the *Thais* of Menander. Tit.1.12 quotes Epimenides. But the imagery of 1Cor.12.12ff. need not be attributed to the apologue of Menenius Agrippa. (ii) Reminiscences of pseudepigraphical writings are practically confined to Ju.14 (from the Book of ENOCH) and 2Tim.3.8. (*b*) The quotations from O.T. in N.T. are partly (i) direct, partly (ii) indirect, and often almost unconscious. (i) The direct number nearly 300 (E. Hühn reckons 286), and vary in quantity according to the *ethos* of the writer; note especially Mt., Rom. and Heb. (on which *cf.* excursus in Westcott, *Ep. Heb.* p. 469 ff.). They are mostly made (often inexactly) from the LXX., and in one case (Mt.27.46 = Mk. 15.34) the quotation is transliterated with (practically) the LXX. rendering added (*cf.* Swete, *St. Mk.* ad loc.). (ii) The indirect references, or "reminiscences," can only be estimated by consulting Westcott and Hort's or Nestle's Gk. Test., where they are shown by special type (Hühn reckons 3,578). Turpie, *The O.T. in the New*; E. Hühn, *Die A.T. Cit. und Reminisc. im N.T.* (Tübingen, 1900). [E.H.P.]

R

Raamah', a son of Cush, and father of Sheba and Dedan (Gen.10.7). The tribe of Raamah became afterwards renowned as traders (Ezk.27.22). The name seems to be recovered in the Ῥεγμά of Ptol.vi.7, and Ῥῆγμα of Steph. Byzant., on the Persian Gulf.

Raamiah' = REELAIAH.

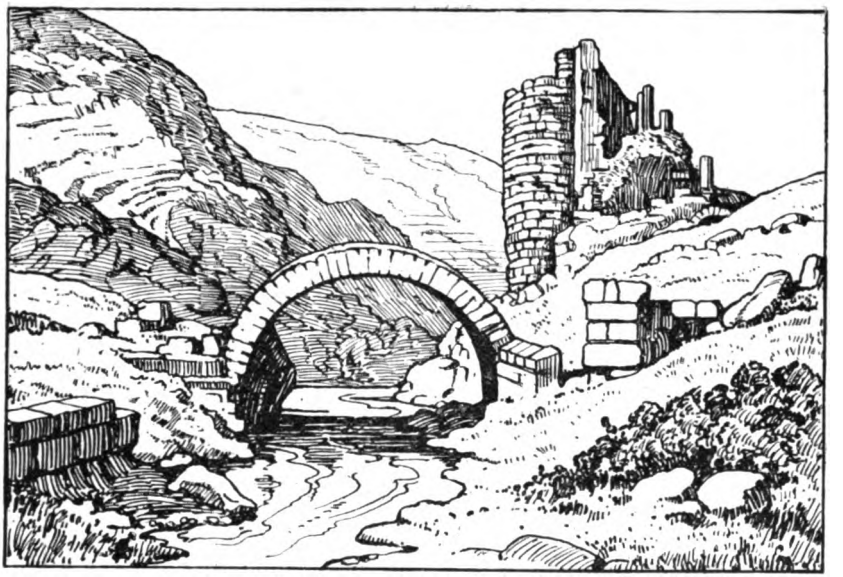
Raamses' (Ex.1.11). [RAMESES.]

Rabbah' (*great*—a title applying to chief cities, as in the case of SIDON, A.V. Jos.11.8, marg.; so called in Sennacherib's history as well as in O.T.). AR of Moab was called Rabbath-moab, and Areopolis, in 4th cent. A.D. (*Onomasticon*). Now *Rabbah*.—**1.** RABBATH-AMMON.—**2.** The town Rabbah in Judah (15.60), mentioned with KIRJATH-JEARIM, was no doubt the present ruin *Rubba*, 2 miles N.W. of ADULLAM. It presents remains of pillars and lintel stones, with cisterns and caves, and is evidently an old site (*Surv. W. Pal.* iii. p. 360). It seems to be the Rubatu of the list of Thothmes III. (No. 105) in 16th cent. B.C. [C.R.C.]

Rabbath'-ammon', or "Rabbah [or Rabbath] of the children of Ammon" (Deut.3.11; 2Sam.17.27, etc.); also called Rabbah only (Jos. 13.25; Am.1.14, etc.). A city on E. border of Gilead, at the source of the JABBOK River, a strong and well-watered site. It was attacked by Joab (2Sam.11.1), who took the "royal city," or "city of waters" (12.26,27), probably the lower town by the stream, while David took the rest—probably the citadel—of Rabbah (*vv.* 29-31), and tortured the defenders, carrying off the royal crown of gold set with gems (*cf.* 1Chr. 20.1). Hanun son of Nahash had shamed David's peace-envoys to Ammon (2Sam.10.1-5), which was the cause of war. Yet when David fled to Gilead, Shobi son of Nahash "of Rabbah of the children of Ammon" (17.27) brought him supplies. The "couch" (*'eres*) of OG was long shown at this city (Deut.3.11), and was of iron, which was used in W. Asia as early as 15th cent. B.C. Jeremiah predicts evil for "Rabbath-bene-'Ammon" (49.2) from the Babylonian invaders. Ezekiel represents the king of Babylon at the "parting of the way," casting lots to decide whether to attack Jerusalem or "Rabbath of the children of Ammon" (Ezk.21.20-23). As Beth 'Ammon, the city is noticed by Tiglath-pileser III., in 727 B.C., its king being then named Sanibu. [SHINAB.] The site, now called *'Ammân*, presents very remarkable ruins (*Surv. E. Pal.* pp. 19-65) illustrating the history of the city. These include several dolmens and sacred erect stones, and rock tombs with *kokîm* (or tunnel graves) like those of Heb. and Phoenician tombs of early date. The valley is occupied by a long Roman town with a street of pillars, a theatre, and an odeum (or music theatre), to which the Byzantines added two churches, and the Moslems an early mosque with round arches, and a beautiful kiosque in the citadel. The citadel is on the N., and remains of its walls, and of a temple with Gk. texts on its cornice, exist. Polybius, describing the siege of Rabbatamana by Antiochus III. in 218 B.C., says that a secret passage led out of the fortress to the water-supply. This passage was found in 1881, leading towards N. wall of the citadel from a fine tank outside the fortress. Rabbah, according to Jerome (on Ezk.25.1), was called Philadelphia in honour of Ptolemy Philadelphos (285–247 B.C.). Josephus mentions this name (3 *Wars* iii. 3), placing the city on E. border of Gilead. Coins of Marcus Aurelius (161–180 A.D.) bear the legend "Philadelphia of Hercules of Coelosyria," and are supposed to belong to this city. A Gk. text, found in 1881, is explained by Ramsay to refer to the 10th legion "Fretensis Gordiana" (about 3rd cent. A.D.), a member of which was honoured by Aurelius Victorianus. The 10th legion is known to have been stationed in this region. [C.R.C.]

Rabbi', a title of respect used first during the century preceding the birth of Christ, given by the Jews to their doctors and teachers, and often addressed to our Lord (Mt.23.7,8,26.25, 49; Mk.9.5,11.21,14.45; Jn.1.38,49,3.2,26,4.31, 6.25,9.2,11.8; R.V. throughout, but A.V. sometimes "master"). The meaning of the title is interpreted in express words by St. John, and by implication in St. Matthew, to mean "master, teacher": Jn.1.39 (*cf.*11.28,13.13) and Mt.23.8. The same interpretation is given by St. John of the kindred title *Rabboni* (Jn.20.16), which

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RABBAH (*'Ammân*), FROM THE E., SHOWING THE PERENNIAL STREAM. W.D.A.
(From a sketch by Wm. Tipping, Esq.) See art. "Rabbath-ammon."

also occurs in Mk.10.51, R.V. The *i* which is added to these titles is the pronominal affix "my"; but it seems to have lost any especial significance as a possessive pronoun intimating appropriation or endearment, and to be merely part of the formal address. The title Rabbi is not known to have been used before the reign of Herod the Great, and is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai. "Doctor" (Lu.2.46, etc.) is simply "teacher" (διδάσκαλος). [SCRIBE; DOCTRINE.]

Rabbith', a town in Issachar (Jos.19.20 only). Now *Rába*, a village 7 miles S.E. of *Jenîn*, on the S.E. border of the tribe. [C.R.C.]

Rabbo'ni (Jn.20.16). [RABBI.]

Rab-mag' (Je.39.3,13) is a title borne by a certain Nergal-sharezer, who, as has already been stated, is probably the Neriglissar of the Greeks. [NERGAL-SHAREZER.] The nearest approach to Rab-mag in Babylonian is *rab-mugi*, probably meaning "chief of the commanders." The second element has been compared with the word Magus, "Magian"; but this connexion is improbable. [T.G.P.]

Rab'saces (Ecclus.48.18) = RAB-SHAKEH.

Rabsaris'. The title of—**1**. An officer sent by the king of Assyria to Hezekiah (2K.18.17). —**2**. A Babylonian officer named Sarsechim, present at the capture of Jerusalem (Je.39.3). —**3**. A Babylonian officer named Nebushasban (39.13). Rabsaris has been interpreted as "chief eunuch"—in Dan.1.3 Ashpenaz is called the master of the eunuchs (Rab-sarisim)—but perhaps it signifies "chief of the heads," or principal men. *Cf. Academy*, June 25, 1892. [NEBUSHASBAN.] [H.C.B.]

Rab-shakeh', an officer sent by Sennacherib to Hezekiah to demand the surrender of Jerusalem, at that time besieged by the Assyrian host (2K.18.17ff.,19.1-8; Is.36,37). Formerly interpreted as "chief cup-bearer," the word *Rab-shakeh* is now considered to be the Heb. transcription of the Assyrian *rab-šaqi*, "chief of the high ones," a military officer, inferior to the Tartan, but of high rank. See Schrader, *Cuneif. Inscrip. and O.T.* ii. pp. 3, 4; Sayce, *Higher Crit. and the Monuments*, 441, 442. [H.C.B.]

Raca (Mt.5.22), obviously a virulent term of reproach, for its use is mentioned in the Sermon on the Mount as rendering a man liable to prosecution. The word itself is sometimes derived from a root meaning *to spit*, but it seems to have obvious connexion with the Aram. *réqâ*, and Heb. *réq* (used in Judg.11.3), with the sense of *emptiness* or *worthlessness*. It is impossible at this date to distinguish between the use of the words "raca" and "fool," as the exact difference is obviously dependent upon the use and language of the time. [B.F.S.]

Race. [GAMES.]

Races in the list of Gen.10. These include Asiatic stocks of a single origin, spreading from the cradle of man at the sources of the Tigris and Euphrates (2.10-14), and extending from Persia on E. to Ionia on W., and from Armenia on N. to Arabia and Egypt on S. The ethnology of these races, which were distinguished by their "tongues" (10.5,20,31), is that of the earliest known historic ages. On the W. there is no mention of Carthage (850 B.C.) or of Greece; on the E. India, which was unknown to Hebrews before 500 B.C., is unnoticed, and even the Persians—who were known to Assyrians by 700 B.C.—are not mentioned. Certain Egyptian tribes are classed as

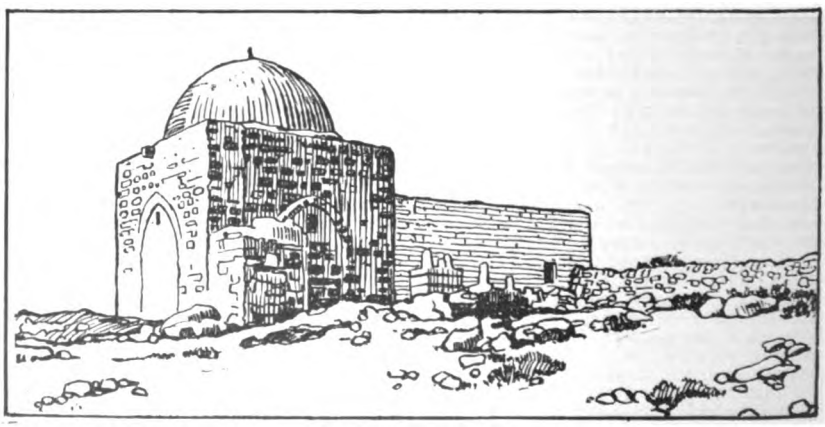
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connected with the Canaanites, which condition existed in the Hyksos period before the time of Moses, but ceased when the Asiatics were expelled from the Nile delta before 1600 B.C. The "fair" race of the N. [JAPHETH] includes the Medes (*Madai*), who were known to Assyrians by 850 B.C., and who may have dwelt S. of the Caucasus much earlier, and the Ionians [JAVAN], whom the Assyrians knew *c.* 710 B.C. That these fair Aryan tribes had spread over Asia Minor even as early as the 14th cent. B.C. we know from texts of Ramses II., and from coloured pictures of the age of Ramses III. *c.* 1200 B.C. The early inhabitants of Mesopotamia, Canaan, and Egypt are classed together [HAM], and apparently represent the early Mongolic race to which Akkadians and Hittites belonged; while the Philistines and Caphtorim came from Cappadocia, according to LXX. [CAPPADOCIA.] Cush (perhaps the Akkadian *Cus*, for "west") includes not only the earliest inhabitants of Chaldea, but also some tribes in Arabia, such as Sheba and Dedan. [ARABIA.] The third family [SHEM] includes races which are now called Semitic [SEMITIC LANGUAGES], and which appear on monuments in the Babylonian empire earlier than 2200 B.C. Elam is reckoned (**10.22**) as Semitic, and a Semitic monument of very early date has recently been discovered by De Morgan at Susa, on the W. border of Elam, though in later times the Elamite population was Mongolic, and the old Akkadian name [SINIM] was known to Isaiah. The Semitic tribes of Arabia are said (**10.25**) to descend from JOKTAN, the "younger" branch of the family of EBER, or of the race "beyond" the Euphrates, akin to that of ARAM and of LUD, which latter may represent the Lydians, whose civilization was clearly of Babylonian origin. The Semitic race had reached Cappadocia by *c.* 2000 B.C., and spread W. even to the shores of the Aegean Sea in Lydia. These three distinct stocks—Aryan, Turanian, and Semitic—were much intermixed even in the earliest known historic ages, but the ethnology of Genesis represents conditions existing even earlier than the time of Moses, and does not represent those of the 6th cent. B.C. Nineveh (**10.11**) appears as a colony of the Babylonian empire, just as in the days of Hammurabi, the contemporary of Abraham." [ARAM; PHENICE; SYRIA.] [C.R.C.]

Ra'chab (Mt.1.5), mentioned in our Lord's genealogy; usually identified with RAHAB [GENEALOGY OF J.C.], but others consider (for chronological reasons) that they are two distinct persons; see JUDAH.

Rachal' (R.V. *Racal*), a place frequented by David and his followers during his exile (1Sam.**30.29**). The LXX. appears to read CARMEL, but the text is obscure. [C.R.C.]

Rachel, younger daughter of Laban, wife of Jacob, and mother of Joseph and Benjamin. The incidents of her life may be found in Gen. **29–33,35**. There is that in the story of Jacob and Rachel which appeals to some of the deepest feelings of the human heart. The beauty of Rachel, the deep love with which she was loved by Jacob from their first meeting by the well of Haran, when he showed to her the simple courtesies of the desert life, and kissed her and told her he was Rebekah's son; the long servitude with which he patiently served for her in which the seven years "seemed to him but a few days for the love he had to her"; their marriage at last; and the death of Rachel at the very time when, in giving birth to Benjamin, the long-delayed hopes of "yet another son" expressed by her at the birth of Joseph were accomplished, and she had become still more endeared to her husband; his deep grief and ever-living regrets for her loss (**48.7**),—all make up a touching story which has kept alive the memory of Rachel. Yet there is nothing in her character which calls forth unstinted admiration or praise. Her fretful impatience at being for a time childless moved even Jacob to anger (**30.1,2**); nor is she exempt from the duplicity and falsehood of her family, as is shown in the incident of her stealing her father's images, and in the ready dexterity with which she concealed her theft (**31**). From this story we may also infer that she was not altogether free from the superstitions and idolatry which prevailed in the land whence Abraham had been called



RACHEL'S TOMB, NEAR BETHLEHEM. W.D.A.

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(Jos.24.2,14).—*Rachel's Tomb.* "Rachel died and was buried in the way to Ephrath, which is *Bethlehem*. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Gen.35.19,20). The site of Rachel's tomb, "on the way to Bethlehem," "a little way to come to Ephrath," "in the border of Benjamin," has never been questioned. It is about 4 miles S. of Jerusalem, and one mile N. of Bethlehem.

Raddai', fifth son of Jesse (1Chr.2.14).

Raga'u.—1. A place named only in Jth.1.5, 15; probably identical with RAGES.—**2.** One of the ancestors of our Lord, son of Phalec (Lu.3.35). He is the same person with REU.

Rages, the name of an important city in N.E. Media (*Media Ragiana*), bordering on Parthia, occurs only in the Apocrypha (Tob. 1.14,5.5,6.9,12, etc.; in Jth.1.5,15 it is called Ragau). Darius Hystaspis gives the name as *Ragâ*, the *Ragha* of the Zendavesta, Isidore, and Stephen. Duris of Samos, Strabo, and Arrian have *Rhagae*, and Ptolemy has *Rhagaea*. From the Zendavesta it seems to have been one of the earliest settlements of the Aryans, who, in the province named after it, were mingled with two other races, and were thus brought into contact with heretics. Isidore calls Rages "the greatest city in Media." In the troubles which followed the death of Alexander it fell into decay, but was rebuilt by Seleucus I. (*Nicator*), who gave it the name of *Europus*; and it was long used by the Parthians as a royal residence under the name of Arsacia. It soon recovered its ancient appellation, and its ruins are still known under the name of *Râi*. They lie about 5 miles S.E. of Teheran, and cover a space of 4,500 by 3,500 yds. Its well-marked walls are of enormous thickness. *Râi* was superseded by Teheran, built out of its remains. [T.G.P.]

Raguel. [REUEL, 2, 5.]

Rahab, or **Rachab**, a woman of Jericho, who received the spies sent by Joshua to search out the land. At the time of the arrival of the Israelites in Canaan she was dwelling in a house of her own alone, though she had a father and mother, and brothers and sisters, living in Jericho. She was a "harlot," but, from the mention of the flax and crimson cord, seems to have combined with her shameful calling the occupation of weaving and dyeing. Her house, on the wall, was probably near the town gate, and convenient for persons coming in and going out of the city. Rahab therefore had been well informed with regard to the events of the Exodus. She had heard of the passage through the Red Sea, of the destruction of Sihon and Og, and of the irresistible progress of the Israelitish host. This knowledge led her to faith in Jehovah as the true God, and to the conviction that He purposed to give the land of Canaan to the Israelites. When therefore the two spies came to her house, they found themselves under the roof of one who, alone probably of the whole population, was friendly to their nation. Her reception of the spies, the artifice by which she concealed them, their escape, and the saving of Rahab and her family at the capture of the city, are all told in Jos.2. From Mt.1.5 we learn that she became the wife of Salmon, and the mother of Boaz, and hence she has the honour of being an ancestress of Christ. Others take this Rachab to be a different person [see JUDAH], but for a suggestion for meeting the chronological difficulties see GENEALOGY OF J.C. The character of Rahab has much and deep interest. Some regard the word *zônа* (LXX. πόρνη) as meaning a "hostess" or "innkeeper," though Gesenius refuses to accept this. In the laws of Hammurabi women who kept wine-shops are noticed (*c.* 2100 B.C.); but respectable women are forbidden to enter such shops. Even if we take *zônа* in the sense accepted by E.V., it is very possible that to a woman of her country and religion such a calling may have implied a far less deviation from the standard of morality than it does with us [HARLOT], and moreover, that with a purer faith she seems to have entered upon a pure life. Her conduct in deceiving the king of Jericho's messengers, and in taking part against her own countrymen, has been much discussed. With regard to the first, strict truth, either in Jew or heathen, was a virtue so utterly unknown before the promulgation of the Gospel, that, as far as Rahab is concerned, the discussion is superfluous. With regard to her taking part against her own countrymen, it can be fully justified by the circumstance that fidelity to her country would in her case have been infidelity to Jehovah, and that the higher duty eclipsed the lower. If her own life of shame was in any way connected with that idolatry, one can readily understand what a further stimulus this would give, now that her heart was purified by faith, to her desire for the overthrow of the nation to which she belonged by birth, and the establishment of that to which she wished to belong by a community of faith and hope. This view of Rahab's conduct is fully borne out by N.T. She is there cited as an example, with Abraham, alike of faith (Heb.11.31) and of works (Jas.2.25).

Ra'hab. Used first in the sense of abyss, Rahab is a companion to the *Tiamat* or "void" of the Babylonian Creation. It then appears to have designated a sea-monster, and is thus used in Job 9.13 (R.V.), 26.12, and Ps.89.10. In Is.51.9 it stands in close connexion with the *tannîn*, or great beast, used of EGYPT in a passage dealing with the Exodus. Egypt is elsewhere described as "lying in the midst of her waters," a fact which may have facilitated its designation as a sea-monster. Others think that Rahab means "boisterous," and is applied to Egypt on account of the arrogance of that land. It was certainly a recognized poetical name for the enemy on the Nile. *Cf.* Is.30.7; Ps.87.4. [B.F.S.]

Ra'ham (1Chr.2.44), described, among the descendants of Caleb-ben-Hezron, as the son of Shema and father of Jorkoam.

Rahel' (Je.31.15), the more accurate form of RACHEL.

Rain, *mâṭâr* (Arab. *matar*), and *geshem*, which, when it differs from the more common word *mâṭâr*, signifies a more violent rain; it includes the early and latter rain (Je.5.24; Jl. 2.23). *Early Rain*, the rains of the autumn, *yôrê* (Deut.11.14; Je.5.24); also *môrê* (Jl.2.23). *Latter Rain*, the rain of spring, *malqôsh*

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(Job 29.23; Pr.16.15; Je.3.3; Ho.6.3; Jl.2.23; Zech.10.1). Another word, of a more poetical character, is *rebhibhîm*, translated "showers" (Deut.32.2; Je.3.3,14.22; Mi.5.7[6]; Ps.65.10[11], 72.6). The word *zerem* expresses violent rain, storm, tempest, accompanied with hail—in Job 24.8 the heavy rain which comes down on mountains; and *saghrîr*, which occurs only in Pr.27.15, continuous and heavy rain. In Palestine for six months in the year no rain falls as a rule, and the harvests are gathered in without any anxiety. The whole land becomes parched and brown in summer: the springs begin to fail, and the autumn rains are eagerly looked for, to prepare the earth for the reception of the seed. These early rains commence about the latter end of Oct. or beginning of Nov.; they come from the W. or S.W. (Lu.12.54), continuing for two or three days at a time, with thunderstorms; the wind then shifts round to the N. or E., and several days of fine weather succeed (Pr.25.23). During the months of Nov. and Dec. the rains continue with heavy storms at intervals; afterwards they return at longer intervals, and are less heavy; but at no period during the winter do they entirely cease. Jan. and Feb. are the coldest months, and snow falls, sometimes to the depth of a foot or more, at Jerusalem, but it does not lie long; it is very seldom seen along the coast in the low plains. Rain continues to fall more or less during the month of March; it is rare in April, and even in Lebanon the showers that occur are generally light. The three months of winter are called "the time of rain" by Syrians. The spring showers are specially refreshing to the flowers and grass (Jas.5.7; Pr.16.15). Rain in thunderstorms does, however, sometimes occur in harvest time in May (1Sam.12.17,18). The average rainfall in Palestine is from 20 to 30 in. annually, though years of drought occur. It is usually sufficient for the agricultural needs of the country. [C.R.C.]

Rainbow. The rainbow is only alluded to in three connexions in Scripture. The first is in Gen.9.13, in the story of Noah, where it is related that God set His bow in the cloud as a witness that the earth should never more be destroyed by water. There is a beautiful appropriateness in the bright arc, outlined upon black clouds, as a symbol of hope; but perhaps the real meaning is that, having assuaged his anger, Jehovah has suspended His bow in heaven as a sign that hostilities are over (*cf.* "arrows . . . lightnings," Ps.18.14). We are not, of course, to infer from the narrative that the rainbow did not exist before Noah's time. The other references, apart from the beautiful passage in Ecclus.43.11,12, are in apocalyptic literature (Ezk.1.28; Rev.4.3, 10.1), and are simply metaphors to denote the brightness and the glory of the divine appearance. Natural phenomena are frequently thus used to depict the awfulness of the "glory of the Lord." [B.F.S.]

Raisins. [VINE; FOOD; FLAGON.]

Ra'kem, apparently a son of Sheresh (1Chr.7.16).

Rak'kath (*shore*), a fortified town of Naphtali, named between HAMMATH and CHINNERETH (Jos.19.35). According to the Jerusalem Talmud (*Megillah* i. 1), Rakkath was the old name of TIBERIAS. [C.R.C.]

Rak'kon (*shore*), a town of Dan (Jos.19.46), near Joppa. Now *Tell er Raqqeit*, a ruin on the coast 5½ miles N. of Joppa. [C.R.C.]

Ram.—1. An ancestor of David (1Chr.2.9ff.; Ru.4.19). In 2.9 he is called the *brother*, in 2.25 the *son*, of Jerahmeel.—**2.** Elihu, the son of Barachel the Buzite, is described as "of the kindred of Ram" (Job 32.2). Ram is supposed by Ewald and others to be a shortened form of Aram, mentioned in Gen.22.21 in connection with Huz and BUZ. [H.C.B.]

Ram. [SHEEP; SACRIFICE.]

Ram, Battering. [ARMS.]

Rama'. This form of the name Ramah is familiar through St. Matthew's quotation (2.17,18), in his account of the slaughter of the Innocents—"Rachel weepeth for her children, and will not be comforted, because they are not." The words come from Je.31.15, where Rachel, the mother of Benjamin and grandmother of Ephraim, is represented as bewailing the Ephraimites (or Benjamites), who have gone into exile. The point of the allusion lies in the fact that Rachel's tomb was close to Bethlehem. [RAMAH, 1.] [B.F.S.]

Ramah' (= *height*). The word has lost this meaning in Arab., and now signifies a tank (*râmeh*), or place where water is dammed up to a certain height.—**1.** Ramah of Benjamin is now the village *er Râm*, on a hill half a mile E. of the main N. road, 5 miles N. of Jerusalem, and 2 miles W. of GIBEAH. It belonged to Benjamin (Jos.18.25), and was not far from BETHEL (Judg.4.5). It is coupled with Gibeah (19.13), and was the home of Elkanah the Levite, father of Samuel (1Sam.1.19,2.11), and of Samuel (7.17,8.4,15.34,16.13): see NAIOTH (19.18-24). It was close to Saul's home at Gibeah and to SECHU; hence David easily met Jonathan hard by (20.1); while Saul "abode in Gibeah under a tree in Ramah" (22.6). At Ramah Samuel was buried (25.1), "even in his own city" (28.3). [RAMATHAIM-ZOPHIM.] In the 10th cent. B.C. BAASHA of Israel built Ramah to command the N. road from Judah (1K. 15.17); but it was destroyed by ASA of Judah, who used the stones to build GEBA (2 miles E.) and MIZPEH (2 miles N.). See 15.21,22; 2Chr. 16.1,5,6. It was reoccupied after the Captivity (Ezr.2.26; Ne.7.30) with Geba by Benjamites (Ne.11.33). Isaiah also notices it with Geba and Gibeah (Is.10.29). Jeremiah pictures Rahel mourning for her children in Ramah (Je.31.15), with reference probably to the massacre of Benjamin in Gibeah (see Mt.2.18), and Hosea (5.8) also couples Ramah with Gibeah.—**2.** A town of Asher (Jos.19.29) near Tyre, probably *Râmia*, a village on E. border of Asher 13 miles S.S.E. of Tyre.—**3.** A town of Naphtali (Jos.19.36). Now the village *Râmeh* on the S. border, 3 miles N.W. of HAZOR (*Hazûr*).—**4.** [RAMOTH-GILEAD.] [C.R.C.]

Ramath' of the South (R.V. *Ramah of the S.*), a town of Simeon (Jos.19.8), apparently at its extreme S. limit; = S. Ramoth (1Sam.30.27) and Baalath-beer. [BAAL, 1.] [C.R.C.]

Ramatha'im-zophim' (1Sam.1.1 only; Heb. [*a man from*] *the Ramathaim, Zophim*). Much confusion has resulted, apparently from a

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grammatical error regarding this name, which the LXX. treats as that of a town in Mt. Ephraim. The first word is not in the construct case, and the two terms are therefore in apposition. Ramathaim probably means *Ramathites*, and Zophim descendants of ZUPH, or Zophai, the ancestor of Samuel (1Chr.6.26)—a name recurring in the genealogy of the family of KOHATH, whence, we are told, Samuel was descended (ver. 35). Samuel's father was the son of "Zuph an Ephrathite"—a term which means an Ephraimite (Judg.12.5 in Heb.), but is also specified to mean a native of Bethlehem (Ru.1.2; 1Sam.17.12). Wherever this family may have sojourned (like other Levites: see Judg.19.1 in Mt. Ephraim, or 17.7 in Bethlehem), they were not of Ephraimite descent, though the "Ramathites-Zuphites" abode in Mt. Ephraim (1Sam.1.1). [EPHRAIM.] Elkanah's home was at Ramah (1.19), probably Ramah of Benjamin, Samuel's home near Gibeah. [RAMAH, 1.] The site of that home was variously placed by later traditions, though Rama and Gabaa are called "cities of Saul" (*Onomasticon*), and were evidently known at *er Râm* and *Jeb'a*, Rama being near Gibeon (*Onomasticon*, s.v. "Gabaon"), and Michmash (s.v. "Machmas"). Eusebius and Jerome placed "Armathem Sophim" at ARIMATHAEA, and near Lydda, which is impossible for Samuel's home. In the Middle Ages his tomb was shown on the mountain a mile S. of GIBEON, which still is called *Neby Samwîl*, with a mediaeval church converted into a mosque, the walls scribbled with the Heb. graffiti of early Jewish pilgrims. The Jewish pilgrim journals generally refer to this site. Benjamin of Tudela (1163 A.D.) seems to place Ramah at Ramleh; but Isaac Khelo (1333 A.D.) knew that Ramleh did not exist till 8th cent. A.D. Bilâdhuri states that Ramleh was built by Suleimân son of 'Abd el Melek (after 705 A.D.). The Samaritan Chronicle makes its foundation as late as *c.* 900 A.D. See William of Tyre, X. 17. [C.R.C.]

Ramathem, mentioned with APHEREMA and LYDDA (1Mac.11.34) as a seat of government [JUDEA], is probably RAMAH, 1. [C.R.C.]

Ramathite (1Chr.27.27), an inhabitant of Ramah; probably of RAMAH, 1. [C.R.C.]

Ramath'-le'hi, the name bestowed by Samson on the scene of his slaughter of the 1,000 Philistines with the jaw-bone (Judg.15.17). "He cast away the jaw-bone out of his hand, and called that place Ramath-lehi" (*hill of the jaw*). The site is unknown, but Lehi (*the jaw*) seems to have been near ETAM (Judg.15.8,9), perhaps in the gorge of the valley of Sorek, N.W. of *Beit 'Aṭâb*. [C.R.C.]

Ramath'-mizpeh' (Jos.13.26 only), in the territory of Gad, apparently one of its N. landmarks; near BETONIM. It may be MIZPEH of Gilead. [C.R.C.]

Rameses', or **Raamses'.** In Gen.47.11 the settling of Jacob and his sons by Joseph is recorded to have taken place "in the land of Rameses." This locality may be taken as practically equivalent to the land of Goshen. It is, however, at a later date that the name acquires greater importance. During the Israelites' sojourn in Egypt they were employed to build for Pharaoh (Ex.1.11) two "treasure cities, Pithom and Raamses." The ruins of the former of these cities were discovered in 1883 by Dr. Naville, at Tell el-Maskhûta, about 12 miles distant from the modern Ismailia, and there is good evidence for the view that the builder of Pithom—and, inferentially, of Rameses also—was Ramses II., who thus becomes identified with the Pharaoh of the Oppression. Rameses was the starting-place of the Israelites in their flight from Egypt (12.37), and their next halting-place was Succoth. The two cities could not have been far distant from each other. Lepsius identified the city of Rameses with Tell el-Maskhûta, but this conjecture was afterwards abandoned owing to Naville's excavations, referred to above. It is known that Rameses was built by the Pharaoh of that name, of the 19th dynasty; that it was adjacent to Pithom; and that it was in the land of Goshen. Some Egyptian texts refer to it, alluding to its canals, its fields green with vegetation, and its lakes crowded with waterfowl. From its situation it was well fitted as a frontier town to serve as a storehouse for the tribute or treasure brought in from eastern lands, and also as a base for the food-supply of Egyptian military forces passing on to Syria. Sayce, *Egypt and the Hebrews*; Ball, *Light from the East*; Budge, *History of Egypt*; Brugsch, *Dictionnaire*, etc. [A.H.P.]

Rames'se (Jth.1.9) = the town RAMESES.

Ramiah', a layman of Israel, of the sons of Parosh, who had taken a foreign wife (Ezr.10.25).

Ramoth' (R.V. *Jeremoth*), an Israelite layman, of the sons of Bani, who had taken a foreign wife (Ezr. 10.29).

Ramoth', one of the four Levitical cities of Issachar (1Chr.6.73), otherwise Remeth (Jos.19.21). Now the village *Râmeh*, 10½ miles S.W. of Jenîn, at the S.W. angle of the territory of Issachar. [C.R.C.]

Ramoth'-gilead' (*heights of Gilead*), or **Ra'moth in Gilead,** called also **Ramah'** only (2K.8.29; 2Chr.22.6). A city of refuge (Deut.4.43; Jos.20.8; 1Chr.6.80) given to the Levites (Jos.21.38). It was the capital of Solomon's sixth district (1K.4.13), and seems to have been near the border of the Syrians of Damascus (22.3). Here Ahab was slain fighting the Syrians (*vv.* 29-36), while his son Joram was wounded (2K.9.24), and Jehoshaphat of Judah, disguised in Ahab's robes (according to LXX. of 1K.22.30), escaped (2Chr.18.2-34,22.5). Here also Jehu was proclaimed king, at the "strong place of the ascents" (A.V. *top of the stairs*, 2K.9.1,4,13,14). The probable site (Ewald) is *Reimûn*, a village about 7 miles W. of GERASA, in N. Gilead, built on a remarkable "height," or rocky hill. [C.R.C.]

Ram's horn. [CORNET; JUBILEE.]

Rams' skins dyed red formed part of the materials that the Israelites were ordered to present as offerings for the making of the Tabernacle (Ex.25.5); of which they served as one of the inner coverings. There is no doubt that A.V., following the LXX., Vulg., and the Jewish interpreters, is correct, although the original words admit of being rendered "skins of red rams," which has suggested the idea that the N. African wild sheep is referred to. See, however, CHAMOIS.

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Ransom. [HOMICIDE; JESUS CHRIST, VIII. (iii) (2).]

Ra'pha (1Chr.8.37) = REPHAIAH, 4.

Raphael' (*God heals*). *Cf.* Rephael (1Chr. 26.7); *cf.* Rephaiah (1Chr.3.21, and often), also Raphu (Num.13.9) and the place-name Yirpa'el (Jos.18.27). Often in Tobit. (i) One of his ancestors (Tob.1.1 in Sin. MS.). (ii.) The angel sent to heal Tobit, to go with Tobias, and to bind Asmodeus, the evil spirit of Sara the daughter of Raguel, is "one of the seven holy angels, which present the prayers of the saints, and go in before the glory of the Holy One" (12.15). He is also often mentioned in Eth. Enoch (Rufael); ix. 1 (probably), x. 4-8 ("to bind Azazel and heal the earth"), xx. 3, xxii. 3, 6, xxxii. 6, xl. 5, 9 ("set over all the diseases and the wounds of the children of men"), liv. 6. [ANGEL.] "His name occurs in Judaeo-Babylonian conjuring texts, and is conspicuous in the Jewish liturgy—as in the evening prayer, where he is mentioned with the three other angels, at whose head stands God, exactly as in the Christian version of Zech.6" (Lueken, *Michael*, p. 122). See *Jew. Ency.* x. 318. [A.L.W.]

Rapha'im, an ancestor of Judith (Jth.8.1).

Ra'phon, a city of Gilead, under the walls of which Judas Maccabaeus defeated Timotheus (1Mac.5.37 only). It may have been identical with Raphana, mentioned by Pliny as one of the cities of the Decapolis. Probably *er Râfeh*, a ruin in the Haurân, 8 miles N.E. of Ashtaroth. [C.R.C.]

Raphu', father of PALTI (Num.13.9).

Ras'ses, Children of, one of the nations whose country was ravaged by Holofernes in his approach to Judaea (Jth.2.23 only). The old Lat. version reads *Thiras et Rasis*. Wolff restores the supposed original Aram. text of the passage as Thars and Rosos, and compares the latter with Rhosus, a place on the gulf of Issus.

Rath'umus. "Rathumus the story writer" of 1Esd.2.16,17,25,30 is the same as "REHUM the chancellor" of Ezr.4.8ff.

Raven (Heb. *'ôrĕbh*) must be taken in a wide sense, so as to include not only the bird (*Corvus corax*) properly so called, but likewise the crow (*C. corone*) and the jackdaw (*C. monedula*). All are forbidden as food by the Mosaic law (Lev.11.15). The LXX. and Vulg. differ from the Heb. and A.V. in Gen.8.7, for in the Heb. we read "that the raven went forth to and fro [from the ark] until the waters were dried up," but in the LXX. and Vulg., together with the Syriac, the raven is represented as "not returning until the water was dried from off the earth." Elijah's sustenance at Cherith by means of ravens has given occasion for much unnecessary speculation. Some have attempted to show that the *'ôrbhîm* (*ravens*) were the people of Orbo, others the Arabs, and yet others have found in the ravens, merchants; while Michaelis suggests that Elijah plundered ravens' nests of hares and other game. To the fact of their being common in Palestine, and their habit of flying about in search of food, may perhaps be traced the reason for ravens (including crows) being selected as illustrations of God's care. [R.L.]

Ra'zis, an elder of Jerusalem, who killed himself under peculiarly terrible circumstances, that he might not fall "into the hands of the wicked" (2Mac.14.37-46). In dying, he is reported to have expressed his faith in a resurrection (ver. 46). The act of suicide, wholly alien to the spirit of the Jewish law and people, has aroused considerable discussion.

Razor. Besides other usages, the practice of shaving the head after the completion of a vow must have created among the Israelites a necessity for the special trade of a barber (Num. 6.9,18,8.7; Lev.14.8; Judg.13.5; Is.7.20; Ezk. 5.1; Ac.18.18). His instruments were probably, as now, the razor, the basin, the mirror, and perhaps also the scissors (see 2Sam.14.26). Like the Levites, the Egyptian priests were accustomed to shave their whole bodies.

Reaia' (R.V. *Reaiah*), a Reubenite, son of Micah (1Chr.5.5).

Reaiah'.—1. A descendant of Shobal, son of Judah (1Chr.4.2).—**2.** The children of R. were a family of Nethinim who returned from Babylon with Zerubbabel (Ezr.2.47; Ne.7.50).

Re'ba, one of five Midianite kings (Num. 21.8), or "dukes of Sihon" (Jos.13.21), slain with Balaam.

Rebec'ca, the Gk. form of REBEKAH (Ro.9.10 only).

Rebekah, daughter of Bethuel (Gen.22. 20-23) and sister of Laban, married to Isaac, her father's cousin. We first hear of her when Eliezer goes to Padan-aram (24) to seek a wife from among Abraham's kindred for Isaac. For nineteen years from her marriage she was childless; then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born, and while the younger was more particularly the companion and favourite of his mother (25.19-28), the elder became a grief of mind to her (26.35). When Isaac was driven by a famine into the lawless country of the Philistines, Rebekah's beauty became, as was apprehended, a source of danger to her husband. It was probably a considerable time afterwards when Rebekah suggested the deceit that was practised by Jacob on his father. She aided him in carrying it out, foresaw the probable consequence of Esau's anger, and prevented it by moving Isaac to send Jacob away to Padan-aram (27) to her own kindred (29.12). It has been conjectured that she died during Jacob's sojourn in Padan-aram, and she is said to have been buried in the cave of Machpelah (49.31). St. Paul (Ro. 9.10) refers to her as being made acquainted with the purpose of God regarding her children before they were born (*cf.* Gen.25.22,23).

Rechab'.—1. Father or ancestor of Jehonadab (2K.10.15,23; 1Chr.2.55; Je.35.6-19), identified by some with Hobab.—**2.** One of the two "captains of bands," whom Ishbosheth took into his service, and who conspired to murder him (2Sam.4.2ff.).—**3.** (Ne.3. 14.) Father of MALCHIAH, 4.

Rechabites. In Je.35 the prophet is commanded to go to the house of the Rechabites to invite them to one of the chambers of the temple to drink wine. Their chief was Jaaziniah, the son of Habaziniah. With one accord they refused, because their "father" Jehonadab the son of Rechab had commanded them not to drink wine or build houses or sow the land, but to dwell in tents. This they had

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always done; and their presence in Jerusalem at the time was due to fear of the invading army of Nebuchadnezzar. For their obedience the Rechabites are highly commended, and the people of Judah are contrasted with them unfavourably. Jehovah promises that "Jonadab the son of Rechab shall not want a man to stand before Me for ever" (Je.35.19). In 2K.10.15-17 Jehu meets with "JEHONADAB the son of Rechab," and invites him "to see his zeal for Jehovah." Evidently the person mentioned was a religious leader opposed to the Baal-worship of the age and a supporter of Elijah and Elisha against the house of Ahab. Whether he was the founder of the Rechabite sect must remain uncertain. Probably their mode of life could have been traced back to a much more remote period. It has been supposed that the Rechabites were KENITES, since in 1Chr.2.55 we read, "These are the Kenites that came of Hemath the father of the house of Rechab." Now, the Kenite mode of life seems to have been nomadic, for we find this tribe with the Canaanites in the N. in the time of Deborah and Barak, and among the Amalekites in the S. in the days of Saul (Judg.4.11; 1Sam.15.6). The Rechabite, in adhering to the life of a wanderer, would be a standing protest against the Israelites conforming to the settled habits of the agricultural Canaanites, whose religious practices they had too often assimilated. Elijah, it will be remembered, appeared clad in the garb of an inhabitant of the wilderness (2K.1.8), which in later times became the recognized dress of a prophet (Zech.13.4). The promise that the Rechabites should "stand before Jehovah" has a reference to priestly duties (see Deut.10.8); and from 1Chr.2.55 we see that they were recognized as scribes dwelling in Jabez. According to Hegesippus (apud Euseb. *H.E.* xi. 23), a priest of the house of Rechab protested against the murder of St. James the Just. Dr. Wolff (1829) met with an Arab tribe who declared themselves to be sons of Rechab and observers of the laws of Jehonadab, an incident to which Lord Beaconsfield alludes in *Tancred*. In the LXX. the heading to Ps.70 (A.V. Ps.71) is, "To David of the sons of Jehonadab, etc. [F.J.F.-J.]

Rechah'. In 1Chr.4.12, Beth-rapha, Paseah, and Tehinnah the father, or founder, of Ir-nahash, are said to have been "the men of Rechah."

Reconciliation. [ATONEMENT; MEDIATOR.]

Recorder, an officer of high rank in the Jewish state, exercising the functions probably of king's representative, whether as chancellor, or president of the privy council. In David's court he appears among the high officers of the household (2Sam.8.16,20.24; 1Chr.18.15); in Solomon's, he is coupled with the three secretaries, and is mentioned last, probably as being their chief (1K.4.3; *cf.* 2K.18.18,37, 2Chr.34.8). The Heb. title, הַמַּזְכִּיר (*the remembrancer*), probably shows that, whilst he may or may not have been the annalist, his duty was to remind the king of important matters by preparing them for his consideration. [S.N.S.]

Red heifer (Num.19.1-10). [PURIFICATION.]

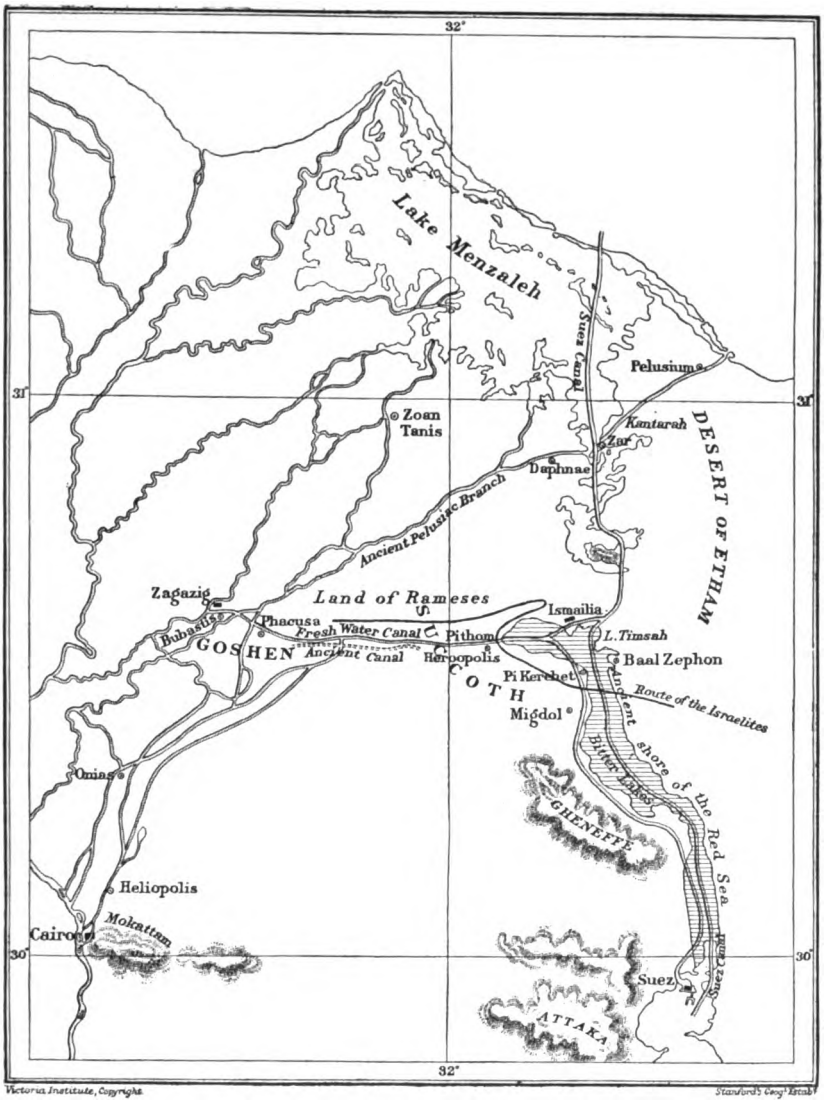
Red Sea. The sea known to us as the Red Sea was called by the Israelites "the sea" (*yām*; Ex.14.2,9,16,21,28, etc.), or the sea of Sûph, *yām ṣûph*. *yām* may mean any sea, and is several times used for the Mediterranean; while *yām ṣûph* always means the Red Sea, and is always translated ἡ Ἐρυθρὰ θάλασσα, except once (Judg.11.16), where several manuscripts read θάλασσα Σείφ. The word *ṣûph* (*reed*) is the same as the Egyptian *thufi* (*reed water-plant*). The name *yām ṣûph* does not apply only to the gulf of Suez (or, as it was called in old times, the Arabian Gulf), but to the whole sea, or at least to the northern part, which alone is mentioned in the Bible, *i.e.* the two gulfs between which lies the Sinaitic peninsula. Beginning with the gulf of Suez, the latest excavations have proved that which had been stated by geologists, but which had been considered as pre-historic —*viz.* that the sea extended a long way further into the isthmus than it does now. The gulf included what is now sea again, since the Suez Canal has been dug, the so-called Bitter Lakes and lake Timsah. Near the head of the gulf stood the city of Pithom, the Gk. Heroöpolis. Strabo says that Heroöpolis was built at the end of the Arabian Gulf, and Artemidoros states that from there the ships started which went to the land of the Troglodytes. Not only at the time of the Exodus, but even under the Romans, the physical condition of that part of the Delta was very different from what it is now. There has been much movement in the soil; the upheaval of the southern part of the isthmus must have been very gradual; while at the same time the ground was sinking near the Mediterranean. The Nile flowed into the Red Sea at Heroöpolis; there the river formed marshes which were good pasture-land. As there were cities along the gulf, it was necessary to have also a fresh-water canal. It appears that the movement in the soil was already taking place in the time of the Pharaohs. We have several accounts of the digging of a canal for ships from the Nile to the Red Sea. There was a tradition that Ramses II. had started it; which seems very probable, as in his time there were flourishing cities in the Wâdy Tumilât. Herodotus says that Necho began it, but that Darius carried it as far as Patumos (Pithom), near the present lake Timsah. Several trilingual tablets of Darius (of which scanty remains have been preserved) speak of his having dug a canal from *Pirava* (the Nile) "unto the sea which comes from Persia." Evidently the silting of the canal must have been felt chiefly where it had small width, and where the water was shallow. The communication between the two lakes and between the Bitter Lakes and the gulf of Suez must have been interrupted before these large basins were dried up, so that it is quite possible that Darius had to re-establish those communications; for it is in such places that his tablets have been found. Pliny speaks of Ptolemy Philadelphus having carried it as far as the Bitter Lakes. Afterwards Trajan or Hadrian again cleared the canal, which was called Trajan's River. From the time of the Roman emperors we do not hear of any work being done until 640 A.D., when

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the conqueror 'Amr ibn el-'Aṣi had it reopened in order to transport corn to Arabia; but 100 years afterwards a khalif ordered it to be filled up, because he wished to starve the city of Medina. This was the end of the old canal; the upheaval of the soil continued, and the large basins of the Bitter Lakes and lake Timsah dried up completely, until the work of the Suez Canal filled them again. Thus when the author of Exodus speaks of *yam sûph*, the Reed Sea, it means a sea which extended as far as Pithom (Heroöpolis), about half the length of the present isthmus. Ships could reach it from the Nile through a canal originating at Bubastis; but there is no record of any kind of a canal across the isthmus joining the Red Sea to the Mediterranean. The gulf on the E. side of the Sinaitic Peninsula is now called the gulf of 'Aqaba. It is possible that this also extended farther inland; it is even supposed that in prehistoric times there was a communication with the valley of the Dead Sea. Its ancient name is the Elanitic Gulf, from Aelana, a city at its head, which is mentioned in the Bible as Elath or Eloth (1K.9.26). Near it was Ezion-geber (Num.33.35), the last station mentioned for the encampment of the Israelites before they reached "the wilderness of Zin (the same is Kadesh)." It is chiefly known as the harbour from which Solomon and Hiram the king of Tyre sent their ships to Ophir. Jehoshaphat, allied to Ahaziah, wished to do the same, but their fleet was destroyed, probably by one of the terrible storms which often rage in that gulf (1K.22.48; 2Chr.20.37). The Egyptians were not fond of the sea, which they considered as typhonic; their commerce with the inner part of Africa followed the Nile. However, on several occasions we hear of naval expeditions which they sent on the Red Sea, for commercial purposes. The country to which they went was the land of Punt, which was on both sides of the sea, but the African side of which seems to have attracted the Egyptians more than the other did. The land of Punt was the coast from Suakim, or Massowah, towards Somaliland; it was the region called by the geographer Ptolemy, *Aromatifera regio*, and it even now produces incense. There was one kind of frankincense which the Egyptians valued very highly for its fragrance as well as for its curative virtues, and of which they made a great use in religious ceremonies and in medicine. This incense was the chief object of their expeditions to Punt; but they brought from the country other products, gold in rings and in powder, ivory, ebony, panther-skins, and also, besides cattle, giraffes, apes, and leopards for hunting. When they made expeditions they built ships on purpose, for they do not seem to have had a permanent fleet before the time of the Gk. kings. Their primitive and elementary crafts were not deterred by the strong winds of the Red Sea, any more than are the Arab dhows of the present day. Commerce on the Red Sea increased under the Gk. kings of Egypt. We hear of the second Macedonian sovereign, Ptolemy Philadelphus, having sent one of his generals to the coast of the Troglodytice to found a city—Ptolemaïs θηρῶν or Epitheras, "Ptolemaïs of the chase"—specially destined for the pursuit of elephants and as a landing-place for the travellers who went into the inner part of the country. The hieroglyphic inscriptions confirm Strabo's statement about the foundation of that city. We hear also of other harbours, Myos-Hormos and Berenice, on the Egyptian coast. The commerce of the Red Sea seems to have been flourishing under the Ptolemies and the Romans, but until quite lately the Egyptian coast of the Red Sea has been entirely abandoned. [E.N.]

Red Sea, Passage of. The passage of the Red Sea is the crowning episode of the Exodus. Most divergent explanations have been put forward; the old view, however, that the passage had taken place near Suez, is now almost unanimously rejected. The considerable distances over which the Israelites had to travel, the mountains which they had to pass, if they had followed that route, were difficulties which made the narrative of Scripture nearly impossible to understand. We shall now describe the route which seems indicated by the explorations made during the last 20 years in that region, and by the well-established fact which had been stated by geologists like Prof. Hull and Sir William Dawson, that the Red Sea extended much farther N. than at present, and that it went as far as Pithom-Heroöpolis, the site of which has been identified. [RED SEA; PITHOM.] The Israelites were in the land of Goshen, called also the land of Rameses, where they had built two store-cities, Raamses and Pithom (Ex.1.11). The site of Raamses has not yet been identified with the same certainty as Pithom. Prof. Petrie has quite lately stated that it was Tel Retabeh, a mound about 9 miles W. of Pithom; but in the words "The children of Israel journeyed from Rameses to Succoth" (12.37), the word Rameses is to be taken rather in the sense of "land of Rameses," the centre of which must have been farther W., nearer Bubastis, for instance the city of Goshen, Phacusa. Their first station was Succoth, the *Thuket* or *Thukot* of the Egyptians, a borderland, the territory round Pithom where Egypt ended. In that first journey they had plenty of water, as they followed the canal going from Bubastis to the Red Sea. Leaving Succoth and marching towards the desert of Etham, they had to skirt the northern coast of the Red Sea; from there they could go straight across the desert to Canaan, through a caravan route which was used as late as the 19th cent., and the entrance of which is seen near Ismailia. It appears from the LXX. of Gen.46.29 that Jacob, coming to Egypt, had taken that route, since Joseph first met him at Pithom (Heroöpolis). The narrative says (Ex.13.17) that "God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war." The way by the land of the Philistines was certainly shorter. It followed the coast of the Mediterranean, but it passed at first through cultivated and well-irrigated land, and the Israelites would have had to march in the lee of important fortresses like Tanis and Zar, with large garrisons; they would probably have "seen war" long before reaching Canaan. Their second station was

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MAP OF LOWER EGYPT, SHOWING THE ROUTE OF THE ISRAELITES.

on the edge of the wilderness of Etham. They had only to go straight through that wilderness to reach the promised land; but suddenly they received a command of a nature to shake their confidence in their leader (14.1): "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon, over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in." Certainly this command seemed very strange. They had reached the desert, they had nothing in front of them, and instead of hastening across the wilderness so as to be as soon as possible out of the reach of their oppressors, they were told to change entirely their route, to retrace their steps so as to remain on Egyptian soil, and even to put the sea between themselves and the desert. Surely it would encourage Pharaoh in his pursuit. To the king, the reason of this sudden change and of this extraordinary move would seem

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obvious. The Israelites were afraid of crossing the desert. "The wilderness hath shut them in," can only mean that they were entangled and wandering in the land of Egypt, because the desert was for them an insuperable barrier. It is to be noticed that whereas in other parts of Scripture, and especially in the description of the route in the wilderness, the geographical data are sometimes vague and always very concise, here they are given with a remarkable precision. It is not said to the Israelites merely that they are to stop near the sea in the most favourable camping-ground. They are to reach a definite spot, the landmarks of which are given: on the N. Pi-haḥiroth, on the S. Migdol, in front the sea, and on the opposite side Baal-zephon. We have the Egyptian name of Pi-haḥiroth. A great tablet found in the excavation at Pithom mentions in the neighbourhood of that locality another sanctuary called *Pi-Qereḥt* (*the house of the serpent*). It was a sanctuary of Osiris, or what the Greeks called a Serapeum. The Antonine Itinerary mentions Serapiu as being 18 miles from Hero. It seems impossible not to connect Pi-haḥiroth with Pi-Qereḥt. Undoubtedly the Heb. letters do not correspond exactly to the Egyptian; but a proper name passing into another language always takes a form which has, if not a sense, at least a sound familiar to those who pronounce it, and *haḥiroth* sounds much more Semitic than *Qereḥt*. Standing on the pier at Ismailia and looking over lake Timsah, the horizon is limited on the S. by a flat ridge, a kind of table mountain now called Jebel Mariam. Just at the foot of that mountain on the S. and near the bank of the Suez Canal is an important Roman settlement, partly covered by the lagoons, but the ruins of which above the water cover an area of 500 yds. square. This seems to be Serapiu (Pi-Qereḥt). Its distance from Hero agrees nearly with the Itinerary—14 miles instead of 18. This would be the landmark on the N. On the S. we have Migdol. This name in Heb. means "a tower." We have information about it in the papyri of the Brit. Mus. In one of them a scribe who is going after two fugitive slaves relates that first he arrived at the enclosure of Succoth, evidently a wall which protected the region against the invasions of nomads. There he was informed that the fugitives had crossed the wall N. of the tower Migdol (the Heb. word is employed there in an Egyptian form) of king Seti I. Another papyrus speaks of the stronghold in the southern part of Succoth. Migdol was the watch-tower, which from the aspect of the country we should place on the height called by the French the Serapeum, and where, until a few years ago, there was a trilingual tablet, Egyptian and cuneiform, dedicated by Darius, but destroyed when the canal was dug. This watch-tower was necessary, since, as we shall see, owing to a phenomenon which took place occasionally, the nomads found the sea open, and could easily wade through in order to pillage the royal domains on the Egyptian side. "Over against Baal-zephon": most commentators agree that this was not a city nor even a village, but a place of worship of a Semetic divinity in the form of a Baal. It was, as the Targum explains it, the sanctuary of an idol, the form of which is unknown, but which may have been a mere stone. The name Baal-zephon, in its Semitic form Baal-zapuna, is mentioned in a papyrus, which also shows that it was outside Egypt, on the other side of the sea. We may consider that it was a holy place, like the tombs of sheikhs generally, placed on hills around which people congregate on certain days. Even now there is a place of that kind in that region. Going out of lake Timsah there is a hill called Tûssûm, on which a sheikh, called sheikh Ennedek, was buried at the beginning of the 19th cent. Every year, about July 14, thousands of people assemble on that hill and celebrate near this tomb a religious festival. There is evidently (perhaps not on the spot of the tomb, but in that neighbourhood) a religious tradition, which has persisted, in spite of the numerous political as well as religious changes, and that seems to be the reason why the sheikh wished to be buried there. Having determined the landmarks of the encampment of the Israelites it is natural to ask why this spot was chosen and pointed out to Moses with such precision. The reason seems to be that at that spot a phenomenon occurred which was the means of the escape of the Israelites: the sea receded under the influence of the wind. "The Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided" (Ex. 14. 21). It has often been noticed by travellers in Egypt that when a strong wind blows from a certain direction, the sea recedes sometimes for a great distance, and comes back again to its former bed when the wind ceases or changes its direction. This phenomenon is not rare in lake Menzaleh (see *Jl. of Victoria Institute*, vol. xxviii. p. 267), which communicates with the sea, in lake Bourlos, and in other parts of Egypt. There is nothing extraordinary in its taking place in old times in the part of the sea between lake Timsah and the Bitter Lakes; moreover, the slow rising of the ground which in later times cut off lake Timsah from the Bitter Lakes was already being felt, the sea must have been shallow, and probably not very wide. One may even suppose that it had been known before that this phenomenon occurred at that particular spot, and for this reason the place was pointed out so exactly to Moses; and it may also have been this which led the Pharaohs to build a stronghold there. The result of the action of the wind in causing the water to recede was to create a temporary ford which people could easily wade through, as was seen N. of Suez, at the end of the present Red Sea, before the canal was dug. This occasional passage was watched from the tower Migdol. To the action of the wind we must add that of the tide. Striking instances of the power of the wind compelling even a strong current to stop for a time have occurred in other countries—in the Rhone at Geneva and in South American rivers. We have here an instance of a miracle consisting, not in something quite new and marvellous, but in a natural phenomenon, beginning and ending at the right moment for a definite purpose. As was said at the beginning, this route shortens con-

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siderably the distances of the journey, and also avoids an objection made to the place advocated by Sir William Dawson—the southern part of the Bitter Lakes. The Israelites would have had to pass over the ridge of Jebel Geneffe, a considerable height, difficult of access. In travelling by rail from Ismailia to Suez, before reaching the Bitter Lakes the way seems entirely closed by the Jebel Geneffe and its highest summit. The Israelites in their flight would have had either to climb over the mountains or to follow a narrow track, if such existed, between the sea and the mountains. Josephus twice alludes to the fact that the Israelites had before them steep mountains projecting into the sea, and that they were shut up between the sea and the mountains. Their way seemed entirely barred, and this explains their despair, as described in Scripture and by Josephus. After passing through the sea, they had nothing more to fear from the Egyptians; the water had covered the chariots (Ex.14.27, 28), a light and quick vanguard very suitable for a pursuit, and which, as was often the case, may have been under the command of a son of the king, and "all the host . . . that came into the sea after them" was destroyed. [PHARAOH; EXODUS, THE.] [E.N.]

Reed. Under this name we shall notice four Heb. words: (1) *'aghmôn* occurs Job 40. 26 (A.V. 41.2, *hook*), 40.12 (A.V. 41.20, *caldron*); Is.9.14 (A.V. *rush*). The *'aghmôn* is mentioned also as an Egyptian plant, in a sentence similar to the last, in Is.19.15; while from 58.5 we learn that it had a pendulous panicle. It doubtless denotes some aquatic, reed-like plant, whether of the nat. order *Cyperaceae* or that of *Gramineae*. Celsius' opinion that it is the *Arundo phragmitis* is probably right. The drooping panicle of this plant answers well to the "bowing down the head" of which Isaiah speaks. (2) *gōmé*, translated "rush" and "bulrush" by A.V., undoubtedly denotes the celebrated paper-reed of the ancients (*Papyrus antiquorum*), a plant of the sedge family, *Cyperaceae*, formerly common in some parts of Egypt. The Heb. word is found four times in the Bible (Ex.2.3; Is.18.2,35.7; Job 8.11). Modern Abyssinians use boats made of the papyrus reed (Bruce), which is found in Syria, but not now in Egypt. Dr. Hooker saw it on the banks of lake Tiberias, a few miles N. of the town. It is abundant in the Huleh marshes, and the *P. syriacus* in the Kishon and in Sharon (Tristram, *Nat. Hist. Bible*, p. 434). The papyrus plant (*Papyrus antiquorum*) has an angular stem from 3 to 6 ft. high, though occasionally reaching 14 ft. R.V. renders *gōmé* "papyrus" in Is.18.2 and in the marg. of Job. 8.11—an introduction of much judgment and taste, as Groser remarks. Specimens of a *cyperus* gathered by the present writer in the Ghôr in an imperfect condition (December, 1883) were doubtfully referred by Prof. Oliver to the papyrus, an interesting extension of the range, if correct, as is probable. Another *cyperus* (*C. eleusinoides*) of tropical distribution was discovered there, also for the first time in Palestine, on the same occasion. In the same situation *Phragmites communis* is abundant and well deserves the variant name *P. gigantea* of J. Gay. In Wâdy el 'Ain in Sinai this form reaches a height of 15 ft. (3) *'ārôth* is translated "paper-reeds" in Is.19.7, the only passage where the plur. noun occurs; there is no reason for the rendering of A.V. "*'ārôth*," says Kimchi, "is



CYPERUS PAPYRUS.

the name to designate pot-herbs and green plants." It probably denotes the open grassy land on the banks of the Nile (R.V. *meadows*). (4) *qānê*, the generic name of a reed of any kind; it occurs often in O.T., and sometimes denotes the "stalk" of wheat (Gen.41. 5,22), or the "branches" of the candlestick (Ex.25.32,37.18); in Job 31.22 it denotes the bone of the upper arm (*os humeri*). Elsewhere A.V. renders it "calamus" or "reed." The *Arundo donax*, the *A. aegyptiaca* (?) of Bové, is common on the banks of the Nile, and may perhaps be "the staff of the bruised reed" to which Sennacherib compared the power of Egypt (2K.18.21; Ezk.29.6,7). The dry culms of this huge grass are in much demand for fishing-rods, walking-sticks, etc., and may be the "measuring reed" of Ezk.40.5. Some kind of fragrant reed is denoted by the word *qānê* (Is. 43.24; Ezk.27.19; Can.4.14), or more fully by *q'nê bosem* (see Ex.30.23), or by *qānê haṯṯôbh* (Je.6.20); which A.V. renders "sweet cane" and "calamus." It was of foreign importation (Je.6.20). Some writers have sought to identify the *q'nê bosem* with the *Acorus calamus*, the "sweet sedge." Dr. Royle refers the κάλαμος ἀρωματικος of Dioscorides to a species of *Andropogon*, which he calls *A. calamus aromaticus*, a

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plant of remarkable fragrance, and a native of Central India. The *q'nĕ bosem*, or *haṯṯôbh*, may be this κάλαμος ἀρωματικός of Dioscorides; or it may be the *Andropogon schoenanthus*, the lemon-grass of India and Arabia. Pliny speaks



ARUNDO DONAX.

of the "sweet calamus, and also squinanth or *Juncus odoratus*, the sweet-rush." The former, he says, grows within Arabia and is "common to the Indians and Syrians likewise," while both occur in the Lebanon. The latter is the more valuable. Neither was observed by Tristram. [H.C.H.]

Reelaiah', one of the children of the province who went up with Zerubbabel (Ezr. 2.2); in Ne.7.7 called *Raamiah*, and in 1Esd. 5.8 *Reesaias*.

Ree'lius. This name occupies the place in 1Esd.5.8 of BIGVAI (Ezr.2.2; Ne.7.7).

Reesai'as (1Esd.5.8)=REELAIAH (Ezr.2.2) or Raamiah (Ne.7.7).

Refiner. [HANDICRAFTS, (2).]

Refuge, Cities of. [CITIES OF REFUGE.]

Re'gem, son of JAHDAI (1Chr.2.47).

Re'gem-me'lech, one of a deputation sent on behalf of some of the Captivity to inquire of the priests whether the fast in the fifth month in memory of the destruction of the temple should continue to be observed (Zech.7.2). The meaning of the passage is doubtful. See R.V. and Smith's *D.B.* (4 vols. 1893), *s.v.* [H.C.B.]

Region-round-about, The (ἡ περίχωρος). Used in O.T. by the LXX. as the equivalent of the Heb. *hakkikkār* (lit. *the round* PLAIN), or Jordan Valley. In Mt.3.5 and Lu.3.3 it denotes the region which contained Jericho and its dependencies, in the Jordan Valley. [CITIES OF THE PLAIN.] The Gk. term is also applied to the district of Gennesaret (Mt.14.35; Mk.6.55; Lu.7.17). [C.R.C.]

Rehabiah', the only son of Eliezer, son of Moses (1Chr.23.17,24.21,26.25).

Rehob'.—1. Father of HADADEZER king of Zobah (2Sam.8.3,12).—**2.** A Levite who sealed the covenant (Ne.10.11).

Rehob' (*broad place*).—**1.** A place near the "entering in to Hamath" (Num.13.21), visited by the spies of Moses. It is difficult to understand how they could have reached this place, so far N., and returned to Kadesh-barnea in 40 days (ver. 25). The description is perhaps an ancient gloss, and the original description may have referred to explorations from ZIN on the E. to REHOBOTH on the W., in the wilderness, before approaching HEBRON from the *neghebh* (ver. 22). There was a BETH-REHOB near DAN (Judg.18.28; 2Sam.10.6) called also Rehob (ver. 8); but this lay in quite another direction, near Hermon.—**2.** A town of Asher given to the Levites (Jos.19.28,21.31), the site of which is unknown.—**3.** Apparently another town of Asher (19.30). One of these remained Canaanite (Judg.1.31). [C.R.C.]

Rehoboam' (*? the people is enlarged*), son of Solomon by the Ammonite princess Naamah (1K.14.21,31), and his successor (1K.11.43). From the earliest period of Jewish history there are signs that the confederation of the tribes was imperfectly cemented. The powerful Ephraim could never brook a position of inferiority; while, as early as the time of the Judges, when the northern tribes made common cause against their oppressors, Judah stood apart. The same spirit was shown by the two rebellions in David's reign (2Sam.15–20), in spite of his transference of the capital from Hebron northwards to Jerusalem (2Sam.5.4). The forced labour imposed by Solomon intensified political dissatisfaction, and, his strong rule ended, the crisis at once came. At Shechem in Ephraim, the chief religious centre of the northern tribes, Rehoboam scornfully rejects the demand for a remission of exacting burdens. His hearers' reply was the song of insurrection heard once before (2Sam.20.1), when the tribes quarrelled after the return from the war with Absalom. Adoram (Adoniram), sent by Rehoboam to quash the rebellion, was slain, and the king fled to Jerusalem, Jeroboam assuming the government of the northern kingdom. Rehoboam assembled an army of 180,000 men from the two faithful tribes of Judah and Benjamin, in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Shemaiah (1K.12.24); still, during Rehoboam's lifetime peaceful relations between Israel and Judah were never restored (2Chr.12.15; 1K.14.30). The pure worship of God was maintained in Judah; but Rehoboam did not check the introduction of foreign abominations into his capital. The lascivious worship of Ashtoreth was allowed to exist by the side of the true religion, images were set up, and the worst immoralities were tolerated (1K.14.22ff.). These evils were punished and put down by the terrible calamity of an Egyptian invasion. In the fifth year of Rehoboam's reign the country was entered (1K.14.25) by Shishak (Sesonchis), the first king of the 20th dynasty, invited very possibly by Jeroboam, as

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having been the latter's Egyptian patron. Of the fifteen fortresses built by Rehoboam (2Chr. 11.6-10), all but one lie S. of Jerusalem. This protecting line, however, was forced, Jerusalem itself was taken, and Rehoboam had to purchase an ignominious peace by delivering up all the treasures with which Solomon had adorned the temple and palace, including his golden shields, 200 of the larger and 300 of the smaller size (1K.10.16f.). Shishak's success is commemorated by sculptures discovered by Champollion on the S. wall of the temple of Amon at Karnak, where in the long list of places subjugated are found the names of towns even in the N. of Palestine, *e.g.* Megiddo. This suggests that Jeroboam, at the price of Shishak's assistance against the king of Judah, became vassal to the former. After this great humiliation the moral condition of Judah seems to have improved (2Chr.12.12), and the rest of Rehoboam's life not to have been marked by any events of importance. Calculations made from the Assyrian inscriptions would place his accession in 937 B.C. He reigned 17 years, and his age on coming to the throne is recorded as 41. Other authorities, however, give the latter figure as 21 (so some MSS.) or 16 (so a Gk. version), statements which harmonize better with his attitude at the commencement of his reign. [A.W.S.]

Rehoboth' (*broad places*).—**1.** The place where Isaac dug his third well, and said to be so named because "the Lord hath made room for us." It was apparently not near ESEK and SITNAH in the valley of GERAR, since Isaac's herdsmen "removed thence" (Gen.26. 19-23), and "went up" thence to BEER-SHEBA. It is probably the present *Ruḥeibeh*, 25 miles S.W. of *Bîr es Seb'a*; and an ancient well still exists on N.E. side of the valley, which Robinson, visiting the ruins on the opposite side, overlooked (Robinson, *Bib. Res.* i. p. 197; Palmer, in *Surv. W. Pal.* volume of *Special Papers*, p. 31). This site is probably also the Rahebu of the list of Thothmes III. (No. 87) in 16th cent. B.C., and the Rehobroth noticed a cent. later, by the Mohar traveller, in connection with Gaza (same vol. pp. 174, 193).—**2.** "The city Rehoboth" (*r'hôbhôth 'îr*) in Gen.10.11 is generally supposed to lie in Assyria, near Nineveh, and for this view see next art.; but perhaps the wording of the passage would allow of its being one of the sites next noticed, for Nimrod, ruling first in Chaldea, "went forth out of that land to Asshur, and builded Nineveh and the city Rehoboth."—**3.** "Rehoboth *by* the river" (Gen.36.37) is supposed to mean "by the Euphrates" [RIVER], and in this case is either *Raḥabah* on the W., 3 miles from the Euphrates, below the junction of the *Khabûr*, or *Raḥabat-melek*, some 4 miles S. of the preceding, on E. bank. It would seem, if this view is correct, that EDOM was ruled by a Babylonian named Saul about a century before the accession of Saul in Israel. [C.R.C.]

Rehoboth', The city, one of the four cities built by Asshur (R.V. by Nimrod) in Asshur or Assyria (Gen.10.11). Fried. Delitzsch makes this city to be the *Rêbit Ninua* of the Assyrian inscriptions, which, according to Sargon, lay N.E. of NINEVEH, stretching towards Khorsabad. Possibly it was an immense suburb consisting of many open spaces, hence the Assyrian name, which means "broad spaces of Nineveh," whilst the Heb., Rehoboth-ir, signifies "broad spaces of the city." Excavations on the site will probably determine the correctness of this theory. For another suggestion, see preceding art. [T.G.P.]

Rehum'.—1. One of the "children of the province" who returned with Zerubbabel (Ezr. 2.2).—**2.** "The chancellor," who, with others, wrote a letter to Artaxerxes against the rebuilding of Jerusalem (4.8,9,17,23).—**3.** A Levite who helped to repair the walls (Ne.3.17). —**4.** One of those who signed the covenant (10.25).—**5.** A priestly family, who returned with Zerubbabel (12.3).

Rei', a man of influence (probably an officer of the royal guard) who remained loyal to David when Adonijah rebelled (1K.1.8). The reading is uncertain. Ewald suggests that Rei is identical with RADDAI. [H.C.B.]

Reins, *i.e.* kidneys, from Lat. *renes*. In the ancient system of physiology the kidneys were believed to be the seat of desire and longing, hence they are often coupled with the heart (Ps.7.9,26.2; Je.11.20,17.10, etc). [SOUL.]

Re'kem.—1. One of five kings or chieftains of Midian slain by the Israelites (Num.31. 8; Jos.13.21).—**2.** Son of Hebron, and father of Shammai (1Chr.2.43,44).

Re'kem, one of the towns of Benjamin (Jos.18.27). The site is unknown, unless we should read Dekem, which would be *Beit Duqqu*; near IRPEEL and MOZAH, with which it is noticed. [C.R.C.]

Remaliah', father of PEKAH (2K.15.25ff., 16.1,5; 2Chr.28.6; Is.7.1-9,8.6).

Re'meth (Jos.19.21) = RAMOTH.

Remmon' (Jos.19.7). [RIMMON, 2.]

Remmon'-methoar' (R.V. *Rimmon*), a place which formed one of the landmarks of the E. boundary of Zebulun (Jos.19.13 only). *m'thô'ăr* does not form a part of the name; but should be translated (as in A.V. marg.), "Remmon *which reaches* to Neah." Now the ruin *Rummâneh*, 6 miles N. of Nazareth and on E. border of the tribe. [C.R.C.]

Remphan' (Ac.7.43, A.V., but R.V. *Rephan*; so Coptic [Memphitic] here and in Am.5.26, Itala *Rĕphan* and *Raiphan* following the LXX. spelling, Nestlé *Rŏmphan*, Westcott and Hort and Weiss *Rompha*, Vulg. *Remphan*) is read in the LXX. of Am.5.26 for the Heb. Chiun (*kiyyûn*), and hence quoted in Acts. The LXX. evidently used the name *Rĕphan* (the correct Coptic form) instead of the Heb. name of the same god (1) in order that readers in Egypt might know who was meant, and (2) to avoid using a word which would sound obscene in Egypt (as *Koun* in Coptic = *pudendum virile*, while *Ken* = "bosom," Aeg. *qenau*, *cf.* Arab. *kain*, also an indecent word), through *kiyyûn* (or better *kĕwân*) has not this latter sense in Heb. Rĕphan is the Coptic name of the planet Saturn, according to Kircher, though he spells it *Rêphan*, and this suits the passage well, as *kiyyûn* (*kĕwân*) is the Heb. form of the name of that planet. It is somewhat difficult to give the etymology of *Rĕphan* or *Rêphan*, but it seems to be for *rĕ* (or *rê*: both Mem-

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phitic forms) + *pha* + *en*, Aeg. *Rā-pa-ân*, "Ra the bearer." If so, Saturn must have been identified in later times with *Rā*, who, as sun-god, carried the justified dead through the sky in his bark Sektet (*Book of the Dead*, cap. xv.). Otherwise the word might = Aeg. *repā*, "prince." The *m* in such forms as Remphan or Romphan would easily creep in; *cf.* Aeg. *repit*, *renpit*, "vegetables," √*renp*, whence Aeg. *renpit*, "year," in Coptic *rompi*. Another alternative: Wilkinson (*Manners and Customs of Anct. Egyptians*, vol. ii. plate 69; *cf.* Bunsen, *Egypt's Place*, vol. i. pp. 411, 412) mentions an *Asiatic* god *Renpa*, apparently a war-god, found depicted on a tablet of the 18th dynasty; perhaps from Arab. √*ranafa*, in conj. iv. = "to hasten." If this is so, the LXX. blunders in using the name here as = *Kaiwân*. The Heb. text of Am.5.26 (with the transposition of one word, for which we have the support of the LXX.) runs thus: "And ye shall carry Sikkûth [= Mars] your king and Kêwân [Saturn], the star of your god [= your star-god], your idols which ye have made unto you." *kêwân* (Chiun) is the Syriac (*Peshîṭṭâ*) form of the name of the planet Saturn, in Arab. *Kaiwân*, from Assyr. *Kaiamânu*, a title of Nirgal, god of pestilence, who was god of that planet, as was his "doppelgänger" Nindar (otherwise Ninip or Adar) of Mars. The latter was also known to the Akkadians as *Sakkût* (whence the *ṣikkûth* of the Heb. Massoretic text, wrongly rendered σκηνή by the LXX.), "the chief of destiny." Like his classical parallel, he was a war-god. In Rawlinson's *Cuneiform Inscrip. of W. Asia* (vol. ii. p. 57, cols. 3 and 4, l. 40) Sakkût is given as = Ninip, so the meaning of the word, which puzzled all the ancient translators, is now clear, and we see that Qimḥi (Kimchi) was right in rendering the beginning of Am.5.26 thus: "Ye did not accept, but ye shall accept and bear the slavery of Sikkûth as your king." Rashi also saw that Sikkûth must be a name of a deity. The passage does not refer to any idolatrous worship offered by the Israelites in the wilderness, but to their *yet future* (in Amos's time) slavery to idolatry during the Babylonian Captivity, as is clear from the use of the *waw conversivum*. Saturn was called *Kêwân* (either from Assyr. Kânu, "to be," or from Assyr. Kâmu, "to stand," *cf.* Arab. *Kâna* and *qāma*, = "the firm") from his apparently slow motion, just as in Sanskrit the same reason caused him to be known as *Sani* (*the slow*) and *Manda* (*the tardy*). The old derivation of the name from the Avestic *Kavi*, *Kavan*, *Kavana* (*imperial*, *royal*), is impossible, not only because this word in Pahlavi becomes *Kayân*, not *Kaiwân*, but because the word *Kaiwân* (Arab., in Mod. Pers. *Kaivân*), if of *Persian* origin, could not have denoted Saturn (as it does), but must have meant Venus, as does *Kâvya* (a patronymic of Sukra, the usual name of the latter planet) in the cognate Sanskrit. Of Assyr. origin, the title *Kaiamânu* or *Kaiawân* (for in Assyr. *m* and *w* are practically interchangeable, owing to Akkadian influence) became the *name* of the god in Palestine (cf. *Sakkût*, originally a title and then a name), and the word was received among the Arabs as the name of the planet and thus introduced into Persia, instead of having originated in the latter country. Jerome rendered *kiyyûn* by "imaginem," and has misled some later translators. Hommel, *Die Altisr. Überlieferung*; Kircher, *Lingua Aeg. Rest.* p. 49; Schrader, *Die Keilinschriften u. d. A. T.*; Budge, *Book of the Dead*, Aeg. Text and Voc.; *Miqrâ'ôth Gĕdôlôth*, Warsaw ed.; Sayce, *Higher Crit. and Monuments*; Tattam's ed. of Coptic *XII. Prophetae Minores*. [W.ST.C.T.]

Repentance. The divine part in salvation has been treated in SALVATION, SAVIOUR. The new attitude of God to man is connected with a new attitude of man to God. The first stage towards occupying this new attitude is repentance. The goodness of God leads to repentance. What is repentance? Not merely a sorrow for having done amiss, though this is its first beginning, if it be "the godly sorrow that worketh repentance" (2Cor.7.10); still less a mere remorse induced by punishment, but, as the Gk. imports, a change of mind, an aversion to one's previous acts not merely as having such and such consequences, but in themselves. *Cf.* Tertull. *Adv. Marcion*, ii. 24, "In Graeco sermone poenitentiae nomen non est ex delicti confessione, sed ex animi demutatione compositum est." Such change of mind will afterwards imply a change of conduct, "works meet for repentance" (Ac.26.20). Repentance is a necessary condition of salvation, for to be saved from sin we must desire to depart from sin, and repentance is, in fact, this desire. Hence in N.T. repentance is constantly preached as essential to salvation (Mt.9.13; Lu.24.47; Ac.20.21, and *passim*). This insistence is not arbitrary, for the morality of forgiveness is grounded in repentance. Forgiveness prior to repentance is actually the condonation of sin, but as the recognition of repentance—"if he repent, forgive him"—it is not opposed to, but is a part of, justice; and St. John tells us that "if we confess our sins He is faithful and just to forgive us our sins," implying that, if God did not forgive, He would be unjust, as not regarding the vital difference that must ever exist between a sin that is heartily abandoned and a sin that is retained. Being the reversal of previous principles of conduct, repentance dissociates a sinner from his past and puts him "on the side of the angels," and while it cannot undo what is done, in all or most cases, yet, if combined with restitution and amendment, it is the best that under the circumstances is possible; and, as Butler says, "Christ not merely taught its efficacy, but rendered it of the efficacy which it is by what He did and suffered, and obtained for us the benefit of having our repentance accepted unto eternal life" (*Analogy*, II. v. 19). [FAITH.] [M.S.]

Rephael', a gate-keeper of the tabernacle; son of Shemaiah, 9 (1Chr.26.7).

Rephah', a son of Ephraim (1Chr.7.25).

Rephaiah'.—1. Sons of Rephaiah appear among the descendants of Zerubbabel in 1Chr. 3.21.—**2.** A Simeonite chieftain, one of those who smote the Amalekites in mount Seir in the reign of Hezekiah (4.42).—**3.** Son of Tola the son of Issachar (7.2).—**4.** Son of Binea, and descendant of Saul (9.43).—**5.** Son of Hur, and

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ruler of a portion of Jerusalem. He assisted in the repair of the walls (Ne.3.9).

Rephaim. [GIANTS.]

Rephaim', Valley of, a deep valley (*'êmeq*), having its head at the hill to its N., which lay W. of the valley of Hinnom (Jos.15.8,18.16), but running W. so as to be near ADULLAM also (2Sam.5.18-22,23.13; 1Chr.11.15,14.9). This applies to *Wâdy el Werd*, rising near Jerusalem on S.W., and joining the valley of SOREK, 7 miles N. of Adullam. The LXX. and A.V. render the name "Valley of Giants"—referring perhaps to the Philistine giants or Rephaim (1Chr.20.4). Isaiah speaks of this valley as producing corn, wine, and oil (17.5,6), which applies to its lower course. [C.R.C.]

Rephidim' (*refreshments*), the place where Moses struck "the rock in Horeb" (Ex.17.1,6,8), and consequently in the region of SINAI, which was the next stage in the journey of Israel (19.2; Num.33.14,15). It is consequently supposed to be the present *Wâdy Feirân* [PARAN], which has now a good stream, with open space for camps (Robinson, *Bib. Res.* i. p. 85), about 15 miles W. of the broad plain where Israel next camped "before the mount" (Ex.19.2). [C.R.C.]

Re'sen (Gen.10.12) was one of the four cities built by Asshur (R.V. by Nimrod), and lay "between Nineveh and Calah" (*Kouyunjik* and *Nimrûd*). It is probably not the *Râs-êni*, "fountain-head," mentioned by Sennacherib as the place from which he made conduits to the cities of the district, as that seems to be *Râs-al-'Ain*, a little N. of Nineveh. It has been suggested that the Biblical Resen is the rather extensive ruins near the modern *Selamiyah*, which really lie between the two points named, on the E. bank of the Tigris. The explanation "the same is the great city" probably does not refer to Resen alone, but also to Rehoboth the city and Calah, which, with it, might possibly be regarded as having been suburbs of NINEVEH. [T.G.P.]

Re'sheph, apparently a son of Ephraim and brother of Rephah (1Chr.7.25).

Resurrection. [FUTURE LIFE; PHARISEES.]

Resurrection of our Lord. The earliest personal testimony is St. Paul's (1Cor.15.4-8), recorded within 30 years, experienced possibly within one year, of the Ascension. His summary of the appearances is the most ancient and most official of the records we possess, being evidently derived from the older apostles (ver. 3). St. Mark (if we exclude the last 12 verses) mentions the vacant grave, but no appearance of the risen Lord. St. Matthew and St. Luke add independent features; so also St. John. The *fact* of the Resurrection formed the basis of the earliest apostolic preaching. The earliest gospel presupposes the Resurrection. There would be no Gospel conceivable without it. If the details are difficult to harmonize, "the uncertainties which attend the Synoptic accounts . . . are not greater than we might have expected, and cast no shadow of suspicion on the general truth of the narrative" (Swete, *The Appearances of our Lord*, p. 12). Two series of appearances are recorded, divided by *locality*. The original *Mark* implies, but does not record, a meeting in Galilee. *Luke* contains exclusively a series in Judaea. Modern criticism sometimes excludes the former or the latter, but without real justification. There was time in the 40 days for both. If the prediction seems to require a first appearance in Galilee, perhaps the disciples' incredulity necessitated an earlier appearance in Jerusalem. If tradition generally tends to unite various versions of the same event, it cannot follow that Christ did not appear in two localities. Moreover, St. Mark implies that the apostles were still in Jerusalem on Easter morning (16.7). Again, "The third day is hardly less firmly rooted in the tradition of the Church than the Resurrection itself" (Sanday, *Outlines*). But by the Third Day the disciples could not have been home in Galilee. Also Jerusalem, not Galilee, becomes the place where the Church is founded. The evidence shows that belief in the emptiness of the grave was not an inference from a theory of Resurrection, but ascertained from actual inspection prior to belief.—*The nature of Christ's Resurrection-body* is ascertained from the doctrine of St. Paul and the evidence of the evangelists. There is no reason to suppose that the former held a theory differing from the latter; or that St. Paul, in his theory of the spiritual body, was consciously deviating from the generally accepted view. The evangelists describe the manifestations of the Resurrection-body under terrestrial conditions; St. Paul, the nature of the same body in itself apart from temporary conditions. It is uncritical to argue that if the spiritual body of Christians does not require the resumption of the material elements of the buried body, neither does Christ's resurrection require the emptiness of His grave. There were altogether unique evidential reasons for the latter. Resurrection is not equivalent to the immortality of the soul. Any contemporary Jew, except a Sadducee, would have believed in Christ's Resurrection in that sense. What he would deny, and what the apostles affirmed, was the transmutation of the earthly body of Christ into the instrument of His perpetuated life.—Christ's Resurrection certifies (1) His Messiahship (Ac.2.25,36,5.31); (2) that His Death was redemptive (Ro.6.4,10); (3) His divinity (1.3,4; *cf.* Liddon's *Analysis*; Gifford on *Romans*). It is the means (4) of His human exaltation (Lu.24.26; Ac.13.33; Ro.6.9); (5) of our justification (Ro.4.25; see Newman's sermon, *Christ's Resurrection the Source of Justification*); (6) of our physical resurrection (1Th.4.14; Ac.4.2; Ro.6.5,8.11; 1Cor.15). Consequently, it is the foundation of apostolic Christianity. Sherlock, *Trial of the Witnesses*; Horsley, *Sermons on the Nature of the Evidence of the Resurrection*; Moberly, *Sayings of the Great Forty Days*; Goulburn, *The Resurrection of the Body* (1850); Westcott, *Gospel of the Resurrection* (1879) and *Revelation of the Risen Lord*; Milligan, *Resurrection of our Lord* (1881); Liddon, *Easter in St. Paul's* (1885); Bruce, *Apologetics*; Knowling, *Witness of the Epistles*; Lathom, *The Risen Master* (1901); Du Bose, *Gospel in the Gospels*; Oxford Library of Pract. Theol., *Our Lord's Resurrection* (1905); Lacey, *The Historic Christ*; Swete, *Appearances*. [W.J.S.S.]

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Reu', son of Peleg and ancestor of Abraham (Gen.11.18ff. ; 1Chr.1.25).

Reuben' (*behold a son*), the eldest son of Jacob and of Leah, named from his mother's exclamation at his birth (Gen.29.32). He is stated, as a child, to have discovered the "love apples," prized as a charm (30.14-16), and his later crime caused him to be cursed by his father (35.22,23,49.3) in the song of Jacob, where he seems to be compared to the rivers of Syria, which leap out as great fountains, and finally dry up in the deserts—"leaping up as the waters, thou shalt not abound." So also in the blessing of Moses (Deut.33.6) it is predicted that, though not to become extinct, yet the men of the tribe shall be few (see R.V. and marg.). As the eldest son, Reuben counselled the brothers not to kill Joseph (who was sold in his absence), and he reminded them of this advice later (Gen.37.21,22,29,42.22). On the descent to Egypt he had four sons (46.8,9 ; Ex.6.14), whence sprang four clans who, in the desert, marched on the right flank under Elizur (Num.1.5,2.10,16,7.30,10.18). The tribe furnished Shammua as a spy (13.4). Its numbers [PALESTINE] decreased (1.21,26.7) by 2,770 men before the conquest of Palestine, and some of the Reubenites perished when joining the conspiracy of the Levite Korah against Moses (Num.16.1 ; Deut.11.6). The tribe chose the *mishôr* plateau in N. Moab as their lot, on account of their cattle (Num.32.1-38), but crossed Jordan to aid Joshua, returning after the conquest of the W. (Num.26.7-10 ; Jos.4.12,22.9-34) ; they stood on Ebal to respond to the curses (Deut.27.13). They remained by their distant brooks (R.V. Judg.5.15,16) while BARAK strove against the Canaanites, but were renowned for fighting prowess and for swiftness in their contest with HAGARITES to the E. of their lot (1Chr.5.18) till taken captive by Tiglath-pileser in 734 B.C. (ver 26), after they had been already smitten by Hazael of Damascus (2K.10.33). The tribe is last named in Ezk.48.6,7,31, Rev.7.5. The ethnic name **Reubenite** occurs in 18 passages of O.T. Among these was Adina (1Chr.11.42), a Reubenite captain under David, and others (12.37) came well armed to his aid at Hebron (*cf.* 26.32, 27.16). *The Tribal Lot* of Reuben coincided with the kingdom of Sihon the Amorite, including the plateau of MOAB from JAAZER to the ARNON, and the Jordan Valley E. of the river and immediately N. of the Dead Sea. They rebuilt, and in some cases renamed, six cities (Num.32.37), and within their border GAD rebuilt DIBON, ATAROTH, and AROER (ver. 34). Besides these and other cities in the plateau (Jos.13.15-21), Reuben held BETH-JESHIMOTH in the Jordan Valley (*vv.* 20,23), but BETH-ARAM (ver. 27) belonged to GAD. [C.R.C.]

Reuel' and **Raguel'** (*friend of God* ; Heb. *r'û'ĕl* for both renderings).—**1.** A son of Esau, and father of four "dukes" (*'alluph* = "leader") of Edom (Gen.36.4,10,13,17 ; 1Chr.1.35,37). —**2.** The father-in-law of Moses, and a priest of Midian (Ex.2.16,18). In Num.10.29 A.V. gives *Raguel* (like *Gaza* for Heb. *'azzâ*), but the Heb. is the same. His son is Hobab in this passage, and (as noted under HOBAB) there is no sound reason to suppose that Reuel is also called Hobab in O.T., though the names "friend of God" and "friend" (*ḥôbhābh*) are alike.—**3.** A man of the tribe of Gad in the time of Moses (Num.2.14).—**4.** A Benjamite, the son of Ibnijah, whose name was found "in the book of the kings of Israel and Judah" (1Chr.9.1,8), but is not found in O.T. book of Kings, indicating independent information possessed by the author of Chr.—**5.** Raguel (Ῥαγουήλ), a pious Hebrew of Ecbatana in Media (Tob.3.7,17 ; see ver. 16), father of SARA. For the difficulty of the double name Jethro = Reuel, see JETHRO. [C.R.C.]

Reumah', the concubine of Nahor, Abraham's brother (Gen.22.24).

Revelation. (1) We commonly use the term "revelation" of any knowledge which appears to come to us otherwise than by our own mental processes ; sometimes, therefore, (*a*) of ideas about a thing which either suggest themselves (as an "inspiration," or "happy thought") or are suggested by a book or teacher ; more strictly (*b*) of some manifestation of the thing itself. While the former gives us only a limited number of ideas, the second provides an opportunity of learning an indefinite number, and also of verifying them. The first leads to *opinion* or *belief* ; the second is the ground of what we call *real knowledge*. Psychologically, faith—*i.e.* the confidence to act upon beliefs—comes of the latter only. (2) The same holds equally of objects. We call gravitation an *abstraction*, for its whole meaning is confined to the one limited idea ; but a man is *real*, for in him are indefinite potentialities. Between "real knowledge" and "knowing the reality" there is a very close connection. Upon outside knowledge of formal actions we base an opinion, but only personal intercourse justifies us in saying that we know a man. The difference is of kind and not of degree; our knowledge may be real without being extensive, and the man may be "real" to us, even if our knowledge is slight. (3) Natural or heathen religion is based on abstract inference. To the primitive or uncivilized man, considering only the affairs of his own tribe (monolatry), the god seemed real enough. With a wider intercourse and outlook, polytheism is inevitable, for the notions so formed plainly differ, and equally plainly are nothing but notions. Idols and myths represent two pathetic attempts to create something real, an object of worship or a narrated incident as a basis of knowledge ; but the mind is quite conscious that they are only its own notions restated. Neither are taken seriously. Heathenism has no controversies, because it has no creeds. It can exert no moral power upon ideas of which it is only a reflection. (4) Judaism, Christianity, and Mohammedanism alone have claimed real knowledge. All have shown the consequent characteristics, being intolerant, to some extent proselytizing, and morally effective. All based their claims on a miraculous revelation. The universe is the sphere of God's normal operation ; but if the Name means anything more than the abstract totality of the universe, it implies that which transcends it. Nature and law are co-extensive. The manifestation of that which transcends nature can only be given within the natural sphere by transcending the natural law. The miracles

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do not guarantee, but constitute, the revelation. (Psychologically, phenomena are always "eruptive"—*i.e.* they break into the evolution of thought after the fashion of a miracle.) The difference between these religions follows on the difference of the revelation claimed. (5) The Jews believed that God had revealed Himself to them in certain real events or acts of His own, which thus constituted a basis of real knowledge and of faith as in a reality. Early Judaism has much of the naïve reality common to all monolatry, but in a higher degree, and this stage is prolonged, partly by political, partly by deliberate, religious isolation. With increased intercourse, it was impossible to ignore other religions; but the Jehovah Who had been *known* could not be made one factor in a system of notions, and no religion has ever grown out of a confusion between fact and myth. It was only possible, therefore, either by apostasy to adopt an alien religion, or to accept the inference of the prophets that the true God was also One, the God of the whole earth. The acts, however, by which He was known to them, being of a purely national character, did not provide a revelation capable of universal application. There was something yet to come. (6) The Christians asserted that God had made Himself known in a life by assuming humanity, not in the limitation, and therefore imperfection, of a single human personality, but, as God only could do, in the wholeness of the nature. Since humanity is the utmost man can know, a revelation in the fulness of humanity was a revelation to the utmost of human capacity. The ideas of the early Christians, as of the early Jews, about God were often defective, and in this respect both had much to learn (*cf.* rise of Alexandrian theology) from the philosophers; but while to the latter He was an abstraction and a theory, to the Christians He was a reality. Philosophers and Roman politicians recognized that there was a difference of kind and not of degree. (7) The sense of reality found in Mohammedanism was derivative, and not original. It represents an attempt to make a religion out of a subjective revelation of the first kind [(*a*) above] only, without any phenomenal manifestation of God. As miraculous and not merely inferential, it provides a basis of something like faith; but (i) the ideas so given are inevitably fixed, incapable of development, and cannot be adequate for all minds and all times; (ii) since God is not personally known, He is not an object of love, and obedience can only be fear or pride. (8) Summarily, heathenism had thought about God, but had no means of getting beyond opinions. Mohammedanism only added that certain opinions had been authenticated by a revelation. The Jews claimed that God had made Himself known to them in certain mighty works; the Christians, that He had made Himself known for all men by the Incarnation. There is a constant tendency in the human mind to regard the actual opinions held as representing the true substance of knowledge, but it is obvious that the principles underlying the first two and the second two are fundamentally different. [H.H.K.]

Revelation of St. John. *Canonical Authority.* This should be carefully distinguished from the question of authorship. Reception into the Canon is matter of fact, authorship matter of presumption. For the former, evidence is exact; for the latter, it requires careful weighing. At the same time, in summarizing the evidences of canonicity we necessarily include the *external* evidences of authorship. The facts are as follows: (1) 2nd cent. Papias (*c.* 115), the "hearer" of St. John, pronounces Rev. "credible" (according to Andreas of Crete, *c.* 650). Justin (*c.* 150) says that it is "by John, one of the apostles," but makes a serious misquotation. Melito of Sardis (*c.* 165) wrote a treatise *On the Apocalypse of John.* The Muratorian Fragment (*c.* 170) refers to "the Apocalypse of John" as canonical. The epistles of the churches of Lyons and Vienne (*c.* 177) quote it as "Scripture." Irenaeus (*c.* 195) speaks of "John the disciple of the Lord" as the author, and identifies him with the evangelist. Tertullian and Clement of Alexandria (*c.* 200) cite it as Scripture and attribute it to the apostle. On the other hand, the book was rejected along with the Fourth Gospel by Marcion (according to Tertullian) and by the sect of the Alogi. (2) 3rd cent. Gaius in Rome (*c.* 210) rejected with scorn both the contents of the book and the attribution of it to an apostle; he was answered by Hippolytus, who maintained that it was by the apostle John, and henceforward we hear of little further opposition in the West. It is received by Cyprian, and by Origen, who ascribes it to "John the son of Zebedee who lay on the breast of the Lord." Dionysius of Alexandria (*c.* 255) marks a new epoch. He held that Rev. was inspired, but written by a non-apostolic "John" (the apostle being the author of the Fourth Gospel). He bases his view on the marked difference in thought, style, and general character between Rev. and the gospel of St. John, and mentions in support of it the interesting fact that there were two reputed tombs of John in Asia Minor. Dionysius' criticism appears to have stimulated opposition to Rev. in the East, though Alexandria itself did not generally reject the book. (3) 4th cent. Eusebius speaks uncertainly as to the canonicity of Rev., and again we have the suggestion of a non-apostolic John as the author, who may, he says, be a certain "John the Elder" mentioned by Papias. Cyril of Jerusalem wished the book excluded from use. Arian canons of this period ignore it. Amphilochius of Iconium states that "most say it is spurious." In Eastern Syria the Peshiṭṭâ version omits it, and sets a precedent followed even down to the 13th cent. In Western Syria, where the authority of the book had in the 2nd cent. been fully recognized, we now find a growing dislike to it, sufficient to keep it among the Antilegomena until the 9th cent. [CANON OF N.T.]—*Date.* The traditional date is *c.* 93–96. "It was seen," says Irenaeus, "at the close of Domitian's reign." (Dr. Chase, quoted by Dr. Swete, suggests that the meaning is that St. John was seen at that time.) But the traditional date is well supported apart from Irenaeus' testimony. On the other hand, the two Syriac versions assign St. John's banishment to the reign of Nero, Epiphanius to that of Claudius, and other writers to that of

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Trajan. The last seems excluded by, *e.g.*, **13.** 13-17, which is unlike what we know of the persecutions under Trajan's rule. On the whole, the internal evidence corresponds with the traditional date. The "seven churches" do not seem to be infant communities, and in particular an earlier persecution is referred to (**2.**13). Moreover, Domitian seems to be introduced (**13.**3,12,**17.**8-10). The interpretation of these passages seems to be that Nero (the fifth emperor) and Domitian (the eighth, not reckoning the three ephemeral reigns of 68, 69) are to be regarded as both *heads* and *embodiments* of the "beast from the sea" (= the world-power of the Roman empire). Domitian, moreover, is thought of as a second Nero (*cf.* Juv., *Sat.* iv. 38, "calvus Nero"), and so, though "an eighth," he is one "of the seven"; and there appears to be an allusion to the rumour that Nero was not really dead at all. So far there seems a clear case for dating Rev. in the reign of Domitian. On the other hand, **17.**10 professes to be written in the reign of Vespasian. This verse may be an earlier fragment inserted in the passage, but more probably it is simply a case of ante-dated prediction in the well-known apocalyptic manner. **13.**18 appears to refer to Nero. **11.**1-13 also seems to be earlier than 70 A.D. in *origin*, but the figurative use made of it suggests a later date for its insertion.—*Language.* The Gk. of Rev. is of a very remarkable character. *Prima facie* it appears full of elementary mistakes in grammar, besides its many unusual phrases and constructions. On closer examination we are struck by the fact that many of these peculiarities are evidently deliberate, and, moreover, that they do not detract from the lucidity and literary power of the book. We may conceive that they are consciously or unconsciously intended to reproduce the effect of the Heb. prophetic style, or to give the vivid effect of a series of interjections. With Zahn we may suppose that the seer actually wrote his disjointed sentences under the prophetic afflatus; or with Benson we may look for parenthetic comments of the writer himself, or attempt to set obscure passages right by altering the punctuation. But when all has been said and done, we are still without a completely satisfactory account of the linguistic peculiarities of the book.—*Authorship.* (1) For external evidence, *vide supra.* This evidence is even stronger than it seems, for the objections felt in the East to an apostolic origin rested on dogmatic considerations. (2) Internal evidence. (i) Its relation to the Fourth Gospel. We can hardly deal with the question of the authorship of Rev. until we have given some provisional account of that of the Fourth Gospel. (*a*) If we believe that the gospel comes straight from the pen of the apostle, there are serious difficulties in supposing that Rev. does the same. In spite of quite distinct affinities in vocabulary, grammar, and style, the contrast in each respect is very remarkable, and no explanation of the peculiarities of Rev. hitherto suggested seems sufficient to overcome it. Nor can it be accounted for simply by the difference between the traditional style of narrative and apocalypse. The cleavage is far deeper, *e.g.*, as Dr. Swete points out, than that between the apocalyptic portions of Thess. and 2Pe. and the rest of those epistles. Nor can the mere fact that the title of "the Word" appears in both books be held to outweigh all their differences (Zahn). Westcott, it may be noticed, urges the earlier date for the Rev., on the ground that it could not have been written after the Fourth Gospel by the same author. (*b*) If we believe, with the author of the Muratorian Fragment, that the Fourth Gospel was dictated by the apostle and revised by others, it becomes much easier to accept the apostolic authorship of Rev. (*c*) If the apostle's authorship is rejected in the case of the gospel, the linguistic difficulty in ascribing Rev. to him of course disappears. But in that case some weight will probably have been allowed to Papias' statement that the apostle was killed "by the Jews" (*i.e.* before 70). This would all but exclude the earliest possible date for Rev. (ii) Other internal evidence leads us to believe that the book is at any rate by some "John" who knew the Asian churches and had authority there. A pseudonymous author would have claimed apostolic rank more decidedly. It does not, of course, *follow* that this person is the apostle. We must keep open the possibility that when "John the disciple" is mentioned as residing in Asia and being exiled to Patmos and living till the end of the 1st cent. it is not the apostle who is meant, and that the two are identified by a later confusion. The only 2nd-cent. evidence which plainly states that the apostle resided in Asia Minor is the "Acta Johannis"; and the evidence for his exile in Patmos is chiefly Western, and begins with Clement of Alexandria. On the other hand, the tone of the book is just what we should have expected from St. John as he is depicted in the gospels, and the only serious difficulty in ascribing it to him is that of language.—*Unity and Use of Other Literature.* (1) (i) The general unity of Rev. is clear from the evidences of a plan running throughout; though it is of a somewhat broken character, as if the available material did not always fit the scheme quite readily. (ii) Closer study shows that the same hand has written **1–3** and **20–22**, and has also been active throughout. (2) What sources can be distinguished, and how are they used? (i) The O.T. We observe extraordinary dependence, but no citation; and the seer does not tie himself to the O.T. language, except where it suits his purpose. (ii) Extant non-canonical apocalypses. Little direct use appears to be made of these. (iii) Lost apocalypses. Some (*e.g.* Spitta) suppose Rev. practically made up of these; but such a view ignores the general unity of the book, and is quite contrary to the observed facts of our author's use of those sources which are known to us. (iv) Apocalyptic tradition. Gunkel supposes a common stock of traditional matter on which the seer has drawn, and supposes that his confidence proceeds from his own reverence for these traditions. In ch. **12**, *e.g.*, we are to find what was originally a Babylonian sun-myth, describing the victory of Tiamat over Marduk. Whatever may be thought of such theories, it is clear from the writer's use of the O.T. that he never permits himself to be bound to the

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thought or language of his source.—*Interpretation.* For more than 200 years a literal and "futurist" interpretation prevailed, except at Alexandria, where all Scripture bore a mystical sense. The "1000 years" of triumph were looked forward to as equivalent to the Second Coming: hence came the term "Chiliasm" to express the tendency of the time. With the triumph of the Church came new methods. Tyconius (end of 4th cent.) suggested that "the genus is hidden in the species," *i.e.* that the contests and struggles of the book are typical of the continual conflict of good and evil. This view was developed by Augustine, who saw in the 1,000 years simply the reign of Christ in the kingdom of God in his own day. In the 9th cent. Berengaud made the first effort after a "continuous historical" interpretation, which was carried much further by Joachim (*c.* 1200), and was destined to prove the staple method of the Reformation controversies. The Jesuit Alcasar (17th cent.) was the first to adopt a frankly "preterist" view, seeing in the last chapters the present triumph of the Church, and in the greater part of the book simply an account of the age of persecution. Most modern interpretation may be considered "preterist," for the most part, or "contemporary historical," seeking a meaning in every case suitable to the historical circumstances of the writer's times. It is generally felt that the schemes of the "continuous historical" school are little more than a *reductio ad absurdum* of its methods, while naïve "futurism" is contrary to the true spirit of prophecy. But we are not on that account debarred from reading into the seer's words, with Tyconius and Augustine, a meaning which no age and no partial fulfilment can exhaust. Swete, *Apoc. of St. John*; Scott, "Revelation" in *Century Bible*; Milligan, *Lect. on Apoc.*; Benson, *Apoc.*; art. "Revelation" in Hastings, *D.B.* (5 vols. 1904). [K.D.M.]

Revised Version. [VERSION, REVISED.]

Re'zeph, one of the places which Sennacherib mentions, in his taunting message to Hezekiah, as having been destroyed by his predecessor (2K.**19.**12; Is.**37.**12). It is mentioned by Ptolemy (v. 15) under the name of Ῥησάφα. Now *Reṣâfa*, S. of TIPHSAH, which is on the Euphrates N.E. of Hamath. Rezeph is noticed in the list of Thothmes III. (No. 348) in 16th cent. B.C., and a century later it probably appears as *Arzapi* in one of the Amarna letters (Berlin 10). [C.R.C.]

Rezia', an Asherite; son of Ulla (1Chr.**7.**39).

Rezin'.—1. A king of Damascus, who, in alliance with Pekah, king of Israel, attacked Jotham (2K.**15.**37); but his chief war was with Ahaz (*c.* 741 B.C.). The combined army unsuccessfully besieged Jerusalem, where Ahaz was (Is.**7.**1; 2K.**16.**5); but Rezin "recovered Elath to Syria" (2K.**16.**6). Soon after he was attacked, defeated, and slain by Tiglath-pileser II., king of Assyria (2K.**16.**9; *cf.* Tiglath-pileser's own inscriptions, where the defeat of Rezin and destruction of Damascus are distinctly mentioned).—**2.** One of the families of the Nethinim (Ezr.**2.**48; Ne.**7.**50).

Rezon', son of Eliadah, and a vassal of Hadadezer king of Zobah. When the latter was defeated by David (2Sam.**8.**3-12), Rezon fled from his master and put himself at the head of a band of freebooters, and eventually, at Solomon's accession, established himself as king in Damascus. During his own lifetime he was "an adversary to Israel all the days of Solomon," and the subsequent kings who claimed descent from him were amongst the most troublesome of Israel's enemies (1K.**11.** 23-25). [HEZION.] [H.C.B.]

Rhe'gium. This Italian town which was situated on the Bruttian coast, just at the S. entrance of the straits of Messina) is mentioned incidentally (Ac.**28.**13) in the account of St. Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta. By a curious coincidence the figures on its coins are the "twin brothers" which gave the name to St. Paul's ship. It was originally a Greek colony; it was miserably destroyed by Dionysius of Syracuse; from Augustus it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire. The modern *Reggio* is a town of 10,000 inhabitants. It is about 6 miles across the straits from Messina.

Rhe'sa, son of Zorobabel (I.u.**3.**27).

Rho'da, a maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison (Ac.**12.**13).

Rhodes. St. Paul touched at this island, so illustrious in ancient history, on his return voyage from the third missionary journey (Ac.**21.**1). Rhodes is immediately opposite the high Carian and Lycian headlands at the S.W. extremity of the peninsula of Asia Minor. Its real eminence began (about 400 B.C.) with the founding, at its N.E. extremity, of the city which is still the capital. After Alexander's death it entered on a glorious period, its material prosperity being largely developed, and its institutions deservedly obtaining general esteem. As we approach the time of the consolidation of the Roman power in the Levant, we have a notice of Jewish residents in Rhodes (1Mac.**15.**23). The Romans, after the defeat of Antiochus, assigned, during some time, to Rhodes certain districts on the mainland. Its Byzantine history was also eminent. Under Constantine it was the metropolis of the "Province of the Islands." It was the last place where the Christians of the East held out against the advancing Turks; and was famous as the home of the Knights of St. John.

Rhod'ocus, a Jew who betrayed his countrymen's plans to Antiochus V. (2Mac.**13.**21).

Rhod'us (1Mac.**15.**23) = RHODES.

Riba'i, father of Ittai the Benjamite of Gibeah (2Sam.**23.**29; 1Chr.**11.**31).

Ribband of blue (*p'thîl t'khēleth*), properly speaking, a cord of blue entwined with the fringes (*ṣîṣîth*). This command, given in Num.**15.**38, is still observed by all orthodox Jews. [HEM OF GARMENT.] [W.O.E.O.]

Riblah' (*fertility*), a town on the border of the land of Israel [SHEPHAM] and of HAMATH (Num.**34.**11; 2K.**23.**33), where Nebuchadnezzar made his headquarters in 588 B.C. (2K.**25.**6,20,21; Je.**39.**5,6,**52.**9,10,27). It is now a mud village on W. bank of the Orontes,

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about 35 miles N. of Ba'albek. N. of Riblah the great battle at *Arjún* was fought [SYRIA] in 853 B.C.; and one of the Syrian princes then defeated was "Ahabu of Rib-lai" (probably not *Sir-lai*, as some read it) assisting Hadad-ezer II. He has been taken for AHAB of Israel, who reigned nearly half a cent. earlier in the time of Benhadad I. [DAMASCUS], causing needless confusion in O.T. chronology. [C.R.C.]

Riddle (Heb. *ḥidhâ*; *cf.* Arab. *ḥâda* = to twist or knot; 1Cor.13.12, *αἴνιγμα*). On account of its derivation, the Heb. word has several senses, and is translated by different Eng. words, according to the nature of that *obscurity* which is the fundamental idea in all. It is used in Dan.8.23 of *double dealing*; of *obscure utterance* (Num.12.8), of *allegory* and *figurative language* (Ezk.17.2; Pr.1.6; Ps.78.2 — "parables"), *perplexing questions* used by the queen of Sheba for testing Solomon (1K.10.1; 2Chr.9.1), and of a *riddle* in the modern sense, something of which the answer has to be guessed (Judg.14.12). The interpretation of riddles mentioned in the Prologue to Proverbs is perhaps ability to understand allegory and metaphor. The primitive mind loves allegory; it is its substitute for abstract thought. Hence ability to interpret it is regarded as a sign of wisdom, and this probably accounts for Solomon's reputation, which neither his life nor his policy justified. Some think that the form of the proverb was originally similar to that of our modern riddle; *e.g.* "What is better than the man that honoureth himself and lacketh bread? He that is not esteemed, but hath a servant" (see Pr.12.9). The transition from these "dark sayings" to the parables of N.T., which were intended both to conceal and reveal, is obvious. [PARABLE.] The visions of Daniel and all apocalyptic literature are parabolic in this sense. The word "enigma" (*αἴνιγμα*), which occurs only in 1Cor.13.12, has also this connotation of dark saying. It is the parable, under the outward form of which the spiritual reality is hidden. Every parable may be regarded as in some sense a "riddle," the interpretation of which has either to be guessed or supplied. The "number of the beast" in the Apocalypse has been called "the unsolved enigma of the N.T." [NUMBER.] The one definite instance of riddle in the modern sense is the famous parallelism of Judges, propounded by Samson to his wedding-guests. Hebrew humour was apparently of a somewhat grim type, and the interpretation of "the strong" and "the sweet" was obviously impossible to any one who had no knowledge of the special circumstances which gave rise to the association. The Arabs were fond of propounding similar riddles and ingenious devices, books of which are still extant. [B.F.S.]

Rie (Heb. *kussemeth*) occurs in Ex.9.32; and Is.28.25 (marg. *spelt*). It is probable that by *kussemeth* "spelt" (as R.V.) is intended. *Triticum spelta* is a hard, coarse, bearded wheat, much cultivated formerly for fodder; the *ζειά* of the Greeks, the *edor* or *ador* of the Romans. It is a winter wheat. [BREAD; CORN.] [H.C.H.]

Right hand. Frequent in O.T. of God, symbolically representing His (1) creative might, (2) protecting or avenging power, (3) overruling providence, (4) presence, (5) fatherly love. Like "ear," "eye," "fingers," "arm," of God, this phrase originally belonged to the language of anthropomorphism, but had early passed into conscious metaphor. Found commonly in the Psalms, not seldom in the prophets, *e.g.* Is.41.10; Zech.3.1 in senses (1), (2), (4). In N.T. it is far less common, but St. Peter (Ac.2.33,5.31; *cf.* 1Pe.3.22) speaks of our Lord as exalted by the right hand of God; St. Paul, Acts, Hebrews, of Christ as sitting or standing at God's right hand. [C.C.T.]

Righteousness (*δικαιοσύνη*, Heb. *ṣedhāqâ*) is a quality and attitude of heart—that is, of the whole individual man with reference to his fellow-men. The term, as used in Holy Scripture, denotes no specific virtue, but stands in contrast with sin (Ro.6.20; 1Pe.2.24; Jn.16.8; 1Jn.3.7f.), and implies a general obedience, or fidelity, to the voice and will of God (Ro.10.3; Ac.10.35). The primary constituent of righteousness is, accordingly, faith (including trustfulness and faithfulness), which thus itself may be, and is, accepted, the will for the deed, by a God Himself infinitely righteous (Jn.17.25; Rev.16.5), as cause for deeming righteous—"justifying"—men who are yet sinners. As in E.V. "just" and "righteous" are alternative renderings of the same original word, so theologically "righteousness" and "justice" are one. But the term "justice" being, outside the Bible, used to denote the less comprehensive, though cardinal, virtue recognized in Gk. and Roman literature and philosophy, is apt in Christian usage also to be of narrower extension than "righteousness," which, however, in turn is misinterpreted and made void, if, like the Pharisees (Mt.5.20), we omit from it distributive justice—the constant will to render to every man his due. For the godly "righteousness" is an object of longing (Mt.5.6) and foremost seeking (6.33), though entailing persecution (5.10). In Christ all righteousness is completely impersonated (1Cor.1.30; *cf.* Ac.7.52; 1Jn.2.29). Likened (Is.59.17; Eph.6.14) to a "breastplate," righteousness has elsewhere its own "armour" (2Cor.6.7) and final "crown" (2Tim.4.8). [J.M.S.]

Rimmon', a deity worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (2K.5.18). The word is usually understood to mean "exalted"; but the Babylonian *Rammanu* apparently means "storm," and this god (called HADAD or *Addu* in Syria) was the Babylonian Jupiter Pluvius, the god of rain and of the air or wind. Geographically the word appears to mean "high." [C.R.C.]

Rimmon', a Benjamite of Beeroth; father of Rechab and Baanah, the murderers of Ishbosheth (2Sam.4.2,5,9).

Rimmon'.—1. A city of Zebulun belonging to the Merarite Levites (1Chr.6.77). *Dimnah* (Jos.21.35) appears to be a clerical error for Rimmon.—**2.** A town in the S. portion of Judah (Jos.15.32), allotted to Simeon (Jos. 19.7, R.V.; 1Chr.4.32). In each of the above lists the name follows that of AIN. In the catalogue of the places reoccupied by the Jews after the return from Babylon (Ne.11.29)

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the two are joined, as En-rimmon. The probable site is the ruin *Umm er Rumâmîn*, 10 miles N.N.E. of Beer-sheba.—**3.** The Rock Rimmon was a cliff where the 600 Benjamites who escaped the slaughter of Gibeah took refuge (Judg.**20**.45,47,**21**.13). It is described as in the "wilderness." Now the village *Rummôn*, 3½ miles E. of Bethel, on a conical hill commanding a fine view, with rugged valleys to E. and S. in the desert W. of the Jordan Valley. There are many caves in the rocky hill side. [C.R.C.]

Rimmon'-pa'rez, a place in the wilderness (Num.**33**.19,20); probably "height of the cleft." It lay some 20 miles N.E. of HAZEROTH, but the site is unknown. [C.R.C.]

Ring. The ring was (1) the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen.**41**.42), by Ahasuerus to Haman (Esth.**3**.10), by Antiochus to Philip (1Mac. **6**.15). (2) As an ornament it was worn not only by men, but by women (Is.**3**.21). The signet-ring was worn on the right hand (Je.**22**. 24). We may conclude, from Ex.**28**.11, that the rings contained a stone engraven with a device or with the owner's name. In N.T. a ring is mentioned in Jas.**2**.2. [ORNAMENTS, PERSONAL.] Many Heb. signet-rings have been found by Warren, Bliss, and others, in excavations. Some of them are apparently (judging from the characters) as old as *c.* 700 B.C. They present familiar Heb. names, such as Shebniah and Azariah (at Jerusalem; Perrot and Chipiez, *Hist. de l'art*, iv. p. 439), Jeremiah (at Taanach), and (somewhat later at Jerusalem) Haggai (Warren), Ishmaelneriah, etc. (Bliss).

Rinnah', a son of Shimon in the genealogy of the descendants of Judah (1Chr.**4**.20).

Riphath', second son of Gomer, and brother of Ashkenaz and Togarmah (Gen.**10**.3). The Heb. of 1Chr.**1**.6 gives the form Diphath, but many MSS. read Riphath. The name itself has been variously identified with that of the Rhipaean mountains, the river Rhebas in Bithynia, the Rhibii, a people living eastward of the Caspian Sea, and the Ripheans, the ancient name of the Paphlagonians.

Rissah', a station in the wilderness (Num. **33**.21,22). It was apparently some 20 miles S.W. of SHAPHER (*Tell el Aṣfar*) but the site is unknown. [C.R.C.]

Rithmah', a march-station in the wilderness (Num.**33**.18,19), probably about 10 miles N.E. of Hazeroth. The name means "broomy," from the white broom which grows in the desert. [C.R.C.]

River. The A.V. in various passages so renders six different Heb. words. (1) *nâhâr*, a term applied to large rivers, though the Arab. *nahr* is used of smaller streams. The four rivers of EDEN, including the EUPHRATES and TIGRIS (Gen.**2**.10-14), are so called, and the Nile (Ex.**7**.19), and rivers of CUSH (Zeph.**3**.10; E.V. *Ethiopia*), GOZAN (2K.**17**.6), CHEBAR (Ezk.**3**.15), and DAMASCUS (2K.**5**.12), as also the JORDAN (R.V. Ps.**66**.6). In 70 chapters of O.T. the A.V. renders the word as "river," but also as "flood" (**24**.2, etc.). "The River," however, appears always to mean the Euphrates (Gen. **31**.21; Ex.**23**.31; Num.**24**.6; 2Sam.**10**.16). (2) *naḥal* (*torrent*) is rendered "river" by A.V. in 23 chapters. [VALE.] (3) *y'ôr* is usually a term for the NILE, but also for the TIGRIS (Dan.**12**.5), and even for channels cut among rocks (Job **28**.10). Rendered "river" by A.V. in 48 cases, but also "flood" (Je.**46**. 7,8; Am.**8**.8,**9**.5), and "brook" (in plur.) referring to the Nile branches (Is.**19**.6,7,8). The word was used in the Egyptian language, and is especially frequent in relation to Egypt (Gen. **41**; Ex.**1**-**17** in 29 instances); but it may be a Semitic word borrowed in Egyptian, like many others in and after the Hyksos period. It does not refer to rivers in Egypt as used by the Assyrians in 703 B.C. (2K.**19**.24), for they had as yet not conquered the Nile valley, and the word is also Assyrian. [JORDAN; SEMITIC LANGUAGES.] (4) *ûbhal* (Je.**17**.8), or *'ûbhal* (Dan. **8**.2,3,6), is rendered "river" in A.V., and means a "stream." (5) *pelegh* signifies an "irrigation channel," but is rendered "river" by A.V. in Job **29**.6, Ps.**1**.3 ("streams" in **46**.4—proceeding from a *nâhâr* at Jerusalem), **65**.9,**119**. 136 (of streaming tears), Pr.**5**.16,**21**.1; Is.**30**. 25,**32**.2; Lam.**3**.48. (6) *'âphîq* [*cf.* APHEK] occurs in 18 chapters of O.T., rendered "channel," "stream," and "brook" in A.V. It applies to the source of the Adonis River at *Afqa*, and to the spring of the same name at TADMOR, to the present day. It is rendered "river" in A.V. Cant.**5**.12; Ezk.**6**.3,**31**.12,**32**.2, **34**.13,**35**.8,**36**.4; Jl.**1**.20,**3**.18. Possibly the Aphek at which the Philistines camped near Shunem (1Sam.**28**.4,**29**.1) should be read *Aphîq*, as there is a good stream at Shunem (*Sûlem*). Palestine is not merely a land of winter torrents, but also of rivers and streams with perennial supply. [C.R.C.]

River of Egypt. Two Heb. terms are thus rendered in A.V. (1) *n'har miçrayim* (Gen.**15**.18), "the river of Egypt," that is the NILE, and here the Pelusiac or easternmost branch. (2) *naḥal miçrayim* (Num.**34**.5; Jos.**15**.4,47; 1K.**8**.65; 2K.**24**.7; and Is.**27**, 12, "the stream of Egypt"). It is commonly held that this designates a desert stream on the border of Egypt, still flowing after rains in the valley called *Wâdy el 'Arîsh*. The stream is first mentioned as the point where the S. border of the Promised Land touched the Mediterranean, which formed its W. border (Num.**34**.3-6). Later, we find Solomon's kingdom extending from the "entering in of Hamath unto the river of Egypt" (1K.**8**. 65), and Egypt limited in the same manner where the loss of the E. provinces is mentioned (2K.**24**.7). In certain parallel passages the Nile is distinctly specified instead of "the *naḥal* of Egypt" (Gen.**15**.18; *cf.* Jos.**13**.2,3).

Rizpah', concubine to king Saul, and mother of his two sons Armoni and Mephibosheth. She is called (2Sam.**3**.7,**21**.8) the daughter of Aiah, perhaps = Ajah, which may imply that she was a Hivite, a descendant of Zibeon the grandfather of one of Esau's wives (Gen. **36**.2,24). Her name is first mentioned in connexion with an accusation levelled at Abner by Ishbosheth (2Sam.**3**.6-11). When, at a later period, seven of Saul's sons were hanged, or rather, "exposed" after death on the top of the sacred hill of Gibeah, as an act of atonement for Saul's persecution of the Gibeonites whom Israel had sworn to protect (Jos.**9**.3-27),

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Ripzah, the mother of two of them, watched over the bodies day and night, and "suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." When at length David heard of her devotion, he gave them honourable burial, along with the bones of Saul and Jonathan. The victims were sacrificed at the beginning of barley harvest, and Rizpah remained at her post until "water dropped upon them out of heaven," *i.e.*, probably, until the drought was over, an evidence to all that the sacrifice was effectual (2Sam.21.1-14). [H.C.B.]

Robbers of churches (*i.e.* robbers of temples, sacrilegious). The word occurs in Ac.19.37, in the description of the famous scene at Ephesus. The charge of sacrilege was a serious one, but there were degrees in the offence. Of a lighter kind was the crime of embezzling the sacred property, but the more heinous kind consisted in an act of desecration. The punishment for this was death. On the authority of the town-clerk, St. Paul and St. Barnabas had done and said nothing directly that could be twisted into a charge of sacrilege, though Demetrius had played upon his fellow-craftsmen's fears lest, as the consequence of St. Paul's preaching, "the temple of the great Artemis be made of no account." [A.R.]

Roboam' (Ecclus.47.23; Mt.1.7) = REHOBOAM.

Rock, the translation of several Heb. words with different ideas, whether *ṣela'* (Num.24.21), where the underlying idea is that of inaccessibility or height, or *ḥallāmîsh* (Is.51.1), where the idea is that of hardness or firmness. The general Heb. word is *ṣûr*, and whilst the others are only rarely used figuratively of God (*e.g.* 2Sam.22.2), *ṣûr* is often so employed (*e.g.* Deut.32.4,15,18, etc.) that it has been suggested that the word has the sense of a proper name. In N.T. the word "rock" always represents the Gk. πέτρα (*e.g.* Mt.16.18). [PETER.] [S.N.S.]

Rod. The rod or staff was the symbol of travel in the East. Typical instances of this idea are found in Ex.12.11, 2K.4.29. The staff also represented a means of protection and support. The SHEPHERD of the Bible carries both rod and staff (*cf.* Ps.23.4). Here the rod (*shēbhel*) is a club or mace, with a rounded head, a weapon of defence against robbers or wild beasts (in other places a symbol of authority, Judg.5.14 [see R.V.], 6.21, etc.), the staff (*mish'eneth*) is a pole, like an alpenstock, for climbing, clearing a way through undergrowth, or for dealing with refractory animals. The rod of Jesse (Is.11.1; R.V. *a shoot out of the stock of Jesse*) expresses the figure of a tree-stump out of which springs a single living shoot. In Lev.27.32 and Ezk. 20.37 the expression "passing under the rod" refers to the shepherd's club, used for counting the flock as it passed in and out of the fold. [AARON'S ROD.] [S.N.S.]

Roe, Roebuck. This deer is known in Palestine, but the Heb. word (ʿ*bhî* m., ʿ*bhiyyá* fem., Arab. *ẓebi*) is the gazelle (*Gazella dorcas*), still found in numbers in the plains. It has always in the E. been a type of beauty (Can. 2.9,17,8.14), famed for its swiftness (2Sam.2.18; 1Chr.12.8) when hunted for food (Deut.12.15, 22; Is.13.14; Pr.6.5). The three species of game for Solomon's table (1K.4.23) were the fallow deer (*'ayyāl*; A.V. HART) or *Dama vulgaris*, still found in the woods of mount Tabor; the gazelle (A.V. *roebuck*); and the roebuck proper (*yaḥmûr*; A.V. FALLOW DEER). In 1872 the present writer found that the roebuck is still hunted on mount Carmel, and still called *yaḥmûr*. In 1882 he found it known in the woods of Gilead as the *ḥamûr*, and it has also been found in Lebanon. The two species of A.V. (fallow deer and roe), though misapplied to the Heb., thus exist; but the hart or red deer does not occur in Syria. [C.R.C.]

Gazelles (*G. dorcas* and *G. arabica*) are for the most part relatively small and delicately built antelopes, easily recognized by their ridged lyrate horns, and the parallel fawn and white face markings. The usual colour of the upper parts is sandy with a darker flank-band and a white rump-patch. [R.L.]

Rogelim', the residence of Barzillai the Gileadite (2Sam.17.27,19.31) in the highlands E. of Jordan. Nothing is said to indicate its situation.

Rohgah', an Asherite; son of Shamer (1Chr.7.34).

Ro'imus (1Esd.5.8) = REHUM, 1.

Roll (Heb. *mᵉghillá*, from *gālal*, "to roll," strictly answering to the Lat. *volumen*, whence our *volume*). The roll was usually written on one side only, and hence the particular notice of one that was "written within and without" (Ezk.2.10). The writing was arranged in columns. The term in Is.8.1, rendered in A.V. "roll," means *tablet*. [WRITING.]

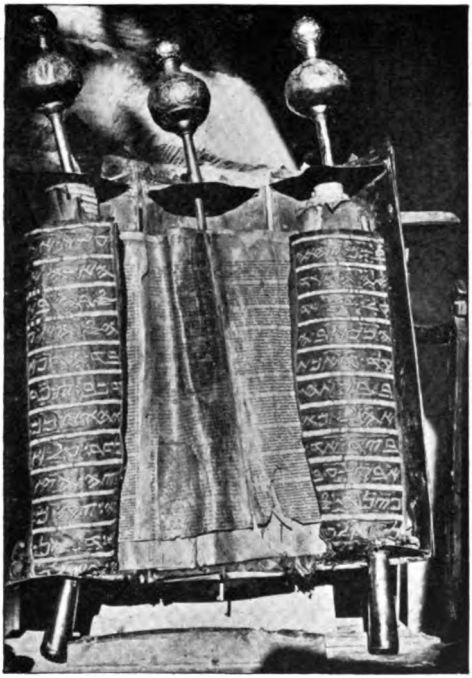
Rolls, House of. [TREASURE-HOUSE.]

Romam'ti-e'zer, son of Heman and head of the 24th course of singers (1Chr.25.4,31).

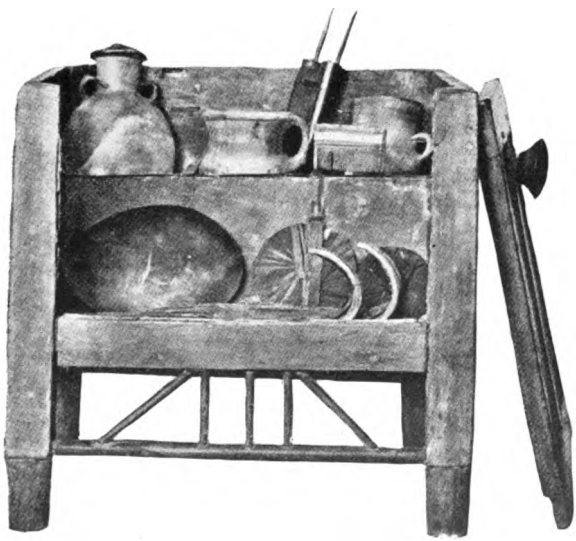
Roman Empire. A. *Rome and the East before and after Christ.* The notices of Roman history in the Bible are confined to the last cent. and a half of the commonwealth and the first cent. of the imperial monarchy. The chief prophetic notices of the Roman empire are found in the book of Daniel. According to some interpreters, the Romans are intended in Deut.28.49-57. The first historic mention of Rome in the Bible is in 1Mac.1.10. About 161 B.C. Judas Maccabaeus heard of the Romans as the conquerors of Philip, Perseus, and Antiochus (8.1,5,6). To strengthen himself against Demetrius, king of Syria, he sent ambassadors to Rome (8.17), and concluded a defensive alliance with the senate (8.22-32). This was renewed by Jonathan (12.1) and by Simon (15.17). In 65 B.C., when Syria was made a Roman province by Pompey, the Jews were still governed by a Hasmonaean prince. Aristobulus had lately driven his brother Hyrcanus from the chief priesthood, and was attacked by Aretas, king of Arabia Petraea, the ally of Hyrcanus. Pompey's lieutenant, M. Aemilius Scaurus, intervened (64 B.C.), and in 65 B.C. Pompey marched into Judaea and took Jerusalem. From this time the Jews were practically under the government of Rome. Hyrcanus retained the high-priesthood and a titular sovereignty, subject to the control of his minister Antipater, a partisan of the Romans. In 40 B.C. Antipater's son,

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PLATE XXVII



SAMARITAN ROLL OF THE LAW.



EGYPTIAN TOILET-BOX. (Brit. Mus.) See art. "Paint."



EGYPTIAN *UAS* SCEPTRE. (From the Brit. Mus.) See art. "Sceptre."

p. 750]

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Herod the Great, was made king by Antony's interest, and confirmed by Augustus, 30 B.C. The Jews were all this time tributaries of Rome, and their princes were under control, not merely in their foreign relations but even in their domestic policy. On the banishment of Archelaus (6 A.D.), Judaea became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Caesarea. Such were the relations of the Jewish people to the Roman government when the N.T. history begins.—B. A brief general account of the position of the emperor, the extent of the empire, and the administration of the provinces in N.T. times, is necessary to illustrate the sacred narrative. I. *Position of the Princeps.* Augustus was in theory simply the first citizen of the republic, entrusted with temporary powers to settle the disorders of the state. The old magistracies were retained, but the various powers and prerogatives of each were conferred upon Augustus. Above all, he was the emperor (*imperator*). This word, used originally to designate any one entrusted with the imperium or full military authority, acquired a new significance when adopted as a permanent title by Julius Caesar. By his use of it as a constant prefix to his name in city and in camp he openly asserted a paramount military authority over the state. The empire was nominally elective, but practically it passed by adoption; and till Nero's time a sort of hereditary right seemed to be recognized. II. *Extent of the Empire.* Cicero's description of the Gk. states and colonies as a "fringe on the skirts of barbarism" has been well applied to the Roman dominions before the conquests of Pompey and Caesar. The Roman empire was still confined to a narrow strip encircling the Mediterranean. Pompey added Asia Minor and Syria. Caesar added Gaul. The generals of Augustus overran the N.W. portion of Spain, and the country between the Alps and the Danube. The boundaries of the empire were now, the Atlantic on W., the Euphrates on E., the deserts of Africa, cataracts of the Nile, and Arabian deserts on S., the British Channel, Rhine, Danube, and Black Sea on N. The only subsequent conquests of importance were those of Britain by Claudius and of Dacia by Trajan. The only important independent powers were the Parthians on E. and the Germans on N. The population of the empire in the time of Augustus has been calculated at 85,000,000; and it is noteworthy that this vast population or confederacy was kept under control by the trifling military force of some 25 legions, massed for the most part on the frontiers of the Rhine, Danube, and Euphrates. Thus a total (with auxiliaries) of some 350,000 sufficed for the preservation of order in an area now suffering under militarism and racial envies and suspicions. III. *The Provinces.* The usual fate of a country conquered by Rome was to become a subject province, governed by officers sent from Rome. Sometimes, however, petty sovereigns were left a nominal independence. There were differences, too, in the political condition of cities within the provinces. Some were free cities—*i.e.* governed by their own magistrates, and exempt from occupation by a Roman garrison. Other cities were "colonies"—*i.e.* communities of transplanted Roman citizens. Augustus divided the provinces into two classes: (1) imperial, (2) senatorial; retaining in his own hands those provinces where the presence of a large military force was necessary, and committing the peaceful and unarmed provinces to the senate. The imperial provinces at first were—Gaul, Lusitania, Syria, Phoenicia, Cilicia, Cyprus, and Egypt; the senatorial—Africa, Numidia, Asia, Achaia and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyrene, Bithynia and Pontus, Sardinia, Baetica. Cyprus and Gallia Narbonensis were subsequently given up by Augustus, who in turn received Dalmatia from the senate. Many other changes were made afterwards. The N.T. writers invariably designate the governors of senatorial provinces by the correct title of ἀνθύπατοι, pro-consuls (Ac.**13.7,18.12, 19.38**, R.V.). For the governor of an imperial province, properly styled "Legatus Caesaris," the word Ἡγεμών (*governor*) is used in N.T. Under the empire the governors received a fixed pay, and their term of command was prolonged. The condition of the Roman empire at the time when Christianity appeared affords obvious illustrations of St. Paul's expression that the "fulness of time had come" (Gal.**4.4**). The general peace, the formation of military roads, the suppression of piracy, the march of the legions, the voyages of corn fleets, the general increase of traffic, the spread of the Latin language in the W. as Greek had already spread in the East, the external unity of the empire, offered facilities hitherto unknown for the spread of a world-wide religion. The tendency, too, of an orderly monarchy like that of the Roman empire to reduce all its subjects to an equitable level was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarizing men with the truth that "God hath made of one blood all nations on the face of the earth" (Ac.**17.24,26**).—[C. *General View of the Roman Empire and the Influence of the Gospels.* The assumption of the direct control of India by Queen Victoria (1857) forms an almost perfect analogy to the policy of Augustus and his successors. Hitherto, both empires had suffered from fiscal oppression and private avarice. The provincials were exploited by merchant-princes; and the law gave no remedy. It is obvious from the later history of the republic that the senate (or oligarchy of "Venetian" nobles) neither desired nor exercised any control over bad governors. Malversation was connived at; and redress was impossible, in spite of excellent enactments which remained a dead letter. At the battle of Actium the fortune of the world was decided. The question lay between the frank selfishness and cupidity of Antony (supported by the Oriental traditions of a Macedonian military monarchy), and a far more serious conception of responsible sovereignty. The empire might indeed be termed a *reaction* of the provinces against a careless and unprincipled governing caste. Augustus stood for honest and untiring work and for the general welfare. The provinces benefited enormously by the

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change. The East has neither before nor since known such good government. The characters of Roman soldiers, and for the most part of Roman governors and administrators, form a most pleasing episode in N.T. We find all the best features of military training and discipline, frankness, vigour, and equity, a sympathetic treatment of alien creeds and races, a sense of the limits of imperial interference with local custom and law, an almost chivalrous pity for inferiors, a constant reference to the great impartial ruler at the centre—which features are only rivalled, and not often surpassed, by the British officials of our own day. But the Romans under the empire far surpassed ourselves in the art of exciting the affection as well as the respect of the provincials. The permanent camps of the legions were popular with the inhabitants; and soon became centres of sober domestic life and a hereditary defensive caste. Gradually the distinction between Roman and provincial faded; and the empire found its stoutest champions among the newest additions to the great family. The worship of the emperor, or rather of his genius, provided a central focus of devotion for the complex and hostile local cults. The various revolts which disfigure later history were due largely to provincial protests against those who abused or perverted the traditions of the Roman heritage. Rebellion was always directed against the *person*, never against the *system*. Indeed, the *representative* system may be said to be foreshadowed in the provincial assemblies for the imperial worship; and the usurpers or pretenders never failed to pose as the true "Roman emperors," as the restorers of the ancient paths. The *democratic* source of power was never forgotten; and a decrepit dynasty was set aside by a popular election. Under such a system the provinces exerted ever more and more influence. Soon Spaniards, Asiatics, and Africans sat on the throne, and represented or gave effect to certain phases of public opinion. For something like three centuries the hardy and warlike Danubian provincials provided a series of emperors who cannot, whether as generals or administrators, be surpassed in any annals. The ruling class had no privilege or monopoly; and though the basis of society was plutocratic, merit and good service had far fewer barriers to recognition than exist today. The emperor chose his executive without "respect of persons." Taxation (according to the most recent research) was moderate; and local liberties and municipal rights well respected. Only when dishonest officials had introduced confusion into city finance did the Roman government interfere; and the later centralizing, with its unhappy results, was due far more to the incompetence of the provincial and his inaptness for self-government than to any deliberate encroachment by the centre. During the epoch of the N.T. a hierarchy of Roman governors and officials spread a slender but effective network of order over the countries of the Mediterranean. It was neither costly nor numerous. It was thus free from the chief objections which are urged to-day against popular government and the bureaucracy which invariably accompanies it. The "Roman Peace" restrained and finally extinguished the unmeaning feuds of neighbours, which had been the common lot of the East during the dominance of the city-state, or the Macedonian military occupation. But we see clearly the indications of *popular* influence in the N.T. As a rule the people made their wishes felt and their voice heard far better than in the so-called democratic systems of recent days. The *later* persecutions of Christians were mainly sporadic outbursts of local resentment against a sect suspected of esoteric doctrine, horrid rites, and unpatriotic abstention from civil interests. It will be noted that the order to persecute comes but rarely from above; the governors are far more humane than the governed. St. Paul, proud of his position as Roman citizen, shows a touching confidence in the final equity of the imperial tribunals, stretching up to the ultimate court of appeal, the emperor himself. It may be urged that the counsels of loyalty and obedience in *Romans* were uttered during the famous "quinquennium Neronis," before the fatal seeds of family madness had transformed a promising if artistic temperament (with all its dangers and limitations) into an unrecognizable monster; while Seneca and Burrus were administering the empire, and Nero had not yet entered into his full inheritance. But it may be doubted whether the scandals, corruption, or lavish waste of the court had a very wide influence on the outer world, or interfered with that tranquil and equitable rule of the provinces for which Rome was famous and justly respected. We who know the Caesarian records mainly through the idle gossip of professional scandal-mongers and the irresponsible innuendo of overt republicans, must not transfer our own knowledge or feelings or prejudices into the minds of those who, after a long winter, basked in the imperial sunshine. The Roman government under Nero and Domitian showed the same broad features of honesty, sagacity, and self-restraint upon which Augustus and Tiberius had insisted in their appointment or supervision of provincial magistrates. It may safely be said that never since have Europe and Western Asia enjoyed order and justice over so large an area; and it may be suspected that, in spite of the obvious demerits of the *socialistic* legislation and *pauperism* of imperial Rome, even the most favoured countries once under its sway have not attained in subsequent times so fair a distribution of comfort, so satisfactory a compromise between competition and stagnation. As to the *moral* and *religious* condition of the people, the widest divergence of opinions will prevail. It has been assumed that the invective of St. Paul may be taken as merited by the whole pagan civilization. Yet it must not be forgotten that his strictures would find an object in any large and congested metropolis of our own times; and that the type of callous, morbid, and hyper-aesthetic fashion is much the same in all over-refined society, and never represents the silent bulk of the nation. The N.T. introduces us, no doubt, to a dissolute or an unprincipled governor; but the heart of the people is still sound, their morality much on a level with the middle class

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of to-day or of any other age. To judge Roman society by Tacitus, Suetonius, and Juvenal is to estimate modern standards by the onslaughts of the pulpit or the press upon the acknowledged evils of wealthy and irresponsible idleness. The careful hearing given to the emissaries of the Gospel bears witness, indeed, to the decay of religious beliefs (which had been long obsolete), but not to the decay of religious instinct or interest. Nor must it be supposed that the Gospel provided an entirely new code of morals. Rather, it reinforced, with the sanctions of a new revelation of man's nature and destiny, the old instinctive morality of custom, the wholesome family ties, the lowly or lofty occupations, which, in the moribund civilization of classic paganism, had lost cogency, charm, and vitality. So far from introducing ascetic despair and proud repression (already present in one form or other in Stoic and Epicurean), Christians gave new meaning to the old truths; weaned the philosopher from his haughty disdain, and made the slave contented with the "day of small things," seen in the light of eternity. Indeed, asceticism formed an integral part of every substitute proposed for the Gospel, either by thought or feeling; and the Gospel came just in time to combat a dangerous intellectualism, which confined a nihilistic truth to the inner circle, and left the ignorant without guide or solace. The weakness of the Roman empire did not lie in its political system, but in the decay of its social enthusiasm. The upper classes became extinct, in rigorous or voluptuous celibacy; and the Gospel trained and upheld the provincials in the simple life, and taught the abiding value of each soul. F.W.B.]

Romans, Epistle to the. I. THE CHRISTIAN CHURCH AT ROME had been in existence a considerable time when St. Paul wrote to it (1.8-13,13.11,15), and probably organized like other churches (12.5ff., and perhaps 16.5). In Acts the existence of the church is presupposed as something well known (Ac.28.15), and the author had no reason to narrate its origin. There was movement, however, to Rome from all parts of the empire; and amongst other immigrants were Jewish and Greek Christians. Who was the organizer of the church or the founder of its congregational life is quite unknown. Roman tradition says St. Peter, and fixes his arrival in the second year (or about the beginning) of the reign of Claudius, *c.* 41 A.D., saying that he stayed there twenty-five years till his death, and was the first bishop. But in the year 44, and at the date of the apostolic council in 52, St. Peter was still living in Jerusalem (12.4,15.7; Gal. 2.1). Later, when St. Paul was living at Ephesus, St. Peter had not been labouring at Rome, because (Ro.15.20; 2Cor.10.16) St. Paul made a rule of not interfering with another's field of labour; and had St. Peter been in Rome when St. Paul wrote to the Romans, he would have been saluted before all others, for the numerous salutations in Ro.16 presuppose an accurate acquaintance with the teachers then in Rome. St. Peter cannot have been in Rome at all before St. Paul was brought there, otherwise, as apostle to the Jews, he would have brought Christianity into closer contact with the Jewish population than can be allowed from Ac.28.22. It is also most improbable that St. Peter could have been in Rome before the writing of the epistle to the Philippians—the only one certainly written by St. Paul in Rome, or at the time; for it is quite inconceivable that St. Paul should not have mentioned a fellow-apostle, especially when complaining so deeply of being forsaken (Ph.2.20). Therefore St. Peter's arrival in Rome (certain from Dionys. of Corinth, in Euseb. ii. 25; Caius, in Euseb. ii. 25; Origen, in Euseb. iii. 1; Irenaeus, Tertullian, etc.) could only be at the end of St. Paul's captivity, after the epistle to the Philippians. It is highly probable that a Christian church was founded in Rome after St. Paul had come to Europe; if it had been before, there would surely have been something like it in the nearer cities of Macedonia and Achaia, but of that there is no trace. The special inspiration sent to St. Paul to go to Europe implies that it was a new step, not yet taken by other apostles. But when St. Paul was working successfully in Greece, it was very likely that men of his school should carry the Gospel farther westward, to Rome itself. The expulsion of the Jews from Rome under Claudius (Suet. *Claud.* 25; Ac.18.2) served this end. Of these Aquila and Priscilla are an example; they emigrated as Jews to Corinth, lived there with St. Paul more than a year and a half, and at the date of *Romans* had settled again in Rome, where, as in Ephesus (1Cor.16.19), they are teachers and possessors of a house where the Roman church met (Ro.16.3). They receive St. Paul's *first* salutation, more laudatory than any others. Christianity, having taken root first among the Jews, made all the more way among the Gentiles because paganism had fallen into contempt, inducing despair both among cultivated and uncultivated classes. Hence inclination to monotheism was general, and the number of Jewish proselytes was great (Juvenal, *Sat.* xiv. 96; Tac. *Ann.* xv. 44, *Hist.* v. 5; Seneca, in Augustine *De Civ. Dei* vii. 11; Josephus, 18 *Ant.* iii., 5). These would be fertile soil for the liberal Pauline theology of Aquila and others. From the names mentioned in ch. 16, from the approval given to the doctrine the Romans had received (16.17,6.17), and from the fact of the letter itself (no extant letter of Paul's is directed to a non-Pauline church), it is certain that Pauline Christianity preponderated in Rome; and a second certain inference is that a very important part of the Roman church consisted of *Gentile Christians*—indeed, this must have been the preponderating and chief constituent element, since St. Paul repeatedly designates the Romans as belonging to the ἔθνη, Gentiles (1.5,6, 13,11.13), and insists on his calling as *Apostle of the Gentiles* (15.15,1.5,16.4,26). In accordance with the apostolic agreement in Gal.2.7, St. Paul would not have written a doctrinal epistle to the Romans, especially containing his whole Gospel, if they had been in the main a church of the Circumcision. Even 7.1, where he says, "I speak to them that know the law," and the numerous references to O.T.,

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and proofs from it, do not mean Jewish predominance, but are explained by the fact that in the apostolic age all Christian knowledge was conveyed through the O.T., that this acquaintance grew through the O.T. being read in the assemblies (*cf.* Gal.**4**.21), and that the commingling of Jews and Gentiles in the churches led to a still closer use and understanding. This preponderance of Gentiles is further illustrated by the fact that when St. Paul arrives in Rome, and wishes to make himself acquainted with the Jewish leaders, they do not allude to the existence of an organized Christian congregation, however small, as they must have done had Jews preponderated, but merely say that the sect is everywhere spoken against (Ac.**28**.22). They do not say anything about it for the present till St. Paul has explained himself; but clearly their relation to it is far from close.—II. OCCASION. Long before writing ("these many years," Ro.**15**.23), St. Paul had a longing desire (Ac.**19**.21) to preach the Gospel in Rome (Ro.**1**.11), where the founders and teachers of the church were of his school, and where he had many friends and fellow-labourers (**16**). His other official labours had prevented this hitherto (**1**.13,**15**.22). Now he hoped to come, but must first take the collections to Jerusalem (**15**.23-25); and as Spain rather than Rome was to be his ultimate goal (**15**.24-28), he could not be contemplating a long stay at the capital. So he wished no longer to delay a written communication of his full message, and also so to prepare the way for his arrival that a prolonged stay would be unnecessary. Such was the occasion; and the journey of the Corinthian deaconess Phebe to Rome (**16**.1) was the opportunity. He knew the circumstances of the church through his relation to the teachers (ch. **16**), and the active intercourse between Corinth and Rome (*cf.* the indications in **12**, **14**,**15**). Of all his letters this sprang least out of special casual circumstances. Baur's suggestion that the epistle was occasioned by a Jewish-Christian polemic against St. Paul for working amongst Gentiles rather than Jews receives no probability from the epistle. We see his polemical treatment in Galatians and 1 and 2Cor.; here the method is not polemical, but theological.—III. OBJECT. Obviously this epistle is not a complete doctrinal system, but an exposition of the doctrine of redemption. St. Paul wished to lay before the Romans in writing, for their Christian edification (**1**.11,**16**.25), his evangelic doctrine —the doctrine of the sole way of salvation given in Christ—viewed in its full specific character of the superseding of Judaism, in such a way as the necessities and circumstances of the church demanded, and as he would have preached it amongst them, had he been present in person (**1**.11). The importance of the Roman church made it desirable to set this forth "in the entire connexion of its constituent fundamental principles." If there was a polemical purpose, it was against all legal righteousness whatsoever; but the dangers of the church were more moral than dogmatic, and are touched upon in **13**.1ff., **14**.1ff.,**16**.1ff. It was a very partial view of Augustine, Theodoret, Melancthon, and others to see in the epistle mainly the refutation of Jewish arrogance; or a chief purpose of conciliation between Jewish and Gentile Christians (Hug); or a personal apologetic from St. Paul himself (Sabatier).—IV. CONTENTS. (1) *Introduction* (**1**.1-15). (*a*) Salutation (1-7). (*b*) St. Paul and the Roman church (8-15). (2) *Theoretic or Doctrinal* (**1**.16–**11**.36), main thesis. Problem: How is righteousness to be attained? Answer: Not by man's work, but by God's gifts, through faith, or loyal attachment to Christ (**1**.16,17). (*a*) The necessity of this plan of salvation: required by the whole human race, Gentiles and Jews alike. The Jews, even according to their own law, are guilty before God, and cannot attain to righteousness (**1**.17–**3**.20). (*b*) The nature of this plan of salvation: righteousness really, and only, comes by faith; specially obvious from the justification of Abraham (**3**.21–**4**.25). (*c*) The blessed results of this plan of salvation: partly, the blissful inward condition of the justified before God (**5**.1-11); partly, that justification through Christ is just as universally effective as Adam's fall was once universally destructive (**5**.12-21); and partly that true morality is not only not endangered by the manifestation of grace in Christ, but is infinitely promoted and quickened by it (ch. **6**), and made free from the fetters of the law (**7**.1-6). (*d*) This last assertion demanded a defence of the law as that which is in itself good and holy, but was abused by the sinful principle in man, against his own better will, to his destruction (**7**.7-25); a sad variance of man with himself, which could not be removed through the law, but only through Christ, Whose Spirit produces in us (i) the freedom of the new divine life, (ii) the consciousness of adoption, (iii) the assurance of future glory (ch. **8**). (*e*) From the lofty description of this blessed and newly revealed connexion with Christ, St. Paul passes by contrast to the saddening thought that a great part of that very Jewish people, so signally favoured of God, has rejected the finally developed and crowning message of salvation; and therefore he develops in full a doctrinal theory with regard to the exclusion, apparently irreconcilable with the divine promises, of so many members of the theocracy from the attainment of salvation in Christ (**9**–**11**). (3) *Hortatory* (**12**–**15**.13). The essentials of the Pauline ethical system: partly general exhortations (**12**.1-21,**13**.8-14); partly in some special discussions deemed necessary in the circumstances of the Romans (**13**.1-7,**14**.1–**15**.13). (4) *Conclusion*. (*a*) Corresponding to the introduction (**1**.8-15), personal explanations with regard to Paul's intended journey by way of Rome to Spain (**15**.14-33). (*b*) Recommendation of Phebe (**16**.1,2). (*c*) Salutations (**16**.3-16). (*d*) Warning, with a closing wish (**16**.17-20). (*e*) Some supplementary salutations, with a second closing wish (**16**.21-24). (*f*) Concluding doxology (**16**.25-27).—V. TIME AND PLACE OF COMPOSITION. St. Paul, when composing this letter, was about to convey to Jerusalem the proceeds of collections made in Macedonia and Achaia (**15**.15-27), intending to journey thence by way of Rome to Spain (**15**.28; Ac.**19**.21); therefore

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we arrive at his last sojourn (three months) in Achaia (20.3). He intended to go direct from Achaia to Syria for Jerusalem, but, owing to Jewish plots, took quite a different route, back through Macedonia (20.3). This change had not been made when he wrote, or he would have mentioned it in Ro.15, in connexion with *vv.* 25 and 31. Therefore it must have been written before he left Achaia. St. Luke mentions no particular city for that stay, but probably the greater part was at Corinth, the principal mother-church, and dear to St. Paul from his former labours. Also from 1Cor.16. 1-7, 2Cor.9.4,12.20–13.3, it is clear that in travelling from Macedonia to Achaia St. Paul chose that city for his stay, with a view to completing the collection and starting for Jerusalem. The proof is completed by the choice of Phebe of Cenchreae (the seaport of Corinth) as messenger (Ro.16.1,2), and the salutation of his host Gaius (16.23; 1Cor.1.14). The *time* is 59 A.D., when St. Paul regarded his ministry in the East as closed, and (Ro.15. 19,23) saw a new and vast scene of action opened up to him in the West, of which Rome should be the centre and Spain the goal.—VI. GENUINENESS. Decisively attested by the witness of the orthodox Church (first express quotations, Irenaeus, *Haer.* III. xvi. 3, 9; echoes of language and traces of use, Clem. Cor. i. 35; Polycarp, *Ad Phil.* 6; Theoph. *Ad Autol.* i. 20, iii. 14; Letter of Churches of Vienne and Lyons, Euseb. v. 1); as also by the Gnostics Basilides, Valentinus, Heracleon, Epiphanes, Theodotus. Against such testimony, the strongest internal arguments should be required; and they have never seriously been made. The epistle bears throughout the lively original impress of the apostle's mind, and his characteristic qualities, in matter and form; and is the chief record of his Gospel in its entire connexion and antagonism. The originality extends also to the language, Greek, which suited alike St. Paul's Hellenic culture and the circumstances of the Church of Rome. Meyer, "Romans," *Comm. on N.T.*; Sanday and Headlam, "Romans," *Internat. Crit. Comm.* [W.M.S.]

Rome, the famous capital of the ancient world, is situated on the Tiber about 15 miles from its mouth. The "seven hills" (Rev. 17.9) which formed the nucleus of the ancient city stand on the left bank. Here it will be considered only in its relation to Bible history. Rome is mentioned in the Bible only in the books of Maccabees and in three books of N.T., *viz.* Acts, Romans, and 2Timothy. The conquests of Pompey seem to have given rise to the first settlement of Jews at Rome. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. Many of these Jews were made freedmen. Julius Caesar showed them kindness, and they were favoured by Augustus. Claudius "commanded all Jews to depart from Rome" (Ac.18.2), on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for Jews were residing at Rome, apparently in considerable numbers, at the time of St. Paul's visit (28.17). It is in connexion with St. Paul that Rome comes before us in N.T. Hence it is necessary to give some account of Rome in the time of Nero, the "Caesar" to whom St. Paul appealed, and in whose reign he suffered martyrdom.—1. The city at that time was a large and irregular mass of buildings unprotected by an outer wall. The visit of St. Paul lies between two famous epochs in the history of the city, *viz.* its restoration by Augustus and its restoration by Nero. Augustus boasted "that he had found the city of brick and left it of marble." The streets were generally narrow and winding, flanked by densely crowded lodging-houses (insulae) of enormous height. St. Paul's first visit to Rome took place before the Neronian conflagration, but even after the subsequent restoration of the city many of the old evils continued. The population of the city has been variously estimated: at 500,000, at 2,000,000 and upwards, and even at 8,000,000. Probably Gibbon's estimate of 1,200,000 is nearest the truth, and perhaps one-half of the population consisted of slaves. The larger part of the remainder were pauper citizens supported in idleness by a miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much from the heathen writers of the time. Such was the population which St. Paul would find at Rome at the time of his visit. —2. The localities in and about Rome especially connected with the life of St. Paul, are—(1) The Appian Way, by which he approached Rome (Ac.28.15). (2) "The palace," or "Caesar's court" (Ph.1.13). This may mean either the great camp of the Praetorian guards which Tiberius established outside the walls on the N.E. of the city, or, more probably, a barrack attached to the imperial residence on the Palatine.—3. The connexion of other localities at Rome with SS. Peter and Paul rests only on traditions of more or less probability. We may mention —(1) The Mamertine prison or Tullianum, built by Ancus Martius near the Forum. It still exists beneath the church of *S. Giuseppe dei Falegnami.* Here it is said that St. Peter and St. Paul were fellow-prisoners for nine months. The story, however, of the imprisonment in the Mamertine prison seems inconsistent with 2Tim., esp. 4.11. (2) The chapel on the Ostian road which marks the spot where the two apostles are said to have separated on their way to martyrdom. (3) The supposed scene of St. Paul's martyrdom, *viz.* the church of *S. Paolo alle tre fontane* on the Ostian road. (4) The supposed scene of St. Peter's martyrdom, *viz.* the church of *S. Pietro in Montorio,* on the Janiculum. (5) The chapel "Domine quo Vadis," on the Appian road, the scene of the beautiful tradition of our Lord's appearance to St. Peter as he was escaping from martyrdom. (6) The places where the bodies of the two apostles, after having been deposited first in the catacombs, are supposed to have been finally

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buried—that of St. Paul by the Ostian road; that of St. Peter beneath the dome of the famous basilica which bears his name.—4. We must add, as sites unquestionably connected with the Roman Christians of the apostolic age—(1) The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. (2) The catacombs. These subterranean galleries, commonly from 8 to 10 ft. in height, and from 4 to 6 in width, and extending for miles, especially in the neighbourhood of the old Appian and Nomentan ways, were unquestionably used as places of refuge, of worship, and of burial by the early Christians.

Roof. [HOUSE.]

Room, employed in A.V. of N.T. as the equivalent of no less than eight distinct Gk. terms. The only one, however, which needs notice is πρωτοκλισία (Mt.23.6; Mk.12.39; Lu.14.7,8,20.46), which signifies the highest place on the highest couch round the dinner or supper table—the "uppermost seat," as it is more accurately rendered in Lu.11.43.

Ropes. [CORD; CART-ROPE; WITHS.]

Rose (Heb. *ḥăbhaṣṣeleth*; Can.2.1; Is.35.1.). There is much difference of opinion as to what particular flower is here denoted. Tremellius and Diodati, with some of the Rabbins, believe the rose is intended, but there seems to be no foundation for such a translation. Several wild roses occur, but none are conspicuous. The philological objection to this translation is, however, the chief stumbling-block, since the Heb. word may contain the root *beṣel, i.e.* bulb. Hence the argument of Gesenius and others in favour of the autumn crocus (*Colchicum*), the asphodel, or the narcissus. The Aram. Targum on Can.2.1 has *narqûs* ("narcissus") for "rose." In 6.2 it renders "lilies" by *warʿdîn* (Arab. *werd*), "roses." *Narcissus tazettae* is a most attractive feature in the early floral display of Judaea. The narcissus and lily (*Lilium candidum*) would be in blossom together in the early spring, while the *Colchicum* is an autumn plant devoid of sweetness and beauty. The narcissus abounds in the plain of SHARON. Though the rose is apparently not mentioned in the Heb. Bible, it is referred to in Ecclus. 24.14 (*cf.* also 39.13,50.8; Wis.2.8). [H.C.H.]

Rosh, a son (LXX. *grandson*) of Benjamin (Gen.46.21). It is extremely probable that "Ehi and Rosh" is a corruption of "Ahiram" (*cf.* Num.26.38).

Rosh (Ezk.38.2,3,39.1). The first passage, rendered by A.V. "Gog, the land of Magog, the chief prince of Meshech and Tubal," is (in R.V.) "Gog of the land of Magog the prince of Rosh, Meshech, and Tubal." Gesenius says of Rosh: "Undoubtedly the Russians, who are mentioned by Byzantine writers of the 10th cent. under the name οἱ Ρῶς." They are noticed also by Ibn Foslân as *Rûs*, living on the Volga in the same age. [C.R.C.]

Rosin, properly "naphtha," as it is both in the LXX. and Vulg., as well as the Pesh.-Syr. In the Song of the Three Children (23), the servants of the king of Babylon are said to have "ceased not to make the oven hot with *rosin*, pitch, tow, and small wood." Pliny mentions naphtha as a product of Babylonia, and to this reference is here made. It is a liquid hydrocarbon, now more commonly called petroleum, and as a natural product is obtained largely, among other places, at Baku, on the Caspian Sea. [NAPHTHAR.]

Rubies (Heb. *pᵉniyyîm, pᵉnînîm*). It is highly improbable that "rubies" is the correct rendering of this word, for the Hebrews could hardly have been acquainted with this gem (the red variety of corundum or crystallized alumina), since it is chiefly found in Ceylon and Burma. In Job 28.18, Pr.3.15,8.11,20.15,31.10 something of high value is evidently denoted, and in Pr.20.15 is coupled with gold. In Lam.4.7 it is said, "The Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than *pᵉnînîm*." Here so highly coloured a stone as the ruby can hardly be intended. CORAL has been suggested, but another Heb. word is supposed to denote this. Bochart takes it to mean pearls, which is open to the same objection, and his explanation of the above-named ruddiness—that the original word means "bright in colour" or "colour of a reddish tinge"—though the latter can be shown by pearl, is not very satisfactory. Carnelian and a rather pale garnet are possible, but nothing is certain except that the plur. word suggests something usually seen more than one at a time. [T.G.B.]

Rue (πήγανον, Lu.11.42 only.) The *Ruta graveolens* (*R. chalepense* Linn.) is a shrubby plant about 2 ft. high, of strong medicinal virtues. It is a native of the Mediterranean coasts, and has been found by Hasselquist on mount Tabor. It may still be seen near Jericho and Jaffa. The Talmud enumerates rue amongst kitchen-herbs, and regards it as free of tithe, as not being cultivated in gardens. In our Lord's time, however, rue was doubtless a garden plant and therefore titheable.

Ru'fus, one of the two sons of Simon of Cyrene (Mk.15.21). In Ro.16.13 St. Paul salutes "Rufus the chosen in the Lord, and his mother and mine." St. Mark would scarcely have described Simon as "the father of Alexander and Rufus" had not these two been familiar in Christian circles. So it is quite possible that Rufus the son of Simon is identical with the Rufus greeted by St. Paul, though the name was so common that it cannot be taken as certain. "Chosen in the Lord" seems to imply some special distinction; while the following phrase means that the mother of Rufus on some occasion had shown motherly kindness to St. Paul. [SIMON, 11.] [A.C.D.]

Ruhamah', *i.e.* "having obtained mercy" (Ho.2.1, A.V. marg.). This figurative name, applied to Israel, contrasts with LO-RUHAMAH (Ho.1.6), the name given to the daughter of the prophet Hosea, to denote that God's mercy was turned away from Israel (*cf.* AMMI).

Ruler of synagogue. [SYNAGOGUE.]

Ruler of thousands. [JUDGE.]

Rulers of the city (πολιτάρχαι, Ac.17.6-8), the special local title of the 5 or 6 magistrates of the "free city" of Thessalonica. Of 17 inscriptions containing it, 13 belong to Macedonia, 5 to Thessalonica itself. [H.S.]

Rumah', mentioned once only (2K.23.36). It has been conjectured to be the same place

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as ARUMAH (Judg.9.41). Probably *Rûmeh*, a ruin in Galilee 6 miles N. of Nazareth, noticed by early Jewish travellers. There is another *Rûmeh*, a ruin 13 miles N.E. of Accho. [C.R.C.]

Rush. [REED; MEADOW.]

Ruth is one of the 5 women reckoned by St. Matthew in the genealogy of Christ. The other 4 are: Thamar, Rachab, Bath-sheba, and the Virgin Mary. The story of the book relates how famine in the land of Judah compelled Elimelech, a native of Bethlehem-ephratah, to go into the land of Moab, with his wife Naomi and his two sons Mahlon and Chilion. Mahlon married there Ruth and Chilion married Orpah, both women of Moab. Mahlon and Chilion died childless in the country of Moab. After ten years, Elimelech being dead, Naomi, having heard that there was plenty again in Judah, resolved to return to Bethlehem, and Ruth returned with her, while Orpah was induced to remain in Moab. Naomi and Ruth arrived at Bethlehem just at the beginning of barley harvest, and Ruth went out to glean in the field of Boaz, a wealthy man who was a near kinsman of Elimelech. Upon learning who Ruth was and of her kindness to her mother-in-law, Boaz treated her with the utmost consideration, and sent her home laden with corn which she had gleaned. Encouraged by the favour which Boaz had shown, Naomi instructed Ruth to claim at his hand the performance of the part of her husband's near kinsman, by purchasing the inheritance of Elimelech and taking her to be his wife. This he did. Their son Obed was father of Jesse the father of David. [C.H.H.W.]

Ruth, Book of. This book, which gives an account of the ancestry of David, is in the Heb. canon one of the five *m'ghillôth*, or "rolls," which formed part of the third and last portion of the Heb. sacred writings, termed in the Heb. *The Writings* or in the Gk. transl. the *Hagiographa* or *Holy Writings*. That division commences with Psalms, Proverbs, Job, Song of Songs, and then *Ruth*. In the Talmud, however, Ruth precedes the Psalms. The LXX. and Josephus place *Ruth* immediately after *Judges*, which, historically regarded, is its correct position. The events recorded took place a century before David, with whom the genealogy at the end of the book ends. The book records intermarriages of Hebrews with women of Moab, upon which intermarriages no slight whatever is thrown. Such facts would not have been looked upon with favour after the days of the Exile. This helps to confirm the historical character of the book, and the connexion is agreeable to the close intercourse between David and the king of Moab recorded in 1Sam.22.3,4. The law of the Levirate (Deut. 25.7-9) is not the law referred to in Ru.4.7, and Reuss has fallen into a great mistake by supposing that through the working of the levirate law David came into possession of property in Ephraim. This is a confusion of the names Ephraim and Ephratah. The most important literature on this book includes Schmidt (1696), Carpzov (1703), Rosenmüller, Berthean (1846), Keil, Metzger (1856), P. Cassel (1887), C. H. H. Wright (1864), Morison in the *Pulpit Comm.*, Lord A. C. Hervey in *Speaker's Comm.* (1872), and Oettli (1875). [C.H.H.W.]

Rye. [RIE.]

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Sabaoth. [HOSTS, LORD OF.]

Sa'bat.—**1.** Sons of Sabat were among the sons of Solomon's servants who returned with Zerubbabel (1Esd.5.34 only).—**2.** (1Mac.16.14)=Sebat. [MONTH.]

Sabate'as (1Esd.9.48) = SHABBETHAI.

Sab'atus (1Esd.9.28) = ZABAD, 4.

Sab'ban (1Esd.8.63) = BINNUI, 1.

Sabbath (*shabbâth*). There is no question that the meaning of the word is "to cease," and that is the primary idea of the institution. The sabbath was to be a day on which the business of life ceased. Why this was to be on the seventh day is a matter of considerable dispute. What suggested the number seven which is so prominent in religion? It has been thought that the "seven planets" of the Babylonians, or the seven stars of the Great Bear (*Arcturus*), or the Pleiades, may have done so. It is more probable that the lunar revolution of 28 days (roughly), which was naturally divided into 14 and 7, suggested the number. [SEVEN.] Nearly all nations, civilized or uncivilized, have made distinctions of days, *dies fasti* and *nefasti*, or lucky and unlucky, etc. Our own days still bear the names of Teutonic deities. In Egypt this was carried to extremes (*cf.* Maspero, *Dawn of Civilization*, pp. 210 ff.), but it had nothing resembling the sabbath; in fact, the institution of the latter may be a reaction against the tedious and superstitious Egyptian system. Many scholars, however, believe that the sabbath has a Babylonian origin. The arguments are put as strongly as possible by Sayce (*Higher Crit. and Monuments*, pp. 74-77; *Early Hist. of Hebrews*, p. 193; *Religion of Ancient Babylonians*, pp. 70-77). The matter, as yet, depends upon a fragment of a Babylonian tablet (photographed in Pinches' *O.T. and Hist. Records of Assy. and Bab.* p. 49, in which the words *ûm nûh libbi*, "day of rest of the heart," are explained as equivalent to *sapattum* (from the Sumerian *sa-bat*, "heart-rest"), which is often taken as the origin of the Semitic word *sabbath*. The difficulty, as pointed out by Dr. Pinches, *op. cit.*, is that the *sapattum* was the 15th day of the month. The 7th, 14th, 21st, 28th, and 19th were, among the Babylonians, days of ill-omen, and there is no evidence yet of the 7th being considered as the end of a week or definite period of time. We are led to the conclusion that the Babylonian origin of the sabbath is not proved, though it is likely that astronomical knowledge had suggested to the Babylonians divisions of 28. It is also to be noticed that the observance of the sabbath dates from a time when Israel was least influenced by Babylon. The question *when* the sabbath was instituted is rather a subject of bygone controversy, which practically terminated in Hessey's Bampton Lectures, 1860, *Sunday*, in which he strongly advocates the Mosaic origin. The sabbath is not mentioned in Genesis except in the first account of the creation (2.2,3), and in the present attitude of scholars towards that chapter evidential use of it would scarcely be considered. The strongest evidence of an earlier institution is the first word of the fourth commandment, the past

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application of which has not been explained away.—*The objects of the institution of the sabbath* are very important matters, raising it at once out of the sphere of all other "sacred" days of other peoples, for it is evident that the institution was of divine origin. The general object, which it shared with many other peculiar ordinances, was to keep the Hebrew people separate from the rest of the world. Within this general object were many others of a particular character. (1) The sabbath was a day of worship; it was to be kept holy. Time is a matter over which man has no control at all; the Almighty took the mysterious seventh as a constant reminder that time belongs to Him, which was emphasized by His claim that labour on the other days was also a service to Him, a truth the people failed to understand. (2) It was a day of rest; rest was a *command*, the neglect of which exacted a penalty. Why does God command rest? The stars never rest, nor does He (Is.40.28; Jn.5.17). But He has imposed rest on man, not idleness, which is never rest, but a period of recuperation, the necessity for which man shares with nature, but for him the need has spiritual as well as physical grounds, and, for all we know, for nature also. (3) A third object is that of kindness; this is sometimes assumed to be an after-thought, but it is in the first draft of the Commandment that the daughter and the maid-servant should rest, as well as the cattle. (4) It was a constant memorial of creation, a reminder that all nature belongs to God. This was seen by the Hebrews in later times. Philo called the sabbath *the imagining out* (ἐκμαγεῖον) of the beginning, and the great Rabbis (*e.g.* Abarbanel, Aben-Ezri) taught that whoso breaks the sabbath denies divine creation.—*History of its observance.* At the institution the chief object was worship; cessation of labour was primarily for that purpose. The morning and evening sacrifices were doubled (Num.28.9,10). The shewbread was set in order before the Lord (Lev.24.8). The priests' courses changed in later times on this day (2K.11.9), and there is evidence of special musical observance of the sabbath (*cf.* Canon Cook's note, *Speaker's Comm.*, "Exodus"), as well as of special instruction by the prophets (2K.4.23). One is struck by the comparative absence of reference to the sabbath in purely historical portions of the Bible till after the Captivity, and by the tone of reproof which characterizes the prophetic utterances on the subject—facts which suggest that the observance was not popular, but liturgical and hierarchical; in fact, the attitude of the people towards the sabbath seems to be summed up in the words of Amos (8.5), "When will the sabbath cease, that we may set forth wheat?" Jeremiah, too, expressly states that the sabbath had not been observed (17.23), and in his timidity only insists upon the most crude observances of the holy day (*vv.* 21,22), which is significant from a priest speaking *ad populum*. Isaiah (1.13) speaks of their observance of the holy day as something that the Almighty rejected; and Hosea (2.11) seems to suggest that the sabbaths were observed, if at all, in what, to use modern phraseology, we should call the continental fashion. There is nothing in O.T. to show that the Israelites ever rose to the high significance of the day as first instituted; indeed, it is plainly stated by Ezekiel (20.13,16,21,24,22.8, 26,23.38) that the sabbath was profaned, polluted, and despised. After the Captivity the observance of the sabbath began to be more strictly insisted upon. It was an important "point" in the covenant of Nehemiah (10.31), and when the people did not keep the covenant, but bought wine, fish, etc., from the Tyrians in Jerusalem, he closed and guarded the gates all the sabbath (13.15-22). In 1Mac.2.32-41 we read how 1,000 people were massacred rather than defend themselves on the sabbath—conduct that was not approved by Mattathias and his friends, who decreed that the people should defend themselves on the holy day. Still, the Jews observed the sabbath often to their loss in warfare, as they did at the siege of Jerusalem. The rigid formalism which our Lord condemned began in the 3rd cent. B.C. and increased after 220 B.C., when the harassing and ridiculous distinctions began to crystallize in the Mishna, the depository of traditional teaching. It is unnecessary to dwell on the casuistic trivialities into which tradition developed (such as it being lawful to write one letter but not two, etc.). It is strange that the Jews had almost forgotten the sabbatical year, and the Jubile entirely. This subject produced the most prominent attack of our Lord on the religion of the time—not only did He condemn its abuse by word, but also by act. His teaching began early in the matter of plucking corn, immediately followed by His first miracle on a sabbath. His five miracles of healing on that day were, with the possible exception of the man with the dropsy, cases where haste was not necessary. His first attack was provoked by the question, Is it lawful to heal on the sabbath days? (Mt.12. 10), and as St. Mark tells us (3.5) it produced an unmistakable exhibition of anger (περιβλεψάμενος αὐτοὺς μετ' ὀργῆς). This and the healing of the infirm woman (Lu.13.10-17) and the dropsy (14.1-6) were wrought in Galilee. The other two, the impotent man and the man born blind, were at Jerusalem (Jn.5,9). In them our Lord's teaching was more fully developed. He begins the attack Himself. The miracles, moreover, were worked in the most public way, in the most crowded part of Jerusalem. First He sends a man carrying his bed through the streets. Then He sends another well-known man, with lumps of clay on his eyes to attract notice, from the very gates of the temple, who also would attract more notice when he returned seeing. These miracles broke the traditions against carrying burdens and preparing medicine. In the matter of plucking corn (Mt.12.1-8) the disciples broke two traditions by reaping and preparing food. Our Lord's teaching on this subject centres round two statements of His. (1) The sabbath was made for man, etc. (2) The Son of Man is Lord also of the sabbath (Mk.2.27,28). The first was a condemnation of the Jews' method of keeping the fourth commandment in the past and present; the second was prophetic, for He intended to fulfil the command by resting in the grave on the last sabbath that was binding, and changing it on the next day into

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the Lord's day. The Jews fully recognized the significance of our Lord's claim to authority over the day, and that it meant an assertion of divinity; therefore, they tried to stone Him. After the gospels the sabbath fades out of sight, the apostles were never charged with breaking it, nor did they ever suggest that it should be observed by Christians; in fact, St. Paul directly states the opposite (Col.2.16). The word in Heb.4.9 has a different meaning. See further LORD'S DAY. [B.R.]

Sabbath day's journey (Ac.1.12), the distance of walking permitted on Sabbath day. The Mosaic injunction with reference to the manna, "Let no man go out of his place on the seventh day" (Ex.16.29), was interpreted by the Rabbis as prohibiting to go beyond the limit of the city or place of residence. Taking his place as a centre, any one may walk on the sabbath within a circumference the radius of which is 2,000 cubits. This measurement is based on the distance of the suburbs around the cities given to the Levites (Num.35.5). According to some Talmudic authority, the distance permitted was 12 miles, being the area of the Israelitish camp in the wilderness; while some Rabbis regard Mosaic law as a mere enactment *pro re nata* in relation to the gathering of the manna at that time, and having no bearing on the sabbath day's rest or on the state of affairs subsequent to the journey through the wilderness (Bab. Talmud, *Erubin* 51*a*). [J.D.E.]

Sabbathe'us (1Esd.9.14) = SHABBETHAI.

Sabbatical year, the seventh year, or septennate, during which the land was to be fallow, field and vineyard resting from all tillage or cultivation. The natural products and spontaneous yield of the septennate were not to be gathered by the owners into storehouses, but to be shared as food by all members of the community—the owners, his slaves, and strangers, men and beasts alike. To meet the needs of the people, God would cause the land to produce so bountifully on the sixth year as to suffice until the harvest of the eighth year could be reaped (Ex.23.10,11; Lev.25.1-7, 20-22). A most important clause in this law is the release of all monetary obligations or quit-claim (Heb. *sh'mi!!á*), the creditor being legally barred from collecting a debt contracted by a brother Israelite. Yet this exemption must be held in consideration when extending a loan to help the needy (Deut.15.1-9). This septennate provision acted as a statute of limitation or law of bankruptcy for the discharge of all prior debts. At the end of the sabbatical cycle, during the celebration of the feast of Tabernacles by all Israel at God's chosen place, the whole law of Moses was read before the assembly, men, women, and children (Deut.31.10-12). Apparently the septennate began and ended on the seventh month (Tishri), when the feast of Tabernacles occurred. After seven septennates, the jubilee year was observed. The intention of the law is: (1) to symbolize the "Sabbath of the Lord" (as each seventh day for men, so each seventh year was to be a rest for the land); (2) to check and limit private ownership; (3) to confer a physical benefit to cultivation by a periodical rest. The law became obligatory 14 years after the entrance into Palestine, allowing these years for the conquest and settlement of the tribes. The observance of the septennate was at times relaxed. The Rabbis calculated that the Israelites neglected the law of the septennate and also of the jubilee in the aggregate 70 years, for which they paid the penalty of exile 70 years, "until the land had enjoyed her sabbaths" (2Chr.36.21), referring to Lev.26.34. Evidently the Israelites disobeyed this law for 490 years. These are made up of 390 years of the iniquity of Israel and 40 years of Judah (Ezk.4.5,6), and the balance during the rule of the judges. According to rabbinical calculation [JUBILEE, YEAR OF], the first septennate was observed in the year 2510 of Creation (1250 B.C.). The exile of Judah and destruction of the first temple occurred in the year 3338 (422 B.C.), or 835 years after the settlement. During that time were 117 septennates and 16 jubilees; deducting 70 (*i.e.* 62 septennates and 8 jubilees) would leave 55 septennates and 8 jubilees actually observed. After the return from captivity, the jubilee was discontinued, but the septennate appears to have been observed (1Mac.6.53). Alexander the Great is said to have exempted the Jews from the sabbatical year. The Mishna says that witnesses in criminal cases were asked to give the exact date, specifying in which septennate (*shábhúa'*), year, month, weekday, and hour, the murder took place (*Sanhedrin* v. 1). The law of the septennate remained in force even after the destruction of the second temple (69 A.D.). The quit-claim clause, however, was so modified by legal means that it became obsolete. The land rest on the septennate is still observed in Palestine among the Jewish colonists of to-day, the current septennate being held in the year 5663 of Creation = 1902–1903 A.D. [J.D.E.]

Sabbe'us (1Esd.9.32) = SHEMAIAH, 14.

Sabeans (Is.45.14); see SEBA. In Job 1. 15 the Heb. is SHEBA. [C.R.C.]

Sabi'. "Sons of Phacareth, sons of Sabi" stands in 1Esd.5.34 for "children of Pochereth of ZEBAIM" in Ezr.2.57.

Sabtah' (Gen.10.7), or **Sabta'** (1Chr.1.9), the third in order of the sons of Cush. The statements of Pliny (vi. 32, § 155, xii. 32), Ptolemy (iv. 10), and Anon. Peripl. (27), respecting Sabbatha, Sabota, or Sobotale, metropolis of the Atramitae (probably the Chatramotitae), seem to point to a trace of the tribe which descended from Sabtah, always supposing that this city Sabbatha was not a corruption or dialectic variation of Saba, Seba, or Sheba. Ptolemy places Sabbatha in 77° long. 16°30′ lat.: that is, in S.E. Arabia. It was an important city, containing no less than 60 temples. Gesenius has no doubt that Sabtah should be compared with Σαβάτ, Σαβά, Σαβαί, an Aethiopic city (Strabo xvi.) on the shore of the Arabian Gulf, situated just where Arkiko is now. Josephus (1 *Ant.* vi. 2) understands the people called Astaborans by the Greeks.

Sabtecha' or **Sabtechah'** (Gen.10.7; 1Chr.1.9), the fifth in order of the sons of Cush, whose settlements would probably be near the Persian Gulf. According to Gesenius, the Targum on the passage reads *Zingai*,

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referring to the Zingatani on E. borders of Ethiopia. [C.R.C.]

Sacar'.—1. A Hararite, father of Ahiam (1Chr.11.35), called Sharar in 2Sam.23.33.—**2.** Fourth son of Obed-edom (26.4).

Sackbut (Dan.3.5,7,10,15), the rendering in E.V. of the Aram. *sabbᵉkhâ*. If this instrument be the same as the Gk. σαμβύκη and Lat. *sambuca*, the Eng. translation is entirely wrong. The sackbut was a wind-instrument; the *sambuca* was played with strings. Mr. Chappell says (*Pop. Mus.* i. 35), "The sackbut was a bass trumpet with a slide, like the modern trombone." The *sambuca* was a triangular instrument with four strings played with the fingers. [SEMITIC LANGUAGES.]

Sackcloth, the dress of the very poor, of a coarse texture and dark colour, made of goats' hair (Is.3.24,50.3; Rev.6.12), and resembling the *cilicium* of the Romans. It was used (1) for making sacks (Gen.42.25; Lev.11.32; Jos.9.4); and (2) for the rough garments used by mourners, worn in extreme cases next the skin (1K. 21.27; 2K.6.30; Job 16.15; Is.32.11), and this even by females (Jl.1.8; 2Mac.3.19), but at other times over the coat (Jon.3.6).

Sacrament. [BAPTISM; EUCHARIST; MYSTERY.]

Sacrifice. A. *In O.T.* (1) *Introductory.* The sacrificial system of O.T. in its fully developed form has behind it a long and complicated history. This is clear enough from Scripture itself, where sacrifice can hardly be said to be exhibited as the outcome of special revelation. In its earlier phases it is presupposed as something already existing, and as such is regulated and ordered, invested with higher sanctions, and gradually purified and made the vehicle for the expression of higher religious ideas. The essential ideas implied in the various systems of sacrifice may be grouped as follows. The sacrifice is regarded (*a*) as a *means of communion*; (*b*) as an *oblation* (gift or tribute); and (*c*) as a *means of propitiation* or *atonement*. Of these (*a*) is undoubtedly the most primitive conception. In its simplest and most undeveloped forms pagan sacrifice is a means of instituting fellowship between man and spirits. The underlying idea is that the worshippers and their god are united as kinsmen, are members, in fact, of one organic community. It was only later that the conception of sacrifice as a gift or tribute seems to have been evolved. This notion springs from the idea of property—an idea that obviously belongs to a comparatively late stage of social evolution. When men look upon their god as king or lord (*ba'al*) of the land, they approach him with a tribute (or present). This may be regarded as the prevailing conception of sacrifice in O.T. Within the period subsequent to the settlement of the Israelitish tribes in Palestine, the revolution effected by Josiah's enforcement of the Deuteronomic law of the one central sanctuary, and the consequent suppression of local "high places" and centralization of the cultus in Jerusalem, had momentous consequences. For one thing, it divorced the slaughtering of animals for food from the sacrificial accompaniments that had been customary in the earlier period (*cf.* 1Sam.16.2f., and W. R. Smith, *Semites*, p. 219; but see art. BUTCHER). In the later (esp. the post-Exilic) period, also, the regulation of the old sacrificial system seems to have been more fixed and elaborate; greater emphasis was laid on *expiatory* sacrifices, and the *minutiae* of the ritual as well as the organization of the priesthood were more carefully observed in practice. The most important terms employed in connexion with the subject under discussion may be distinguished as follows: The term *sacrifice* may be used in a general sense of all offerings to God. More specifically it denotes such offerings as involve the slaying of a victim, and is equivalent to the Heb. *zebhaḥ* (lit. *slaughter*). The wider and more general meaning of the Heb. term *minḥâ* may be represented by *offering*; it is applied to offerings of grain, bread, meal, oil, etc. Another comprehensive term is *qorbān*, which may be rendered *oblation*. *Burnt-offering* = Heb. *'ôlâ* (*holocaust*); *peace-offering* = *shelem*; *sin-offering* = *ḥaṭṭâth*; and *trespass-offering* = *'āshām*. (2) *Early History of Sacrifice in O.T.* The institution of sacrifice is presupposed in the Biblical narratives as existing from the earliest times. In Gen.4.4f. Cain and Abel are represented as offering sacrifices, the one a vegetable and the other an animal offering. Here the term applied to both is *minḥâ*, which originally possessed the general meaning of "present" or "gift." The same word, *e.g.*, is used elsewhere of a gift to a friend (Gen.32.13), of something given as an act of homage (1Sam.10.27), of tribute (1K.4.21[5.1]), etc. In the technical language of the fully developed ritual *minḥâ* specifically means the *meal offering* (see below). After the Flood, Noah's sacrifice "of every clean beast and of every clean fowl" is offered at an altar (Gen.8.20). In this passage occurs the first mention in O.T. of an ALTAR. The building of such by the patriarchs is frequently referred to (*cf.* Gen.12.7,8,13.4,18,26.25,33.20,35.7). Ancient altars were of earth or of unhewn stone (Ex.20.24,25), and were usually located on an elevation (*high place*; Heb. *bāmâ*). Specimens of such ancient altars have been recovered recently in the excavations at Gezer (*cf. Pal. Expl. Fund Statement*, 1903 and following years). One of the most ancient kinds of sacrifice which have survived in the O.T. systems is the offering of the FIRSTLINGS of animals (*bᵉkhôrôth*), all that "opens the womb" (*cf.* Ex.13.2,12,15,34.19). This in all probability goes back to the nomadic stage, when wealth consisted in flocks of small cattle. Abel—who is represented as a shepherd—offers "of the firstlings of his flock, and of the fat thereof" (Gen.4.4). In the legal codes all firstlings are with great emphasis claimed as belonging to God (*cf.* Ex.13.2,12-15,22.29f.,34.19f.; Lev.22.27,27.26; Deut.15.19-23, etc.; *cf.* Ne.10.36). The ancient rule was to sacrifice the animal shortly after birth (in Ex.22.30, on the 8th day). According to Num.18.16 the 30th day after birth was the date fixed for the redemption of such firstlings (including the firstborn of man) as were not to be sacrificed. The narrative of the sacrifice of Isaac in Gen.22 may possibly stand in some relation to the custom of sacrificing the firstborn son to a deity (*cf.* Driver, *Genesis*, pp. 221f.). The

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point of the narrative is to show that Jehovah does not require an actual sacrifice of such a kind. This custom was practised among the Phoenicians and other neighbours of Israel (*cf.* 2K.**3**.27,**17**.31), and is attested in the case of other nations of antiquity (*e.g.* the Carthaginians). That it prevailed at various times in Israel appears from the references to it as rife in the reigns of Ahaz and Manasseh (*cf.* 2K. **16**.3,**21**.6,**23**.10; and also Is.**57**.5; Je.**7**.31,**19**.5; Ezk.**16**.20,21,**23**.37). (*Cf.* also the story of Jephthah's daughter, Judg.**11**.30-40.) It is emphatically forbidden in the law (Lev.**18**. 21,**20**.2-5; Deut.**12**.31,**18**.10) and by the prophets (*cf.* Mi.**6**.7f.). Of public festivals the PASSOVER has retained in O.T. the most markedly primitive features. In the account given in Exodus this festival (Heb. *ḥāgh*; the term is used of the great pilgrimage-feasts which annually brought multitudes together) is represented as an established institution (*cf.* Ex.**5**.1,10.9). The season for its observance was the spring (Nisan = Abib = March–April). It is noticeable that the victim was to be eaten roasted (not raw, nor boiled like other sacrifices: Ex.**12**.9). The modern Samaritans roast the Passover lambs in trenches. The lambs are eaten after sunset with unleavened bread and bitter herbs, all having staves in their hands. The people dip their hands into the blood of the victims and besmear with it the foreheads and arms of their children. The feast was held at night at full moon; the participants were in every-day garb, and ate with haste; the whole was to be devoured. If any flesh remained over, it was to be consumed by fire before morning. But the most remarkable feature of all is the direction as to the use of the blood. The elders are bidden to take sheep or goats, and, after slaughtering them, "to take a bunch of hyssop and dip it in the blood . . . and strike the lintel and the two side posts with the blood. . . . For when [the Lord] sees the blood upon the lintel and the two side posts, . . . He will not suffer the destroyer to come in unto your houses to smite you" (Ex.**12**.21ff.). According to primitive notions, "the destroyer" would mean the demons of disease and death. It is against such evils as these that the sprinkled blood gives protection. In the developed ritual legislation this primitive usage is modified. The sprinkling of the blood is there essentially a priestly function, and the slaughtering has to take place in the sanctuary. The rites of the "Egyptian Passover" are not fully maintained, and the whole feast becomes an agricultural one, essentially bound up with the offering of the first-fruits. It marks the beginning of the barley harvest. [PASSOVER.] Other kinds of sacrifice offered in the early period may have been of wild animals taken in the chase, and of the spoils of war. In forming a mental picture of popular sacrificial worship as it existed in the earlier period that followed the settlement in Palestine, it is necessary to remember its prevailingly joyous character. There was little (if any) developed sense of sin. Doubtless in times of misfortune efforts would be made to avert Jehovah's wrath. But such occasions were few and far between (*cf.* for an instance 2Sam.**24**.18ff.). It was only later (after the Exile), apparently, that public rites of this kind became a fixed and regular institution in practice. The Deuteronomic phrase "to eat and rejoice before the Lord your God" (Deut.**12**.7, etc.) sufficiently well describes the character of ancient Israelitish worship down to the end of the kingdom. The family, village community, or clan were the regular participants. Each village had its altar (Heb. *miẓbēaḥ*; lit. *place of slaughter*). At places of special sanctity like Bethel the clan or tribe (or tribes) would assemble for particular feasts. During the monarchy special temples or shrines were built at these spots by the (Israelitish) kings, and attached to them, of course, was a local priesthood (*cf.* Am.**7**.9f.). Large numbers resorted to these famous shrines, especially at the autumn festival. Of fixed public feasts there were the three great agricultural festivals at the beginning and end of the grain harvest and at the close of the vintage (Feasts of Unleavened Bread, Weeks, and Tabernacles). With the first of these the ancient Passover celebration was intimately associated. On these three occasions all males were required to appear before the Lord (Ex.**23**.17), with, of course, an offering. Other favourite times for local celebrations were the sheep-shearing (1Sam.**25**.11), and especially the NEW MOON. On the festival of the new moon Saul expects his dependents at court to be present at the feast (*cf.* 1Sam.**20**.5, "Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat." The SABBATH also was a festival-day (*cf.* 2K.**4**.23). The occasions for sacrifice were many and various. Events in family life would afford such, as the circumcision and weaning of a son, marriage, occasions such as the completion of a compact or covenant, the consultation of an oracle, the coming of a traveller, the inauguration or close of a campaign, the accession of a king, the dedication of a temple, the staying of a plague—these would all be marked by the offering of sacrifices. Of private sacrifices a large number were offered in fulfilment of vows. This form of sacrifice has been popular and widespread at all periods (see below under *Peace-offering*). The participants in the sacrifice were required to prepare themselves for the due celebration of the rites in various ways. This preparation is described as "hallowing" or "sanctifying" (*cf.* 1Sam.**16**.5, "Sanctify yourselves, and come with me to the sacrifice"; Num.**11**.18, etc.), and an important part of it consisted in abstention from marital intercourse (*cf.* Ex.**19**.15) and in various ablutions and washing of the garments (*cf.* Ex.**19**.10f.). Festal garb was put on, esp. the white robe (so the Samaritans of to-day; *cf.* Ezk.**16**.12f.). Numerous instances occur in the earlier historical books of laymen officiating at sacrifices, especially at those offered for the household (*cf.* 1Sam.**20**.6, *e.g.*). In such and similar cases the father would offer for the household, the "elders" for the village community, the commander for his soldiers, the king for his people (*cf.* the case of Saul at Gilgal, 1Sam.**13**.9f., in his pursuit of the Philistines, **14**.32-35; also of Solomon in the temple, 1K.**9**.25). It was at the holy

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places that the priests (a resident body) customarily officiated, or at least participated, in the sacrifices (*cf.* 1Sam.**2**.13f.). It appears, however, that the most important functions of the regular priesthood concerned rather the giving of oral advice and instruction (*tôrâ* = originally the oral instruction of the priests, later the written law), esp. concerning such subjects as purifications, expiatory rites, and such like. The kinds of sacrifice in vogue during the period under review were the *minḥâ* (*offering*), which often consisted of bread, meal, oil, etc. (vegetable offerings), the animal sacrifices consisting either of the *whole burnt-offering* (*'ôlâ*) or holocaust, in which the victim was wholly consumed by fire, or of the ordinary sacrifice (*zebhaḥ*), in which after certain parts had been burnt upon the altar the flesh was eaten. These are the main varieties. There were besides, of course, certain sub-varieties of these main kinds, with peculiar or distinctive features dependent upon the particular occasion or aim of the sacrifice, such as, *e.g.*, the covenant-sacrifice (Gen.**15**.9f.; *cf.* Je.**34**.18). One very old and widespread type of sacrifice was that of the so-called *peace-offerings* (Heb. *shᵉlāmîm*). In several passages these are coupled with whole burnt-offerings, esp. in connexion with great occasions: *cf.* Ex.**20**.24,**32**.6; 2Sam.**6**.17f.,**24**.25; 1K.**3**.15,**9**.25, etc. In exactly the same way sacrifices and whole burnt-offerings are conjoined in other passages. In fact, the peace-offerings (*shĕlāmîm*) were by far the commonest kind of sacrifices (*zᵉbhāḥîm*). Probably "sacrifices" without further qualification must be understood to refer to peace-offerings. In this connexion it should be noted that the expression "sacrifices of peace-offerings" sometimes occurs (Heb. *zibhḥê shᵉlāmîm*: *e.g.* 1Sam.**10**.8). The exact significance of the term *shᵉlāmîm* is uncertain. Not improbably it = *dues* (*cf. shillēm* "to requite," "pay"), and would denote sacrifices paid to God as an obligation or for benefits received. This would accord with the idea of sacrifice as it survives to-day in Palestine and Syria (*cf.* Curtiss, *Primitive Semitic Religion To-day*, ch. xvii.). The whole burnt-offering = Heb. *'ôlâ* = *that which* [*all*] *comes up* [*upon the altar*]; another [rare] term for this sacrifice is *kâlîl*, a technical sacrificial term in Phoenician also, = *whole*: (*cf.* Deut.**33**.10; 1Sam.**7**.9; Ps.**51**.20); this is not so prominent in the ancient period. It appears to have been exceptional—an extraordinary offering made on special occasions by great personages—and is mentioned, as a rule, in conjunction with other sacrifices (*zᵉbhāḥîm* or *shᵉlāmîm*). It is only rarely mentioned alone (*cf.* Gen.**8**.20,**22**.13; Num.**23**.1ff.; Judg.**6**.26; 2Sam.**6**.13; 1K.**8**.5,**18**.38). In the temple at Jerusalem the daily burnt-offering (2K.**16**.15) was the king's daily sacrifice. It was followed by ordinary sacrifices (*zᵉbhāḥîm*) for other persons. In all the sacrifices enumerated above the blood of the victims was poured or smeared on the sacrificial stone; in the case of the *sacrifices* and *peace-offerings* certain parts, esp. the "fat" (*cf.* 1Sam.**2**.15f.) were then burnt upon the altar (of stone or earth). This burning (Heb. *qiṭṭēr*, *hiqṭir*) was regarded as a method of conveying the sacrifice to God (in the form of the "sweet smoke"). The flesh was boiled (1 Sam.**2**.13f.; 1K.**19**.21), and served to provide a feast for the offerer and his friends (*cf.* 1Sam. **9**.12f., 22f.). By the side of the sacrifices proper (*zᵉbhāḥîm*) the offerings of agriculture —bread, wine, and oil—had a place in the feast (*cf.* 1Sam.**1**.24). Agricultural offerings were, of course, often made independently. Such offerings were partly obligatory—first-fruits, tithes, etc.—partly voluntary. From Am.**4**.5 it may be inferred that part of the bread so offered was burnt on the altar (*i.e.* given to God). Similarly a libation of wine would be "poured out" to God (*cf.* Ho.**9**.4). The bread offered, though sometimes unleavened (Feast of Unleavened Bread), would usually be leavened. It is probable that in the case of the burnt-offering also, in the earlier period, the blood was treated in the same way as in the "sacrifices." The carcase was first of all cut up into pieces, and these were then burnt (*cf.* 1K.**18**.23). No part fell to the offerers, and apparently the hide only was reserved for the priest. Possibly the oldest practice was to burn the holocaust on the ground or in a pit, and not on an altar. As has already been indicated, a large proportion of sacrifices consisted in the produce of agriculture. Such were the offerings of FIRST-FRUITS (*e.g.* the first sheaf of barley "waved" before Jehovah; *cf.* Lev.**23**.10f.). The offering of a table set with bread before the Deity is attested for the earlier period as existing at Nob (1Sam.**21**.4-6) and later at Jerusalem (1 K.**7**.48). *Thanksgiving offerings* of the fruits of the land, to be presented at the sanctuary in a basket, are referred to in Deut.**26**.1f. This was followed by a feast. As has already been pointed out, libations of wine were made at the sacrificial feasts. (3) *The Developed Jewish System.* The cultus in its full development is largely the outcome of regulations embodied in the Pentateuch. The priestly legislation of the latter—mainly set forth in Leviticus, but supplemented by the tradition of usage preserved in other writings, *e.g.* the N.T., Josephus, Philo, and the earliest traditions of the Jewish schools—undoubtedly contains a considerable amount of ancient and traditional material. But whatever be the age of the compilation in its present form, the system was certainly not reduced to practice, as a whole, until after the return from Babylon. It was at its height during the century that preceded the destruction of Jerusalem in 70 A.D. by Titus. As compared with the earlier period, the most striking new feature of the developed system in practice was, perhaps, the number and arrangement of the *public sacrifices*. These were no longer the concern of the monarch, as of old, but of the entire Jewish race, both within and outside of Palestine. Every Israelite, however remote from Jerusalem, had a personal share in the maintenance of the cultus through the contributions to the temple-tax—levied all over the world—out of which were borne the expenses of the public sacrifices, *e.g.* the daily holocausts, and those specially offered (also the sin-offerings) on sabbaths, new moons, and the feasts. It is thus easy to see how the

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interruption of the daily burnt-offering in the sanctuary at Jerusalem would appear to be an unspeakable calamity to the whole Jewish people (*cf.* Dan.11.31,12.11). During the later period, also, expiatory rites were much more prominent than in the earlier. (i) *The names of sacrifice.* Besides those already specified, the following terms call for notice here. (*a*) *qorbān*, an offering or oblation (LXX. always δῶρον), lit. *something brought near.* (The corresponding verb [Hif. *hiqrībh*] is also used in the technical sense of presenting, dedicating, or offering to God.) *qorbān* is a general term, and is applied to all kinds of offerings (animal, vegetable, and material). In O.T. it only occurs in Ezk., Lev., and Num. (*b*) The *minḥá-offering*, which in the earlier period possessed a general connotation, now acquires a restricted meaning = the offering of flour and oil (or of cakes made of these ingredients), the *meal-offering.* (*c*) Another general term is *fire-offering* (Heb. *'ishshé*); this is used chiefly of offerings of animals, but also of the *minḥá* (Lev.2.11), and of the sacred bread and frankincense (Lev.24.7,9). The word occurs very rarely outside the priestly legislation of the Pentateuch. (ii) *The three great classes of sacrifice*, as enumerated, *e.g.*, in Lev.9.22, are the sin-offering, the burnt-offering, and the peace-offering. (*a*) *The sin-offering* (Heb. *ḥaṭṭáth*, LXX. περὶ ἁμαρτίας, Vulg. *pro peccato*). Perhaps here should also be reckoned the *trespass-offering* (Heb. *qorbān 'āshām*); there is apparently some confusion between the two classes in the ritual legislation. The *sin-offering* assumes great prominence in the post-Exilic period, though its existence in some form is attested in the earlier period by such a passage as Ho.4.8. (*b*) *The burnt-offering* (Heb. *'ōláh*, LXX. ὁλοκαύτωμα, Vulg. *holocaustum*; a poetical synonym in Heb. is *kālīl*). With the burnt-offering were always offered the meal-offering (Heb. *minḥá*) and the *drink-offering* (Heb. *neṣekh*, LXX. σπονδή). (*c*) *The peace-offering* (Heb. *shĕlāmīm* or *zebhaḥ shĕlāmīm*, i.e. *slain victim of the peace-offering*, LXX. τὸ τοῦ σωτηρίου, Vulg. *pacificum*). As has already been pointed out, the Heb. word *shĕlāmīm* may really = *dues* (*vows*). Under this head must be included some special varieties of sacrifice—*viz.* the *praise-offering* (Heb. *zebhaḥ hattôdhá*, LXX. θυσία τῆς αἰνέσεως: *cf.* Lev.7.12), the *votive-offering* (Heb. *nedher*, LXX. εὐχή), and the *freewill-offering* (Heb. *wĕdhābhá*, LXX. δῶρον ἑκούσιον, Vulg. *oblatio sponte*: *cf.* Lev.7.16). [A fourth class (*d*) may be grouped under the general heading of oblations.] (iii) *The main divisions of sacrifice.* The sacrifices fall into two main divisions—*viz.* (*a*) public and (*b*) private sacrifices. (*a*) The *public sacrifices* are either fixed or occasional: they consist, as a rule, of burnt-offerings or sin-offerings. The trespass-offering was always a private sacrifice. The only public peace-offerings were the two lambs at Pentecost (Lev.23.19). The *fixed* public sacrifices are: (*α*) The regular daily sacrifice of burnt-offerings, morning and evening (Ex.29.38-42; Num.28.3-8). (*β*) The additional sacrifices (*burnt-offerings*) on sabbaths, new moons, and yearly festivals (*cf.* Num.28.9ff. and 29.1ff., the festivals being Passover, Pentecost, New Year, Day of Atonement, and Tabernacles). (*γ*) The sin-offerings at new moons and feasts (Num.28,29 *passim*). (*δ*) The goat of the Day of Atonement (Lev.16.15). The *occasional* public sacrifices are the sin-offerings of the congregation and of the "anointed" priest (whose public office puts his sin outside the category of private affairs; *cf.* Num.15.22ff.; Lev.4.13ff.,4.3ff.). Here also belong sacrifices of consecration (for the temple and altar; *cf.* Lev.8.14f.), and at the installation of priests, esp. the high-priest (Ex.29; Lev.8). (*b*) *Private sacrifices* might consist of any one or more (in combination) of the kinds enumerated above. They are divided into prescribed and voluntary. *Prescribed sacrifices* of this kind are: (*α*) Sin-offerings, trespass-offerings, and purifications of various kinds. (*β*) Sacrifices prescribed for all who appeared at the temple during a festival season. *Voluntary sacrifices* might consist of votive, freewill, or praise offerings. (iv) *Characteristic features of all the sacrifices.* (Some of the features enumerated, as will easily be seen, apply only to the private sacrifices). (*a*) *Presentation by the offerer at the door of the court.* (This may be taken to imply willing intention.) The victim would usually be without defect ("blameless"). (*b*) *Imposition of hands by the offerer.* The phrase *sāmakh yādh 'al* = "to lean or press the hand heavily upon." Both hands were pressed heavily upon the victim's head. This action would seem to suggest a very intimate connexion between the offerer and the victim—a dedication of the victim to a representative function; it was accompanied by confession and prayer. (*c*) *Slaying by the offerer* as a private person or (sometimes) as representative of the nation (*cf.* Lev.16.11). The priests did not usually perform this office (*public* sacrifices, however, were slain by priests, and also always that of the leper), which apparently was regarded as an ignoble one. It was carried out at the N. side of the great altar in the Court of the Priests, the N. being constantly connected in O.T. with the idea of punishment. According to the Mishna (*Zeb.* v. 1 ff.), *peace-offerings* might be slain in any part of the court. (*d*) *The use of the blood.* The blood was the appointed means of atonement, and was applied by the priest. The blood, being regarded as containing the essential life of the animal (Gen.9.4), was treated with the utmost care. It was possessed of a mysterious potency either (if used aright) for blessing (sacrificial atonement), or (if misused) for a curse (*cf.* Lev.7.26,17.11-13). The sacrificial blood was caught by the priest in a bowl and incessantly stirred to prevent its coagulating. In the case of birds it was squeezed out at once by the priest on to the altar. It could only be presented by the mediation of a priest. The mode of treatment varied. (*α*) In the burnt-offering the blood was thrown or dashed against (Heb. *zāraq*) the sides of the great altar. (*β*) In the case of the ordinary sin-offering (for a private person) it was sprinkled on the horns of the altar. (*γ*) In the case of the sin-offering for the "anointed" priest or

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for the whole congregation it was carried into the holy place, and sprinkled seven times before the veil (possibly *upon* it), and on the horns of the little incense altar. (*δ*) On the Day of Atonement it was carried within the veil, and sprinkled on and before the mercy-seat seven times. The use of blood in sacrifice goes back to a venerable antiquity. In the most primitive form of sacrifice the blood was consumed by the worshippers, what was spilt being the food of the god. Sometimes the stone or pillar was daubed with blood, the latter being regarded as a sacred cement. Later the belief grew up that the blood was too sacred to be eaten, and it was made over entirely to the deity. This naturally led to the total disuse of blood for food. In Ps.50.13 blood libations are referred to as essentially offensive to God. The use of wine in libations may have taken the place of blood in the earlier system. (*e*) *Burning on the altar.* The victim was also flayed by the offerer, and cut up into pieces; part of it was washed and salted. The priest (as has been pointed out) received the blood, and carried it to the altar. Certain portions (in the case of sin- and peace-offerings) or the whole (in the case of burnt-offerings) were burnt upon the altar (the Heb. word for *burn*, *hiqṭr* = to cause to smoke or steam). The *use of fire* in the Levitical rites is a noticeable feature. It was a later mode of disposing of the flesh which superseded the ancient usage of consumption by the worshippers (in certain kinds of sacrifice). In the case of animals offered for sacrifice (the ox, the sheep, and the goat), as is well known, *the intestinal fat*, together with the "fat tail" (Heb. *'alyá*) of the sheep of the country, was forbidden to be eaten, and had to be burnt on the altar (*cf.* Lev.4.31,35). The prohibition of "fat," as of blood, really goes back to primitive practice. The "fat" was also regarded originally as a special seat of life, and therefore sacred. In the priestly legislation the eating of the "fat" as of the blood entailed the death penalty (Lev.7.25). (v) *The ritual of the three main types of sacrifice.* (*a*) *The ritual of sin-offering.* The victim was specified, and differed in different cases: for the high-priest or congregation a young bullock; for the people on the Day of Atonement a goat; for an ordinary Israelite on an ordinary occasion a goat or ewe lamb; for a Nazirite on release from his vow a yearling ewe-lamb; for the purification of women a turtle-dove or brace of pigeons; for the very poor fine flour (Lev.5.11). In the case of the *trespass-offering* only one victim was allowed—*viz.* a full-grown ram. An exception was made in the case of a Nazirite whose vow had been interrupted, and a leper (*cf.* Lev.14.12; Num.6.12). The main idea underlying the *trespass-offering* (*'ăshām*), as distinct from the *sin-offering*, seems to be a breach where material reparation was possible. Five distinct cases are enumerated in Lev. (5.5ff., 6.1-7,19.20-22,14.12) and Num. (6.12). *Confession* (verbal and detailed) was made in the case of the sin-offering, probably over the victim's head (*cf.* Lev.5.5; Num.5.6,7). (For the formula of confession *cf.* Edersheim, *Temple*, p. 88.) The blood was sprinkled (see above, 3 *d*) and the "fat" burnt. The rest of the victim's carcase was disposed of in various ways (for the "anointed" priest or whole congregation it was taken and burnt outside the camp, being too holy for human consumption; *cf.* Lev.4.12). Ordinary sin-offerings were eaten by the priests in the court (*cf.* Ho.4.8)—a relic of the sacrificial (communion) feast, but restricted to the priests. In considering the *sin-offering* care must be taken not to read into the ritual directions later Christian ideas as to sin. The sins contemplated were mainly and primarily breaches of ritual laws (sometimes involving a moral element) or failure to keep the prescriptions of the law. Venial "sins," sins of ignorance or infirmity, are alone contemplated. For open (presumptuous) breaches of the law there was no availing sacrifice. They were punishable by death (*cf.* Num.15.30). (*b*) *The ritual of the burnt-offering.* The victim was always a male from the flock or herd, or of the fowls (turtle-dove or pigeon). After inspection by the priest (to see if it were without blemish), it was slain and skinned. It was then cut up, washed, and (after being salted probably) was burnt entire. The main idea which came to be associated with it seems to have been that of grateful tribute to God as King. The chief act of national worship in Israel was the daily (continual) burnt-offering—a lamb morning and evening. This offering was doubled on the sabbath and greatly enlarged on the high festivals. The evening oblation took place "between the two evenings"—*i.e.* according to the view adopted in practice (the Pharisaic), between the decline and setting of the sun; the morning sacrifice was offered, according to the Mishna (*Tamid* iii. 2), at dawn as soon as it was light. With this burnt-offering always went a *minḥá*, or meal-offering, which usually consisted of fine flour and oil, unleavened and salted. A portion was burnt on the altar and was called the memorial (Heb. *'azkárá*; *cf.* Lev.2.2). Another accompaniment was the *drink-offering* of wine (Heb. *nesekh*). The *minḥá* offerings (vegetable offerings) generally accompanied animal sacrifices, though in rare cases (that of the priest's offering, Lev.7.12, and of jealousy, Num.5.15) they might be presented by themselves. It should be noted that when other sacrifices were brought, the burnt-offering followed the sin-, but preceded the peace-offering. The burnt-offering was the only sacrifice that non-Israelites were allowed to bring. (*c*) *The ritual of the peace-offering.* The victim might be of the herd or of the flock, and of either sex, but was bound to be without blemish. The inner fat portions were burnt on the altar, the breast and shoulder belonged to the priests. All that remained was eaten by the offerer and his friends on the day of sacrifice; the participants were bound to be "clean." This, the sacrificial meal, was the great feature of the offering. God was regarded, as it were, as the host; the offerers, as His guests, sat at His table and shared His bounty. After presentation the sacrifice was absolutely the property of the Deity. Here we have a vivid type of communion between God and His worshippers. What was called the *wave breast* belonged to the whole body of priests; the *heave shoulder*, or rather *thigh*,

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was assigned to the officiating priest. *To heave* (Heb. *hĕrîm*) = *to lift off* something from the offering, separate it. The *heave-offering* so called (Heb. *trûmâ*, LXX. ἀφαίρεμα) is the term applied in connexion with animal sacrifice to the priest's share (the *heave thigh*) referred to above. The term *trûmâ* also has a much wider connotation, being applied to *contributions* of various kinds (*e.g.* priests' share of Levites' tithe). See *Oxf. Heb. Lex.* s.v. The original significance of *wave-offering* (Heb. *tnûphâ*, LXX. ἀφόρισμα) was to denote the priest's share of the sacrifice which he *waved* (*i.e.* moved toward altar and back) "in token of its presentation to God and its return by Him to the priest" (*Oxf. Heb. Lex.* s.v.). But the term received other applications where the original significance is lost. The peace-offering was the most joyous of the sacrifices. It is often referred to in the book of Psalms (*e.g.* 54.6,56.12,116.17,18). Special varieties of the peace-offering were the *praise-* or *thanksgiving-offering* (Lev.7.12), the *vow-* or *votive-offering* (very common), and the *freewill-offering* (unblemished victim not absolutely required in this case). In Deut.16 these offerings are enjoined as specially appropriate to the Feast of Weeks (Pentecost). [CORBAN; VOW; LAW IN O.T.; ATONEMENT, DAY OF; FIRSTLINGS; FIRST-FRUITS.] The data given in O.T. must be supplemented by the oldest stratum of Jewish tradition contained in the Mishna (esp. the tractates *Zebachim*, *Yoma*), the *Tosephta*, and the early halakic Midrashîm, *Mekilta*, *Sifra*, *Sifre*. The accepted Jewish tradition is conveniently summarized in Maimonides, *De Sacrificiis*. Of older treatises the most important are Spencer, *De Legibus Ritualibus* (1675), bk. iii.; J. D. Michaelis, *Mosaisches Recht* (2nd ed. 1775). More recently Kurtz, *Sacrificial Worship of O.T.* (Eng. trans. 1865); Bähr, *Symbolik des mosaischen Cultus* (1837). *Cf.* also the Hebrew archaeologies of Nowack and Benzinger (1894); the arts. "Sacrifice" in *Encycl. Brit.* (by Robertson Smith), Hastings, *D.B.* (5 vols. 1904), Cheyne-Black, *Encycl. Bibl.* (very important), and *Jewish Encycl.* The most important treatise dealing with the subject in recent years is Robertson Smith's *Religion of the Semites*; *cf.* also S. I. Curtiss, *Primitive Semitic Religion To-day*. [G.H.B.]

B. *In the New Testament.* I. The sacrifices of the O.T. and of contemporary usage, both Jewish and pagan, are naturally presupposed and alluded to in N.T. The primeval sacrifices of Cain and Abel are noticed, and the acceptableness of Abel's attributed to his faith (Heb.11.4); and Abraham's offering of Isaac is twice used in evidence of his faith (11.17; Jas. 2.21). In the ep. to the Hebrews data from the O.T. are combined with details derived from tradition: the tabernacle is shortly described (Heb.9.1ff.); and besides the general summaries of sacrifices as δῶρά τε καὶ θυσίαι (5.1,8.3; *cf.* 9.9) in the definition of the specific function of the priesthood (*cf.* 7.13), and as θυσίαν καὶ προσφορὰν . . . ὁλοκαυτώματα καὶ περὶ ἁμαρτίας (10.5-7 from Ps.40.6), special sacrifices are particularly referred to—the fundamental covenant-sacrifice of Ex.24 (Heb.9.18ff.) and the great annual sin-offering of the Day of Atonement are shortly described (9.7,11.1,13.11); the daily sacrifices (7.27,10.11) and the sin-offering (5.3,10.26) are noticed; the original Passover with the sprinkling of the blood (11.28), and the shewbread (9.2) are mentioned in passing; as well as the sacrificial principle of cleansing by the application of the blood (9.22). The fully developed Levitical system of the Herodian temple lies in the background of the historical books. There is the temple (τὸ ἱερόν, Mt.4.5, Ac.3.1f.) and its sanctuary (ὁ ναός, Lu.1.9, etc.); the great altar of burnt-offering (Mt.5.23,23.18,35; *cf.* Rev.6.9, where the blood outpoured at the foot of the altar is covertly alluded to); the temple-market for the sale of victims and the counters for the exchange of foreign money for the coin of the sanctuary, which alone could be tendered for sacrificial purposes (Mk.11.15; Jn.2.14ff.); and the treasury, where the price of some private sacrifices was deposited (Jn.8.20; Mk.12.41). Besides general allusions to various sacrifices (Mt.5.23,23.18-20; Mk.12.33; Lu.13.1), there are noticed the sacrifice of redemption of the firstborn, as offered for our Lord at the Presentation (Lu.2.24), the shewbread (Mk.2.26 and parallels), the double sacrifices of the sabbath (Mt.12.5), the sacrifice at the declaration of the leper's recovery (Mk.1.44 and parallels), the sacrifice of the paschal lamb (Mk.14.12; Lu.22.7), and on one interpretation the paschal *ḥâghighâ* (Jn.18.28). In His teaching our Lord requires charity as the condition of acceptable sacrifice (Mt.5.23ff.), and twice uses Ho.6.6 in enforcing the priority of moral to ceremonial obligations (Mt.9.13,12.7), while He approves the statement of the same principle by the scribe (Mk.12.33). [SALVATION.] In the Acts the Nazirites' oblation on the completion of his vow is noticed (Ac. 21.26; *cf.* Num.6.13ff.); and in 1Cor.9.13, 10.18 St. Paul alludes to the eating of the offerings by the priests. Otherwise the allusions to Jewish sacrifice are of a kind to be referred to in the following sections. Pagan sacrifice appears in Ac.14.13, where the Lystrans prepare to sacrifice to St. Paul and St. Barnabas; in the discussion of εἰδωλόθυτα (1Cor.8-10; *cf.* Rev.2.14,20); and in the course of St. Paul's argument where the table and the cup of devils are contrasted with the Eucharist (1Cor.10.21).—II. The essential place and importance of sacrifice in N.T. lies in its application to the interpretation of the life and death and resurrection of our Lord. To the Jews our Lord, whatever else might be true of Him, was one Who had died upon the cross; the "scandal of the cross" neutralized whatever claims to the Messiahship might be made for Him. Accordingly in his speeches in Ac.2-5 St. Peter's task had been to vindicate our Lord's Messiahship in spite of the cross, to interpret His death as consistent with His Messiahship. And this he had done by three lines of argument: (i) that at least He had been manifestly approved by His miracles; (ii) that His death was foreknown and determined by God, as proved by prophecy; and (iii) that it had been reversed by the resurrection, also in accordance with prophecy. But there is no attempt to interpret His death in

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itself, except as the necessary condition of the triumph of the resurrection. To the faithful, on the other hand, the cross and passion was an incident in the life of the Lord of glory, with Whom they lived in fellowship and through Whom they had peace with God; while the centre of their common life was a rite instituted by Himself, in its form thoroughly sacrificial, and embodying His own interpretation of His death—the Eucharist. Accordingly, throughout the apostolic writings our Lord's person in respect of His death and resurrection and ascension is interpreted by the category of sacrifice; the Atonement is conceived and stated in terms of sacrifice, and by the aid of Is.53 (Mt. 8.17; Ac.8.32ff.; Ro.4.25; Heb.9.28; 1Pe.2. 22-25; *cf.* Lu.22.37). At the same time this is not the only category that is applied to it, and in treating of sacrifice here it is not required to construct a theory of the Atonement, but only to attempt to collect and classify the passages which more or less distinctly treat it from the sacrificial point of view. But, on the other hand, there is no doubt a tendency in N.T. to incorporate other points of view with the sacrificial; or, to express it otherwise, not only to interpret our Lord's person and acts by sacrifice, but also to interpret sacrifice by His person and acts. Besides this, it must be remembered that the idea of sacrifice is to us dim and difficult to grasp, and it has been variously conceived; so that in fact we have at least as much to attempt to understand the idea of sacrifice through the Atonement, as to understand the Atonement through the idea of sacrifice. The epistle to the Hebrews stands apart from the rest of N.T. in the fulness with which it treats of our Lord's sacrifice and in the precise form in which it states it. It is desirable therefore to notice the *Hebrews* separately. (1) Outside the *Hebrews* the statements are of a general character; there is little detailed exposition or interpretation. (*a*) Our Lord "surrendered Himself for us a sacrifice and oblation to God, for a sweetsmelling savour" (Eph.5.2), where θυσίαν καὶ προσφοράν seems to represent זבח ומנחה (Ps.40.6) of the bloody and the unbloody offering, and ὀσμὴ εὐωδίας = ריח ניחח, the Levitical expression for the acceptableness of such sacrifices or parts of sacrifices as were given over to God by burning (Lev.1.9, etc.). He is the Lamb, whether of sacrifice in general, or the Paschal Lamb in particular (1Pe.1.19; Jn.1.29; Rev. 5.6); while in 1Cor.5.7 He is explicitly the Paschal Lamb. He is the sin-offering (περὶ ἁμαρτίας, Ro.8.3, *cf.* 1Pe.3.18; ἱλασμός, 1Jn. 2.2,4.10; ἱλαστήριον, Ro.3.25); He "offered our sins in His own body on the cross" (1Pe.2.24), where ἀνενέγκας, though derived from Is.53. 12, seems to be applied in the usual sense of ἀναφέρειν, as applied to the burnt-offering (Lev. 14.20, etc.). (*b*) In two places St. Paul suggests an interpretation of the sacrificial significance of our Lord's death. (i) In Ro.3.25ff. the cross is the exhibition of the sinfulness of sin, which is measured by the fact that it slew the Lord of glory. It makes it possible therefore for God to justify us—*i.e.* to forgive our sins—without the danger of its being supposed that this forgiveness is the result of moral indifference; through it He may be seen to be Himself righteous while He forgives our unrighteousnesses. (ii) In 2Cor.5.21 our Lord was "made sin for us" in His death; which seems to mean at least this, that "He Who" in Himself "knew no sin" accepted on to His stainless conscience the burden of the sin of the race in which He had involved Himself, and did the ultimate penance for it. (*c*) But the significance of sacrifice centres in the blood; the purpose of the death is to liberate the blood, which sums up and contains the significance of the death. Hence (i) our Lord's death and its significance from this point of view is expressed by "His blood." He made "peace by the blood of His cross" (Col.1.20; *cf.* Eph. 2.6); "justified in His blood" is parallel with "reconciled by His death" (Ro.5.9,10; *cf.* Col.1.20,22); He was set forth as a propitiation "in His blood" (Ro.3.25); we were "redeemed by the precious blood" (1Pe.1. 19); and He "loosed us from our sins in His blood" (Rev.1.5). But (ii) the blood of His sacrifice is not merely His death; it was not merely shed in the past; it is a present fact. The Church has it and drinks it in the Eucharist (1Cor.11.25f.); it is sprinkled on us (1Pe.1.1); the saints wash their robes and make them white in the blood of the Lamb (Rev.7.14), and His blood cleanses the faithful from all sin (1Jn.1.7); or, as it is otherwise expressed, "Himself" (not what He did or His death) "is" (not was) "the propitiation for our sins" (1Jn.2.2); and "the Lamb stands," living yet "as slaughtered," "in the midst of the throne" (Rev.5.6). (*d*) The effect of this sacrifice is "propitiation" (1Jn.2.2; Ro.3.25), "redemption, even remission of sins" (Col.1.14; Eph.1.7), to "take away (αἴρειν) sin" or "sins" (Jn.1.29; 1Jn.3.5), to win "reconciliation" (Ro.5.10ff.; 2Cor.5.18ff.; Eph.2. 16; Col.1.22), to "make peace" (Col.1.20), to "make us nigh" (Eph.2.13). (2) In the epistle to the Hebrews there is more detailed exposition, but the treatment is not systematic; it is not an interpretation of the Levitical system as a whole in relation to our Lord, but an interpretation of our Lord's person and acts by means of certain rites or elements of rites included in the Levitical system, of which a detail may be used for the special purpose in hand in a sense which does not seem logically coherent with the general exposition (Heb.13. 11ff.). (*a*) Our Lord is the ideal high-priest, Who, as such, fulfils on a higher plane the type of the Aaronic priesthood, and so supersedes it and its activities. As a high-priest "He must have somewhat to offer" (8.3; ἡ θυσία αὐτοῦ, 9.26; *cf.* 5.1-3); and that "somewhat" is "Himself" (9.14), His "body" (10.10), His "blood" (9.7,12); He "offers Himself" (ἀναφέρειν ἑαυτόν, 7.27; ἀναφέρειν = עלה of the burnt-offering; προσφέρειν ἑαυτόν, 9.14,25); He "is offered" (προσενεχθείς, 9.28). In particular, as "the mediator of a new covenant" (9.15,12.24) and "surety of a better covenant" (7.22; *cf.* 8.6), He is also the covenant-sacrifice (9.15ff.) and His blood is "the blood of the" new (9.20,10.29) and "eternal" (13.20) "covenant." He fulfils the type of the Day of Atonement, entering into the archetypal

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sanctuary (8.2,5,9.11) "through His own blood" (9.12), Himself at once the "minister" of the ideal sanctuary (8.2,9.24) and the sin-offering which He offers (13.11,12). (*b*) In the Levitical system the death of the victim is not in itself the sacrifice, but only incidental to it. The offering is of the life, and the purpose of the death is to enable the life to be dealt with sacrificially; and since "the life is the blood" (Gen.9.4), or "in the blood" (Lev. 17.11), the essential sacrificial act is the manipulation of the blood. And the slaying of the victim is not the function of the priest (except in cases where the priest is also the offerer, whether for himself or as representing the priesthood or the community); the offerer brings the victim, lays his hand on it and slays it, and the priest only then deals with it when it has so been prepared for sacrifice. Accordingly, in the epistle to the Hebrews, while the Passion is necessarily implied in the sacrifice (Heb.9.26,13.12), it is not dwelt upon in this relation. And on the other hand, our Lord's high-priesthood is only exercised in His glorified life; He is never regarded as a priest in "the days of His flesh," and in fact it is expressly said that "if He were on earth He would not be a priest" at all (8.4). From the present point of view the significance of our Lord's death would seem to be threefold: (i) His life is contemplated as the process of His τελείωσις—at once His moral perfecting and His priestly consecration; and His passion and death is the climax of His discipline, in which the moral reality of priesthood, obedience to the Father and sympathy with men, is finally proved, that so He might become morally what He was by nature (2.14,5.8), the one mediator, perfected through sufferings (2.10). (ii) The victim must be without blemish (ἄμωμος, Lev.1.3, etc). The discipline of His life was the testing of His spotlessness; which was not an untried innocence, but He was "in all points tempted like us apart from sin" (Heb.4.15); and death was the last and culminating temptation, in which "He learned obedience," sounded the depths of an ideal human discipline (5.8, ἔμαθεν τὴν ὑπακοήν), and proved "without blemish" (9.14; *cf.* 1Pe.1.19), "holy, harmless, undefiled, and separated from sinners" (Heb. 7.26). (iii) His life was the continuous surrender of Himself to the Father. He came to do the Father's will, and a body was prepared for Him that He might do it (10.5). His life of obedience was the bringing of the victim to the door of the tabernacle (Lev.1.3f.); its discipline, the laying of His hand upon it to make it His own; and the death, in which the obedience and discipline of life culminated, was the ultimate surrender of Himself (*cf.* Ph.2.8), "the oblation of the body of Jesus Christ once for all" (Heb.10.10), the offering of Himself "through eternal Spirit" (9.14, on which see commentators), in which He prepared Himself as victim that as priest He might minister His blood within the holiest. In 13.11 our Lord's death is paralleled with the burning of the bodies of the highest class of sin-offerings outside the camp; but this interpretation is isolated and is not easy to adjust to the general representation). (*c*) As high-priest our Lord ministers His blood. (i) "Brought again from the dead in the blood of the eternal covenant" (13.20), He "entered into the holy place through His own blood" (9.12), and accomplished what in the type is represented by the offering of the blood (9.7) or the sprinkling of the mercy-seat (Lev.16.14f.). The author avoids saying that He carried His blood or even that He offered it, since this might obviously be open to misunderstanding, as if our Lord's blood were something separate or separable from Himself; and in fact he describes the type in such terms as to suggest the necessary limitation of the correspondence between it and the antitype (Heb.9.7, οὐ χωρὶς αἵματος: 12, διὰ αἵματος: 25, ἐν αἵματι ἀλλοτρίῳ). (ii) The blood of the sin-offering of the Day of Atonement was not only brought to God within the holiest, but was also applied to the sanctuary; and the blood of the covenant-sacrifice was sprinkled not only on the altar, but also on the people. So the blood of Christ is "the blood of sprinkling" (12.24), by which we "have our hearts sprinkled from an evil conscience" (10.22). The blood which is the life is communicated to us; He "sanctified us through His own blood" (13.12), and we have access to the holy place "in the blood of Jesus" (10.19). (*d*) In relation to our Lord's sacrifice the Church is not only the people but also the priesthood, since it has access to the holy place (10.19), the way into which is now manifested (9.8); and it transcends even the priesthood, since it eats of the sin-offering, which under the law was denied even to "those who serve the tabernacle" (13.10; *cf.* Lev.6. 23,18,22). And the effects of our Lord's sacrifice are the "purification" (Heb.1.3), "expiation" (2.17), "taking away" (10.4), "stripping off" (10.11), "remission" (10.18) of sins, "the setting aside of sin" (9.26), "an eternal redemption" (9.12), "sanctification" (10.29,13.12), "perfecting as touching conscience" (7.19,9.9,10.15), and "cleansing of conscience" (9.14,10.2).—III. The sacrifice of the Eucharist. The question may be asked, What does the author of *Hebrews* mean exactly by "the blood of Christ"? Does it mean the *moral significance of His death—i.e.* His death considered as abidingly significant in its effects? Or does it mean *His life* set free, glorified, through death? In the first case, the ministering of the blood within the holiest is little more than a metaphor for the restoration of the fellowship between God and man effected *by* our Lord in the past, which is realized by men *morally*, "through faith"; in the other case our Lord Himself is the bond of the new relation, which is realized in us by the communication of His life—He is Himself the blood upon the mercy-seat, which is also "sprinkled on" us, imparted to us. The Eucharist would seem to embody the second conception, and to imply that even if the first be the immediate meaning of *Hebrews*, it is still to be interpreted by the second. (1) The Eucharist, by the terms of its institution and in its structure, is obviously a sacrifice in some sense; a religious meal instituted in such terms ("body," "blood," "blood of the covenant," "outpoured," "for remission of sins," perhaps also "do" and

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"commemoration") suggests nothing else. The following points may be noticed in the terms of the institution: (*a*) "Broken" (κλώμενον) is probably no part of the true text (1Cor.11.24), but a liturgical interpolation. In any case, it refers to the breaking of our Lord's body as bread, for distribution (Is.58. 7; Lam.4.4), not to a breaking of the body in death, an interpretation suggested by nothing in N.T. or in early Christian literature, and not corresponding to the facts of the Passion. The liturgical fraction is not the commemoration of the Passion. (*b*) Ἐκχυνόμενον, if it means "shed," yet must mean "shed" sacrificially, as the first stage in the "outpouring" (ἐκχεεῖ, Lev.4.18, etc.) and in the application of it to us, timelessly and continuously. In Lu.22.20 it is not the blood that is shed, but the cup that is outpoured. (*c*) Ποιεῖτε has often been interpreted in the sacrificial sense of עָשָׂה, ποιεῖν in the LXX. (Ex.10.25, etc.; *cf.* ῥέζειν, *operari*). This is very questionable; but to the passages in Just. Mart. *Trypho* 41, 70, commonly quoted, may be added the normal liturgical formula: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. μεμνήμενοι οὖν . . . προσφέρομεν. (*d*) It has been debated whether ἀνάμνησις implies commemoration before men or before God—whether it is man or God who is reminded. The question seems unnecessary, because in the nature of things "to remind God" can only mean "to remind ourselves that God remembers," and "to remind ourselves" in the presence of God is what we mean by reminding God. (2) The correspondence of the Eucharist with the Peace-offering is obvious on the surface; but allusions in N.T. relate it to other types of ancient sacrifice. (*a*) "We *have* an altar, whereof they have no right to eat who serve the tabernacle" (Heb.13.10)—whatever be understood by the "altar," and no doubt in the last resort it is the person of our Lord—evidently refers to the Eucharist, and relates it to the Sin-offering, as that in which we do our priestly part in the sin-offering of the Lord. (*b*) "This is My blood of the covenant" (Mt.26.28) echoes the words of the Covenant-sacrifice of Ex.24, which are quoted in this form (τοῦτο, for ἰδού) in Heb.9.20. The Eucharist is thus related to the sacrifice of the New Covenant, as that in which the covenant relation is continuously renewed and sustained in us. (*c*) "*My* commemoration" in the paschal context of the institution is naturally related to the "memorial" of the Paschal sacrifice (Ex.12. 14). (*d*) In 1Cor.10.18-21 St. Paul asserts the parallelism between the Eucharist and pagan sacrifices, on the ground of the identity of principle embodied in them—that they who eat the sacrifices have communion with the altar (*i.e.* with God, Who is represented by the altar); to partake of the cup and the table of the Lord is to have communion with God, as to partake of the cup and the table of the gods is to have communion with them (*i.e.* with devils). (3) It has been pointed out in the former section of this article that a fundamental conception of sacrifice appears to be that of a meal shared by God and man, by which the fellowship between God and man is renewed and sustained: the sacrifice is the "bread of God" (Lev.21.6, etc.) placed on the "table of the Lord" (Ezk.41.22,44.16; Mal. 1.7,12) for Him to consume, and also partaken by the worshipper. Whether or not "the bread of God" in Jn.6.33 bears this meaning of food consumed by God, our Lord as the "beloved Son in Whom" the Father "is well pleased" (Mk.1.11 and parallels), "the Son of His love" (Col.1.13) offered "for a sweet-smelling savour" (Eph.5.2) and returned in His perfected humanity to the bosom of the Father, satisfies this conception of the "bread of God." And this "bread" (*i.e. food*), the flesh and blood of the Son of Man, is given to us to eat and to drink in the Eucharist that thereby we may have communion with God (1Cor.10.20,21) and with one another (*ib.* 16f.), a communion of life (Jn.6.53. 57). (4) In the Eucharist, therefore, the Church in thanksgiving (Mk.14.22,23 and parallels; 1Cor.10.16,11.24,14.16,17) commemorates our Lord in His historical acts. These acts, through which "He offered Himself," were, as acts, done "once for all" (Heb.7.27,9.26, 10.10), and are past; so that as acts they can only be commemorated. But they had value only as expressing and "perfecting" His will, and they live eternally in the will expressed and "perfected" through them; so that He offers Himself for ever. Through the commemorative thanksgiving the Church co-operates with the eternal act of His will and offers Him to the Father, and so, doing what He did in the original Eucharist, effects the consecration of its thank-offering of bread and wine to be His body and His blood, as apart from His body (so "shewing the Lord's death," 1Cor.11.26), and by feeding on them as the "bread of God" it fulfils its part in the sacrifice and is knit up into communion of life with God.—IV. Sacrifice and the Christian life. The Christian life in the N.T. is, among other aspects, represented under that of a continuous service on the part of "a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1Pe.2.5), a "pure and undefiled worship" of which the ceremonies are acts of charity and self-discipline (Jas.1.27). (1) We are to "present ourselves to God as alive from the dead and our members as instruments of righteousness to God" (Ro.6.13), to "present our bodies a living sacrifice, holy, acceptable to God—our reasonable worship" (Ro.12.1). Hence an element in the "pure worship" is to "keep ourselves unspotted from the world" (Jas.1.27), since the victim must be "without blemish." And since the victim must be slain, we have to "mortify our members which are on the earth" (Col.3.5), to "resist unto blood, striving against sin" (Heb.12.4). (2) "As Christ loved us and surrendered Himself for us an offering and a sacrifice to God for a sweet-smelling savour," so we are "to walk in love" (Eph.5.2), "doing good and communicating, since with such sacrifices God is well pleased" (Heb.13.16; *cf.* Ph.4.18), and, as a second element in the "pure worship," "visiting the fatherless and widows" (Jas.1.27). (3) We are to "offer the sacrifice of praise to God continually, that is, the fruit of lips giving thanks to His name" (Heb.13.15); "whatsoever we do in word or deed, doing all in the

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name of the Lord Jesus, giving thanks unto God and the Father through Him" (Col.3.17; Eph.5.20); having our "speech seasoned with salt" (Col.4.17), like the sacrifice (Lev.2.13; Mk.9.49), that it "may minister grace" (Eph.4.29) as we "speak as oracles of God" (1Pe.4.11). Lastly (4), St. Paul represents himself in his apostolic life and ministry as, like his Lord, both priest and victim. He is "a minister [λειτουργός] of Jesus Christ unto the Gentiles, ministering [ἱερουργοῦν] the Gospel of God, that the oblation [consisting] of the Gentiles may prove acceptable, being sanctified by the Holy Ghost" (Ro.15.16). He interprets his own sufferings as his share in the Passion of Christ, in which he is "filling up on his part in his flesh for Christ's body's sake, which is the Church, what is still lacking [τὰ ὑστερήματα] of the afflictions of the Christ" (Col.1.24), which are incomplete until all who are or shall be in Him "know the fellowship of His sufferings and are conformed to His death" (Ph.3.10). And the apostle's death is the outpouring of the libation (σπένδομαι) of his life "over the sacrifice and service [τῇ θυσίᾳ καὶ λειτουργίᾳ] of the faith" of his churches (2.17; 2Tim.4.6). [F.E.B.]

Sadami'as (2Esd.1.1) = SHALLUM, 6.

Sadas (1Esd.5.13) = AZGAD.

Sadde'us (1Esd.8.45), or Daddeus (8.46), a corruption of IDDO, 6.

Sad'duc (1Esd.8.2) = ZADOK, 1.

Sadducees (Mt.3.7,16.1,6,11,12,22.23,34; Mk.12.18; Lu.20.27; Ac.4.1,5.17,23.6,7,8), a religious party or school among the Jews at the time of Christ.—*Origin of the Name.* Their Heb. name in the Mishna is *ṣ'dhûqîm*, the plur. of *ṣâdhôq*, "just," or "righteous." The Jewish statement is that they are named from a certain Zadok, a disciple of the Antigonus of Socho who is mentioned in the Mishna as having received the oral law from Simon the Just, the last of the men of the Great Synagogue. Epiphanius states that the Sadducees called themselves by that name from "righteousness," the interpretation of the Heb. *ṣâdhôq*; but adds, "There was likewise anciently a Zadok among the priests, but they did not continue in the doctrines of their chief." We have thus two alternatives—either the name was thought to be descriptive of their tenets or their practice, or else it referred to some one who was regarded as in some sense their founder. As the Sadducees were so much more prominently a political than a religious party, we must seek for the origin of the name in the history of the sect rather than in its doctrines. The next question then is, Which Zadok is referred to? The most famous person who bore that name was the high-priest, the contemporary of David, from whom all the subsequent high-priests claimed descent. The fact that the Sadducees were the priestly party has led to it being assumed that "Sadducee" meant "Zadokite." Against this is the fact that the Hasmonaeans, if generally in alliance with the Sadducees, were sometimes in antagonism to them. There remains only that they derived their name from Zadok the obscure disciple of the nearly as obscure Antigonus of Socho. If the sect really arose with him, it is easily understood how the greater Zadok displaced the less known; and as the Samaritans maintain that they are called *Shomerim* not from *Shimron* (Samaria), but because they guarded (*shâmar*) the law, so the Sadducees claimed to be the "true righteous ones" as against the puritanism of the PHARISEES. Historically the Sadducean sect make their appearance in history in the reign of John Hyrcanus as an already fully formed party. Alexander Jannaeus not only supported the Sadducees but persecuted the Pharisees; following his deathbed advice, his widow Alexandra, who succeeded him, reversed this policy. The struggle between her sons, John Hyrcanus II. and Aristobulus, was very much one between the Sadducees and the Pharisees. As a rule the business of the State was carried on by the Sadducees. This led to another characteristic—although in some things very conservative, they yielded much more than others did to the Hellenizing influences to which the Gk. rule exposed the Jewish nation. Although (from the support which Herod's father Antipater gave to Hyrcanus II., the Pharisee candidate for the high-priesthood) the Herodians must at first have been in antagonism to the Sadducees, latterly they appear to have coalesced with them. (1) As a religious party the distinctive doctrines of the Sadducees consisted mainly of negations. As the Pharisees asserted, so the Sadducees denied, that the Israelites were in possession of an oral law transmitted to them by Moses. It is proper to bear in mind how destitute of historical evidence was the doctrine which they denied; although it is now maintained, all over the world, by orthodox Jews. The Sadducees rejected the theory of oral law, divinely settled by Moses, but did not reject all traditions and decisions in explanation of passages in the Pentateuch; on the contrary, they probably, in numerous instances, followed practically the same traditions as the Pharisees. This will explain why in the Mishna the specific points of difference between the Pharisees and Sadducees which are mentioned are so unimportant. (2) The second distinguishing doctrine of the Sadducees, the denial of immortality, followed in their conception as a logical conclusion from what has been said above. On a point so momentous as life beyond the grave, no religious party among the Jews would have deemed themselves bound to accept any doctrine as an article of faith which had not been proclaimed by Moses; and in the written law there is a total absence of any direct assertion by Moses of immortality or the resurrection of the dead. This fact is presented to Christians in a striking manner by the well-known words of the Pentateuch which are quoted by Christ in argument with the Sadducees on this subject (Ex.3.6,16; Mt.22.31,32; Mk.12.26,27; Lu.20.37). It cannot be doubted that in such a case Christ would quote to his powerful adversaries the most cogent text in the law; and yet the text actually quoted does not itself do more than suggest this great doctrine *inferentially*. Hence, as the Sadducees disbelieved the transmission of any oral law by Moses, the striking absence of that doctrine from the written law freed them

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from the necessity of accepting the doctrine as divine (Ac.23.8). (3) They likewise denied that there was "angel or spirit." A perplexity arises as to the precise sense in which this denial is to be understood, since in the Pentateuch there are references to "the angel of the Lord." Two principal explanations suggested are, either that the Sadducees regarded the angels of O.T. as transitory unsubstantial representations of Jehovah, or that they disbelieved, not in the angels of O.T., but merely in the system of an angelic hierarchy developed in the popular belief of the Jews after their return from the Babylonian Captivity. Perhaps, however, another suggestion is admissible. The Sadducees may have disbelieved in the occurrence of any such phenomena in their own time, while accepting all the statements respecting angels in O.T.; and thus the key to the assertion in Ac.23.8 that the Sadducees denied "angel or spirit" would be found in the 9th verse. (4) The Sadducees, affirming the freedom of the will, denied the doctrine of divine fore-ordination held by the Pharisees. Possibly the great stress laid by the Sadducees on the freedom of the will may have had some connexion with the fact that so many of the criminal judges were selected from among them. (5) Some of the early Christian writers (*e.g.* Epiphanius, Origen, and Jerome) attribute to the Sadducees the rejection of all the sacred Scriptures except the Pentateuch. This, however, is doubtful; the writers mentioned may have confused the Sadducees with the Samaritans. It is an important fact that Josephus is wholly silent as to any antagonism on this point between the Sadducees and the Pharisees, and he would scarcely have been so had it existed. The fact that in arguing with the Sadducees on the doctrine of a future life, Christ quoted from the Pentateuch only, though there are stronger texts in favour of the doctrine in other books of O.T., has probably had more influence than anything else in occasioning this misconception; but the Sadducees held the Torâh in much higher respect than they did the works of prophets or psalmists; hence our Lord drew this proof from it rather than from other Scriptures. (6) The Sadducees rapidly disappeared from history after the 1st cent., and thereafter among the Jews the opinions of the Pharisees exclusively predominated. The Talmud is the work of Pharisees. Two circumstances contributed indirectly, but powerfully, to produce this disappearance: first, the state of the Jews after the capture of Jerusalem by Titus; and secondly, the growth of the Christian religion. It is difficult to overestimate the consternation and dismay which the destruction of Jerusalem occasioned in the minds of sincerely religious Jews. In this their hour of darkness and anguish, they naturally turned to the consolations and hopes of a future state; and the doctrine of the Sadducees that there was nothing beyond the present life would appear to them cold, heartless, and hateful. Again, while they were sunk in the lowest depths of depression, a new religion which they despised as a heresy and a superstition was gradually making its way among the subjects of their detested conquerors, the Romans. One of the causes of its success was undoubtedly the vivid belief in the resurrection of Jesus, and a consequent resurrection of all mankind. Consciously, therefore, or unconsciously, these circumstances combined to induce the Jews who were not Pharisees, but who resisted the new heresy, to rally round the standard of the oral law, and to assert that their holy legislator, Moses, had transmitted to his faithful people by word of mouth the revelation of a future state of rewards and punishments. This doctrine, the pledge of eternal life to them, as the resurrection of Jesus was to Christians, is still maintained by the majority of our Jewish contemporaries.

Sa'doc.—1. (2Esd.1.1) = ZADOK, 1.—**2.** A descendant of Zerubbabel in the genealogy of Jesus Christ (Mt.1.14).

Saffron (Can.4.14) correctly renders the Heb. *karkôm*. The similar Arab. word *kurkum* denotes the *Crocus sativus* or "saffron crocus." Saffron has from the earliest times been in high esteem as a perfume as well as a dye: "it was used for the same purposes as the modern potpourri" (Rosenmüller). The word saffron is derived from Arab. *za'farân*, "yellow" and to the Arabs its successful cultivation in Europe (Span. *azafran*) is due. Pliny said, "To plant it within any garden in Italy is held no good husbandrie, for it will not quit cost." A quaint attempt to identify the saffron of the Bible with turmeric (*Curcuma longa*) has been recently made by Prof. Henslow. [H.C.H.]

Saints. (1) In O.T. (A.V.), speaking generally, this word is used of (*a*) angels (Deut.33.2; Ps.89.5,7, etc.); (*b*) of men (Deut.33.3; Ps.16.3, etc.) collectively, and especially of Israelites—not of individuals. The word represents two Heb. words, *q'dhôshîm* (Gk. ἅγιοι) and *hâsîdhîm* (Gk. ὅσιοι); but only the former of these is applied to angels. The distinction between the two, as applied to men, is that between objective and subjective sanctity—between consecration "by calling and election" and consecration of the heart responding thereto. In R.V. the word "saints" is usually replaced by "holy ones." (2) In N.T. both A.V. and R.V. render ἅγιοι by "saints" (ὅσιοι in the O.T. sense never occurs), and the title is transferred to those who (by Baptism and the other means of grace) have made "their calling and election sure" in Christ—*i.e.* are true members of His Body, the Church. The confining of the word to those who have been conspicuous for personal sanctity and holiness is non-Scriptural, nor was it contemplated (in all probability) when the clause "the communion of saints" was added to the Apostles' Creed (? in the 5th cent.). See Swete's *Apostles' Creed*, pp. 82 ff. [C.L.F.]

Sa'lah or **Sala,** the son of Arphaxad and father of Eber (Gen.10.24,11,12-14; Lu.3.35). The name is significant of *extension*, thus seeming to imply the historical fact of the gradual extension of a branch of the Semitic race from its original seat in N. Assyria towards the river Euphrates.

Sal'amis, a city at the E. end of the island of Cyprus, and the first place visited by SS. Paul and Barnabas, on the first missionary journey, after leaving the mainland at Seleucia.

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Here, alone, among all the Gk. cities visited by St. Paul, we read expressly of "synagogues" in the plural (Ac.13.5). Hence we conclude that there were many Jews in Cyprus; and this is in harmony with what we read elsewhere. Jewish residents in the island are mentioned during the period when the Seleucidae reigned at Antioch (1Mac.15.23). At a later period, in the reigns of Trajan and Hadrian, we read of dreadful tumults here, caused by a vast multitude of Jews. Salamis was not far from the modern *Famagousta*. It was situated near a river called the Pediaeus, on low ground which is in fact a continuation of the plain running up into the interior towards the place where *Nicosia*, the present capital of Cyprus, stands.

Salasada'i (Jth.8.1), an ancestor of Judith = ZURISHADDAI.

Salathiel (the angel). [PHALTIEL.]

Sala'thiel.—**1.** The father of Zerubbabel (1Esd.5.5,48,56,6.2; Mt.1.12; Lu.3.27). The A.V. has Salathiel in 1Chr.3.17, but everywhere else in O.T. SHEALTIEL. See ZERUBBABEL.—**2.** Another name of Esdras (2Esd.3.1, R.V. only).

Salcah' or **Salchah**, a city named as the extreme limit of Bashan (Deut.3.10; Jos.13.11) and of Gad (1Chr.5.11). The name seems to denote a district as well as a town (Jos.12.5). It is doubtless identical with the town of *Ṣûlkhad*, or *Ṣalkhat*, at the S. extremity of the Jebel Ḥaurân, about 20 miles S. of *Qanawat* (the ancient Kenath). Immediately below *Ṣûlkhad* commences the plain of the great Euphrates desert. The town is 2 to 3 miles in circumference, surrounding a castle on a lofty isolated hill. The Roman eagle occurs on several doorways. Arab. texts belong to the mediaeval fortress. The Gk. inscriptions are mainly Christian texts of the 4th or 5th cent. [C.R.C.]

Salem' (*safety, peace*).—**1.** Used for Jerusalem, "the city of peace" (Ps.76.2).—**2.** The city of MELCHIZEDEK (Gen.14.18), which the Jews (see Josephus, 1 *Ant.* x. 2; 7 *Ant.* iii. 2) have always identified with Jerusalem, and the Samaritans with SHALEM (*Sâlim*), E. of Shechem (see Jth.4.4). [C.R.C.]

Salim (Jn.3.23), the present *Sâlim*, E. of Shechem. [SHALEM; AENON.] [C.R.C.]

Salla'i.—**1.** A Benjamite who settled in Jerusalem after the Captivity (Ne.11.8).—**2.** The head of a course of priests which returned with Zerubbabel (12.20).

Sallu'.—**1.** Son of Meshullam, 5; a Benjamite (1Chr.9.7; Ne.11.7).—**2.** (Ne.12.7) = SALLAI, 2.

Sallu'mus (1Esd.9.25) = SHALLUM, 11.

Salma' or **Salmon'** (Ru.4.20,21; 1Chr.2.11,51,54; Mt.1.4,5; Lu.3.32), son of Nahshon, prince of Judah; probably one of the two spies sent to Jericho, as on the entrance of the Israelites into Canaan he married Rahab. For chronological difficulty in this, see GENEALOGY OF J.C. He became father of Boaz, and ancestor of David. Perhaps Salmon's inheritance was Bethlehem-ephratah, part of the territory of Caleb, the grandson of Ephratah. Hence he was reckoned among the sons of Caleb. [C.R.D.B.]

Salmana'sar (2Esd.13.40) = SHALMANESER.

Salmon' (Ps.68.14).—**1.** The word means *shady*, or *shadowy*, and is (Heb. *ṣalmôn*) rendered *Zalmon* in Judg.9.48; both being apparently mountains, though not of necessity the same. Mount Zalmon was near Shechem, and had trees or bushes on it; but the name has not been recovered. In Arab. it would appear as *Ḍulm*, or *Ṣulm*. The Salmon of the psalm is mentioned in connexion with a defeat of kings by the *ʼâdhônay* (Ps.68.11), or "lord," who rescued Israel in Bashan (*vv.* 18,22), in an age when all Israel, under its princes, used to gather in the temple at Jerusalem (*vv.* 24-27). If the reference be to David's conquests in Bashan, and at Damascus, it seems possible that this dark mountain covered with snow (ver. 14) was HERMON; but it is also possible that a march through central Palestine, in winter, may have led by Mount Zalmon; and snow sometimes falls on the summits of Ebal and Gerizim.—**2.** SALMA. [C.R.C.]

Salmo'ne, the E. point of the island of CRETE (Ac.27.7).

Sa'lom, the Greek form of—**1.** SHALLUM, 6 (Ba.1.7).—**2.** SALU (1Mac.2.26).

Salo'me.—**1.** Her name is only found in Mk.15.40,16.1, and she was (see Mt.27.56) the wife of Zebedee, and possibly, if we accept the Peshiṭṭâ version of Jn.19.25, the sister of Mary the mother of Jesus. When her two sons were called from their work as fishermen, she also followed Jesus, ministering to Him of her substance (Mt.27.55; Mk.15.41) as well as to her sons, for whose reward by promotion she bestirred herself on the last journey up to Jerusalem (Mt.20.20). She was present at the crucifixion (Mk.15.40), and was one of the first to visit the tomb from which Jesus was found to have risen (Mk.16.1-8).—**2.** The daughter of Herodias (Mt.14.6; Mk.6.17-22), who, from the Gospels, would only be known as her mother's pliant child. [HEROD.] [C.R.D.B.]

Salt (Heb. *melaḥ*; Arab. *milḥ*). As a preservative salt became the emblem of constancy; as the Arab still says, "He has eaten my salt." Hence a "covenant of salt" (Lev.2.13; Num.18.19; 2Chr.13.5) was binding, and the meal-offering (A.V. *meat offering*) was therefore salted. The enemies of the Jews professing loyalty to Persia said, "Because we eat the salt of the palace" (R.V. Ezr.4.14). It was also a very widely spread custom to rub infants with salt, among Celtic peoples and Hindus, as well as Hebrews (Ezk.16.4), probably to preserve their flesh. Salt was an emblem of life and vigour (Mt. 5.13; Lu.14.34,35); but salt earth produced nothing, for the salt is not "fit for the land." Hence the sites of cities when destroyed were sown with salt (Judg.9.45). It was used with food (Job 6.6) and with fodder (Is.30.24; R.V. *savoury*, marg. *salted*), and is still given to horses. Rock salt was found at *Jebel Usdûm* on S.W. shores of the Dead Sea, whence it is still brought by the Arabs. This is called in the *Talmud* (Tal. Bab. *Holin* 105*b*) "the salt of Sodom." It was probably made also from sea water by evaporation for salting fish (*cf.* Ne.13.16), and salt-pans used in 13th cent. A.D. are still to be seen, at the mouth of the Crocodile River, N. of Caesarea, where the ruin *el Melâḥ* represents the old

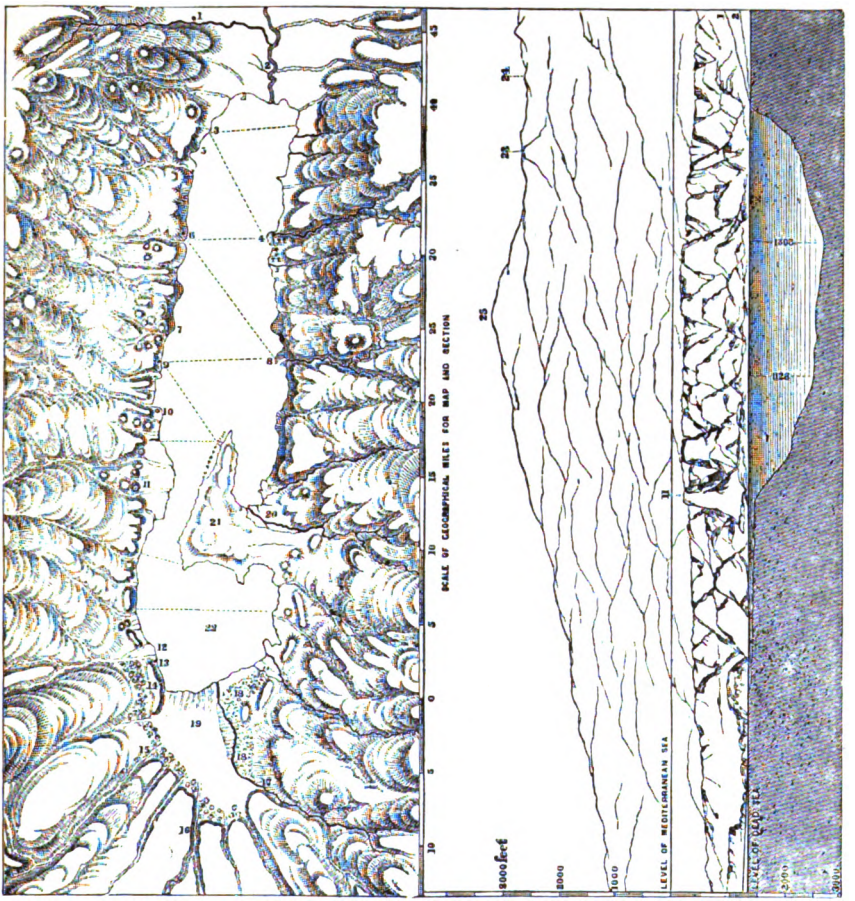
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"Tour des Salines." Antiochus III. sent 375 bushels of salt for the Jerusalem temple, when it was probably a government monopoly (12 *Ant.* iii. 3). [C.R.C.]

Salt, City of (Jos.15.62), in the desert, was probably at *Tell el Milh* (*the mound of salt*), often wrongly supposed to be MOLADAH; in 4th cent. A.D. it was called Malatha. It lies 13 miles E. of Beer-sheba. [C.R.C.]

Salt Sea. *The name.* In O.T. it is known as the Salt Sea (Gen.14.3; Num.34.3,12; Deut. 3.17; Josh.3.16,12.3,15.2,5,18.19); the sea of ARABAH (A.V. *plain*, Deut.3.17, Jos.3.16,12.3; see R.V.); the East Sea (Ezk.47.18, cf. 8; Jl.2.20; Zech.14.8, R.V.); the Sodomitish Sea (2Esd.5.7); also called the Asphaltic Lake in Diod. Sic. ii. 48, xix. 48; and Josephus, 1 *Ant.* ix. 1; 4 v. 1; 9 x. 1; 1 *Wars* xxiii. 5; 3 x. 7; 4 viii. 2. The name Dead Sea appears first to have been used by Pausanias, Galen, and Justin in the 2nd cent. The Arab. name is Baḥr Lût, "the sea of Lot." The sea lies N. and S., about 46 m. in length and 9 m. in width. In the northern portion, for about 25 m., the shores shelve down steeply, and the greatest depth is 1,300 ft. The water contains about 25 per cent. of chlorides, especially salt, and its specific gravity is very high. The remaining 20 m. to the S. is not a lake, but a vast shallow, composed of lagoons and marshes—a district of desolation, with hot springs, beaches of sulphurous incrustation, and huge saline deposits. The lines of driftwood along the coast point to the fact that the waters of the sea rise and fall from year to year many ft., according to the rainfall over the collecting-ground. The principal tributary is the river Jordan, with its affluents *en route*. The Kerak, Môjib, and Zerqa Mâ'ain add other waters from the E.; from the S. and W. several wâdies add their waters during the rainy season; and there are the waters of many small springs along the seashore. To the S. of the sea is an extensive tract, formed of morass, pastures, and scrub, broken up by flood waters, gradually rising for about 500 ft. This is conjectured to be the "ascent of AKRABBIM" (Jos.15.3).—*Geology.* From the sources of the Jordan (near mount Hermon) to the mouth of the gulf of 'Aqaba, is a deep fissure on the earth's surface, running from N. to S., forming the vale of Siddim, where the valley of the Jordan and the Dead Sea are situated. Commencing at the level of the Mediterranean Sea, near Hermon, this fissure gradually descends until the surface of the Dead Sea is 1,300 ft., and the bottom 2,600 ft., below the level of the ocean. The level of the sea of Tiberias is about 680 ft. below the ocean. The ridges or tableland of the mountains E. and W. are about 3,000 ft. above the ocean; so that the fissure is about 5,600 ft. deep at the deepest point. The method in which this fissure is assumed to have been formed is as follows: At the close of the Eocene period, the long era of rest and deposit of strata was followed by one of movement and rupture of strata; and, owing to powerful lateral pressure, acting eastward and westward, the land (now forming Palestine) was forced into a series of synclinal and anticlinal curves at right angles to the line of pressure, with fractures and displacements where there were lines of weakness. Such a line of weakness was that of the Jordan Valley and Dead Sea. As the land gradually emerged from the sea, the tablelands of Judaea and Arabia were more and more elevated, whilst the crust sunk and fell in along the line of the Jordan and Arabah "fault"; accompanied by much fissuring and crumbling of the strata. The tablelands of Judaea and Moab may, then, be considered as anticlinal (or arches), and the Jordan Valley as synclinal (or a trough), which would be occupied by salt water remaining from the ocean itself. As the lands on either side of the trough rose, the bed of the trough (owing to continued subsidence) became deeper over the area now occupied by the Dead Sea; and into this gulf all the waters flowing from the bordering lands would necessarily empty themselves (*Surv. W. Pal., Geology*, p. 108). During these displacements there has been a fracture of the crust, and displacement of the strata, in the line of one main fault along the eastern side of the Jordan and Dead Sea; so that the formations on the E. shores of the Dead Sea do not correspond with those on the W. On the western side the cretaceous limestone comes down to the edge of the sea, whilst on the eastern side there are very ancient volcanic rocks at the water-level, overlain successively by carboniferous and older cretaceous beds, and only surmounted at about 3,000 to 4,000 ft. by the cretaceous beds which are at the water-level on the western side. Owing to this faulting and pressure, the beds of cretaceous limestone, which are nearly horizontal in Central Palestine, are tilted up along the western side of the line of faulting. If the flow of water into the fissure had been (at any time) sufficient to fill it, it would have run over either through the gulf of 'Aqaba or by the plain of Esdraelon—probably by the latter; but there is no evidence that this took place, except that the mouths of the various wâdies debouching on the valley turn rather northward. It appears, however, that at an early epoch the waters rose sufficiently to have formed a lake some 200 m. from N. to S., stretching from mount Hermon to some miles S. of the Dead Sea, and about 10 m. wide on an average. As time went on, the shrinking of water due to evaporation became great, and continued until the lake was reduced to its present dimensions at the close of the Miocene period. At the commencement of the Pluvial period the waters again rose, till there was a depth of 2,000 ft.; but it was still a closed lake. During this time, and shortly before the advent of man, a great outbreak of volcanic action occurred, owing (it is supposed) to the waters of the inland sea penetrating the interior along the great line of fissure of the Jordan Valley and its branches, and reaching the internal heated masses, and setting in action the subterranean laboratories, which afterwards gave such striking evidence of their proximity in the great sheets and streams of lava which have overflowed the regions on both sides of the Jordan Valley, and invaded the waters of the lake of Tiberias (*Surv. W. Pal., Geology*, p. 99). As the Pluvial period gave place to the climate of prehistoric times, the waters of the inland sea shrank, and became saturated with salt, and deposited it, as at Jebel

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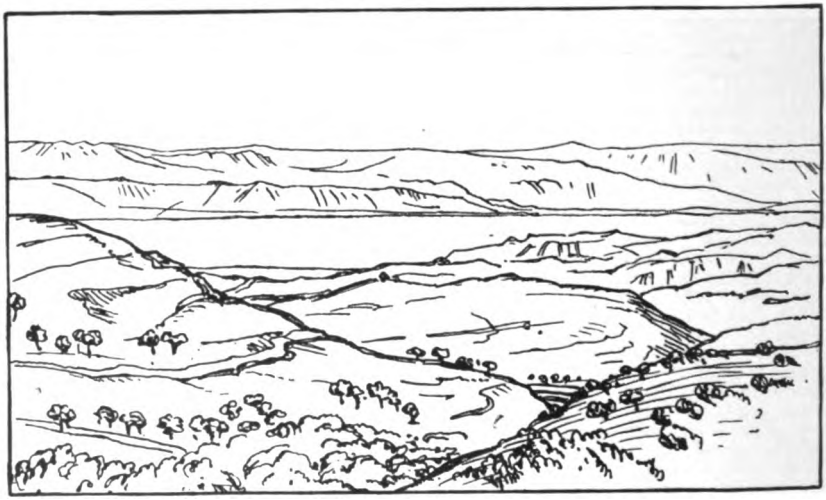
Map, and Longitudinal Section (from North to South), of the DEAD SEA, from the Observations, Surveys, and Soundings of Lynch, Robinson, De Saulcy, Van de Velde, and others.

References.—1. Jericho. 2. Ford of Jordan. 3. Wâdy Qumrân. 4. Wâdy Zerqa Mâ'aîn. 5. Râs Feshkhah. 6. 'Ain Terâbeh. 7. Râs Mersed. 8. Wâdy Môjib. 9. 'Ain Jidy. 10. Birket el Khulîl. 11. Sebbeh. 12. Wâdy Zuweirah. 13. Umm Zoghal. 14. Khashm Usdûm. 15. Wâdy Fikreh. 16. Wâdy el Jeib. 17. Wâdy Tufieh. 18. Ghor es Ṣâfiyeh. 19. Plain es Sabqah. 20. Wâdy ed Dra'ah. 21. The Peninsula. 22. The Lagoon. 23. The Frank Mountain. 24. Bethlehem. 25. Hebron.

Usdûm; and there is reason to suppose that at the time when Abraham arrived in Palestine the level of the Dead Sea was much the same as it is at present.—*Fauna.* Throughout Palestine this belongs to the Mediterranean section of the Palaearctic type, with traces of boreal fauna in the N. and a large infusion of Ethiopian and some Indian types in the Jordan Valley. These exceptions show that the glacial period has left traces not wholly obliterated, while the preceding period of warmth has left yet larger proofs of its former northern extension in the unique tropical outlier of the Dead Sea basin. The Ethiopian and Indian types of avifauna are almost exclusively confined to the deep depression of the Dead Sea basin, which (with the exception of some winter migrants) affords very few Palaearctic species. This basin is decidedly distinct and typical in its species. An examination of the reptilian, fluviatile ichthyological, and invertebrate fauna leads to similar conclusions.—*Flora.* Although the Dead Sea flora bears a general similarity to the flora of Arabia Petraea, it is distinct from the adjacent flora E. and W. of it. Out of 160 plants 135 are Ethiopian, scarcely any of them extending into Europe, and many are local. *Calotropis procera* and *Salvadora persica* are never found, except close to the Dead Sea, at Engedi, Ṣâfiyeh, and Seisabân; and are separated by many degrees of long. and lat. from their other known habitats. The flora of the Dead Sea is remarkable for a small average number of species distributed through a large number of orders. We find in this isolated spot, comprising but a few

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square miles, a series of forms of life differing decidedly from the species of the surrounding region, to which they never extend, and having a strong affinity to the Ethiopian region, with a trace of Indian admixture. Here is a patch of tropical character, containing southern forms so unique and peculiar that we cannot connect their presence in it with any existing causes or other transporting influences. The solution appears to be that, during the Miocene and Pliocene periods, the Jordan basin formed the northernmost of a large system of fresh-water lakes, extending from N. to S., including perhaps, the Red Sea; the Nile basin; Nyanza, Tanganyika, Nyasa lakes; and feeders of the Zambesi (*Surv. W. Pal., Fauna and Flora*, p. xx).—*Climate.* The climate of the neighbourhood of the Dead Sea is unique, in consequence of its peculiar position and depression of 1,300 ft. below the ocean. Whilst there are



THE DEAD SEA. (As seen from the S.E. of Talyibeh.) (From an original sketch by Col. Conder.) W.D.A.

snows on all the surrounding mountains of Palestine, the temperature about the Dead Sea is more than tropical. Josephus says that while the hills are covered with snow, the inhabitants of Jericho went about clad in linen only (4 *Wars* viii. 3); and in the rainy month of February, usually the coldest month in the Jordan Valley, the climate is sultry about the Dead Sea. The heat about Jericho is tropical, as is evidenced by the productions of former days—palms, and sugar, and indigo, and cotton at the present day. But the climate of the Dead Sea is equatorial—probably the most heated moist atmosphere in the world. It approaches very much to the climate of the Straits Settlements; but the thermometer has a much greater range, and the atmosphere is far more oppressive. During the summer-time the temperature continues at 110° F. during the night, the air being laden with moisture. During the greater part of the year the vicinity of the Dead Sea, except close to the springs, is a scene of desolation, aridity, and absence of life: but about February, when gentle showers fall for several days together, the salt is washed away from the surface of the rocks, and little plants spring up and cover the ground, perhaps for only a few hours, even within a few feet of the Salt Sea itself.—*Hot Springs.* One of the characteristics of the Jordan Valley is the series of hot springs which line the "faults" from N. to S. Many of these springs are highly sulphurous, and they are now (and have been from early historical times) used as medicinal baths. The hottest springs are those of Tiberias, and Callirrhoë (near Machaerus), on the N.E. side of the Dead Sea. Springs are found both warm and hot, at different points round the Dead Sea. —*Minerals.* Sulphur is found on W. and S. of Dead Sea, and a sulphur incrustation on the surface of the beach (*Rob.* i. p. 512). Nitre is found in small quantities (*Rob.* i. p. 513).—*Salt.* To the S. of the Dead Sea are the salt hills known as Jebel Usdûm, the Mountain of Sodom, the Salt Mountain. It is about 7 m. long and 1½ m. wide, and stands 600 ft. above the level of the Dead Sea, the upper portion being formed of beds of rock-salt, gypsum, and marl. It is a mass of lacustrine strata, formed at a time when the waters of the Salt Sea were 600 ft. higher than they are at present.—*Bitumen.* Josephus (4 *Wars* viii. 3) speaks of the masses of bitumen (used for calking ships) cast up on the surface of the Dead Sea. Strabo (xvi. ii. 32) states that this sea abounds with bitumen. At the present day it is found occasionally floating on the surface of the Dead Sea, and is sold in the market at Jerusalem. Canon Tristram found large masses of bitumen mingled with gravel, over a stratum of sulphur.—*The Dead Sea and the Cities of the Plain.* When Lot looked from the highlands of Bethel southward over the vale of Siddim, he saw that it was well-watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the

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garden of the Lord, and Lot chose him all the plain of Jordan (Gen.13.10). This description may, perhaps, be considered to indicate that the position of these cities was N. of the Dead Sea; but, on the other hand, it may mean only that the land N. of the Dead Sea was rendered barren by the same agencies that destroyed the CITIES OF THE PLAIN elsewhere. The Salt Sea is first mentioned when the kings of the cities of the plain went to fight with Chedorlaomer, king of Elam, and his colleagues, in the vale of Siddim, which is the Salt Sea (14.3). The vale of Siddim appears to have included both the Jordan Valley and the Dead Sea, and was full of bitumen pits (14.10). In consequence of the sin of Sodom and Gomorrah, the Lord rained brimstone and fire from heaven upon them and destroyed them; and Lot's wife, who lingered on the road, became a pillar of salt. Abraham, when he got up early in the morning, looked, from near Hebron, towards Sodom and Gomorrah, and saw that the smoke of the country went up as the smoke of a furnace. From the earliest times the country in the vicinity of the Dead Sea has been accounted as a "land of fire," and the chief difference of view between writers of modern times has been with regard to the manner in which the cities have been destroyed—either directly by fire or by submergence in the Dead Sea. Sir William Dawson (*Egypt and Syria*) supposes that the overthrow of these cities may have been due to underground reservoirs of inflammable gases and petroleum escaping through a fissure along an old line of "fault," causing bitumen and sulphur to rain upon the city. Blankenhorn (*Zeitschrift d. Deutschen Palastina-Vereins*, pp. 1-59), from the view of a critical geologist, states that at the beginning of the post-glacial period what is now the shallow S. end of the Dead Sea was fertile soil, but that an earthquake took place, which caused a subsidence of the ground and overthrew all the cities except Zoar; and that the site of the four cities became the present saline morass S. of the Dead Sea. He then points out that all the elements of an earthquake, connected with the earth's crust, taking place at a "fault," are present in the Jordan Valley. Diener (1897), whilst agreeing that it was an earthquake which destroyed the cities, regards it as having been a local subsidence, accompanied by an effusion of underground water, which may well have taken place in the time of Abraham; and he quotes the earthquake near Lake Baikal in 1862, which broke up a large area of the adjacent alluvial soil, so that it sank, and the lake covered it. The same has taken place, in recent times, at Kingston, Jamaica. The concurrence of ancient writers as to the condition of the land about the Dead Sea is very unanimous. In Deut.29.23 a reference is made to the land cursed by the Lord for the sin of the people, as "a land of brimstone and salt and burning, that is not sown or beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah." Strabo (XVI. ii. 44) states that the country about the Dead Sea is full of fire, and gives a vivid description of the soil like ashes, the fissures in the rocky rivers boiling up, bitumen dropping from the rocks, earthquakes, eruption of flames, and hot springs. The lake burst its bounds, the rocks took fire, and Sodom and the other cities were swallowed up. Josephus (4 *Wars* viii. 4) states that about the lake was of old a most happy land, both for the fruits it bore and the riches of its cities; but that for the impiety of its inhabitants it was burnt by lightning, and that the traces of the cities are still to be seen. —*The Healing of the Waters.* In connexion with the Dead Sea is the account of the prophet Ezekiel of the waters issuing from under the threshold of the temple at Jerusalem, and proceeding down the Kidron Valley as a river to the Dead Sea, there to heal the waters, so that there shall be multitudes of fish there, as the fish of the great sea. The fishermen shall spread forth their nets from Engedi to Eneglaim; but the marshes (the southern portion) shall not be healed (Ezk.47.1-12). And there shall be upon every high mountain and upon every high hill, rivers and streams of water (Is.30.25). The mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. It must be apparent to all observers of the results of careful cultivation and terracing of the hill-sides in Palestine, that the effect of cultivation over the whole country, carried out in a methodical manner, will be to make the waters of the mountains flow on all sides, and greatly to ameliorate the severities of the climate. The effect on the Dead Sea will be to raise its waters considerably, and to diminish the sterility of its borders. [C.W.]

Salt, Valley of, the valley S. of the Dead Sea near EDOM (2Sam.8.13; 2K.14.7; 1Chr.18.12; 2Chr.25.11). [C.R.C.]

Salu', the father of ZIMRI, 1 (Num.25.14).

Sa'lum.—1. (1Esd.5.28) = SHALLUM, 8.—**2.** (1Esd.8.1) = SHALLUM, 6.

Salutation. The forms of salutation in the East were naturally somewhat more demonstrative than is customary among Western people. The most natural and common custom between persons of the same sex was that of *embracing and kissing*. When Esau met Jacob he "embraced him, and fell on his neck and kissed him" (Gen.33.4). Similar terms are used to describe Joseph's recognition of his brethren (45.15), and the welcome of the "prodigal son" by his father (Lu.15.20). When Judas betrayed our Lord, the most natural way of greeting him was used when he signified His identity by means of a kiss. In the early Christian Church the "holy kiss" (Ro.16.16; 1Cor.16.20; 2Cor.13.12; 1Th.5.26; 1Pe.5.14) became a general form of recognition among members of the Christian brotherhood, even between members of the opposite sex, and it is stated (Wace and Cheetham, *Dict. of Christ. Antiq.*) that the practice was only modified when scandals arose from its indiscriminate use. As an act of worship the kiss was often connected with idolatrous practices, whether offered to an idol, or a "hand-kiss" bestowed on the sun or moon (Job 31.26-28). [IDOLATRY.] Another form of salutation was *prostration*. David bowed himself three times before Jonathan (1Sam.20.41), Jacob seven times before Esau

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(Gen.33.3). Mordecai refused to prostrate himself before Haman (Esth.3.2). Certain *formulae* of salutation were in common use. Such are the following: "God be gracious unto thee" (Gen.43.29); "Blessed be thou of the Lord" (Ru.3.10; 1Sam.15.13); "The Lord be with you," "The Lord bless thee" (Ru.2.4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Ps.129.8), and the liturgical formula and its response, "The Lord be with thee," "And with thy spirit." Similar to these are the epistolary salutations found in N.T. The *shālôm*, or salutation at parting, "Go in peace" (1Sam.1.17,20.42; 2Sam.15.9) finds its place in the greetings of the Pauline epistles. The invocation of "grace and peace from God the Father and our Lord Jesus Christ" is the commonest Pauline salutation. A form for use in pastoral visitation is given by our Lord to the disciples in Lu.10.5, "Peace be to this house." Of the kiss as a token of love between the two sexes there is little mention in Scripture. In O.T. it is found in Can.1.2 and in Pr.7.13. There is no reference to this use of it in N.T. [T.A.M.]

Salvation (*cf.* SAVIOUR). As is noticed under Saviour, the idea underlying salvation includes the whole work of Christ for man. This may be divided into justification and sanctification. By the former we mean the remission of sins, by the latter the implanting and nurture of a new nature. Some have attempted to explain the former by stating that Christ died in man's stead, bearing man's punishment and even guilt. Against this view, which implies the imputation of sin to innocence and of innocence to sin, there are insuperable moral objections. Merit and guilt are incapable of transference, nor would such a transaction manifest God's justice, rather His injustice. The satisfaction rendered to the broken law of God was that of obedience unto (*i.e.* to the enduring of) death. Christ's perfect obedience and devotion to the law and will of His Father so displays the inherent righteousness of that will, to establish which Christ died, that it becomes possible for the Father to forgive without disparagement of His righteousness. He can "afford" to forgive, and, what is even more important, man can be forgiven without moral hurt. The idea of substitution has arisen from a misunderstanding of the nature of the Jewish sacrifice, the true idea of which is that the offerer's inward devotion was expressed by his outward offering. This was especially the case with the bloody sacrifices, their blood figuring the life devoted (Lev.17.11); and in them the offerer was enabled to present to God something which should represent himself not as he was, stained by sin, but as he would have been were it not for his sin. The moral principle of SACRIFICE consists not in the substitution of the victim for the offerer, but in their identification. This principle is manifested in Christ's Atonement, and His acts are ours in proportion as we partake of His Spirit. Thus we are atoned, or at-one-ed, to God *in*, and not merely for the sake of, Christ. Bp. Westcott, in a private letter dated 1855, wrote: "To me it is always most satisfactory to regard the Christian as in Christ—absolutely one with Him, and then he does what Christ has done; Christ's actions become his, and Christ's life and death in some sense his life and death. This seems the real answer to the difficulties of the notion of sacrifice and vicarious punishment." (This subject is continued in REPENTANCE, FAITH, CONVERSION.) [M.S.]

Sam'ael (Jth.8.1; R.V. *Salamiel*) = SHELUMIEL.

Samal'as.—**1.** (1Esd.1.9) = SHEMAIAH, 23. —**2.** (1Esd.8.39) = SHEMAIAH, 11.—**3.** The "great Samaias," father of Ananias and Jonathas (Tob.5.13).

Samaria, Samaritans. Samaria was the capital of the northern kingdom of Israel, from the time of its builder OMRI. It is consequently not noticed in the Pentateuch, Joshua, Judges, or Samuel, but appears first in Kings and in the writings of the prophets of 8th cent. B.C. It is noticed in 42 chapters of the Heb. O.T., especially in Kings; in 8 chapters of the Gk. Apocrypha (mostly referring to the region of which it was the capital); and in N.T. in 6 chapters, the reference (except in Ac.8.5) being also to the later province. In 1K.13.32, where the name first occurs, the "cities of Samaria" are mentioned by anticipation. Omri bought the *hār shōmᵉrôn* from its *'ādhôn* SHEMER, for two talents of silver, or about £1,000 (1K.16.24), and fortified it. The walls and gate are specially noticed (22.10; 2K.6.26; 2Chr.18.9), and a pool (1K.22.38). Ahab here built a temple to Baal of Sidon, with an ivory shrine, and an *'ăshērâ*, or sacred artificial tree (16.32,33,22.39). The trade relations with Damascus entailed a Syrian quarter or "streets" (*ḥûçôth*, 20.34). The site was very strong, and was twice attacked in vain by Benhadad I., in the reigns of Ahab and Jehoram (20.1; 2K.6.24). It resisted the Assyrians also for three years (17.5). The Baal temple, with its "post" (*maççēbhâ*) of Baal, and other "posts," apparently of wood, was destroyed by Jehu (10.26,27). Samaria was attacked by Shalmaneser IV. of Assyria (18.9), and taken after three years (*vv.* 10, 11) by a "king of Assyria," whom we know to have been Sargon, the successor of Shalmaneser IV. Its inhabitants were carried captives—according to the usual cruel and short-sighted Assyrian policy—to HALAH, to "HABOR the river of GOZAN," and to Media (17.6), and were replaced by Syrians and Babylonians (17.24). Others were sent by Esar-haddon and by ASNAPPER (Ezr.4.2,10), who was probably Assurbani-pal. In 2 Chr. we have an incident recorded, in the reign of Pekah(28.6-15), to which the book of Kings makes only a passing allusion (2K.15,37,16.5; Is.7.4-9); and it appears that 200,000 women and children of Judah were taken captive to Samaria, till rescued by the prophet ODED. In the time of Nehemiah, Sanballat the Horonite (perhaps from Bethhoron) was a foe of Judah, with the "army of Samaria" (Ne.4.2); and a meeting between the two leaders, at the border town of Ono, was suggested (6.2). Isaiah foretold the ruin of Samaria (7.8,9) by the Assyrians (8.4), who apparently regarded its carved images as inferior to those of Syria (10.10), and its gods as powerless (36.19). Jeremiah speaks of the prophets of Baal in Samaria (23.13), but predicts the return of the remnant of Israel to the city (31.

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1-9). In his time worshippers from Samaria, coming up to Jerusalem (41.5) with offerings and incense, still observed the old practices of Baal worship, though Josiah had destroyed the *bāmôth* (2K.23.19); only a few out of the remnant of Israel had attended the great passover of Hezekiah (2Chr.30.6,10,11). Ezekiel says that Judah will not return till Samaria receives her captives back (Ezk.16.46-53; see 23.4,33). Hosea, shortly before the fall of the city, speaks of its wickedness, and of its calf image at Beth-aven near Bethel, with its servility to Assyria (Ho.7.1,11,8.5,6,10.5,7,13.16). Amos, rather earlier, in the time of the powerful king Jeroboam II. of Israel, describes its luxury (3. 12), and the pride of those who sat in "the corner of a couch" (the seat of honour still on a *diwân*). He notices the unlawful sacrifices (4. 5; Lev.2.11), and the ivory couches, the music of lutes, and the banquets, and says (according to the reading *kōl*, for *kelê*) that its poets "count them every song like David's" (Am.6.4-7). Obadiah (19) refers to the open country near Samaria, and Micah (1.1,6) compares its ruined walls to the stone terrace walls of the vineyards which fall into the valley.—*History*. The monumental notices of Samaria begin with Jehu's tribute to Shalmaneser II. of Assyria, *c.* 840 B.C. [RIBLAH.] The Assyrian record (Black Obelisk) mistakenly calls JEHU the "son [or descendant] of Omri." [CHRONOLOGY]. Tiglath-pileser III., a century later, mentions MENAHEM and PEKAH, who sought (like the party in Judah whom Isaiah opposed) to get help from Egypt; and he claims to have set up HOSHEA instead. Sargon records the fall of Samaria (722-721 B.C.), when 27,280 captives were taken away, and a force of 50 chariots left as a guard. In 715 B.C. he sent Arabs to colonize the vicinity. Sennacherib, in 703 B.C., received tribute from a certain Menahem (not the king so named in 738 B.C.—see 2K.15.19), who was then ruling Samaria. Eusebius says that Alexander the Great settled Macedonians in Samaria, which earlier writers do not confirm. The later history includes the siege of the city by John Hyrcanus, in 129 B.C., in revenge for Samaritan cruelties at Marissa. [MARESHAH.] He surrounded it by a double siege wall, said to have been 10 miles long, and took it after a year, flooding the valleys (Josephus, 13 *Ant.* x. 2, 3), and enslaving its inhabitants (1 *Wars* ii. 7). Pompey, in 63 B.C., restored Samaria to its people, and Gabinius rebuilt it (14 *Ant.* iv. 4, v. 3). Herod the Great built a wall 20 furlongs long round the city (15 *Ant.* viii. 5), and called it Sebaste (*Augusta* in Latin), in honour of Augustus, to whom he here dedicated a temple. The modern name is still *Sebastieh*, in consequence. In the time of our Lord it was thus a great city, with a pagan shrine in it. Coins of the time of Nero and Geta are known, and yet later those of Julia Domna, bearing the legend *Col. Sebaste* (Robinson, *Bib. Res.* ii. p. 310). The modern *Sebastieh* is a large village, on E. brink of the hill (*Surv. W. Pal.* ii. pp. 160-215), in a remarkably strong site, 5 miles N.W. of Shechem. The hill has a flat surface of 500 acres, 1,450 ft. above sea-level, with terraced sides 500 ft. above the surrounding valleys (N. and S.), which join on the W., while on E. a saddle, 200 ft. lower than the hill, joins it to the chain of Ebal. The N. valley expands into a small plain, and that to S. is also broad. The Mediterranean is visible from the hill top, and main roads E. and N. pass by the city. There are two springs, that on the S. (*'Ain Hârûn*, or "Aaron's spring") having a stream that turns a small mill, and the second to the E. (*'Ain Kefr Râma*, or "spring of the Roman hamlet"), also with a stream; so that the valleys might be flooded (as in 129 B.C.) by damming the waters. There is also plenty of space on the hill for a city such as Josephus describes, which (like Jerusalem and Caesarea) must have had an area of 300 acres. A long double line of monolithic columns appears to have formed a street on S., for 2,000 ft. E. and W. In the centre of the city a great mound probably covers Herod's temple. At the foot of the hill to N. is a flat quadrangle, with pillars, which may have been a hippodrome. In the village is the ruined 12th-cent. church of St. John Baptist, built over a Heb. tomb (supposed to be his), with a remarkable stone door, and six loculi. It may be noted that six kings of Israel were buried in Samaria—namely, Omri, Ahab, Jehu, Jehoahaz, Jehoash, and Jeroboam II.; but this sepulchre is perhaps rather later than their time. A Heb. weight, inscribed in letters of *c.* 800 B.C., was found at Samaria. [WEIGHTS.] —*The Province*. Samaria was the capital of Israel after the separation from Judah (2K.23. 18,19; 2Chr.22.9; *cf.* 2K.9.27). In two passages it would seem that we should read "in," rather than "from," to make sense. Thus the prophet (2K.23.18; see 1K.13.11), who lived in Bethel—which was then within the Samaritan border (1K.12.29,13.32,15.17)—is probably said to have come "*into* Samaria"; and the hired Israelite soldiers, disbanded by Amaziah (2Chr.25.13), "fell upon the cities of Judah *in* Samaria" (such as Bethel, Mizpah, etc.), "even unto Beth-horon." In the Apocr., Samaria may mean the city in some cases (1Esd. 2.16; Jth.1.9,4.4), but usually refers to the province (1Mac.3.10,5.66,10.30,38; 2Mac.15.1); and in N.T. the word always means the province of Samaria (Lu.17.11; Jn.4.4,9; Ac.1.8, 8.1,9,14,9.31,15.3), except when the "city of Samaria" is noticed as evangelized by Philip. Our Lord reproved the disciples whom the natives of "a village of the Samaritans" had repulsed (Lu.9.52); He healed the Samaritan leper (17.16); and taught the great parable of the good Samaritan (10.33), at a time when the Jews certainly had "no dealings with the Samaritans" (Jn.4.9), though the Sinaitic MS. omits the clause (see Mt.10.5; Jn.8.48). In His time the province of Samaria practically coincided with the lot of Manasseh W. of Jordan. Its N. and S. borders have already been described [GALILEE; JUDEA]: they extended to the Mediterranean and to the Jordan. Carmel was in Samaria (Josephus, 13 *Ant.* xv. 4), and the old *Castra Samaritorum*, at its W. foot, retains its name as *Kefr es Sâmir*. CAESAREA was in Samaria (Ac.12.19,21.10), and ANTIPATRIS was on the border. Caphar-saba also was in Samaria (Tal. Jer. *Demai* ii. 2), while (on the E.) BETH-SHEAN, which Josephus (*Vita*, 6) calls heathen, was not within the Holy Land (Tal. Bab. *Holin*, 6*b*). The oil of Regueb (*Rûjîb*) was rendered impure because the road to Jerusalem

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ran through the S.E. corner of Samaria (Tal. Jer. *Hagigah* iii. 4), which is thus shown to have included the central part of the Jordan Valley W. of the river. There is still a ruin called "of the Samaritans" just S. of *Beisán*.—*The Samaritans*. When Israel was taken away in 722 B.C. the Heb. population was replaced by people from Babylon, Cuthah, Ava, Hamath, and Sepharvaim (2K.17.24). Sargon placed them under an Assyrian governor, and sent Arabs to Samaria 6 years later. In like manner Tiglath-pileser, 40 years earlier, had transplanted strangers to Simyra and Arqa in Syria; and Sargon himself removed the Hittites from Carchemish. The new colonists worshipped foreign gods. The Babylonians made Succoth-benoth ("booths of girls"—devotees of Istar); the men of Cutha adored the Akkadian god NERGAL; and the men of Hamath worshipped ASHIMA (Eshmun). The AVITES adored deities who, like Nergal, were of Akkadian origin — NIB-HAZ ("the divinity of judgment") and TART-AK ("the judge"—a name probably of Ea, the god who judged the dead under the ocean). The people from SEPHARVAIM worshipped the Babylonian deities Anu and Adar. It is evident that an Aramean (and also perhaps a non-Semitic) population was thus introduced into Samaria. But, when the ruin caused by war led to the appearance of lions, the Assyrians supposed the local deity of Samaria to be offended; and the king of Assyria ordered a priest to be sent back, to teach the colonists "the manner of the god of the land" (2K.17.25-34), or some kind of worship of Jehovah, in addition to that of their own gods (ver. 33). The people whom we now call Samaritans are relatives of their priests, who claim descent from Levi, and from those (probably) who came back to Bethel (ver. 28). Sanballat, whom the Samaritans call "the Levite," was connected by marriage (Ne.13.28) with a Heb. priest, but Josephus places him (apparently in error) in the time of Alexander the Great (11 *Ant.* vii. 2); and Tobiah was, in the same way, connected with the high-priest Eliashib, and had a chamber in the temple (13.4,5). The modern Samaritans are remarkable for their Heb. cast of beauty, and may be descendants, not of the Cutheans, but of the Israelite priests—as they claim to be. The old jealousy between Judah and Joseph, which we trace to the time of David (2Sam.19. 40-43), was increased by the separation of the kingdoms, and was bitter in Nehemiah's time (Ne.4.1,6.1, etc). The rival temple on GERIZIM, whether built in his age or in that of Alexander (11 *Ant.* viii.2), was hateful to the Judaeans, and was destroyed two centuries later (13 *Ant.* ix. 1). Josephus is hardly to be trusted when he speaks of the Samaritans, whom the Pharisees specially hated. He refers to this population usually as Cutheans (*e.g.* 9 *Ant.* xiv. 3), and says that they claimed to be Sidonians (12 *Ant.* v. 5), though they said also that they were Hebrews (11 *Ant.* viii. 6). He accuses them of polluting the Jerusalem temple (*c.* 6 A.D.) with dead bodies (18 *Ant.* ii. 2), and of killing Galilean pilgrims (20 *Ant.* vi. 1). He says that under Alexander the Great they paid for the privilege of worship in their temple (13 *Ant.* iii. 4). He seems to be rather pleased at their sufferings under Pilate (18 *Ant.* iv. 1, 2) and Vespasian (3 *Wars* vii. 32). So also, in the Wisdom of the son of Sirach (*c.* 200 B.C., Ecclus.50.26) we read of the "foolish people that dwell in SICHEM." The Rabbis are equally bitter. They accuse the Cutheans of lighting false beacons to confuse the reckoning of the new year (Mishna, *Rosh hash-Shanah* ii. 2), and say that they worshipped a dove (Tal. Bab. *Aboda Zara* 26 *b*), perhaps on account of their legends of messenger doves. They are accused—by Pharisees—of denying the resurrection of the dead (*Siphri* on Num.15.31), which the Sadducees also denied, and of saying that Ashima was Elohim (according to Ibn Ezra in our 12th cent.). The latter statement is a perversion of the fact that Samaritans say *Ha-Shem* ("the name"), instead of reading "Jehovah"; just as the Jews say Adonai (*'ădhōnāy*). On such assertions the Jewish pilgrims of the Middle Ages harp, when they mention the Samaritans. On the other hand, we find that modern Samaritans preserve three ancient copies of the Pentateuch [SHECHEM; SAMARITAN PENTATEUCH], in an ancient Heb. alphabet [WRITING] and dialect [SEMITIC LANGUAGES]. They observe the Passover according to the commands in Exodus more strictly than the Jews, and keep the great fast of Atonement, and all the feasts of the law. Their five tenets are purely Jewish, except the fifth; for they believe in one God, in Moses, in the law, in a day of retribution, and in Gerizim as the sacred mountain [MORIAH]. They are now reduced to about 160 survivors, who live in great poverty, clinging to their old faith and books, and still distinguished by the crimson turbans which they are forced to wear (*Surv. W. Pal.* ii. pp. 218-220). In the 5th cent. A.D., according to the Jews (Tal. Bab. *Gittin*, 45 *a*), they existed even in Babylon; and about the same time, under the Goths, they were found even in Rome (Nutt, *Sam. Hist.* p. 27). Eusebius (*Onomasticon*, s.v. "Thersila") mentions them in Bashan. Edrisi (12th cent.) speaks of them on the shores of the Red Sea, whither they fled from Egypt in 638 A.D. They had a synagogue in Cairo as late as 1589 A.D., and in Damascus in 1616 A.D.; but Huntingdon, in 1671, found only 30 families at Shechem. Their history after Vespasian is fragmentary. In 135 A.D. they are said to have aided Hadrian against the Jews, and their temple was allowed to be restored. They seem to have flourished under the emperors of our 2nd and 3rd centuries, but (like the Jews) were persecuted by the Christian emperors of the E. and W. Laws against them were made by Honorius in 404 and 418 A.D., and by Theodosius II. in 426 and 439 A.D. They revolted against Zeno in 484 A.D., and were cruelly crushed by Justinian in 529 A.D. In 1163 A.D. Benjamin of Tudela speaks of 200 Samaritans at Caesarea (where they existed in the Herodian age), 100 in Shechem, 300 in Ascalon, and 400 in Damascus. They were attacked by the Kharezmian Tartars at Shechem in 1244 A.D., and nearly exterminated; though Isaac Khelo, in 1333, says there were many Samaritans and but few Jews at that city, and repeats the calumny about a dove idol. In 1480, Zunz found 50 families in Egypt. Scaliger began the learned correspondence, which has con-

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tinued at intervals since, between European scholars and Samaritan priests, in 1589. Samaritan literature, from 1053 A.D. (a Commentary on Pent. in Bodleian), is voluminous, but unfortunately of very little historic value. Their Targum, in Samaritan dialect, appears to be later than 632 A.D. They have written many hymns and liturgical works; but their chief productions are three chronicles, including their "Book of Joshua." There is no doubt that they borrowed much, without acknowledgment, from the Jewish books. Thus their legend of the miracle occurring when Israel crossed the Arnon is found in the Babylonian Talmud (*Berakoth* 54 *a*), and their wild stories about Alexander the Great in the same (*Tamid* 32 *a*) and in the Jerusalem Talmud (*Aboda Zara* iii. 1). The Samaritan Chronicle (*Tolidoth*) was translated by Neubauer in 1869, from a copy in Samaritan and Arab. made by Jacob ben Aaron, their high-priest, in 1859. The original (by Eleazar ben Amram, in 1149) was continued by Jacob ben Ismael two centuries later; and other high-priests made further notes. It is quite untrustworthy for history, but interesting for geography, and represents the Samaritans under Baba the Great (apparently 250 A.D.) as living not only at Shechem, but at Tiberias, in the Jordan Valley, in Galilee, Philistia, S. of Gaza, and at Accho, Tyre, and Sidon. The actual wording of its allusion to the Crucifixion is as follows: "In the time of Jehonathan was put to death Jesus, the son of Mary, son of Joseph the carpenter, a son of wonders, among the cursed ones of Salem, in the reign of Tiberius, by Palitah his governor." The second chronicle, by Abu el Fatah (1355 A.D.), is more legendary, and borrows from Jewish literature and from the Samaritan Book of Joshua. The latter—published by G. J. Juynboll in 1848, from a copy in Samaritan and Arab.—was sent to Scaliger in 1584. It is called "The Book of Joshua son of Nun"; and the first part, to the middle of ch. xlvi., is said to date from 1362 A.D., the latter part (a fragment) being added in 1513 A.D. It is a paraphrase of the Heb. Joshua down to ch. xx., when it adds a legend of the messenger dove sent by Joshua to Eleazar the priest, and the story of the attack on the Hebrews by the kings of Persia, Armenia, Greece, Sidon, Jokneam, and Damascus, who shut them up within seven iron walls at Lejjûn by magic. [NOBAH.] The schism of Judah (ch. xli.) begins under Samuel. The story then jumps to the days of Nebuchadnezzar, "king of Assyria," who allowed Israel to return to Shechem under "Sanballat the Levite," an opponent of Zerubbabel. The legend of Alexander the Great follows, with allusions to Hadrian and to Baba the Great—when a magic bird of brass was set by the Romans on Gerizim. Levi, Baba's nephew, goes to Constantinople to learn Latin, and returns as archbishop of Shechem; and here the fragment ends. It should be noted that the mediaeval Samaritans, like the modern ones, believed in a future prophet (*Taheb*, or "restorer"; rendered *Mahdy*, or "guided one," in Arab.), as did the Jews in the time of Judas Maccabaeus. Among the chief works on this literature are Juynboll's *Liber Josuae*, 1848; Neubauer's *Chronique Samaritaine* (*Journal Asiatique*, Dec. 1869); and Nutt's *Sketch of Samaritan History*, 1874. The geography was specially studied from the two works first cited by the present writer (*Surv. W. Pal.*, vol. *Special Papers*, pp. 216-231) in 1876. A Hebrew version of the Sam. Book of Joshua, of which the Arabic book is a paraphrase with additions, was found by M. Gaster in 1907. The part borrowed from O.T. Jos. follows the Massoretic text (see *Journal R. As. Soc.* 1908, pp. 795-809, and our next art.). [C.R.C.]

Samaritan Pentateuch. This is the recension of the Torâh used by the Samaritans; it is essentially identical with the Massoretic, save in minute points. The earliest MS. of it is preserved in the Samaritan synagogue at Nâblus, in a silver case. There are now a very considerable number of codices, more or less complete, to be found in various libraries in Europe and America. Though it was referred to respectfully by the fathers till George Syncellus (800 A.D.), and jeered at in the Talmud, it disappeared from knowledge till (in 1616) Pietro della Valle sent to Europe a copy, which he had purchased from the community of Samaritans which then still survived in Damascus. The number of codices available has since increased. Kennicott collated 18, of which six were in Oxford; now there are probably 50 or 60 open to the inspection of scholars in Europe and America. When the first codex arrived, Europe was in the throes of the Thirty Years' War, and every literary discovery was pressed into the conflict between Protestant and Roman Catholic. R.C. divines hailed the Samaritan recension with its differences (inconsiderable as they were) as evidences of the necessity of the infallible decision of the Church to settle what was Scripture. On the other hand, Protestant theologians maintained the immaculate correctness of the Massoretic text, some holding (as the younger Buxtorf) that Moses wrote the law in the square character. The arguments were, to a great extent, *a priori*—therefore for scholarship of little value. In 1815, nearly two centuries after Della Valle had sent home his codex, Gesenius treated the question as one purely of scholarship, in his treatise *De Pentateuchi Samaritani Indole, Origine, ac Auctoritate*. It is a very patient, careful piece of work; but its logic is not equal to its learning. He, to some extent, unconsciously assumes the correctness of the Massoretic text, and always regards the Samaritan as varying from it. He classified the differences of the Samaritan from the Massoretic; but neither his classification (under eight heads), nor Kirchheim's (under 13), nor Kohn's threefold division, is at all satisfactory. We should classify the differences under two heads: those due to (1) Intention; (2) accident. (1) The first contains grammatical differences; differences due to logical notions; differences due to doctrinal ideas. (*a*) *Grammatical differences*. In the Massoretic the 3rd pers. pronoun הוּא is common in the *k^ethibh*: in the *q^eri* there is a difference of vocalization—in the Samaritan the pronouns are differentiated, as in later Heb. So with נַעַר, "a youth." In more ordinary Heb. the fem. is indicated by ה being appended. In the Massoretic the word is common; in the

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Samaritan the ordinary usage is followed. In the Massoretic recension there are survivals of case endings; these are omitted in the Samaritan. There is further in the Samaritan a greater use of the *matres lectionis*, especially a proneness to insert *vav* in *holem*. As the different codices vary, the Nâblus roll would have to be carefully examined and photographed column by column, to settle many of the questions involved. The above are differences between the Samaritan and the *k'thibh* of the Massoretic; in many cases the *q'ri* and the Samaritan are in agreement. If, as has been thought, the *q'ri* represents another MS. from which the MS. slavishly copied in the *k'thibh* was corrected; then, so far as those grammatical differences are concerned, the Samaritan is closer to it. The differences may, in some instances, have been caused by blunders in the Massoretic. (*b*) *Logical differences*. These are cases where one recension represents greater completeness of thought than the other. Of the two, the Samaritan usually represents the more expanded form. Although in ordinary circumstances the shorter recension is to be regarded as the primitive, yet repetitions (*e.g.* a command is given, and the narrative of the fulfilment repeats the terms of the command) are a sign of very primitive ideas of composition. Still, the pleonasm is, on the whole, an indication of a secondary formation. (*c*) *Doctrinal differences*. Most of these consist of the insertion of "Gerizim" where the Massoretic has nothing. Thus Ex.20.17, after the statement of the "Ten Commandments," there is inserted from Deut.27.2 the command to set up stones, on which are to be engraved the words of the law, and they are to be set up in Gerizim. (2) Unintentional differences due to mistakes of sight, of hearing, and of memory. (*a*) *Mistakes of sight*, by which letters resembling each other in appearance were mistaken. Thus, in the square character (as in the angular), ד and ר are liable to be confused. (*b*) *Mistakes of hearing*. Letters resembling one another in sound were apt to be confused; for, in copying MSS., the common practice was for one reader to dictate to a dozen or a score of writers. Thus arose not only mistakes as to the letters in the MS., but also mistakes due to indistinctness in pronunciation. (*c*) *Mistakes due to memory*. The scribe, forgetting the clause he had just heard dictated, and recalling a similar one which ended somewhat differently, might write the latter instead.—Of these (*a*) is the most important as an aid to approximating to the date of the recension. The script in which the MSS. of the Samaritan are written is older than the square; chronologically it is between the latter and the angular found in the inscriptions. As few, if any, of the variations of the Samaritan from the Massoretic can be traced to resemblances of letters similar in the Samaritan script, but are due to letters similar either in the square or in the angular, the mother MS. from which the Nâblus roll was copied must have been written in a script like that of the inscriptions. The variations that can only be explained by resemblances in the square character are probably due to blunders of the Massoretic copyists. Others are explicable only by resemblances between letters similar to each other in the older script of the inscriptions. But the angular script is of different ages, presenting different characteristics. In some cases the resemblances are most easily explained on the supposition that the document from which they were copied was written in angular of the date of the Siloam inscription. This inscription appears to have been cut in the reign of Hezekiah—a view that would suit the idea that the MS. from which the Nâblus roll was copied was, in the last resort, the MS. brought by the priest who was sent by Esar-haddon to teach the colonists "the manner of the God of the land." In regard to this, *cf.* Deut.12.21 in the Samaritan with the Massoretic versions. There is a targum in Samaritan Aram. frequently written in columns parallel with those of the Heb. It is, on the whole, close to the text; and its alleged dependence upon Onkelos is not obvious. Of this targum there are several recensions, presenting slight differences, with a general resemblance. Sometimes along with the targum, sometimes instead of it, is an Arab. version. This also varies somewhat in different codices: it is attributed to Abu Said, and dated in the 11th cent. There are references in the fathers to a Gk. version of the Samaritan recension, but no portions of it survive. The relation of the Samaritan to the LXX. has caused considerable discussion. In several cases the LXX. agrees with the Samaritan. From this it has been argued that the LXX. was translated from the Samaritan. This appears the more plausible, since some of the variations of the LXX. from the Massoretic are explicable as the confusion of letters similar in the Samaritan script. But on careful study it is found that the differences between the LXX. and the Samaritan are as numerous and important as the agreements. As the Samaritan script is older than the square character, the MSS. from which the LXX. was translated might be written in Samaritan characters without the recension being Samaritan. We must regard the LXX. and the Samaritan as quite independent. [SHECHEM.] Gesenius, *de Indole.*, etc., *Pent., Sam.*; Kohn, *de Pent. Sam.*; Frankel, *Einfluss*. Text: Walton's *Polyglot*; Blayney's transcription in Hebrew characters useful, though not always accurate. Brüll's transcription of the Samaritan Targum is indispensable to the student.—As we are going to press we learn of the discovery of the Hebrew text of the book of Joshua in Samaritan characters, by M. Gaster. He tells us (in his article in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Band 26, Heft 2) that "the copyist names himself in the epilogue, Abisha, son of Pinehas, son of Izhaq the priest, the Levite, sacristan of the synagogue in Shechem, and that he has made the copy in the year 1323 Hej (1905 A.D.)." The extremely recent date at which this copy has been executed renders it almost certain that the original is still accessible, and before any definite judgment is pronounced it is necessary to see whether the original may not be collated. M. Gaster thinks that Josephus must have had "a text before him at least as

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much in agreement with the Samaritan recension as with the Massoretic." [J.E.H.T.]

Sam'atus, one of the "sons of Ozora" who had married a foreign wife, in the corrupt list of 1Esd.9.34 (*cf.* Ezr.10.34-42).

Samel'us (1Esd.9.21) = SHEMAIAH, 13.

Samgar'-nebo' (Je.39.3). By comparison with ver. 13 there would appear to be some primitive confusion of the text (Zimmern, p. 408), Nergal-sharezer occurring twice. Most moderns read as ver. 13, and strike out the first Nergal-sharezer and with it "Samgar," as a corruption of Rab-mag, "chief of the magi, or king's council" [MAGI], and join Nebo with the following "Sarsechim," reading as ver. 13, Nebu-shasban (Nabû-šêzib-anni, "Nebo delivers me!" or "deliver me!"). Others, with Hitzig, less probably retain two Nergal-sharezers, the one, Samgar, "cup-bearer" (?), the other "Rabmag." The variations in the LXX. MSS. indicate considerable corruption. For another suggestion, see SARSECHIM; and for the alternative interpretation of Rab-mag, see NERGAL-SHAREZER and RAB-MAG. In any case we have the names of high Babylonian officials. [F.E.S.]

Sa'mi (1Esd.5.28) = SHOBAI.

Sa'mis (1Esd.9.34) = SHIMEI, 15.

Samlah' of Masrekah; a king of Edom, successor to Hadad or Hadar (Gen.36.36,37; 1Chr.1.47,48).

Sam'mus (1Esd.9.43) = SHEMA, 3.

Sa'mos, a famous Greek island off the part of Asia Minor where Ionia touches CARIA. Samos is a very lofty and commanding island. The Ionian Samos is mentioned in the account of St. Paul's return from his third missionary journey (Ac.20.15). He had been at Chios, and was about to proceed to Miletus, having passed by Ephesus without touching there. The topographical notices given incidentally by St. Luke are most exact. In the time of Herod the Great, and when St. Paul was there, it was politically a "free city" in the province of ASIA.

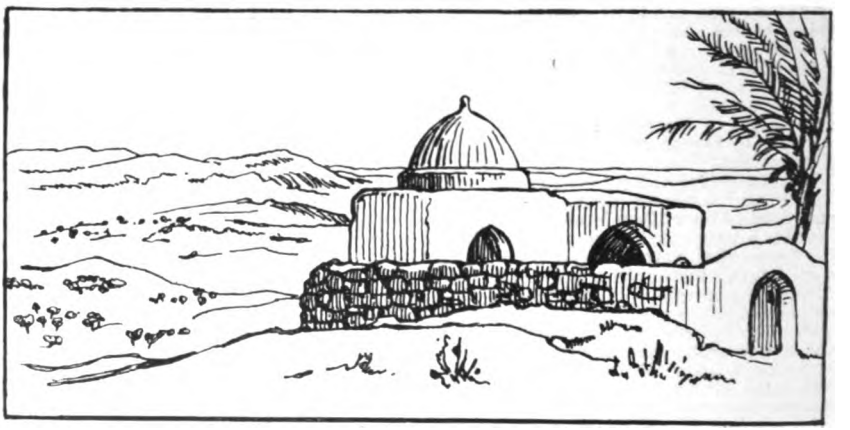
Samothra'cia. The mention of this island in the account of St. Paul's first voyage to Europe (Ac.16.11) is worthy of careful notice, for being a very lofty and conspicuous island, it is an excellent landmark for sailors, and must have been full in view, if the weather was clear, throughout that voyage from Troas to Neapolis. Moreover, this voyage was made with a fair wind. Not only are we told that it occupied only parts of two days, whereas on a subsequent return-voyage (Ac.20.6) the time spent at sea was five; but the technical word here used implies that they ran before the wind. Now, the position of Samothrace is exactly such as to correspond with these notices, and thus incidentally to confirm the accuracy of the unstudied narrative. St. Paul and his companions anchored for the night off Samothrace. The ancient city, and therefore probably the usual anchorage, was on the N. side, which would be sufficiently sheltered from a S.E. wind. In St. Paul's time Samothrace had, according to Pliny, the privileges of a small free state, though it was doubtless considered a dependency of the province of Macedonia

Samp'sames (1Mac.15.23), the name probably not of a sovereign, but of a place, which Grimm identified with *Samsûn* on the coast of the Black Sea, between Sinope and Trebizond.

Samson (*the sunny*; Judg.13-16), son of MANOAH, of the tribe of Dan. He was dedicated as a perpetual Nazirite by the angel who predicted his birth. He was brought up at Zorah "in as fair a nursery for boyhood as you could find in all the land" (G. A. Smith, *Hist. Geog.*, p. 221). He was predestined *to begin* the deliverance from the Philistines, and the Spirit of the Lord came early upon him in the camp of Dan. His recorded exploits start with his desire to marry the Philistine woman of Timnath (14.1). Manoah objected to alliance with an alien, and Samson appears not to have intended to bring her home. (For Sadiqa Marriage, *vide* W. R. Smith, *Kinship and Marriage.*) Moore plausibly argues for omitting "and his father and mother" (ver. 5) and "his father" (ver. 10). The narrative of the lion then becomes clear, also why the 30 comrades were not kinsmen but Philistines, and the reason of the visit with the kid. He slew the lion with his hands, found the honey in the dried-up carcase on his journey homewards, and subsequently propounded his riddle at the marriage-feast. Having no other riddles to compare with it, we cannot decide on its fairness. Having to pay the forfeit, he went to Ashkelon, two days' journey, and slew 30 Philistines. Their festival garments probably indicate a feast at the place. In anger he refused to go in to his wife, and her father, to avoid disgrace, gave her to the "best man." This Samson had not expected, and he refused the second daughter, who was offered probably in fulfilment of the contract. In revenge he caught 300 jackals, tied them tail to tail with a torch between, and then set them free in the closely-sown Philistine plain (*cf.* G. A. Smith, *op. cit.*), whereupon the Philistines burnt the woman of Timnath and her father, and in his turn Samson smote the Philistines. He then retired to ETAM (perhaps Araq Isma'în, near Zorah; see G. A. Smith's *Hist. Geog.* p. 222), an almost vertical cliff with a well-nigh inaccessible cave. The Philistines marched to Lehi, in Judah, demanding that the bandit should be given up. Samson surrendered himself to the men of Judah on condition that they would not hurt him themselves. They brought him to the camp of Lehi, but there "the Spirit of the Lord came upon him." Possessed with demoniac fury, he burst his bonds, and seized a jaw-bone of an ass. The superstitious Philistines were panic-struck, and slain. In the couplet that celebrates his triumph, he puns upon *ḥômer* = a heap, and *ḥămôr* = an ass, on *'eleph* = 1,000 and *'eleph* = an ox. Athirst after his exertions, he called upon God, who clave a hollow place in Lehi (R.V.) into which water flowed. [EN-HAKKO'RE.] Samson's next exploit was to carry off the gates of Gaza and set them on a hill facing towards Hebron. The traditional spot is a quarter of a mile from Gaza. Samson afterwards loved Delilah, who betrayed him. Thrice he deceived her. Thrice there were liers-in-wait to seize him, but Samson probably believed that Delilah was only prompted in her experiments by feminine

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curiosity. The fourth time he told his secret. His seven braided locks were shorn. He was surprised, blinded, and carried to Gaza to grind corn in the prison mill. His hair had grown again before the Philistines celebrated their success by a sacrifice and feast in Dagon's honour. Samson was brought out to be mocked, but was allowed to rest between the central pillars that supported the temple roof. Then he prayed for strength to be avenged of the Philistines *for one of his two eyes* (Judg.16. 28, R.V. marg.). Then crying, "Let me die with the Philistines," he pulled down the pillars, the roof fell, and he was killed with his enemies. His kinsmen came and buried him in Manoah's tomb, between Zorah and Eshtaol. Attempts have been made to identify him with Hercules, but there are as many dissimilarities as resemblances. He has also been treated as a solar myth, but his story is racy of the soil, the geography is accurate, and so are the references



TRADITIONAL TOMB OF SAMSON. (View from Neby Samit, overlooking valley of Sorek.) W.D.A.
(From an original sketch by Col. Conder.)

to the Philistines. Moreover, the whole interest of the story depends on the character of the hero. In Heb.11.32 his faith is referred to, and it is noteworthy that this wild, self-willed man, ruined by his passions, kept a Nazirite's vow inviolate, prayed and believed that in God was his strength. The narrative, as we have it, is of extreme antiquity, but fragments of verse and passages derived from poetry (*e.g.* Judg.15.14,16.9) show earlier authorities. That he became the subject of ballads, and that the ballads are quoted, in no way militates against the historical character of the narrative. Oriental exaggerations like 15.16 must be allowed for. See JUDGES for bibliography. [MANOAH; DELILAH.] [H.M.S.]

Samuel (whose name means "heard of God" [Keil] or "name of God") was one of "the saviours" (*cf.* Judg.3.9,15) whom Jehovah raised up among His people, the last of the judges, and the unwilling founder of the Heb. monarchy. He was a Levite by descent, born at Ramathaim-zophim (1Sam.1.1), "the two heights of the descendants of ZUPH, or Zophai," a Levite family, and belonging to the hill country of Ephraim, afterwards called the "height" Ramah. After the destruction of Shiloh, he made this place his home. To it he retired, and in it he was buried, with national lamentation (25.1). (1) *His early life.* Because this is truly an idyll, it by no means follows that it is not historic. A universal historic experience shows such idylls in peroids the most confused and corrupted. Like the instances which Neander collected from the Early and Middle Ages, and called "light in dark places," the story of Ruth, and of the child Samuel, together with many a hint of straight life and simple faith which shines out incidentally in *Judges*, show that the succession of faithful men and women has never wholly failed (1K. 19.18). Elkanah, Samuel's father, followed Jacob's precedent of two wives, and was equally unhappy in it. The type of monogamy towards which the best in Israel gravitated is shown to be original by the constant failure and miscarriage of its transgression (Mt.19.4). The family attendance at the feasts, and the beauty of Hannah's piety, imply the source from which they and all the higher forms of godliness in Israel proceeded. We need not picture the boy Samuel as sleeping "in the temple" (the word is used first here of "the tent of meeting"), though the simplicity of the record lays it open to this misinterpretation. We discover from 1Sam. 3.15 that its station for many generations at Shiloh had involved structural changes in "the tent," apparently to increase its stability. Round it, in all probability, were rooms, or buildings, where Eli and Samuel and the priests lived. The pathos of the boy Samuel's relation to the weak, old, but true-hearted Eli is drawn with a master hand. The boy's first message is terrific, is delivered with reluctance, and received with exemplary gentleness (ch. 3). We see Eli, who was kind to the mother, tender to the son who grew up with him. The convincing proof of the externa voice of Jehovah accords with that constant and continuous objective divine communication which, if we

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tear it out of Israel's history, leaves it maimed and unintelligible. Samuel wore a linen ephod or ministerial garment (less costly than that of priest or high-priest, worn by David, 2Sam.6. 14), and the little outer robe which his mother made and brought him from time to time when she came up to the feasts with her husband, shows him not forgotten at home and not entirely separated from his mother. From first to last in Heb. history no slur is put upon the family. It is a picture of a dedicated life, as distinguished from the ascetic or anchorite. Samuel "grew up *with* Jehovah" (1Sam.2.21, Heb.). "The lad Samuel grew on and was in favour both with Jehovah and also with men" (2.26). (2) *His function as prophet, priest, and judge.* Samuel's position was extraordinary. He was raised up for a crisis. It would be a mistake to judge by him the ordinary tenour of Heb. law and life. It is also probably an error to see in him the founder of the prophetic "colleges." It is probable that these, not mentioned as new, had existed more or less always. But Samuel's times saw a revival of them, which he directed and informed, as Elisha after him (9.9). He began his career as a prophet recognized in all Israel (3.19-21). His strong intercession for his people and the king is marked (7.8,12.23) and well remembered (Ps.99.6; Je.15.1). As "the spokesman of Jehovah" he delivered His message publicly and privately, and established the unique relation of the prophet as the fearless adviser and rebuker of kings, which continued, with great advantage to freedom and religion, to the times of Jeremiah. He it was who laid down the great prophetic principle which, by no means ignoring sacrifice, sets obedience and piety higher (1Sam.15.22), and which is expanded and applied by prophet and psalmist after him. It is probable that on his retirement from the growing madness of Saul, he founded and presided over a special school or community of prophets for learning and religion, living in "habitations" (19.18,19; word only here) somewhere on the country-side of his own home Ramah (19.18-21). Distinctive *priestly* functions he assumed after the destruction of Shiloh and its priests and during the Philistine oppression, and never entirely abandoned them. He built an altar at Ramah (7.17); his was the priestly portion of the sacrifice (9.24); he offered sacrifice and appointed its time. His fame as the minister of the word of Jehovah (3.19-21) and his personal ascendancy marked him out as the last *judge* of his people (7.15), as Eli was for the preceding generation. He established Bethel, Gilgal, Mizpah, and Ramah as the centres of his assize. Though a man of peace who only drew sword once (15.33), his lofty faith and courage (ch. 7) relieved Israel from the Philistine oppression all the days of his life as judge (7.13), but that oppression revived in his old age, when he appointed his unworthy sons his assessors at Beer-sheba, and to be his successors (8.1-5). (3) *His function as king-maker.* When, in his old age, his sons forsook his way and sold justice for bribes, the elders of Israel came to him to Ramah and pressed for a king, "as all the nations" (8.5). He reluctantly assented, for though, as a statesman, he was taught to regard it as a necessity, as a patriot he counted it a falling away from the theocracy. Moses had foreseen the rising of a national wish for a king, and had arranged for it (Deut.17.14f.). Samuel, in accordance with this, first pointed the moral of the lesser freedom of the change (1Sam.8.11-22), and then publicly arraigned it as an apostasy from a divine ideal (ch. 12). But he set the type of the kingdom in Israel—a monarchy strictly limited by dependence on Jehovah, and responsibility to His law, and therefore not removed from a sense of brotherhood (ch. 12). The true king was "the light of Israel" (2Sam. 21.17). This type he emphasized by his inspired, but none the less courageous, rejection of Saul as a failure, and by cutting off the succession from his sons. Saul he had privately anointed, and after his election he had publicly ratified and proclaimed him (1Sam.10). So, at personal risk and by the leading of Jehovah, he privately anointed David to the succession (ch.16), and, as the Hebrew tradition tells, he was called from the grave to confirm the stern words of his life (ch. 28). He may have written "the history of Samuel" (1Chr.29.29). There is an important, if sometimes fanciful, delineation of Samuel and his times in Stanley's *Lect. on Jewish Church.* [F.E.S.]

Samuel, Books of. (1) *Language.* We can have no better witness than Ewald as to the character of the Hebrew of these books. He groups together Judges, Ruth, Samuel, and Kings, and says that "this great book of the Kings is distinguished on the whole by a peculiar cast of language. Many fresh words and expressions become favourites here, and supplant their equivalents in the primitive history; others that are thoroughly in vogue here are designedly avoided in the primitive history, and evidently from an historical consciousness that they were not in use in the earliest times. I have no hesitation in saying that the established usage of centuries must have sanctioned for the primitive history a style of narrative and a cast of language utterly different from those customary in the history of the Kings" (*History*, p. 133). Ewald gives a true account of the facts, but his explanation is improbable. The ordinary literary inference is that the younger style proves the books of the older style to have been *written* generations before. Further, the picturesque manner of Judges and Samuel grows less marked in the Kings, as the political horizon enlarges. It reappears in prophetic and personal anecdotes, but not quite in the earlier manner. (2) *Text.* The text is doubtless corrupt in places, and the Gk. translation (LXX.), hundreds of years before the Massora, is of varying value for restoring it. But the traditional text is earlier than the attempt to settle it, and is manifestly faithful enough to have preserved most interesting traces of original and contemporary writing. Many have undertaken the restoration of the text, and have sometimes provided a warning rather than an example. The sounder critics are agreed against unnecessary alteration, for a relative presumption is in favour of the difficult reading (see König, *Introduction*, p. 130). There is a primitive confusion in 2Sam.12.31 (see R.V. marg.), and its parallel

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1Chr.20.3. By change of a letter we have the Chronicler's false reading, "cut" or "tortured with." The manifestly old text of Sam. may be restored by change of single letters. David "set" the Ammonites "upon" or "at" tools, of which the only remaining trace is in stone masonry (1K.7.9), and "made them serve in brick moulding." The usage of the preposition is possibly antiquated, but it cannot mean "under." After the precedent of the Gibeonites, they were set to do the hard work of the building, which was characteristic (2Sam. 5.11,7.2) of David's reign. On the other hand, the Chronicler restores (1Chr.20.5) the true text of 2Sam.21.19, "Lahmi the brother of Goliath." The early confusion of the text of Sam. appears from the insertion of "weavers" after "Jair," which gives an improbable personal name. The source of the confusion is the comparison of Lahmi's spear to a "weaver's beam," as before of Goliath's. This may point to a Bethlehemite origin for the tradition, Bethlehem being probably a place of weavers. (See Smith's *D.B.* 1st ed. i. p. 202.) (3) *Historical Value.* The books of Samuel, though by a right instinct separated, form a continuous narrative, of which the first part continues Judges, the latter part shows slight traces of the style of *Kings*. We owe every consideration to the creators of history, some 500 years before Herodotus. The Hebrew way of telling a story should be diligently noted. As Gasser has well pointed out, the Hebrew annalist has a purpose unique in literature, and his steadfastness in it is the measure of his inspiration. The monumental records of Babylon, Egypt, and Assyria aim at the egotistical glorification of kings and conquests. Herodotus wrote to interest and instruct; Thucydides to point the human causes of events. But our writer selects, from an astonishing mass of vivid contemporary tradition, what we may call sun-pictures of character. Their reference and standard, expressed or understood, is their relation to the Lord of Hosts, which name occurs first in Samuel. They form an instruction in God's progressive dealings with men. The advance of events is in the background. The finest evidence of the truth of these delineations is the indifference of the writer as to whether what he records glorifies or discredits his nation or his heroes. The difficulties occur not in the development of character, which is always consistent and concatenated, but in numbers, in which a later tendency to exaggerate sometimes creeps into the text, and in the external subsidiary events. No little difficulty arises from the writer's departures from chronological sequence in his desire to present his picture in one view. To suppose, *e.g.*, two discrepant accounts of David's first relations with Saul is to suppose a remoteness from trustworthy tradition contrary to the evidence. 1Sam.17.15 shows David backward and forward from Saul's surroundings, and tending his sheep, when he met Goliath; 16.21-23 adds residence and appointment at court, which belongs later, to complete the picture. With regard to the sources of Samuel, we cannot accept the positive conclusions of some critics. "The hypercritical attack upon the historical character of the O.T. tradition, distinguished as it is by the extraordinary richness and weight of its constituent elements," says Gasser, "has its ground in defective points of view, in fundamental principles and presuppositions, arising not from the facts, but brought to them." What Löhr says of a part of Samuel applies to the whole. "From the living portrayal of events and persons we are forced to the conclusion that he who could carry out his work, as we find it, must have stood the nearest possible to the things themselves" (p. lxviii). Men's memories were fresher in these old times, and the historical sense was highly developed in the Hebrew people. 2Sam. 11.12 alludes to the manner of Abimelech's death, two generations before, as well recollected. With so much lost evidence, absolute conclusions are beyond the grasp of scholarship. But careful study seems to lead to the view that the "colleges" of the prophets, which we meet with in 1Sam.10.5,10, and from which sprang Nathan and Gad, were moved by "the Spirit of the Lord," and engaged in collecting and preserving the traditions of their nation. These colleges had their origin before Samuel (Num.11.29). From this prophetic school of history *Judges* and *Samuel* came. That there was one type and method seems probable from a similar handling of material, and the similar unchronological appendices at the end of both *Judges* and *Samuel*. That the final editor found traditions already in writing seems probable from favourite words, which mark parts of them. The unity of *Samuel*, on the other hand, seems clear from its pervading purpose, which was to show that the new departure of God's kingdom on earth in a theocratic monarchy was based upon heroic personality (Löhr, p. lxvi). The vividness with which the first heroes of the monarchy stand out, both in faults and virtues, seems to belong to an age before the material greatness and cosmopolitan horizons of Solomon had dimmed the earlier purely national and simpler patriotism. With this agrees the archaic geography (notice, *e.g.*, 2Sam.17.15-21), in the midst of which the story moves securely. A note such as 1Sam.27.6 may well have been added later. (4) *Contents.* (i) 1–12. The story opens with the failure of Eli, and the providential raising up of Samuel to be the large-minded mediator of the new regime. (ii) 13–31. The painful falling away of Saul, and the rise of David and his sufferings. The conflict with Goliath and the pathetic friendship of David and Jonathan, cemented by the sympathy of equal faith and equal courage, are incidents here. (iii) 2Sam.1–4. The gradual establishment of David, first as king over Judah, and then (5–10) over all Israel. (iv) 11–20. David's sin, chastisement, and restoration. (v) 22–23.7. David's great "song," which, like that of Moses, attributes all to Jehovah; and his "last words," where (23.1) "pleasant in the psalms of Israel" refers us to those noble poems, often with ancient historical inscriptions, which give his inner biography. Usage rules out the rendering "darling of Israel's songs," and the meaning suggested by the Oxf. Dict. seems also unsatisfactory. (vi) Before and after these poems, 21 and 23.8 to the end, are anecdotes out of chronological order, throwing

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additional light on Saul's character and David's life; and a list of those men whose bravery for the Lord had given security to the kingdom. And, rightly standing after this hero-list, comes the account of the plague, which chastened the temptation of David and the people to trust in man. The poems in the books are: (*a*) Hannah's "prayer." (*b*) David's "elegies" over Saul and Jonathan and over Abner (1.17-27, 3.33,34). The former elegy was probably known as "the bow," because of Jonathan's prowess with the bow (ver. 22 and 1Sam.20. 36), and Saul's death by archers. (*c*) David's "song" of praise, and his "last words." There are also popular songs and sayings, and a probable snatch of a soldier's song (see Klostermann on 2Sam.23.8). The palpable and striking nearness to the facts which characterizes the history bears witness to the authenticity of the poems. The early variation of the text of the "song" in 2Sam.22 and Ps.18 argues so far an ancient independence of the tradition, as also does "the bow" being in the lost song-book of Jashar. The suitableness of these poems to the clear aim of the historical presentation of character is manifest. The fancy portrait of David as a primitive and half-heathen savage is shattered upon the elegant taste and generous tact of the "bow" song, which critics agree is his. Some find two discrepant stories (i) of David's adventures with Saul in the wilderness and (ii) of Saul's death. In (i) there are essential differences, indicating that there were two separate pursuits. In (ii) the Amalekite was a liar. He did not kill Saul, but found the corpse and despoiled the regalia. It is the simple confidence of the writer which sets the stories side by side. (5) *Relation to the History of Worship and the History of Literature in Israel.* A careful study of *Judges* and *Samuel* shows it to be most precarious to assume that a thing did not exist because it is not mentioned. Men and women are drawn with unequalled precision and felicity. Things and sometimes events are the subject only of incidental allusion. We only find from 2Sam.21.17 the reason of David's strange and consistent absence from the later wars. The spoiling of Saul's character by his elevation is forcibly delineated, but the increase in his regal state and the gradual organization of a standing army we derive only from incidental allusions. Many hints of the same kind become unintelligible without the background of the Mosaic covenant, *e.g.*, the existence of the tabernacle at Shiloh, altered and strengthened; coming up to the feasts (1Sam.1.3); high-priest, ephod (*passim*), and priests (8, *et passim*); incense (2.28); differing kinds of sacrifice, shewbread (21.4); the "breach of Uzzah" and "the bearers" of the ark after it (2Sam.6.7, 13; 1Chr.15.13, "Levites," who are mentioned in 1Sam.6.15, 2Sam.15.24; priest's portion of sacrifice (1Sam.9.24); the grief of Eli and his daughter on the loss of the ark (4.18-22); the dwelling (or sitting) of Jehovah upon (or among) the cherubim (4.4; 2Sam.6.2); the strong sense of election and of God's past action throughout, which comes to the surface in such phrases as "this uncircumcised Philistine is defying the armies of the living God" (1Sam.17. 26), "as Jehovah liveth" (*passim*); Samuel's reluctance in appointing a king, and yet his yielding to it (8ff.,12), which implies past history (Judg.8.22,23 and Deut.17.14,33.5); the law of abstaining from blood (1Sam.14.32); fourfold restoration (2Sam.12.6; Ex.22.1); and Bathsheba's observance of the law of ceremonial uncleanness (2Sam.11.4; *cf.* 1Sam.20. 26). The men going up to the magistrates (the gods) at Bethel (1Sam.10.3) reminds us of Ex. 22.8,27 (Heb.), where also the magistrates are called *'ĕlōhîm*. The total destruction of Shiloh by the Philistines, the massacre at Nob (1Sam. 22.19), and the disturbed state of the times made normal customs of worship well-nigh impossible, but David's heart is set upon a central sanctuary as soon as "it can be had" (2Sam.7); and there is a probable allusion to morning and evening sacrifice (24.15), similar to 1K.18.29. Note the rise of king's law, differentiated 1Sam.30.25—*i.e.* not "for ever." The existence of a preceding literature and history is similarly made clear. There is public allusion to it by the unknown "man of God" (2.27), by Samuel (12), and by Nathan (2Sam.7.6). The Philistines know it with characteristic inaccuracy (1Sam.4.8,6.6). There are reminiscences in Hannah's prayer of Deut.32; in David's song of Ex.15 and Deut.32 and of Sinai. These allusions to Deut. are so much acknowledged that some critics use them as an argument for the spuriousness of the song. In David's "last words" are strange but quite clear reminiscences of Balaam's poems. Finally, there are favourite words, lists of tools and utensils, and of foodstuffs, a detailed list of the recipients of David's presents from Philistine booty (1Sam.30.26), a curious symbolic action of "pouring out water before the Lord" (7.6; 2Sam.23.16)—all peculiar and characteristic of these books. These things increase our feeling of nearness to the times. See Löhr's edition of *Thenius* (Leipzig), to be read with caution, but valuable in exegesis and textual criticism; Klostermann, in *Strack-Zöckler*, critical emendations mostly wrong, but independent and suggestive; Keil, in Keil and Delitzsch (T. & T. Clark), a scholarly commentary not out of date, but not always right; Kirkpatrick, in *Camb. Bible.* For text: Driver's *Notes*; Kittel's *Heb. Bible* (Nutt), very valuable, but often with unnecessary changes. General: Ewald, *History*; Stanley, *Lect. on Jewish Church*; Milman, Geikie—all still useful; Gasser, *Das A. T. u. d. Kritik* (Stuttgart, 1906) has valuable remarks and copious bibliography. Girdlestone, *Deuterographs* (Clarendon Press), and Wood, *Heb. Monarchy* (Eyre & Spottiswoode), give the parallel texts. For geography: Buhl, *Geographie* (Leipzig); Stanley, *Palestine*; Smith, *Historical Geography*, and the arts. in this Dict. on each site. [F.E.S.]

Sanabassar (1Esd.2.12,15) or **Sanabas'sarus** (6.18,20) = SHESHBAZZAR.

San'asib. The sons of Sanasib were priests who returned with Zerubbabel (1Esd.5.24 only).

Sanballat, called the "HORONITE" (Ne.2. 10,19,13.28), a Moabite of Heronaim (Gesenius) or possibly a native of Beth-horon or Horon. [SAMARIA.] Sanballat held, apparently, some civil or military command in Samaria, in the service of Artaxerxes (4.2), and on Nehemiah's arrival in Judaea he became one of the chief

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opponents of the Tirshatha. His companions in this hostility were Tobiah the Ammonite and Geshem the Arabian (2.19,4.7). *Cf.* NEHEMIAH; NEHEMIAH, BOOK OF; and Ne.6. There was a Samaritan faction also in Jerusalem itself bitterly opposed to Nehemiah, a prominent supporter of which was the high-priest Eliashib, whose grandson had married Sanballat's daughter (13.28). [H.C.B.]

Sanctification. [HOLY; JUSTIFICATION.]

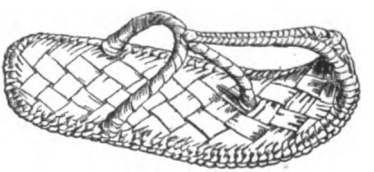
Sanctuary, the rendering of two cognate words in Heb. (1) *qōdhesh*, the common word for "holiness," is applied to the tabernacle and to the temple, or to portions thereof. (2) *miqdāsh*, "holy place," the more expressive and prevalent word, applied also to both. It is also applied to old Canaanite and heathen sanctuaries (*e.g.* Is.16.12). It is not correct, however, to say (as is said in Hastings, *D.B.* iv. 395 note) that *miqdāsh* was synonymous with *bāmâ*, or "high place," as if any and every *bāmâ* might be called a *miqdāsh*. In Am.7.13 the king's "chapel" (A.V.) is a *miqdāsh*, "sanctuary" (R.V.). [CITIES OF REFUGE; HOMICIDE; LAW IN O.T.; HIGH PLACE.] [J.R.]

Sand, familiar to all residents in Palestine and Egypt, hence used figuratively in several passages of Bible—Gen.22.17, etc.—generally to describe numerical extent or greatness. In Job 6.3 and Pr.27.3 used of heaviness, or despondency. [S.N.S.]

Sandals (*na'ălayim*). These were made of leather, and attached to the feet with leathern thongs (Gen.14.23). They were not worn indoors, nor in the sanctuary (Lu.7.38; Ex.3.5; Jos.5.15). To go about barefoot was a sign of mourning (2Sam.15.30; Ezk.24.17,23). The



ASSYRIAN SANDAL. (From Layard.)



EGYPTIAN SANDAL, MADE OF PAPYRUS. (Brit. Mus.)

symbolic action of giving a sandal to any one denoted a declining of a duty or right (Deut. 25.10; Ru.4.7,8); and the phrase "to cast the sandal [or shoe] over" meant "to take possession of" (Ps.60.8). [LAW IN O.T.] Shoes, as distinct from sandals, appear as worn by Jews in Assyrian monuments.

Sanhedrin. This term (which is borrowed from the Gk.; hence *Sanhedrim* is an incorrect form) is first used by Josephus (14 *Ant.* v. 4; 1 *Wars* viii. 5) in connexion with the councils appointed by Gabinius in 54 B.C., one in each of the five provinces into which he divided Palestine. A few years later Herod was summoned to appear for trial before the Jerusalem Sanhedrin (14 *Ant.* ix. 3-5), an indication that it was firmly established at that time. But there was a Council of Elders, or Senate, in Jerusalem in the time of Antiochus the Great (12 *Ant.* iii. 3), 223–187 B.C., the members of which, with the priests and scribes, were exempted from certain taxes. [SYNAGOGUE, THE GREAT; ELDER.] According to Jewish tradition Jose ben Joeser and Jose ben Johanan, *c.* 170 B.C., were the first president and vice-president of the Sanhedrin, and formed the first of a line of duumvirates which ended with Hillel and Shammai in the second half of the 1st cent. B.C. The chain of tradition is carried back from Jose through the Men of the Great Synagogue, the prophets, the elders, and Joshua, to Moses, who is said to have organized the first Sanhedrin (*Pirke Aboth* i.; *Sanh.* i. 6; and *Gemara*). This tradition supports the theory that from the time of Moses there was always a representative body (though not in session at all periods) which changed its name and form from time to time but never became defunct—the Elders, Men of the Great Synagogue or Synod, Council of Elders (γερουσία), and finally the Sanhedrin, the one merging into the other. Some (*e.g.* Lauterbach, in *Jew. Encycl.*) assume two councils in Jerusalem: a political Sanhedrin, the Gerusia, which administered the criminal law, and was presided over by the high-priest, and a religious Sanhedrin, which had control of matters pertaining to the temple service, sacrifices, the priesthood, etc. (*cf.* Ac.5.21, where both the Sanhedrin and the Gerusia are mentioned).—I. *The Great Sanhedrin.* (1) Constitution The Great Sanhedrin was composed of priests, elders, and scribes, in what proportion is not known. It was presided over by the Nasi (prince, or patriarch), assisted by a vice-president, the Ab Bêth Dîn (Father of the House of Judgment), making a total of 71 members, 23 forming a quorum (*Sanh.* i. 6). There were two secretaries, one to record acquittals and the other condemnations (iv. 3). Vacancies were filled up from among those who had held office in each of the lower courts in succession (see II.). A man was not elected to membership unless he was faultless morally and physically, versed in languages, and possessed such knowledge as would qualify him to decide cases of witchcraft, etc. (*Menach.* 65*a*; *Sanh.* 17*a*). (2) Functions, etc. The Sanhedrin met in the Lishkath ha-Gāzith (*Hall of Hewn Stones*) within the temple area (*Sanh.* xi. 2), and was in session every day except sabbath and festivals, between the hours of morning and evening sacrifice (*Sanh.* 88*b*). It was the supreme Jewish tribunal, deciding questions religious, criminal, and civil. On the destruction of Jerusalem the seat of the Sanhedrin was transferred to Jabneh, and finally to Tiberias, where it gradually lost its distinctive character, and became extinct *c.* 425.—II. *The Lesser Sanhedrin.* (1) There were courts of three in all parts of the country, the members of which were appointed and ordained by delegates from the Great Sanhedrin (*Sanh.* 88*b*; Maim. *Sanh.* ii. 7, 8). The cases to be brought before these courts are

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enumerated in *Sanh.* i. 1-3. (2) Towns with not less than 120 representative men had a small Sanhedrin of 23 members, also appointed by the Great Sanhedrin. The power of these lesser Sanhedrin was also limited, but extended to capital causes in certain cases (*Sanh.* i. 4). There were two of these Lesser Sanhedrin in Jerusalem (*Sanh.* xi. 2). [COUNCIL.]—Buchler, *Das Synh. in Jerusalem*, etc.; Bacher, in Hastings, *D.B.* (5 vols. 1904), art. "Synhedrin"; Ginsburg, in Kitto's *Cyc. of Bib. Lit.*; Mishna, *Sanhedrin*. [H.H.]

Sansannah', a town in the S. of Judah (Jos.15.31 only). The word means "palm branch." The site is unknown. [C.R.C.]

Saph (2Sam.21.18). [SIBBECAI.]

Saphat (1Esd.5.9) or **Saphati'as** (8.34) = SHEPHATIAH, 2.

Sa'pheth (1Esd.5.33) = SHEPHATIAH, 3.

Saphir' (R.V. *Shaphir*), one of the villages addressed by Micah (1.11), not elsewhere mentioned. By Eusebius and Jerome (*Onomasticon*) it is described as "in the mountain district between Eleutheropolis and Ascalon." Three villages called *es Sâfir* (plur. of *Sâfir*) exist, amid low hills, 10 miles N.E. of Ashkelon. This site is apparently the *Isphar* of the list of Thothmes III. (No. 78) in Philistia, noticed in 16th cent. B.C. [C.R.C.]

Sapphi'ra, wife of ANANIAS, 2, and participator in both his guilt and his punishment (Ac.5.1-10).

Sapphire (Heb. *sappîr*), a precious stone, apparently of a bright blue colour (see Ex.24.10); the second in the second row of the high-priest's breastplate (28.18). It was extremely valuable (Job 28.16); and one of the precious stones of the king of Tyre (Ezk. 28.13). It is mentioned altogether eleven times in O.T., once in N.T., and once in Apocr. Notwithstanding the identity of name in Heb., Gk., Lat., and Eng., it is practically certain that the ancient sapphire was not the stone which we denote by that word, *viz.* the blue (dark or light) variety of corundum. As the best examples of these come from Ceylon, Cashmere, and Burmah, they are not likely to have been known to the Jews prior to the days of Alexander the Great; and besides this, it is clear that the sapphire described by Theophrastus and Pliny is the lapis lazuli. It is fairly hard, but can be engraved without much difficulty, takes a good polish, and has been for long, as it still is, much valued for decorative purposes, the best specimens being obtained in, and to the E. of, Persia. It was so employed in Egypt; was known to, though apparently not common among, the Assyrians and Babylonians when they appear in Biblical history; was occasionally engraved in pre-Roman Greece; and has since then been largely used. [T.G.B.]

Sa'ra.—1. SARAH, wife of Abraham (Heb. 11.11; 1Pe.3.6).—**2.** The daughter of Raguel. She had had seven husbands (Tob.2.7ff.), and was afterwards married to Tobias, who drove away the wicked spirit which had slain her previous spouses (7,8).

Sarabi'as (1Esd.9.48) = SHEREBIAH.

Sarah.—1. The wife of Abraham, and mother of Isaac. Her name is first mentioned in Gen.11.29. According to 20.12 she was Abraham's half-sister, the daughter of his father, but not the daughter of his mother. Jewish tradition identifies Sarai with Iscah, the daughter of Haran and sister of Lot. The name "Sarah" signifies "princess," but the meaning of "Sarai" is still doubtful. The change of names was made thirteen years after the birth of Ishmael, when the covenant of circumcision was given and a son was promised to Sarah (17.15,16). The incidents of her life have already been related in connexion with ABRAHAM, HAGAR, ISAAC, and ISHMAEL. She came with Abraham from Ur to Haran, from Haran to Canaan, and accompanied him in all the wanderings of his life. Her only independent action is the demand that Hagar and Ishmael should be cast out. The times in which she plays the most important part in the history are when Abraham was sojourning, first in Egypt, then in Gerar, and where Sarah shared his deceit towards Pharaoh (12.11-15) and towards Abimelech (20.9-11). She died at Hebron at the age of 127 years, 28 years before her husband, and was buried by him in the cave of Machpelah. Imperious, harsh, and jealous at times, yet essentially of a meek and quiet spirit, she is held up to us as pattern for wife and mother. Sarah is alluded to only once more in O.T. (Is.51.2), where she is spoken of as the mother of the chosen race. In N.T. she is referred to as a type of conjugal obedience in 1Pe.3.6, and as one of the types of faith in Heb.11.11; she is mentioned by St. Paul in Ro.4.19,9.9, and the story of Sarah and Hagar is treated allegorically in Gal.4.21-5.1 to illustrate the privileges of Christians, the children of promise.—**2.** (Num.26.46) = SERAH, the daughter of Asher. [H.C.B.]

Sara'i, the original name of SARAH, wife of Abraham. It is always used in the history from Gen.11.29 to 17.15, when it was changed to Sarah.

Sarai'as.—1. (1Esd.5.5) = SERAIAH, 2.—**2.** (1Esd.8.1; 2Esd.1.1) = SERAIAH, 7.

Saramel. The A.V. treats this word as the name of a place (1Mac.14.28); but it seems that the Gk. writer left an unfamiliar expression (*ἐν Σαραμέλ*) untranslated, when speaking of the great gathering which elected Simon the Hasmonaean to govern Israel in 140 B.C. The Arab. *ṣirm*, "army," and *ṣârem*, "sword," suggest that the "host of God," or army of Israel, is meant. [C.R.C.]

Saraph'. Mentioned in 1Chr.4.22, among the descendants of Shelah the son of Judah.

Sarche'donus, a collateral form of the name ESAR-HADDON (Tob.1.21).

Sarde'us (1Esd.9.28) = AZIZA.

Sardine, Sardius (Gk. *sardion*; Lat. *sarda*; Heb. *'ôdhem*), occurs in Ex.28.17,39.10 as the first stone in the first row of the high-priest's breastplate, and among the treasures of the king of Tyre in Ezk.28.13. In Rev.4.3 He Who sat on the heavenly throne "was to look upon like a jasper and a *sardine* stone." A *sardius* (Rev.21.20) was the sixth foundation of the wall of the heavenly Jerusalem. The sard, of which Theophrastus and Pliny give descriptions, must be that now called carnelian, a clear red CHALCEDONY, pale to deep in shade, which is not uncommon and is obtained in many countries. It was often engraved by Greek and Roman artists, and is sometimes

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used for Assyrian cylinders and Phoenician scarabs. As the Heb. *'ôdhem* may come from a root meaning "redness," it probably denotes the same stone. [T.G.B.]

Sar'dis, a city about 2 miles to the S. of the river Hermus, just below the range of Tmolus (*Bos Dâgh*), on a spur of which its acropolis was built. It was the ancient residence of the kings of Lydia. Sardis was in very early times, because of the extremely fertile character of the neighbouring region and its convenient position, a mart of importance, until the invasion of Asia by Alexander. The art of dyeing wool is said by Pliny to have been invented there; and at any rate Sardis was the entrepôt of the dyed woollen manufactures. It was also the place where the alloy *electrum* was procured; and thither the Spartans sent, in the 6th cent. B.C., to purchase gold to gild the face of the Apollo at Amyclae. It recovered the privilege of municipal government (and, as was alleged several centuries afterwards, the right of a sanctuary) upon its surrender to Alexander the Great, but its fortunes for the next 300 years are very obscure. It changed hands more than once in the contests between the dynasties which arose after the death of Alexander. In the year 214 B.C. it was sacked by the army of Antiochus the Great. After the fall of Antiochus it passed, with the rest of Asia on that side of Taurus, under the kings of Pergamus, whose interests led them to divert the course of traffic between Asia and Europe away from Sardis. Of the few inscriptions which have been discovered, all, or nearly all, belong to the time of the Roman empire. Yet there still exist considerable remains of the earlier days. The massive temple of Cybele still bears witness in its fragmentary remains to the wealth and architectural skill of the people that raised it. On the N. side of the acropolis, overlooking the valley of the Hermus, is a theatre near 400 ft. in diameter, attached to a stadium of about 1,000. This probably was erected after the restoration of Sardis by Alexander. The modern name of the ruins at Sardis is *Sert-Kalessi*. Travellers describe the appearance of the locality, on approaching it from the N.W., as a complete solitude. The Pactolus is a mere thread of water, nearly dry in summer. The *Wâd-i-tchai* (Hermus), in the neighbourhood of the town, is between 50 and 60 yds. wide, and nearly 3 ft. deep. In the time of the emperor Tiberius, Sardis was desolated by an earthquake, which is said to have changed the whole face of the country. The calamity was increased by a pestilential fever which followed. In the time of Pliny, Sardis was included in the same *conventus juridicus* with Philadelphia. Sardis is only mentioned in the Bible in Rev.3.1-6.

Sar'dites, The (Num.26.26). [SERED.]

Sardonyx (Rev.21.20 only). The sardonyx, like the sard [SARDINE], is a variety of AGATE, and consists of "a white opaque layer, superimposed upon a red transparent stratum of the true red sard" (King, *Antique Gems*, p. 9). It was frequently employed by engravers for the purposes of a signet-ring.

Sare'a, one of Ezra's swift scribes (2Esd. 14.24).

Sarep'ta (Lu.4.26), Gk. for ZAREPHATH.

Sargon (Is.20.1), in Assyrian *Sargina* or *Šarru-kinu*, succeeded Shalmaneser IV. in 722 B.C. (Tebet 12). His origin is unknown, but he claimed descent from an early Assyrian ruler named Bêl-banî. Samaria, the siege of which began in the preceding reign, he claims to have taken, carrying 27,290 people into captivity. More important was Sargon's conflict with Humbanigaš of Elam and Merodach-baladan of Babylon, but the result of his battle with the allies at Dêr seems to have been doubtful. In 720 B.C. took place the revolt of Yau-bi'idi, or Ilu-bi'idi, of Hamath, in league with Arpad, Damascus, Samaria, etc., ending in their defeat at the battle of Qarqar. Hanun of Gaza, who seems also to have been one of the league, was defeated, with his supporter *Sib'e* (So or Sabaco), at Raphia. In 719 came the invasion of Ararat, and the following year (718) Kiakki of Tubal was captured and brought to Assyria. The same fate overtook Pišriš of Carchemish, which then became an Assyrian province (717). In 716 B.C. Sargon went against Rusâ of Ararat, and, entering Media, received the tribute of 28 Median chiefs. Dayaukku (Dejoices) of Minni, urged on by Rusâ, opposed the Assyrian king, but was captured and transported to Hamath (715). In this year Nitâ of Moschi was deprived of Que, which he had taken, and the N. Arabians were chastised. Rusâ was finally defeated in 714, and committed suicide in despair. In 713 Ambaridi of Tubal was subjugated, and the next year Sargon made an expedition against Meliddu, and besieged Tilgarimme [TOGARMAH], which was captured, and its king carried away to Assyria. In 711 B.C. the expedition against Ashdod took place. Sargon had deposed king Azuri, and set his brother Aḫi-miti in his place, but a revolt took place under the leadership of Yawani, whereupon Sargon, having recaptured the city, annexed the district to Assyria. Philistia, Judah, Edom, and Moab seem to have encouraged this revolt, possibly supported by Merodach-baladan, against whom Sargon carried on operations in 710–709 B.C. Quitting Babylon, the Chaldean took refuge in the marshes of Bît-Yakîn, the seat of his tribe, and Sargon became king of Babylon. Sargon's generals were likewise successful against Moschi and Ararat, and, hearing of this, the kings of Cyprus sent gifts, and Sargon caused to be set up at Idalium the stele which is now at Berlin. Comagene was annexed to Assyria about 708 B.C., and a dispute with regard to the succession in Ellipi led to a conflict with Elam in 707, after which the history of his reign is doubtful. His death, apparently by assassination, took place in 705 B.C., when his son Sennacherib became king. He is renowned as the builder of Dûr-Sargina (*Khorsabad*, also known as *Sarghun*), a model fortified palace, adorned with inscriptions and sculptures, and provided with a noteworthy temple-tower. See *The O.T. in the Light of the Records*, pp. 362 ff.; and Winckler, *Die Keilschrifttexte Sargons*. [T.G.P.]

Sarid' (Jos.19.10,12), on S. border of Zebulun, W. of Chisloth-tabor. Possibly for Shadid (LXX. *Seddouk*). The ruin *Tell*

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Shadûd, at the foot of the hills of Zebulun, is 4½ miles W. of *Iksâl* or Chisloth-tabor. [C.R.C.]

Saron (Ac.9.35 only), the SHARON of O.T.

Saro'thie. "The sons of Sarothie" are among the sons of the servants of Solomon who returned with Zerubbabel (1Esd.5.34 only).

Sarsechim' (Je.39.3) arises probably from a primitive confusion in the text of ver. 3, which should be conformed to ver. 13. The correction proposed under SAMGAR-NEBO has some probability, as no meaning is assigned to Sarsechim, and the LXX. joins it to the preceding Nebo. An alternative explanation, suggested by Col. Conder, regards Sarsechim as a plural title of Nergal-sharezer and Samgar-nebo, possibly borrowed from the Akkadian *sar-sak* = "king's son." [F.E.S.]

Sa'ruch (Lu.3.35) = SERUG.

Satan, the name of the principal evil spirit. —*Development of the doctrine.* (1) The precaptivity books of O.T. characteristically refer little, except in Gen.3 and Lev.16, to Satan and evil spirits, for their aim was to establish monotheism, to the exclusion of the popular worship of demons. [DEMON.] Commerce with evil spirits was stigmatized as superstition, and punished as crime (Deut.18.10; Lev.19.31,20.6,27; 1Sam.28.3; 2K.21.6,23.24; Is.8.19,19.3; 1Chr.10.13; 2Chr.33.6). The drawback of this virtual ignoring of evil spirits was that it resulted in an *apparent* ascription of evil to God (*e.g.* Ex.4.21,14.17; Deut.2.30; Jos.11.20; Judg.9.23; 1Sam.26.19; 2Sam.16.10,24.1,10; 1K.22 = 2Chr.18). In all these cases later writers would have said that the evil was due to Satan, and was *permitted* by God (see 1Chr.21.1, and contrast 2Sam.24.1,10). (2) The Captivity saw a development of views about Satan, which does not necessarily demand Babylonian or Zoroastrian influence to explain it, resulting in a definite Jewish demonology and angelology (Dan.10, etc.). The problem of the sufferings of the righteous became more insistent. The solution of the Psalmist (Ps.37) no longer seemed adequate. These sufferings were now explained as *disciplinary*, or *atoning* (Is.53); and it was suggested that there is a life beyond the grave, in which all earthly wrongs are righted (Job 19.25; Dan.12.2). But these explanations failed completely to satisfy. Gradually the conviction grew that there existed a malignant power, the enemy of man, and the persistent opponent of the Creator's benevolent designs. This supposition also served to account for *temptation*, which it was now felt could not be ascribed to an all-holy God (Ecclus.15.11,12). These ideas first found clear expression in the book of Job, and thence the transition to the full N.T. doctrine is easily traced (Zech.3.1,2; Wis.2.23; Ecclus.21.27; Ba.4.7,35; Tob 3.8,17, 6.7,14-17,8.3).—*Names and Titles.* "Satan" in O.T. usually has the article, *hassâṭân* (so Job 1.6, etc.; Zech.3.1ff.). It occurs once anarthrous, as a proper name, *sâṭân* (1Chr.21.1). In N.T. it is Σατανᾶς, also very frequently translated as ὁ διάβολος, and once as ὁ κατήγωρ (so Alex. MS., followed by Westcott and Hort), a rabbinical form of κατήγορος (Rev.12.10). The word signifies *adversary* (Num.22.32; 1K. 11.14), also *accuser* (Ps.109.6). As applied to the evil one, the latter sense predominates—as is evident from Job 1.9,2.4; Zech.3.1,2; and from N.T. translations διάβολος (malicious accuser, calumniator), and κατήγωρ (accuser). Thus Satan, according to the etymology of his name, is he who calumniates God to man (Gen. 3.1ff.), and man to God (Job 1.9), with the object of setting them at variance. His other titles are "the evil one," ὁ πονηρός (about 14 times); "the tempter," ὁ πειράζων (Mt.4.3; 1Th.3.5); "the enemy," ὁ ἐχθρός (Mt.13.38); "the prince of the [or, this] world," ὁ ἄρχων τοῦ κόσμου [τούτου] (Jn.12.31,14.30,16.11; *cf.* 1Cor.2.6,8); "the god of this age," ὁ θεὸς τοῦ αἰῶνος τούτου (2Cor.4.4); "the prince of the demons," ὁ ἄρχων τῶν δαιμονίων (Mt.9.34); "the prince of the power of the air," ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος (Eph.2.2); "the dragon," or "serpent," ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος (Rev.12.9,14,15,20.2); Beelzebub or Beelzebul [BAALZEBUB] (Mt.10.25, etc.); Beliar, or Belial (2Cor.6.15); possibly also Azazel (Lev.16.8), and Asmodeus (Tob.3.8,17); and Apollyon, *i.e.* "the destroyer" (Rev.9. 11); not, however, Lucifer, for the application of Is.14.12 to Satan, due originally to Jerome, is a piece of mistaken exegesis.—*Personality.* Every attribute of personality is repeatedly ascribed to Satan in N.T. The only question is, whether this language may not possibly be figurative—evil being personified to express vividly its seductive power. This is hardly possible; for (i) Our Lord's contemporaries realized vividly the personality of demons; and had this view been seriously incorrect, He would hardly have used language calculated to confirm it. (ii) The theory of an impersonal devil presents greater difficulties to faith, than the theory of a personal one. Evil is not merely negative—it opposes itself actively to God, and to all that is good. It is much easier to conceive a rebellious *will* doing this, than a rebellious *force*. Resistance to God by anything *infra-personal* is, to modern minds, almost unthinkable (see the present writer's *Pro Fide*, pp. 223, 224).—*The Position of Satan in the Universe.* The power of Satan is represented in Scripture as exceedingly great. He is the "ruler" of this world, and its "god" (Jn.12.31,14.30,16.11; 2Cor.4.4). It is even said that "the whole world lieth in the evil one" (ἐν τῷ πονηρῷ κεῖται, 1Jn.5.19). All the kingdoms of the earth and the glory of them are his to bestow (Lu.4.5). Mankind, through sin, has come under his power; and it is he who inflicts death upon men (Heb.2.14). His followers are apparently more numerous than the true children of God (Mt.7.13,14). Through his wiles and subtlety (Eph.6.11; 2Tim.2.26), whereby he even transforms himself into an angel of light (2Cor.11.14), he is able to deceive the whole world (Rev.12.9), and almost to compass the destruction of the very elect (Mt.24.24). Sometimes he controls the elements (*cf.* Mt.8. 26), and inflicts disease, not only by way of actual "possession," as in the case of the gospel demoniacs [DEMONIACAL POSSESSION], but also in ordinary cases (*e.g.* fever, Lu.4.39; a crooked back, 13.16; dumbness, Mt.9.32, Lu.11.14; blindness, Mt.12.22; epilepsy, Mt.17.15; sore boils [elephantiasis?], Job 2. 7; "a thorn in the flesh," 2Cor.12.7). He

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can also inflict other forms of physical evil, such as imprisonment (Rev.2.10), and loss of life and property by lightning, tornado, or robbery (Job 1). The power of Satan extends beyond this earth, and disorders those higher spheres of existence, called in the Bible "heavens" (*shâmayim*, *οὐρανοί*; both forms are plur.). In O.T. he occasionally appears in the highest heaven (1K.22.21; Job 1.2). In N.T. he is called "the prince of the power of the air," *i.e.* of the super-terrestrial regions or "heavens," where he rules over a hierarchy of evil angelic powers (Eph.6.12). [DEMONS.] It is perhaps because the things in the heavens have been polluted by the presence of Satan's evil hierarchy, that they, as well as the things on earth, require to be reconciled to God by the blood of Christ's cross (Col.1.19,20). But Satan's power, though great, is neither original nor absolute. He is no eternal, uncreated being, as is the Zoroastrian Ahriman, but *a creature*. This is obvious from the book of Job, where he attends the court of heaven as one of the "sons of God" (1.6,2.1). His power, therefore, is *delegated* and, moreover, strictly limited. The subordination of Satan to God is more distinctly marked in O.T. than in N.T. In O.T. it is almost complete (see 1K.22.20-23; Job1.12,2.6). In N.T., Satan seems to assume a more independent attitude, and, we may add, an attitude of greater malignity. It is as if, along with the manifestation of the absolute good, evil also was allowed to manifest itself in darker colours and in more irreconcilable opposition. Only in N.T. do we find arrayed against the kingdom of God a kingdom of Satan—against the hierarchy of good angels a hierarchy of evil ones. Even in N.T., however, the ultimate subordination of the devil to God is a familiar truth. Thus, at our Lord's temptation, Satan, while boasting of his power, yet confessed that it was delegated (*ἐμοὶ παραδέδοται*, Lu.4.6). The devils recognized the power of Jesus, and came out at His word (Mk.1.24,34,3.11, etc.). They feared lest He should send them to "the abyss" for punishment (Lu.8.31). If Satan is "the strong man," yet there is a Stronger, Who can bind him, and spoil his goods (Mt.12.29). His kingdom will surely come to an end; in fact, its fall has already been virtually secured by the Passion and Resurrection of Jesus (Jn.12.31). Our Lord transmitted some part of His power over Satan to His Church (Lu.9.1,10.17-20). A curious instance of this is found in 1Cor.5.5 (*cf.* 1Tim.1.20), where offenders are handed over to Satan for disciplinary punishment, "that the spirit may be saved in the day of the Lord Jesus." [EXCOMMUNICATION; HYMENAEUS; CRIMES *in N.T.* (13).]—*Satan's Influence upon Mankind.* Leaving to archaeologists to decide the precise original meaning of the ancient Semitic tradition embodied (doubtless in a greatly altered form) in Gen.3, we may affirm, without fear of contradiction, that when the canon of O.T. was formed, this narrative was generally interpreted of the fall of man, and the tempting serpent was understood to be the devil. Such a view already underlies Wis.2.24 ("through envy of the devil came death into the world"), and is expressly affirmed in the N.T. (Rev.12.7,20.2). [FALL.] Thus Satan, in relation to mankind, is primarily *the tempter*. He tempts, partly by misrepresenting God as a harsh Ruler, careless of the happiness of His creatures; partly by acting upon the strong desire of the human will for a false independence; and partly by presenting to the appetites or passions their objects in captivating forms. His temptation, however, can always be resisted, because it is under the control and overruling power of God (1Cor.10.13; Jas.4.7; 2 Pe.2.9; Lu.22.31). It is exercised both negatively and positively. Its negative exercise is referred to in the parable of the sower, where the devil snatches away the seed that is sown in the heart (Mt.13.19). Its positive exercise is set forth in the parable of the wheat and the tares (13.39). Our Lord's temptation is particularly instructive. We have here the devil's subtle attempt to make evil appear good. He even quotes Scripture in support of his suggestions. He spreads alluringly before the eye of the soul the temporal goods which he judged to be most attractive to one in our Lord's situation—bread, before one who was hungry; temporal sovereignty, before one who was anxious to do good in the world; compromise with evil as a sure road to success, before one who (for every reason) longed to be successful (Lu.4.2). For us mere men there is a natural kind of temptation, inseparable from a life lived in a world like ours; and this natural temptation gives Satan his opportunity. Where the flesh strives against the spirit, he throws all his influence on the side of the flesh; and since in fallen man the balance of human nature no longer hangs true, for the flesh tends to outweigh the spirit, he is only too often successful. Those who habitually yield to temptation become the servants of sin (Jn.8.34); "sold under sin" (Ro.7.14), and captives to the law of sin (7.23). They may even become the devil's absolute and irredeemable property, like Judas, whom Satan—after successfully implanting in his heart the resolution to betray Jesus (Jn.13.2)—finally entered, and drove to his inevitable doom (13.27).—*The Fall of Satan.* Since Satan is the creature of a good God, he must have been originally good (*cf.* Gen.1.31), and have become what he is through a voluntary fall. Holy Scripture, however, rarely (and for the most part obscurely) refers to this event. Is.14.12 really describes the fall of the king of Babylon, not of Satan. Ju.6 = 2Pe.2.4 refers to an obscure event, which may indeed have some bearing upon the subject, but was actually subsequent to the creation of man. [DEMON.] Rev.12.7 is a poetical description of the overthrow of Satan's power in the universe through the Incarnation, and the work of the Church. There remains Jn.8.44. From this we learn that Satan once existed in a state of innocence (*ἐν τῇ ἀληθείᾳ*), but did not persist in it (reading *οὐκ ἔστηκεν* [from *στήκω*] with R.V., W.H.). To this may be added Lu.10.18, which, though it does not describe Satan's original fall, but rather his discomfiture through the mission of the Seventy, yet seems to allude to it. The only Biblical hint of the cause of Satan's fall is 1Tim.3.6, where the apostle seems to ascribe it to pride. [ANGEL.]—*Conclusion.* Upon the whole, Scripture seems to indicate that

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Satan is an angelic being of great power and wisdom, to whom was entrusted at the creation an extensive authority over the universe, analogous to that which man exercises over nature; that he was subjected to a probation, in which he was found wanting, and, rebelling against God, introduced sin and disorder into the universe. It is generally supposed that his period of probation is already over; but the toleration which God extends to his evil-doing would be more intelligible, if it is permissible to suppose that it extends to the Last Judgment. There seems no adequate ground for hoping (much less believing) that he will ever repent and be pardoned. The only passages which seem to favour this view (1Cor.15.28; Col.1.19,20) are obscure, and can be otherwise explained. Rather does Holy Scripture seem to regard the punishment of Satan as already decreed, and as eternal (Mt.25.41; Rev.20.10). Its nature we can only dimly conjecture. Perhaps an essential part of it will be the loss of freewill—degradation from the rank of a free agent. This view provides for the final extinction of moral evil. Momerie, *Origin of Evil*; Naville, *The Problem of Evil*; Tennant, *Origin and Propagation of Sin*; E. A. Abbott, *The Kernel and the Husk*; S. Laing, *A Modern Zoroastrian*; art. "Satan," in Hastings, *D.B.* (5 vols. 1904); works of systematic theology. [C. H.]

Sathrabu'zanes (1Esd.6.3,7,27) = SHETHARBOZNAI.

Satyr (Heb. *s'irim*), the rendering in A.V. of the Heb. plur. noun, which, having the meaning of "hairy" or "rough," is frequently applied to "he-goats." The *s'irim* of Is.13.21 and 34.14, where the prophet predicts the desolation of Babylon, have, however, probably nothing to do with goats, either wild or tame. According to the old versions, and nearly all the commentators, A.V. is correct, and the word refers to mythical creatures, or "satyrs"—that is, demons of woods and desert places, half-men and half-goats (*cf.* Lev.17.7; 2Chr.11.15). On the other hand, it has been suggested that *s'irim* may refer to dog-faced baboons, of which one species (*Papio hamadryas*) is common to Egypt and Arabia, while a second (*P. arabicus*) inhabits S. Arabia. Both have a mantle of long hair on the shoulders, and the former, like the thoth (*P. thoth*), is commonly represented in Egyptian frescoes and sculptures. Since, however, no member of the group is found in Syria or Palestine, the proposed emendation cannot be regarded with much favour, especially as Biblical writers would be likely to take their similies from familiar animals, mythical or otherwise. [R.L.]

Saul, more accurately SHAUL.—**1.** The sixth in a list of eight Edomite kings, apparently elective, and successor to Samlah (Gen.36.37, where, as in 1Chr.1.48, R.V. has *Shaul*). As belonging to "Rehoboth by the River" (*i.e.* Euphrates), he seems to have been of foreign origin.—**2.** The first king of Israel, the son of Kish, a Benjamite, and grandson of Abiel (1Sam.9.1,2,14.51), or, if we accept the genealogies in 1Chr.8.33,9.39, his great-grandson, with a link dropped. Zelah, where was Kish's sepulchre (2Sam.21.14) was probably Saul's birthplace. His family was of little importance (1Sam.9.1,21). Saul's character is illustrated by the fierce, wayward, fitful nature of the tribe, and in part accounted for by the struggle between the old and new systems in which he was involved. To this we must add a taint of madness, which broke out in violent frenzy at times, with long, lucid intervals. He was remarkable for strength and activity (2Sam.1.23), and (like the Homeric heroes) of gigantic stature, taller by head and shoulders than the rest of the people, and of that beauty denoted by the Heb. for "goodly" (1Sam. 9.2); *cf.* the description "glory [*or*, beauty] of Israel" (2Sam.1.19). Kish sent his son Saul in search of a drove of asses, gone astray on the mountains (1Sam.9.3-10). In this search Saul seeks Samuel's aid (9.5,6). Samuel had received (*cf.* 8.7-9) a divine intimation of the approach and future destiny of the youthful Benjamite. He received him as a distinguished stranger, and next morning poured over Saul's head the consecrated oil, and with a kiss of salutation announced to him that he was to be the ruler and (LXX.) deliverer of the nation (9.25-10.1). Saul returned to Gibeah by a route for which see ZUPH; its incidents confirming Samuel's prediction (10.9,10). This may be called the private, inner view of his call. The outer call, setting its seal on the former, follows: An assembly was convened by Samuel at Mizpeh, and lots were cast to find the tribe and family which was to produce the king. Saul was named, and (by a divine intimation) found hidden in the circle of baggage around the encampment (10.17-24). His stature at once won the heart of the people. He was hailed king by acclamation, though with a few dissentients, and returned to his native Gibeah. His election was justified and his authority confirmed by his prompt and vigorous action on learning of the threat of Nahash, king of Ammon, against Jabesh-gilead. "The Spirit of the Lord came upon him," as on the ancient judges. Three (or six, LXX.) hundred thousand men followed from Israel, and thirty (or seventy, LXX.) thousand from Judah: and Jabesh was rescued. The punishment of the murmurers was demanded, but refused by Saul; and the monarchy was inaugurated anew at Gilgal (11.1-15). He still, however, so far resembles the earlier judges, as to be virtually king only of his own tribe, Benjamin, or of the immediate neighbourhood. But this limitation was soon to cease. The Philistines would naturally oppose the quickening of their neighbour's national life, and in the second year of his reign Saul began to organize an attempt to shake off their yoke. A Philistine garrison had long been stationed even in his own home (10.5, 13.3). An army of 3,000 was formed; and Jonathan, apparently with Saul's sanction, rose against the garrison and smote them (13.2-4). This roused the whole force of the Philistine nation against him. The spirit of Israel was completely broken. In this crisis, Saul found himself on the very confines of his kingdom at Gilgal, longing to exercise his royal right of sacrifice, yet deterred by his sense of obedience to the prophet. That obedience failed on the seventh day; whereupon Samuel arrived, and pronounced the first curse on his impetuous zeal (13.5-14). Meanwhile the adventurous

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exploit of Jonathan at Michmash brought on the crisis which ultimately drove the Philistines back to their own territory. It was signalized by two remarkable incidents: the first appearance of Saul's madness in the rash vow which all but cost the life of his son (1Sam.14.24,44); and the erection of his first altar, built either to celebrate the victory, or to expiate the savage feast of the famished people (14.35). The expulsion of the Philistines (although not entirely completed, 14.52) at once placed Saul in a position higher than that of any previous ruler of Israel. The warlike character of his reign naturally still predominated; and he was now able to attack the neighbouring tribes of Moab, Ammon, Edom, Zobah, and finally Amalek (14.47,48; *cf.* 15.1-9). The chief connexion of the war against Amalek with Saul's history lies in the disobedience to the prophetical command of Samuel shown in the sparing of the king, and the retention of the spoil. This second act of disobedience called down the second curse, and the first distinct intimation of the transference of the kingdom to a rival. The struggle between Samuel and Saul in their final parting is indicated by the rending of Samuel's outer garment, as he tears himself away from Saul's grasp (for the gesture, see Josephus, 6 *Ant.* vii. 5), and by the long mourning of Samuel for the separation (15.35,16.1). The rest of Saul's life is one long tragedy. The frenzy, of which indications had occurred before, now at times took almost entire possession of him. Inter-tribal jealousies, all the stronger because Saul's own tribe was one of the smallest, may well have been an important cause of this frenzy. It is described as "an evil spirit of God" (much as we might speak of "religious madness"), which, when it came upon him, almost choked or strangled him by its violence. In this crisis David was recommended to him by one of the young men of his guard. From this point their lives are blended together. [DAVID.] In Saul's better moments he never lost his strong affection for David. Occasionally his prophetical gift returned, blended with his madness (19.24). His acts of fierce, wild zeal increased. At last the dynasty, which he had established, came to an end through his weakness. The Philistines, keen to keep open the commercial route by which the Euphrates trade passed through their country to Egypt, after a course of border warfare occupied in large force the plain of Esdraelon. Their camp was pitched on the S. slope of the range now called Little Hermon, by Shunem. Opposite, on mount Gilboa, was the Israelite army, clinging as usual to the heights which were their safety. The heart of the king, as he pitched his camp, "greatly trembled" (1Sam.28.5). Having lost all the usual means of consulting the divine will, he determined, with that wayward mixture of superstition and religion which marked his whole career, to apply to a necromancer at En-dor, on the other side of Little Hermon, who had escaped his persecution. The obvious meaning of the narrative tends to the hypothesis of some kind of apparition as against that of a simple imposture. The woman recognizes the disguised king first on the appearance of Samuel, seemingly from his threatening aspect or tone towards his enemy. Saul apparently saw nothing; but she described a supernatural figure of an aged man in prophetic garb. On hearing the denunciation which the apparition conveyed, Saul fell full length (see 28.20, marg.) on the ground, and remained motionless till the woman and his servants forced him to eat. Dismayed by Samuel's summons to a fatal tryst, he entered the next day on the battle. The Israelites were driven up the side of Gilboa. The three sons of Saul were slain (1Sam.31.2). Saul, with his armour-bearer, was pursued by the archers and charioteers of the enemy (31.3; 2Sam.1.6). He was wounded. His shield was cast away (2Sam.1.21). According to one account, he fell upon his own sword (1Sam.31.4). According to another, an Amalekite who came up at the moment of his death-wound, and found him "fallen," but leaning on his spear, at his own request put him out of pain, and carried the news to David (2Sam.1.7-10). [SAMUEL, BOOKS OF.] His body and those of his three sons were stripped, decapitated, and exposed on the wall of Beth-shan, whence they were secretly carried off, and burnt by the grateful inhabitants of Jabesh-gilead (1Sam.31.12,13). David interred their remains, finally, in their ancestral sepulchre at Zelah in Benjamin (2Sam.21.14).—3. The Jewish name of St. PAUL. The best conjecture as to the double name is that Paulus was the apostle's Roman name as a citizen of Tarsus, naturally adopted into common use by his biographer when his labours among the heathen commenced (Ac.13.9). [A.W.S.]

Sav'aran, an erroneous form of the title AVARAN, borne by Eleazar, 8 (1Mac.6.43).

Savi'as (1Esd.8.2) = UZZI, 1.

Saviour. (Five articles are closely connected and by the same writer. Saviour and SALVATION deal with the divine part in man's restoration; REPENTANCE, FAITH, CONVERSION with the part of man.) The name Saviour, to which (*cf.* Mt.1.21) Jesus is equivalent, was the human name of the Christ. The name defines the mission, "to save His people from their sins." We must be careful not to limit the wide significance of the word, which in Heb. is used of recovery from sickness, protection, assistance, deliverance, and the result of such relief in happiness and security. The name "saviours" is applied to the judges, and to the deliverer of the people from the Syrian yoke (2K.13.5). It was frequently included in Jewish names as a word of good omen, *e.g.* Joshua (Gk. Jesus), Hoshea, Ishi, Isaiah. The word was raised by the prophets from a temporal to a spiritual meaning, and applied to God Himself (Is.45.21, "A just God and a Saviour"). We must be careful not to insert a *but*, as if it were part of salvation to deliver from the justice of God. So far from this, God saves by and to righteousness. In many passages of Isaiah righteousness and salvation are equivalent, and the "robe of righteousness" is the "garment of salvation" (*cf.* Is.61.10). The same spiritual meaning is constant in the Psalms. The term Saviour is also connected with God or Redeemer (*cf.* Is.61.14,60.16). Thus the word Saviour as applied to Christ must be taken in a wide sense, as including both the remission of sins and all other benefits of Christ's passion, and, not only this,

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but of His teaching, example, and church. When there is any distinction made between Jesus and Christ, the former refers to the person, the latter to the office. The name of Jesus was in common use among the Jews, but found its full meaning only in the Saviour. [M.S.]

Saw. In ancient Egyptian saws, as in modern Oriental saws, the teeth usually incline towards the handle, instead of away from it like ours. They have, in most cases, bronze blades, apparently attached to the handles by leathern thongs; but some of those in the British Museum have blades let into handles, as our knives have. A double-handed iron saw has been found at Nimrûd. No evidence exists of the use of the saw applied to stone in Egypt, but we read of sawn stones used in the temple (1K. 7.9). The saws "under," or "in," which David is said to have placed his captives were of iron.

Scape-goat. [ATONEMENT, DAY OF; DEMON.]

Scarlet. [COLOURS.]

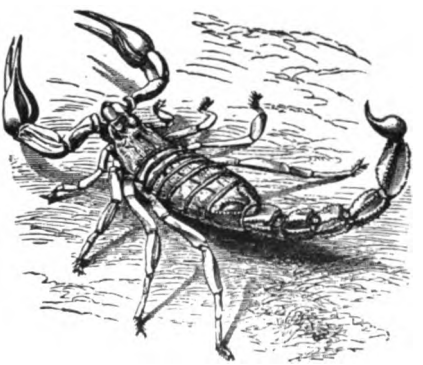
Sceptre. The original of the sceptre was the short club, with bulging head, used by shepherds for purposes of defence and regarded as characteristic of the shepherd's life (Lev.27. 32; A.V. *rod*); while he, defending his flock by its means, becomes a figure of God's defence of His people (Ps.23.4; Mi.7.14). Thus it became a symbol of authority in general (Judg. 5.14, R.V.), and of the king's in particular (Am.1.5,8; Esth.4.11). The king's sceptre is used metaphorically to express the prerogative of the royal tribe of Judah (Gen.49.10), the future dignity of Israel (Num.24.17), the rule of the wicked, whom Jehovah will overthrow (Is.14.5), and, supremely, the rule of God Himself (Ps.45.6), interpreted in N.T. of the rule of the eternal Son (Heb.1.8). [J.C.V.D.]

Sce'va, a Jew residing at Ephesus when St. Paul paid his second visit there (Ac.19.14-16); father of seven sons who were exorcists. He is described as a "chief priest," probably a head of one of the twenty-four courses.

Schools of the Prophets. The expression is not found in the Bible—in fact, the word school is not in O.T. at all. The idea arose from the Targum of Jonathan interpreting Naioth (1Sam.19.18ff.) as *house of learning*, which in later time was the equivalent of school. This interpretation, however, is very doubtful. There is no evidence that Samuel founded schools of the prophets, but that there were communities or guilds of prophets is certain. They are first mentioned 10.5, and existed at Ramah (19.19), Bethel (2K.2.3), Jericho (2.5), Gilgal (4.38), and in a place unknown (6.1). Between Samuel and Elijah these "sons" of the prophets are not mentioned, which does not warrant us in thinking that they did not exist, for in Elisha's time they were flourishing, and looked upon that prophet as their master, as Samuel had been treated before. There were married men amongst them (2K.4.1). No doubt they were associations for the purposes of worship and learning, but there is no evidence that they took part in teaching. They were evidently in existence in the time of Amos (7.14). Some modern criticism has seen in these "schools" a body of men to whom the editing, or even writing, of many of the books of O.T. might be attributed. The question as to how far there may be any truth in this conjecture is discussed under the books concerned. [B.R.]

Science (1Tim.6.20). [GNOSTICISM.]

Scorpion (Heb. *'aqrābh*). Scorpions are twice mentioned in O.T. (Deut.8.15; Ezk.2.6), and four times in N.T. (Lu.10.19,11.12; Rev.9.3,10); the wilderness of Sinai being alluded to as the resort of scorpions at the time of the Exodus, as it also is at the present day. Scorpions, of which several species inhabit Palestine, are generally found in dry and dark places, under stones and in ruins, chiefly in warm climates. They are carnivorous, and move in a threatening attitude



A SCORPION.

with the tail elevated. The sting, situated at the extremity of the tail, has at its base a gland secreting a poisonous fluid, which is discharged into the wound through two orifices; and often occasions much suffering, and sometimes alarming symptoms. The "scorpions" of 1K.12.11,14 and 2Chr.10.11, 14 indicate some instrument of scourging —unless indeed the expression is allegorical. Celsius believed the "scorpion" scourge to be the spiny stem of the egg-plant (*Solanum melongena esculenta*), known to the Arabs as *hedeq*. Scorpions are not insects, but relatives of spiders, with which they constitute the class Arachnida. [R.L.]

Scourging. [CRIMES.]

Screech-owl. [OWL.]

Scribe. A. Older use of the word. (1) *ṣôphēr* (the usual word), lit. *writer* or perhaps *enumerator*, stands in Judg.5.14 (*cf.* Je.52.25=2K.25.19; 2Chr.26.11) for a high military functionary, perhaps a muster-officer (R.V. *marshal, scribe*). It also denotes a royal officer or minister, distinct from the recorder or chronicler, probably the chief secretary of state (2Sam.8.17=20.25=1 Chr.18.16; 2K.18.18,37=Is.36.3,22; 2K.19.2 =Is.37.2; Je.36.10,12,20,21,37.15,20), who also acted at times as chancellor of the exchequer, and chief paymaster (2K.12.10,11=2Chr.24. 11; 2K.22.3ff.=2Chr.34.15ff.), and was sometimes a Levite (1Chr.24.6). Solomon's great empire required two such officers (1K.4.3). In Esther, *ṣôphēr* stands for the secretaries of the Persian king (3.12,8.9). (2) *shôṭēr* (also a frequent word), lit. *writer*, or possibly *organiser, arranger* (R.V. *officer, overseer*), is a term for

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any minor official—judicial, civil, military, or industrial (Ex.5.14; Jos.1.10,3.2; Deut.1.15; 1Chr.27.1; 2Chr.19.11,34.13, etc.). (3) *ṣiphsâr*, lit. *tablet-master, scribe* (R.V. *marshal, scribe*), occurs only Je.51.27; Na.3.17 (see R.V. marg.). (4) *ḥarṭōm*, lit. *engraver, writer* (R.V. *magician, sacred scribe*; only pl.), is used of the magicians or wise men of Egypt (Gen.41.8; Ex.8.3ff.,9.11), and of Babylon (Dan.2.2). For another derivation of this word, see SEMITIC LANGUAGES.—B. Later use. After the Captivity *ṣôphēr* almost always denotes a professional student of Holy Scripture, especially of the Mosaic Law. The Gk. equivalents are γραμματεύς, "scribe" (67 times in N.T.), νομικός, "lawyer" (10 times), νομοδιδάσκαλος, "doctor of the law" (3 times), and once simply διδάσκαλος, "doctor," "teacher" (Lu.2.46). Josephus also uses ἱερογραμματεύς, "sacred scribe," σοφιστής, "learned man," "rhetorician," and ἐξηγητὴς τῶν πατρίων νόμων, "interpreter of the ancestral laws." "The wise" (*ḥākhāmîm*) of the Wisdom literature (Pr.1.6,22.17; Ec.9.17, etc.) may perhaps be scribes, but more probably their early predecessors, not yet entirely devoted to legalism. Scribes were addressed respectfully as *rabh*, "master," or *rabbî* (ῥαββεί), "my master" (16 times in N.T., also frequently in translation as διδάσκαλε, κύριε, ἐπιστάτα), which title even the scribes accorded by courtesy to our Lord (Mt.12.38, etc.), Who was generally regarded as a rabbi with a school of pupils. The Aramaic equivalent, *rabbôn* or *rabbônî* (ῥαββουνεί), also occurs (Mk.10.51, see R.V.; Jn.20.16). The scribes in our Lord's time were greedy of titles of honour, and sought and received the honourable designations of *abbā* = πατήρ, "father," and *môrê* = καθηγητής, "teacher," "guide" (Mt.23.9,10). Already in N.T. times, or a little later, *rabh*, *rabbî*, and *rabbôn* were prefixed as titles to scribes' names (Rabbi Zadok, Rabban Gamaliel, etc.), and a distinction was drawn among them: "greater than *rabh* is *rabbî*, and greater than *rabbî* is *rabbân* (*rabbôn*)." The Mishna (200 A.D.) generally calls the ancient scribes *ṣôphᵉrîm*, but those of its own age *ḥākhāmîm*, "the wise." (i) *History*. The transformation of the O.T. religion into orthodox legal Judaism, a process which, beginning with the Captivity (586–538 B.C.) or a little earlier (*cf.* Je.8.6), received an enormous impetus from the labours of Ezra (458) and Nehemiah (445), and was finally consummated in the age of the Maccabees (175–135), when the nation, rising in arms against a persecuting paganism allied with an apostatizing aristocracy, became inspired with an inflexible and fanatical enthusiasm for the letter of the ceremonial law, was mainly the work of the scribes, an organized body of professional students of the law, who, when prophecy failed, gradually established themselves first as the accredited teachers, and afterwards as the real rulers of the nation. To them, and not to their predecessors the prophets, our Lord alludes when He says, "All that came before Me are thieves and robbers" (Jn.10.8). Siding in the Hasmonaean age with the Assideans (Heb. *ḥăṣîdîm*, lit. *pious ones*, *cf.* Ps.149.1,5,9, etc.), a zealous sect of "mighty men who offered themselves willingly for the law" (1Mac.2.42,7.13; 2Mac.14.6), and sharing with them the glories of death and martyrdom (see the account in 2Mac.6.18ff. of the torture and death of Eleazar, "one of the principal scribes"), they formed, after the foundation of the Hasmonaean state, an intimate and enduring alliance with the rising party of the Pharisees, who, inheriting the inflexible principles of the Assideans, acquired in the reign of John Hyrcanus (135–105) their distinctive name (*pᵉrûshîm*, or *pᵉrîshîm*, Φαρισαῖοι, "separated ones"). [PHARISEES.] Persecuted by him in his later years, and also by his son and successor Alexander Jannaeus (104–78), who favoured the Sadducees, they triumphed with the Pharisees under his widow and successor Salome Alexandra (78–69). "She had indeed," remarks Josephus, "the name of queen, but the Pharisees had all the authority" (13 *Ant.* xvi. 1). The leading scribes in the Sanhedrin formed, until the extinction of the Jewish state (70 A.D.), a distinct and most influential class alongside the chief priests and elders (*cf.* Mt.2.4,16.21,20.18,26.57; Ac.4.5,23.9). As the recognized spiritual guides of the all-powerful Pharisees, their influence over the nation was almost unlimited. Only a very few of them adhered to the Sadducees or were neutral (Mk.2.16; Lu.5.30; Ac.23.9). Priests and Sanhedrin obediently adopted the decisions of the scribes, who, when the Sanhedrin fell, became in name as well as in fact the supreme rulers of the nation. Of individual scribes before our Lord's time we know but little. The first known name is Ezra, though he seems to have had predecessors, whom Jeremiah denounces quite in the N.T. manner for falsifying and evading the law (Je.8.6ff., R.V.). Ezra is "the priest, the scribe, even the scribe of the words of the commandments of the Lord, and of His statutes to Israel" (Ezr.7.11); and "a ready scribe in the law of Moses, which the Lord the God of Israel had given" (7.6). Already "scribe" was a technical word, used as a title in formal legal documents (7.11,21). The reading of the law by Ezra, and its acceptance by the people, 444 B.C. (Ne.8ff.), marks an epoch. From this time, for an Israelite, religion meant not so much spiritual communion with God (the ideal of the prophets), as a legally correct walk before Him (the ideal of the scribes). The ceremonial law was regarded as God's greatest gift to Israel, and to obey its every precept, down to the minutest detail of ritual observance, was the whole duty of man. In such an atmosphere of formalism and legalism did scribism originate, develop, and mature. The early scribes, such as Ezra (Ezr.7.11), Zadok (Ne.13.13), and Simon the Just, 300 B.C. (see Ecclus.50), were priests, but soon after the last date the scribes were clearly differentiated from the priesthood as a body of professional, but lay scholars, who claimed the exclusive right, even as against its original guardians the priesthood, to interpret the Mosaic law. Henceforward a priest, unless he was also a scribe, was not an accredited teacher of religion. So far the O.T., Apocrypha, and Josephus. Additional facts (unfortunately contaminated by fiction) may be gleaned from

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the Mishna (200 A.D.). The Mishna characteristically represents Moses as the first scribe. He delivers the scribal traditions to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to "the men of the Great Synagogue," by which unhistorical title it collectively designates the succession of scribes from Ezra (444 B.C.) to Simon the Just (300 B.C.). [The existence of "the Great Synagogue" as an actual organization is now disbelieved; but see SYNAGOGUE, GREAT.] The Great Synagogue (says the Mishna) laid down these rules: Be careful in pronouncing judgment; bring up many pupils, and make a fence about the law. Simon the Just said: "The world subsists by three things: by the Law, the worship of God, and benevolence," and delivered the tradition to Antigonus of Socho, he to Joses ben Joeser of Zereda and Joses ben Johanan of Jerusalem; they to Joshua ben Perachiah and Nithai of Arbela; they to Judah ben Tabbai and Simon ben Shetach; they to Shemaiah and Abtalion (perhaps the Sameas and Pollio of Josephus, 15 *Ant.* ix. 4, etc.); they to Hillel (the elder) and Shammai. These two flourished in the reign of Herod the Great (37–4 B.C.) and founded important and opposing schools. Hillel, a mild and amiable man, was inclined to mitigate the strictness of the law; Shammai, a man of rigid temper, to aggravate it. Hillel had emigrated from Babylon to Palestine, and is said to have been descended from David. He was so poor that he was obliged to hire himself out as a day-labourer, to defray the cost of his education at the Rabbinical schools. His mitigating interpretation of the law is well illustrated by his important decision that Deut.15.1-11, which requires a release of all debts every seventh year, should, on account of its great inconvenience, be evaded by a characteristic scribal artifice (*cf.* Mk.7.11). The questions disputed between the schools of Hillel and Shammai were for the most part trivial—*e.g.* whether an egg laid upon the sabbath day might be eaten, or whether it was necessary to sew a fringe upon a night-gown; but there is one which is important both intrinsically and because our Lord's opinion was asked about it (Mt.19.3ff.). The laxer school of Hillel ruled that a man might put away his wife for every cause—*e.g.* even if she only spoilt his dinner; the stricter school of Shammai permitted it only for adultery. One of Hillel's maxims was, "Be a disciple of Aaron, a lover and maker of peace; love men, and attract them to the law." The next great scribe, Gamaliel I. (Rabban Gamaliel the elder) was St. Paul's teacher (Ac.22.3). His reputation and influence were immense. "Since Rabban Gamaliel the elder died," says the Mishna, "there has been no more reverence for the law; and purity and abstinence died out at the same time." His moderation and commanding personality are well illustrated in Ac.5.34-40. His son Simon was also a famous scribe. He lived at the time of the Jewish war (Josephus, 4 *Wars* iii. 9). After the fall of Jerusalem (70 A.D.), the headquarters of the scribes were transferred to Jamnia (Jabneh), Tiberias and Lydda being subordinate centres. During the 2nd cent. A.D. the traditions of the scribes, previously transmitted only orally, were written down and collected in the Mishna (180–200 A.D.). The Mishna, though unreliable for the earliest period, is a thoroughly trustworthy authority for the time of Christ. The later scribal compilations (the Jerusalem Talmud, 4th cent., and the Babylonian Talmud, 5th cent.) contain more legendary matter, and require to be used with greater caution. (ii) ***Functions.*** The functions of the scribes were three: (1) to interpret and develop the law; (2) to train students of the law; (3) to act as judges. (1) In strict theory the written law (Torâh) was exalted as supreme, and the scribes' whole duty was to interpret it. This process, called ***midhrāsh***, from ***dārash***, "to seek," "consult," involved not only the fixing of the meaning of each precept of the Torâh, and the explanation of all apparent discrepancies, but also the drawing of all possible inferences from it; and inasmuch as these inferences were often of a very arbitrary kind, the scribes became in fact, if not in intention, ***legislators***. They also consciously legislated. To prevent all danger of a breach of the letter of the Torâh, they "made a fence round the law," *i.e.* they forbade all actions which in their opinion could possibly lead to inadvertent transgression. They also legislated, when they declared (as they frequently did) a prevailing custom or tradition to be binding. The scribal traditions were numerous, intricate, puerile, and burdensome (Mk.7; Mt.23; *cf.* Ac.15.10). About fifty of them were supposed to be Mosaic, but the great bulk were admitted to be only ***dibhrê sôphᵉrîm***, "ordinances of scribes." Yet even these they declared to be as important as, or more important than, the letter of the Torâh—"An offence against the sayings of the scribes is worse than one against Scripture"; "The sayings of the elders have more weight than those of the prophets." Ordinances which the scribes regarded as binding were called ***hălākhâ*** (lit. *walk*, *custom*). ***hălākhâ*** embraced (*a*) the letter of the Torâh, (*b*) the scribes' interpretations (***midhrāshîm***) thereof, (*c*) the scribes' customs and traditions. Whether a ***midhrāsh*** or a tradition was binding was decided by a majority of scribes, and decisions were, as a rule, unalterable. Those scribal interpretations of Scripture which were not binding were called ***haggādhâ*** or ***'ăghādhâ***, "narrative," "story," from ***higgîdh***, "to tell." ***haggādhâ*** attached itself mainly to the narrative portions of O.T. The books of Chronicles are a scribal ***midhrāsh*** or recension of the earlier books of Kings (2Chr.24.27). In these the haggadic element is kept within moderate and edifying limits. But ***haggādhâ*** was frequently extravagant and unedifying. The stories of the Creation and of the patriarchs and heroes of the O.T. were often spoiled by puerile and superstitious additions. For examples of ***haggādhâ*** in the N.T. see Ac.7.22,53; Gal.4.22ff.; 1Cor.10.4; 2Tim.3.8; Heb.11.37. [TALMUD.] (2) In their "houses of teaching" the scribes assembled young men, called "disciples of the wise," whom they trained in the oral and written law. The teacher sat on a raised platform, and the pupils sat on the ground at

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his feet (*cf.* Ac.22.3). The teaching was in theory gratuitous, the teacher maintaining himself by some trade, but there is good reason to believe that substantial fees were often exacted. The chief qualification of a pupil was a retentive memory. He was to be "like a well lined with cement, which loses not one drop." The scribe recited the exact words of his own teacher, and his pupils repeated them after him until they knew them by heart. When fully trained, the pupils were solemnly ordained with laying on of hands (*s'mikhâ*) in the presence of at least three scribes. The Sanhedrin was recruited from the most promising pupils of the scribes. (3) Laymen could be judges, but the professional training of the scribes specially fitted them for the exercise of this office, both in the supreme Sanhedrin at Jerusalem and in those of the local synagogues. Judicial work was unpaid. (iii) *Our Lord's attitude* towards the scribes, which was unfavourable, may be gathered from Mt.5.20,15.1ff.,23; Mk.7 and parallels, 12.38; Lu.11.43,20.46,47. In Mt. 18.52,23.34, He uses the word, in a good sense, of Christian teachers. The Mishna, ed. Surenhusius (contains Lat. trans.); Edersheim, *Life and Times of J. the Messiah*; Schürer, *History of the Jewish People*; Taylor, *Sayings of the Jewish Fathers*; *The Jewish Encycl.*; Weber, *Jüd. Theologie auf Grund des Talmud.* [C.H.]

Scrip (*yalqût*), used in 1Sam.17.40 as a synonym for the bag in which the shepherds of Palestine carried their food or other necessaries. The scrip of the Galilean peasants was of leather, used especially to carry their food on a journey, and slung over their shoulders (Mt.10.10; Mk.6.8; Lu.9.3,22.35). The English word "scrip" is probably connected with *scrape*, *scrap*, and was used in like manner for articles of food; it is thus an extremely close equivalent for the Heb., which means "collection."

Scripture, Holy. This phrase in its modern sense is hardly represented in the earlier books of O.T., and only in late writings do we come to the equivalent phrase, "As it is written" (*e.g.* 2Chr.30.5,18). This is in accordance with what we should expect before the formation of a Canon. The Heb. parallel *k'thûbhîm* (*writings*) was confined by later Jews to one particular portion (the HAGIOGRAPHA) [CANON OF O.T.]; hence *miqrâ* (*reading*; *cf.* Ne.8.8) became the general collective term, and equivalent to the γραφαί of N.T. usage, which is constantly used with a sense of authority and sacredness (*cf.*, *e.g.*, Mk.12.24, 14.49; Lu.24.27,32; Jn.5.39,10.35; Ro.1.2,16. 26; 2Tim.3.15,16, besides many citations of O.T. passages as "scripture"), and is applied in N.T. to all the several Jewish divisions of O.T., and in 2Pe.3.16 even already includes the epistles of St. Paul. (1) A religion is, strictly speaking, a practice. In the art. REVELATION we have shown that there are two distinct types. Those classed as heathen represent the various notions evolved by generalization from the common experience of nature and of men's own lives, of which, therefore, they are only a reflection. Judaism and Christianity are based upon a revelation of God Himself, given in the phenomenal facts which belong to a personal Presence. The distinctive character which ensues only becomes permanent through the embodiment of those phenomenal facts in a fixed form or record, which thus constitutes a secondary basis for other than the original observers. The "word of God" uttered in the ages (Heb.1.1) is set before us in Scripture. The myths of heathenism are after-thoughts, attempts to make fiction (which is the expression of our notions) do duty for the missing facts (which are the basis whence notions should be derived). The narratives of Scripture are fundamental. Yet, however far we may be carrying it, we are not the discoverers but the heirs also of that teaching, which was learnt and taught as the substantial meaning involved in those facts from the beginning. (2) Holy Scripture is, therefore, mainly composed of three parts; (i) a narrative presentation of the fundamental facts in which the Revelation consists; (ii) some statement of the principles involved; (iii) a narrative of the way in which men partly developed, partly were led to, an appreciation of those principles. In N.T. the presentation is contained in one well-defined group of events, the salient features of which were almost at once arranged in an authoritative form. It is noteworthy that the matter common to the Synoptists, whether derived from a written or oral tradition, consisted mainly of incidents, mostly of a miraculous character. On the other hand, although no doubt some development of ideas can be traced in St. Paul's epistles, the gradual understanding of the full significance and application of the facts is shown in Acts. In O.T., however, there is no one group, but a series, of fundamental facts, not themselves developed or evolved, but graduated according to the development or evolution of ideas which went on concurrently with the events. Even with the admitted facts, it was as hard as it is to-day to get people to realize that the Unseen is more than their own abstraction of nature as they see it, or of inner experience as they feel it. It follows, therefore, all three elements are intermingled, though they must not be confused. The results are such as could only have rested on an objective, not an imaginative, revelation; given in things that happened, not in notions to which supposititious facts were fitted. In the long course of the intellectual development of a people, stories may be transferred from the common legendary or mythical stock, or true incidents developed by legend, or the precise historical placing lost; but all this affects rather the appreciation than the main substance of what is fundamental. The elements which seem incongruous to a mind accustomed to exact criticism are those which a quite valid narrative would attract to itself under the circumstances. No student could understand the Europe of the 19th cent. without some account of the main facts about the historic Napoleon, but the account would be gravely defective if it did not include a good deal about the Napoleonic legend. We should expect to have the two elements formally distinguished, but it is not really necessary for the purpose. The presence of possible legend

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in the history of Moses does not concern us here, for the subject of the Pentateuch is not the revelation of Moses but of God. (3) The word "inspiration" in regard to Scripture must bear the generic meaning it has in all other correct uses, but it has also a specific meaning. The personal presence of God in Christ, in the miracle, in the sacrament, His voice in Scripture, are given that His presence in every man, in the whole world, in every action, in every true word uttered, may be more than a vague sentiment; they are the very means by which abstract belief becomes knowledge, by which, in short, "we may *know* Him in Whom we have *believed*." On its own showing, the controversy of verbal and plenary inspiration seems futile. Does any sane critic discuss whether the inspiration of Hamlet was in Shakespeare or in the play? Even in our own efforts to think, observation and reflection prepare materials; by deduction we follow out, test, and apply ideas; but the latter are not themselves results of any logical process. If original, we can only say, "They came as an inspiration"; and of expression that it is a "gift." These are not separate; for what a man expresses is the idea he has perceived. This must not, however, blind us to the great fact that an inspiration is often curiously limited to the one thing given, so that a man may be ignorant of all else, and even stupidly indifferent to its significance. In any case, his meaning can never be rightly limited to what he would himself recognize as such at the time. The true meaning is what God means by it. (4) The validity of any narrative must be tested not by its mechanical accuracy, which may be quite misleading, but by such essential truth that our inferences in all matters concerning its proper purpose may be drawn with confidence. The divine guidance appears in the wisdom with which what is thus necessary is selected and set forth. The idea of inspiration belongs more properly to the teaching. Through the essential limitation of the individual mind no system of ideas can comprehend the infinity of truth. The prophets and apostles, however, do not give us systems, but principles, and they were content to insist on principles in their application to the actual crises or questions which confronted them. It was this which gave their work permanence. The form of all questions varies greatly from day to day, but the substance is the same; for that belongs to human nature. Principles only appear in a system of thought in the form of notions apprehended by the mind, and they change as the apprehension does; real principles appear in real things, and do not change, for they belong to God. In enunciating principles St. Paul has no hesitation either in what he is saying or in his authority for saying it. On matters of expediency he can only give his own opinion. (5) Finally, therefore, we have to remember that Christianity is not made up of doctrines; it is a Doctrine. Similarly, under all varieties of appreciation and vision the Bible is one book, prepared of God for the presentation of that Doctrine to us. Religious faith (*i.e.* the worship of God) is the first necessity of salvation (*i.e.* deliverance from ourselves, from the worship of our own notions and our own moralities); but the only faith ultimately possible for all men is the worship of the Unity in Trinity. It is thus altogether necessary to such salvation that a man believe rightly the Incarnation of our Lord Jesus Christ, God and Man, in Whom alone God is made known and has joined us to Himself. To set this forth, in all the variety by which the complexity of human nature and need was brought to apprehend it, is the one object of Holy Scripture, and there is no other (1Jn. 1.1-3). The world has never found, never pretended it had found, an alternative. It has only asserted that it preferred its own notions. [BIBLE; CANON.] [H.H.K.]

Scroll. [BOOK; WRITING; ROLL.]

Scurvy. [MEDICINE.]

Scyth'ian occurs in Col.3.11 as a general term for rude, ignorant, degraded. The same view of Scythian barbarism appears in 2Mac.4.47 and 3Mac.7.5. The Scythians dwelt mostly on the N. of the Black Sea and the Caspian, stretching thence indefinitely into inner Asia, and were regarded by the ancients as very uncivilized.

Scythop'olis, that is probably "the city of the Scythians," occurs in A.V. in Jth. 3.10 and 2Mac.12.29 only. The LXX. renders BETH-SHEAN in Judg.1.27 "Baithsan which is *Skuthōn-polis*"; Josephus (12 *Ant.* viii. 5, 13 *Ant.* vi. 1) says the same. This may refer to the invasion recorded by Herodotus (i.103-106), when the Scythians, after their occupation of Media, passed through Palestine on their road to Egypt (*c.* B.C. 620). Scythopolis was a city of the DECAPOLIS, the only one of the ten which lay W. of Jordan. It became the seat of a Christian bishop, and its name is found in the lists of signatures as late as the Council of Constantinople in A.D. 536. The latest mention of it under the title of Scythopolis is probably that of William of Tyre (xxii. 16 and 26). He mentions it as if it was then actually so called, explaining that it was formerly Beth-shean. [C.R.C.]

Sea (Heb. *yām*, pl. *yammîm*; Gen.1.10). "From sea to sea" (Ps.72.8) meant from the Red Sea to the Mediterranean. The word is used also of great lakes with crocodiles (Job 41.32), as the Arab. *Baḥr* (*sea*) is also used. The O.T. refers often to the sand on the sea shores, to waves and billows, and havens or harbours. [ISLE.] In Ac.27.41 the meeting of two "seas" refers to cross currents. [MELITA.] The Hebrews called the West the "sea" quarter, which sometimes creates a wrong impression when a W. boundary parallel to the Mediterranean, not one reaching to the sea, is described. A.V. renders the word "west" in 56 passages of O.T. Thus W. Palestine was on the seaward side of Jordan (Jos.5.1) and the ambush on the seaward side of Ai (8.9). It should be so rendered in Jos.16.3 ("at the west"), 16.6 ("west of MICHMETHAH"), 16.8 ("at the west"), 18.14 (referring to N.W. corner of the tribe, at BETH-HORON), 19.11 ("towards the west"), when in each case A.V. reads "sea." The *Great Sea* (Jos.15.47), or *Sea of the Philistines* (Ex.23.31), is the Mediterranean; the SALT SEA (Num.34.12) is the Dead Sea;

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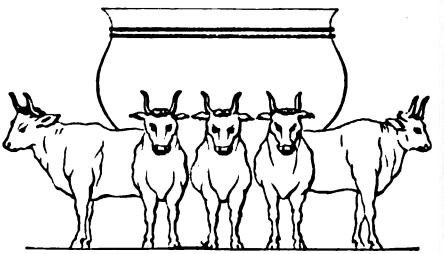
the name is also applied to the fresh waters of the lake of CHINNERETH (Num.34.11; Jos.13.27): it even applies to the great reservoir in the temple (1K.7.23; 2Chr.4.15); but in Job "Am I a sea, or a whale?" (7.12) is perhaps better rendered "Am I a mule, or a wild beast?" [C.R.C.]

Sea, Former and **Hinder** (Zech.14.8; R.V. *eastern* and *western*), the SALT SEA and the Mediterranean respectively. *Cf.* "utmost sea" (Jl.2.20; see NEBO), and GREAT SEA.

Sea, Great. [GREAT SEA.]

Sea, Hinder. [SEA, FORMER.]

Sea, Molten. To replace the LAVER of the tabernacle, Solomon caused another to be cast, which from its size was called a sea. It was



SUGGESTED RESTORATION OF THE LAVER. (Keil.)

made partly or wholly of the "brass" (properly, copper) which had been captured by David from "Tibhath and Chun, cities of Hadarezer king of Zobah" (1K.7.23-26; 1Chr.18.8). Its dimensions were: height, 5 cubits; diameter, 10 cubits; circumference, 30 cubits; thickness, 1 handbreadth; and it is said to have been capable of containing 2,000 (or, according to 2Chr.4.5, 3,000) baths. Below the brim there was a double row of "knops," 10 (*i.e.* 5+5) in each cubit. These were probably a running border or double fillet of tendrils, and fruits, said to be gourds, of an oval shape. The brim itself, or lip, was wrought "like the brim of a cup, with flowers of lilies," *i.e.* curved outwards like a lily or lotus flower. It stood on twelve oxen looking outwards, three towards each quarter of the heavens. It was mutilated by Ahaz, who replaced the oxen by a stone base, and was finally broken up by the Assyrians (2K.16.14,17,25.13). Josephus says that its form was hemispherical, and that it held 3,000 baths; and he elsewhere tells us that the bath was equal to 72 Attic ξέσται, or 1 μετρητής. To reconcile the contents of the laver with its dimensions, the Jewish writers supposed that it had a square hollow base for 3 cubits of its height, and 2 cubits of the circular form above. A far more probable suggestion is that of Thenius, in which Keil agrees, that it was of a bulging form below, but contracted at the mouth to the dimensions named in 1K.7.23.

Sea monsters (Lam.4.3). [WHALE.]

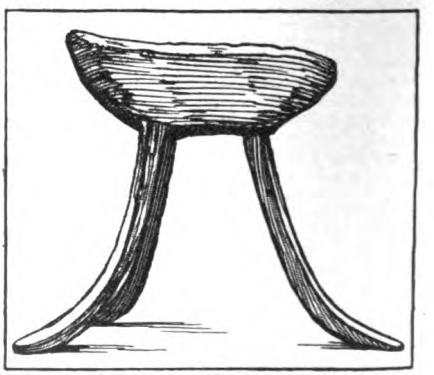
Sea of the Philistines (Ex.23.31). [GREAT SEA.]

Seal. In the East no document is regarded as authentic without a seal, and the use of some method of sealing is of remote antiquity. Among those used in Egypt at a very early period were engraved stones, pierced through their length and hung by a string or chain from the arm or neck, or set in rings for the finger. The most ancient form was the scarabaeus, formed of precious or common stone, or even of blue pottery or porcelain, on the flat side of which the inscription or device was engraved. The use of clay in sealing is noticed in Job 38.14, and the signet-ring in Gen.38.18. The Babylonians used cylinders of hard stone for sealing a clay tablet, rolling them over it before it was baked. One of the Amarna letters (Brit. Mus. 58) is so sealed. Similar cylinders (about an inch, or less, in length) are found in Phoenicia, and in the earliest strata at Lachish, Gezer, etc. The Canaanites thus evidently used them. The Gezer examples include a tablet of 649 B.C. and another representing the symbols of 12 gods. The cylinder was inscribed in cuneiform, or in Phoenician alphabetic letters, with the owner's name, to which is commonly added a mythological design, or the figure of the god whose name the "writer" (*dubsar* or "tablet-master") bore. [WRITING; ORNAMENTS, PERSONAL.]

Seal. [LAYING ON OF HANDS.]

Seasons. [AGRICULTURE; RAIN; YEAR.]

Seat. The words signifying seats in Heb. do not throw much light upon the subject. The poorer people of the Jews were accustomed to squat upon the floor, whilst the richer classes used a divan or couch. An honoured guest was provided with a "stool" (2K.4.10), the word signifying elsewhere a throne or chair of state. Chairs are noticed, as presents sent by kings, in the Amarna tablets of 14th cent. B.C., and actual examples of early date are found in Egypt. They also appear on Hittite and Assyrian bas-reliefs. Sennacherib (702 B.C.) mentions chairs sent to him by Hezekiah. A teacher or Rabbi used a seat,

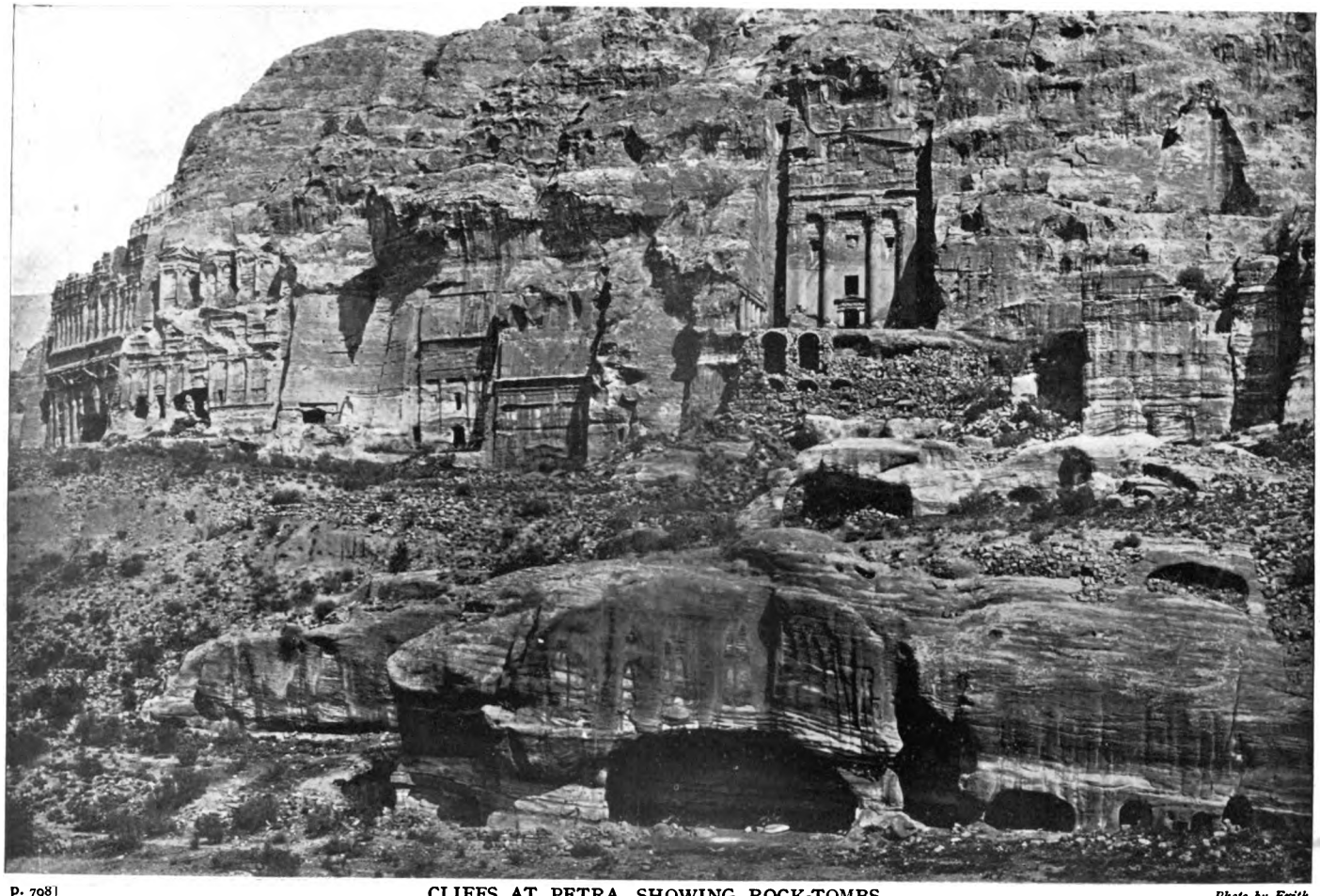


THREE-LEGGED STOOL, FROM THEBES. (Brit. Mus.)

whilst his pupils stood or crouched in front of him. Hence the expression is used to express the authority or office of a teacher, or judge; see Mt.23.2,3; Job 29.7; Rev.2.13, etc. [S.N.S.]

Seba' (Heb. *ṣᵉbhâ*), a son of CUSH (Gen. 10.7; 1Chr.1.9), and thus of non-Semitic race. The kings of Seba and SHEBA offer gifts to Solomon (Ps.72.10); Isaiah also connects Seba with Cush (43.3), and with Egypt. Josephus places Saba near Meroë (2 *Ant.* x. 2), in Upper

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P. 798] CLIFFS AT PETRA, SHOWING ROCK-TOMBS. *Photo by Frith*

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Egypt; perhaps, however, referring to the Sheba Arabs who, before his time, had crossed from Yemen into Abyssinia. The ethnic form SABEANS occurs in Is.45.14, also connected with Egypt and Cush; and they are described as tall men [SHEBA], which still applies to the Abyssinians. Ezk.23.42 speaks of them as coming from the desert, with crowns and bracelets as ornaments. In Job 1.15 the A.V. renders SHEBA by *Sabeans*; but the words Sheba and Seba have no connexion. The latter refers to a race—probably Akkadian—entering Arabia, and passing on to Africa. It is remarkable that the word has no appropriate Semitic derivation; but the Akkadian *sib* (rendered *sibu* in Assyr.) means a "shepherd." [C.R.C.]

Sebat. [MONTHS.]

Secacah', one of the six cities of Judah which were situated in the *midhbār* (*wilderness*)—that is, the tract bordering on the Dead Sea (Jos.15.61). Its position is not known.

Sechenī'as.—**1.** SHECHANIAH, 2 (1Esd.8.29; *cf.* Ezr.8.3).—**2.** SHECHANIAH, 3 (1Esd.8.32; *cf.* Ezr.8.5).

Se'chu (1Sam.19.22), a place with a great well, between RAMAH and the NAIOTH near Ramah, which Saul passed by. There is a ruin called *Suweikeh* just S. of BEEROTH; but this is perhaps too far N. [C.R.C.]

Second coming of Christ. [COMING, SECOND.]

Secun'dus was a Thessalonian who went with St. Paul from Corinth into Asia, on his return from his third missionary tour (Ac.20.4).

Sedecī'as.—**1.** An ancestor of Baruch (Ba.1.1).—**2.** ZEDEKIAH, king of Judah (1.8).

Seed, Mingled (Deut.22.9). [AGRICULTURE.]

Seedtime. [AGRICULTURE; YEAR.]

Seer. [PROPHECY; DIVINATION.]

Segub'.—**1.** The youngest son of HIEL the Bethelite who rebuilt Jericho (1K.16.34).—**2.** Son of Hezron and father of Jair (1Chr.2.21,22).

Seir the Horite, one of the early inhabitants of the land of EDOM (Gen.36.20; 1Chr.1.38). He may have given his name to the country, or, as its name has a natural meaning (see next art.), taken his from it. The "children of Seir" (2Chr.25.11,14) are the inhabitants of the land (*cf.* 20.23) rather than the descendants of the man.

Seir', Mount (*the rugged mountain*).—**1.** The rugged ridge near KIRJATH-JEARIM (Jos.15.10).—**2.** The mountain region of EDOM. In Deut.1.44, the words "in Seir" refer to some rough pass near HORMAH. In the reign of Hezekiah five hundred men of Simeon invaded mount Seir (1Chr.4.42). It is noticed as a mountain, or as a land, in Gen.14.6,32.3, 33.14,16,36.8,30; Num.24.18; Deut.1.2,2.1-29, 33.2; Jos.11.17,12.7,24.4; Judg.5.4; 2Chr.20. 10,22,23,25.11,14; Is.21.11; Ezk.25.8,35.2,3,7; and in the last-quoted verse it forms a part of "all Edom." [C.R.C.]

Seirath' (R.V. *Seirah*), the place to which Ehud fled after his murder of Eglon (Judg.3.26,27). It was in "mount Ephraim," but the site is unknown. The LXX. (Vat. MS.) reads *Seteiroth*. (C.R.C.]

Se'la or **Selah'** (2K.14.7; Is.16.1: rendered "the rock" in A.V., in Judg.1.36, 2Chr. 25.12 Ob.3; R.V. *Sela* or *Petra*). The LXX. thrice renders it Petra. [EDOM.] It was taken by Amaziah, and called JOKTHEEL. In the end of the 4th cent. B.C. it appears as the headquarters of the Nabatheans, who successfully resisted the attacks of Antigonus. About 70 B.C. Petra appears as the residence of the Arab prince named Aretas (*Ḥārith*). Trajan reduced it to subjection to the Roman empire. The city Petra lay, though at a high level, in a hollow shut in by mountain-cliffs, and approached only by a narrow ravine through which, and across the city's site, the stream flows. The rock tombs are of the Greco-Roman age.

Selah. [PSALMS, TITLES OF.]

Sela'-hammahlekoth' (1Sam.23.28), "the cliff of slippings," whether meaning *slippings away* (or *escapes*), or otherwise *slippery places*. The first is the explanation in O.T., but there may be a play on the original name. The cliff was in the desert of MAON (ver. 25), and David slipped away thence to escape Saul. The great valley, with a steep smooth ridge to S., which runs E. from Maon into the JESHIMON, is called *Wâdy el Malâqeh* (*valley of the smooth stone*), perhaps a corruption (by loss of the guttural) of the Heb. name. [C.R.C.]

Se'led, the childless son of Nadab, a descendant of Jerahmeel (1Chr.2.30).

Selemi'a, one of Ezra's swift scribes (2 Esd.14.24).

Selemī'as (1Esd.9.34) = SHELEMIAH, 2.

Seleuci'a, near the mouth of the Orontes, was practically the seaport of ANTIOCH. The distance between the two towns was about 16 miles. We are expressly told that St. Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Ac.13.4); and it is almost certain that he landed there on his return from it (14.26). This strong fortress and convenient seaport (Seleucia Pieria) was constructed by the first Seleucus, and here he was buried. It retained its importance in Roman times, and in St. Paul's day it had the privileges of a free city. The remains are numerous, including those of a harbour about ¼ mile in diameter, with a narrow entrance, and of a rock-cut channel for a stream, N. of the port. The site is now called *es Suweidîyeh*. [C.R.C.]

Seleu'cus IV. (*Philopator*) succeeded his father, Antiochus the Great, as king of Syria, 187 B.C. He is called "king of Asia" (2Mac. 3.3); but the title was claimed by the Seleucidae even when they had lost their footing in Asia Minor (1Mac.8.6,11.13,12.39,13.32). His reign was undistinguished. He inherited from his father the responsibility for paying the annual tribute to Rome of 1,000 talents, imposed for 12 years by the victors at Magnesia in 190 B.C. To Rome also he was forced to send as a hostage his young son, afterwards DEMETRIUS I. (*Soter*). On one occasion, induced by a temple official named Simon [SIMON, 3], he attempted to carry away the treasures of the temple; but his agent Heliodorus was stopped, it was said, supernaturally (2Mac.3.4-28). Apart from this, he continued his father's conciliatory policy towards the Jews, bearing much of the expense of the temple services (3.2,3,6). In 176 B.C. he was

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"destroyed, neither in anger nor in battle" (Dan.11.20), but poisoned by Heliodorus.

Sem (Lu.3.36) = the patriarch SHEM.

Semachiah', son of Shemaiah, 9 (1Chr. 26.7).

Sem'ei.—1. (1Esd.9.33) = SHIMEI, 14.—**2.** (Est.Apoc.11.2) = SHIMEI, 16.—**3.** Father of Mattathias in the genealogy of Jesus Christ (Lu.3.26).

Semel'lius (1Esd.2.16,17,25,30) = SHIMSHAI.

Sem'is (1Esd.9.23) = SHIMEI, 13.

Semitic Languages. References to language are not numerous in O.T., because the Hebrews lived surrounded by nations who spoke tongues closely akin to their own. In Genesis the nations are divided into three families by their "tongues" (Gen.10.5,20,31), answering to the three families of speech commonly called Aryan, Turanian, and Semitic. Somewhat later, in speaking of Babylonia (11.1,6), we are told that "the whole land was of one language," and this we now know to have been the Akkadian (the parent of pure Turkish), an agglutinative Turanian tongue, which alone appears on the earliest known texts. The Aramean speech of Laban (31.47) differed from the Heb. of Jacob; and this passage would imply that the differences had arisen in three generations, which cannot be said to be imposible; for—among illiterate peoples like the Bechuana in S. Africa—yet greater variations, in the speech of tribes of one stock, are well known to have arisen within a century, when they were separated from each other. The Hebrews were shepherds, and very probably illiterate in the time of the patriarchs, although the Canaanites were not [WRITING]; for there is no allusion to Hebrews writing till Moses, and the language of Genesis, at earliest, cannot be supposed older than his time. On the other hand the literary languages—such as the Babylonian, and the Heb. of the O.T.—changed very slowly indeed, being preserved by their sacred writings. The only allusion to an "interpreter" (Gen.42.23) refers to the Egyptian language; and, in the age of Jacob and Joseph, Semitic speech was used in Egypt—the Hyksos being Asiatics. Thus Jacob and Joseph may have been able to speak direct to the Pharaoh, but Joseph's brethren supposed him to be a native Egyptian who did not understand them. In Deut.28.49 the invasion of Palestine by a people of unknown language is predicted, which may refer to the Akkadian, or to the later Medic, which began to be known, as that of tribes at the "end of the earth," even a century before Isaiah, who alludes to foreigners of "a barbarous tongue without meaning," *i.e.* to Hebrews (Is.33.19). He also predicts (19.18) a time when the language of Canaan—or of the Palestine plains—will be spoken in Egypt, which came about with the Assyrian conquest, and with the spread of Phoenician trade. In the time of the judges the Heb. dialects E. and W. of Jordan already differed (Judg.12.6), just as the Arab dialects of these regions now differ. In Hezekiah's time the educated Hebrews understood the "Aramean" (2K.18.26), by which the Assyrian language appears to be intended. The Aramaic proper was known to Jeremiah, after Syrian tribes had been brought to Samaria (Je.10.11; see note in R.V. marg.). In Nehemiah's time the "speech of Ashdod," which was mixed up with Heb. (Ne.13.24), must have been a Semitic dialect; and the Philistines are known (from the monuments) to have spoken a Semitic tongue in 1500 B.C. and afterwards. In N.T. the linguistic evidence shows that Aram. was the language of the Jews in the time of our Lord, Heb. being a dead tongue and a sacred language. Most of the Semitic words mentioned are very clearly Aram.; and, at Jerusalem in this age, we find the tomb of the Beni Hezir [KIDRON] inscribed in Heb., whereas another semi-Gk. tomb, N. of the city, bears a short Aram. text. Aram. was then the prevailing Semitic tongue—from Persia to Asia Minor, and from Armenia to Egypt—among traders and rulers alike. The N.T. words include *amin* ("truly" = "amen"); *mammona* ("wealth," Mt.6.24); *sabakhtha-ni* ("thwarted me," 27.46; from an Aram. rendering of the Heb., Ps.22.1); *talitha* ("lamb," or "child," Mk.5.41), where the Sinaitic MS. shows ignorance of Semitic grammar in writing *qûm* for *qûmi*; *ephphatha* (7.34), which seems to mean "be whole," rather than "be opened"; *rabboni* (10.51, *cf.* R.V.; Jn.20.16), "my Lord"; *abba*, "father" (Mk. 14.36; Ro.8.15; Gal.4.6); *mana*, "measure" (Lu.19.13); *maran-atha*, "come, O Lord" (1Cor.16.22); *tuma*, "twin" (Jn.11.16); and *tabitha*, "gazelle" (Ac.9.36). These words prove that the authors of the four gospels and of Acts, and St. Paul also, understood Aram. The Semitic languages form a distinct family of speech in W. Asia, distinguished from others, and connected among themselves, by laws of syntax, and structure, no less than by vocabulary. The only language which agrees with them in its grammatical structure is the ancient Egyptian (see Renouf, *Egyptian Grammar*, 1875); and this is in a much more primitive stage. The Egyptians seem to have been a very early offshoot of an Asiatic stock, and were followed to Egypt by tribes of another race (Gen.10.13) and by Semitic peoples, even before the Hebrews. We are told (10.22) that the original family of Shem spread over Elam, Assyria, Lud (probably *Luden*, an Egyptian name for Syria), and ARAM. Some of the oldest known inscriptions (before 2100 B.C.), on the borders of Elam, are Semitic, and the other regions all contain early evidence of the presence of Semitic peoples. The testimony of language is very valuable in this question, and the words common to all branches of Semitic speech show that the common home could not have been, as some suppose, in Arabia (see Von Kremer, *Semitische Culturenlehnungen*, 1875; and Hommel, *Die Namen der Säugetiere*, 1879). Thus the first Semitic tribes knew not only mountains but rivers: they named the vine, the fig, the almond, and the olive; and cultivated wheat and barley: they possibly knew the walnut, and were acquainted not only with the lion, leopard, and wild boar, but with the bear, and they appear to have named the wild ass and the pelican. On the other hand, it appears very doubtful if they knew the ostrich or the palm. Such indications point to the N., not to the S., and agree with O.T. state-

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ments as to the home of the race. The Semitic languages are as closely connected as the Aryan; and all present not only a considerable common vocabulary, but the same triliteral roots, which appear to have been formed by coupling two monosyllabic roots together. They all form words in the same way from these roots, apply gender to the verb, have a dual for verb and noun, besides singular and plural, have but two genders, use prepositions, and have suffixed pronouns. The numerals are the same, and so are the names of the primary colours, indicating a somewhat advanced civilization as common to all the Semitic stocks. These languages may be regarded as including two groups—the Eastern and the Western—each subdivided into two classes—Northern and Southern. Of these the Eastern is known much earlier than the Western, from monuments. The classification may be thus detailed. (1) *Eastern:* (*a*) Babylonian and Assyrian; (*b*) Arabic, Gheez, Ethiopic, Amharic; (2) *Western:* (*a*) Aramaic, Nabathean; (*b*) Hebrew, Moabite, late Phoenician, and Samaritan. These may be considered in turn, before proceeding to the special question of Biblical Hebrew.—*Babylonian.* We have Babylonian dated texts as early as 2,200 B.C., showing slight differences only from the language of 600 B.C. The Assyrian was the same language, but is not fully known till *c.* 900 B.C., when it distinguished the characteristic Semitic sounds more sharply, in writing, than the early Babylonian, which sometimes confuses the gutturals. The texts, however, prove that all the 22 sounds of the Phoenician alphabet existed long before that alphabet was used. [WRITING.] The Babylonians pronounced ס as a hard *g*, like the Arabs. The Assyrians, in later times, pronounced ס as *ƒ* (proved by a Greco-Assyrian bilingual text, in which *φ* stands always for this letter); but the Babylonians probably had a *p* sound (like the Akkadians) which does not exist in Arabic. The language, even in the earliest age, presents a wonderfully perfect development. It had not only three cases for the noun (preserved in Arabic), but 12 voices, 5 moods, and 5 tenses for the verb; whereas Semitic speech originally seems to have had no cases, only 6 voices, 2 moods, and 2 tenses. The Babylonians borrowed the art of writing from the Akkadians, whose civilization was at least as old as that of Egypt; and they also used Akkadian culture terms, and official titles, and names for gods. Thus, for instance, *tartanu* ("general") was the Akkadian *tar-tan* ("great chief"); *ekalu* ("temple") the Akkadian *e-gal* ("great house"); and the names of Istar, Dagon, Tammuz, and Nergal were Akkadian, while NISROCH ("the eagle-man," being a figure found, like that of Dagon, in Assyria) is no doubt the Semitic *nisr*, "eagle," and the Babylonian *uku*, "man," the Akkadian *uk*. The Babylonians used a suffixed demonstrative *ma* ("this"), and had no definite article; and this suffix is also used (as *m*) in the Sabean, instead of the article, and is attached to personal names (just as in Babylonian), whence came the "mimmation" of the Heb., and the Arab. *tanwîn*, in a dialect where *n* took the place of *m*. The main difference between Babylonian and later Assyrian seems to be that the latter is more purely Semitic, in consequence of the decay of the Akkadian population. In the time of Hammurabi, chronicles and historic texts occur in both Akkadian and Semitic Babylonian; but after *c.* 1400 B.C. the former ceased to be the prevailing speech of civilized regions.—*Arabic.* This name should be confined to the speech of Joktan [ARABIA], and does not include the Nabathean of the N.W. We are unable to trace it earlier than *c.* 250 B.C., when it appears on the Sabean texts of S. Arabia. The dialect of the E. (according to Lenormant) was nearer in its sounds to the Babylonian (as for instance in having a *shaphel* instead of an *aphel* voice for the verb) than was that of the W. coast, which was nearer the Aram.; indicating the colonization of Arabia by two streams along its two coasts. The distinctive sounds of the E. and W. Semitic families of speech, which constitute a Semitic "Grimm's Law" for language, were

East ך, א, ת (final), ש (initial), ם, ן (final).
West ו, ה (final), ה (initial), צ, מ (final).

The Arab., however, even in the Sabean texts, distinguishes (by new letters) seven intermediate sounds not found in more ancient speech (*dh*, *th*, *kh*, *gh*, *ḍ*, *ẓ*, *f*), while on the other hand it has no *p* sound at all. The grammatical structure is much less advanced than that of the Babylonian. The verb has only two tenses, and seems, from the inscriptions, to have had few voices, though modern Arab. has eight and sometimes ten. The noun had probably three cases, as at present, and the suffixed מ and ן were ancient (as above explained), while the Sabean texts show a prefixed *dh*, to form the genitive, like the ך of the Aram. A Sabean text in the Cairo Museum dates from 264 B.C., and shows the *shaphel* voice for the verb, also found at M'aân. These are the leading features of the Sabean, and it is not necessary to consider the language of the Gheez, or "emigrants," at Axum in Abyssinia (4th to 6th cent. A.D.), the Ethiopic of Christian literature, or the Amharic, which (by 1300 A.D.) had become full of African words.—*Aramaic.* This language is known as early as 800 B.C. in Syria; and, in the Persian age, it had a diffusion almost as wide as that of Arab. after the Moslem conquest of W. Asia. It appears to be perhaps the most archaic of Semitic languages, its forms being older than those of O.T. Heb. Thus "Aramaisms" in the Bible (when not due to the errors of Massoretic scribes) are marks of ancient dialect rather than signs of late date. The oldest known Aram.—as found in inscriptions of Samala [SYRIA] *c.* 800 and 730 B.C.—is nearer to Heb. than is the later Aram. of Daniel and Ezra. The masculine plural ין occurs instead of ין, and the relative זי instead of די. These inscriptions give some 200 words, including ארקא, "land," and בר, "son," which are of importance for Bible study. The *iphtael* voice, unknown in Heb., is found at Samala, as well as on the Moabite Stone, and in Babylonian, and later Aram. The Aram., as known to Jeremiah (10.11), while it includes the word אַרְקָא, and the masculine plural ין, has already the ך (instead of ן) which prevailed later; but Jeremiah wrote two centuries after the oldest Samala text was engraved. The Aram. language had spread

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to Assyria before 850 B.C., being no doubt used by traders from Syria, for whose benefit dockets, in their own language and alphabetic characters, were added to official documents in cuneiform. The oldest instance is the lion weight from Nineveh, which bears in cuneiform the text: "Palace of Assur-nazir-pal, the great king, king of Assyria; one mana of the king," and below this, in Phoenician characters, the words *mana-melek* (without the definite article). In a later example (probably *c.* 700 B.C.) the word אַרְקָא for "land" again occurs. The dockets continue in use, on commerical tablets, down to at least 425 B.C.; so that a Syrian population seems gradually to have established itself in Babylonia. The Aram. was a much less highly developed language than the Babylonian, with which, however, it was very intimately connected; for the exact explanation of Babylonian and Assyrian words may often be better traced in Aram. than in either Heb. or Arab. The language had only two tenses for the verb, and only six regular voices, with occasional *iphtael* and *ittanaphal* voices (as in Babylonian) in addition. It used the prefixed ד for the genitive, like the Sabean; but, instead of three cases, it used a final א (the so-called "emphatic *aleph*") and also (like Arab.) a prefixed א for nouns-as well. The later Aram. uses ין for the masculine plural like Arab.; but, while it had an *aphel* instead of a *shaphel* voice, it also prefixed שׁ to both nouns and verbs—which is explained by the Babylonian prefixed *sa*. The later history of the language is traceable on the coins of satraps in Asia Minor, and in Aram. papyri from Egypt. Gradually it divided into two dialects; that of the W., whence came the Palmyrene of the 2nd cent. A.D. and the Syr. of the 4th and 5th cents. A.D., still spoken in four villages of the Anti-Lebanon; and that of the E., represented by the Aram. passages in Ezr.4.8–6.15,7.12-26, and the Aram. chapters in Dan.2.7–7.28. This dialect, which appears in the Talmud after 300 A.D., used to be called "Chaldee"—an unfortunate term, since it was not the language of Chaldea, but of foreign settlers E. of the Euphrates, and because the "Chaldeans" are never mentioned in O.T., the LXX. having so rendered the Heb. word *kasdîm*, or "conquerors." The Aram. of Daniel is remarkable for the admixture of foreign words of various origin. Thus while אֲחַשְׁדַּרְפְּנַיָּא (Pers. *khshatrapâvan*, "satrap") and perhaps דְּתָבָר (Pers. *ddtabar*, "law bearer") are Persian (Dan.3.2), the titles סָגָן (Bab. *shakanu*, "resident") and פַּחָה (Bab. *paḫâtu*, "chief," from the Akkadian *paḫ*), in the same passage, are Babylonian terms of very early occurrence. There are other terms in the Aram. of Daniel for which a Persian origin has been vainly sought, but which are easily explained as of Akkadian derivation (as for instance תִּפְתְּיֵא); and even the supposed Gk. names for four musical instruments (Dan. 3.5) have no Gk. etymology of a satisfactory nature, one of these (סַבְּכָא, "sackbut" in A.V.) being stated by Strabo to be a word of "barbarian" origin. The Gks.—as is well known—borrowed many culture words from the Aram., and even from the Akkadian. Finally, the *Nabathean* is an Aram. dialect, known from the texts of M'aân and Teima (Doughty), perhaps as early as 500 B.C., and from the Sinaitic texts, which go down to the 4th cent. A.D. The E. Aram. also survives in the sacred language of the Mendaite Gnostics on the Euphrates, and in other dialects of Mesopotamia and Persia.—*Moabite.* The Moabite Stone gives us this language as it was *c.* 900 B.C. The monument includes 100 distinct words, besides personal and town names. In vocabulary it closely resembles Heb., but it is a distinct dialect in other respects. Thus the masculine plural is ן, as in Aram., not ים, as in Heb. The Moabite verb has an *iphtael* voice, as in Assyrian, etc., not found in Heb., and the root חלף is used in the Aram. sense ("to follow"), which it never has in Heb. We thus see, even as early as the time of Ahab, Aram. peculiarities in a language belonging to the Heb. group. It is therefore not remarkable that they should occur early also in Heb. itself. The use of ת for the feminine singular (when not in the construct case) is also an archaism in Moabite, found at Samala as well, and cannot be regarded as a mark of late date in Heb. Our ideas about Aram. dialects, which were derived from a study of the Talmudic language of 300 A.D., have indeed been completely reversed by the discovery of the Samala and Dibon inscriptions; and (as Rawlinson pointed out long before) Aram., instead of being a later language than Heb., is perhaps the most archaic member of the Semitic family. The definite article, which never occurs in Babylonian, is also not found at Samala. It is sometimes used in Moabite and Phoenician, but its omission (in Heb. of Gen.1. 21,28,2.3) cannot now be regarded as a sign of late date in the language (Wellhausen, *Hist. Isr.* p. 389).—*Phoenician.* By Phoenician is usually meant the Semitic dialect in Phoenician texts of between 500 and 100 B.C. Whether from original identity of race, or because—as is more probable—of Heb. infiltration in later times, this dialect is hardly more than a local variety of Heb. It uses, for instance, the word *ben* for "son," and not the Aram. *bar* found at Samala; and, out of a list of 74 common words, 18 are found in Heb. but not in Arab. The masculine plural is ים, as in Heb., and the definite article is used; but on the other hand the final ת appears (when not in the construct case) for the Heb. ה, thus resembling the more archaic Aram. form—the Babylonian *tu* as a nominative singular.—*Samaritan.* This also may be regarded as no more than a Heb. dialect of the age after the Captivity.—*Hebrew.* Our only information as to early Heb., outside O.T., is derived from the Siloam inscription [SHILOAH], *c.* 728 B.C. From it we learn that the language of Isaiah was that used at Jerusalem in the time of Hezekiah. The Heb. and the later Aram. seem to have diverged very slowly from the old mother-tongue of Syria and Haran. The Canaanites, in 15th cent. B.C., wrote—and probably spoke—Babylonian; and it is very doubtful if even the few supposed "Canaanite peculiarities" in the Amarna letters really exist. This tongue was more highly developed than the Heb., which

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retained its primitive character, though it seems in time to have dropped its aorist tense (as Delitzsch has seen), and either lost, or never developed, the noun cases. Heb. also has less primitive terminations than the older and more emphatic Aramaic. In like manner, modern English has lost the Anglo-Saxon inflexions, and modern Persian those of the language of Darius. Such simplification generally occurs when a race is long in contact with another speaking a language with a different grammatical development; and Heb., in like manner, may have been influenced by long contact with the less-developed Egyptian, and by isolation in the desert. The Heb. of the age following the Captivity presents marked differences from that of the older books (see Driver, *Introduct. to Lit. of O.T.*, pp. 474-476, 502-507). The Pentateuch presents two remarkable peculiarities, which Eichhorn regarded as archaic, namely הִוא, "she," which occurs throughout (the later הִיא being used only 11 or 12 times), and נַעֲר, "girl" (textual נָעַר), which occurs 20 times, the later feminine form (נַעֲרָה) being only found once (Deut.22.19). The Heb. of Genesis is supposed to contain Egyptian words in connexion with Egypt; but, though it is certain in some cases that the words were used in Egypt, it is not certain that they are Egyptian. In, and after, the Hyksos period the Egyptians borrowed a large number of Semitic words. Before that period *per-a* meant (according to Griffith) only a "great house," and after it (under 18th dynasty) it stood for Pharaoh, which Renouf derives from the Semitic פָּרַע (as does Gesenius), with the meaning to "rule" or "tyrannize." The Heb. פִּשְׁתָּה is the Egyptian *pesht*, for "flax"; but Heb. יְאֹר, "river," though found in the Egyptian *yor*, is a Semitic word (as Delitzsch notes), occurring as *yaur* in Assyrian. The word אָחוּ, "rush," is very likely the Egyptian and Coptic *akhe*; but בַּר, "corn," is used in Arab., and cannot have been borrowed from the Egyptian *per*. The Egyptian measure *henu* is compared with the Heb. *hin*; but the latter was 12 times as large as the Egyptian unit. Other words, like the title אַבְרֵךְ (Assyr. *abarakku*), are not Egyptian; and this especially applies to חַרְטֹם (a "magician"), for which no Egyptian parallel is found. This word is used in Daniel (1.20, 2.2), and in the Pentateuch (Gen.41.8,24; Ex.7.11-9.11), and seems to be the Akkadian *ḫar-tum*, or "omen decider." The Heb. may have taken הֵיכָל from the Babylonian *ekalu*, "temple"; but they clearly did not take אוֹב (*'ôbh*) from the Assyrian *ubulu*, "charm," but directly from the Akkadian *ubi*. The *ba'al 'ôbh* (Deut.18.11, etc.; A.V. "consulter with familiar spirits") was the "master of the charm"; and the word was taken from the non-Semitic Canaanites, or from the Akkadians. The word *shēghāl*, for a queen (Ne.2.6; Ps.45.9), does not seem to be Semitic. It may be the Akkadian *sha-gal*, or "great bride." These ancient words disappear as a rule in later Heb., though some of them are found in the language of the Heb. chapters of Daniel. Thus the הַמֶּלְצַר (the MELZAR, Dan. 1.11,16), or "the steward" is apparently the Akkadian *mal-zar*, or "house-keeper." In the Pentateuch there are no Persian words, such as appear in the later Heb. after the Captivity. In Ezra there are four certain instances of pure Persian terms: *'ăḥashdarpān* (Akhaem. Pers. *khshatrapâvan*), "satrap"; *pithgām*, "order"; *g'dhābār*, "treasurer"; and *darkemôn* (the Daric coin). Others occur in Esther; and, in the Heb. of Daniel, *parth'mim* (Akhaem. *fratama*), "noble"; *'appedhen* (Akhaem. *apadânam*), "palace"; *pithgām*, "order"; and *g'dhābār*, "treasurer," may be regarded as certainly Persian. The Daric is also noticed in Nehemiah (7.70-72). If we turn to the first chapter of Genesis, and to other chapters in the same book which have been ascribed to a late author (P), we find a vocabulary of 250 words, most of which are common and ancient; and out of these no less than 80 have already been found in the Aram., Moabite, and Phoenician of the monuments, as in use between 800 and 500 B.C. There are no Gk. or Lat. words in O.T. Heb.; but in the Mishna (150 A.D.) we find clear evidence of Roman rule and of Gk. civilization. In it there are only three Persian terms—*g'dhābār*, "treasurer"; *darkemôn* ("the Daric") and *angaros*, "servant"—as against 21 Lat.; and 44 Gk. terms, referring to trade and to foreign products. Thus, while the Pentateuch presents archaisms, and borrows from Egyptian, Babylonian, and Akkadian, the historic books notice Assyrian titles (Tartan, Rabsaris, and Rab-shakeh) in later times. The books in which the later Heb. is found (after the Captivity) are the first to show Persian influence, and the Gk. conquest gave rise to the borrowing of Gk. words after the close of O.T. Such features of the development of Bible Heb. are of the highest value for scientific criticism. [PERSIANS.]—*Bibliography.* The study of Heb. in Europe received a great impetus at the Reformation. The *Lexicon Hebraicum* of Reuchlin (Capnio) appeared in 1512, and the early comparative grammar of De Dieu (*Grammatica Linguarum Orientalium*) in 1628, while in 1639 the elder Buxtorf supplied a storehouse of learning in his *Lexicon Chaldaicum et Rabbinicum.* The Phoenician was deciphered by the Abbé Barthélemy in 1758; and as early as 1883, Dr. F. Delitzsch urged the great importance of Rawlinson's discoveries in Assyrian for the elucidation of Heb. (*The Heb. Lang. viewed in the Light of Assyrian Research*). The Mishnaic Heb. can be studied in Surenhuse's *Mischna* (3 vols. fol. 1698); the Akkadian in F. Lenormant's *Études Accadiennes* (5 vols. 1873-1879). The earliest Assyrian Dict. is that of Norris in 1869. The grammar may be found in Sayce's *Assyr. Gram.* (1887), or in Menant's *Manuel de la Langue Assyrienne* (1880). The vocabulary is best studied in Strassmaier's *Assyrischen und Akkadischen Wörter* (1886); the Aram. of Samala in works already quoted. [SYRIA.] The Sabean is elucidated by Capt. Prideaux's "Sketch of Sabaean Grammar" (*Trans. Bib. Arch. Soc.* v. pp. 177 *seq.*), and the later Ethiopic in Dillmann's *Gram. Aethiopischen Sprache* (1857). [C.R.C.]

Senaah'. The "children of Senaah" are

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enumerated amongst the "people of Israel" who returned from the Captivity with Zerubbabel (Ezr.2.35; Ne.7.38). In Ne.3.3 the name is given with the article, has-Senaah. The names in these lists are mostly those of towns; but Senaah does not occur elsewhere in the Bible as attached to a town.

Senate, Senator. The latter occurs Ps.105.22, R.V. marg. correctly "Elders." Senate, Ac.5.21, the rendering of γερουσία, "the Council of Elders" [SYNAGOGUE, THE GREAT], indicates a body of elders distinct from the Sanhedrin. Lightfoot (*Works*, ed. Pitman, viii. 81) thinks the two Lesser Sanhedrin are intended by the senate; *cf.* Lu.22.66; Ac.22.5. [ELDER.] [H.H.]

Sen'eh (*thorn*), the name of one of the two isolated rocks which stood in the "passage of Michmash" (1Sam.14.4). It was the southern one of the two (ver. 5). [BOZEZ.]

Senir' (A.V. 1Chr.5.23, Ezk.27.5; A.V. and R.V. Deut.3.9, Can.4.8, *Shenir*). It was the Amorite name for the range of HERMON, the Sidonian SIRION; Abulfeda says that the part of Anti-Lebanon N. of Damascus was in his day (14th cent. A.D.) called *Sanîr*, and *Saniru* is noticed in an Assyrian text (842 B.C.) as a mountain near Damascus. [C.R.C.]

Sennacherib' was the son and successor of Sargon, king of Assyria. His name in the original is read as *Sin-aḫi-erba*—i.e. "Sin [*or*, the Moon] increases brothers." We know little or nothing of Sennacherib during his father's lifetime. From the meaning of his name, and from a circumstance related by Polyhistor, we may gather that he was not the eldest son, and not the heir to the crown till the year before his father's death. Sennacherib mounted the throne 705 B.C. His first efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-baladan ventured on a battle, but was defeated and driven from the country. In 703 B.C. he turned his arms towards the W., chastised Sidon, took tribute from Tyre, Aradus, and the other Phoenician cities, and from Edom and Ashdod, besieged and captured Ascalon, made war on Egypt, which was still dependent on Ethiopia, took Libnah and Lachish on the Egyptian frontier, and, having probably concluded a convention with his chief enemy, finally marched against Hezekiah, king of Judah. It was at this time that "Sennacherib came up against all the fenced cities of Judah, and took them" (2K.18.13). There can be no doubt that the record which he has left of his campaign against "Ḥazaqiyahu," involving (according to Assyrian records) the capture of 40 fortresses and the deportation of over 200,000 persons, is the earlier part of the war with Hezekiah so briefly referred to in 2K.18.13-16. In the same year, or (less probably) in the next, and in spite of Hezekiah's attempt to avert his attack by valuable presents, he sent from Lachish Rab-shakeh and other prominent officials to receive Hezekiah's submission, and on their return (without accomplishing their errand) wrote him a threatening letter (2K.19.14). Tirhakah, king of Ethiopia, was hastening N. with the Egyptians, when an event occurred which relieved both Egypt and Judaea from their danger. In one night the Assyrians lost, either by a pestilence or by some more awful manifestation of divine power, 185,000 men. The camp immediately broke up—the king fled. Sennacherib reached his capital in safety, and was not deterred, by the terrible disaster which had befallen his arms, from engaging in other wars, though he seems thenceforward to have carefully avoided Palestine. In his fifth year he led an expedition into Armenia and Media; after which, from his sixth to his eighth year, he was engaged in wars with Susiana and Babylonia. From this point his annals fail us until his death, which (according to the Babylonian Chronicle) took place on the 20th of Tebet, 681 B.C. It is impossible to reconcile these dates exactly (but see CHRONOLOGY for emendations and an approximation) with the chronology of Hezekiah's reign, according to the numbers of the present Heb. text. Sennacherib was one of the most magnificent of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His chief works are the grand palace at Kouyunjik and the great wall of Nineveh, which had a circumference of 8 miles. He also erected monuments in distant countries. Of the death of Sennacherib Scripture briefly notes that "as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword, and escaped into the land of Armenia" (2K.19.37; Is.37.38). The non-Biblical authorities, including the Babylonian Chronicle, mention Adrammelech alone as the murderer. [A.W.S.]

Senuah' (Ne.11.9), properly Hassenuah (as R.V., *cf.* 1Chr.9.7), with the def. article. A Benjamite, the father of Judah, 4.

Seorim', chief of the fourth of the 24 courses of priests instituted by David (1Chr.24.8).

Sephar' (Gen.10.30), "a mountain of the east," the limit of the Arab tribes. It is unknown; but an ancient text, found at Susa, given by Scheil (*Mém. Délégation en Perse*, 1900, vol. ii. p. 77), mentions a place called *Sipar*, with Elam and Susa, and this position would be suitable. [C.R.C.]

Sepharad' (Ob.20) is mentioned as a place where the Jews were in captivity. It is now identified with the *Saparda* of the Assyrian inscriptions, which is mentioned by Sargon as one of the districts he had added to the land of Harḫar to the N. or N.E. of Assyria. *Saparda* is also said to have attacked Assyria, in concert with the Medes, Kimmerians, and Minni, during the reign of Esar-haddon, a statement which confirms their north-eastern position. In the inscriptions of Darius Hystaspis at Behistân and Naqsh-i-Rustem, however, *Šaparda* is mentioned between the sea and Ionia and between Cappadocia and Ionia respectively, but it is doubtful whether this can be regarded as an indication of position. The LXX. has *Ephratha*, *Sapharath*, and *Saphratha*, and the Vulg. *Bosporus*, which, however, was adopted by Jerome from his Jewish instructor. The Targum of Jonathan and the Peshiṭṭâ-Syriac, and from them the modern Jews, interpret Sepharad as Spain (*Ispamia* and *Ispania*; *cf.* the late Susian form *Išparta*), hence the appellation Sephardim for the Spanish

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Jews. See Sayce in Hastings, *D.B.* (vol. iv. 1902). [T.G.P.]

Sepharva'im (2K.18.34,19.13; Is.37.13), **Sepharvites** (2K.17 31). Sepharvaim is generally identified with the *Sippar* of the Assyro-Babylonian inscriptions, which was situated on the Euphrates, 16 miles S.W. of Baghdad. It was one of the great seats of the worship of Šamaš, the Babylonian sun-god, and also of the goddesses Ištar and Anunit. It would seem to have been originally two cities, "Sippar of Šamaš" and "Sippar of Anunit," which would account for the dual termination *-aim* in Heb. This site, which is now known as *Abu-habbah*, was first excavated by Mr. Hormuzd Rassam. In 2K. 19.13, however, its king is referred to, and this makes the above identification exceedingly uncertain, Sippar having been one of the cities of the kingdom of Babylon for at least 1,200 years before the reign of Sennacherib. Moreover, in 2K.17.24, though Babylon and Cuthah head the list, Sepharvaim is mentioned after Ava and Hamath, implying that it was a Syrian town. J. Halévy, therefore, suggests that Sepharvaim may be the Sibraim of Ezk.47.16, which was situated between Damascus and Hamath, the dual termination implying a frontier-city, as stated. He regards it as probably *Šabara'in*, mentioned in the Babylonian Chronicle as having been captured by Shalmaneser. [ADRAMMELECH; SAMARIA.] [T.G.P.]

Sephela (1Mac.12.38), the Gk. form of the Heb. *shᵉphēlâ*, meaning "low." The A.V. renders it "vale," "plain," "low plains," and "low country"; but it is clear, from Jos. 15.33, that the term applied to the foot-hills W. of the mountains of Judah, and not to the plains. These foot-hills exist all along the borders of Philistia and Sharon; but in Judaea especially they form a distinct region. The old name still survives, at the villages of *Sifleh* and *'Allâr-es-Sifleh*, in this region, and retains the old meaning in Arab. See Deut.1.7; Jos.9. 1,10.40,11.2,16,12.8,15.33; Judg.1.9; 1K.10. 27 (sycomores "in the vale"—the sycomore-fig, or *jimeizeh*, occurs frequently under its old name in this region); 1Chr.27.28; 2Chr.1.15,9. 27,26,10,28,18; Je.17.26,32.44,33.13; Ob.19 (the Philistine plain); Zech.7.7. [C.R.C.]

Septuagint. I. TEXTS. (1) Holmes and Parsons (1827 A.D.) catalogued 311 codices (262 uncials, 49 cursives). But since 1827 a large number of papyri have been discovered, transcribed with portions of the Gk. O.T. (2) Codices Alexandrinus (A), Vaticanus (B), Ephraemi Syri rescriptus (C), contain the entire O.T., or originally did so. Thus the present text of B commences at Gen.46.28. (3) The greater part of the remaining MSS. are fragmentary, including only a book or group of books. The uncials date from the 3rd to the 10th cents. A.D., cursives from the 9th to the 16th.—II. TITLE AND ITS ORIGIN. From the Latin "septuaginta" (70); an abbreviation of "secundum septuaginta," which corresponds to the Gk. κατὰ (or παρὰ) ἑβδομήκοντα, as found in the oldest MSS. The Fathers generally referred to the LXX. as ἡ καινὴ ἔκδοσις, or simply ἡ καινή—*i.e.* the authorized translation in contradistinction to those of Aquila, Symmachus, and Theodotion (*cf.* "vulgata," as applied to Jerome's version). EICHORN conjectured that the title arose through the acceptance of the version by the "sunedrion" of Alexandria, a conjecture unsupported by historical testimony. The Fathers connect the title not with the version's acceptance, but with its origin. It was the work of seventy-two elders. In Philo and Josephus the word is only used in reference to the Pentateuch. From Origen downwards it is applied to the whole Gk. version (for reason, *vide infra*).—III. GENESIS OF THE SEPTUAGINT. A. *The Letter of Aristeas.* The statements of Philo and Josephus are practically identical. They are based on a document of uncertain date and pseudonymous authorship, known as the Epistle of Aristeas (Philo, Ἀριστέας; Josephus, Ἀρισταῖος). Its contents are briefly as follows: Ptolemy II. (*Philadelphus*; 285–247 B.C.), at the instigation of Demetrius, librarian of Alexandria, determined to undertake a translation of the Hebrew Torâh. An embassy is dispatched to Jerusalem. Six competent men are chosen from each of the twelve tribes, a circumstance which excites the suspicion of the historian. They return with the Egyptian legates. The work of translation is conducted in a building specially erected on the island of Pharos. When the translators attain agreement as to a rendering, the passage is copied down by Demetrius' scribes. Observe: (1) The translation was official; (*a*) civilly—made at the emperor's command; (*b*) ecclesiastically—the authorities at Jerusalem lent their approbation. (2) Only the Torâh is mentioned; there is no reference to the prophets or Hagiographa. The statements of Pseudo-Aristeas are re-echoed by the Fathers with two significant additions: (1) The entire O.T. canon was regarded as the work of "the Seventy." While Jerome denies this, Tertullian characteristically adds that he had seen the original MSS. in the library of Alexandria. (2) The translators attained a miraculous unanimity. According to Epiphanius, they worked together in pairs. But it is quite clear that we cannot regard these assertions as historical. (1) is contrary to the original form of the story—*i.e.* to the letter of Aristeas. Moreover, there is some reason to suppose that the O.T. canon did not reach its final form until the Hasmonaean period. If so, a translation of the entire O.T. would seem to be almost impossible previous to that date. (2) represents a development of the statements of Aristeas in the interests of the doctrine of inspiration. Possibly the idea of unanimity may have been suggested by a mystical interpretation of the LXX. in Ex.24. 12, τῶν ἐπιλέκτων τοῦ Ἰσραὴλ οὐ διηφώνησεν οὐδὲ εἷς (Nestle). B. *Place of Origin.* That the LXX. originated in Alexandria is practically undisputed. This is vouched for (*a*) by the internal evidence of the LXX. itself. In style, phraseology, and construction the Gk. bears the closest resemblance to that found in the Egyptian papyri. Moreover, with the Gk. of LXX. contrast that of the son of Sirach. Hence the statement of Pseudo-Aristeas—*viz.* that the Seventy were *Pales-*

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tinian Jews—is open to the gravest suspicion. (*b*) By external evidence. In the time of Philo a feast was celebrated at Alexandria in honour of the work of the Seventy. Moreover, in a fragment preserved in Clement of Alexandria (*Strom.* i. 342), the witness of Pseudo-Aristeas was supported by Aristobulus, who flourished under Ptolemy IV. As a philosopher and a courtier, his remarks have especial value. His contemporary, the Hellenist Demetrius, quotes Gen.30.14,22.25,46.34, and from the language employed it is clear that he makes use of the LXX. C. *Date.* (1) *Date of the translation of the Torâh.* Here again most scholars are inclined to accept the statement of Pseudo-Aristeas that the translation took place during the reign of Ptolemy II. This was the unwavering verdict of antiquity, confirmed by Demetrius' use of the version and by the intrinsic probabilities of the case; for (*a*) by this time the flourishing Jewish settlement of Alexandria had become sufficiently denationalized to feel the need of a Gk. translation of the Torâh. (*b*) Such an undertaking would be entirely congenial to the mind of Philadelphus, who, like Alexander Severus, was interested in religious cults. Graetz, however, considers the reign of Ptolemy II. to be too early. He argues: (i) As the Alexandrine community did not reach the acme of prosperity until the reign of Philometor (183–146 B.C.), a translation of the Scriptures previous to that date is *a priori* improbable. (ii) The version shows marks of Pharisaic influence. Thus Graetz cites the LXX. translation of מְמֻחֶרֶת שַׁבָּת in Lev.23.11, *τῇ ἐπαύριον τῆς πρώτης*, as evidence for his contention. But the occurrence of *ἀπὸ τῆς ἐπαύριον τῶν σαββάτων* (*τοῦ σαββάτου*, Swete) in ver. 15 seems to tell against this view (Swete). Recent scholarship is inclined to invert the historical sequence as given in Aristeas. The LXX. of the Torâh first originated in the Jewish community of Alexandria as the natural result of its religious needs; then received the royal approval of the Ptolemy. For (*a*) the character of the Gk. seems inconsistent with the idea of an official translation intended to be an authoritative monument to the Ptolemy's literary interest—*e.g.* *γειώρος* for גֵּר (why not *προσήλυτος*?), and *σάββατον* for שַׁבָּת (*ἀνάπαυσις* would have been sufficient, and good Gk.). (*b*) The rôle of Demetrius can hardly be historical. The favourite of Soter, the predecessor of Philadelphus, he was banished shortly after the latter's accession and died in 282 B.C. (2) *Date of the translation of the rest of O.T.* Philo (*c.* 20 B.C. to *c.* 50 A.D.) has numerous citations from the prophetical and historical literature. But Lamentations, Song of Songs, Esther, Ecclesiastes, Daniel, and Ezekiel are passed over in silence; but the argument from silence certainly cannot be pressed. Similarly, the N.T. makes frequent use of the LXX., but many books are not quoted. Josephus mentions the LXX. translation of the prophets and Hagiographa, but he refrains from giving a catalogue. Wisd. (*c.* 50 B.C.?) 2.12 contains a reference to the peculiar LXX. rendering of Is.3.10. It has been already suggested that the prophets and Hagiographa could hardly have been translated before the beginning of the 2nd cent. B.C. But, according to the preface of Ecclesiasticus (*c.* 135 B.C.), it would appear that this was an accomplished fact before its close. In the case of two books it is possible to suggest a still more definite date. (*a*) Job. Aristeas (not the pseudonymous author of the epistle, but the writer of a treatise, Τὰ *περὶ Ἰουδαίων*) quotes the LXX. of Job. Some scholars have suggested that he was the author of the LXX. codicil to Job. As Aristeas flourished during the reign of Philometor (185–146 B.C.), the book may have been translated just before or shortly after that monarch's accession. (*b*) Esther. According to the LXX. this story was brought from Palestine in the reign of Ptolemy and Cleopatra. The data are too indefinite for any certain inference to be drawn. Possibly this Ptolemy was Philometor (Swete). But some scholars are inclined to date the book as late as 48 B.C.—IV. POPULARITY OF THE SEPTUAGINT. The LXX. became the generally accepted Bible of the Jews of the Diaspora; but in Palestine it seems to have met with a less enthusiastic reception. The Targums rendered it almost unnecessary. The Rabbis appear to have disliked the idea of a translation, and the LXX. was especially objectionable on account of its discrepancies with the received Heb. text. Moreover, after the dawn of the Christian era the LXX. became the battle-axe of the new faith. (*Cf.* Mt.1.23, *παρθένος*, referring to the LXX. of Is.7.14, where the Heb. has עַלְמָה [Aquila, correctly, *νεᾶνις*] = "a young woman of marriageable age"; *παρθένος*, = "virgin," would require בְּתוּלָה.)—V. VERSIONS. Hence arose the desire, in the interests of Judaism, for a version nearer to the official Heb. text. The various Gk. versions (Aquila, Theodotion, Symmachus, etc.) subsequent to the LXX. are dealt with in our art. VERSIONS, § VIII., to which reference for fuller information must be made.—VI. RECENSIONS. A. *Origen and the Hexapla.* Origen is largely responsible for the present state of the LXX. The Hexapla was written between 240–250 A.D. The principles of Origen's criticism are given in his letter to Africanus (240 A.D.). (1) The LXX. had received the "imprimatur" of the Church and was of divine authority. Hence he defends its additions to Daniel. (2) Yet he believed the text as received by the Rabbis to represent the *Grundschrift* of the LXX. Therefore divergences in the existing LXX. text were defacements of the work of the Seventy. It appears that Origen originally intended to give the LXX. without comment. But this proved impossible. *The outlines of his method are as follows*: (*a*) Slight variations of LXX. were tacitly emended (LXX. Γεδσών becomes Γερσών). (*b*) Since he follows the order of the Heb. throughout (Proverbs excepted), considerable textual transposition (*viz.* in Exodus, 1 Kings, Jeremiah) of the Gk. was rendered necessary. (*c*) Omissions of the LXX. were remedied by insertions from one of the other versions and marked by an asterisk (※ or ❋).

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Thus, to supplement Jeremiah he employs Theodotion. (*d*) When the LXX. contained matter additional to that in the Heb., this additional matter was marked by an obelus (÷). When, on the other hand, the Heb. text was the fuller, he inserted an exact equivalent from one of the versions and marked it with an asterisk. The close of an annotated passage was indicated by a metaboleus (⁜). The text was arranged in parallel columns in this order: (1) Hebrew; (2) Transliteration into Gk. characters; (3) Aquila; (4) Symmachus; (5) Septuagint; (6) Theodotion. Occasionally, as in the Psalms, two other columns were added, thus forming an Octapla (Epiphanius regards this word as denoting a separate work). The MSS. ("Quinta" and "Sexta") were discovered at Jericho and Nicomedia respectively. So Eusebius. Epiphanius reverses the order. The "Sexta" appears to have been of Christian antecedents. Origen also published an abridged edition of the Hexapla—*viz.* the Tetrapla. The Hexapla was deposited in the library of Caesarea, where it remained until the capture of the city by the Saracens in the 6th cent. A.D. Only a few fragments survive, as the work was never copied as a whole, being too voluminous. But the LXX. column was frequently copied and revised. Thus Eusebius and Pamphilus issued a Caesarean edition (*c.* 311 A.D.). Origen's critical principles were strictly adhered to and his notations carefully reproduced. The text had a wide circulation in Palestine, and has influenced the following LXX. MSS.: G, M (Pent. and some historical books), 86, 88 (Prophets). But Origen's influence may also be traced in the LXX. recensions of Lucian and Hesychius. B. *Lucian* (*c.* 299–311 A.D.). Pseudo-Athanasius regards this as a new version (ἐβδόμη ἑρμηνεία). Jerome, however, identifies it with the κοινή, suggesting a revision of the LXX. on the basis of Antiochene criticism. Lucian appears to have influenced the following LXX. MSS.: 19, 82, 108 (Octateuch), 93 (Historical Books), 22, 30, 48, 51, etc. (Prophets). That these MSS. represent a Lucianic type of text is clear from their agreement with (*a*) the citations of Chrysostom, (*b*) the Lucianic readings of the Syriac Hexapla. *Characteristics of Lucian's work:* (1) Completeness. (2) A preference for renderings synonymous with, but different from, the LXX. (3) Occurrence of double renderings. (4) Translations not represented in the LXX., and pre-supposing both "a Hebrew original self-evidently superior in the passages concerned, and the existing Massoretic text" (Driver). C. *Hesychius.* This was similar in scope to that of Lucian, and executed almost contemporaneously. Hesychius may be identified with the martyr-bishop mentioned in Eusebius (*H.E.* viii. 13). The recension does not survive as a whole. The following MSS. of the LXX. appear to have come under its influence: 44, 74, 76, also Q and its group, 26, 106, 198. This is attested by (*a*) quotations of Cyril, (*b*) correspondence with Egyptian versions.—VII. Results of Origen's Work. As scribes were careless in reproducing the critical notations, confusion was inevitable. The text became a literary mosaic. It was commonly believed that the Hexaplaric column represented the original state of the LXX. Such was the opinion of Jerome, who desired to reinforce it with all the rigour of ecclesiastical authority. The Church, however, did not share his conviction. Various types of MSS. continued to flourish side by side, influencing one another, yet remaining distinct, no one LXX. text attaining official pre-eminence.—VIII. Character and Value of LXX. (1) The translation is literal. The grammatical order of the Hebrew is generally preserved; even peculiar constructions are retained (*e.g.* "instrumental" ἐν with dative = Hebrew בְּ), and attempts are made to represent paronomasia and alliteration. But the translator's knowledge of Hebrew was not sufficiently minute to ensure complete accuracy as to the rendering of detail. Thus they often confuse בִּ in the phrase בִּי אֲדֹנִי ("O my Lord!") with בִּי ("in me"), giving ἐν ἐμοί (1Sam.1.20). Sometimes they transliterate (*e.g.* Gen.35.16, כִּבְרַת = χαβραθά). In 48.7, χ. τὸν ἱππόδρομον is found, as if hinting at a possible translation. Occasionally the choice of a Gk. word seems to have been owing to assonance (*e.g.* 1Sam.5.4, רַק, LXX. ῥάχις). Observe also the tendency to avoid anthropomorphic expressions of deity; *cf.* Gen.5.22, וַיִּתְהַלֶּךְ אֶת־הָאֱלֹהִים becomes εὐηρέστησεν δὲ τῷ θεῷ. (2) The LXX. is valuable: (*a*) As the only witness extant, save a few quotations in Philo and elsewhere, as to the character and condition of the Heb. text previous to the Christian era. Hence it is of great assistance: (i) in elucidating the obscurities of the Massoretic text (*cf.* 1Sam.17–18, LXX. B); (ii) as a guide to vocalization (*cf.* Gen.18.20, עֲמֹרָה *'amōrā*; LXX. Γομόρρα). (*b*) As the Bible of the Early Church, it had a strong formative influence on the development of dogma (*cf.* Mt.1.23; Ac. 15.16; Ep. to Heb. *passim*). For the text: Swete's *Cambridge LXX.* General: *Intro. to Study of O.T. in Gk.* (Swete); also Nestle, *s.v.* in Hastings, *D.B.* (5 vols. 1904). For linguistic purposes consult *Essays on Biblical Gk.* (Hatch). [D.C.S.]

Sepulchre. [Burial; Tomb.]

Se'rah, daughter of Asher (Gen.46.17; 1 Chr.7.30), called in Num.26.46, Sarah, 2.

Seraiah'.—1. The scribe or secretary of David (2Sam.8.17). [Sheva, 1.]—**2.** High-priest in the reign of Zedekiah (2K.25.18; 1 Chr.6.14; Je.52.24).—**3.** Son of Tanhumeth "the Netophathite" (2K.25.23; Je.40.8).—**4.** Son of Kenaz, and brother of Othniel (1Chr.4. 13,14).—**5.** An ancestor of Jehu (4.35).—**6.** (Ezr.2.2) = Azariah, 20.—**7.** Father of Ezra (7.1), whom some identify with 2, but see Ezra.—**8.** A priest, or priestly family, who signed the covenant (Ne.10.2).—**9.** A priest, the son of Hilkiah (11.11).—**10.** The head of a priestly house which went up from Babylon with Zerubbabel (12.1,12).—**11.** Son of Neriah, and brother of Baruch. He went to Babylon with Zedekiah in the fourth year of the latter's reign, and is described as

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sar m'nûḥâ (lit. "prince of rest"; A.V. "a quiet prince"; marg. "or, prince of Menuchah, or, chief chamberlain"; R.V. "chief chamberlain," marg. "or, quartermaster"). Perhaps he was an officer who took charge of the royal caravan on its march, and fixed halting-places. He was commissioned by Jeremiah to take with him the roll in which he had written the doom of Babylon, and sink it in the Euphrates, as a token that Babylon should sink, never to rise again (Je.**51**.59-64). —**12**. Son of Azriel (**36**.26). He was one of those sent by king Jehoiakim to arrest Baruch and Jeremiah, "but the LORD hid them."

Seraphim'. This order of celestial beings is mentioned by name but once in O.T. (Is.**6**. 2,6). The prophet there sees them in attendance at the divine court; "each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly." A.V. has "above *it* stood the seraphims," *i.e.* above the throne; *seraphim stabant super illud* (Vulg.); but R.V. gives "above *him*," *i.e.* above the Lord as revealed in the vision. They sing the *trisagion* antiphonally, crying aloud "The whole earth is full of His glory." They are human in form, with face and hands and feet, albeit having six wings. In ver. 6 one of the seraphim flies unto the prophet to touch his lips with a live coal from off the altar, saying, "Thine iniquity is taken away, and thy sin purged." Thus the idea would seem to be that of purifying by fire, the root of the original word probably signifying "to burn." The etymology, however, is not entirely clear, and attempts in this direction have led to curious results. The word seraph has been supposed to have some connexion with the Egyptian god Serapis, but there is no relationship between them. The name Serapis is a combination of Osiris with Hapi, the Nile god, and this cult did not make its appearance until the time of the later dynasties, when offerings were made to Osiris-Apis, or Serapis. In Heb. Rabbinic lore and in the Egyptian writings the seraphim ranked as one of the classes of angels. "They, according to their position and importance, became the interpreters of the will of the Deity." Here, no doubt, Heb. thought has touched Egyptian mythology. The living creatures named in Rev.**4**.8 resemble the seraphim in some details, and sing the same song (*cf.* Is.**6**. 3). It was their function to proclaim aloud the holiness of Jehovah, and to purify, as by fire, those to whom they were sent. [A.H.P.]

Ser'ed, firstborn of Zebulun and ancestor of the Sardites (Gen.**46**.14; Num.**26**.26).

Ser'gius Paulus, the proconsul of Cyprus when St. Paul visited that island with Barnabas on his first missionary tour (Ac.**13**. 7f.). He is shown as an intelligent man, truth-seeking, and eager for information. It was this last trait of his character which led him to admit to his society Elymas the Magian, and likewise to seek out the missionary strangers and learn from them the nature of Christian doctrine. On becoming acquainted with the apostle he examined at once the claims of the Gospel. and accepted the evidence of its truth. The proconsulship of Paulus is mentioned in an inscription recently discovered in Cyprus. Hogarth, *Devia Cypria*, pp. 113 ff.; Headlam, art. "Paulus Sergius" in Hastings, *D.B.* (5 vols. 1904); Ramsay, *St. Paul the Traveller and Rom Cit.* p. 73 ff.

Serjeants (ῥαβδοῦχοι, *rod-bearers*, Ac.**16**.35-38), Roman "lictors," attending on magistrates and carrying out their orders. At Philippi, a Roman colony, they attended the duumviri, popularly called "praetors," στρατηγοί. [H.S.]

Sermon on the Mount. Most critics are agreed that the Sermon on the Mount is the substance of a discourse actually spoken, but no more than the substance of it. On one side, many of its sayings are their own evidence, and may well be preserved nearly as they were spoken; on the other, the sermon as a whole is too condensed to be more than an outline of a fuller discourse. It has come down to us in two forms. In Mt.**5–7** it is a sort of manifesto to the multitude at an early stage of our Lord's ministry; in Lu.**6**.20-49 it is an address to His disciples at the choosing of the Twelve, and is given in a much shorter form. SS. Matthew and Luke are agreed in connecting the discourse with the mountain country of Galilee, and in beginning with the Beatitudes and ending with the parable of the wise and unwise builders. The variations are considerable, as we should expect from oral transmission by two channels, but it is plainly the same discourse. St. Luke omits the whole central portion of the sermon, giving parts of it (*e.g.* the Lord's Prayer) in other contexts. This raises the question, Which form is nearer to the original discourse? Did St. Matthew put in all this on his general principle of grouping together similar material? As he groups miracles in **8**,**9** and parables in **13**, so he may here be adding to the sermon sayings spoken at other times. Or did St. Luke leave them out as unsuited to Gentiles? Or did the sermon reach him with the omissions already made? If we consider its coherence in St. Matthew and the greater vividness of the expression, we can hardly escape the conclusion that this is the earlier form. At the same time, our Lord is likely often to have said the same thing, or nearly the same thing, in the course of His ministry, so that the connexions given in St. Luke to particular sayings need not be set aside as inaccurate. Taking, then, the sermon as it stands in St. Matthew, its central theme would seem to be the principles of the kingdom of heaven. Principles, not laws—for here, as elsewhere, our Lord is dealing with character and motives, not enjoining particular actions. Men have attempted in all ages to obey literally such commands as Swear not at all, Resist not evil, Give to him that asketh thee; but they have never been able to carry out their purpose consistently, and they would stultify the entire sermon if they could. Our Lord's own action (Mt.**26**.64; Jn.**18**.23) is enough to show that He meant them to be obeyed as principles rather than literally. The sermon falls naturally into three sections: (1) The new character (Mt.**5**.1-16). (2) The new law (**5**.17-48). (3) The new life (**6–7**.20), and a conclusion (**7**.21-27). (1) The new character is described as: (i) in itself (**5**.1-12), poor in spirit, sorrowing, meek, thirsting after righteousness, as merciful, pure in heart, seeking peace, and

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persecuted as the prophets were in old time; (ii) in relation to others (5.13-16), as the salt of the earth and the light of the world—a preserving and a guiding power among men. (2) The new law is presented (5.17-20) as the completion of the old—as carrying out what was only begun by the old. The righteousness of the kingdom is far more searching than that of the scribes and Pharisees. Of this examples are given (5.21-48): Ye have heard what God said to them of old; but I tell you something better. It is not murder only that is wrong, but anger and malice: not adultery only, but every lustful look; not divorce for light cause only, but divorce for every cause except adultery; not false swearing only, but swearing generally; not retaliation only, but the spirit of resistance; not hatred of our neighbours only, but hatred even of our enemies. Ye then shall be perfect as your heavenly Father is perfect. (3) The new life is set forth in relation first to outward religion (6.1-18). Instructions are given on three great Jewish practices of alms, prayer, and fasting. In each case the point is that we are not to make a show of them like the hypocrites. What is done before God must not be done before men. In almsgiving, do not sound a trumpet; in prayer, do not stand at the street corners; in fasting, do not exhibit a dirty face. Prayer is dealt with rather more fully than the others. First come warnings not to use vain repetitions or endeavour to dictate to heaven, like the Gentiles; then the Lord's Prayer is given as a model, and our own forgiveness is conditioned by our forgiveness of others. Next come the aims of the new life (6.19-34). The true treasure is heavenly (19-21), the true service must be single (22-24), and the true care is to cast all your care on God (25-34), for He knows your needs and will care for you. After this, the conduct of the new life (7.1-12). Be not harsh in judgment, or over-anxious to correct the faults of others. Rather be good to men as your Father is good to them, for love is the fulfilling of the law and the prophets. Then come the dangers of the new life (7.13-20). It is a narrow way, and the deceivers are many; but you will recognize them, for they will not bring forth the fruits of the Spirit. The conclusion (7.21-27) sets forth the paramount need of sincerity and truth. He that doeth God's will, not he that doeth mighty works, shall enter into the kingdom. He that doeth these sayings of Mine is building on the rock—all others on the sand. The Sermon on the Mount was a revolution in religion. True, it did but complete for the Jews the revelation of God's holiness given in O.T., and for the Gentiles the vision they had caught of the unity of mankind. But it did not complete them only by its preaching of a Father in heaven. Momentous as the teaching is, it almost sinks to insignificance before the personal claims of the speaker. Christ completes for the Jews by shifting the ground of religion from the law that was given through Moses to the grace and truth incarnate in Himself; and for the Gentiles by revealing Himself as the organic head of mankind and the future judge of all men. St. John himself says no more than is here implied. If Jesus Christ is not in the highest sense divine in Person and authority, the Sermon on the Mount is an empty boast from first to last. [H.M.G.]

Se'ron, the Syrian commander (1Mac.3.13,23,24) defeated at Beth-horon by Judas Maccabaeus (166 B.C.).

Serpent. The following Heb. words denote serpents or snakes of some kind or other—namely, *'akhshûbh*, *pethen*, *çepha'* or *çiph'ônî*, *shᵉphîphôn*, *nâḥâsh*, and *'eph'ê*. The first four are noticed under ADDER and ASP. As a general term for any snake, *nâḥâsh* occurs frequently in O.T. The presumed subtilty of snakes is mentioned in Gen.3.1; their supposed wisdom is alluded to by our Lord in Mt.10.16; the poisonous properties of some species are often mentioned (Ps.58.4; Pr.23.32); their sharp tongues, which in some cases the Hebrews apparently regarded as the instruments of poison, are mentioned in Ps.140.3, Job 20.16. In other places, however, as in Pr.23.32, Ec. 10.8,11, Num.21.9, the venom is correctly ascribed to the bite. Their habit of lying concealed in hedges is alluded to in Ec.10.8, and in holes of walls in Am.5.19; their dwelling in dry sandy places in Deut.8.15; while their mode of progression is expressly mentioned by the author of Pr.30, as one of the "three things" which were "too wonderful" for him (ver. 19). The oviparous nature of most members of the group is alluded to in Is.59.5, where A.V. has the unfortunate rendering "cockatrice." [SNAKE-CHARMING.] As it was under the form of a serpent that the devil beguiled Eve, Satan is called "the old serpent" (Rev.12.9; *cf.* 2Cor.11.3). [DRAGON.] It was an ancient belief, both amongst Orientals and western nations, that serpents were endued with a large share of sagacity; and the particular wisdom alluded to by our Lord may refer to their sagacity in avoiding danger. Unless there is a reference to the fact that snakes are derived from four-legged lizard-like reptiles, the old idea that serpents prior to the Fall moved along in an erect attitude is, of course, absurd, and is not required by the words of Scripture. The form of the serpent and its mode of progression must have been the same before, as after, the Fall; but subsequent to that event they were to be regarded with hatred by mankind, so that these reptiles were cursed "above all cattle," and a mark of condemnation was stamped upon them. The expression in Scripture that serpents "eat dust" (Gen.3.14; Is.65.25; Mi.7.17) may perhaps be explained by the fact that as many of these reptiles take their food on the ground, they may swallow with it a certain amount of sand and dust. "Almost throughout the E.," writes Dr. Kalisch, "the serpent was used as an emblem of the evil principle, of the spirit of disobedience and contumacy. A few exceptions only can be discovered. The Phoenicians adored that animal as a beneficent genius and the Chinese consider it as a symbol of superior wisdom and power, and ascribe to the kings of heaven [*tien-hoang*] bodies of serpents." The evil spirit in the form of a serpent appears in the Ahriman, or lord of evil, who, according to the doctrine of Zoroaster, first taught men to sin under the guise of this reptile. Much has

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been written with regard to the "fiery serpents" of Num.21.6,8, with which the "fiery flying serpent" of Is.14.29 and 30.6 has been incorrectly identified. The Heb. term rendered "fiery" by the A.V. is in the Alexandrine MS. of the LXX. translated "deadly"; Onkelos, the Arabic version of Saadias and the Vulg. translate the word "burning," in allusion to the sensation produced by the bite; other authorities understand a reference to the bright colour of these serpents. Although it is impossible to identify the species of poisonous snake which destroyed the people in the Arabian desert, it is obvious that either the horned viper, the cobra, or any other venomous Arabian species may denote the "serpent of the burning bite." The "fiery flying serpent" of Isaiah (*l.c.*) has no existence in nature; but monstrous snakes with birds' wings appear on the Egyptian sculptures. The term *'eph'ê* occurs in Job 20.16, Is.30.6, and 59.5 (A.V. *viper*); but there is nothing in the context to give a clue as to the species referred to by this name, which is derived from a root which signifies "to hiss." The snake (ἔχιδνα) which fastened on St. Paul's hand at Melita (Ac.28.3) may have been one of the southern species of viper, such as *Vipera aspis*, *V. latastei*, or *V. ammodytes*, although none of these are found in Malta at the present day. [R.L.]

Serpent, Brazen. The incident of the brazen serpent is given in Num.21.4-9 (JE). The place where it happened is not named, but the last-mentioned camping-ground is mount Hor (20.22), on the (W.) border of Edom, where Aaron dies. The next camping-ground mentioned in Numbers is Oboth (21.10). In the list of stations in Num.33, the order is Mt. Hor, Zalmonah, Punon, Oboth. The scene of the incident of the brazen serpent would accordingly be either Zalmonah or Punon. The material of which the serpent was made was probably copper, or possibly bronze, but not brass (as A.V. gives it). Articles of bronze have been discovered at Tell el Ḥesy (Lachish) and elsewhere in Palestine. A point in the Heb. text which is lost in translation, is that the words for "serpent" and for "bronze" or "copper," have nearly identical consonants—much as if in English one should say "Moses made a serpent of serpentine." That Moses should have made a model of any living creature is remarkable after Ex.20.4; but it is clearly shown in the narrative that the purpose was not *worship*. It was not, however, surprising that this image should, in course of time, become an object of worship (2K.18.4; NEHUSHTAN), as relics of Christian saints have done, or as the Black Stone at Mecca practically has even to Mohammedans. Indeed, the bronze serpent is still shown upon a column in the nave of the church of St. Ambrose in Milan. Various attempts have been made to explain the whole incident. (1) Frazer (*Golden Bough*, ii. 426 f.) gives several instances of plagues being stayed by making an image of the vermin which caused them. Thus the Philistines made models of the mice (1Sam.6.4) with which the country was overrun (5.6, LXX.). (2) The allegorical interpretation of the Targum of Jonathan renders Num.21.8, "He shall be healed if he direct his trust unto the name of the word of the Lord." Similarly Philo regards the narrative as an allegory of man's victory over his lower nature. (3) The typical interpretations based on Jn.3.14,15. [TYPE.] *Cf.* Doughty's *Arabia Deserta*, i. 314, etc.; and on the whole passage Gray, *Numbers* in the Internat. Comm.; Bliss and MacAlister on their excavations in Pal.; Philo Judaeus (Bohn's Lib. i. 100). [POISON; SERPENT.] [T.H.W.]

Serpents, Fiery. [SERPENT.]

Serug', son of Reu, and great-grandfather of Abraham (Gen.11.20-23; Lu.3.35, R.V.). The name is connected with *Sarûj*, a district and city lying N. of Haran (see Dillmann, *Gen.*, *ad loc.*) [H.C.B.]

Servant. (1) Heb. *'ebhedh* means primarily "slave" (E.V. generally "servant"), but is used for the relation of worshippers to God or of subjects to a king—*e.g.* 1Sam.27.12. *na'ar*, *puer*, παῖς, "boy," "lad," and applied in other connexions even to married men [BENJAMIN], denotes in this connexion either a "slave," or "free attendant." *m'shārēth* also expresses "servant" or "minister"—*e.g.* Ex.24.13. (2) "Hired servant" is denoted by *sākhîr*. His position was due to contract, *not* status. He ranked with the sojourner, and was not part of the family (Ex.12.45; Lev.22.10,25,40). He might be a native or a stranger. For protection he depended not on the courts, but on religion (Lev.19.13f.; and especially Deut.24.14f., with the idea of *sin*). He was scarcely a day labourer in our sense (Lev.25.53; *cf.* Is.16.14,21.16), but there may have been engagements for different periods. The hired servant of the Mosaic age was to be paid day by day (Lev.19.13; Deut.24.14f.). [WAGES.] He was better treated than a slave (Lev.25.40,53), but belonged to a poor class (Deut.24.14f.), had an unenviable life (Job 7.1f.), and was frequently subjected to oppressive treatment (Mal.3.5). [SLAVE; POOR.] *Encyc. Bibl.* s.v. [H.M.W.]

The only passages in N.T. in which the words strictly meaning "hired servant" occur are, Lu.15.17,29; Mk.1.20; Jn.10.12,13. Δοῦλος, a "bondservant" or "slave," corresponding to Heb. *'ebhedh*, occurs about 120 times, and is rendered "servant" in R.V., with marg. "bondservant," except where "bondservant" appears in the text—*e.g.* Jn.8.34,35; 1Cor.7.21ff.; Gal.4.1,7; 1Pet.2.16; 2Pet.2.19. Διάκονος, in R.V. a few times "servant," twice "deacon," but mostly "minister." For N.T. teaching about the relative duties of masters and servants *cf.* Col.3.22–4.1. [H.H.]

Servant of Jehovah. [ISAIAH; GOD.]

Ses'is (1Esd.9.34) = SHASHAI.

Session, the sequel to the ASCENSION. (1) The fact is recorded in Mk.16.19, which, at latest, belongs to early sub-apostolic periods. The frequency of its mention is affected by its relation to the Ascension. But see Ac.2.33, 5.31; Heb.9.24; Eph.4.10. It found expression in the ancient creed. (2) The significance of the phrase "right hand of God." It is not to be interpreted literally, but as denoting a state of glory and honour. *Cf.* Lu. 24.26, "enter into His glory"; 1Pe.3.22; Heb.8.1. "That is, so at the right hand of the Sovereign King of the world that royal dignity is communicated to Him; in regard

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to which all honour and worship, all service and obedience, are due to Him from all creatures" (Barrow, serm. xxxi., on the Creed). "Sitting" at the right hand denotes permanence in glory: "firm possession, durable continuance . . . of that glorious condition wherein He is instated" (*ib.*). (3) Consequences. The suggestions of the Psalms on this point are taken up into the Christian revelation (*cf.* Ps.68.18 with Eph.4.8; and Ps.110.1 with Heb.10.12,13. See further 1Cor. 15.25). From these it is evident that the Session at the right hand of God may be understood in its bearing, first on sovereignty, secondly on the heavenly priesthood. For the former, see Heb.10.12,13; for the latter, 9.24, 1Jn.2.1,2, and the idea of intercession in Ro.8.34, Heb.7.25, Rev.8.3. See Milligan, *Ascension and Heavenly Priesthood*; Westcott, Comm. on Hebrews; art. *s.v.* in Hastings, *Dict. of Christ and the Gospels*. [W.J.S.S.]

Ses'thel (1Esd.9.31). Of the sons of ADDI, 2 = BEZALEEL, 2.

Seth, the third son of Adam (Gen.4.25,5.3; 1Chr.1.1, R.V.). The signification of his name, as usually given, is "appointed" or "put" in the place of Abel; but Ewald, Dillmann, and others prefer "setting," "seedling," or "slip." In the 4th cent. there existed in Egypt a sect calling themselves Sethians, who are classed by Neander among those Gnostic sects which, in opposing Judaism, approximated to paganism.

Sethu'r, the Asherite spy (Num.13.13).

Seven. In the Heb. mind a mystical significance was attached in a peculiar degree to the number "seven"; the origin of which is probably to be found in the number of the days of the week. The week of seven days was not an arbitrary division of time, but suited approximately the phases of the moon; the fourth part of the lunar month being a convenient division of time. But further, the seven-day week attained a religious significance as associated with the Creation, and the seventh day, the sabbath, had an ever-increasing prominence and sanctity, and hence gave to the number "seven" the mystical significance of holiness, perfection, and completeness which it came to possess [NUMBER], as is seen from its usage in the Bible. Thus the number seven continually occurs in the O.T. regulations for worship (*e.g.* Lev.4.6), the arrangements for the sanctuary (*e.g.* Ex.25.37), the sacred seasons (Lev.23.15), etc. It is frequently used in the sacred imagery of the prophets (Is.4.1; Zech.3.9, etc.) and apocalyptists (Dan.9.25; Rev. *passim*), and is the basis of the symbolism of Pharaoh's dreams (Gen.41.2ff.) and of symbolic action (Jos.6.4; 2K.5.14), and it was the number of deacons chosen by the Church (Ac.6. 3). The entire imagery of the Apocalypse rests upon this number, which is used throughout the book to express the idea of completeness or totality. The seven churches are taken as representative of the Church as a whole (Rev.1.4); the three great series of visions of the seven seals, the seven trumpets, and the seven bowls, are allegorical of the working out of the entire world-conflict to its final issue. But frequently the sacred association of "seven" is dropped, and the number is used to express simply the full complement required under particular circumstances (Lev.26.18; Num.23.1), or the completeness of satisfaction (1Sam.2.5; Is.30. 26), or the entire occupation of the field within view (Deut.7.1; Jos.18.9; Job 5.19; Pr.9.1, 26.25; Is.11.15), or as the equivalent of a large number (Pr.6.31; *cf.* Ex.22.1,4; Dan.3.19; Mk.16.9). Indeed, our Lord Himself shows that in such language the number is not to be understood in a literal sense (Mt.18.21). Sometimes "seven" is used as a typical number where the particular numeration is not important (Ezk.39.9,12; Mt.22.25); sometimes it is merely a round number (*e.g.* Gen.4.15). Milligan, *Lectures on the Apocalypse*. [J.C.V.D.]

Seven Words, The. The probable historic sequence of the Words of our Lord from the Cross is: (1) The interceding, which, starting from the group which slew Him, advances in widening circles to include His contemporaries, and ultimately the entire human race. The basis of the plea, recognizing responsibility and ignorance, is universal. The intercession, objectively complete, still requires to be subjectively realized in each individual coming into a forgivable state. (2) The promise to the dying malefactor. The reference to Paradise is an authoritative declaration of life in the future state and of Christ's own supremacy over it. All words of Christ are deliberately chosen; and this is just as much an instruction as any other of His sayings. [THIEVES, THE TWO.] (3) The care for His mother. Recent criticism, probably correctly, draws attention to Christ's abstention from the word "mother" in His address to her. [MARY.] In the work of redemption He is absolutely alone (*cf.* Mk.3.35). (4) The cry of desolation. Adopted from Ps.22.1, and, like all other words adopted by Christ, filled with new contents and profounder meaning. It cannot signify the anger of the Father towards the Son. This strange theory, however prevalent, conflicts with Their identity of will and the Unity of the Trinity; has no support in Scripture; and has introduced immoral conceptions of transferred punishment from the guilty to the Innocent which have done untold harm to the doctrine of Atonement. We can only say that the loving self-identity of Christ with the sinner caused Him to experience the sinner's isolation. Death as the wages of sin is consciously experienced by the sinless. Note, in this connexion, Christ's refusal of the stupefying draught. He would experience death in full possession of unclouded human mental powers (*cf.* Heb.2.9). (5) The dying thirst. Primarily a physical reference; but those who place the apostolic interpretation on this death naturally find in the Word a spiritual reference also. (6) The Word of consummation—"It is finished." Objectively, the Godward effect of the sacrifice is complete. Subjectively, the individual appropriation of the sacrifice is not complete, and will not be till the end. This Word contains the first suggestion of the redemptive victory. (7) The prayer of commendation. An amazing feature of Christ's life and death is its deliberate, calm control of circumstance. Nowhere is this more conspicuous than in His death. It seems like a deliberate act of will,

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a self-recollected yielding up of His human soul (*cf.* Jn.10.17,18.) [W.J.S.S.]

Shaalabbin' (Jos.19.42) or **Shaalbim'** (Judg.1.35; 1K.4.9), a town of Dan, named between Ir-shemesh and Ajalon. Probably *Selbît*, 3 miles N.W. of *Yâlo*. [AIJALON.] It appears as "the land of Salabimi," in one of the Amarna letters from S. Palestine (Berlin 199), taken by the 'Abiri invaders in the 15th cent. B.C. [C.R.C.]

Shaal'bonite, The. Eliahba the Shaalbonite was one of David's 37 heroes (2Sam.23.32; 1Chr.11.33). He was called after a place named Shaalbon, perhaps SHAALABBIN.

Sha'aph.—1. Son of Jahdai (1Chr.2.47). **—2.** Son of Caleb, 1, by his concubine Maachah; the father (*i.e.* founder) of Madmannah (2.49).

Shaara'im (*gates*). (1) In 1Sam.17.52, the LXX. reads, "the way of gates, and unto GATH, and unto EKRON." The passage probably means that the Philistines fled to the gates of both Gath and Ekron, and not to the town of SHARAIM. (2) In 1Chr.4.31, Shaaraim stands for SHARUHEN (Jos.19.6). [C.R.C.]

Shaashgaz', the eunuch of Ahasuerus who had the custody of the women in the second house (Esth.2.14). The LXX. identifies him with HEGAI.

Shabbethai'.—1. A Levite who helped Ezra in the matter of foreign marriages (Ezr.10.15). He is mentioned also, with Jeshua and others (Ne.8.7), as instructing the people in the law.**—2.** One of the "chief of the Levites" (11.16), possibly identical with 1.

Shachia', son of Shaharaim by his wife Hodesh (1Chr.8.10).

Shadai' (*Almighty*). The use of this word bears out the statement of Elohim to Moses in Ex.6.2,3, "I, (that is, Elohim,) am JHVH: and I appeared to Abraham, Isaac, and Jacob, in the character of El-Shaddai; but as to My Name JHVH, I was not known to them." This puts the name JHVH and the word Elohim on one side of a line of demarcation; and the word El and the name Shaddai on another. Accordingly, Shaddai is never found in parallel with Elohim, but with Eloah, El, and 'Elyon. In fact, these three words, with Shaddai as used among the patriarchs, form a group which precedes the constant use, established under Moses, of ELOHIM in combination with JEHOVAH. Yet the antediluvian patriarchs are presented to us in Genesis as speaking of Elohim and Jehovah, and except that the primeval word El appears in three or more of their names, they might all be Israelites in their theology. But surely Ex.6.3 is a double sentence, like "I desired mercy *and not* [*i.e.* more than] sacrifice," not two separate statements, and we cannot say what actual words in use before the Deluge stood for what we read as Elohim and Jehovah. It seems as if Shaddai, which is connected with *shôdh* (*destruction*) in Is.13.6, Jl.1.15, came into use as a name of the Creator at the flood, signifying Destroyer, and was used with other words of power, until the Almighty revealed Himself again as JEHOVAH (El "merciful and gracious"), and faithful to His people from generation to generation. The interpretation of JHVH, given through Moses to the descendants of the Abrahamic family, "What I have been to your fathers, that I am to you," suits this view, although it is deduced from, rather than affirmed by, revelation. Shaddai is commoner in Job than in Genesis, occurs in the prophecies of Balaam, in the words of Naomi returning from Moab (where it is parallel with JHVH), in a psalm of David (68.14), and of Moses (91.1). But, as stated in Ex. *l.c.*, it belongs to the Abrahamic patriarchal theology. Ezekiel, in his captivity, twice mentions the "voice of Shaddai." Like other names of GOD, this is found in combination in personal names, *e.g.* Zurishaddai. [ROCK.] [C.H.W.]

Shadrach, the Babylonian name of Hananiah, one of the "three children," whose song ("Benedicite, omnia opera"), as given in the apocryphal Daniel, is used in the service of the Church of England. A longer prayer in the furnace is also ascribed to him in the LXX. and Vulg., but this is thought to be by a different hand from the song. His history and the account of the miraculous deliverance from the fiery furnace are told in Dan.1–3. A pointed allusion is made to the three in the Ep. to the Hebrews, as having "through faith quenched the power of fire" (Heb.11.33,34). There are also repeated allusions to them in the later apocryphal books, and the martyrs of the Maccabaean period seem to have been much encouraged by their example. See 1Mac.2.59; 3 Mac.6.6; 4Mac.13.9,16.3,21,18.12. The name Shadrach is of doubtful origin, and may mean "command of Aku" (*i.e.* the moon-god), or be a Persian title.

Shage', father of Jonathan the Hararite, according to 1Chr.11.34. [SHAMMAH, 4.]

Shahara'im, a Benjamite mentioned in an obscure text (1Chr.8.8). His home was in "the field of Moab" (R.V.), where he is said to have begotten children after he had sent away Hushim and Baara, his wives (R.V. marg.). [H.C.B.]

Shahazimah', a town of Issachar (Jos.19.22). The site is unknown. [C.R.C.]

Shalem' (Gen.33.18). The R.V. reads "Jacob came *in peace* to the city of Shechem." The LXX., Peshiṭṭâ-Syr., and Vulg. alike regard the word as the name of a place. The village *Sâlim* is 2½ miles E. of Jacob's well, on the main road from SUCCOTH to Shechem. Jacob's camp would have been in the plain S.W. of the village, before he bought the field in which the well was dug. [C.R.C.]

Shalim', Land of (1Sam.9.4), a region in which Saul searched for the lost asses. His expeditions led N. through Mt. Ephraim, N.W. to Shalisha, and finally S. beyond Benjamin into Judah. Hence Shalim may be supposed to have been N.E. of GIBEAH. The Heb. *sh'alîm* means "hollows," and the fox is called *shû'al* because he makes a burrow (Arab. *thâ'alch* and *th'alab*). Probably the land of SHUAL (1Sam.13.17), near OPHRAH of Benjamin, is the same (Heb. *shû'al*), and means, not the "land of a fox," but of a "hollow." This would apply to the desert E. of *Ṭaiyibeh*, remarkable for caves and narrow gorges running down to the Jordan Valley—a region into which the asses might stray from Gibeah. [C.R.C.]

Shalisha' (1Sam.9.4). Probably the land near Baal-shalisha (2K.4.42). [BAAL, 10.]

Shalle'cheth, The gate, apparently one of the gates of the "house of Jehovah"

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(1Chr.26.16; *cf.* 12.). It was the gate "to the causeway of the ascent." See 1K.10.5, where however the word "ascent" is otherwise rendered "sacrifices." [C.R.C.]

Shallum'.—1. King of Israel, who conspired against Zechariah, son of Jeroboam II., slew him, and brought the dynasty of Jehu to an end. After reigning one month he was in turn dethroned and killed by Menahem (2K. 15.10,13-15).—**2.** The husband (or son, LXX. in 2K.) of Huldah the prophetess (2K.22.14; 2Chr.34.22).—**3.** A Judahite (1Chr.2.40,41).—**4.** Generally known as JEHOAHAZ (Je.22.11). Possibly the term is here used as an epithet, "the requited one," or it may be that Shallum was the original name of Jehoahaz. The chronicler takes Shallum as a proper name and makes him the fourth son of Josiah (1Chr.3.15). —**5.** A Simeonite (4.25).—**6.** A high-priest, son of Zadok and ancestor of Ezra (1Chr.6.12, 13; Ezr.7.2).—**7.** (1Chr.7.13) = SHILLEM.—**8.** (9.17; Ezr.2.42; Ne.7.45) = MESHULLAM, 20, perhaps the same as—**9.** A Korahite gatekeeper (1Chr.9.17,19,31); called MESHELEMIAH in 26. 1,2,9, and Shelemiah in 26.14.—**10.** Father of Jehizkiah, an Ephraimite (2Chr.28.12).—**11.** A porter of the temple who had married a foreign wife (Ezr.10.24).—**12.** A son of Bani (10.42).—**13.** Son of Halohesh and ruler of a district of Jerusalem (Ne.3.12).—**14.** The uncle of Jeremiah (Je.32.7).—**15.** Father of Maaseiah, keeper of the threshold in the time of Jeremiah (35.4). [H.C.B.]

Shallun', son of Col-hozeh, and ruler of part of Mizpah, who assisted in the repairs of the wall of Jerusalem (Ne.3.15).

Shalma'i. The children of Shalmai were Nethinim who returned with Zerubbabel (Ezr. 2.46, R.V. *Shamlai*; Ne.7.48, R.V. *Salmai*).

Shalman' (Hos.10.14) = SHALMANESER. [BETH-ARBEL.]

Shalmane'ser (Assyr. *Shulman-asaridu, the god Sulman has ruled*). The Biblical king of this name was Shalmaneser IV. His previous name was Ululâ. In 727 B.C., on the death of Tiglath-pileser III., he seized the Assyrian throne, to which he does not appear to have had any claim beyond that furnished by successful generalship. Soon after his accession he marched on Palestine to quell the revolt of Hoshea, the last king of Israel (2K.17.3). Hoshea promptly submitted, promising a fixed annual tribute; but soon after concluded an alliance with Egypt, and withheld his tribute in consequence. Thereupon Shalmaneser imprisoned him, and laid siege to Samaria (725 B.C.). At the end of three years the city was captured by Sargon, and a large proportion of the Israelites deported to Assyria (2K.17.4-6, 18.9-11). At a somewhat earlier date Shalmaneser died or was murdered, and was succeeded by Sargon. [SAMARIA.] Josephus (9 *Ant.* xiv. 2) relates that Shalmaneser invaded "all Syria and Phoenicia," and in particular that (in spite of the destruction of the Assyrian vessels by the much smaller fleet of Tyre) he besieged that city for five years. [A.W.S.]

Shama', one of David's guard, son of Hothan of Aroer (1Chr.11.44).

Shamariah', son of Rehoboam (2Chr.11.19).

Sha'med (*Shemed*, R.V.), a Benjamite (1Chr.8.12).

Sha'mer.—1. A Merarite Levite (1Chr.6. 46).—**2.** (7.34) = SHOMER, 1.

Shamgar' (Judg.3.31,5.4-8), son of Anath. Both names are possibly of Hittite origin, but the etymology is doubtful. Shamgar probably belonged to the tribe of Judah, and he "too delivered Israel" when oppressed by the Philistines. It has been suggested that 3.31 is an interpolation, but its position is supported by the reference in Deborah's Song, which all acknowledge to be ancient. From the reference to his weapon the Philistines seem to have pursued their usual policy of disarmament (1Sam.13.19-22). The Philistine oppression probably accounts for there being no reference to Judah in Deborah's Song. That Shamgar was a patriotic outlaw may be inferred from 5.6. It is not stated either that he slew 600 men with his own hand, or that the 600 were slain at one time. The Syrian GOAD is 8 ft. long, armed at one end with a spike and at the other with a chisel-shaped blade for cleaning the plough. It would be an admirable substitute for a spear. [H.M.S.]

Shamhuth', the fifth captain for the fifth month in David's army (1Chr.27.8). [SHAMMOTH.]

Shamir', a Kohathite, son of Michah (1Chr.24.24).

Shamir.'—1. A town in the mountain district of Judah (Jos.15.48 only). Perhaps *Sômerah*, a ruin 2 miles W. of DEBIR, with which it is mentioned.—**2.** A place in mount Ephraim, the residence and burial-place of Tola the judge (Judg.10.1,2). The site is unknown. [C.R.C.]

Shamma', son of Zophar, an Asherite (1Chr.7.37).

Shammah'.—1. The son of Reuel, son of Esau (Gen.36.13,17; 1Chr.1.37).—**2.** The third son of Jesse, and brother of David (1 Sam.16.9,17.13). Called also Shimea, Shimeah, and Shimma.—**3.** One of the three greatest of David's heroes. He distinguished himself by defending a piece of ground full of lentils against the Philistines on one of their marauding incursions (2Sam.23.11-17), an exploit wrongly attributed to Eleazar the son of Dodo in 1Chr 11.10ff. There is still, however, a discrepancy in the two narratives. The scene of Shammah's exploit is said in Sam. to be a field of "LENTILES," and in 1Chr. a field of barley. Kennicott proposes in both cases to read "barley."—**4.** The Harodite, one of David's mighty men (2Sam.23.25), called "SHAMMOTH the Harorite" in 1Chr.11.27, and in 27.8 "SHAMHUTH the Izrahite." The herolists in 2Sam.23 and 1Chr.11 are admittedly in confusion, and hence it is possible that 3 may be identical with 4 and with "Shammah the HARARITE" of 2Sam.23.33. *Cf.* 1Chr.11.34, where we read Shage the Hararite. (See Driver, *ad loc.*) [JONATHAN, 4.] [H.C.B.]

Shamma'i.—1. Son of Onam (1Chr.2.28, 32).—**2.** Son of Rekem (2.44,45).—**3.** Brother of Miriam and Ishbah, in the genealogy of the descendants of Judah (4.17).

Shammoth', the Harorite (probably an error for HARODITE), one of David's guard (1Chr.11.27); possibly the same as "Shammah the Harodite" (2Sam.23.25) and "Shamhuth the Izrahite" (1Chr.27.8).

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Shammu'a.—1. The Reubenite spy; son of Zaccur (Num.13.4).—**2.** (1Chr.14.4) = SHIMEA, 1.—**3.** (Ne.11.17) = SHEMAIAH, 6.—**4.** The representative of the priestly family of Bilgah, or Bilgai, in the days of Joiakim (12.18).

Shammu'ah (2Sam.5.14) = SHIMEA, 1.

Shamshera'i, one of the sons of Jeroham, a Benjamite (1Chr.8.26).

Shapham', a Gadite of Bashan (1Chr. 5.12).

Shaphan', the scribe or secretary of king Josiah. He was the son of Azaliah (2K.22.3; 2Chr.34.8), father of Ahikam (2K.22.12; 2 Chr.34.20), Elasah (Je.29.3), and Gemariah (36.10,11,12), and grandfather of Gedaliah (39.14,40.5,9,11,41.2,43.6), Michaiah (36.11), and probably of Jaazaniah (Ezk.8.11). There seems to be no sufficient reason for supposing that Shaphan the father of Ahikam, and Shaphan the scribe, were different persons. The history of Shaphan throws light on the office he held. He appears on an equality with the governor of the city and the royal recorder, with whom he was sent by the king to Hilkiah to take an account of the money which had been collected by the Levites for the repair of the temple and to pay the workmen (2K.22. 3; 2Chr.34.8f.; *cf.* 2K.12.10). Ewald calls him Minister of Finance (*Gesch.* iii. 697). It was on this occasion that Hilkiah discovered in the temple the "book of the Law," which he entrusted to Shaphan. By him it was read in the ears of the king, who at once sent him, with Hilkiah and three others, to seek the advice of Huldah (22.8-14). Shaphan was then apparently an old man, for his son Ahikam held a position of importance, and his grandson Gedaliah was already born; and probably Shaphan died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (Je.36.21).

Sha'phat.—1. The Simeonite spy; son of Hori (Num.13.5).—**2.** Father of Elisha (1K.19. 16,19; 2K.3.11,6.31).—**3.** One of six sons of Shemaiah in the royal line of Judah (1Chr.3. 22).—**4.** A Gadite chief in Bashan (5.12).—**5.** Son of Adlai. He was in charge of David's herds in the valleys (27.29).

Sha'pher, Mount (Num.33.23), the name of a desert station where the Israelites encamped. The distance, 60 miles N.E. of HAZEROTH, suggests the mountain now called *Tell el Aṣfar,* as Shapher was the sixth station after Hazeroth. [C.R.C.]

Sharai', one of the sons of Bani who had taken a foreign wife (Ezr.10.40).

Shara'im (Jos.15.36), a town of Judah in the Shephelah district, probably the present ruin *S'aireh,* 6 miles N. of ADULLAM, with which it is grouped, and E. of the valley of ELAH. It is a mile W. of the village of *Sifleh* [SEPHELA], and only about 1,000 ft. above sea-level, whereas the rock ETAM, about 2 miles E. of *S'aireh,* rises to 2,050 ft. in the mountain district. Hence *S'aireh* would be described as in the Shephelah. [C.R.C.]

Sharar', father of Ahiam the Hararite (2Sam.23.33), called Sacar (1Chr.11.35).

Share'zer, one of the two sons of Sennacherib, who murdered their father (2K.19.37).

Sharon', Saron'. The latter (*Sharon* in R.V., Ac.9.35) is the Gk. form of the Heb.word, which signifies a "plain." On the Moabite Stone it is applied to the *mîshôr,* or plateau of Moab. Eusebius and Jerome (*Onomasticon*) say that the plateau E. of Tabor was called Saron in their time, and the village *Sarôna* still stands in its midst. [LASHARON.] But in the Bible the seaside plain, especially N. of Joppa, is so called. In the inscription of Eshmunazar II. of Sidon occurs the passage: "And for this cause has the lord of kings given us Dor and Joppa, which are in the plains of Sharon, as a reward for the great things which I have done; and has added them to the boundaries of the land, that they may belong to the Sidonians for ever." This refers to conditions existing in 3rd cent. B.C. In 1Chr.5.16, Sharon means the plateau of Moab, as on the Moabite Stone, and the reference is to the N. border of the *mîshôr,* on the S. limit of GAD. But in 27.29 the SHARONITE, who was over the herds in Sharon, was no doubt a native of the sea plain. Solomon's bride (Can.2.1) likens herself to lowly wild flowers—"the rose of Sharon and the lily of the valleys"; and the Targum renders the former *narqûs,* or "narcissus," a flower with which the plain of Sharon abounds in spring. In Is.33.9 Sharon, in time of dearth, becomes a desert; but is at other times "excellent," like a desert that "blossoms as the rose" (35.1,2). It is, moreover, a country of flocks (65.10). This plain, though now much neglected, has a good soil, and grows corn, while in spring it is gay with flowers. To the N., near mount Carmel, there are remains of an open oak wood, to which Strabo (xvi.) and Josephus (14 *Ant.* xiii. 3, 1 *Wars* xiii. 2) refer under the term *Drumos,* in connexion with Carmel. [C.R.C.]

Sha'ronite, The, only applied to Shitrai, who had charge of the royal herds in SHARON (1Chr.27.29).

Sharuhen' (Jos.19.6), a town of Simeon. In 15.32 *Shilhim* stands instead; and in 1Chr. 4.31 SHAARAIM. It is probably the present *Tell esh Sheri'ah* (*mound of the drinking-place*), a large ruin in the valley of the same name, 15 miles S.E. of GAZA, with remains showing it to be an ancient site. This also is probably the Sharuhen of Egyptian records, the first fortress on the borders of Palestine taken by Ahmes in 17th cent. B.C., and by Thothmes III. in his first campaign, about 1580 B.C. (Brugsch, *Hist. Egt.* ii. pp. 249, 320). [C.R.C.]

Shasha'i, a son of Bani who put away his foreign wife (Ezr.10.40).

Shashak', a Benjamite of the sons of Beriah (1Chr.8.14,25).

Shaul'.—1. Son of Simeon by a Canaanitish woman (Gen.46.10; Ex.6.15; Num.26. 13; 1Chr.4.24), and founder of the family of the **Shaulites.—2.** (1Chr.1.48,49, A.V.; Gen. 36.37, R.V.) = SAUL, 1.—**3.** A Kohathite, son of Uzziah, 2 (1Chr.6.24).

Shaveh', Valley of, a name found only in Gen.14.17. It was a deep valley (*'êmeq*) called also "the King's valley" (*'êmeq hammelekh*), perhaps the same as that in which Absalom erected a memorial stone (2Sam.18. 18). Josephus (1 *Ant.* x. 2, 7 *Ant.* x. 3) places it ¼ mile from Jerusalem, which he regards as the Salem of Melchizedek noticed in the first cited passage. [C.R.C.]

Shaveh' Kiriatha'im, mentioned (Gen.

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14.5) as the residence of the Emim at the time of Chedorlaomer's incursion. Probably the "valley" near KIRJATHAIM in Moab. [C.R.C.]

Shaving. [HAIR; NAZARITE.]

Shavsha' (1Chr.18.16). [SHEVA, 1.]

Shawm. In P.B. version of Ps.98.6 "with trumpets also and *shawms*" = E.V. "with trumpets and sound of *cornet*." The "shawm" resembled the clarionet. Its name is derived from Gk. κάλαμος, Lat. *calamus*, a reed, through Old French *chalemie*, a reed pipe. [CORNET; PIPE.] [J.M.]

Shea'l, one of the sons of Bani who had married a foreign wife (Ezr.10.29).

Shealtiel', father of Zerubbabel (Ezr.3.2, 8,5.2; Ne.12.1; Hag.1.1, etc. [SALATHIEL].

Sheariah', one of the six sons of Azel, a descendant of Saul (1Chr.8.38,9.44).

Shearing-house, The, a place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered 42 members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2K.10.12,14). See Beth-eked under BETH. The modern *Beit Qâd* lies on the way from Jezreel to Samaria. [C.R.C.]

Shear-jashub' (lit. "a remnant shall return"), a name given to a son of Isaiah to signify that God would restore the remnant of the people that had been carried into captivity by the Assyrians (Is.7.3; see 8.18,10.20-22). He accompanied his father when the latter went to meet Ahaz "at the end of the conduit of the upper pool in the causeway of the fuller's field." [H.C.B.]

She'ba (שֶׁבַע).—**1.** The son of Bichri, a Benjamite from the mountains of Ephraim (2Sam.20.1-22), the last chief of the Absalom insurrection. Though described as a "man of Belial," he must have been a person of some consequence, from the immense effect produced by his appearance. It was, in fact, all but an anticipation of the revolt of Jeroboam. The occason seized by Sheba was the emulation, as if from loyalty, between the northern and southern tribes on David's return (20.1,2). The king might well say, "Sheba the son of Bichri shall do us more harm than did Absalom" (ver. 6). Sheba traversed the whole of Palestine, apparently rousing the population, Joab following in full pursuit. He seems to have intended to establish himself in the fortress of Abel-beth-maachah, famous for the prudence of its inhabitants (20.18). That prudence was now put to the test. Joab demanded the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall, and the insurrection ended.—**2.** A Gadite of Bashan (1Chr.5.13).

Sheba' (שְׁבָא).—**1.** As an Arab word this means "tall," or "high," whether because the people were tall (see SEBA, and Josephus on the tall people of Saba in Upper Egypt, 2 *Ant.* x. 2), or because the region of Sheba was "high," including the Hijâz hills. The term seems to be geographical, for its population included both descendants of CUSH, who were non-Semitic (Gen.10.7; 1Chr.1.9), and of JOKTAN, who were Semitic (Gen.10.28; 1Chr.1.22), and also of KETURAH (Gen.25.1-3; 1Chr.1.32). The queen of Sheba visited Solomon (1K.10; 2Chr.9), who also received gifts (Ps.72.10,15), including gold, from kings of Sheba. In Is.60.6 we also read of gold and incense, and in Je.6.20 of incense from Sheba. The merchants of Sheba are noticed by Ezekiel (27.22,23,38.13), and the caravans of Sheba in Job (6.19); while Sabean raids extended into Edom (1.15). Sheba is coupled with DEDAN (Gen.10.7,25.3); and, from the Assyrian record of the invasion by Tiglath-pileser III., in 734 B.C., it appears that Sabeans were to be found not far S. of Edom. Moslem references to Sheba are based on the allusion in the Korân (xxxiv. 14) to the "flood of Irem," which punished Sheba for unbelief. This "flood of the tanks" is supposed to have occurred in 2nd cent. A.D., at *Auzal* [UZAL] or the modern Ṣan'aâ (*tank*), the capital of the Yemen. There is no doubt that Sheba represents the same people known to the Greeks as Σαβαῖοι, and to the Romans as Sabaei, in Arabia Felix; but the name seems to apply to tribes yet further N. in the Hijâz hills, at an earlier period. These Sabeans were famous for wealth, and formed settlements in Abyssinia about the time of the Ptolemies. [ARABIA; SEMITIC LANGUAGES; WRITING.]—**2.** [SHEBAH.] [C.R.C.]

She'bah (*oath*, Gen.26.33), **Sheba** (Jos. 19.2), a town of Simeon close to Beer-sheba, where Isaac's servants dug a well and made a covenant with Abimelech. In the list of the cities of the S. of Judah, there is a Shema (15.26) which stands next to Moladah, and the LXX. (Vat. MS.) reads *Samaa* for Sheba. There is, however, a ruin called *Tell es Seb'a*, where are two wells (*cf.* Gen.21.31,32 and art. BEER-SHEBA), 3 miles E. of Beer-sheba, which may represent Sheba. The spellings *shibh'â* and *shebha'*, referring to the same place, recall the case of GEBA, otherwise GIBEAH. [C.R.C.]

Shebam' (R.V. *Sebam*, or *Sibmah*), Num. 32.3; **Shibmah'** (32.38, R.V. *Sibmah*); **Sibmah'** (Jos.13.19; Is.16.8,9; Je.48.32), are all forms of one name, denoting a town in Moab, noticed with ELEALEH and NEBO, and apparently not far from HESHBON. Isaiah and Jeremiah notice its vines. [JAAZER.] Jerome (on Is. 16.8,9) says that it was half a mile from Heshbon; but probably it is the present *Sûmieh*, a ruin 2 miles S.W. of *Hesbân*, with a name that may mean "towering." It is a well-watered site, with a fort on a cliff, and ruined houses below. Roman tombs and Christian buildings show the place to be ancient. On the W. is a dolmen, and to the S.E. and E. four good examples of wine-presses, cut in rock, were found in 1881 (see *Surv. E. Pal.* pp. 151, 157, 172, 221-227); of which plans were made, as of importance in showing the ancient cultivation of Moab. Another wine-press was found N.W. of Heshbon (p. 146). [C.R.C.]

Shebaniah'.—**1.** A Levite who joined in the service of thanksgiving and sealed the covenant (Ne.9.4,5,10.10).—**2.** A priest, or priestly family, who sealed the covenant (10.4,12.14); called Shechaniah in 12.3.—**3.** Another Levite who also sealed the covenant (10.12).—**4.** One of the priests appointed by David to blow the trumpets before the ark (1Chr.15.24).

Shebarim', a place named in Jos.7.5 only, as one of the points in the flight from Ai.

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The word means "broken places," referring perhaps to the precipices E. of Ai. [C.R.C.]

She'ber, son of Caleb ben-Hezron by his concubine Maachah (1Chr.2.48).

Shebna', a person of high position in Hezekiah's court, holding at one time the office of prefect of the palace (Is.22.15-19), but subsequently the subordinate office of secretary (Is.36.3; 2K.19.2). This change appears to have been effected by Isaiah's interposition. From the omission of his father's name, it has been conjectured that he was a *novus homo*, perhaps a foreigner.

Shebuel'.—1. A descendant of Gershom (1Chr.23.16,26.24), who was ruler of the treasures of the house of God. He is the last descendant of Moses of whom there is any trace. **—2.** One of the fourteen sons of Heman the minstrel and leader of the fourteenth course of the temple-choir (25.4).

Shecaniah'.—1. The tenth in order of the priests appointed by lot in the reign of David (1Chr.24.11).**—2.** A priest in the reign of Hezekiah (2Chr.31.15).

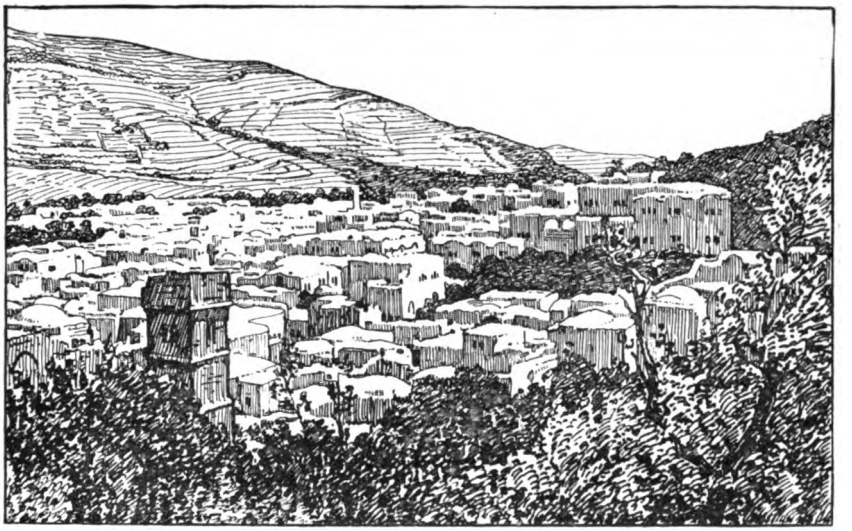
Shechaniah'.—1. A descendant of Zerubbabel (1Chr.3.21,22).**—2, 3.** Two families who returned with Ezra (Ezr.8.3,5); but in ver. 5 some name appears to have been omitted. Perhaps the reading should be, "Of the sons of Zattu, Shechaniah, the son of Jahaziel."**—4.** Son of Jehiel, 9, of the sons of Elam (10.2). **—5.** Father of Shemaiah, 2 (Ne.3.29).**—6.** Son of Arah (6.18).**—7.** The head of a priestly family who returned with Zerubbabel (12.3).

Shechem' (שְׁכֶם). The son of the chief HAMOR of Shechem. He ravished DINAH, and was slain by her brothers Simeon and Levi (Gen.34; Jos.24.32; Judg.9.28).

She'chem (שֶׁכֶם).**—1.** A man of Manasseh, of the clan of Gilead (Num.26.31; Jos.17.2).**—2.** A Gileadite, son of Shemida, and nephew of the foregoing (1Chr.7.19).

Shechem'. In Gk. *Sychem* (R.V. *Shechem*, Ac.7.16), and *Sichem* (R.V. *Shechem*) in Gen.12.6 (Heb.). The word apears to mean the "back" between the shoulders (Gesenius), or neck, referring to the position of the town, on a saddle, with the lofty shoulders of EBAL and GERIZIM rising some 1,400 ft. above it to N. and S. The word is rendered "portion" (Gen.48.22), where a play on the town-name seems to be intended (see Gen.34); and "by consent," where the true meaning (Ho.6.9, marg.) may be "to Shechem." When SHALEM is called "a city of Shechem" (Gen.33.18), it may only mean a place under the rule of that city, and not refer to its prince. The first site mentioned in O.T. as reached by Abraham in Palestine (Gen.12.6) is the "place" (Heb. *māqôm*, Arab. *maqâm*, often meaning a "station" or sacred place) of Sichem, by an oak which is noticed later also (35.4; Jos.24.26; Judg.9.6, 37). [PILLAR, PLAIN OF THE.] The Canaanite then held this land, but the Hivites of Shechem were massacred later by Simeon and Levi (Gen.34.25). In Jacob's time Shechem was a walled city with a gate (34.20); Jacob's well, and the land in which it stood, were no doubt between Shechem and SHALEM (33.18-20), and his altar probably near Abraham's oak. The plain here was fit for his cattle; and the fact that he dug a well (Jn.4.12) when there were springs near (at SYCHAR, etc.) is explained by the jealousy as to water rights, which made a private supply on his own land necessary. Joseph revisited this district (Gen.37.12-14) on his way to DOTHAN. The book of Joshua includes no account of any resistance at Shechem, which perhaps submitted to the Hebrews, like the other Hivite towns (Jos.9.7-17). The great meeting in the vale between EBAL and GERIZIM, in fulfilment of the law (Deut.11.26-30), took place before the contest in Galilee (Jos.8.30-35); though the order in which this passage should occur seems doubtful—in LXX. it follows 9.2. Shechem was at the extreme N.W. corner of the lot of Ephraim (1Chr.7.28), and was in Mt. Ephraim (Jos.20.7; 1K.12.1). It was a city of refuge and of Levites (Jos.20.7, 21.21; 1Chr.6.67). All Israel gathered again at Shechem under Joshua, round the oak that was "by the holy place of Jehovah" (Jos.24.1, 26); and, in the land bought by Jacob, Joseph was then buried (ver. 32). In the time of ABIMELECH we learn that Shechem was fortified, and had a tower (Judg.9.31,46,47,49), and a *bêth millô* (ver.20), perhaps a "mound," or perhaps for *beth amilu* (as in Babylonian), "a chief's house." It also included a temple of Baal-berith (the "lord of the covenant"); but the place where Abimelech was made king was the old sacred centre of the "oak of the pillar" (*'êlôn maṣṣabh*), by which Joshua's great stone is no doubt meant (Jos.24.26; Judg.9.6). At Shechem also Rehoboam was made king and rejected (1K.12.1-18), and Jeroboam built it up (ver. 25). But the site—though very fertile—was not strong; and this probably led Omri to select the new centre at SAMARIA, after which transfer of the capital we hear very little of Shechem, though it probably remained the sacred centre of Samaria, GERIZIM (the "mount of blessing") being the site of the Samaritan temple. The only other notices of Shechem in O.T. (see 1Chr.6.67,7.28; 2Chr.10.1; Ps.60.6, 108.7; Je.41.5; Ho.6.9, marg.) do not add to our information. Though Christianity spread in Samaria (Ac.8.25,9.31,15.3), Shechem is only once noticed in N.T. (7.16; *cf.* R.V. "in Shechem"). Justin Martyr, however, was a native of this city in our 2nd cent. Shortly after the fall of Jerusalem, Titus appears to have given it the name Aurelia Flavia Neapolis, as a "new city" of the famous Flavian emperors; and his coins bearing this title are known (Robinson, *Bib. Res.* ii. p. 291; Reland, *Pal. Illustr.* ii. p. 1006). In the same age it is called Mamortha by Pliny (*Hist. Nat.* v. 13), and Mabortha by Josephus (4 *Wars* viii. 1), both words meaning "exalted," and representing perhaps an Aram. translation of the Heb. *shekhem*, "shoulder," or "back." From the name Neapolis the present name *Nâblus*, or *Nâblis*, is derived. The coins continue till Gallienus (253-268 A.D.); and 72 A.D. was the "era of Neapolis." Those of Hadrian apparently represent the temple on Gerizim. Under Philip Arabs, Shechem became a Roman colony called "Colonia Julia Sergia Neapolis" (Nutt, *Sam. Hist.* p. 15, note, quoting De Saulcy, p. 244). The present town is the centre of government of a province including the *Belqa* E. of Jordan. It has a population of about 20,000,

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SHECHEM, FROM S.W., SHOWING THE TOWER AT THE OLD SAMARITAN SYNAGOGUE. W.D.A.

including 160 SAMARITANS, and 600 Christians and Jews, the rest being Moslems. The site is probably unchanged; for the old Heb. tombs, cut in rock, lie just N. of the city (*Surv. W. Pal.* ii. pp. 167, 203-210; and pp. 172-174 for Jacob's well, 194 for Joseph's tomb). The town lies at the head of the valley, which descends W.; and this valley is remarkable for its 13 springs, close to the city. On the E. a fine olive grove occupies the flat ground; a few palms grow among the houses. On W., and on the N.W. spur of Gerizim, there are orchards and gardens in which are found olive trees, figs, walnuts, apricots, mulberries, pomegranates, vines, and the cactus on which (and also on the Syrian oak) the cochineal insect [COLOURS] now feeds. The city belonged, in 12th cent. A.D., to the knights of St. John, and their Lazar House is still inhabited—though in ruins—by lepers, in N.E. corner of the town. Their church of St. John—with a fine Gothic gateway—is now the principal mosque. A smaller mosque just outside the town, on S.W., is called *Ḥizn Y'aqûb*, or "the mourning of Jacob," from a legend which makes it the site of Jacob's mourning for Joseph (Gen.**37**.31-35): this was once the Samaritan synagogue, and a fine Samaritan text of 6th cent. A.D. is built into the tower, which is now a minaret. The present synagogue (near by) is a poor modern house. Here, on four occasions between 1872 and 1882, the present writer saw—side by side on a shelf—three separate rolls of the Samaritan Pentateuch. One is comparatively modern, the second (in a brass roll-case engraved with representations of the cherubim, the pot of manna, the laver, and Aaron's rod) has on its case the date 820 A.H. This the Samaritans have recently endeavoured to sell in London. But the third and oldest copy—very rarely shown—is in a silver case, with green silk cover, and is a roll of vellum bound with green edgings. The faded letters resemble in form those of the Samaritan text already noticed at the Ḥizn Y'aqûb, being later forms of the old alphabet of Israel. [WRITING.] This MS. is shown to the congregation when they assemble for the Heb. feasts on Gerizim. *Jacob's Well* lies E. of Nâblus, a mile distant, half a mile S.W. of SYCHAR, and about 2½ miles W. of SHALEM. It is 75 ft. deep, and 7½ ft. in diameter. Arculphus, *c.* 680 A.D., found the well inside a small cruciform church. This was replaced in 12th cent. by a larger building, of which the foundations were excavated in 1893 (see Bliss, in *Quarterly Statement Pal. Expl. Fund*, April 1894). It had a nave and four aisles, with an apse to E. The old well mouth of this age (marked with the peculiar tooling of Norman work in Palestine) still exists, the well being in the crypt under the chancel. It is sometimes dry, and sometimes has 10 or 12 ft. depth of good water (see Jn.**4**.11). The term πηγή (ver. 6) means either "spring" or "well" (see ver. 12). *Joseph's Tomb* is about a quarter of a mile N. of Jacob's Well, and is venerated by Jews, Samaritans, Christians, and Moslems alike. It is a modern cenotaph, of stone plastered over, in a modern enclosure. At the head and foot are rude pillars, with hollows at the top of each. Jews and Samaritans alike light lamps and burn incense in these hollows in honour of Joseph. (See our illustration in art. JOSEPH.) It is remarkable that Josephus—perhaps out of hatred to the Samaritans—places Joseph's tomb at Hebron (*2 Ant.* viii. 2), though in O.T. it is placed at Shechem (Jos.**24**.32), and that a tomb of Joseph is shown, just outside the W. wall of the Hebron haram, by Moslems—probably representing a Jewish traditional site. Whether the cenotaph at Shechem covers a rock-sunk tomb it is impossible to say. *Joshua's Stone* (Jos.**24**.26) and the oak of Abraham, are supposed to have stood at the foot of

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Gerizim, where the small *maqâm* called *el 'Amûd* now exists, a mile W. of Jacob's Well; but the older site was at *Balâṭa*, now a village near the well on W. [C.R.C.]

She'chemites, The (Num.26.31), the family of SHE'CHEM, 1.

Shechinah. [GLORY.]

Shedeur', a Reubenite; father of Elizur (Num.1.5,2.10,7.30,35,10.18).

Sheep. The first mention of sheep occurs in Gen.4.2. Sheep were used in sacrificial offerings, both as adults (Ex.20.24; 1K.8.63; 2Chr.29.33) and as lambs; *e.g.* "a male from one to three years old." Lambs of the first year were, however, more generally used as offerings (see Ex.29.38; Lev.9.3,12.6; Num. 28.9, etc.), but no lamb under eight days old was allowed to be killed (Lev.22.27). A young lamb was called *ṭâlê* (see 1Sam.7.9; Is.65.25). The flesh of sheep and lambs formed an important article of food (1Sam.25. 18; 1K.1.19,4.23; Ps.44.11, etc.); their wool was used as clothing (Lev.13.47; Deut. 22.11; Prov.31.13; Job31.20, etc.); while "rams' skins dyed red" were used as a covering for the tabernacle (Ex.25.5). [RAMS' SKINS.] Sheep and lambs were sometimes paid as tribute (2K.3.4). Immense numbers of sheep were reared in Palestine in Biblical times. Sheep-shearing is alluded to in Gen. 31.19,38.13; Deut.15.19; 1Sam.25.4; Is.53. 7, etc. That sheep-dogs were employed in Biblical times is evident from Job 30.1, "the dogs of my flock." Shepherds in the E. often walk before their flocks, which they induce to follow by calling (*cf.* Ps.77.20,80.1; Jn.10.4), though they also drive them (Gen.33.13). In some parts of Eastern Europe and probably also in Syria, each sheep in a flock has a name, to which it will respond when called by the shepherd. The ordinary sheep of Syria and



FAT-TAILED SHEEP.

Palestine is the fat-tailed breed, but there is also a breed belonging to the European type. The story in Gen.30 of Jacob's stratagem with Laban's sheep is involved in perplexity, Jacob's conduct being condemned by some writers. It is impossible to account for the success which attended his device of setting peeled rods before the ewes and she-goats as they came to drink in the watering troughs on natural grounds; and it seems imperative to agree with the Greek fathers and ascribe the production of Jacob's spotted sheep and goats to divine agency. In Gen. 31.5-13, where he states that his success was due to divine interference, it is hard to believe that Jacob was uttering a wilful untruth. The sheep is an emblem of meekness, patience, and submission, and is mentioned as typifying these qualities in the person of our Lord (Is.53.7; Ac.8.32, etc.). The relation existing between Christ, "the chief Shepherd," and His members, is compared to that of the shepherds in the East to their flocks. [R.L.]

Sheep-market (A.V. Jn.5.2). The word "market" is an interpolation of the translators, and *gate* is now substituted in R.V. The **Sheep-gate** was rebuilt by Nehemiah (3.1, 32,12.39), and was between the tower of Meah and the chamber of the corner or gate of the guard-house (A.V. *prison-gate*). There is now by the sheep-*gate* a pool. [BETHESDA.] [C.W.]

Sheets (Judg.14.12). [LINEN.]

Shehariah', a Benjamite; son of Jeroham (1Chr.8.26).

Shekel. In a former article [MONEY] a full account has been given of the coins called shekels, which are found with inscriptions in the "Israelite" character; so that the present article will only contain a few other particulars. (1) Although some shekels are found with square letters instead of Israelite, these are undoubtedly all forgeries. Ramban — *i.e. Rabbi-Moses-Bar-Nachman*—who lived about the commencement of the 13th cent., describes a shekel which he had seen, and of which the *Cuthaeans* read the inscription with ease. The explanation they gave of the inscription was, on one side: *Shekel ha-Shekalim*, "the shekel of shekels," and on the other "Jerusalem the Holy." The former was doubtless a misinterpretation of the usual inscription "the shekel of Israel"; but the latter corresponds with the inscription on our shekels (Bayer, *De Numis*, p. 11). More important is the description quoted by R. Azarias de Rossi of a shekel seen by Ramban at St. Jean d'Acre, 1210 A.D. He gives the inscriptions again as above, but also determines the weight, which he makes about *half an ounce*. We find, therefore, that in early times shekels of like weight were known to the Jewish Rabbis with Israelite inscriptions, corresponding with those now found (except in one point, which is probably an error). (2) A coin was published by De Saulcy which he supposed to be a counterfeit coin. It is scarcely legible, but it appears to contain the name Eleazar on one side, and that of Simon on the other. During the troubles which preceded the final destruction of Jerusalem, Eleazar (the son of Simon), who was a priest, and Simon ben Giora, were at the head of large factions. Dr. Levy suggested that money may have been struck which bore the names of both these leaders; but it seems scarcely probable,

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as they do not appear to have acted in concert. But a copper coin has been published in the *Revue Numismatique* which undoubtedly bears the inscription of "Eleazar the priest" Its types are—I. A vase with one handle and the inscription "Eleazar the priest," in Samaritan letters. R. A bunch of grapes with the inscription, "Year one of the redemption of Israel." Some silver coins also, first published by Reichardt, bear the same inscription on the obverse, under a palm-tree, but the letters run from left to right. The reverse bears the same type and inscription as the copper coins. These coins, as well as some that bear the name of Simon or Simeon, are attributed by Dr. Levy to the period of this first rebellion. It is, however, quite clear that *some* of the coins bearing similar inscriptions belong to the period of Bar-cochab's rebellion (or *Barcoceba's*, as often spelt) under Hadrian, as they are stamped upon denarii of Trajan, his predecessor. See *Proceed. of Soc. Bibl. Arch.* May 1897, and Burkitt, *Fragments of Kings acc. to the Vers. of Aquila*, p. 16; but for the opposite view that these are all forgeries, see WEIGHTS, *Coins*.

Shekinah. [GLORY.]

Shelah'.—**1.** The youngest son of Judah by the daughter of Shual, and ancestor of the family of the **Shelanites** (Gen.**38.**5,11,14,26, **46.**12; Num.**26.**20; 1Chr.**2.**3,**4.**21).—**2.** The proper form of the name of SALAH son of Arphaxad (1Chr.**1.**18,24).

Shelemiah'.—**1.** (1Chr.**26.**14) = MESHULLAM, 20.—**2, 3.** Two of the sons of Bani who had married foreign wives (Ezr.**10.**39,41).—**4.** Father of Hananiah (Ne.**3.**30).—**5.** A priest whom Nehemiah made a treasurer of the temple (**13.**13).—**6.** Ancestor of Jehudi (Je.**36.**14).—**7.** Son of Abdeel; one of those ordered by Jehoiakim to arrest Baruch and Jeremiah (**36.** 26).—**8.** Father of Jehucal (**37.**3).—**9.** Father of Irijah (**37.**13).

She'leph (Gen.**10.**26; 1Chr.**1.**20). The second in order of the sons of Joktan. Gesenius compares the name with that of the Σαλαπηνοί (Ptolemy vi. 7) in the S. of Arabia, apparently in the district of Sulaf in Yemen which appears to be the same as Niebuhr's Sälfie, written in his map Selfia. Besides this geographical trace of Sheleph, we have the tribe of Shelif or Shulaf. Yâqût in the *Mo'ajam, s.v.*, says, "Es-Selif or Es-Sulaf are two ancient tribes of the tribes of Yemen; Hishâm Ibn-Mohammed says they are the children of Yuqṭân (Joktan); . . . And a district in El-Yemen is named after the Sulaf." El-Kalkasander says, "Es-Sulaf, called also Beni-es-Silfân, a tribe of the descendants of Qahṭân (Joktan)." Finally, according to the *Kâmûs*, Sulaf was a branch-tribe of Dhu-el Qila'a.

She'lesh, son of Helem (1Chr.**7.**35).

Shelomi', father of AHIHUD, 1 (Num.**34.**27).

Shelomith'.—**1.** The mother of the man who was stoned to death for blaspheming the Name (Lev.**24.**11).—**2.** Daughter of Zerubbabel (1Chr.**3.**19).—**3.** Chief of the Izharites (**23.**18).—**4.** A descendant of Eliezer, son of Moses, in the reign of David (**26.**25,26,28).—**5.** A Gershonite (**23.**9).—**6.** "The sons of Shelomith, the son of Josiphiah," were amongst those who returned from Babylon with Ezra (Ezr.**8.**10). The true reading is probably, "Of the sons of Bani, Shelomith the son of Josiphiah." [H.C.B.]

Shelomoth' (1Chr.**24.**22) = SHELOMITH, 3.

Shelumiel', son of Zurishaddai and the Simeonite leader at the Exodus (Num.**1.**6,**2.**12, **7.**36,41,**10.**19).

Shem, the eldest son of Noah, born (Gen.**5.**32) when his father had attained the age of 500 years. He was 98 years old, married, and childless, at the time of the Flood. Two years afterwards he became the father of Arphaxad (**11.**10), and other children were born to him subsequently. With the help of his brother Japheth, he covered the nakedness of their father which Canaan and Ham did not care to hide. In the prophecy of Noah connected with this incident (**9.**25-27), the first blessing falls on Shem. He died at the age of 600 years. The land occupied by the descendants of Shem (**10.**21-31), beginning at its N.W. extremity with Lydia, includes Syria (Aram), Chaldea (Arphaxad), Assyria (Asshur), Persia (Elam), and Arabia (Joktan). [RACES.]

Shema'.—**1.** A Reubenite; ancestor of Bela (1Chr.**5.**8).—**2.** Son of Elpaal (**8.**13). Probably the same as SHIMHI (ver. 21).—**3.** One of those who stood at Ezra's right hand when he read the law to the people (Ne.**8.**4).

Shema', one of the towns of the S. of Judah (Jos.**15.**26). [SHEBA.]

Shemaah', a Benjamite of Gibeah, and father of two of David's guard (1Chr.**12.**3).

Shemaiah'.—**1.** A prophet in the reign of Rehoboam. After the revolt of the northern kingdom, Shemaiah was commissioned to charge Rehoboam and his host to return, and not war against their brethren (1K.**12.**22; 2 Chr.**11.**2); and upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak king of Egypt, he brought the people a message of encouragement after they had humbled themselves for their idolatory (2Chr.**12.**5-8). He wrote a chronicle of Rehoboam's reign (**12.** 15).—**2.** Son of Shechaniah, and a descendant of Zerubbabel (1Chr.**3.**22). He was keeper of the E. gate of the city, and assisted in restoring the wall (Ne.**3.**29).—**3.** Ancestor of Ziza, a Simeonite (1Chr.**4.**37). Perhaps the same as SHIMEI, 6.—**4.** Son of Joel a Reubenite (**5.**4); perhaps the same as SHEMA, 1 (ver. 8).—**5.** Son of Hasshub, a Merarite Levite (**9.**14; Ne.**11.**15).—**6.** Father of Obadiah, or Abda; a Levite (1Chr.**9.**16; *cf.* Ne.**11.**17).—**7.** Chief of the sons of Elizaphan; he assisted in bringing the ark from the house of Obed-edom (1Chr.**15.**8, 11).—**8.** Son of Nethaneel; a Levite and scribe in the time of David (**24.**6).—**9.** The eldest son of Obed-edom the Gittite (**26.**4,6,7).—**10.** A descendant of Jeduthun the singer, who assisted in Hezekiah's purification of the temple (2Chr.**29.**14).—**11.** One of the sons of Adonikam who returned with Ezra (Ezr.**8.**13).—**12.** One of the "men of understanding" whom Ezra, at his camp by the river of Ahava, commissioned to obtain ministers for the temple from "the place Casiphia" (**8.**16).—**13.** A priest of the family of Harim, who put away his foreign wife (**10.**21).—**14.** A layman of Israel, son of another Harim, who also had

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married a foreigner (10.31).—**15.** Son of DELAIAH, 3; a false prophet bribed by Sanballat to frighten the Jews from rebuilding the wall (Ne.6.10).—**16.** The head of a priestly house who signed the covenant (10.8). His family went up with Zerubbabel, and were represented in the time of Joiakim by Jehonathan (12.6,18). Probably the same family is mentioned again in 12.35.—**17.** One of the princes of Judah at the dedication of the wall (12.34).—**18, 19.** Two of the priest-musicians on the same occasion (12.36,42).—**20.** "The NEHELAMITE," a false prophet in the time of Jeremiah (Je.29.24-32).—**21.** A Levite whom Jehoshaphat sent to teach the people the law (2Chr.17.8).—**22.** A Levite in the reign of Hezekiah (31.15).—**23.** A Levite who made offerings at the Passover in the reign of Josiah (35.9).—**24.** Father of Urijah of Kirjath-jearim (Je.26.20).—**25.** Father of Delaiah, 4 (36.12).

Shemariah'.—**1.** One of the Benjamite warriors who joined David at Ziklag (1Chr.12.5).—**2, 3.** Two laymen, of the families of Harim (Ezr.10.32) and Bani (10.41), who put away their foreign wives.

Sheme'ber, king of Zeboiim, and ally of the king of Sodom in the war with Chedorlaomer and his allies (Gen.14.2).

She'mer, the owner of the hill on which the city of Samaria was built (1K.16.24), and after whom it was called *Shomeron* by its founder Omri, who bought the site for two silver talents.

Shem'ida (Num.26.32; Jos.17.2), **Shemidah** (1Chr.7.19). A descendant of Manasseh and ancestor of the **Shemidaites.**

Sheminith. [PSALMS, TITLES OF.]

Shemiramoth'.—**1.** A Levite-musician in the time of David (1Chr.15.18,20,16.5).—**2.** A Levite and teacher of the law in the reign of Jehoshaphat (2Chr.17.8).

Shemuel'.—**1.** Son of Ammihud, appointed from the tribe of Simeon to divide the land of Canaan (Num.34.20).—**2.** SAMUEL the prophet (1Chr.6.33).—**3.** Son of Tola, of the tribe of Issachar (7.2).

Shen, a place mentioned only in 1Sam.7.12. In Heb. *hash-shĕn* (*the tooth*). The LXX. (Vat. M.S.) renders it "the old," which suggests JESHANAH (*'Ain Sinia*), 6 miles N. of MIZPEH (*Tell en Nasbeh*). [EBENEZER.] [C.R.C.]

Shenazar', a descendant of Jeconiah (1Chr.3.18).

Sheni'r (Deut.3.9; Can.4.8). [SENIR.]

Sheol. [HELL.]

Shepham', perhaps for *s'phām,* connected with *sāphâ* (Arab. *shefah*), "lip"—a geographical term for the edge of a mountain region (Num.34.10,11). The border of the land of Israel E. of the Lebanon turned S. at Shepham, and went down from *sh'phām hāribhlâ,* E. of AIN. This indicates a line along the W. foot, or slope, of the Anti-Lebanon enclosing Riblah, and passing by the present village of *'Ain.* [C.R.C.]

Shephathiah' (R.V. *Shephatiah*), a Benjamite, father of MESHULLAM, 6 (1Chr.9.8).

Shephatiah'.—**1.** A son of David, born of his wife Abital in Hebron (2Sam.3.4; 1Chr.3.3).—**2.** The family of Shephatiah returned with Zerubbabel (Ezr.2.4; Ne.7.9). A smaller detachment, led by Zebadiah, came up with Ezra (Ezr.8.8).—**3.** The family of another Shephatiah were among the children of Solomon's servants, who came up with Zerubbabel (Ezr.2.57; Ne.7.59).—**4.** A descendant of Perez, or Pharez, the son of Judah (Ne.11.4).—**5.** The son of Mattan; one of the princes of Judah who counselled Zedekiah to put Jeremiah to death (Je.38.1).—**6.** The HARUPHITE, one of the Benjamite warriors who joined David at Ziklag (1Chr.12.5).—**7.** Son of Maachah, and chief of the Simeonites in the reign of David (27.16).—**8.** Son of Jehoshaphat (2Chr.21.2).

Shephelah. [SEPHELA.]

Shepherd. The progenitors of the Hebrews in the patriarchal age were nomads, and in that state of society practically every man was a shepherd. Flocks were tended not only by the sons of wealthy chiefs (Gen.30.29ff.,37.12ff.), but even by their daughters (29.6ff.; Ex.2.16). Jacob and his family naturally brought their flocks and herds with them into Egypt. The dislike of the Egyptians for shepherds (Gen.46.34) was due to hatred of the usurping Hyksos, or "Shepherd-kings." In Egypt the Hebrews learned something of the life of towns, and on the entry into Canaan only few of the tribes retained their exclusively pastoral character: three settled on the broad pasture-lands of the trans-Jordanic district (Num.32). [ISSACHAR; SIMEON.] Though the shepherd's office had now become a subordinate one, the ideas associated with it remained deeply fixed in the thought and language of the people. The solitary and responsible nature of his work tended to produce a strong, simple, and devout type of character, such as we see in David, in Amos, and in the shepherds of Bethlehem (Lu.2). The shepherd's life was one of hardship and danger. He was exposed to the extremes of heat and cold (Gen.31.40); he had to encounter the attacks of wild beasts (1Sam.17.34; Is.31.4; Je.5.6; Am.3.12) and robbers (Gen.31.39). The shepherd's equipment was simple: a mantle of sheep-skin; a scrip or wallet containing a small quantity of food; a sling, still the favourite weapon of Bedouin shepherds; and lastly, a staff serving the double purpose of a weapon and a crook for the management of the flock (1Sam.17.40; Ps.23.4; Zech.11.7). A shepherd's tent is also alluded to in Can.1.8, Is.38.12. Towers for spying an approaching enemy and for protecting shepherd and flock (like the "peel-towers" of Northumbria) existed from early times (*cf.* Migdal-eder, "tower of the flock," Gen.35.21, Mi.4.8), and were erected also by Uzziah and Jotham (2Chr.26.10,27,4). In the morning the shepherd led forth his flock from the fold (Jn.10.4), going before them and calling to them, as is still usual in the E. [SHEEP]; at the pasturage he watched the flock, with the help of dogs (Job 30.1), though these do not seem to have been trained or valued, as by modern shepherds. If a sheep strayed, he searched for it until he found it (Ezk.34.12; Lu.15.4); he supplied the flock with water, either at a running stream or at troughs attached to wells or cisterns (Gen.29.8,30.38; Ex.2.16; Ps.23.2). At evening he brought them back to the fold, and counted them by passing them "under the rod" or "under the hand" as they entered (Lev.27.32; Je.33.13; Ezk.20.37). Finally, he or a deputy ("the

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hireling") watched the entrance of the fold throughout the night (Jn.10.3). The metaphorical use of the word "shepherd" in the Bible is worth careful study. As in Homer, the ruler or prince came to be called "the shepherd of his people" (*cf.* the great denunciation of "the shepherds of Israel" in Ezk.34). Our Lord appropriates the title pre-eminently to Himself, as describing His work towards mankind, and His words to St. Peter (Jn.21.15-17; *cf.* 1Pe.5.2-4) led naturally to the description under the same expressive and beautiful figure of the apostolic office, and the work generally of the ministers of the Christian Church. [A.R.W.]

Shephi' (1Chr.1.40) or **Shepho'** (Gen.36.23), son of Shobal, of the sons of Seir.

Shephuphan', a son of Bela, the firstborn of Benjamin (1Chr.8.5). His name is also written Shephupham (R.V. Num.26.39; A.V. SHUPHAM), Shuppim (1Chr.7.12,15), and Muppim (Gen.46.21).

Sherah', daughter of Ephraim (1Chr.7.24), and foundress of the two Beth-horons, and of UZZEN-SHERAH.

Sherebiah', a Merarite Levite who accompanied Ezra to Jerusalem to serve as a "minister" (1Esd.8.46, *priest*) of the house of God (Ezr.8.18,24). When Ezra read the law to the people, Sherebiah assisted him (Ne.8.7). He took part in the psalm of confession and thanksgiving sung at the solemn fast after the Feast of Tabernacles (9.4,5), and signed the covenant (10.12), and is mentioned among the Levite musicians (12.8,24).

She'resh, apparently a son of Machir ben-Manasseh by his wife Maachah (1Chr.7.16).

Shere'zer (*Sharezer*, R.V.), one of the messengers sent in the fourth year of Darius by returned exiles to inquire concerning fasting in the fifth month (Zech.7.2). [REGEMMELECH.]

Sheshach', a name found only in Je. (25.26,51.41), and apparently a synonym for Babylon (Babylonia). It is generally regarded as representing "Babel" on a principle well known to the later Jews—the substitution of letters according to their position in the Heb. alphabet, counting backwards from the end, instead of forwards from the beginning. It may well be doubted, however, whether this fanciful practice is as old as Jeremiah, but, notwithstanding this, the explanation is worthy of note. Sir H. Rawlinson noticed that the name of the moon-god, Nannara, might also be read Shishaki, in which case Sheshach might stand for Ur of the Chaldees, and, by extension, for Babylonia itself. There is also the name of a Babylonian city, which may be read *Šišku* or *Shishaku*. See Dr. Selbie's art. in Hastings, *D.B.* (vol. iv. 1902).

Shesha'i, one of three sons of Anak who dwelt in Hebron (Num.13.22) and were slain by Caleb (Jos.15.14; Judg.1.10).

Shesha'n, a descendant of Jerahmeel. As he had no son, his line was continued by his daughter's marriage with his Egyptian slave (1Chr.2.31,34,35). [AHLAI.]

Sheshbaz'zar, the Babylonian Samas-bal-uṣur (*O Sun-god defend the son*). He brought the sacred vessels of the temple back from Babylon, and is called the "governor." It is doubtful whether he is to be identified with Zerubbabel. See Ezr.1.8,11, 5.14,16; 1Esd.2.12,15. In the LXX. his name seems to be Sanabazzar, with Sin, the Moon-god, for Samas. Some scholars have identified him with Shenazzar (1Chr.3.18). [ZERUBBABEL.] [A.H.S.]

Sheth.—1. The patriarch SETH (1Chr.1.1). **—2.** "The sons of Sheth" in Num.24.17 (A.V.) should be "the sons of tumult" (as in R.V.), *i.e.* the wild warriors of Moab (*cf.* Je. 48.45). [H.C.B.]

Shethar' (Esth.1.14; some MSS. *shēthār*), the name of one of the "seven princes" (*cf.* Her. iii. 70) of Persia and Media who "saw the king's face," and were the chief men in the kingdom in Xerxes' third year. The name is Persian, *Ushtra*, "a camel" [a man so named is mentioned in the Avesta; *cf.* the final element in Zarathushtra's (Zoroaster's) name, and the next art.], Mod. Pers. *Ushtur* and *Shutur*. Geldner's ed. of the Zend-Avesta. [W.ST.C.T.]

Shethar'-boznai' (Ezr.5.3,6, etc.), a colleague of Tattenai (R.V.), "governor beyond (R.V.) the river" Euphrates (*i.e.* of Syria) under Darius Hystaspis. They referred the question whether Zerubbabel and his companions were to be permitted to rebuild the temple to Darius, and were directed to assist them. The name is Persian, and is found in Babylonian inscriptions mostly of the time of Artaxerxes I. in the form *Ushta-buzana*, for *Ushtra-buzana* (*cf.* SHETHAR). The Aram. form *bôz'nai* closely follows the Babylonian; the Persian was probably *berezna* ("high," "lofty," Avestic); *cf. Barzanēs*, *Ariobarzanēs*, *Sati-barzanēs* (all in Arrian, some also in Xenophon and Pompeius Trogus) and *Mithrobarzanēs* (Lucian). Nearer to the weaker Babylonian form is *Artobazanēs* (*Artabazanēs*) in Herodotus. Otherwise *bôz'nai* must be from Aves. root *buj*, Skt. *bhuj*, "to enjoy," "possess," "use." Hilpricht, *Babylon. Exp. of Univ. of Pennsylv.* ser. A. vol. ix. [W.ST.C.T.]

Sheva'.—1. The scribe or royal secretary of David (2Sam.20.25). He is called elsewhere Seraiah (8.17), Shisha (1K.4.3), and Shavsha (1Chr.18.16). The *qrî* of 2Sam.20.25 reads *shᵉwâ* = *sheva*, the *kᵉthîbh* reads *shᵉyâ*.— **2.** Son of Caleb ben-Hezron by his concubine Maachah (1Chr.2.49).

Shewbread. Heb. *bread of the face*, or *Presence-bread* (R.V. marg. Ex.25.30,35.13), with reference to the face, or presence of Jehovah, Ex.25.30, 1Sam.21.6[7]; "bread" only, Ex.40.23; bread of continuity, Num.4.7; arranged, ordered, hence piled, or row of (Lev. 24.6, "two rows"; same Heb. word) bread, 1Chr.9.32,23.29, Ne.10.33[34], 2Chr.13.11 (*cf.* 2.4[6]); holy, as opposed to common bread, 1Sam.21.4[5],6. There were twelve cakes (Lev.24.5), unleavened (Josephus, 3 *Ant.* vi. 6, x. 7); each contained one-fifth of an ephah (four-fifths of a peck) of the finest flour (Lev. 24.5); placed on the table in two rows (R.V. marg. *piles*, ver. 6); a cup of frankincense on the top of each pile (ver. 7), a memorial offered on the altar to Jehovah. The cakes remained seven days, being changed every sabbath (ver. 8), and were eaten by the priests in a holy place (ver. 9). According to 1Sam.21.6[7], hot cakes were set on the table; Josephus (3 *Ant.* x. 7) says they were baked on the

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Friday and taken into the sanctuary on the morning of the sabbath. They were provided out of the common charges (Josephus, *loc. cit.*; Ne.10.32,33), and prepared by the Kohathites (1Chr.9.32). Though the stale cakes might be eaten by the priests only, they were in an extreme case on the sabbath given by the priest at Nob to David and his young men who were ceremonially pure (1Sam.21.4-6[5-7]; Mt.12.3,4; Mk.2.25,26; Lu.6.3,4).—*Table of Shewbread* (Ex.25.23-28,37.10-15). The Presence-table, Num.4.7 (*cf.* Ezk.41.22); pure table, Lev.24.6, 2Chr.13.11; table of ordered (or, row of bread), 2Chr.29.18 (*cf.* 1Chr.28.16). The table was 2 cubits long, 1 broad, 1½ high; made of acacia wood overlaid with pure gold, and with a gold moulding round the top. According to Josephus (3 *Ant.* vi. 6), the legs were square in the upper and round in the lower part. A piece of wood about 4 in. wide encircled the legs, probably at the point where the change from square to round occurred, and this, like the top, had a moulding of gold. Four rings of gold were attached to the legs below, and through them were passed the gold-plated acacia rods for carrying the table. When carried about, it was covered with a purple-blue cloth, on which the vessels and cakes were placed. Over these was put a scarlet cloth and then a covering of sealskin (Num. 4.7,8, R.V.). There was only one table in the tabernacle, but according to 2Chr.4.8 ten in the temple, five on the N. and five on the S. of the holy place (*cf.* 1Chr.28.16; 2Chr.4.19). In 1K.7.48, 2Chr.13.11,29.18, one table only is mentioned. Josephus (8 *Ant.* iii. 7) says Solomon dedicated a great number of tables, but only one for the shewbread. It stood on the N. side of the holy place (Ex. 26.35), opposite the golden lampstand. The first table was probably either burnt or carried to Babylon (2K.25.8ff.; Je.52.12ff.). The one in the second temple was taken by Antiochus (1Mac.1.22), but was replaced by another under Judas Maccabaeus, 165 B.C. (4.49). This was in use till the fall of Jerusalem (70 A.D.), when it was taken to Rome with other spoils, and is depicted on the Arch of Titus.—*Vessels* (Ex.25.29,37.16; Num. 4.7). These were (1) *q'ārôth*, probably the vessels in which the cakes were baked, or in which they were kept from the Friday to the sabbath. (2) *kappôth*, bowls or pans, probably for the frankincense. (3) *q'sāwôth*, jars for the wine libations. (4) *m'naqqiyyóth*, sacrificial bowls, connected with the drink-offerings. The *meaning* of the rite is uncertain. It was an ancient custom to prepare such cakes for a deity (Je.7.18,44.19; *cf.* the Roman *lectisternium*). The Babylonians offered their gods unleavened cakes of wheaten flour, twelve or three times twelve being set out on tables before the deity, and called, like the Heb., Presence-bread, "*akal pani.*" It was probably a sacrificial meal. Reland, *De Spoliis Templi Hierosolymitani*; Zimmern, in Schrader's *K.A.T.* ii. 600; Keil, *Bibl. Arch.* vol. i. 146f. [H.H.]

Shibboleth (Judg.12.6; שִׁבֹּלֶת, LXX. στάχυς = an ear of corn). The men of Ephraim, having quarrelled with the Gileadites on account of the expedition against Ammon, were routed by Gilead under the leadership of Jephthah, and driven to a ford of the Jordan, where they hoped to cross unrecognized in the turmoil. But Jephthah posted guards on the bank, who required the pronunciation of this word from every passer-by. The dialect of Ephraim was evidently different from that of their pursuers, and they bewrayed their tribe by pronouncing the word as "sibboleth." ש (sh) and ס (ṣ) are constantly interchanged in Heb. words. In a similar way the Heb. ש is often represented in Arab. by *s* rather than *sh*. The word is also found with the sense of "flood," and but for the fact that this meaning is only found in later literature, it would seem fairly obvious that the river itself suggested the word. There is an interesting parallel in French history; and the Arabs E. of Jordan still say *sejerah* for "tree," which on the W. of the river is *shejerah*. [B.F.S.]

Shicron', one of the landmarks at the W. end of the N. boundary of Judah (Jos.15.11 only). It lay between Ekron (*'Âqir*) and Jabneel (*Yebna*). The site is unknown. [C.R.C.]

Shield. [ARMS, *Defensive*, 1.]

Shiggaion. [PSALMS, TITLES OF.]

Shihon' (R.V. *Shion*, Heb. *shl'ón*; Jos. 19.19), a town of Issachar, noticed with ANAHARATH (*en N'aûrah*), and thus perhaps towards E. Eusebius (*Onomasticon*) places it "near mount Tabor," and the name may perhaps survive (in gutturalized corruption) at the *'Ayûn Sh'aîn*, springs about 2 miles N.W. of the summit. [TABOR.] [C.R.C.]

Shihor' of Egypt. [SIHOR.]

Shihor'-libnath' (Jos.19.26), a place mentioned with Mt. CARMEL as somewhere S. of Accho, and W. of BETH-DAGON. The term *shiḥôr* appears to be connected with *shiḥôr* (otherwise *stḥôr*), which (Is.23.3) means "black mud." Sihor (Jos.13.3) was on S. border of Palestine. Shihor-libnath may mean "to the (river of) black mud for (making) bricks" (*l'bhênâ*), and the river Belus, just S. of Accho, is probably intended. It flows W. for 5 miles through marshy ground to the sea, a mile S. of the city (*Surv. W. Pal.* i. p. 268). Pliny (*Hist. Nat.* xxxvi. 26) says that glass was made from sand near this river, which gave rise to the conjecture of Michaelis that Libnath meant "glass," as being "transparent"; but the words for "glass" are different. [C.R.C.]

Shilhi', the father of Azubah, Jehoshaphat's mother (1K.22.42; 2Chr.20.31).

Shilhim' (Jos.15.32). [SHARUHEN.]

Shillem', son of Naphtali, and ancestor of the family of the **Shillemites** (Gen.46.24; Num.26.49).

Shilo'ah, Silo'am. The Heb. *shilôaḥ* means "sent out," or "directed," and this applies to "the pool of Siloam" (Jn.9.7). In Isaiah (8.6) the waters of Shiloah are said to "go softly"—or, better, "covered over," "secretly" (*l'aṭ*); which is explained by Hezekiah's action just before the Assyrian invasion, in 728 B.C. He "stopped up the torrent that ran through the midst of the earth," lest the "kings of Assyria come and find much water" (2Chr.32.4); or, as further detailed (ver. 30), "stopped the upper spring of Gihon, and brought it down west to the city of David."

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In 2K.20.20 we are told that he made "a pool, and a conduit, and brought water into the city." [CONDUIT; GIHON.] Isaiah, about the same date (22.9,11), says, "Ye gathered together the waters of the lower pool," and "made a gathering [*mikvâ*] between the two walls of the waters of the old pool." This is all



POOL OF SILOAM, LOOKING NORTH.

explained by the discovery of the Siloam inscription, near the mouth of the rock aqueduct which Hezekiah then made, and which runs for a third of a mile from the *môçâ*, or spring of GIHON, to the *bᵉrēkhâ*, or pool of Siloam. The text—now removed and partly destroyed—is in the old alphabet of Israel [WRITING], and consists of 6 lines—damaged (even in 1880, when it was found by a Jewish boy) at the left ends of the lines. It runs thus: "The excavation; and this has been the method of the excavation; while yet . . . the pick, each to his fellow, and while yet *there were* three cubits to . . . the call of one crying out to his fellow, for there has been an excess in the rock to the right . . . on the day of excavation they hewed this mine, each to meet his fellow, pick to pick; and the waters flowed from the source [*hammôçâ*] to the pool [*habbᵉrēkhâ*] for two hundred and a thousand cubits; and an hundred cubits has been the height of the rock above this mine." The two parties of miners, working from Gihon and Siloam, met at a point determined by survey in 1881 (*Surv. W. Pal., Jerusalem* vol. pp. 345-371), when the present writer took a paper cast of the inscription. Shiloah was so called because the water was "sent" along this aqueduct whenever the natural syphon in the cave of the Gihon spring caused an overflow of water, which—before Hezekiah dammed the cave mouth—had run down the KIDRON, but afterwards ran, "in the midst of the earth," to the newly made pool of Siloam, which lies S. of the city, at the mouth of the Tyropoeon Valley, between OPHEL on E. and the upper city on W. This pool was outside the wall; but water was brought "into the city" by a rock shaft, and stairs, at the back of the Gihon cave, leading within the water-gate (Ne.3.26,12.37). The "tower in Siloam" (Lu.13.4) was probably a tower of the city wall, and not of the village *Silwân*, which now rises round the stone ZOHELETH, on E. side of the KIDRON. Josephus (5 *Wars* iv. 2) describes the wall as bending twice at Siloam, and running on E. side of Jerusalem (vi. 1). He places the pool outside the wall (ix. 4). Recent excavations (see F. J. Bliss, *Excavations at Jerusalem*, 1894-1897) show that the present *Birket Silwân* represents only part of the original rock-cut pool, which was about 70 ft. square. An early Christian church was built on the N. side, and a long flight of steps led up the valley—representing probably the "stairs that go down from the city of David," which were close to the "pool of Siloah," to the "king's garden," and to the "sepulchres of David," all lying in the Tyropoeon Valley, below the old palace on OPHEL (Ne.3.15,25,12.37). The wall built by the empress Eudocia (*c.* 450 A.D.) to include the pool within its circuit was also discovered; being the only one that did not leave Siloam outside, but close to, the ramparts on the high ground to W., N., and E. [C.R.C.]

Shiloh. The phrase in Gen.49.10, "Until Shiloh come," has been the subject of such various interpretations by scholars of the highest authority that it is scarcely reasonable to pronounce a positive opinion as to its meaning. The variation goes back to ancient versions and Jewish commentators, so that the difficulty is not one of modern criticism. The Vulg. renders Shiloh "qui mittendus est," which may be compared with the expression in Mt.11.3, "Art Thou He that should come"; the LXX. has "Until there come the things stored up for him." One of the Targums, some Rabbins, and Calvin render "his son." The mediaeval Rabbi Lipmann considered Shiloh in this passage to be the name of the city Shiloh (*q.v.*), and that the meaning was "Until he come to Shiloh"—that is, until the settlement of the Israelites in Canaan, when Judah lost its leading position. This interpretation is supported in the present day by the high authority of Dr. Strack, in the 2nd ed. (1905) of his translation of, and commentary on, Genesis. Another interpretation gives Shiloh the interpretation "Peace," or "Peace-maker," and thus the Messiah. No less authorities than Gesenius and Rosenmüller support this meaning. But there is a variant reading of the Heb. of *shlô*, which omits the letter *yod* after *sh*, and which may be rendered, according to Dr. Driver "Until he that is his [*or*, that which is his] shall come"; or—though he adds that this is not free from grammatical objections—"Until he come whose [it is]" (Comm. on Genesis). This is the reading of the principal ancient versions, and, according to Dr. Harold Browne (*Speaker's Comm.*), the authority of the ancient versions is "almost overwhelming in favour of the sense 'He to whom it belongs' or 'He

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whose right it is.'" It seems safest to follow the substantial agreement of two such scholars, and thus to acquiesce in the marg. renderings of R.V., "Until that which is his shall come," or "Till he come whose it is." As to the significance of the prediction, we may again be content with Dr. Driver's statement that "the verse, in either case, will then promise that the sovereignty will not depart from Judah till it is merged in the higher, more perfect sovereignty to be exercised by its ideal ruler, the Messiah." When he adds that "such a reference to the Messiah seems to presuppose the teaching of Isaiah and other prophets," it may justly be replied, with Bp. Harold Browne, that the assumption that the patriarchal age had no anticipation of a personal Messiah is simply gratuitous. If Abraham was vouchsafed a foresight of the future preeminence of his seed, there is nothing improbable in a similar foresight being granted to Jacob, in the vague sense intimated by the words, of a sovereignty and leadership in the house of Judah culminating in a perfect ruler. A Messianic interpretation in this sense is adopted by the great body of the Christian Fathers. [H.W.]

Shiloh' (*rest, peace,* or *safety*), the first-mentioned of the stations of the tabernacle after its removal from GILGAL. With the ark it here remained 400 years. Jeremiah says: "But go ye now unto my place [or "station," Heb. *mâqôm*] which *was* in Shiloh, where I set my name at the first" (7.12), referring no doubt to the successive central shrines at Shiloh, NOB, and GIBEON, and to "all places where I record my name" (Ex.20.24), successively adopted, after Shiloh was deserted, and before the Jerusalem temple was built. The situation of Shiloh is very carefully indicated in Judges, as though not generally known (Judg.21.19): "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." The ruined village *Seilûn* is 10 miles N.E. of Bethel, and 3 miles S.E. of *Lubban* [LEBONAH], a village close to the main road from *Beitîn* [BETHEL] to Nâblus, or SHECHEM. Thus from the vicinity of EBENEZER, near Bethel, a messenger could easily reach Shiloh "on the same day" (1Sam.4.1,12). Possibly (as the Samaritans maintain) the tabernacle was set up at Shechem when Israel first gathered there; but very early it was established at Shiloh by Joshua, perhaps as being a "safe" place, remote from the highways of armies, and less exposed to capture than it would have been at Shechem. Israel assembled "at the entrance of the tent of meeting" (Jos.18.1,8,9,10,19.51,21.2), which other writers call the "house of God," "the house of Jehovah," or "the temple [lit. "great house"] of Jehovah" (Judg.18.31; 1Sam.1.9,24). The Rabbis believed that, at Shiloh, the tabernacle became a more permanent building, with "doors" (see 1Sam.3.15); but in a psalm written rather later than David's time, by Asaph, the tabernacle of Shiloh is called a "tent" (Ps.78.60); and in another (27.4,5), attributed to David, temple and pavilion are equivalent terms. After the loss of the ark and the death of Eli (1Sam. 4), we hear very little of Shiloh, but it was inhabited by a prophet in the time of Jeroboam (1K.14.2,4); and, though Jeremiah speaks of the ruin of the "place" at Shiloh (7.12,14,26.6,9), it appears to have been an inhabited town in his age (41.5), whence (and from Shechem and Samaria) came men shaven and gashed (in token of woe), with offerings and incense for the temple. Shilonites are also mentioned in times later than that of Eli (1K.11.29,12.15.15.29; 1Chr.9.5; 2Chr.9.29,10.15). The meaning of the phrase "till Shiloh come" (Gen.49.10) has been discussed by Jews and Christians alike for twenty centuries. The Rabbis said that the coming of the Messiah was thus foretold. The LXX. renders the word "things laid up safely" (*τὰ ἀποκείμενα*); others read "till he [or "one"] enters Shiloh" (Ewald); or "till peace come" (Gesenius). The site is remarkably remote, and shut in by hills so as to be unseen till quite near. The maidens of Shiloh, on occasion of a "feast of Jehovah," used to dance in the vineyards (Judg.21.21); and there are still vineyards in the little plain to S., below the hill of Seilûn. The ruins are those of a modern village, with a spring three-quarters of a mile to E. On N. is a deep valley, and on this side there is a terrace, artificially made by scarping the rock on its E. It measures 77 ft. N. and S. and 412 ft. E. and W., so that it would be large enough for the court of the tabernacle. Sir C. W. Wilson (*Quart. Stat. Pal. Expl. Fund*, Jan. 1873, p. 38) suggested this terrace as the place where the tabernacle stood, and there is very little flat ground elsewhere at Shiloh. There is a little mosque ("of the servants of God") S. of the village, shaded by a fine oak; and near this, on S.E., is an older building of some interest. It is square, and made of good masonry. The roof was supported by four pillars, and the N. gate has a lintel, with carvings representing an amphora, two wreaths, and two diotas (or two-handled jugs). This is clearly Jewish work of the Gk. or of the Herodian age; for such designs occur not far off (at the ruin of *Kefr Beita*) over the porch of Heb. tombs. The building may be a small synagogue. A sloping revetment was added to its outer wall later, and a little mosque of "the forty" (champions of Islam) was built against the E. side of the older building. (*Surv. W. Pal.* ii. pp. 367-370.) [C.R.C.]

Shiloni'. [ASAIAH, 3.]

Shi'lonites (1Chr.9.5), apparently inhabitants of Shiloh, in Ephraim (ver. 3). [ASAIAH, 3.] See 1K.11.29,12.15,15.29, 2Chr.9.29,10.15, all of which refer to Ahijah.

Shilshah', son of Zophah, an Asherite (1 Chr.7.37).

Shimea'.—1. Son of David by Bathsheba (1Chr.3.5).—**2.** A Merarite Levite (6.30[15]).—**3.** A Gershonite Levite, ancestor of Asaph the minstrel (6.39[24]).—**4.** (20.7) = SHIMMA.

Shimeah'.—1. (2Sam.21.21) = SHIMMA.—**2.** A descendant of Jehiel the father or founder of Gibeon (1Chr.8.32; *cf.* 29,9.35).

Shimeam' (1Chr.9.38) = SHIMEAH, 2.

Shimeath', an Ammonitess, mother of Jozachar, or Zabad, one of the murderers of king Joash (2K.12.21[22]; 2Chr.24.26).

Shimei.—1. Second son of Gershon

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(Num.3.18; 1Chr.6.17,29,23.7,9,10, Zech. 12.13); called SHIMI in A.V. of Ex.6.17. In 1Chr.6.29 he is called the son of Libni, and both are reckoned as sons of Merari, but there is reason to suppose that there is something omitted in this verse. [MAHLI, 1.]—**2.** Shimei the son of Gera, a Benjamite of the house of Saul, who lived at Bahurim. When David, fleeing from Absalom, reached Bahurim, the long-pent-up hatred of the family of Saul burst forth in the person of Shimei, who cursed the king and his servants, and flung stones at them (2Sam.16.5-13). On the king's return in triumph Shimei was the first to greet him. He threw himself at David's feet, poured forth an abject apology, and was pardoned. But the king's suspicions were not set at rest by this submission; and on his deathbed, possibly owing to some unrecorded signs of disaffection, he cautioned Solomon against him (1K.2.8,9). Eventually Shimei was put to death by Benaiah for transgressing the conditions on which his life depended (2.36-46).—**3.** One of the adherents of Solomon at Adonijah's usurpation (1.8). Unless he is the same as Shimei, 4, or as Shimeah, or Shammah, David's brother, it is impossible to identify him.—**4.** Solomon's officer in Benjamin (4.18). —**5.** Son of Pedaiah, and brother of Zerubbabel (1Chr.3.19).—**6.** A Simeonite, son of Zacchur (4.26,27); perhaps the same as SHEMAIAH, 3.—**7.** Son of Gog, a Reubenite (5.4).—**8.** A Gershonite Levite, son of Jahath (6.42).—**9.** Son of Jeduthun, and chief of the tenth division of the singers (25.17).—**10.** The Ramathite who was over David's vineyards (27.27).—**11.** A Levite of the sons of Heman, who took part in the purification of the temple under Hezekiah (2Chr.29.14).—**12.** The brother of Cononiah the Levite in the reign of Hezekiah (31.12,13). Perhaps the same as the preceding.—**13.** A Levite (Ezr.10.23).—**14.** One of the family of Hashum (10.33).—**15.** A son of Bani, who, like the two preceding, put away his foreign wife at the command of Ezra (10.38).—**16.** Son of Kish, a Benjamite, and ancestor of Mordecai (Esth.2.5).

Shimeon', a layman of Israel, of the family of Harim, who put away his foreign wife at the command of Ezra (Ezr.10.31).

Shimhi' (R.V. *Shimei*), a Benjamite (1Chr.8.21); called SHEMA in 8.13.

Shimi' (Ex.6.17)=SHIMEI, son of Gershon, son of Levi, and founder of the family of the **Shimites** (Num.3.21).

Shimma', the third son of Jesse, and brother of David (1Chr.2.13). [SHAMMAH, 2.]

Shimon'. Sons of Shimon are inserted in the tribal genealogy of Judah (1Chr.4.20).

Shimrath', a Benjamite, son of Shimhi (1 Chr.8.21).

Shimri'.—**1.** A Simeonite, son of Shemaiah (1Chr.4.37).—**2.** Father of Jediael, 3 (11.45). —**3.** A Kohathite Levite who assisted in Hezekiah's purification of the temple (2Chr.29.13).

Shimrith', a Moabitess, mother of Jehozabad, one of the assassins of king Joash (2 Chr.24.26). In 2K.12.21 she is called SHOMER.

Shimrom' (1Chr.7.1) = SHIMRON.

Shimron', fourth son of Issachar (Gen.46. 13), and head of the family of the **Shimronites** (Num.26.24).

Shimron' (Jos.11.1,19.15), or **Shimron'-meron'** (12.20), a royal Canaanite city, in the lot of Zebulun. The Talmud (Tal. Jer. *Megilla* i. 1) states that its later name was *Stmûnta*; and the LXX. reads in all three passages Sumoôn (Συμοών). This is the Simonias of Josephus (*Life*, 24), and the present village *Semûnieh*, 5 miles W. of Nazareth, a very small place, but with three springs (*Surv. W. Pal.* i. p. 280). [MEROM.] [C.R.C.]

Shimshai', the scribe or secretary of REHUM, 2 (Ezr.4.8,9,17,23). In 1Esd.2.16 he is called Semellius (R.V. *Samellius*).

Shinab', the king of Admah in the confederacy of the 4 kings against 5 (Gen.14.2).

Shinar' (*shin'ār*) is the ancient Heb. name of the great alluvial tract through which the Tigris and Euphrates pass before entering the sea—the tract known in later times as Chaldea or Babylonia. Being an alluvial plain, brick had to be used for stone, and bitumen (from the springs at Hit) for mortar (Gen. 11.2f.). Among its cities were Babel (Babylon), Erech (*Warka*), Accad close to Sippar (*Abu-habbah*), and Calneh (probably *Niffer*). The name Shinar is possibly Sumero-Akkadian, and may be a corruption of *Kingi-Ura*, the non-Semitic designation of the N. and S. districts, with *sh* for *k* and *'ayin* for *g*. In the earliest times it was divided into a number of small states, of which Babylon, Erech, Isin, Lagaš, Larsa, Niffer, and Ur seem to have been the chief. The state of Akkad (*Accad*) on the N. was probably that in which, in early times, Semitic influence was strongest, whilst "the land of the sea," on the S., seems to have become later, at least in part, one of the strongholds of the Chaldeans, and perhaps also their kinsmen the Arameans. The primitive language of the country was that now called Sumerian, or Sumero-Akkadian, which gave way to Semitic Babylonian 2,000 years B.C. or earlier, whilst Chaldean and Aramean dialects were spoken in the S. See BABEL, BABYLON, and art. "Shinar" in Hastings, *D.B.* (vol. iv. 1902). [T.G.P.]

Ship. No one writer in the whole range of Gk. and Rom. literature has supplied us with so much information concerning the merchant-ships of the ancients as St. Luke in the narrative of St. Paul's voyage to Rome (Ac. 27,28). It is important to remember that he accomplished it in three ships: first, the Adramyttian vessel which took him from Caesarea to Myra, and which was probably a coasting vessel of no great size (27.1-5); secondly, the large Alexandrian corn-ship, in which he was wrecked on the coast of Malta (27.6–28.1); and thirdly, another large Alexandrian corn-ship, in which he sailed from Malta by Syracuse and Rhegium to Puteoli (28.11-13).—(1) *Size of Ancient Ships.* The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which St. Paul was wrecked had 276 persons on board (27.37), besides a cargo of wheat (*vv.* 10,38); and all these passengers seem to have been taken on to Puteoli in another ship (28.11) which had its own crew and its own cargo. Now, in English transport-ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man. On the whole, if we say that

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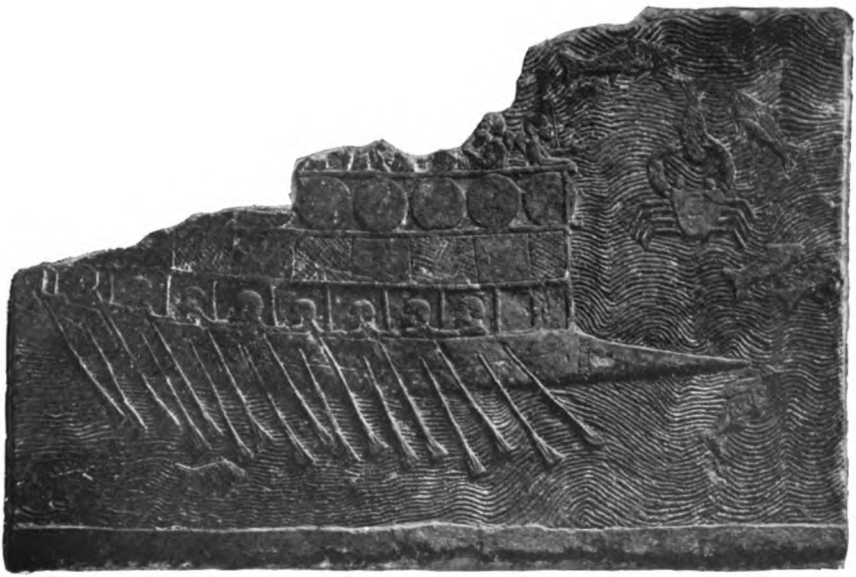
an ancient merchant-ship might range from 500 to 1,000 tons, we are clearly within the mark.—(2) *Steering Apparatus.* In **27.40** (" the fastenings of the rudders ") St. Luke uses the plur., for ancient ships were not steered by rudders fastened or hinged to the stern, but by means of two paddle-rudders, one on each quarter, acting in a rowlock or through a port-hole, as the vessel might be small or large.—(3) *Build and Ornaments of the Hull.* It is probable that there was no very marked difference between the bow and the stern. The " hold " (Jon.1.5) would present no special peculiarities. One characteristic ornament, rising in a lofty curve at the stern or the bow, is familiar to us in works of art, but no allusion to it occurs in Scripture. That personification of ships, which seems to be instinctive, led the ancients to paint an eye on each side of the bow (*cf.* Ac. **27.15**). The " sign " of the ship which bore St. Paul from Malta to Pozzuoli was CASTOR AND POLLUX (**28.11**); and the symbols of these heroes were doubtless painted or sculptured on each side of the bow.—(4) *Undergirders.* The imperfection of the build, and still more (see below, 6) the peculiarity of the rig, in ancient ships, resulted in a greater tendency than in our times to the starting of the planks, and to consequent leaking and foundering. Hence it was customary to take on board peculiar contrivances, suitably called " helps " (**27.17**), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed round the frame of the ship, at right angles to its length, and made tight.—(5) *Anchors.* It is probable that the ground-tackle of Gk. and Rom. sailors was almost as good as our own. Ancient anchors were similar in form to ours of to-day, but without flukes. Two allusions to anchoring are found in N.T., one in a very impressive metaphor concerning Christian hope (Heb.**6.19**). The other is in the narrative of St. Paul's voyage at its most critical point. The ship had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors on this occasion anchored by the stern (Ac.**27.29**).—(6) *Masts, Sails, Ropes, and Yards.* These were collectively called σκεύη or σκευή, *i.e. gear.* We find this word twice used for parts of the rigging (**27.17,19**). The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Hence the strain upon the hull, and the danger of starting the planks, were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Any masts or sails more than one in an ancient merchantman were repetitions, so to speak, of the same general unit of rig. In O.T. the mast is mentioned (Is.**33.23**); and from Ezk.**27.5** we learn that cedar-wood from Lebanon was sometimes used for this. In Pr.**23.34** the top of a ship's mast is probably intended. In Ezk.**27.29** oars are mentioned; and it seems that oak-wood from Bashan was used in making them.—(7) *Rate of Sailing.* St. Paul's voyages furnish excellent data for approximately estimating this, and are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that winds are variable. Thus the voyage between Troas and Philippi, accomplished on one occasion (Ac.**16.11,12**) in two days, occupied on another occasion (**20.6**) five days. With a fair wind an ancient ship would sail fully 7 knots an hour.—(8) *Sailing before the Wind, and near the Wind.* The rig which has been described is, like the rig of Chinese junks, peculiarly favourable to a quick run before the wind (**16.11, 27.16**). A modern ship, if the weather is not very boisterous, will sail within 6 points of the wind. To an ancient vessel, of which the hull was more clumsy, and the yards could not be braced so tight, it would be safe to assign 7 points as the limit.—(9) *Lying-to.* A ship that could make progress on her proper course, in moderate weather, when sailing within 7 points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is, not to make progress at all hazards, but to ride out a gale in safety; and was done by St. Paul's ship when she was undergirded and the boat taken on board (**27.14-17**) under the lee of CLAUDA.—(10) *Ship's Boat.* The σκάφη appears prominently in the narrative of the voyage (**27.16,32**) of the Alexandrian corn-ship in which St. Paul was sailing from Fair Havens, and which had her boat towing behind. Every large merchant-ship must have had one or more boats.—(11) *Officers and Crew.* In **27.11** we have both κυβερνήτης and ναύκληρος. The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. The word for " shipmen " (**27.27,30**) and " sailors " (Rev.**18.17**) is the usual term ναῦται.—(12) *Storms and Shipwrecks.* The 1st cent. A.D. was a time of immense traffic in the Mediterranean; and many vessels must have been lost there every year by shipwreck and by foundering. This last danger would be much increased by the form of rig described above. Moreover, the ancients had no compass, and very imperfect charts and instruments, if any. Certain coasts were much dreaded, especially the African Syrtis (Ac.**27.17**). The danger indicated by breakers (ver. 29), and the fear of falling on rocks, are matters of course. St. Paul's experience gives illustrations of all these perils.—(13) *Boats on the Sea of Galilee.* In the narratives of the call of the disciples to be " fishers of men " (Mt.**4.18-22**; Mk.**1.16-20**; Lu.**5.1-11**) there is no special information concerning the characteristics of these boats. It is instructive to compare the accounts of the storm and the miracle on the lake (Mt.**8.23-27**; Mk.**4.35-41**; Lu.**8.22-25**), and we see that St. Luke is more technical than St. Matthew, and St. Mark than St. Luke. With the large population round the lake of Tiberias there must have been a vast number both of fishing-boats and pleasure-boats, and boat-building must have been an active trade on its shores.—(14) *Merchant-ships in O.T.* The earliest allusions to seafaring in O.T. are: Gen.**49.13**, in the prophecy of Jacob concerning Zebulun; Num. **24.24**, in Balaam's prophecy; Deut.**28.68**, in

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PLATE XXIX



CYLINDER OF ESAR-HADDON, MENTIONING MANASSEH, KING OF JUDAH.
(From the Brit. Mus.) See art. "Manasseh."



p. 826] *Photo by Mansell.*

ARMED GALLEY IN MOTION: TYRIAN GALLEY GOING TO SEA.

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one of the warnings of Moses; Judg.5.17, in Deborah's Song. There are illustrations and descriptions connected with this subject in Job 9.26; Ps.48[47].7,104[103].26,107.23; Pr.23.34,30.19,31.14. Solomon's own ships may have suggested some of these illustrations (1K.9.26; 2Chr.8.18,9.21). We must notice the disastrous expedition of Jehoshaphat's ships from the same port of Ezion-geber (1K. 22.48,49; 2Chr.20.36,37). The passages which remain are in the prophets (Is.2.16,23.1,14, 60.9; Ezk.27; Jon.1.3-16). In Dan.11.40 we touch the subject of ships of war. The Hebrews doubtless obtained their knowledge of navigation from the Phoenicians, the leading seamen of ancient days.—(15) *Ships-of-war in the Apocr.* Warlike operations both by land and water (1Mac.8.23,32) are prominent subjects in the books of Maccabees (8.26,28; 2 Mac.4.20). Here we must not forget the monument erected by Simon the Hasmonaean on his father's grave. Finally must be mentioned the *noyade* at Joppa, when the resident Jews, with wives and children, 200 in number, were induced to go into boats and were drowned (2Mac.12.3). [MODIN; PHENICE.]

Shiphi', a Simeonite, father of Ziza (1Chr.4. 37).

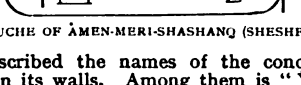
Shiph'mite, The. Probably, though not certainly, a native of SHEPHAM (1Chr.27.27).

Shiphrah' (Ex.1.15-21), one of the two midwives who disobeyed Pharaoh's command to kill the male Hebrew children.

Shiphtan', an Ephraimite, father of Kemuel (Num.34.24).

Shisha.' [SHAVSHA.]

Shi'shak, king of Egypt, the Sheshenk I. of the monuments, 1st sovereign of the Bubastite 22nd dynasty, who invaded Palestine in the 5th year of Rehoboam. He was originally the chief of the Libyan mercenaries, an office which he inherited from his father Namured. Through his grandmother Mehtenusekht he was connected with the 21st (Tanite) dynasty. His expedition against Palestine must have taken place before his 21st year, when he began the erection of a new court in the temple of Karnak at Thebes,



CARTOUCHE OF ÂMEN-MERI-SHASHANQ (SHESHENK I.).

and inscribed the names of the conquered cities on its walls. Among them is "Yehud of the king," in which the earlier Egyptologists fancied they recognized "the kingdom of Judah." As the names are not confined to Judah, it would appear that Shishak's campaign was conducted against the northern kingdom as well as Judah, and that consequently he did not enter Palestine as the ally of Jeroboam. He did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary (2Chr.12.5,9-12, esp. 8). The narrative in 1K.14.25,26 mentions only the invasion and the exaction. [JEHUD.] [A.H.S.]

Shitra'i, a Sharonite who was over David's herds that fed in Sharon (1Chr.27.29).

Shittah-tree, Shittim (Heb. *shittâ*), is without doubt some species of *Acacia*, of which three or four kinds occur in Bible lands. This wood was extensively employed in the construction of the tabernacle (see Ex.25,26,36-38). The Arabic name of the *Acacia* is *sunt*. The Heb. term is, by Jablonski, Celsius, and many other authors, derived from this word. The *A. seyal* is common in some parts of the peninsula of Sinai, but much less so in Palestine, though the *Wâdy Seiyâl* on the W. of the Dead Sea derives its name from a few acacia-trees there. The *A. seyal*, like the *A. arabica*, yields gum arabic, which is obtained by incisions in the bark. Stanley well remarks that from the tangled thickets into which the stem of this tree expands may arise the use of the plur. form of the Heb. noun *shittim*, the sing. occurring once only in the Bible (Is.41.19). Henslow, however, interprets the plur. "wood in blocks," *i.e.* timber. Besides the *A. seyal*, there is another species, the *A. tortilis*, on Mt. Sinai. This form is known as *sunt* to the Arabs at 'Aqaba, a name not usually given to *A. seyal*. But the *sunt* par excellence is *A. laeta*, found in the Ghor-es-Sâfieh, a handsome tree 20 to 25 ft. high, which was at once distinguished by the Bedawîn from the *seiyâl*, as *sunt*. This species (identified by Prof. Oliver) is an outlier from Assouan; when the country was better wooded, it was doubtless more plentiful, and it was of better timber than the more dwarf *A. seyal*, *A. tortilis*, and *A. nilotica*. [H.C.H.]

Shittim', the place of Israel's encampment between the conquest of the Transjordanic highlands and the passage of the Jordan (Num.33.49,25.1; Jos.2.1,3.1; Mi.6.5). Its full name appears to be given in the first of these passages—Abel hash-Shittîm (*the meadow of the acacias*). It was "in the Arboth-Moab, by Jordan-Jericho" (Num.22.1, 26.3,31.12,33.48,49). That is to say, it was in the Arabah or Jordan Valley, opposite Jericho. This plain, E. of Jordan, is now called the *Ghor es Seisebân*, or "valley of acacias." The Nahal-Shittîm of Jl.3.18 appears to be somewhere on the Kidron. [C.R.C.]

Shiza', a Reubenite, father of Adina (1Chr. 11.42).

Shoa (Ezk.23.23) is mentioned in connexion with the Chaldeans, Pekod, Koa, and all the Assyrians, who were to work their will upon Aholibah. The inscriptions show that Pekod, Koa, and Shoa do not mean "officers, princes, and rulers," but are really, as rendered, the names of places. Schrader identified Shoa with the Assyro-Babylonian *Sutû* (parallel to Koa with *Kutû*), according to Delitzsch, the plains E. of the Diyala towards Elam as far as the Kerkha. This nationality, whose name appears shortened to *Su*, occurs fairly often in cuneiform literature. Delitzsch, *Wo lag das Paradies*, p. 235. [T.G.P.]

Shobab'.—1. Son of David and Bathsheba (2Sam.5.14; 1Chr.3.5,14.4).—**2.** A descendant of Caleb (1Chr.2.18).

Shobach', the general of Hadarezer king of the Syrians, who was defeated and slain by David at Helam (2Sam.10.15-18).

Shoba'i. The children of Shobai were a family of the doorkeepers of the temple, who returned with Zerubbabel (Ezr.2.42; Ne.7.45).

Shobal'.—1. A second son of Seir the

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Horite and one of the "dukes" of the Horites (Gen.**36**.20,29; 1Chr.**1**.38).—**2**. Son of Caleb the son of Hur, and "father" or founder of Kirjath-jearim (1Chr.**2**.50,52). In **4**.1,2 he appears with Hur among the sons of Judah.

Shobek', one of the heads of the people who sealed the covenant (Ne.**10**.24).

Shobi', son of Nahash of Rabbah of the children of Ammon. He brought provisions to David at Mahanaim on his flight from Absalom (2Sam.**17**.27-29).

Shocho' (2Chr.**28**.18), **Shochoh'** (1Sam. **17**.1), **Shoco'** (2Chr.**11**.7), **Socho'** (1Chr.**4**.18), **Sochoh'** (1K.**4**.10), or **Socoh'** (Jos.**15**.35), a town of Judah, near ADULLAM. It was fortified by Rehoboam, and is represented by the present ruin *Shuweikeh*, on a hill S. of the valley of ELAH, near the great bend where it turns W. This was the scene of David's victory over Goliath.—The Socoh of Jos.**15**.48 is also a town of Judah, but in the mountains. Now the ruin *Shuweikeh*, 2 miles E. of DEBIR, 1. [C.R.C.]

Shoe. [SANDALS.]

Sho'ham, a Merarite Levite (1Chr.**24**.27).

Shomer'.—1. An Asherite; son of Heber (1Chr.**7**.32).—**2**. Jehozabad, 3, is described as the "son of Shomer" in 2K.**12**.21: in the parallel passage in 2Chr.**24**.26 the name is converted into the fem. form Shimrith, who is further described as a Moabitess.

Shophach' (1Chr.**19**.16,18) = SHOBACH.

Shophan', one of the fortified towns on the E. of Jordan which were taken possession of and rebuilt by the tribe of Gad (Num.**32**.35). The word means a hyrax (A.V. *coney*). The site is unknown. [C.R.C.]

Shoshannim, Shoshannim-Eduth. [PSALMS, TITLES OF.]

Shu'a (1Chr.**2**.3). The "daughter of Shua" (R.V. *Bathshua*), a Canaanitess, was Judah's wife.

Shu'ah.—1. Son of Abraham and Keturah (Gen.**25**.2; 1Chr.**1**.32).—**2**. (R.V. *Shuhah*) Brother of Chelub (1Chr.**4**.11).—**3**. Father of Judah's wife (Gen.**38**.2,12); called SHUA in 1Chr.**2**.3.

Shual', son of Zophah, an Asherite (1Chr.**7**. 36).

Shual, Land of. [OPHRAH, 1; SHALIM, LAND OF.]

Shu'bael.—1. (1Chr.**24**.20) = SHEBUEL, 1. —**2**. (1Chr.**25**.20) = SHEBUEL, 2.

Shuham', son of Dan, and ancestor of the **Shuhamites** (Num.**26**.42,43). [HUSHIM.]

Shuhite (Job **2**.11, etc.), the title of BILDAD, Job's friend. The region or place intended is unknown. [C.R.C.]

Shulamite, The (Heb. *shûlammîth*; R.V. *Shulammite*), the name given in Can.**6**.13 to the country maiden beloved of Solomon, the heroine of the Song. It probably means a native of SHUNEM (Jos.**19**.18; 2K.**4**.8, etc.), a place in N. Palestine, on the hills of Little Hermon, N. of the valley of Jezreel, in the ancient territory of Issachar. She has often been identified with Abishag the Shunammite (1K.**1**.**2**). [CANTICLES.] [A.R.W.]

Shu'mathites, The, one of four families who sprang from Kirjath-jearim (1Chr.**2**.53).

Shu'nammite, The, *i.e.* the native of SHUNEM (see 2K.**4**.8). It is applied to two persons: ABISHAG, the nurse of king David (1K.**1**.3,15,**2**.17,21,22), and the nameless hostess of Elisha (2K.**4**.12,25,36). [SHULAMITE.]

Shunem'. Probably "the barn" (Arab. *shûneh*), a town of Issachar (Jos.**19**.18), now the village *Sûlem*, 3½ miles N. of JEZREEL. Here the Philistines camped, attacking Saul in Jezreel (1Sam.**28**.4, *cf.* **29**.1). It was on Elisha's road (2K.**4**.8), between ABEL-MEHOLAH and OPHEL. The Shunammite "great woman" rode thence 15 miles, to CARMEL, to fetch the prophet (*vv.* 12,25,36). An earlier Shunammite woman ABISHAG (1K.**1**.3,15) was famous for beauty. This is perhaps the reason why the LXX. reads "Shunamite" for "Shulamite" (or as now pointed in Heb. *shûlammîth*) in the Song of Songs (Can.**6**.13); on which reading the theory of Jacobi as to the Song (founded on a remark of Ibn-Ezra) was elaborated in 1771 A.D. Shunem is probably the Senama of the list of Thothmes III. (No. 38), in 16th cent. B.C., and the Shenmau of Shishak's list (No. 15) in 10th cent. B.C. It is noticed in the *Onomasticon* as 5 miles from Tabor. The village is on N. slope of the valley of Jezreel, and is built of stone and mud. It has a perennial stream from a spring on W., by a garden of lemon trees. There are cactus hedges on E. and S., and a few palms (*Surv. W. Pal.* ii. p. 87). The Shunammite could quickly add a little chamber of sun-dried bricks to her house (2K.**4**.10), to receive the holy man, who so often stayed there on his road. [C.R.C.]

Shuni', son of Gad, and ancestor of the **Shunites** (Gen.**46**.16; Num.**26**.15).

Shupham' (R.V. *Shephupham*), a Benjamite, and ancestor of the **Shuphamites** (Num.**26**.39). [SHEPHUPHAN.]

Shuppim', the name of a family of Benjamites (1Chr.**7**.12,15,**26**.16). The name appears in 1Chr.**8**.5 as SHEPHUPHAN, and as Muppim in Gen.**46**.21. [H.C.B.]

Shur (*wall*), a place just without the E. border of Egypt, mentioned in the narrative of Hagar's flight (Gen.**16**.7). Abraham afterwards "dwelled between Kadesh and Shur, and sojourned in Gerar" (**20**.1). The first clear indication of its position occurs in the account of Ishmael's posterity. "And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest toward Assyria" (**25**.18; *cf.* 1Sam.**15**.7,**27**.8). The wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (Ex.**15**.22,23). It was also called the wilderness of Etham (Num.**33**. 8). Brugsch (*Hist. of Egt.*) supposes Shur to be Heb. for the Egyptian *Anbu*, or "wall" protecting the frontier in the time of the 12th dynasty, and closing the isthmus N. of the gulf of Suez. It would thus have existed in the time of Abraham, and is noticed by Diodorus (i. 4). Brugsch connects Etham with *Khetam*, a fortress on or near this wall mentioned in 14th cent. B.C. [C.R.C.]

Shushan' (*Sus* or *Shush*, Gk. Σοῦσα) was for many centuries the capital of the non-Semitic kingdom of Elam, having, however, previously been a Babylonian (Semitic) province. It is probably mentioned in Babylonian documents of *c.* 2400 B.C. After destruction by the Assyrian monarch Assurbani-pal it was restored either by Cyrus, or

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more probably by Darius Hystaspis, on the same plan as the palace at Persepolis. Inscriptions show that Darius built the palace. Under the Seleucid rulers Susa fell into decay, being superseded by Babylon and Seleucia. Susa was cut in two by the river Choaspes (*Kerkhah*). The populous quarters on the right bank are now indicated by hardly perceptible undulations of the plain. On the left bank were the royal city, the palace, and the citadel, now marked by three huge mounds, 4,500 ft. long from N. to S. and 3,000 broad from E. to W. The acropolis covered 300 acres. It included the house of the women (Esth.2.3), the royal palace with a central court (4.11,5.1), a garden and square for military manœuvres, and a hall or throne-room (*apadânam*), with roof supported by fluted limestone columns, surmounted by elaborately carved capitals. It had, moreover, on either side of its front a pylon or colonnade, furnished with a frieze 12 ft. high, which exhibited figures of lions and royal lifeguards marching in procession. M. Dieulafoy, a French architect and engineer, in 1884-86 carried out important excavations at Susa, and brought to light many interesting features, recovering the plan of the citadel, and extensive remains of its buildings. The ruins show that there was abundance of space for the exercise of royal hospitality such as is described in Esther. [PALACE.] [A.W.S.]

Shushan-eduth. [PSALMS, TITLES OF.]

Shuthalhites, The (Heb. *shûthalḥi*, Num.26.35), descendants of **Shuthe'lah** (Heb. *shûthelaḥ*), a son of EPHRAIM who was killed (see ELEAD) by the men of Gath (1Chr. 7.21). He had a son ERAN (Num.26.36). In this passage only three sons of Ephraim are noticed—Shuthelah, Becher, and Tahan. In 1Chr.7.20,21 *Bered* stands for Becher, and *Tahath* for Tahan (the name being repeated, apparently by clerical error); Shuthelah is twice mentioned, and three other sons of Ephraim are added—*viz.* Zabad, Eladah (Elead in ver. 21), and Ezer. Of the seven sons of Ephraim, four—Zabad, Shuthelah, Ezer, and Elead—were slain during the lifetime of their father Ephraim, and a son BERIAH was born to him later (ver. 23), from whom JOSHUA was descended (ver. 27). The passage in Chr. is of great chronological importance; and a confusion has been caused by a misunderstanding, as explained under ELEAD. The genealogy of Joshua repeats the family name TAHAN, and includes the name LAADAN (ver. 26), which occurs among the names of Levites (1Chr.23.7-9,26.21), suggesting a marriage connexion between persons of the two tribes of Levi and Ephraim. Joseph was 30 years old or more, and had been 13 years in Egypt, when he married (Gen.37.2,41.46), and the genealogy includes 11 generations in 500 years, from the birth of Joseph to the death of Joshua—who is said to have been 110 years old (Jos.24.29), giving an average of less than 50 years for a generation. This calculation perhaps favours the LXX. computation of 215 instead of 430 years for Israel in Egypt (as giving only 26 years for a generation), and may be the cause of the LXX. alteration in Ex.12.41. The Heb. text, however, agrees with Gen. 15.13 and with Ac.7.6,13.20, which the LXX. dates do not; and the expression "son" constantly means a "descendant," names being omitted in many Heb. genealogies. [C.R.C.]

Sia' (Ne.7.47) or **Siaha** (Ezr.2.44), a family of Nethinim who returned with Zerubbabel.

Sibbecai', Sibbechai', one of David's guard, and captain for the eighth month of 24,000 men of the army (1Chr.11.29,27.11). He belonged to a principal family of Judah, the Zarhites, or descendants of Zerah, and is called "the HUSHATHITE," probably from the place of his birth. Sibbechai's great exploit was his single combat with Saph, or Sippai, the Philistine giant, whom he slew at Gezer, or Gob (2Sam.21.18; 1Chr.20.4).

Sib'boleth. [SHIBBOLETH.]

Sibmah' (Jos.13.19). [SHEBAM.]

Sibra'im (*two heaps*; Ezk.47.16), a landmark between the lands of HAMATH and DAMASCUS. The site is unknown. [C.R.C.]

Sicouth (Am.5.26, R.V.). [MOLOCH, TABERNACLE OF YOUR; REMPHAN.]

Si'chem.—1. (Gen.12.6; Ecclus.50.26). See SHECHEM, which is the R.V. reading in the first passage. In the latter, Σικίμους stands for Συχέμους. [C.R.C.]

Sickle. Of the two Heb. words, *ḥermêsh* and *maggâl*, each occurs twice only, the former in Deut.16.9,23.25[26], the latter in Je.50.16 and figuratively in Jl.3.13. It is difficult to say what, if any, distinction there was between the two words. Remains of sickles made of wood, with teeth, are found early in Egypt. In N.T. (δρέπανον) it is used once in a literal sense (Mk.4.29), and several times figuratively (Rev.14.14-19). [W.O.E.O.]

Sic'yon, a city mentioned with several others in 1Mac.15.23. The oldest name of the town on the coast (the Sicyon of the times before Alexander) was said to have been Αἰγιάλη, or Αἰγιαλοί. This was perhaps the common native name, and Sicyon that given to it by the Phoenician traders. But the Sicyon referred to in the book of Maccabees is a more recent city, built on the site which served as an acropolis to the old one, and distant from the shore from 12 to 20 stadia. Demetrius Poliorcetes, in the year 303 B.C., surprised the garrison which Ptolemy had five years before placed there, and made himself master of the harbour and the lower town. The acropolis being surrendered to him, he persuaded the population, whom he restored to independence, to destroy all the buildings adjacent to the harbour, and to remove thither; the site being one much more easily defensible, especially from attacks by sea. Diodorus describes the new town as including a large space so surrounded by precipices as to be unapproachable by the machines at that time employed in sieges, and as possessing a plentiful supply of water within its circuit. Modern travellers completely confirm his account.

Siddim' (Gen.14.3,8,10). Gesenius renders the Heb. *'êmeq hassiddîm*, "valley of fields," or otherwise of "dams" (Arab. *Sidd*). This valley was that of the Salt Sea, full of "bitumen pits." [CITIES OF THE PLAIN.] [C.R.C.]

Si'dè, a city on the coast of Pamphylia in lat. 36° 46′, long. 31° 27′, 10 or 12 miles to the E. of the river Eurymedon. It is mentioned in

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1Mac.15.23 in the list of places to which the Roman senate sent letters in favour of the Jews. It was a colony of Cumaeans. Sidè was closely connected with Aradus in Phoenicia by commerce, even if there was not a considerable Phoenician element in the population. It is possible that the name has the same root as that of Sidon, and that it was originally a Phoenician settlement, and that the Cumaean colony was subsequent. When Sidè appears in history it had become a place of considerable importance. It was the station of Antiochus's navy on the eve of the battle with the Rhodian fleet described by Livy (37.23,24). The remains, too, which still exist are an evidence of its former wealth. They stand on a low peninsula running from N.E. to S.W., and the maritime character of the former inhabitants appears from the circumstance that the walls towards the sea were but slightly built, while the one which faces the land is of excellent workmanship, and remains, in a considerable portion, perfect even to this time. A theatre (belonging apparently to the Roman times) is one of the largest and best preserved in Asia Minor, and is calculated to have been capable of containing more than 15,000 spectators. Three gates led into the town from the sea, and one, on the N.E. side, into the country. The two principal harbours, which at first seem to have been united in one, were at the extremity of the peninsula: they were closed, and together contained a surface of nearly 500 yds. by 200. The country behind Sidè is a broad swampy plain, stretching for some miles beyond the belt of sand-hills which fringe the sea-shore. Low hills succeed, and behind these, far inland, are the mountains which, at mount Climax 40 miles to the W., and again about the same distance to the E., come down to the coast.

Sidon, the Gk.—and more familiar—form of the Heb. *ṣîdhôn* (*fishery*), usually rendered ***Zidon*** by A.V. in O.T. Its original founders were apparently of the race of CUSH, akin to Hittites and Akkadians (Gen.10.15; see *vv.* 8,10; 1Chr.1.13); and these Canaanites, or "lowlanders," held the shores from Sidon to Gaza (Gen.10.19). In the blessing of Jacob, Zebulun thus borders on the seaports of Zidon (49.13). Joshua pursued the kings of Lower Galilee to "great Zidon" (Jos.11.8), and "great Zidon" bounded ASHER on N. (19.28); but the tribe could not expel the "inhabitants of Zidon" (Judg.1.31), who claimed S. Syria as far E. as HERMON (Deut.3.9; Judg.18.7). They were unconquered, and were oppressors of Israel (Jos.13.4,6; Judg.3.3,10.12), skilled in hewing wood in LEBANON (1K.5.6), worshippers of Ashtoreth (11.5,33) and of Baal, and allied to AHAB, through his marriage with JEZEBEL, the daughter of Ethbaal, "king of the Zidonians" (16.31). See 2K.23.13; 1Chr. 22.4; Ezr.3.7, where the Zidonians are noticed. In Ezek.32.30 the Zidonian princes of the N. are among the slain in Sheol; on which passage the text of Eshmunazar of Sidon is an interesting commentary. Israel, early after the conquest, worshipped the "gods of Zidon" (Judg.10.6), which city lay outside David's kingdom (2Sam.24.6), and included ZAREPHATH (1K.17.9) in its territory. Isaiah speaks of merchants of Zidon crossing the sea, and fleeing to CHITTIM from (Assyrian) invaders (Is.23.2,4,12). Jeremiah mentions kings of Zidon (25.22) at the time of Nebuchadnezzar's inroads (27.3,47.4). Ezekiel notices the sea trade of Zidon with Tyre (27.8), at a time when these cities probably formed a single kingdom under Babylon. He sets his face especially against Zidon (28.21,22), which prospered while Israel was captive (Jl.3.4), being politic in its relations to invaders (see Zech.9.2). The "two provinces of Tyre and Sidon" (2Esd.1.11) were however "scattered" by Assyria (see Jth.2.28). They both opposed Judas Maccabaeus in 164 B.C. (1Mac.5.15). In N.T. Sidon is mentioned as visited by our Lord (Mt.11.21,22,15.21; see Mk.3.8,7.24,31; Lu.4.26,6.17,10.13,14), and as displeasing Herod Agrippa (Ac.12.20). Sidon remained an important port till 1291 A.D., and even later. It is now a town of some 6,000 inhabitants, called *Ṣaida*, and built on a promontory, with a good harbour on N.W. formed by a reef. This harbour is a quarter of a mile long, and 150 yds. in mean width, or less than 20 acres in area. The citadel, at S.E. corner of the town (which covers 50 acres), is said to be as old as 1253 A.D. The harbour wall, of good masonry, may be as old as the Gk. or Roman age; but is more probably the work of the Franks in 12th or 13th cent. The real antiquities of Sidon are the rock tombs to E. About two-thirds of the inhabitants are Moslems, and the rest are Jews and Gk. and Maronite Christians. The gardens E. of the walls, and in the shore plain, are full of figs, apricots, pomegranates, almonds, oranges, lemons, and plums.—*History*. The history of Sidon is to a great extent that of Phoenicia [PHENICE]. The city is noticed in the Amarna Tablets early in 15th cent. B.C.; and one letter is from a certain Zimridi (Berlin 90), who ruled it for Egypt. Tyre and Sidon had fleets in this age, and were bickering about the waters of HOSAH, till the Amorites captured both cities. Sidon was tributary to Assur-nazir-pal of Assyria about 885 B.C.; and in 740 B.C. Luliya was king of Tyre and of Sidon. About 724 B.C. (Menander, quoted by Josephus, 9 *Ant.* xiv. 2) Shalmaneser IV. appears to have received the submission of Sidon; while Sennacherib, in 703 B.C., conquered it, with other cities of Lullya. He speaks (Eponym Canon) of "great Sidon and little Sidon," the latter perhaps a suburb in the plain. He set up a new king named Tubel, who was soon succeeded by 'Abd-Milkut, who fled before Esar-haddon (after 680 B.C.) by sea, but was captured and beheaded. Esar-haddon destroyed Sidon, uprooting its citadel and palace, and casting the stones into the sea. Its treasures were plundered, and its inhabitants carried off as captives, and replaced by foreigners from the E. A text ascribed by Böckh (*Corpus Inscript. Graecarum*, No. 87) to about 380 B.C. speaks of fellowship between the Athenians and Strato, king of Sidon; and, according to Diodorus Siculus (book xvi.), the Sidonians joined the revolt against Persia in 351 B.C., and brought Gk. mercenaries from Egypt to defend their city. The Gk. general, Mentor of Rhodes—with the connivance of Tennes the king—betrayed Sidon to

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Artaxerxes III., and the Persians entered the city; but the inhabitants, who had already burned their fleet, set fire to their houses, and 40,000 are said to have perished. "Tennes" is supposed to represent the Sidonian name Tabnith, or Tavnith. Out of hatred for Persia, Sidon submitted to Alexander in 333 B.C. The sarcophagus of Eshmunazar, found in his tomb in 1855, and now in the Louvre, has a Phoenician text on the lid, stating that he was "king of the Sidonians," son of "king Tabnit" and of Am-'Ashtoreth (a priestess of Ashtoreth) and grandson of a former Eshmunazar. He built temples of Baal and Ashtoreth; and the "lord of kings" gave him Sharon and Joppa [SHARON]. He left his curse on any prince or common man who should disturb his tomb: "May they have no abode among the *r'phā'ĭm* [or "ghosts"], nor be buried in tombs, nor have son or offspring to succeed them." The tomb of a Tabnit, king of Sidon, and priest of Ashtoreth, was also found in 1886 near Beirût, with a similar text. If he was the ruler of Sidon in 350 B.C., Eshmunazar II. may have died *c.* 300 B.C. But it is not clear who the "lord of kings" was, whether a god, or one of the later Persian suzerains, or possibly one of the Ptolemies. The sarcophagus is a copy of an Egyptian mummy-case of the Ptolemaic age (the king lying on the lid having an artificial beard, like the Egyptian kings); and the text is in letters very like those of dated inscriptions—one at M'asûb of 221 B.C., and another at Umm el 'Amûd as late as 171 B.C. A text found at the Piraeus (*Corpus Inscript. Semit.* No. 119) was inscribed by Eshmun-sibbeh, high-priest of Nergal, in honour of the daughter of "Eshmun-sillem of Sidon." Sidon is remarkable for its sarcophagi, with figures of the deceased on the lids, most of them of the Gk. age. Fine sarcophagi now at Constantinople come from Sidon, one representing a combat of Greeks and Persians; and others are in the Louvre. These were found in rock-sunk tombs, like those of Egypt. Sidon was famous for its fleet, and the best ships of Xerxes, in 480 B.C., came thence (Herodotus, vii. 96). The city prospered under the Romans; and Gk. coins of Sidon exist (Reland, *Pal. Illustr.* ii. p. 1014). Strabo says (xvi.) that it was disputed by Phoenicians, in his time, whether Sidon or Tyre was the chief city of Phoenicia. The Sidonians then still preserved the old Babylonian astronomy, and studied Aristotle, and Gk. philosophy. Gk. and Lat. texts from Sidon are given by Waddington (Nos. 1865-1873). [TYRE.] [C.R.C.]

Sido'nians, the Gk. form of Zidonians, found in A.V. in Deut.3.9 (where alone R.V. retains *Sidonians*), Jos.13.4,6, Judg.3.3, and 1K.5.6. [SIDON.]

Signet. [ORNAMENTS, PERSONAL.]

Sihon', the king of the Amorites who refused Israel a passage through his country to the Promised Land (Num.21.21ff.). Shortly before, he had dispossessed the Moabites, driving them S. of the Arnon (*vv.* 26-29). When the Israelite host appeared, he at once attacked them, but he and all his host were destroyed, and their district from Arnon to Jabbok fell to the conquerors (*vv.* 24,25; *cf.* Deut.2.24ff.; Jos. 12.2; Judg.11.19ff.; Ne.9.22; Ps.135.10-12, 136.18,19; Am.2.9).

Sihor', accurately **Shihor'**, once as **the Shihor'** or **Shihor' of Egypt**; when unqualified, a name of the NILE, perhaps signifying "the black" or "turbid." Shihor occurs but thrice in the Bible, and Shihor of Egypt, or Shihor-mizraim, only once. Shihor is spoken of as one of the limits of territory still unconquered when Joshua was old (Jos.13.2,3). David is related to have "gathered all Israel together from Shihor of Egypt even unto the entering of Hamath" (1Chr.13.5). There is no other evidence that the Israelites ever spread far southwards beyond Gaza. The stream may therefore be that of the *Wâdy el 'Arîsh*, though Brugsch may be right in identifying it with the Shi-Hor or "Horus Canal" which passed the city of Zar on the border of Egypt. That the stream intended by Shihor unqualified was a navigable river is evident from Is.23.3, where it is said of Tyre, "And by great waters, the sowing of Shihor, the harvest of the river [is] her revenue." In Je.2.18 the identity of Shihor with the Nile seems distinctly stated. [A.H.S.]

S'ilas, an eminent member of the early Christian Church; thus named in the Acts, but Silvanus in St. Paul's epistles. He first appears as one of the leaders of the Church at Jerusalem (Ac.15.22), holding the office of an inspired teacher (15.32). He appears to have been a Roman citizen (16.37). He was appointed as a delegate to accompany SS. Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (15.22, 32). Having accomplished this mission, he returned to Jerusalem (15.33), but must have immediately revisited Antioch, for St. Paul took him as the companion of his second missionary journey (15.40–17.15). At Beroea he was left behind with Timothy while St. Paul proceeded to Athens (17.14), and we hear nothing more of him until he rejoined the apostle at Corinth (18.5), where his presence is several times noticed (2Cor.1.19; 1Th.1.1; 2Th.1.1). Whether he was the Silvanus who conveyed St. Peter's First Ep. to Asia Minor (1Pe.5.12) is doubtful, but the probabilities are in favour of the identity. A tradition of very slight authority makes him bishop of Corinth.

Silk. The A.V. in two passages thus renders two Heb. words. (1) *shēsh*, "white" (Pr.31.22), rendered "byssus" in LXX., and (correctly) "linen" in 33 passages, but (white) "marble" in A.V. Esth.1.6, Can.5.15. (2) *meshî*, "drawn out" (Ezk.16.10), referring to some kind of fine, transparent material such as gauze. The Egyptian pictures show the use of transparent garments very early, but such gauze may have been that made from the bombyx of the island of Cos (Pliny, *Hist. Nat.* xi. 26, 27), which was not the true silkworm. In this second passage the LXX. has πρίχαπτον, or "gauze," and Jerome so understands the Heb. word. Silk was known to Vergil (*Georg.* ii. 121), and Pliny speaks of Chinese silk and gauze (*H.N.* vi. 20, xi. 21). The silkworm was known in 2nd cent. A.D. (Clement of Alex. *Paed.* ii. 11), but Chinese silk was obtained by trade through Central Asia, and was very expensive still in 4th cent. A.D., costing £3

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(then a far higher value in gold than now) for 1 lb. of silk (Gibbon, ch. xl.); while a sort of silk from the fibres of a shell-fish was in use down to 6th cent A.D. (Procopius, *De Aedific. Justin.* iii. 1). Procopius (*De Bel. Pers.*) relates how Justinian (*c.* 532 A.D.) endeavoured to keep open the Chinese trade route, and finally induced two Nestorian monks to fetch the eggs of silkworms from China. The grubs were fed on mulberry leaves in Phoenicia, and the industry so established has been pursued without ceasing down to the present time at Beirût and Sidon. [DRESS.] [C.R.C.]

Silla' (*? steps*; *cf.* Ne.3.15,12.37). Joash was murdered "at the house of Millo *on the way* that goeth down to Silla" (R.V. 2K.12.20). Millo was probably a keep or tower of ancient Jerusalem, and Silla was apparently in the valley below, but what or where Silla was is conjectural. [C.W.]

Sillo'ah (Ne.3.15, R.V. *Shelah*; Is.8.6, R.V. SHILOAH), a form of the name Siloam (Jn.9.7). Σιλωάμ, Josephus. Now *'Ain Silwân*. [C.W.]

Siloam; Siloam, Tower in. [SHILOAH.]

Silvanus. [SILAS.]

Silver (Heb. *keseph*). In very early times, according to the Bible, silver was used for ornaments (Gen.24.53) and for vessels of various kinds. Images for idolatrous worship were made of silver or overlaid with it (Ex.20.23; Ho.13.2; Hab.2.19; Ba.6.39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Ac.19.24). But its chief use was as a medium of exchange, and throughout O.T. we find *keseph*, "silver," used for money, like the Fr. *argent*. [METALS.] Vessels and ornaments of gold and silver were common in Egypt in the times of Osirtasen I. and Thothmes III., the contemporaries of Joseph and Moses. Silver ornaments are found in Mykenian graves, at least 15 cents. B.C., and silver has been found in Egypt in a tomb of the 11th dynasty (*c.* 2900 B.C.). Inferior materials were covered with silver (Pr.26.23). Silver was brought to Solomon from Arabia (2Chr.9.14) and from TARSHISH (2Chr.9.21), which supplied the markets of Tyre (Ezk.27.12). From Tarshish it came in the form of plates (Je.10.9), like those on which the sacred books of the Singhalese are written to this day. In Homer (*Il.* ii. 857), Alybe is called the birthplace of silver, and was probably celebrated for its mines. But Spain appears to have been the chief source whence silver was obtained by the ancients; though it was known earlier to the Akkadians, by whom it was called *Kumas* (*cf.* Turkish *Kûmish*). Silver ornaments are noticed in the Amarna tablets (Berlin 25, 26) in 15th cent. B.C. Silver-mines occur near Tarsus and Trebizonde. For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews, see LEAD and MINES. Silver mixed with alloy is referred to in Je.6.30, and a finer kind, either purer in itself or more thoroughly purified, is mentioned in Pr.8.19.

Silverlings. [PIECE OF SILVER.]

Silversmith. [HANDICRAFTS, (2).]

Simalcu'ë, an Arabian who brought up Antiochus, the young son of Alexander Balas (1Mac.11.39).

Simeon' (*hearing*). The ethnic name **Simeonites** occurs in four passages (Num.25.14, 26.14; Jos.21.4; 1Chr.27.16).—**1.** The second son of Jacob and of Leah, so named from his mother's exclamation at his birth (Gen.29.33). The cruelty of Simeon and of his own brother Levi in revenging DINAH their sister (34.25-31) caused both to be cursed by Jacob; and Simeon was to be "scattered in Israel" (49.5-7). In the blessing of Moses this tribe is not even mentioned, perhaps on account of the evil example of Zimri at Shittim (Num.25.6,14). When Joseph took a hostage from among his brothers, Simeon was imprisoned, instead of the elder Reuben, whose action in Joseph's favour was "understood" (Gen.42.22-24,36,43.23). Simeon had six sons when Israel descended into Egypt, one of whom had a Canaanite mother (46.10). The tribe, in the desert, marched on the right flank under Shelumiel (Num.2.12,7.36,10.19), and the spy selected from it was Shaphat (13.5), while its surveyor was Shemuel (34.20). It decreased in numbers [PALESTINE] by more than half before the Conquest (Num.1.23,26.12,14). It stood on Gerizim to respond to the blessings (Deut.27.12). It allied itself with Judah after Joshua's death to fight the Canaanites (Judg.1.3,17), and the "scattering" of Simeon appears to have begun in David's time (1Chr.4.31), continuing in that of Hezekiah, when 500 sons of Simeon smote the Amalekites and settled in Edom (*vv.* 39-43). Others gathered under king Asa of Judah (2Chr.15.9), and some probably remained in the old territory as late as the time of Josiah (34.6), but after the Captivity the towns of Simeon were occupied by men of Judah (Ne.11.25-29). The number of warriors from this tribe—7,100 mighty men—who joined David at Hebron exceeded that of Judah (1Chr.12.24,25). The tribe is last noticed in Ezk.48.24,35; Rev.7.7. JUDITH may have been of this tribe (Jth.9.2). *The Tribal Lot* included the Beer-sheba plains from the Mediterranean to Edom, and some of the foot-hills to N. It was a region partly pastoral, partly desert, and the majority of the villages included are unknown sites, the names of which have been forgotten by the Arab nomads. They were assigned to Simeon in the final division of the land, having at first been occupied by Judah (Jos.15.1-4,20-32,19.1-9), whose children found their portion "too much for them"; but Simeon was always unlucky, and his lot was the poorest, which no doubt accounts for his migration to Edom after its conquest by David (1Chr.4.24-33).—**2.** A priest of the family of Joarib, and an ancestor of the Hasmonaeans (1Mac.2.1).—**3.** A son of Juda (Lu.3.30).—**4.** A devout man in Jerusalem who received our Lord in his arms in the temple, and prophesied His death (Lu.2.25-35). It has been conjectured that he was Simeon, son of the famous Hillel the president of the Sanhedrin, and father of the elder Gamaliel. As the latter was the teacher of St. Paul (Ac.22.3), it appears probable that this Simeon would have been an old man at the time of the Nativity, and his presence in the temple where the Sanhedrin sat is natural.—**5.** Simon PETER (Ac.15.14).—A.V. follows the Vulg. in spelling the name Simeon, the Heb. being always Shimeon (*cf.* Ezr.10.31). [C.R.C.]

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Simeon Niger, a prophet or teacher in the church of Antioch (Acts 13.1).

Simon (Σίμων, late form of Συμέων, LXX. and N.T.; Heb. *shim'ôn*).—**1.** Simon Chosameus (Χοσαμαῖος, or Χοσάμαος), given by 1Esd.9.32; Ezr.10.31, the parallel passage, gives Shimeon. [ANNAS, 1.]—**2.** The "great priest" (R.V.) who is the subject of eulogy in Ecclus.50.1-22 is possibly to be identified with Simon I., *c.* 300 B.C., son of Onias I. He succeeded ONIAS I., the son of Jaddua. The statement of Josephus, that it was he who was called ὁ δίκαιος, "the Just" (12 *Ant.* ii. 5), is doubtful. This title, and the eulogy in Ecclus. 50, may equally well have belonged to Simon II. (*c.* 220 B.C.), son of Onias II., especially as he was nearer to the son of Sirach's time. [ECCLESIASTICUS.]—**3.** Simon of the tribe of Benjamin (2Mac.3.4), "that impious Simon" (3.11), who, being guardian of the temple (προστάτης τοῦ ἱεροῦ; *cf.* Aedile), quarrelled with the high-priest Onias III. (*c.* 195 B.C.), and out of spite informed Seleucus Philopator that the temple-treasury was "full of untold sums of money" (3.6).—**4.** Simon the Maccabee (or Hasmonaean), surnamed Thassi (1Mac. 2.3), son of Mattathias. He was high-priest 143–135 B.C.—**5.** Simon Peter, commonly addressed by the Lord as Simon (Mt.17.25; Lu. 22.31; Jn.21.15, etc.). [PETER.]—**6.** Simon the Canaanite (Mt.10.4; Mk.3.18), or Zelotes (Lu.6.15; Ac.1.13), one of the Twelve. [CANAANITE.]—**7.** One of the Lord's four brethren (Mt.13.55; Mk.6.3). St. Matthew puts him third and St. Mark fourth in the list. [JAMES.] —**8.** "One of the Pharisees," who asked Jesus to eat with him, and in whose house "a woman which was in the city, a sinner," anointed Jesus' feet (Lu.7.36-50). In addressing His host Jesus replies to thoughts to which Simon had not given utterance.—**9.** The leper (Mt. 26.6; Mk.14.3) need not be identified with No. 8, as the name was very common (*cf.* Lightfoot, *Galatians*, ed. 8, pp. 268 f.). The meal which Jesus took in his house at Bethany may be identical with that recorded in Jn.12. 1-8 (*cf.* Westcott, *St. John, ad loc.*). [MARY OF BETHANY.] On ceremonial grounds it must be inferred that he had been healed of his leprosy.—**10.** Mentioned in the phrase "Judas of Simon" (Jn.6.71,13.2,26). In 6.71 and 13.26 the name Ἰσκαριώτης is applied to him; in 13.2 to Judas himself. Probably Simon was the traitor's father. [JUDAS ISCARIOT.]—**11.** Simon of Cyrene (Mt.27.32; Mk.15.21; Lu. 23.26), who was impressed to bear the cross of Jesus. St. Mark and St. Luke say he was "coming from the country." He may have been a chance visitor or a member of the synagogue of the Cyrenians in Jerusalem (Ac.6.9). St. Mark (15.21) calls him "the father of Alexander and Rufus." This may be the RUFUS of Ro.16.13, though it was a familiar slave-name. If so, one of Simon's sons rose to eminence among the Roman Christians (*cf.* Sanday-Headlam, *Romans, ad loc.*), and their mother was well known to St. Paul.—**12.** Simon Magus, the sorcerer of Samaria described in Ac.8.9-25. He gave out that he was "some great one," and the people proclaimed him as "that power of God which is called Great." He believed, as the result of Philip's preaching, was baptized, and continued with the evangelist, being astonished at the great powers "wrought" (*cf.* R.V. marg.). When SS. Peter and John were sent from Jerusalem, and the Holy Ghost was given through the laying on of their hands, Simon offered money to obtain the same power, and was severely rebuked by St. Peter (hence our word *simony*). The story leaves him praying against the consequences of his presumption. The subsequent patristic and apocryphal references to Simon Magus are of great interest, but lie outside the scope of this dictionary. Our chief informant is Justin Martyr, himself a Samaritan, who wrote about 100 years after the event in Acts (*cf. Apol.* i. 26, 56; *Dial.* 120). See Dr. Salmon's article on Simon Magus in *Dict. Chr. Biog.* iv. 681.—**13.** The tanner of Joppa, in whose house by the sea St. Peter stayed (Ac.9.43,10.6,17,32). [E.H.P.]

Simri' (R.V. *Shimri*), son of Hosah, a Merarite Levite in David's reign (1Chr.26.10).

Sin is a concept characteristic of Judaism and Christianity as compared with all other religions; though it was not absent from the moral creed, and the literature, of the principal nations of antiquity. Sin is, indeed, the special subject of O.T., while forgiveness of sin is the argument of the New. As conceived in the Bible, sin is a wilful straying (Is.53.6; 1Pe.2.25) from the path in which God would have us walk, a disobedience to a voice behind us saying, "This is the way, walk ye in it." Sin is not mere failure or shortcoming. It is not, as is sometimes alleged, a missing of the mark; though such, in classical Gk., was the first meaning of the verb (ἁμαρτάνειν), which with its congeners was subsequently employed in the LXX. to represent the Heb. *ḥāṭâ*—a use which determines the meaning of the Gk. words ἁμαρτάνειν, ἁμαρτία, ἁμαρτωλός, in N.T. Here the term "sin" (ἁμαρτία) occurs in every group of writings, and is at length defined briefly but effectually in 1Jn.3.4 as "lawlessness" (ἀνομία, Heb. *'āwen*). It is, in fact, a disregard of the law of God, the only law that has absolute authority; its species being the various "sins" (ἁμαρτίαι) which beset and enslave individual men. The follower of Christ, "abiding in Him," has given up the life of sin; he in this crucial sense "sinneth not" (1Jn.3.6); but still is prone to commit "sin" (2.1) (see Westcott, *ad loc.*). Viewed in its effect upon the wrong-doer, sin is regarded both in O.T. and N.T. as spiritual disease: of it bodily disease, especially leprosy, is a standing parable (*cf.* Is.1). It is normally curable, but by God only. No man, as man, can take away sin. So, too, forgiveness of sins is a divine prerogative. But the Son of Man, as Son of God, had power and authority on earth to forgive sins (Mk.2.7). And of this power His miracles of bodily healing, whether of lepers or of paralytics or of maimed or of blind, are parabolic "signs." The normal curableness of sin by the grace of God is illustrated, and not contradicted, by the recognition of a special case, or exceptional species, of sin which is incurable (Mk.3.29; 1Jn.5.16); the Johannine "sin unto death" being probably, though this

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has been questioned, identical with that "blasphemy of the Spirit" which, in words of the Lord recorded by the Synoptists, is marked as "eternal" (*αἰωνίου*) and therefore irremissible. Predisposition to sin is throughout Holy Writ assumed to be hereditary, or at least congenital, in mankind, and universal (Gen. 6.5,12; Deut.32.5; Ps.4.2,14.3,51.5; Pr.20.9; Ec.9.3; Is.1.4f.,59.2-5; Je.2.21f.,5,17.9,24.9; Ezk.2.3,36.26f.; Mi.7.2f.; Ro.3.23,5.12f.,7.17-23; Gal.3.22; Eph.2.2f.,4.22; Heb.4.15,9.1-22; Jas.4; 1Pe.4.2f.; Jn.7.19; 1Jn.1.3f.,5.19). The story of the Fall, whether taken as history or parable, offers an explanation, and the only explanation adequate to the facts, of the origin and of the universality of sin among men; and although until we come to the Pauline epistles (1Cor.15.22; Ro.5.12f., 19) a direct connexion of all human sin with that of Adam is seldom, if ever (Ps.14.1f.; Job 31.33), asserted, it is suggested by the order of events in Genesis, the position of Genesis in the Pentateuch, and in the Hebrew canon, and the general tenour of the law and of the history of Israel, while in N.T. the Pauline doctrine is powerfully supported by significant references to the murder of Abel (in Genesis so clearly a sequel to the transgression of Adam and Eve) as the type and first example of hatred and malice (Mt.23.35; Heb.12.24; Ju.11; 1Jn.3.12). That "man's first disobedience," as also the crime of Cain and all other sinning and falsehood, came by yielding to temptation of "the devil," is plainly declared in N.T. (2Cor.11.3; Jn.8.44; 1Jn.3.8, 12; Rev.20.2,3,10). All sins may be viewed as "trespasses" and again as "debts," terms correlative and of the temporal order, while "sin" is absolute, and presupposes God and an eternal order. [SATAN; FALL.] For the O.T. view of sin, see also CRIMES; WITNESS; and for a further discussion of the Pauline doctrine, see PAUL. [J.M.S.]

Sin, a city of Egypt, mentioned only by Ezekiel (30.15,16). It is identified in the Vulg. with Pelusium, *Πηλούσιον*, which is generally supposed to mean "the clayey or muddy" town. The ancient Egyptian name is unknown. Champollion identified it with the *Peremoun, Peremon,* and *Baremoun* of the Copts, *El-Fermâ* of the Arabs. The site of Pelusium is to the S.E. of Port Said, a mile to the N. of it being the ruins of the little Arab fort of Et-Tîna. Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, speaks of it as "Sin the stronghold of Egypt" (ver. 15). This description applied to it until the period of the Romans. Herodotus relates that Sennacherib advanced against Pelusium, and that near Pelusium Cambyses defeated Psammenitus. The decisive battle in which Ochus defeated the last native king, Nectanebos, was fought near this city. [EXODUS,1THE.] [A.H.S.]

Sin, Man of. [THESSALONIANS, II.; ANTICHRIST.]

Sin, Wilderness of, a tract of the wilderness which the Israelites reached after leaving the encampment by the Red Sea (Num.33.11,12). Their next halting-place (Ex.16.1,17.1) was Rephidim, perhaps the *Wâdy Feirân* [REPHIDIM]; in which case Sin must lie between that valley and the coast of the gulf of Suez, and of course W. of Sinai. As, however, Sin was the name of the Babylonian Moon-god from whom mount Sinai took its name, we should more probably look for it in the immediate neighbourhood of the mountain of the law. In the wilderness of Sin the manna was first gathered, and those who suppose that this was merely the natural product of the *tarfâ* bush, find in the abundance of that shrub in *Wâdy esh-Sheikh,* S.E. of *Wâdy Ghŭrundel,* a proof of local identity. [MANNA]. [A.H.S.]

Sina, Mount, the Gk. form of Sinai (Jth.5.14; Ac.7.30,38). [EXODUS, THE.]

Sinai. [EXODUS, THE; TEN COMMANDMENTS; MOSES.]

Sinim', Land of (Is.49.12). The old name of ELAM ("highland" in Semitic speech) was—in the Akkadian language—*Si-nim,* or "the high region." The language of this region, as shown by texts at Susa, Behistân, and Malamir, was a dialect of the Akkadian, even as late as 500 B.C. The Gk. translators render Sinim "the land of the Persians," and there is no foundation for the popular idea that *Chong,* or China, is meant. [C.R.C.]

Sinite (Gen.10.17), the tribe inhabiting a city called *Ŝîn* in Phoenicia. Strabo mentions Sinna in this region (xvi. 2, § 18). The Targums of Onkelos and Jonathan render it Orthosia (Neubauer, *Géog. du Tal.* p. 303); see ORTHOSIAS. Jerome mentions a Sinna, and Breidenbach (in 1484 A.D.) a place called Syn, near Tripoli, but the name is not known to exist now. [C.R.C.]

Sin-offering. [SACRIFICE, 3. ii. *a*; 3, v. *a*.]

Sion'.—1. (Deut.4.48.) [SIRION.]—**2.** The Gk. form of the Heb. name Zion [JERUSALEM] used in 1Mac., Heb.12.22, and Rev.14.1.

Siphmoth', one of the places in the S. of Judah which David frequented during his freebooting life (1Sam.30.28). The site is unknown. [C.R.C.]

Sippai' or **Saph.** [SIBBECAI.]

Si'rach. [JESUS THE SON OF SIRACH.]

Sirah', Well of (2Sam.3.26). The word means "withdrawing," "departing"; and the word rendered "well" (Heb. *bôr*) means "pit." It is now called *'Ain Sârah,* with the same meaning in Arab., and is a spring well standing back from the main road, in a lane to W., a mile N. of HEBRON. [C.R.C.]

Sirion' (Deut.3.9; Ps.29.6), the Sidonian name of HERMON. In Heb. *shiryón.* The name Sion (*si'ón*), or "elevated," applied also to Hermon (Deut.4.48), has been thought to be a clerical error for Sirion. [C.R.C.]

Sisama'i, a descendant of Sheshan in the line of Jerahmeel (1Chr.2.40).

Sisera'.—1. (Judg.4.2.) King of Harosheth. His mother was queen, her ladies princesses (E.V. *wise ladies,* 5.29; *cf.* ver. 19). He was captain of Jabin's army. Jabin's supremacy was probably hereditary and nominal. Sisera was *the* tyrant. He was defeated at MEGIDDO and murdered by JAEL. [DEBORAH.]—**2.** The name reappears among the Nethinim (Ezr.2. 53; Ne.7.55), showing the persistence of the Canaanite stock. [H.M.S.]

Sisin'nes (1Esd.6.3) = TATNAI.

Sitnah' (*enmity*), the second of the two

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wells dug by Isaac in the valley of GERAR, the possession of which the herdmen of the valley disputed with him (Gen.26.21).

Sivan. [MONTHS.]

Slave (Heb. *'ebhedh*, Gk. δοῦλος = a slave; A.V. and R.V. translate *servant*). Slavery in the Bible is due to many causes. (1) In early society the family or clan is everything, the individual has no rights. The clanless man is therefore either an outlaw or a slave. It is only as a slave that he can obtain protection (Jos.9.23-27). The mixed multitude that came out of Egypt (Ex.12.38) probably became slaves and account for subsequent legislation. (2) Poverty made men willing to sell themselves or their children into slavery (Ex.21.7; Lev.25.39ff.; Deut.15.7-9). (3) Debt caused men to be sold (Lev.25.39; 2K.4.1; Am.2.6). (4) Enemies spared in war became slaves (2K.5.2; Am.1.9). (5) Piracy and kidnapping led to the slave trade (Jl.3.6). Kidnapping was strictly forbidden to the Israelites (Ex.21.16; Deut.24.7), but not a trade in enemies (Jl.3.8). (6) Moral degradation (Gen.9.25) and crime (Gen.44.17, 33; Ex.22.3) led to slavery. (7) The children born of slaves were slaves (Gen.14.14,17.23; Lev.25.46). Sometimes whole nations were enslaved through poverty (Gen.47) or through treaty (Jos.9) or through conquest (Judg.1. 28ff.; 2Chr.36.20). This collective slavery did not necessarily interfere with individual freedom. It meant taxes and public works. After David's victories, a special officer was appointed over the tributaries (2Sam.20.24). In Judg.6.11 and 1Sam.11.5 we see a warlike people not ashamed of work in the fields. In 1K.9.21,22 we see a conquering people relying on slave labour. In Ec.2 and Is.2.6 we see a luxurious people ministered to by slaves. The inevitable consequence was the Captivity. Successful war led to slavery, slavery to effeminacy, and an effeminate people are rapidly enslaved.—*The Theoretical Justification of Slavery.* (1) Patriarchal and domestic slavery. The slave is a member of the family. He receives food and protection. He owes service, and is under the dominion of the master. (2) The slave is an enemy whose life is forfeit, but who has been spared on condition of servitude—the Roman theory. (3) The slave is a member of an inferior race, essentially servile. He is therefore "an animated implement" (Aristotle, *Pol.* i. 4, *Ethics* viii. 13). This Greek theory was adopted by planters in W. Indies and America. In no slave-owning country is a man more precious than gold (Is.13.12), though under the domestic slavery of the Israelites it was probably reckoned disgraceful to sell slaves (Jl.3.3). —*Slavery in O.T.* The slave was reckoned as one of the FAMILY. In default of offspring he might be the heir (Gen.15.2,3), could be married to a daughter (1Chr.2.35), or preferred to an unruly son (Pr.17.2). He was reckoned as part of the master's wealth, and could be given away and sold, but so could children (Gen.12. 16; Ex.21.21; Jl.3.3). He shared in the religious privileges and ceremonies of the people: circumcision (Gen.17.12,13), the Passover (Ex. 12.44), the sabbath (Ex.20.10; *cf.* Deut.5.14). If an Israelite, he might become free in the sabbatical year (Ex.21.2), and could not be sent empty away (Deut.15.13,14). A woman could give her female slave as a concubine to her husband (Gen.16.2,30.3,9). A man could buy a female slave to be his or his son's concubine (Ex.21.7-11), when she acquired rights in the family. The children of such concubines were free and legitimate (*e.g.* the twelve patriarchs are all regarded as on the same footing). The children of such slaves had claims on the inheritance which were not always acknowledged (Gen.21.10,25.6,49; Judg.9.18,11.2). Slaves could possess money (1Sam.9.8). It was not permissible to rule over them with rigour (Lev.25.43). They might be disciplined with the rod, but to kill a slave was a penal offence (Ex.21.20; Pr.29.19; Ecclus.33.23-26), and if he were mutilated he was to go free (Ex.21.26,27). [LAW IN O.T.; CRIMES; HOMICIDE.] Employments of slaves: Eleazer was Abraham's steward and representative (Gen.24); Ziba was steward to Mephibosheth (2Sam.9.10,16.4,19.29); there were singing men and women (Ec.2.8), labourers in the field (Judg.6.27; Ru.2.5) and in the house (Deut.29.11; Jos.9.27). The lowest kind of work was grinding at the mill (Ex.11.5; Judg.16.21; Job 31.10; Is.47.2; Lam.5.13). The price of slaves was constant: an adult man, 30 shekels (Ex.21.32; Zech.11. 12; 2Mac.8.10); a woman, 15 shekels (Ho.3.2), and a youth, 20 shekels (Lev.27.5; *cf.* Gen. 37.28). In early times slaves were probably few; under the monarchy, numerous; with the returning exiles came 7,337, which was one-sixth of the people (Ezr.2.65). This domestic slavery was far from intolerable. Men even preferred the status (Ex.21.5,6). There is only one instance recorded in O.T. of runaway slaves (1K.2.39). Runaway slaves could not be given up (Deut.23.15). Slaves were always regarded as fellow-creatures and worthy of consideration (esp. Deut.5.14; Job 31.13-15). —*Legislation regarding slaves* is to be found in Ex.21, Deut.15, and Lev.25. Most critics assume that centuries divide Ex.21(Book of the Covenant) from Deut., and that Lev.25 (P) is post-Exilic. Ex.21, it is said, applies to a purely agricultural community, Deut. to a community engaged also in commerce, and Lev.25 has land laws that were never observed. But if there is no historical reference to the year of jubilee but the doubtful Ezk.45.16, the inalienable character of land-ownership is implied in 1K. 21; and we have instances of land redemption by relatives in Ru.4 and Je.31.6-16. In consequence it has to be admitted that Lev. 25 contains elements earlier than the Exile. Secondly, if there be no historical jubilee, the only reference to the law ordering the relief of Hebrew slaves in the sabbatical year is in Je. 34.8ff., where we learn that it was not obeyed. We do hear, however, of sabbatical years after the Exile (2Chr.36.21; Ne.10.31; 1Mac.6.49, 53; *cf.* Josephus, *Ant. passim*, 1 *Wars* xi. 4; Tacitus, *Hist.* v. 4). There is no reason for supposing that in pre-Exilic times the whole land was simultaneously fallow. In consequence it is possible to reconcile Ex.21.2 with Lev.25 by assuming that a man became free in the year of jubilee even if he had not completed six years of service. Thirdly, Ex.21

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deals with purchased Hebrew slaves, Deut.15 with poor men voluntarily submitting to servitude, while Lev.25 is concerned with the land system and only incidentally with slavery. In consequence Ex.21 has naturally no reference to debtor and creditor arrangements; and Lev.25 has no reference to the Israelite bondsman without inheritance. It is in consequence precarious to argue for difference of date from these omissions.—*The Mosaic Laws and Code of Ḥammurabi.* The Code of Ḥammurabi (Amraphel, Gen.14) is the earliest known, and its influence upon the Peutateuch is a matter of dispute. Laws dealing with the same conditions of life are likely to be much alike, and parallels have been found to this code not only in O.T., but also in the laws of Gortyn, the XII. Tables, in Babylonian contract-tablets, and in Visigothic laws. But if it be interesting to know how early laws agree, it is important to know how they differ. This code throws light on Hagar's relations with Sarah (§ 146), and on the conditions of children born of slave concubines (§§ 170, 171). It differs strikingly on the treatment of runaway slaves (§§ 16, 20). But the great difference is a difference of moral standpoint. The Israelite was always instructed to remember his own bondage (Deut.24.18), and in consequence to be considerate. [LAW IN O.T.]—*Slavery in N.T.* In Palestine there were few slaves. The high-priest possessed slaves (Jn.18.10,18). Our Lord illustrated His teaching from the treatment of slaves (Mt.25.30; Lu.12.43-48). But in Rome and in Greece the slaves formed the bulk of the population, and the danger that they were to the state increased the severity of their treatment. Horrible tales of brutality are recorded. The system was demoralizing, enervated the character of slave owners, and tended to render them heartless and cruel. There are, however, many instances of kindly treatment and of real affection between master and slave. The point is that the slave was absolutely at the mercy of the master, who might be good and might be bad. The slaves were of all races from Britain to Persia. They might be philosophers, artists, physicians, schoolmasters, or agents; they might be chained in gangs to labour in the fields. From the time of Nero onwards the law did much to ameliorate their condition and afford them protection. Our blessed Lord did not propose a political revolution. He laid down no laws as to social and economic conditions; but His coming has led to the abolition of slavery. He came to reconcile all men to Himself (Col.1.20); in Him there is no distinction between bond and free (Col.3.11; Gal.3.28). To the poor the Gospel was preached (Lu.4.18). He taught the value of each individual soul to the Father (Mt.10.29-31). He taught also the responsibility of each man for himself (Mt.25). He laid great stress upon the value of work and dignity of labour (Jn.5.17,9.4). Those who were willing to be His servants, He called friends (Jn.15.15). But more than this, He took upon Himself the form of a slave (Ph.2.7; *cf.* 1Pe.2.18-21). He showed the value of the virtues needed by the slave (Mt.5.3-5,11.29,30). He gave an example by doing the slave's office (Jn.13.12ff.). He died a slave's death. He said, "Whosoever of you will be the chiefest, shall be servant [δοῦλος] of all" (Mk.10.44). The apostles rejoiced to call themselves "slaves of Jesus Christ" (Ro.1.1; 2Pe.1.1; Ju.1). They rejoiced, too, in the liberty of the sons of God (Ro.8.15,21). They knew there was no respect of persons with God (Ro.2.11; 1Pe.1.17). But they did not counsel rebellion. They gave much advice to slaves how they might use their condition for the advancement of the faith and the glory of God (1Cor.7.19-24; Eph.6.5-8; Col.3.22ff.; 1Tim.6.1,2; Tit.2.9,10; 1Pe.2.18ff.). But masters are commanded to "forbear threatening" (Eph.6.9), and are reminded that they have a Master in heaven (Col.4.1). In the epistle to Philemon, the runaway Phrygian slave Onesimus is restored to his master, but as "a brother beloved" (ver. 16). Slavery could not be abolished all at once; men had to learn that it was inconsistent with Christian principles. In the early Church converted slaves were recognized as brethren (Aristides, *Apol.* xv.). They could become clergy or even, like Callistus, bishop of Rome. The same virtues were expected of them, the same privileges accorded. Manumission was regarded as praise-worthy, and slaves were sometimes ransomed from church collections (St. Ignatius, *Ep. to Polycarp* iv.). The Church, however, at first was so concerned with her liberty in Christ that to her the status of her members in the world was a matter of indifference. For Hebrew slavery, see Meilziner, *Sklaven bei den Hebräern*; Goldwin Smith, *Does the Bible sanction Slavery?* Hastings, *D.B.* (5 vols. 1904), arts. "Servant," "Sabbatical Year," and "Code of Ḥammurabi"; Smith, *D.B.* (4 vols. 1893). For domestic slavery: Maine, *Early Village Communities*; Lane, *Modern Egyptians*; Burton, *Pilgrimage*; Doughty, *Arabia Deserta*; Robertson Smith, *Kinship and Marriage.* For Greek and Roman slavery: Wallon, *L'Hist. de l'esclavage*; Boissier, *La religion Romaine*; Lecky, *European Morals*; Dill, *Roman Society.* For N.T. views: Lightfoot, *Philemon*; Knight, *Colossians and Philemon.* For the Early Church and slavery: Harnack, *Expansion.* [H.M.S.]

Slime. The rendering in A.V. of the Heb. *ḥēmār*, the *ḥommar* of the Arabs, translated ἄσφαλτος by the LXX. and *bitumen* in Vulg. The three instances of its mention in O.T. are abundantly illustrated by travellers and historians, ancient and modern. It is first spoken of as used for cement by the builders in the plain of Shinar, or Babylonia (Gen.11.3). The bitumen pits in the vale of Siddim are mentioned in the ancient fragment of Canaanitish history (14.10); and the ark of papyrus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Ex.2.3). Herodotus (i. 179) tells us of the bitumen found at Is, a town of Babylonia, eight days' journey from Babylon. The captive Eretrians (Her. vi. 119) were sent by Darius to collect asphaltum, salt, and oil at Ardericca, a place 210 stadia from Susa, in the district of Cissia. The town of Is was situated on a river, or small stream, of the same name

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which flowed into the Euphrates, and carried down with it lumps of bitumen. This town is without doubt the modern *Hit*, on the W. or right bank of the Euphrates, and four days' journey N.W., or rather W.N.W., of Baghdad. The principal bitumen pit at Hit, says Mr. Rich, has two sources, and is divided by a wall in the centre, on one side of which bitumen bubbles up, and on the other the oil of naphtha. Sir R. K. Porter observed "that bitumen was chiefly confined by the Chaldean builders to the foundations and lower parts of their edifices, for the purpose of preventing the ill effects of water." The use of bitumen appears to have been restricted to the Babylonians, for at Nineveh, as Sir A. Layard observed, "bitumen and reeds were not employed to cement the layers of bricks, as at Babylon; although both materials are to be found in abundance in the immediate vicinity of the city." The bitumen of the Dead Sea is described by Strabo, Josephus, and Pliny. It is given out by springs, and hardened lumps of it are washed up on the shores, from which the lake got its classic name of *Lacus Asphaltites*, and a rock impregnated with it is still used there for making various objects. Strabo says that in Babylonia boats made of wicker-work were covered with bitumen to keep out the water (xvi. p. 743). [PITCH; SALT SEA.]

Sling. [ARMS, *Offensive*, (2).]

Smith. [HANDICRAFTS, (1).]

Smyr'na (Rev.2.8-11). This city was founded, or at least the design of founding it was entertained, by Alexander the Great soon after the battle of the Granicus. It was situated 20 stadia from the city of the same name which, after a long series of wars with the Lydians, had been sacked by Halyattes. The rich lands in the neighbourhood were cultivated by the peasantry for a period which Strabo, speaking roundly, calls 400 years. The new Smyrna soon became a wealthy and important city. It seems possible that just as St. Paul's illustrations in 1Cor. are derived from the Isthmian games, so the message to the church in Smyrna may contain allusions to the ritual of the pagan mysteries which prevailed there. In the time of Strabo the ruins of the old Smyrna still existed, and were partially inhabited, but the new city was one of the most beautiful in Asia. The streets were laid out nearly at right angles; but the neglect to make underground drains to carry off the storm rains occasioned the flooding of the town with filth and refuse. There was a large public library, and also a handsome building surrounded with porticoes which served as a museum. It was consecrated as a heroüm to Homer, whom the Smyrneans claimed as a countryman. There was also an Odeum, and a temple of the Olympian Zeus, with whose cult that of the Roman emperors was associated. Olympian games were celebrated here, and excited great interest. Smyrna under the Romans was the seat of a *conventus juridicus*, whither law cases were brought from the citizens of Magnesia on mount Sipylus, and also from a Macedonian colony settled in the same country under the name of Hyrcani.

Snail (Heb. *shablûl* and *ḥômeṭ*). *shablûl* occurs in Ps.58.8[9], and is doubtless correctly translated snail (or slug). The slimy track these molluscs leave behind them appears to have given rise to the idea that the creatures waste away as they crawl; but the wasting may refer to their being dried up when exposed to a scorching sun. *ḥômeṭ* occurs as the name of some unclean animal in Lev.11.30, and in the LXX. and Vulg. is regarded as representing some kind of lizard. In the Arab. versions of Erpenius and Saadias it is translated chameleon; but another word probably stands for that reptile. [CHAMELEON.] It has been suggested that the reference is to one of the desert-haunting lizards of the skink group (*Scincidae*). [R.L.]

Snake-charming. The remarkable power exercised by certain Orientals over poisonous serpents is distinctly mentioned in the Bible, and probably alluded to by St. James (3.7). The species most generally operated upon are the Indian cobra (*Naia tripudians*),



INDIAN SNAKE-CHARMERS.

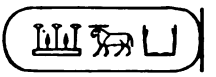
the African cobra (*N. haie*), common to N. Africa and Syria, and the horned viper *Cerastes cornutus*, which has a similar distribution. [ASP.] The charmers generally extract the poison-fangs before the snakes are subjected to their skill; and some have supposed that this is alluded to in Ps.58.6, "Break their teeth, O God, in their mouth." The snake-charmers employ a flute and a drum during their performances; and carry the snakes in baskets. They were called by the Hebrews *m'nahăshîm*, while the art itself was termed *laḥash* (Je.8.17; Ec.10.11), although these terms are not always so restricted. [R.L.]

Snow (Heb. *shelegh*; Aram. *thelag*, Dan. 7.9; Arab. *Thelj*, 2Sam.23.20), noticed as falling at Jerusalem (1Mac.13.22), and in winter in Edom (Job 6.16, 24.19), and on mount SALMON or Zalmon (Ps.68.14). It was probably used for cooling drinks (Pr.25.13), as it still is at Damascus. The Lebanon and Hermon are always white with snow till the autumn, and it remains in patches later. It often falls at Jerusalem, but does not lie long. The mountains of Edom are white

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with it in winter, as well as those of Samaria and Galilee, in some years. [C.R.C.]

So. "So king of Egypt" is once mentioned in the Bible. Hoshea, the last king of Israel, sent messengers to him and withheld the yearly present to the king of Assyria (2K.17.4). So is usually identified with Shabaka or Sabaco, the founder of the 25th (Ethiopian)



CARTOUCHE OF SHABAKA (SABACO).

dynasty of Egypt (*c.* 716 B.C.). In 720 B.C. Sargon of Assyria defeated, at Raphia, Hanon of Gaza and his ally Sib'i, who is described as the commander-in-chief of the Egyptian Pharaoh. There seems little doubt that Sab'ê is the So of O.T., and that both are to be identified with Shabaka, who at the time of the battle of Raphia had not yet seized the Egyptian throne. According to Manetho, the Egyptian historian, Shabaka reigned for 12 years. [A.H.S.]

Soap (A.V. *sope*). The Heb. *bōrîth* is a general term for any substance of cleansing qualities. As, however, it is distinguished in Je.2.22 from *nether* ("natron," or mineral alkali), *bōrîth* probably refers to vegetable alkali, or some kind of potash, a usual ingredient in our soap. Numerous plants capable of yielding alkalies exist in Palestine and the surrounding countries; one, *ḥubeibeh* (the *Salsola kali* of botanists), is found near the Dead Sea, and its ashes are called *el-qali* from their strong alkaline properties. In Mal.3.2 the Vulg. renders *bōrîth* by *herba fullonum*; fullers' sope in A.V. There are also several species of Saponaria (soapwort) native in Palestine. [H.C.H.]

Socho, Sochoh, Socoh. [SHOCHO.]

Sodi', father of Gaddiel (Num.13.10).

Sodom' (*burning*; see Gen.10.19,13.10-13, 14.2-22,18.16-26,19.1-28; Deut.29.23,32.32; Is. 1.9,10,3.9,13.19; Je.23.14,49.18,50.40; Lam.4. 6; Ezk.16.46-56; Zeph.2.9; Mt.10.15; Lu.17. 29; Ju.7; Rev.11.8) and **Sodoma** (Ro.9.29). [CITIES OF THE PLAIN.]

Sodom, Sea of. [SALT SEA.]

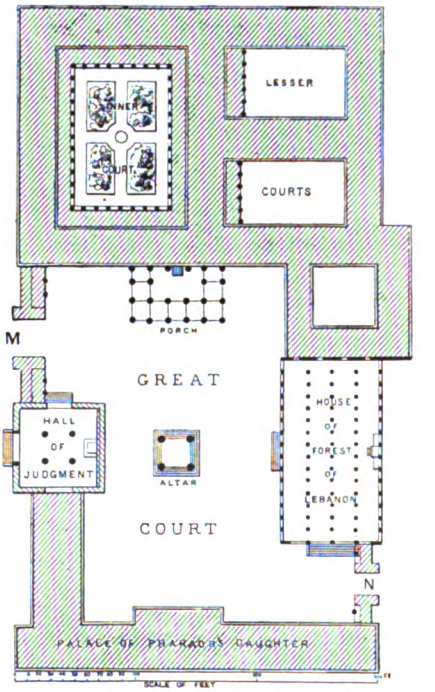
Sodomites (Heb. *q'dhēshîm*). The Eng. word is derived from Sodom, which was infamous for unnatural offences against morality. The Heb. word is found in Gen.38.21; Deut.23.17; 1K.14,24,15.12,22.46; 2K.23.7; Job 36.14. The expression does not refer to ordinary immorality, but religious abominations connected with the worship of a deity and carried on in temple precincts. These barbarities, though prohibited by the Mosaic law (Deut.23.18f.) were introduced into Israel from Phoenicia, Syria, Phrygia, Assyria, and Babylonia, and were specially connected with the corrupt worship of Ashtaroth—hence the writers of the Bible speak of them as "the abominations of the nations which the Lord cast out before the children of Israel." [CRIMES.] [T.A.M.]

Sodomi'tish Sea, The (2Esd.5.7) = the Dead Sea, near which was Sodom. [SALT SEA.]

Solomon (Heb. *sh'lômô*, Gk. Σαλωμών, *Salōmōn*, or *Sōlōmōn*, Arab. *Sulaimān*) was the second son whom Bathsheba bore to David. Her first son died in early childhood (2Sam. 12.15). David, or Bathsheba, gave the child when born the name of Solomon, or *Peaceful* (see R.V. marg. 2Sam.12.24). Nathan the prophet, with prophetic insight, named the child Jedidiah (*beloved of Jehovah*). It has often been noted that while considerable literary materials are available in the sacred Scriptures for a life of David, there is by no means such extensive material in reference to Solomon and his reign. The book of Nathan the Prophet is spoken of in 2Chr 9.29 as containing memoirs of Solomon. That book may possibly have been identical with "the Acts of Solomon" noticed in 1K.11.41. In 2Chr. 9.29 there is also mention made among his biographies of the prophecy of Ahijah the Shilonite and the visions of Iddo the Seer. The Psalms supposed by some to refer to Solomon and his kingdom, such as Ps.2,45, 127, may all be otherwise interpreted. Of Ps. 72 alone can it be said that there is anything like a solid basis for considering that it was really composed with reference to his days. Josephus (8 *Ant.* ii.) gives an account, fancifully enlarged for literary purposes, of the letters which passed between king Hiram and Solomon. Of a few of Solomon's deeds, fragmentary records have been preserved by Alexander Polyhistor and others from Phœnician histories, and some of these have been cited by early Christian Fathers. These accounts, however, contain very little of real importance, and are disfigured by not a few anachronisms, such as the mixing up of the building of the temple at Jerusalem with the erection of the temple of the Samaritans on mount Gerizim in far later days. None of the legends in the Korân can be accepted as really historical, though mostly derived from Jewish sources. A number of these have been preserved in the later Midrashim, such as that on Kohsleth, and in the first and second Targums of Ruth. There are apocryphal books ascribed to Solomon, *e.g.* the *Incantation* found in Fabricius, Cod. Pseudepigr. A.T. The so-called *Psalms of Solomon* were certainly not written by Solomon, but are more correctly termed *Psalms of the Pharisees* (see Ryle and James's prolegomena in their excellent edition). These psalms are of great interest and merit, and fill up a gap in the times immediately before Christ; and they are indebted for their preservation to their having been regarded in an uncritical age as Solomonic, though the history of that ascription is utterly unknown. The genuine Solomonic literature consists only of one book, that of the Proverbs. The so-called "Song of Solomon" and "the book of Koheleth," or Ecclesiastes, are, although inspired literature, not the products of his pen. Nevertheless, Solomon's literary activity seems to have been great, and the description given in 1K.4.29-34 shows that he must have been the greatest genius that had yet appeared. It is a strange fancy of Dean Plumptre to suppose that the personal appearance of Solomon is alluded to in Can.5.10. It must be remembered that Solomon was one of the last-born of David's sons. 1Chr.3.5 has been adduced to prove that he was the youngest of Bathsheba's children; but this is

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scarcely consistent with the words of 2Sam. 12.24. It cannot in all cases be proved that the present order of names in the genealogies is necessarily the historical one. The child could not long have remained ignorant of the awful events in David's family which directly or indirectly had to be traced back to the sin committed by David with Bathsheba. Absalom at that time might fairly have been regarded as the crown prince and heir to his father's throne. Had the birth of the best-loved nothing to do with his sad rebellion and his terrible doom? Later, Adonijah became a powerful factor in the state, and to his side were drawn Joab, formerly the great captain of the army, then probably out of office, and even Abiathar, the high-priest, who had been faithful to David in his early days of distress and misery. These, with others, banded themselves together, determined to destroy, if possible, all chances of Solomon's succession to the throne. It was then that David, old as he was, acted with a new-born energy, in fulfilment of his oath to Bathsheba, and commanded Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, who was the commander of the royal bodyguard, to anoint Solomon as the lawful successor to the kingdom. The insurrection, which had threatened to become formidable, at once collapsed. Joab was shortly after put to death, as David had recommended, and Abiathar, thrust out from the priesthood, was forced to retire into private life. Adonijah, though forgiven his first offence against Solomon, made a later attempt to secure his succession at some future time, and was then put to death. Shimei, having broken his promise to abide at Jerusalem, was also put to death, as Solomon had solemnly forewarned him, and thus, the natural antagonists of Solomon being removed, he was confirmed in the kingdom. The kingdom over which Solomon now reigned was indeed a mighty one. It seems to have embraced a number of small kingdoms to the N. of Palestine (his conquest of Hamath-zobah secured his empire in that direction), and to the S. it extended to the border of Egypt. On the W. it was bounded by the Great Sea, or Mediterranean, and Tyre and Sidon, though in a measure independent, were almost vassal powers. The Philistines, too, had for a season been crushed in the S. Though pre-eminently "a man of peace," Solomon, whether in person or through his generals, engaged in several small wars. Eastward his kingdom extended "to the river Euphrates," and some of the most remarkable cities which he built outside the ordinary limits of Palestine lay in that direction. His reign lasted for 40 years (1K.11.42). It was specially remarkable for the erection of the temple, which was commenced in the fourth (6.1) and brought to an end in the eleventh year of his reign (6.38). [TEMPLE.] Very extensive preparations in advance had been made by David, and treasures of all kinds collected together in Jerusalem; but Solomon was obliged to add largely to these, and to make full arrangements for bringing to Jerusalem the wood and the stone necessary for the construction of that gigantic work. The building of his own palace, known as "the House of the Forest of Lebanon," occupied even more time, thirteen years, possibly because fewer workmen were employed (7.1ff.). The first act of his foreign policy, though apparently wise, proved in the long run to be pernicious. The king of Egypt was Solomon's most powerful neigbour, and the kings of the



FERGUSSON'S RESTORATION OF SOLOMON'S PALACE.

Hittites and other monarchs around obtained the horses they needed for themselves and their armies from Egypt (1K.10.29). Hence it was of great importance to all concerned to maintain a commercial connexion with Egypt. This led to Solomon entering into a close alliance with Pharaoh, cemented by taking the daughter of that king as his wife. This Pharaoh was Pa-seb-chā-nen II., the last king of the 21st dynasty (see A. Wiedemann, *Aegypt. Gesch.* ii. p. 541). He is called by Josephus Pharaothes, Pharaon by Eupolemos, and Uaphres by Clemens Alexandrinus. Whether the daughter of Pharaoh embraced her husband's religion we know not, but there is no mention of any temple having been erected in Jerusalem to any of the gods of Egypt. There appears to have been some "unrest" displayed by the remainder of the Canaanites who still dwelt among the Israelites (1K.9.20-22; 2Chr.8.7,8), and this may have led to Gezer, then a Canaanite city, showing some disposition to take their side. Pharaoh, in order to provide a suitable dowry

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for his daughter, marched against that city, took it, burnt it with fire, slew all its inhabitants and gave the country over to Solomon, who rebuilt it as a Hebrew city (1K. 9.15-17). The city was a most important addition to the general security of Israel. So far all looked well, but the friendship with Egypt proved not to be lasting. Full particulars have not been discovered as to how the 21st dynasty of Egypt came to a close, and how a new dynasty was founded; but when Sheshenk (the Biblical Shishak) came to the throne, the friendship with Solomon came to an end. Jeroboam, who was already plotting against Solomon on account of his heavy levies of workmen and exorbitant taxes, fled to the court of the Egyptian monarch, and the plan was devised of weakening the Davidic kingdom by stirring up insurrection among the northern tribes, and forming them into an independent monarchy. Nothing was effected in this direction during the reign of Solomon, but Jeroboam was not surrendered to Solomon as the latter had desired, and Solomon, already weakened in many ways, did not venture to attack Egypt. In the reign of his son and successor, Solomon's forgetfulness of God, polygamy, and idolatry brought upon the Davidic family a terrible retribution. Solomon's policy with regard to Tyre stood on a very different footing from his policy with regard to Egypt. He needed the aid of the Tyrians for his great architectural works and supplies of wood from Lebanon, and they needed supplies of corn and oil from Palestine. Solomon saw clearly that without commerce it was impossible for Palestine to remain a great nation or to construct or keep up a powerful navy. The Phoenicians were near, and an alliance with them was mutually beneficial. In later days the Assyrian, Babylonian, and Persian empires had to rely upon the fleets of Tyre, which visited all the seas then open. HIRAM had been a friend of David (1K.5.1), for whom he had built a palace (2Sam.5.11,12), and when Solomon ascended the throne Hiram sent messengers to greet him, and a mutually beneficial treaty was then made. When the building of the temple was accomplished, Solomon gave Hiram of his royal bounty a present of twenty cities in Galilee, which, however, were not to Hiram's taste, for he termed them Cabûl, popularly explained as a compound word meaning "as good as nothing," although some scholars conjecture that "the land of Galilee" ought to be read in that passage (1K.9.12). If Solomon on that occasion displayed any meanness towards Hiram, that does not seem to have long lessened the friendliness between the two monarchs. There is no ground whatever for the conjecture that those cities were won by Hiram in some royal wagers, and that Solomon outwitted the winner in a shabby fashion. The visit of the queen of Sheba (10.1-13) was no doubt only one of such similar royal visits made by monarchs around to behold the glory and hear the wisdom of king Solomon. His wisdom in ordinary events is excellently illustrated by the story of the two women who came before him for judgment (3.16-28). At Gibeon, where the old tabernacle of Moses was still standing—bereft, however, of the ark, which was preserved apart in the tabernacle erected for it by David in Jerusalem—Solomon was bidden by God in a vision to choose a gift, and wisely chose "an understanding heart" rather than riches or long life, which, as a reward for his wise choice, were "added unto him" (3.5-15). A second remarkable vision granted to Solomon is recorded in 9.1-10. But the greatest event in his life was the dedication of the temple with the magnificent prayer offered up on that occasion (8.22-61). The apostasy of Solomon was of gradual growth. When the "strange women" of various countries were admitted to the royal harem, temples were erected to the deities whom they worshipped (ch. 11). At first that privilege may have been granted as a very special favour, but it afterwards appears to have been vouchsafed as due to their rank and condition. Solomon may have looked upon it as a piece of liberality on his part, and have himself abstained altogether from frequenting such unholy shrines. But the unholy toleration once entered upon was gradually enlarged, till no doubt Solomon learned, for the satisfaction of those women, to join to some degree in the worship they paid to their false gods, and to make use of the enchantments of their polluted groves. This last degradation is ascribed by both Jewish and Mohammedan tradition to Solomon. As a punishment the Lord raised up adversaries against Solomon: (1) Hadad the Edomite, who was long screened and protected by the king of Egypt (11.14-22); (2) Rezin, long a guerilla leader, who founded a throne in Damascus and was a constant thorn in Solomon's side (11.23-25); and (3) Jeroboam, son of Nebat, who was encouraged in his rebellion by the prophecies of Ahijah the Shilonite (11.26-40). [C.H.H.W.]

Solomon's Porch. [TEMPLE; JERUSALEM; PALACE.]

Solomon's servants, Children of, (Ezr.2.55,58; Ne.7.57,60,11.3). The persons thus named appear in the lists of the exiles who returned from the Captivity. They occupy all but the lowest places in those lists, and their position indicates some connexion with the services of the temple. (1) The name, as well as the order, implies inferiority even to the NETHINIM. (2) Their origin is probably to be found in 1K.5.13,14,9.20,21, 2Chr.8.7,8. Canaanites were reduced by Solomon to the helot state, and compelled to labour in the king's stone-quarries, and in building his palaces and cities. (3) 1Chr.22.2 throws some light on their special office. The Nethinim, as in the case of the Gibeonites, were appointed to be hewers of *wood* (Jos.9.23), and this was enough for the services of the tabernacle. For the construction and repairs of the temple another kind of labour was required, and the new slaves were set to the work of hewing and squaring *stones* (1K.5.17, 18). Their descendants appear to have formed a distinct order, inheriting probably the same functions and the same skill.

Solomon's Song. [CANTICLES.]

Son. The Heb. *ben*, a son, in O.T. [FAMILY], and its Aram. equivalent *bar* in N.T., are of frequent occurrence in composition with names

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of persons. [SEMITIC LANGUAGES.] In N.T., as often in O.T., the word is used also for a descendant, Mt.1.1,20,12.23,22.42,45, Lu.19.9. Sons of Israel, the Israelites, Mt.27.9, Lu.1.16; Ac.5.21, etc. An adopted son, Ac.7.21, Heb.11.24; or one in the place of a son, Jn.19.26. Term of endearment, 1Sam.3.6,16, Heb.12.5,6, 1Pe.5.13, etc. Member of a guild, 1K.20.35; class or order, Mt.12.27. Followed by words denoting characteristic, quality, etc., *e.g.* thunder, Mk.3.17; peace, Lu.10.6; light or day, Jn.12.36, 1Th.5.5; disobedience, Eph.2.2,5.6, Col.3.6. Connected with or partaking of a thing, *e.g.* the kingdom, Mt. 8.12,13.38; and its opposite, this world, Lu.16.8,20.34; the resurrection, Lu.20.36; perdition, Jn.17.12, 2Th.2.3; Gehenna, Mt. 23.15. Son of pledges (*i.e.* hostages), 2K. 14.14; a horn the son of oil (*i.e.* a fertile hill), Is.5.1; son of the bridal chamber (*i.e.* bridemen), Mt.9.15 and parallels. Also of the young of animals, Lev.9.2, Mt.21.5. Used also to express relation to God—of the Israelites, Ex.4.22, Ho.11.1; of believers, Ro.8.14, 19, Gal.3.26, etc.; Jesus Christ, Mt.16.16, 26.63, Lu.1.32,4.41, Jn.1.49,20.31. [H.H.]

Son of God. [GOD; JESUS CHRIST; INCARNATION.]

Son of Man. (1) Generally, of all descendants of Adam (Job 25.6; Ps.144.3,146.3; Is.51.12,56.2), and especially applied in this sense to Ezekiel, who is thus addressed by Jehovah about 80 times. (2) Pre-eminently to the Messiah (Dan.7.13, and *cf.* Ps.8.4ff. with Heb.2.6-8 and 1Cor.15.27), and in N.T. applied to Christ by Himself but only besides by St. Stephen (Ac.7.56) and in the Apocalypse (Rev. 1.13,14.14), if we omit the question of the people in Jn.12.34. For the doctrinal significance, see INCARNATION; JESUS CHRIST, III. (2); GOD; KENOSIS; and the treatment of the Logos in JOHN, GOSPEL OF, and PHILOSOPHY.

Song of Songs. [CANTICLES.]

Sons of God. There are few passages upon which more strange and curious theories have been erected than upon Gen.6.1-4. Not a few commentators of ancient and modern days have maintained that "the sons of God" (*b*nê hā'ĕlôhîm*, mentioned twice, *vv.* 2,4, and on two other occasions, Job 1.6,2.1) signify in those four passages "the angels." The phrase "sons of God" without the article is found in Job 38.7, and might (possibly, though not necessarily) be regarded as identical with the same phrase with the article. Another similar expression, *b*nê 'ēlîm* (Heb. *'ēl*, Assyr. *ilu*, God) occurs in Ps.29.1,89.6. That phrase is translated in both A.V. and the text of R.V. (after the majority of ancient expositors) by "the mighty" and "the sons of the mighty." The Psalmist uses that expression to denote the kings and the mighty men of the earth. The comparison of Ps.97.7 with Ps.29.1 confirms this. Some commentators, however, consider that *angels* are there meant. In the marginal rendering of R.V. in Ps.29.1 the phrase is rendered "sons of God." Whether that rendering be correct or not, the phrase is not identical with that used in Gen.6.2,4 and Job 1.6,2.1. In Job 38.7 the *stars* may be referred to as "sons of God" (*b*nê 'ĕlôhîm*). For, in ver. 28 of that chapter, God is figuratively referred to as the Father of the rain and of the dewdrops. "The sons of God" whose intermarriages with "the daughters of men" are narrated in Gen.6 cannot have been angels, for the idea of fleshly intercourse between angels and earthly women is opposed to the sobriety of the O.T. narratives, though the idea occurs in heathen mythology. Our Lord's words (Mt.22.30, etc.) ought to be decisive on the point. Such acts on the part of angels would imply procreative power. If, however, the sons of God in Gen.6 were not angelic beings, the phrase must indicate the professors of religion in that early time who chiefly belonged to the family of Seth, while the daughters of men were women of the family of Cain. The two families had long been separated from one another, probably owing to the murder of Abel by Cain, but in the days of Enos they became united before one common altar. This may be the meaning of the statement, "Then it was begun to call upon the name of JEHOVAH" (Gen.4.26). As professors of true religion the Israelites are similarly termed in Ho.1.10, "the sons of the living God." Similarly Moses in Deut.14.1; *cf.* Ps. 73.15, Pr.14.26, Is.1.2,43.6, Je.3.19. The analogy of all such passages and of many others tends to prove that the phrase "the sons of God," both in Gen.6 and Job 1 and 2, simply signifies the professors of religion at those several periods. Inasmuch as Gen.6.1-4 is an introduction to the history of the flood, which is afterwards described as a judgment upon the ungodly world, the expression *hann*phîlîm* (Gen.6.4) probably indicates "the apostates" or the *fallen away* from God. It is perfectly true that those *apostates* are also styled the *haggibbôrîm*, the *mighty ones* or the GIANTS. It was, however, the magnitude of their transgression, and not the size of their bodily frames, that is alluded to in Gen.6. The *n*phîlîm* (A.V. *sons of Anak*) spoken of in Num.13.33 appear to have been men of great stature, but they are not to be identified with those of Gen.6, who all perished in the waters of the deluge. [C.H.H.W.]

Soothsayer. [DIVINATION; MAGIC.]

Sop (ψωμίον), used only of the morsel (probably of unleavened bread) which Christ dipped into the dish and gave to Judas (Jn.13.26,27, 30). [W.O.E.O.]

So'pater of Berea accompanied St. Paul on his return from Greece into Asia on the third missionary journey (Ac.20.4). [SOSIPATER.]

Sope. [SOAP.]

Sophe'reth, a family of the descendants of Solomon's servants who returned with Zerubbabel (Ezr.2.55, R.V. *Hassophereth*; Ne.7.57).

Sophoni'as (2Esd.1.40)=ZEPHANIAH, 1.

Sorcerer. [DIVINATION; MAGIC.]

Sorek', Valley of (Judg.16.4), the valley of the "choice vine," near the Philistine country, but probably also near hills, since the vine is not "choice" in the plains. Eusebius (*Onomasticon*) mentions it as connected with a village which Jerome renders Caphar-Sorech, adding that it was near ZORAH. The ruin *Sûrîk* still exists 2 miles W. of *Ṣur'ah* (Zorah), on N. side of the great valley *Wâdy es Ṣûrâr* (*valley of pebbles*), the boundary of Judah and Dan. The site is that of a village, with springs, a cave, and a sacred tree; and a rock-

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cut wine-press proves former cultivation of the vine (*Surv. W. Pal.* iii. p. 126). [C.R.C.]

Sosip'ater.—1. A captain of Judas Maccabaeus, who with Dositheus defeated and captured Timotheus (2Mac.12.19-24).—**2.** A friend of St. Paul, grouped with Lucius and Jason (Ro.16.21) as "my kinsmen," *i.e.* fellow-Jews. Possibly identical with SOPATER (Ac.20.4). [A.C.D.]

So'sthenes.—1. Ruler of the synagogue in Corinth (Ac.18.17), in which office he was probably the successor of Crispus, who had become a convert to Christianity and had been baptized by St. Paul (Ac.18.8; 1Cor.1.14). This event exasperated the Jews, and Sosthenes doubtless was chosen as their leader by reason of his strong anti-Christian animus. With the arrival of a new proconsul, Gallio, it seemed to the Jews that the opportunity of avenging Crispus' defection had come, for the proconsul would be anxious to gain their favour, and would not be over-scrupulous as to the means employed. Accordingly, under Sosthenes' leadership, they seized St. Paul and dragged him to the proconsular court (Ac.18.12). But Gallio refused to be their tool, cut short their case, and drave them from the judgment-seat. Thereupon the bystanders, infected by his indignation, seized Sosthenes and beat him, and Gallio did not check this summary retribution.—**2.** "Sosthenes the brother" is associated with St. Paul in 1Cor.1.1. There is little ground for identifying him with the ruler of the synagogue, thereby presupposing the latter's conversion. The name was common, and the person here mentioned was not at Corinth but at Ephesus, where 1Cor. was written. [A.C.D.]

Sos'tratus, a commander of the Syrian garrison in the Acra at Jerusalem in the reign of Antiochus IV. (*c.* 172 B.C.; 2Mac.4.27,29.)

Sota'i, a family of the descendants of Solomon's servants who returned with Zerubbabel (Ezr.2.55; Ne.7.57).

Soul, *i.e.* the self-conscious centre of human personality, is generally *nephesh* or *n'shāmâ* (lit. *breath*), Gk. *ψυχή* (*soul*); very often *rûaḥ* (lit. *wind* or *breath*), Gk. *πνεῦμα* (*spirit*); frequently also *lēbh* or *lēbhābh*, Gk. *καρδία* (*heart*). It is implied already in Gen.2.7 that the human soul is an immaterial principle, distinct from the body, and analogous in nature to the divine essence. It is regarded, if not as inherently immortal, at least as potentially so, for to eat of the tree of life is evidently the appointed reward of faithfulness under probation (Gen.2,3). These great truths do not again become prominent till towards the close of the O.T. revelation. *nephesh* often stands simply for physical life, whether of men or animals (44.30; Pr.12.10), or for a living being of any kind (Gen.1.20,24,30; Ezk. 47.9, etc.), or for the seat of the appetites (Ps.63.5,107.9; Pr.25.25), or of the emotions and passions (Deut.12.20,21.14, etc.). At other times it means a "person," whether living (Pr.11.25, etc.) or dead (Num.6.6; Lev. 21.11; Hag.2.13); or is a mere poetical substitute for a personal pronoun (Gen.49.6; Num.23.10; Is.43.4, etc.). The main seat of the soul was supposed to be the blood, with which at times it was apparently identified (Gen.9.4,5; Lev.17.10-14; Deut.12.23,24). But the soul had other organs, the kidneys, as the seat of affection and emotion (Job.19.27; Pr. 23.16; Je.11.20, etc.) [REINS]; the bowels as the seat of compassion (Is.16.11,63.15; Je.31.20, etc.); the liver as the seat of sorrow (Lam.2.11); but especially the heart, which, as the supposed centre of numerous psychical activities, was a recognized term for the soul. In Daniel only is there any hint of the modern doctrine that the brain is the sole or principal organ of mind (Dan.2.28,4.10,13,7.1). The soul was always regarded as separable from the body. For the gradual growth of the teaching as to the persistence of the soul after the death of the body, see FUTURE LIFE. During the interval between the two Testaments, the Jews came into contact with Gentile philosophy, and the result was considerable speculation upon the mysterious subjects of the soul's nature, origin, and destiny. The opinion of Plato that the soul is an immaterial and indestructible substance was generally adopted, *e.g.* by the author of Wisdom (2.23,3.1), by Philo, by the Pharisees, by the Essenes—in fact, by all Jews except perhaps the Sadducees (Josephus, 18 *Ant.* i. 3, etc.; *cf.* Mt.10.28,25.41,46). It was also generally held that every human soul owes its origin to a special creative act of God (Creationism). The opposite view, that it is derived from the parents (Traducianism, Generationism), was apparently unknown until the time of Tertullian (200 A.D.). On other points there was less agreement. Some, following Plato and Philo, believed in the soul's eternal pre-existence (*cf.* Wis.8.19, R.V.); others (mainly orthodox Rabbis) in its creation at the creation of the world (*cf.* 2Esd.4.35ff.); others in its pre-mundane creation (Sclavonic Enoch, xxiii. 5); others (perhaps the majority) in its concreation with the body, which is apparently the doctrine of O.T. (Gen.2.7; Is.44.2,24, 49.1-5; Job 31.15). A few supported the Platonic speculation of metempsychosis (so apparently Josephus, 3 *Wars* viii. 5). The disciples of Jesus were aware of these discussions, and on one occasion asked Him whether a certain man had been born blind as a penalty for sins committed in a former state of existence (Jn.9.2). The N.T., as distinguished from the Old, regards the soul primarily as an object of *salvation* (Heb.13.17; 1Pe.2. 11,25; Jas.1.21,5.20; 3Jn.2, etc.). According to our Lord's teaching, the soul being a man's inmost self, and inherently immortal (Mt.10. 28), is precious beyond all price. Nothing can be accepted in exchange for it, and the gain of the whole world will not compensate for its loss (16.26). This truth is driven home in the awful parable of the Rich Fool (Lu.12.16). The gospels contain much about the gain and loss of the soul, generally with a play upon the double meaning of *ψυχή* (*life* or *soul*). Most of these passages take the form of exhortations to martyrdom, literal or metaphorical (*e.g.* Mt.10.39; see also 16.25; Lu.17.33; Jn.12.25). Except in the Pauline epistles, there is practically no distinction of meaning between "soul" and "spirit." [SPIRIT.] Jesus, as perfect man, possessed both "soul" and "spirit." His "soul"

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became an atoning sacrifice for sin (Mt.20.28), was troubled (Jn.12.27), and was exceeding sorrowful (Mt.26.38). His human "spirit" groaned or was angry (Jn.11.33), was troubled (13.21), was commended to God (Lu.23.46), and was yielded up (Mt.27.50; Jn.19.30). [INCARNATION.] After death It descended to Hades, and there preached to the disobedient spirits in prison (1Pe.3.18,19; *cf.* Eph.4.9), visiting also, we infer from Lu.23.43, that compartment of Hades which is reserved for the spirits of the just. [PARADISE.] Our Lord's teaching recognized an intermediate state of the soul between death and final judgment—of bliss in the case of the righteous, and of misery in the case of the unrighteous (Lu.16.19ff.). Whether the punishments of this state are remedial, or vindictive only, has been keenly debated. The present tendency of criticism is to regard them as remedial, and to postulate change and spiritual development in the intermediate state as at least possible. Scripture regards the disembodied state of the soul as imperfect and provisional. At the last day the unclothed soul will be "clothed upon" with a spiritual body (2Cor.5.1ff.), and will then enter upon its eternal reward. [FUTURE LIFE; ESCHATOLOGY.] F. Delitzsch, *Syst. d. bibl. Psychol.* (E.T. 1867); Laidlaw, *Bible Doct. of Man*; W. R. Alger, *Destiny of the Soul*; Welldon, *Hope of Immortality*; J. B. Heard, *The Tripartite Nature of Man*. [C.H.]

South Ramoth', a place frequented by David and his outlaws during the latter part of Saul's life (1Sam.30.27). [BAAL, *geogr.* 1.]

Sow. [SWINE.]

Sower, Sowing. The Egyptian paintings furnish many illustrations of the mode in which sowing was conducted. The sower held the vessel or basket containing the seed in his left hand, while with his right he scattered the seed broadcast. The "drawing out" (or "bearing forth," R.V.) of the seed is noticed in Ps.126.6 (*cf.* A.V. marg.), and "sowing" in Am.9.13. In wet soils the seed was trodden in by the feet of animals (Is.32.20). The sowing season commenced in October and continued to the end of February. The Mosaic law prohibited the sowing of mixed seed (Lev.19.19; Deut.22.9). The ancient method of hand-sowing remains unchanged in Palestine to-day (Mt.13.3). [C.R.C.]

Spain. The Lat. form of this name is represented by the Ἰσπανία of 1Mac.8.3 (where, however, some copies exhibit the Gk. form), and the Gk. by the Σπανία of Ro.15.24,2,8. These passages contain all the Biblical notices of Spain. The mere intention of St. Paul to visit Spain implies the establishment of a Christian community there, possibly by means of Hellenistic Jewish residents, and this early introduction of Christianity is attested by Irenaeus (i. 3) and Tertullian (*adv. Jud.* 7).

Span. [WEIGHTS AND MEASURES.]

Sparrow (Heb. *çippôr*). The Heb. word, which occurs forty times in O.T., is in all passages except two rendered by A.V. indifferently "bird" or "fowl"; but in Ps. 84.3 and 102.7 it is translated "sparrow." The Gk. στρουθίον (A.V. *sparrow*) occurs twice in N.T., Mt.10.29 and Lu.12.6,7, where the Vulg. has *passeres*. *çippôr*, from a root signifying to "chirp" or "twitter," appears to be an onomatopoetic title for small birds in general, especially those of the perching order (*Passeres*). The house-sparrow (*Passer domesticus*) has been introduced into the Holy Land, where there also occur the allied *P. cisalpinus* and *P. salicarius*, while the tree-sparrow (*P. montanus*) is also common; but it is not to be assumed that any one of these is specially alluded to in Scripture. Palestine abounds in small perching birds, many of which are now, as in Jewish times, sold as food in the markets. One species only may be identified with probability—*viz.* that alluded to in Ps.102.7 as "the sparrow that sitteth alone upon the housetop," which may be the blue rock-thrush (*Monticola cyaneus*). This is



THE BLUE THRUSH (*Monticola cyaneus*).

a solitary bird, eschewing the society of its own species, of which rarely more than a pair are seen together. There are but two allusions to the singing of birds in Scripture, *viz.* Ec.12.4 and Ps.104.12. As the psalmist is referring to the sides of streams and rivers, he may have had in his mind the Palestine bulbul (*Pycnonotus xanthopygius*). The "bulbul" of the Persian and Arabian poets is probably the eastern nightingale (*Daulias hafizi*). [R.L.]

Sparta (1Mac.14.16; but in 2Mac.5.9, LACEDEMONIANS). In the history of the Hasmonaeans mention is made of a remarkable correspondence between the Jews and the Spartans, which has been the subject of much discussion. When Jonathan endeavoured to strengthen his government by foreign alliances (*c.* 144 B.C.), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Areus and Onias, on the ground of their common descent from Abraham (1Mac.12.5-23). The embassy was favourably received, and after the death of Jonathan "the friendship and league" was renewed with Simon (1Mac.14.16-23). Several questions arise out of these statements as to (1) the people described under the name Spartans, (2) the relationship of the Jews

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and Spartans, (3) the historic character of the events, and (4) the persons referred to under the names Onias and Areus. (1) The whole context of the passage, as well as the independent reference to the connexion of the "Lacedemonians" and Jews in 2Mac.5.9, seem to prove clearly that the reference is to the Spartans, properly so-called. (2) The actual relationship of the Jews and Spartans (2Mac.5.9) is an ethnological error, the origin of which it is difficult to trace. Possibly the Jews regarded the Spartans as the representatives of the Pelasgi, the supposed descendants of Peleg the son of Eber. It is certain, from an independent passage, that a Jewish colony existed at Sparta at an early time (1Mac. 15.23). (3) The incorrectness of the opinion on which the intercourse was based is obviously no objection to the fact of the intercourse itself. But it is further urged that the letters betray their fictitious origin negatively by the absence of characteristic forms of expression, and positively by actual inaccuracies. To this it may be replied that the Spartan letters (1Mac.12.20-23,14.20-23) are extremely brief, and exist only in a translation of a translation, so that it is unreasonable to expect that any Doric peculiarities should have been preserved; and the absence of the name of the second king of Sparta in the first letter (1Mac.12.20), and of both kings in the second (1Mac.14.20), is probably to be explained by the political circumstances under which the letters were written. (4) The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the name Areus, one of whom reigned 309-265 B.C., and the other, his grandson, died 257 B.C., being only eight years old. The same name was also borne by an adventurer, who occupied a prominent position at Sparta, *c.* 184 B.C. In Judaea, again, three high-priests bore the name Onias, the first of whom held office 330-309 B.C. (or 300); the second 240-226 B.C.; and the third *c.* 198-171 B.C. Josephus is probably correct in fixing the event in the time of Onias III.

Spear. [ARMS, *Offensive*, (3).]

Spearmen. The word thus rendered in A.V. (Ac.23.23) is of very rare occurrence, and its meaning is extremely obscure. Two hundred δεξιολάβοι formed part of the escort of St. Paul in the night-march from Jerusalem to Caesarea. They are clearly distinguished both from the heavy-armed legionaries, who only went as far as Antipatris, and from the cavalry, who continued the journey to Caesarea. As nothing is said of the return of the δεξιολάβοι to Jerusalem after their arrival at Antipatris, we may infer that they accompanied the cavalry to Caesarea, and this strengthens the supposition that they were irregular light-armed troops able to keep pace with mounted soldiers.

Speckled bird (Je.12.9). [HYENA.]

Spelt. [RIE; BREAD.]

Spice, Spices. Under this head we shall notice the Heb. words *bāsām*, *nᵉkhôth*, and *ṣammîm*. (1) *bāsām*, *besem*, or *bôsem*; *bāsām*, which occurs only in Can.5.1, "I have gathered my myrrh with my spice," points apparently to some definite substance. Elsewhere, including 1.13,6.2 (*bôsem*), the words refer more generally to sweet aromatic odours, the principal being that of the balsam, or balm of Gilead; the tree which yields this is now generally admitted to be the *Amyris* (*Balsamodendron*) *opobalsamum*; though it is probable that other species of *Amyridaceae* are included. The



BALSAM OF GILEAD (*Amyris Gileadensis*).

identity of the Heb. name with the Arab. *basham* or *balasân* leaves no doubt that the substances are identical. The forms *besem* and *bôsem*, which frequently occur in O.T., are well represented by the general term "spices" or "sweet odours," as in the LXX. and Vulg. The balm of Gilead tree grows in some parts of Arabia and Africa, and is seldom more than 15 ft. high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but also from the berries. [BALM.] (2) *nᵉkhôth* (Gen.37.25,43.11). The most probable explanation refers this word to the Arab. *naka'ath*, *i.e.* "the gum obtained from the Tragacanth" (*Astragalus*). The gum is a natural exudation from the trunk and branches. It is uncertain whether *nᵉkhôthô* in 2K.20.13, Is. 39.2, denotes spice of any kind. A.V. and R.V. read in the text "the house of his precious things," marg. "spicery." [STACTE.] (3) *ṣammîm*. A general term to denote the aromatic substances used in the preparation of the anointing oil, the incense offerings, etc. [ALOES; FRANKINCENSE; MYRRH, etc.] (4) Gk. ἄμωμον (Revisers' text and R.V. marg. Rev.18.13), mentioned among the merchandise of Babylon. A spice that cannot be specifically identified amongst the ancients, and which was vaguely referred to in later times as used by the Romans in preparing an unguent for funeral rites and for the hair (*cf.* Pliny, xii. 13, xiii. 1).

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Spider, the translation in A.V. of the Heb. words *'akkābhīsh* and *s'māmīth*. The former occurs in Job 8.14 and in Is.59.5, and is correctly rendered. As to *s'māmīth* (Pr.30.28), it is uncertain whether it indicates a gecko [LIZARD], or whether the A.V. translation is not correct, the way in which the spider uses its feet as it runs over its web being such as almost to justify the application of the word "hands" to its limbs. [R.L.]

Spikenard (Heb. *nērd*, Gk. *νάρδος πιστική*, Can.1.12,4.13,14; Mk.14.3; Jn.12.3). The ointment with which our Lord was anointed as He sat at meat in Simon's house at Bethany consisted of this precious substance, the costliness of which aroused the indignant surprise of some of the witnesses. Pliny says, "The spike [of the good, syncere and true Nard] carrieth the price of an hundred Romane deniers the pound." *Cf.* Jn.12.5. There is no doubt that the



SPIKENARD.

Arab. *sunbul el Hind* or "Indian spike," also called *nardin*, and the Hindu jatamansee are equivalents of the Gk. *nardos* This plant, called *Nardostachys jatamansi* by De Candolle, is evidently the *nardos* described by Dioscorides (i. 6) under the name *γαγγῖτις*, *i.e.* "the Ganges nard." Pliny says of the plant, "Growing along the river Ganges [it is] condemned altogether as good for nothing," but that "Nardus coming from Syria is esteemed best." Further, "To quicken and fortify the sent of all these ointments there must no spare bee made of Costus and Amomum" (xii. 12,xiii. 1). Nard has been fully discussed in Paxton's *Illustrations of Holy Scripture*, and elsewhere. [H.C.H.]

Spinning. [HANDICRAFTS, (6).]

Spirit (the human), *rūaḥ*, *πνεῦμα*. (1) Usually a synonym for SOUL. (2) Sometimes the *inspired* human spirit of a prophet (Num. 27.18; 2K.2.15; Is.29.10; Num.2.11; Zech. 13.2). (3) In the Pauline epistles, "spirit" (*πνεῦμα*) is distinguished from "soul" (*ψυχή*), and even contrasted. There "soul" is the principle of life of the natural man; "spirit" is the principle of supernatural life as manifested in the regenerate Christian. Hence the derivative *ψυχικός* (lit. *soulish*) is used in a depreciatory and even a bad sense (1Cor. 12.14,15.44; Jas.3.15; Ju.19). "Spirit" in St. Paul stands for the highest religious faculties of the human soul as quickened and influenced by the indwelling Spirit of God, and as contrasted with "flesh." (4) St. Paul's analysis of man into spirit, soul, and body (1Th.5.23; *cf.* Heb.4.12) does not imply (as some have supposed) a metaphysical trichotomy of man into three distinct substances. The Bible generally, and the gospels in particular, favour a *dichotomy*—body and soul (*or* spirit). St. Paul in 1Th.5.23 is only affirming strongly the salvability of the *whole* man—his body (*σῶμα*), his vital, sensitive, and intellectual faculties (*ψυχή*), and his spiritual faculties (*πνεῦμα*). *ψυχή* and *πνεῦμα*, when not synonyms, are simply *different faculties of one spiritual substance.* [C.H.]

Spirit, Holy. Belief in the Holy Spirit ultimately depends on Jesus Christ. (1) *The Revelation as to His Person.* Our Lord filled the doctrine of the Fatherhood of God with new contents, by revealing that beside the Father existed the Son. The magnitude of this conception required the central place in His teaching of the Twelve. He also proclaimed, chiefly toward the close of His ministry, the Spirit. The term, like that of Fatherhood, was not new, but derived from O.T. (*cf.* Gen.1.2; Job 33.4; Ps.51.11; Is.11.2, 63.10), and was quite familiar to our Lord's contemporaries (Lu.1.15,35,41,67,2.25; Mt.4. 1), but was filled by Him with vastly deeper meaning. He spoke occasionally of the Spirit in the earlier part of His ministry (Mt.10.20; Mk.3.29 and parallels, 13.2; Lu.4.18[Is.61.1], 11.13,12.12; but in the last instructions to the Twelve, precisely where it must have come if it was to come at all, He gave the plainest explicit teaching on the subject (Jn.14.16,26,15. 26,16.7,13). This revelation declares the personality of the Holy Spirit and His relationship to the Father and the Son. The Spirit proceeds from the Father (Jn.15.26); He is also from the Son (14.26). We now hear for the first time the triple phraseology, thenceforward familiar in Christendom (Jn.14.26,15. 26). After the Resurrection these instructions were resumed and completed (Jn.20.22; Ac.1.5; Mt.28.19, Baptismal formula). On the basis of this Revelation the apostles developed a doctrine of the personality of the Spirit. We find in the epistles two divine names rather than three (*e.g.* 1Cor.1.3). This is not "a maimed Trinitarianism"; for, as has been truly said (Moberly, *Atonement and Personality*, p. 192), the apostle is not concerned with speculation on God in Himself, but rather with God as revealed in Incarnation. But the epistles also constantly name the Holy Spirit (*e.g.* 1Cor.12.1-13, eleven times in thirteen verses; *cf.* Ro.8), and relate Him to the Father and the Son. Sometimes the Spirit is described as an influence, sometimes as a Person. The two are in no sense contradictory, but supplementary. Regarded in His gifts and manward effect, the impersonal is a

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quite natural expression; regarded in Himself, the other is. He is to St. Paul essentially a personal activity. No personification will account for 1Cor.12.11. The analogy between the spirit of man and the Spirit of God (2.10 ff.) involves the personality of each, and therefore the divinity of the latter, although it would not necessarily imply distinction from the Father, which is, however, given in the phrase "God hath revealed them unto us by His Spirit" (*cf.* Heb.1.1,2, "God . . . hath . . . spoken unto us by His Son"). The separation of the Persons in both instances is manifest. For the distinctness, yet inseparable union, see 2Cor.13.14: Love which is the cause of redemption, Grace which is the means, Communion which is the effect; and these ascribed to the distinct yet united Three (*cf.* Pfleiderer, *Paulinism*, *i* 202). How St. Paul co-ordinated this with his hereditary monotheism is a matter of modern inquiry. That he did is certain. It is explicable by the overwhelming force of the New Revelation. The reduction of the Three Who are One, in 2Cor.13.14, to a solitary Deity, a Man, and a Metaphor, is utterly alien to apostolic thought, and reads into the language the notions of a different religion. *Cf.* also Ac.16.6,7,10, "Having been forbidden of *the Holy Ghost* to speak the word in Asia. . . . *the Spirit of Jesus* suffered them not. . . . concluding that *God* had called us." (See further Gal.4.6; Eph.1.17,2.18; and Armitage-Robinson on Ephesians.) He is interchangeably the Spirit of God and the Spirit of Christ (Ro.8.9). This association of the Spirit with the Father and Son is due to the Christian *experience* (*cf.* Eph. 2.18; 1Cor.6.11; and Dorner, *Person of Christ*, app. to Eng. transl.). (2) *The Work of the Holy Spirit.* Our Lord, while revealing the Spirit's personality and relation to the Father, at the same time indicated His work. And from these data are derived the fuller apostolic teachings. That work is to be found (i) *In the Incarnation.* It is through Him that Christ's human nature is constituted (Mt.1.18,20; Lu.1.35). His Baptism (Lu.3.22), Temptation (4.1), miracles (4.18), mission in general (*ib.*), sacrifice (Heb.9.14), resurrection (Ro.8.11), are all guided, controlled, or effected by the Holy Spirit (*cf. Lux Mundi*, p. 321, and Ac.10.38). (ii) *In the Church* of which He is the Founder (*cf.* Ac.2). Incorporation into the Body of Christ is His work (1Cor.12.13). It is the Spirit Who constitutes the validity of the Sacraments; and bestows official gifts for ministration in the Body of Christ (12.3-10; all these are official powers, not personal graces), *e.g.* the power to absolve (Jn.20), which is also His gift. The apostles could not by their own power forgive sins—but only "in virtue of a divine commission" (Schmid, *Bibl. Theol. N.T.*, 154). Thus He consecrates individuals, and enables them for particular functions relatively to the community (Ac. 20.28). The communication of Truth seems to be to the community rather than to the individual, or to the individual as within the community (*cf.* 1Cor.2.10). Thus the action of the Spirit on the Church is distinguished from His action on the world (Jn.14.26,16.8). His influence on the apostles (14.26) is collective, as representing the Body of Christ, rather than individual. Thus the Church is enabled to understand the contents of Revelation (14.26,16.13). (iii) *In the Individual.* He is the Giver of Life (3.6,8,6.63) and of Faith (1Cor.12.3). His appeal to conscience (Ro. 8.16), guidance (8.14), power of inspiring love (5.5), indwelling (1Cor.3.16), are instances of His sanctifying work. He effects the resurrection, both moral and physical, of the believer (Ro.8.9-11). His work in the individual may be considered in two aspects: (*a*) Intellectual, as enlightenment. He is the Spirit of Truth (Jn.14.17,26,16.13), contrasted with the spirit of error (1Jn.4.6). He enables the individual mind to assimilate and value the collective Faith of the community (1Cor. 2.15; 1Jn.2.20-27). The sentences "He that is spiritual discerneth all things," and "Ye have an unction from the Holy One," and "Ye need not that any man teach you," do not isolate the individual from the community, still less render him superior to it; rather within its precincts, assimilating its traditions, does he secure this enlightenment. At the same time this enlightenment is an individual possession, wherein each will differ in degree (1Cor.12.11). (*b*) The Holy Spirit not only enlightens but *invigorates* the entire personality. This often-neglected truth is profoundly scriptural. Corresponding to the two main human defects of ignorance and weakness are the two main gifts of the Spirit, enlightenment and strength (Ro.8.26; 2Cor. 7.1; Eph.3.16; 2Th.2.13). It is the work of the Spirit to impart to the individual the spiritual principle of the glorified manhood of Jesus. This is the ultimate purpose of Christianity and its crowning distinction. Of this the Sacraments are instances and instruments. St. Paul's antithesis between the letter and the spirit (2Cor.3.6) is his magnificent witness to personal experience of the Holy Spirit's power. Where the letter of the law, or moral ideal, uttered ineffective commands, but could not enable to compliance, the invigorating force of the Spirit rendered obedience possible (see St. Augustine's treatise *De Spiritu et Littera*; Scott Holland, *Creed and Character*; Gore, *Body of Christ*). The presence of the Holy Spirit is not a substitute for the presence of Christ, but the means whereby the latter is secured. The Spirit does not replace an absent Christ, but perpetuates Christ's living presence. His work is to reproduce Christ's character in the individual believer, by the infusion of Christ's nature. Hence His work waited until our Lord was glorified (Jn.7.39). The Church's doctrine of the Holy Spirit is confirmed negatively by the perplexities to which thought is reduced in any endeavour to explain the Scripture data on a unitarian basis. It ought to be remembered that the relation of Divine will and power to human independence is not a problem created by Christianity, but inherent in every conception of Deity. We cannot analyse completely even a human personal influence upon another. The study of psychology may be yet in its infancy. It has already opened out hitherto unsuspected realms of possible suggestiveness. And no difficulties in ex-

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plaining the action of Grace are inconsistent with belief in the reality of such action; more especially where the necessity for some higher invigorating power to secure man's moral uplifting is frankly acknowledged. (iv) *In the Scriptures.* Whether the N.T. writers consciously set their writings on a level with the older "Scriptures inspired of God" (2Tim.3.16) or anticipated the position to be accorded to them in Christendom, at any rate the writings are products of the Spirit, within the Church, and for the Church. Consciousness of His guidance is expressed in 1Cor.7.40, where the humility of the phrase should not conceal the grandeur of the implication. Local churches which received the epistles must have utilized them as standards whereby the Church's convictions must be tried and tested (*e.g.* Corinth; *cf.* the appeal of St. Clement of Rome to them to bring themselves into closer conformity with the principles therein defined). If the work of the Spirit was to recall to apostolic recollection the data of Revelation, and to mature their insight into its deep significance (Jn.14.26), then the permanent record and expression of the apostolic experience and conclusions must necessarily remain as the divine standard by which every generation of the Church is to test its own development. This shows the constant and lofty position held by the idea of the Spirit in the consciousness of the apostolic Church. To be without a knowledge of the Holy Spirit was to be destitute of one of the first essentials of Christianity (*cf.* Ac.19.2-6). To experience His grace was their eager expectation (11.16), and then their indescribable blessing (1Jn.3.24,4.13). (3) *The Doctrine of the Holy Spirit* has had a history, beyond the apostolic expression of it, in its assimilation and development *in the Church.* This reflection of the Christian consciousness is a product of the apostolic expression and its completion. It was natural that our Lord's divinity and the doctrine of the Incarnation should occupy both the believing and the incredulous mind before either could advance to study the doctrine of the Holy Spirit. The Nicene definition, while precise as to the consubstantiality of the Son, left the Doctrine of the Holy Spirit almost undefined. The clauses explanatory of His Person and work are of a later date. The denial by the Macedonians of His divinity led to deeper study and fuller expression of the orthodox faith. Treatises on the Holy Spirit only began to appear near the close of the 4th cent. (*e.g.* St. Basil, *On the Holy Spirit*, 374). See further the art. in Pearson, *On the Creed*; Bp. Moberly, *On the Administration of the Holy Spirit* (Bampton Lect. 1868); art. on Holy Spirit in *Lux Mundi*; chapter on Holy Spirit in Moberly, *Atonement and Personality*; Newton Clarke, *Outlines of Christian Theology*, pt v.; Masterman, *I Believe in the Holy Ghost*; Walpole, *Mission of Holy Spirit*; Hutchings, *Person and Work of the Holy Ghost* (4th ed. 1893). [W.J.S.S.]

Spoil. [BOOTY.]

Spouse. [MARRIAGE.]

Spunge (R.V. *sponge*), though abundant in the Mediterranean, is mentioned only in N.T. (Mt.27.48=Mk.15.36; Jn.19.29).

Sta'chys, a Christian at Rome, saluted by St. Paul (Ro.16.9). Tradition makes him afterwards Bp. of Byzantium for 16 years (*H.E.* viii. 6). The name occurs in inscriptions of Caesar's household.

Stacte (Heb. *nāṭāph*), one of the sweet spices which composed the holy incense (see Ex.30.34). The Heb. word occurs again in Job 36.27 to denote "drops of water." Rosenmüller identifies the *nāṭāph* with the gum of the storax tree (*Styrax officinale*), but all that is positively known is that it signifies an odorous distillation from some plant. Storax in Ecclus.24.15 is a sweet perfume. It has also been suggested as the translation of *neḳhōth.* [SPICES.] Pliny says it was abundant in Syria and used by the Arabs in their houses to correct ill smells. [GALBANUM; POPLAR.]

Stallion (Ecclus.33.6). [HORSE.]

Standards. [ENSIGN.]

Star of the Wise Men. I. (1) It may be inferred from Mt.2.16 that the star of the Wise Men first appeared at least two years before the death of Herod, which occurred (probably) in March, 4 B.C. Hence the appearance would be not later than 6 B.C., and probably somewhat before that date, though not very much, as the traditional date of the Nativity is not likely to be many years at fault. It may therefore be put provisionally *c.* 7 B.C., and Ramsay has shown independent grounds for the belief that Christ was born in 7 B.C. (see *Was Christ born at Bethlehem?*). (2) Is there then any evidence for the occurrence of an unusual phenomenon in that year? In the 17th cent. Kepler discovered that in the year 7 B.C. there occurred three conjunctions of Jupiter and Saturn (see *De Vero Anno*). He was corroborated in the 19th cent. by Pritchard, who has calculated that the three conjunctions began on May 29, Sept. 29, and Dec. 4, respectively (*Memoirs of the Royal Astronomical Soc.* XXV. 119). Now, the mediaeval Rabbi Abarbanel (1437–1508) says, commenting on Daniel, that a conjunction of Jupiter and Saturn portends the birth of the Messiah. This evidence is certainly late, but it probably has an old tradition behind it, based, perhaps, partly on Num.24.17. There are, then, reasons for identifying the star of the Magi with one or more of these three conjunctions. Nor is the fact that St. Matthew describes it as ἀστήρ against the identification, as the language of the whole passage is non-technical. (3) There are reasons for thinking that the Magi came from Yemen, in S. Arabia. [MAGI.] From one of the remotest parts of that district they would need quite three months for the journey to Jerusalem; for the journey from one of the somewhat less remote parts of Yemen to the northernmost point of the gulf of 'Aqaba generally took 70 days (16 *Strabo* iv. 4). Hence if the Magi started on their journey towards the middle of June (about a fortnight after the appearance of the first conjunction), they would reach Jerusalem towards the middle of September. Meanwhile, the movements of the two planets having become retrograde, the conjunction would have ceased. Inquiries in Jerusalem would occupy about a fortnight, by the end of which time the second conjunction would take place. The Magi on seeing this recurrence of the phenomenon,

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would naturally set out immediately for the village where they had been led by their inquiries to expect the Messiah. As this conjunction rose in an easterly direction, the Magi would have it on their left at the time of their departure from Jerusalem. Some little distance outside Bethlehem, however, the road takes a turn to the left; and consequently, as the Magi mounted the hill leading to Bethlehem, they would see the conjunction before them apparently leading the way and seeming, perhaps, to rest over some particular house on the crest of the hill. (4) It will be seen that these facts fit in very well with details of the narrative in Mt.2. It is plain from the language of that chapter (esp. *vv.* 2,7,10) that the Magi did lose sight of the star before reaching Jerusalem, but were greeted with a reappearance of it about the time that they quitted the Holy City. Further, they travelled by night (and this is most naturally explained by the fact of this reappearance of the star), and it seemed to them that the star was leading the way to Bethlehem (Mt.2.9,10). (5) Moreover, there is evidence from another quarter. According to Ramsay (*op. cit.* p. 193), the enrolment which drew Joseph and Mary to Bethlehem must be placed at some point during the months August–October. This confirms the view that the phenomenon which the Magi saw between Jerusalem and Bethlehem was the second conjunction of 7 B.C., and consequently that the phenomenon which they saw before setting out from their own country was the first conjunction of that year.—II. (1) At first sight Mt.2.16 seems to conflict with the result here arrived at. The τότε of that verse, taken in connection with the ἀναχωρησάντων δὲ αὐτῶν of ver. 13, might perhaps naturally seem to suggest that the massacre of the Innocents took place very soon after the departure of the Magi, and consequently that the Magi did not arrive at Jerusalem until about two years after the appearance of the conjunction. This is the view taken by Kepler, who conjectures that the first conjunction may have been accompanied by an evanescent star, that this was the phenomenon to which the Magi attached the chief importance, and that they waited for this star to decline before they set out from their home. But there are grave objections to this theory. (i) In Mt.2.2,9 we get the phrase ἐν τῇ ἀνατολῇ. This probably does not mean, "in the east," which would naturally be ἐν ἀνατολαῖς. And this distinction appears to be emphasized in the present passage; for in *vv.* 1,2 we find both ἀνατολή with the article and ἀνατολαί without the article side by side (μάγοι ἀπὸ ἀνατολῶν . . . ἐν τῇ ἀνατολῇ). Hence we shall probably be right in giving the latter phrase its more normal meaning of "in its ascent," which seems to be an indication that the Magi did not wait for the star to decline before starting from their home. (ii) On Kepler's hypothesis the Magi must have taken about a year for their journey. Now, if we allow them the very moderate distance of 100 miles a week —Herodotus (iv. 101) reckons a day's journey in difficult country at about 23 miles—they must have come at least 5,000 miles. But this would mean that they came from India or from some other part beyond the range of Jewish influence. (iii) If the Magi did not reach Jerusalem till 5 B.C., we have no satisfactory explanation of the star in Mt.2.9,10. It has been suggested that this star might be identified with an evanescent star mentioned by certain Chinese tables as appearing in Feb., 4 B.C. But, apart from the fact that this would give about two years for the journey, it would seem from the language of Mt.2.9,10 that the phenomenon which the Magi saw on quitting Jerusalem was similar to that which they saw in their own country. Hence, if the second phenomenon was an evanescent star, the first one must have been a similar evanescent star (such as Kepler conjectures). But the Chinese tables (which are the sole authority for the star of Feb., 4 B.C.) say nothing about a similar star in the preceding years. Hence their evidence, so far as it seems to support Kepler's theory in one direction, tends against it in another. (iv) If the Magi actually found the infant Messiah, as recorded in Mt.2.11, it must have been at Bethlehem, as there was an expectation that the Messiah would be born there (Mt.2.5; *cf.* Jn.7.42), whereas there was no such expectation to lead them to Nazareth, which was, in fact, the last place to which their thoughts would naturally turn (*cf.* Jn.1.47,7.41). (This fact is illustrated by Mt.2.23, where, in order to give any O.T. authority for the Messiah's dwelling at Nazareth, St. Matthew is obliged to use a text in a very strained sense.) Now, Ramsay (see above) has shown that 7 B.C. is the year in which Joseph and Mary must have come to Bethlehem. Hence that year, and not 5 B.C. or 4 B.C., must have been the year of the arrival of the Magi. (2) From all this it follows that Herod did not command the massacre of the Innocents until about two years after the arrival of the Magi; and hence the τότε of Mt.2.16 must be taken in a very vague sense. In the Gk. Test. we find the word τότε occurring about a score of times in St. Matthew at the beginning of a paragraph, and in most cases it seems to be without any very definite chronological signification, like St. Luke's favourite ἐγένετο δέ (*cf.* Mt.9.14,12.38, 16.24,18.21, etc.). It is, in fact, a favourite word with St. Matthew for introducing a fresh event which occurred after the one with which he has just been dealing. Thus our interpretation of the word in Mt.2.16 is in accordance with St. Matthew's usage. (3) We learn from Josephus (17 *Ant.* vi. 5) that on his death-bed Herod gave orders that a large number of Jewish princes should be slaughtered as soon as he was dead. Now, Herod's death took place (according to the reckoning here adopted) in March, 4 B.C.; and the order for the slaughter of the Jewish princes would come about two years and six months after the appearance of the conjunction at the end of May, 7 B.C. Such a slaughter would not be complete unless the infant Messiah came within its scope, and hence it seems probable that Herod should have determined on the massacre recorded by St. Matthew. The age limit would thus be two years and six months; but the words ἀπὸ διετοῦς could without any great violence be applied, in an account which does not give minute details, to anything under

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three years—just as a person naturally gives his age as that on his last birthday. (4) It may be asked: Why, since the Magi apparently take it for granted at the end of 7 B.C. that the Messiah is already born (Mt.2.2, τεχθείς), was not Herod content with the slaughter of those infants only who were born about that time? To this it may be answered: (i) That this is perhaps unduly pressing the temporal force of τεχθείς. A celestial phenomenon portended a future event, and the aorist participle might very well be used in a non-temporal sense of one either already born or else about to be born (*cf.* the "gnomic" use of the aorist is class. Gk.). If there had been a distinct reference to past time, we should probably have had γεγεννημένος. (ii) The fact that there were altogether three conjunctions, extending until the beginning of 6 B.C., may have further influenced Herod. (iii) It is too much to expect discrimination in a madman. Herod would wish to make quite certain, and would not draw nice distinctions. Thus Mt.2.16, instead of conflicting with the chronology here adopted, seems rather (so far as it goes) to tend in the other direction.—III. The silence of St. Luke on the subject of the Magi and the star is sometimes urged as an argument against the truth of the whole story. But it may be answered: (1) That the argument from silence is proverbially unsafe. (2) The account in St. Luke does make it plain that the shepherds were in a state which made them capable of receiving the message of the Messiah's birth; and this fact falls naturally into its place if we suppose that the Magi had told of their expectations of a birth at Bethlehem under exceptional circumstances. The chief objection to this having influenced the minds of the shepherds is that the tradition (enshrined in the Epiphany season) makes the visit of the Magi occur a fortnight after the Birth, while the visit of the shepherds occurred on the night of the Nativity (Lu.2.11). Hence we must either suppose that the tradition is wrong and that the visit of the Magi occurred on the same night, or that news of their expectations had preceded them and had reached the Bethlehem shepherds. (3) It seems that the message to the shepherds was accompanied by some celestial phenomenon (Lu.2.9, esp. δόξα Κυρίου). Is it fanciful to suppose that we have here an allusion to the star of the Magi?—IV. Once more, it is urged against the identification of the star of the Magi with the conjunction of 7 B.C.: Why, if this conjunction of Jupiter and Saturn caused some of the Magi to set out in search of the Messiah, had not the much brighter conjunction of the same planets in 66 B.C. produced the same result? To this it is only necessary to answer that not all men are bound to act in the same way under similar circumstances, and that if the Magi of 7 B.C. had been capable of setting out for Jerusalem in 66 B.C., they might perhaps have done so; but that does not prove anything as to the probable movements of their fathers or grandfathers. Moreover, there is no absurdity in supposing that possibly traditions of the conjunction which had occurred 59 years previously may have caused the conjunction of 7 B.C. to create a greater impression as a republication of a neglected message. Nor should the fact that these astrologers were thus led by this strange means to the birthplace of their Redeemer be a difficulty to those who reflect that the whole course of history shows how God does, by what appear to be coincidences, make even the follies of men subservient to His divine purpose. [C.E.R.]

Stater. [MONEY.]

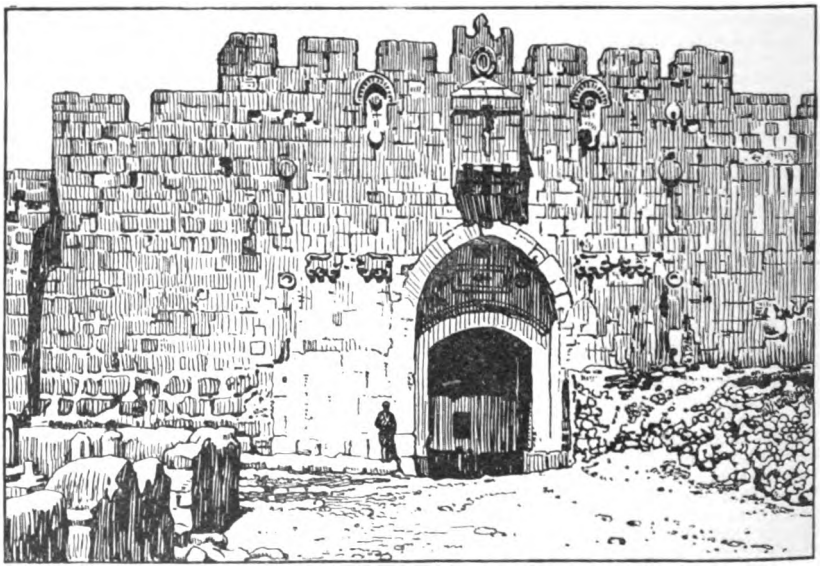
Steel. In all cases where the word "steel" occurs in A.V. the true rendering of the Heb. is "copper." Whether the ancient Hebrews were acquainted with steel is not perfectly certain. It has been inferred from a passage in Jeremiah (15.12), that the "iron from the north" there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus, the ironsmiths of the ancient world. The hardening of iron for cutting instruments was practised in Pontus, Lydia, and Laconia. Justin mentions two rivers in Spain, the Bilbilis and Chalybs, the water of which was used for hardening iron (*cf.* Plin. xxxiv. 41). There is, however, a Heb. word, *paldâ*, which occurs only in Na.2.3[4] and is there rendered "torches," but which most probably denotes steel or hardened IRON. Steel appears to have been known to the Egyptians. The steel weapons in the tomb of Ramses III., says Wilkinson, are painted blue, the bronze (or copper) red.

Ste'phanas, a Christian convert of Corinth, whose household St. Paul baptized as the "first-fruits of Achaia" (1Cor.1.16,16.15).

Stephen, the first martyr (Ac.6,7). The Christian Church, in spite of the opposition of the Sadducees and the priestly party, had prospered greatly in its early days in Jerusalem (2.47,5.14,6.7). Hellenistic Jews as well as Hebrews had joined it. A murmuring arose because the former considered that the "widows" of their class were neglected in the daily ministration. Seven men were chosen by the Church and ordained by the apostles to attend to this. Though they are only called "the Seven" in the Acts, they have been regarded from the time of Irenaeus as deacons. But Chrysostom says that their office was quite as much that of elders, and that their title was neither deacons nor elders. [DEACON; CHURCH, (6).]. Of these, the chief was St. Stephen. He was "a man full of faith and of the Holy Spirit" (6.5), "full of grace and power," and "wrought great wonders and signs among the people" (6.8). He distinguished himself chiefly by disputing in the synagogues with Hellenistic Jews, so that "they were not able to withstand the wisdom and the spirit by which he spake" (6.10). St. Stephen was falsely accused (6.11,13) by the Hellenistic Jews (who manifested the intolerant zeal of converts) of "speaking blasphemous words against Moses and against God," the half-truth upon which they based their accusation being the Lord's own reference to the destruction of the temple. St. Stephen was arrested and brought before the Sanhedrin. His defence is the longest speech that we have in the Acts. It was probably, as Dean Farrar argues, delivered in Greek, and

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its quotations of O.T. are from the LXX. Its genuineness is well substantiated. "The Haggadoth in which it abounds, the variations from historical accuracy, the free citation of passages from the O.T., the roughness of style, above all the concentrated force which makes it lend itself so readily to different interpretations, are characteristics which leave on our minds no shadow of doubt that, whoever may have been the reporter, we have here at least an outline of Stephen's speech" (Farrar). It is not a refutation of the particular charge brought against him, but probably a restatement of what he had preached in the synagogues, and a powerful witness of the real value which he attached to the Mosaic records of God's leading of the chosen people. Though it comes to an abrupt conclusion, the anger of his judges (7.54). Stephen, unmoved by the uproar, saw the heavens opened and the Son of Man standing on the right hand of God. The judges broke into cries of execration, clapped their hands to their ears, flew as with one impulse upon him, and dragged him out of the city to the place of execution. What had begun as an orderly trial ended in a wild tumult. There was no formal condemnation, nor sentence of death. The place of St. Stephen's martyrdom was said as far back as the 4th cent. to have been outside the Damascus Gate to the N. of Jerusalem; but, for some unexplained reason, the site was altered in the 15th cent. to the descent outside St. Stephen's Gate, E. of the city. As the first volley of stones burst upon him, he prayed, "Lord Jesus, receive my spirit" (*cf.*



E. GATE OF JERUSALEM, OR "ST. STEPHEN'S GATE." [W.D.A., from a photo.]
(In 12th cent. the N. Gate, now called the "Damascus Gate," was called "St. Stephen's Gate.")

argument is complete. Its purpose is to show, by a spiritual interpretation of the history of Israel, that God is not confined to one building or one country, but reveals Himself in various places, in Haran, in Egypt, in the wilderness of mount Sinai; the tabernacle of testimony was not made till Moses, the temple till the reign of Solomon. Secondly, their fathers had been obstinate, and had rejected the revelation of God again and again; they understood not that God was giving them deliverance by the hand of Moses, they turned back in their hearts into Egypt, they took up the tabernacle of Moloch and the star of the god Remphan. The conclusion of like blindness and obstinacy in their own case is suppressed till the close of the speech (7.51-53). This forcible application of lessons (of which their reverence for the name of Moses must have made them feel the force) aroused the deep Lu.23.46). Kneeling down, his loud cry for mercy upon his murderers answered to the loud cry with which his enemies had flown upon him; and his dying words, "Lord, lay not this sin to their charge," again inevitably recall to us the example of his Lord, "Father, forgive them; for they know not what they do." Thus he "fell asleep." Devout Jews carried his mangled body to the burial and made great lamentation over him. For the legend of his relics, see *Dictionary of Christian Antiquities*, art. "Stephen." St. Stephen's martyrdom has been placed at various dates between 30 and 38 A.D.; it would seem to have been *c.* 33. A violent persecution took place; the apostles were untouched, but Hellenistic Christians, like Philip, or those of Cyprus and Cyrene, had to escape into Samaria or Syria. The influence of St. Stephen on St. Paul, who "consented to his death" and was doubtless present at the

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stoning, has been often pointed out. He has been called "the teacher of Paul," but see art. PAUL. Stanley in Smith, *D.B.* (4 vols. 1893); Grieve in Hastings, *D.B.* (5 vols. 1904); Reuss in Schaff-Herzog, *Encyc.*; Conybeare and Howson, *St. Paul*; Milman, *Hist. Christianity*; Neander, *Planting of Christianity*; Weizsäcker, *Apost. Age*; Plumptre, *Bible Studies*; Ramsay, *St. Paul the Traveller*; Rackham, and other Comm., *ad loc.* [G.M.Y.]

Steward. In O.T. this represents "he who was over the house," Gen.43.19,44.4, etc. (in 15.2 probably *heir, cf.* R.V.); in N.T. ἐπίτροπος, Mt.20.8; Lu.8.3; οἰκονόμος, Lu.12.42,16.1f.; Gal.4.2, R.V. It denotes the manager of a household or estate, steward, bailiff, agent, usually a free man, Lu.8.3,16.1, sometimes a slave, 12.42,43. Used spiritually of dispensers of God's truth, 1Cor.4.1,2,9.17 (R.V.); Tit.1.7; 1Pe.4.10. [H.S.]

Stocks. This term is applied in A.V. to two different articles, one of which (Heb. *mahpekheth*) answers rather to our pillory, the other (*sadh*) to our "stocks," the feet alone being confined in it (Job 13,27,33.11; Ac.16.24). The prophet Jeremiah was confined in the first sort (Je.20.2), which appears to have been then a common mode of punishment (29.26), as the prisons contained a special chamber, called "the house of the pillory" (2Chr.16.10; see R.V. marg.). The term used in Pr.7.22 (A.V. *stocks*) is, more properly, translated "fetters" in R.V. [CRIMES.]

Stoics and Epicureans. We have no direct, or certain, reference to the Stoics or Epicureans in O.T. or in the Apocr. [PHILOSOPHY.] In N.T. we have only one direct reference to the adherents of these two philosophical schools, *viz.* Ac.17.17,18, where St. Paul, reasoning daily in the Agora with all chance comers, encountered also certain of the Epicurean and Stoic philosophers. In the speech which follows, delivered before the Areopagus, we seem to have, as we should expect, reference to and endorsement of certain tenets which may not improperly be described as characteristically Stoical. The assertion, *e.g.*—that God, being the Maker of the orderly world and all things in it, and Lord of heaven and earth, dwells not in temples made with hands—though couched in terms not quite identical with those that they would have used, would still be accepted by the Stoics as representative of their teaching as against the materialism of the Epicureans, while the further assertion that God needs not the service of men, inasmuch as He is self-contained and self-sufficing, would be common ground to the two schools. That God has made of one, or of one blood, every nation to dwell on the face of the earth, and has determined beforehand their seasons and the boundaries of their habitation, might be regarded as an integral and even distinctive part of the Stoical creed. Lastly, to confirm the statements that in Him, *i.e.* in God, we live and move and are, the apostle can quote the saying taken from the great hymn of Cleanthes and repeated in the poem of the Stoical poet Aratus, that "we are also his offspring" (17.22-29). The general impression, then, to be gathered from the speech as thus summarized by St. Luke is that St. Paul showed himself sufficiently well acquainted with the main tenets of Stoicism to be able to select and give his approbation to such as he considered suitable to his purpose in addressing an Athenian audience. For other evidences that he had such an acquaintance, see PHILOSOPHY. So many ideas, phrases, and turns of expression of St. Paul can be paralleled from the writings of Seneca in particular, that there was a widely spread, though unfounded, belief in early times that Seneca was actually a Christian and had derived part of his doctrines from St. Paul's epistles or from his personal teaching. That this was actually the case seems unlikely, though Lightfoot is so much impressed by these resemblances as to consider it at least possible that a certain amount of acquaintance with the main moral doctrines of Christianity may have filtered through to Seneca. Though the contact between Christianity and Stoicism is at some few points real, and even important, it is easy to exaggerate the coincidences. In many points of view their relation is rather one of contrast than of similarity. Bishop Lightfoot has singled out four such points in particular: (i) Stoicism as a philosophic creed, though not always in its more popular aspects and forms of expression, is essentially material and pantheistic, while the central doctrine of Christianity is the Personality and the Fatherhood of God. (ii) The Stoical moral code is harsh, ascetic, unsympathetic, inclined to overbear and crush out every human and kindly emotion: the glow of enthusiasm and self-approbation which virtue can excite no less than the pity which leads us to relieve, and the sympathy which enables us voluntarily to share, or take upon ourselves, the burdens of others. (iii) Stoicism, though it does not altogether deny, makes light of, or is sceptical about, the hope of a personal immortality. For a Christian, the resurrection of Christ enlarges this hope, and gives to it a certainty and a prominence to which, outside of Christianity, it has never attained. (iv) Stoicism entirely lacks any central object of faith, love, worship, and inspiration, such as has been found among all Christians, however much sundered in other respects, in the Person of Christ Himself. Epicureanism has far less affinity with the teaching either of O. or N.T. than has Stoicism. Its doctrines, where mentioned or alluded to, are always reprobated. Though the doctrines of Epicureanism, as inculcated by its best teachers, are not as positively harmful as on first hearing they sound, they have nothing that is elevating, nothing that definitely appeals to the higher side of man's nature about them; accordingly, whether from the point of view of O. or N.T., they equally stand condemned. Rackham, *Acts of the Apostles*, pp. 312, 317; Lightfoot, *Philippians*, dissert. ii. "St. Paul and Seneca"; Aston, *Stoicism and Christianity in 2nd Cent.* [W.A.S.]

Stomacher. [DRESS.]

Stones. The uses to which stones were applied in ancient Palestine were very various. (1) They were used for the ordinary purposes of building. [HOUSE; PALACE.] Altars (Ex. 20.25; Deut.27.5; Jos.8.31) were not of

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hewn stones. The Phoenicians were particularly famous for their skill in hewing stone (2Sam.5.11; 1K.5.18). Stones were selected of certain colours to form ornamental courses (1Chr.29.2). They were also employed for pavements (2K.16.17; *cf.* Esth.1.6). (2) Large stones were used for closing the entrances of caves (Jos.10.18; Dan.6.17), sepulchres (Mt. 27.60; Jn.11.38,20.1), and wells (Gen.29.2). (3) Flint-stones occasionally served as knives, particularly for circumcision and similar purposes (Ex.4.25; Jos.5.2,3, see marg.). (4) Stones were used for slings (1Sam.17.40,49), catapults (2Chr.26.14), and bows (Wisd.5.22; *cf.* 1Mac.6.51); as boundary marks (Deut. 19.14,27.17; Job 24.2; Pr.22.28,23.10); as weights for scales (Deut.25.13, see marg.; Pr. 16.11, marg.); and for mills (2Sam.11.21). (5) Large stones were set up to commemorate any remarkable events (Gen.28.18,31.45,35.14; Jos.4.9; 1Sam.7.12). Such stones were occasionally consecrated by anointing (Gen.28.18). A similar practice existed in other countries, and these stones were described in Phoenicia by a name very similar to Bethel, *viz. baetylia.* The chief point of resemblance between the two consists in the custom of anointing. [PILLARS; WITNESS.] (6) The worship of stones prevailed among the heathen nations surrounding Palestine, and was borrowed from them by apostate Israelites (Is.57.6). (7) Heaps of stones were sometimes piled up in token of a treaty (Gen.31.46); or over the grave of some notorious offender (Jos.7.26,8. 29; 2Sam.18.17). (8) The "white stone" of Rev.2.17 has been variously regarded as referring to the pebble of acquittal used in the Greek courts; to the lot cast in elections in Greece; to both these combined; to the stones in the high-priest's breast-plate; to the tickets presented to the victors at the public games; or gems inscribed with holy names. (9) The use of stones for tablets is alluded to in Ex.24.12 and Jos.8.32. (10) Stones for striking fire are mentioned in 2Mac.10.3. (11) Stones were a hindrance to the operations of husbandry: hence the custom of spoiling an enemy's field by throwing quantities of stones upon it (2K.3. 19,25), and the necessity of gathering stones previous to cultivation (Ec.3.5; Is.5.2). (12) The "burdensome stone" (Zech.12.3) is connected by Jerome with the custom of lifting stones as an exercise of strength (*cf.* Ecclus.6. 21); but may mean a "crushing weight" (as in LXX.), or a corner-stone as a symbol of strength (Is.28.16). Metaphorically, stones denote hardness or insensibility (1Sam.25.37; Ezk.11.19,36.26), and firmness or strength (Gen.49.24). The members of the Church are called "living stones," as contributing to rear that living temple in which Christ, Himself "a living stone," is the chief or head of the corner (Eph.2.20-22; 1Pe.2.4-8).

Stoning. [CRIMES.]

Storax. [STACTE.]

Stork (Heb. *ḥăsîdhâ*). It is singular that a bird so conspicuous and familiar as this is in Egypt and Palestine should have escaped notice by the LXX., but there is no doubt of the correctness of the rendering of A.V. The white stork (*Ciconia alba*) stands nearly 4 ft. high, and the jet black of its wings and the bright red beak and legs present a bold contrast with the white of the plumage generally (Zech.5.9). In the neighbourhood of cities storks devour all kinds of offal and garbage; and it is doubtless for this reason that they are placed in the list



THE WHITE STORK (*Ciconia alba*).

of unclean birds by the Mosaic law (Lev.11. 19; Deut.14.18). The white stork ranges over the greater part of Europe, N. Africa, and temperate Asia, visiting S. Africa, India, and Burma in winter. The black stork (*Ciconia nigra*), though less abundant in some countries, is scarcely less widely distributed. Both are numerous in Palestine. While the black stork frequents marshy places in forests and breeds on tall trees or in ravines, the white stork attaches itself to man, and for the service it renders in the destruction of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. The derivation of *ḥăsîdhâ* (from *ḥeseḍh*, "kindness") points to the paternal love of which the stork seems to have been a type among the Hebrews no less than among the Greeks and Romans. These birds return year after year to the same spot; and few migratory species are more punctual in their appearance. The ordinary date of the arrival of the stork in Holland is the second week in April, and it remains until October; in Palestine it has been observed to arrive on March 22. Some difficulty has been raised respecting the expression in Ps.104.17, "As for the stork, the fir-trees are her house"; but these birds still occasionally nest in trees, and in prehistoric times doubtless did so invariably, while in the old Jewish days they may have retained to some extent the original habit. [R.L.]

Stranger. The word rendered "stranger" in A.V. and frequently in R.V. is employed to translate four Heb. nouns which are distinct

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in meaning—*i.e.* *zûr* (Arab. *zâir*), a visitor; *nâkheri*, a foreigner; *toshâbh*, a dweller; and *gêr* (Arab. *jâr*), a "sojourner with another tribe that protects him as a guest" (Gesenius). It is, moreover, rarely used in the Bible in the modern sense, "strange," *i.e.* denoting what is unknown or unexpected, but with the meaning attached to the kindred Fr. and Lat. words, *étrange* and *extraneus*, namely, "foreign" or "alien." To a Hebrew a stranger meant a "foreigner," and a "strange god" was the equivalent of a "foreign" god. The words "foreign, foreigner," are, however, extremely rare in the Bible, and unfortunately have not been generally adopted in R.V. In the present article only one aspect of the word will be treated—namely, that of the *gêr* or "foreigner," who incorporated himself with Israel by residence. The LXX. renders this word by προσήλυτος (proselyte); but for those who embraced Judaism as a religion from conviction without becoming dependents of an Israelite family, see PROSELYTE, whilst the subject of Israel's relations with other peoples is dealt with in the article FOREIGNER. In the ancient world the position of a stranger among an alien race was undoubtedly a painful one. He had no natural rights, family, civil, or even religious; for a man was expected to worship the gods of the country in which he found himself (1Sam.26.19). Even a great prince like Abraham, with his wealth and retinue, had to assume a position of humility before "the people of the land" (Gen.23.7), and the *gêr* was often a slave, fugitive, or outcast. One of the most amiable features of the Israelitish law was the compassion with which the "stranger" was to be treated. God's people had been themselves strangers in Egypt, and, as they were reminded, they knew "the heart of a stranger" (Ex.23.9). An ordinary Israelite household consisted of a man's wife or wives, children, servants, and "the stranger within the gates" (Ex.20.10), besides which "the Levite, the stranger, and the fatherless and the widow which are within thy gates" are mentioned together in Deut.16.14. The religious position of the "stranger" in an Israelite household is prescribed in several passages. He had, in common with the slaves and cattle, to enjoy the benefit of the Sabbath rest from work (Ex.20.10; Deut.5.14). He was also to participate in the Feasts of Weeks (Deut. 16.10 ff.) and Tabernacles (Deut.16.13), and in the offering of the first-fruits (Deut.26.11). He was to abstain from leaven during the paschal season (Ex.12.19). But he was not compelled to take the final step in religious conformity by submitting to circumcision: should he wish to eat the Passover, he must be circumcised, but there is no compulsion even in the "latest" code of law (Ex.12.48). The relations of the *gêr* to his patron differed in various cases. David, a chieftain at the head of a small army, was a *gêr* to Achish, king of Gath (1Sam.27). The family of Rahab became the guests of the nation of Israel (Jos.6.25). In both cases, however, *yâshâbh*, to dwell, not *gûr*, to sojourn, is used in the Heb. Israel was a *gêr* in Egypt. The employment of προσήλυτος to translate *gêr* may possibly be due to the later sense of the word; but, as has been shown, the word in O.T. means not so much "a religious convert" as a non-Israelite dependent in a household, or a foreigner residing in Palestine. The classical equivalent is ἔπηλυς or ἐπηλύτης; but the technical name of such a foreign resident is μέτοικος (found in the LXX. of Je.20.3 only, see Hastings, *D.B.* vol. iv.). Perhaps this is all that is meant by προσήλυτος in the LXX., for the Israelites are called προσήλυτοι in Egypt (Ex.22.21,23.9; Lev.19.34; Deut.10.19). [LAW IN O.T.; POOR.] [F.J.F.-J.]

Straw (*tebhen*, Assyr. *tibnu*, Arab. *tibn*). Both wheat and barley straw, threshed fine, were used by the ancient Hebrews, chiefly as fodder for their cattle (Is.11.7,65.25), horses (1K.4.28), asses (Judg.19.19), and camels (Gen. 24.25). There is no indication that straw was used for litter. It was employed by the Egyptians (Ex.5.7,16) and Babylonians in making bricks, being chopped up and mixed with the clay to hold it together and prevent cracking. This mixture of straw is visible in one of our illustrations in Plate VI., taken from a brick in the Brit. Museum. The ancient Egyptians reaped their corn close to the ear, and afterwards cut the straw close to the ground and laid it by. This was the straw which Pharaoh refused to give to the Israelites. [T.G.P.]

Stream of Egypt (Is.27.12 only; R.V. *brook*). [RIVER OF EGYPT.]

Street. The streets of a modern Oriental city are generally narrow, tortuous, and gloomy, even in the best towns, the narrowness being a protection against the extreme heat, and the gloominess due to the circumstance of the windows looking for the most part into the inner court. Doubtless in ancient times the streets were much of the same character. The street called "Straight," in Damascus (Ac.9. 11), was an exception: it was a noble thoroughfare, 100 ft. wide, divided in the Roman age by colonnades into three avenues, the central one for foot passengers, the side passages for vehicles and horsemen going in different directions. The shops and warehouses were probably collected together into bazârs in ancient as in modern times (Je.37.21), like the wool, brazier, and clothes bazârs in Jerusalem (Josephus, 5 *Wars* viii. 1), and perhaps the agreement between Benhadad and Ahab that the latter should "make streets in Damascus" (1K.20.34) referred to bazârs, and thus amounted to the establishment of a *jus commercii*; for another suggestion as to the meaning of the phrase, see AHAB. That streets occasionally had names appears from Je.37.21, Ac.9.11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch, and by Herod Agrippa II. at Jerusalem. Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob.13.17; Rev.21.21).

Stripes. [CRIMES.]

Su'ah, son of Zophah, an Asherite (1Chr.7. 36).

Su'ba, a family of the sons of Solomon's servants who returned with Zerubbabel (1Esd. 5.34 only).

Suba'i (1Esd.5.30) = SHALMAI.

Succoth' (*booths*, Gen.33.17), where Jacob made booths for cattle. It was in the Jordan Valley, in the lot of GAD (Jos.13.27), on

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the road to JOGBEHAH (Judg.8.5,15,16), and near the clay lands extending to ZARTHAN (1K. 7.46). The "valley of Succoth" is mentioned in the Psalms (60.6). See 2Chr.4.17, where it is placed in the *kikkār* of Jordan. In the Talmud (Tal. Jer. *Ḥagiga* i. 1) the later name is said to be *Tar'ala* (Neubauer, *Géog. du Tal.* p. 248), evidently the present *Tell Dar'ala*, in the Jordan Valley, just N. of the JABBOK. If this be accepted, Jacob retired N. over the latter stream on the approach of Esau (Gen.32.22,23). [MAHANAIM.] In 1K.20.16, the LXX. reads "in Succoth," as the place where Benhadad I. was caught "drinking himself drunk." The easiest route for advance on SAMARIA would be up the valley of AENON, W. of Succoth. In ver. 12 the LXX. reads "tents." [C.R.C.]

Succoth'. Here the Israelites first halted after leaving Rameses, during the early stage of the Exodus (Ex.12.37,13.20). Thence they went on to encamp "in Etham, in the edge of the wilderness." The word signifies *tents*, or *booths*. It corresponds with Thukut, the name of a district of which PITHOM (Pi-Tum or Pa-Tum) was the capital. Naville, indeed, identifies Succoth with Pithom. The locality of Succoth lies by the line of railway running from Zagazig to Suez, by the Tell el-Maskhûta mounds. [A.H.P.]

Succoth'-benoth' occurs only in 2K.17. 30, apparently as the name of a deity made by the Babylonians transported to Samaria. Regarded as Heb., it means "booths of girls," and has been explained as the booths in which Babylonian women prostituted themselves in honour of their idol; or as small tabernacles containing images of goddesses. Sir H. Rawlinson compared Succoth-benoth with *Zêr-banît*, Merodach's spouse, who was specially worshipped at Babylon, but one of the other explanations is preferable.

Sucha'thites, one of the families of scribes at Jabez (1Chr.2.55).

Sud, a river close to Babylon, on the banks of which Jewish exiles lived (Ba.1.4). It is otherwise unknown, but the original text may have had *Sur*, as the Syriac (with *ṣade*). Possibly, however, the name was written with *ṣamech*, in which case the river or canal *nâr Suru* in the neighbourhood of Babylon may be intended. Its position is doubtful. [T.G.P.]

Sud (1Esd.5.29) = SIA.

Su'dias. [BANUAS.]

Sukkiims, a nation mentioned (2Chr.12. 3) with the Lubim and Cushim as supplying part of the army which came with Shishak out of Egypt when he invaded Judah. The LXX. makes them "Troglodytes" from the Sudân. [A.H.S.]

Sun. In the history of the Creation the sun is described as the "greater light," serving (in conjunction with the moon, or "lesser light") "for signs, and for seasons, and for days, and years," while its special office was "to rule the day" (Gen.1.14-16). [LIGHT.] The "signs" were perhaps such phenomena as eclipses, which were regarded by the ancient world as premonitory of future events (Je.10.2; Lu.21. 25); but as the use of this sort of omen is generally discouraged in the Bible, the "signs" should probably be understood as geographical, and for the guidance of travellers. The "seasons" and "days" referred to were of course the fixed times important for agricultural operations and religious festivals: while the "years" included both the solar and lunar years, which were used in combination by the Hebrews. The sun "ruled the day" not only by his light and heat, but as deciding its length. Sunrise and sunset are the only natural fixed points of time, in the absence of artificial contrivances. Between these two points the Hebrews recognized three periods—*viz.* when the sun became hot (1Sam.11.9; Ne.7.3), the zenith light or noon (Gen.43.16; 2Sam.4.5), and the "cool of the day," shortly before sunset (Gen.3.8). The four points of the compass are also roughly indicated by the sun, rising and setting (Is.45.6; Ps.50.1), the dark (N.) quarter (Gen.13.14; Jl.2.20) and the bright (S.) quarter (Deut.33.23; Job37.17; Ezk.40.24); or by their position relative to a person facing the rising sun: E. before, W. behind, N. left hand, S. right hand (*cf.* Job 23.8,9). The "standing still" of the sun and moon in Jos. 10.13 is a poetical way of describing a miraculous prolongation of the daylight. [JOSHUA, BOOK OF.] The worship of the sun, as the most prominent and powerful agent in the kingdom of nature, was widely diffused through the ancient world. The Arabians appear to have paid direct worship to it without any statue or symbol (Job 31.26,27), and this simple style of worship was probably familiar to the ancestors of the Hebrews in Chaldea and Mesopotamia. The Hebrews in Egypt must have been well acquainted with sun-worship in connexion with Ra, the sun-god, the principal Egyptian divinity (*cf.* ON = the Heb. Beth-shemesh or "house of the sun," Je.43.13, and Potipherah = "he who belongs to Ra," Gen.41.45). After the entrance into Canaan the Hebrews came into contact with various forms of idolatry originating in sun-worship—the Molech or Milcom of the Ammonites, the Syrian Hadad, and probably both the Canaanite and the Tyrian Baal (sometimes represented with a crown of rays). That it was a constant peril may be seen in such allusions as the "sun-images" (*ḥammānîm*, Lev.26.30; Is.17.8, etc.), and the "horses of the sun," perhaps those that drew the idol's chariot in processions (2K.23.11); and that it was regarded by the prophets as one of the worst of heathen corruptions is seen in Ezk.8. 16, where it forms the climax of the visionary "abominations." In the metaphorical language of Scripture the sun is emblematic of the law of God (Ps.19.4-7), of the cheering presence of God (Ps.84.11), of the promised Messiah (Mal. 4.2), of the divinity of Christ manifested in His transfiguration (Mt.17.2), and of His work in the world generally (Jn.1.9); also of the glory and purity of the Church (Rev.12.1) and of the angels (10.1). The darkening of the sun which accompanied the Crucifixion is also foretold as a sign of the Second Advent (Mt.24.29; Rev.6. 12). Sayce, *Hibbert Lectures* (1887). [A.R.W.]

Sunstroke. [MEDICINE.]

Sur (Jth.2.28). Perhaps for Palae-Tyrus. [OCINA; TYRE.] [C.R.C.]

Sur, Gate of (*gate of the wall* or *of going forth*, 2K.11.6). It was probably on E. side of the temple, the gate "west of the guard"

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being opposite, and the third station being on S., near the Horse Gate and palace. There seems to have been no need to guard on N. side against Athaliah's flight. [C.R.C.]

Suretiship, the contract by which one renders himself liable for the debt or default of another ordinarily entered into by HANDCLASP (Pr.17.18, etc.). Apparently it rendered the surety liable to execution on his goods in default of payment (20.16,22.27), and, according to one rendering of 20.16, to personal execution (*cf.* Job 24.9). [POOR.] [H.M.W.]

In N.T.—Heb.7.22, "Jesus hath become the *surety* of a better covenant." The word occurs only here in N.T. *Cf.* Ph.18,19. [H.H.]

Su'sa (Est.Apoc.11.3,16.18). [SHUSHAN.]

Susanchites (Ezr.4.9), better *Shushanchites*, were inhabitants of Susa or Shushan (Dan.8.2), the ancient capital of Elam. [ASNAPPER; ELAM.] [T.G.P.]

Susan'na.—**1.** [DANIEL, APOC. ADDITIONS TO.]—**2.** One of the women who ministered to our Lord (Lu.8.3).

Susi, father of Gaddi (Num.13.11).

Swaddling-clothes (Lu.2.7,12). The Eng. "swaddle" or "swathe" comes from the A.-S. "swethel" or "swathian"—the former being a band or strip of cloth used for wrapping a child or for any kind of bandaging. Amongst the Jews at the present day, the newly born child is at once enwrapped in a square cloth, which is bound round it with bandages, varying in material according to the circumstances of the parents. This simple method of dressing the child is probably a relic from the time of the Wanderings, and is retained for about twelve months. For the first week, salt water is applied to the parts of the body liable to inflammation, and olive-oil is rubbed upon any chafed parts of the skin (see Ezk.16.4). The infant is frequently tied down in his cradle by other bands; a bold use of this figure of confinement or repression is found in Job 38.9. In Lam.2.22 and 20 marg., A.V. translates a different Heb. word by "swaddle"; but R.V. rightly corrects to "dandle." [S.N.S.]

Swallow (Heb. *dᵉrôr* and *'āghûr*). The first word, which occurs in Ps.84.3 and Pr.26.2, and means "the bird of freedom," is correctly translated swallow in A.V., although it probably includes other swift-flying birds, such as martins, sand-martins, and even bee-eaters. In regard to *'āghûr*, the translators of A.V. have been singularly unfortunate, for while they have given this word (*e.g.* Is.38.14) as "swallow," they have rendered the associated *sîs* as "crane." [CRANE.] As a matter of fact, the translations should be transposed, while even then one of them would not be quite correct, as *sîs* is the equivalent of the Arab. *sûs*, which denotes the swift, and refers to the rushing "swish" of its flight. Confirmation of this is afforded by the fact that while the swallow is only a partial migrant in Palestine, all the typical swifts depart for Africa in the winter. Besides the common swift (*Cypselus apus*), the larger Alpine swift (*C. melba*) is common during the summer in Palestine, where there is also the Galilean swift (*C. affinis*), a more martin-like species, resident in the Jordan valley throughout the year. [R.L.]

Swan (Heb. *tinshêmeth*). This translation, which occurs in Lev.11.18 and Deut.14.16 in the list of unclean birds, is almost certainly wrong; while the emendations "pelican" and "owl" are equally unsatisfactory, as other words indicate these birds. The LXX. renderings "porphyrio" and "ibis" are much more probable, neither of these birds occurring elsewhere in the catalogue, while both would be familiar to residents in Egypt, and the original seems to point to some water-fowl. Πορφυρίων, the purple water-hen (*Porphyrio caeruleus*), a brilliantly coloured and larger relation of our own moorhen, is abundant in the marshes and reed-brakes of all the Mediterranean countries, and is most probably the species mentioned. [R.L.]

Swearing. [OATH.]

Sweat, Bloody. This feature of our Lord's Passion has probably been more discussed than any other. The phrase used by St. Luke (22.44, omitted by Vat. and Alex. MSS., see note in R.V. marg.) is remarkable: "His sweat was as it were great drops [lit. *clots* or *gouts*] of blood falling to the ground." It has been suggested that "as it were" simply means "like," *i.e.* that the sweat-drops poured from our Lord's brow as blood from a wound; but this explanation appears to be extremely far-fetched. Moreover, a bloody sweat is by no means unknown in medicine, and if we accept the most probable view of the physical cause of our Lord's death, *viz.*, that He died from actual rupture of the heart, the violent action of that organ a few hours earlier causing the actual exudation of blood upon his forehead is by no means inexplicable. [F.J.]

Swine (Heb. *ḥâzîr*). (1) The flesh of swine was forbidden as food by the Levitical law (Lev.11.7; Deut.14.8); and the abhorrence in which it was held by the Jews may be inferred from Is.65.4 and 2Mac.6.18,19. Swine's flesh was forbidden to the Egyptian priests and also to Arabs. No other reason for the command to abstain from swine's flesh is given in the law of Moses beyond the general one forbidding any mammals as food which do not come under the definition of a "clean animal," *viz.* a cloven-footed ruminant. It is, however, probable that dietetical considerations may have been connected with the prohibition of swine's flesh, as it is generally believed that its use in hot countries is liable to induce cutaneous disorders, so that in a people subject to leprosy the necessity for the observance of a strict rule in this respect is obvious. Although during the greater part of their existence as a nation the Jews did not breed swine, there is little doubt that the heathen nations of Palestine used the flesh as food; and at the time of our Lord's ministry it would appear that the Jews occasionally violated the law with respect to swine's flesh. Whether "the herd of swine" into which the devils were allowed to enter (Mt.8.32; Mk.5.13) was the property of the Jewish or Gentile inhabitants of Gadara is not apparent; but that the practice of keeping swine existed among the Jews seems clear from the enactment of the law of Hyrcanus "ne cui porcum alere liceret." (2) "The wild boar of the wood" (Ps.80.13) is *Sus*

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scrofa ferus, which is still common in the wooded parts of Palestine, especially mount Tabor.

Sword. [ARMS, *Offensive*, (4).]

Sycamine-tree (Lu.17.6 only). The sycamine is distinct from the sycamore of the same evangelist (19.4). The former, as expressly stated by Dioscorides, is the mulberry-tree (*Morus*), and so rendered by Coverdale. Both black and white mulberry-trees are common in Syria and Palestine. The confusion between the sycamore-fig and the mulberry, from the almost identical Gk. names, was not a serious botanical error, since they are closely allied. [SYCAMORE.] [H.C.H.]

Sycamore (Heb. *shiqmâ*; Gk. *συκάμινος*, Lu.17.6, *συκομορέα*, 19.4). The Heb. word occurs in O.T. only in the plur. form masc. and once fem., Ps.78.47. Although the *sycamine* is properly, and in Lu.17.6, the *mulberry*, and the *sycamore* is the *fig-mulberry*, or sycamore-fig (*Ficus sycomorus*), yet the latter is the tree generally referred to in O.T., as in 1K.10.27, 1Chr. 27.28, Ps.78.47, Am.7.14, though always translated by *συκάμινος* in LXX. The *sycamore*, or *fig-mulberry*, abounds in Egypt and Palestine. It attains the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade. For this reason it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it edible, each fruit, three or four days before gathering, must be punctured with a sharp instrument or the finger-nail in order to liberate certain grubs or insects which infest it. This was the original employment of the prophet Amos (7.14). So greatly were these trees valued, that David appointed a special overseer for them, as for the olives (1Chr.27.28); and it is mentioned as one of the heaviest of Egypt's calamities that her sycamores were destroyed by hailstones (Ps.78.47). [GIMZO.]

Sychar (Συχάρ). "A city of Samaria" (Jn. 4.5) "near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there." In 4th cent. A.D. it was known as lying a mile from SHECHEM (Bordeaux Pilgrim, 333 A.D.). Eusebius (*Onomasticon*) calls it Sychar; Jerome renders it Sichar, and says that "a church is now built" over the well. In the Middle Ages, however, it was confounded with Shechem, probably because the disciples are said to have "gone away into the city (*πόλιν*) to buy food" (ver. 8). The true site is probably the village *'Askar*, on the slope of the hill half a mile N.E. of Jacob's well (*Surv. W. Pal.* ii. p. 168). It has a spring below it on W., and ancient rock tombs. The word *'Askar* means an "army," and the initial guttural has been thought an objection. But in the Samaritan Chronicle (as given by Neubauer, *Journal Asiatique*, Dec. 1869, pp. 399, 434) the town called *Iskar* (יסכר) in Samaritan is rendered *'Askar* in the Arab. translation. The name Ischar or Sichar would mean "shut up" or "fortified," whence perhaps *'Askar*, "army." It lay just inside the border of Samaria. Possibly "Judas the Iscariot" was among the converts on the occasion of our Lord's visit (ver. 41). It is true that his title is spelt Ἰσκαριώτης, which answers to Heb. יִשְׁקָר; but the Samaritans and Galileans were notorious for confusing the gutturals, etc. (Tal. Bab. *Megilla*, 24*b*), as they still are. [C.R.C.]

Sychem (Ac.7.16). [SHECHEM.]

Sy'chemite, The (Jth.5.16), aboriginal inhabitants of SHECHEM dispossessed at the conquest.

Sye'lus (1Esd.1.8) = JEHIEL, 3.

Syene (*sᵉwênê*, Συήνη, the present Aswân), a city on the southern frontier of Egypt, below the most northern of the cataracts. It belonged to the nome of Nubia. Its hieroglyphical name, *Sun*, is found only in late inscriptions; in the older ones the capital of the nome is Elephantine, the city built on the island in front of Syene. Elephantine gained importance from the temple of the god Khnum. Syene is mentioned twice by Ezekiel (29.10, 30.6) in connexion with Migdol; they are the two frontier-towns, one in the N., the other in the S. Quite lately it has been discovered that there was an important settlement of Jews at Syene; they had even built a temple at Elephantine. As we know from Je.44.1 that Migdol also was inhabited by Jews, the threats of Ezekiel are a warning to his countrymen, as well as to the Egyptians. [E.N.]

Synagogue. I. *Name and Origin.* The term *συναγωγή* occurs in the LXX. as the designation of the Congregation and also of the Assembly. [CONGREGATION.] It is used in N.T. of recognized Jewish places of worship, except Jas.2.2, the Jewish-Christian synagogue, and Rev.2.9,3.9, "the synagogue of Satan." It appears from 2K.4.23 that it was usual to resort to the prophet's house on sabbath and new moon. During the Exile the people would probably meet together for reading the Scriptures, prayer and instruction being added. Such assemblies would be necessary to the maintenance of the religious life (*cf.* Zech.7.3, 5). After the Return these assemblies became general, and in the later period the building erected for the purpose was called a *bêth hakkᵉneseth*, or synagogue. It was also customary to resort for prayer to places outside the town, near running water (Ac.16.13). These were called *προσευχαί*, the term being afterwards applied to the house of prayer put up on the spot (Josephus, 14 *Ant.* x. 23; *Life*, liv.). In N.T. times the synagogue as an institution was fully established, and evidently of long standing. There were synagogues wherever Jews resided, both in Palestine and other lands—*e.g.* Nazareth (Lu.4.16), Capernaum (7.5; *cf.* Mt.4.23); and it is said there were 480 in Jerusalem (*Jer. Meg.* iii. 1). The apostles frequented the synagogues in Damascus (Ac.9.20), Antioch (13.14), Iconium (14.1), Thessalonica (17.1), Berea (ver. 10), Athens (ver. 17), Corinth (18.4), Ephesus (ver. 19), etc.; see also 6.9.—II. *Structure, etc.* The synagogue was usually built at the cost of the community, sometimes by wealthy members, or even by a Gentile (Lu.7.5). The principle that the synagogue should occupy the highest situation in the town so as not to be over-topped by other buildings was not generally observed in our Lord's time. In any case it did not apply to those in

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Galilee. Some think that the synagogues discovered there date from the middle of the 2nd cent. (*Mem. Surv. W. Pal.* i. 206-208; *Syrian Stone Lore*, 3rd ed. pp. 262-264; cf. *P.E.F. Qtly. Stat.*, July, 1878, 123-129). It used to be generally understood that the entrance was on the E., in imitation of the temple (but see *Syr. Stone Lore*, 3rd ed. p. 264 *note*), but in ten of eleven discovered it was on the S., and the exception was owing to the nature of the site. There seems to have been usually four colonnades, running N. and S., the two side aisles probably being passages. The women's gallery was at the N. end. If the general direction to turn towards Jerusalem in prayer was observed in our Lord's time, we must assume that the worshippers, on entering by the S. door, made a detour to the middle of the E. side before turning into the nave. Many of the Rabbinical references to synagogue construction probably apply only to later times and foreign lands. The stone of the country was used—*e.g.* the black basalt of Chorazin—and the floor was of limestone slabs. On the lintels over the doors were carved representations of the Paschal lamb, vine-leaves and grapes, the seven-branched candlestick, or a pot of manna with Aaron's Rod. [PALESTINE.]—III. *Furniture.* (1) A movable wooden chest, called the Holy Ark, containing the scrolls of the law and the prophets. This stood at the Jerusalem end of the synagogue, was usually raised a little above the floor, and approached by one or more steps. In front of it was the perpetual lamp, (Ex.27.20), the symbol of God's Presence in Israel. There was also a CANDLESTICK, sometimes two, for use on sabbath and festival. (2) The rostrum (*bîmâ*) with, in somewhat later times, a desk on which to place the scroll during the reading. The desk was covered with a cloth, sometimes of great value and beauty (*Meg.* 26*b*). The *bîmâ*, called "the seat of Moses" (Mt.23.2; *Pesik.* 7*b*, ed. Buber) stood in the centre of a large synagogue (*Succa* 51*b*). (3) *Seats.* There were seats for the congregation, those for the elders and other honourable men being in front of the ark and facing the people (*Tos. Meg.* iii.; Mt.23.6; Lu.11.43).—IV. *The Officers.* (1) The elders constituted the local SANHEDRIN, and were called shepherds (*parnassîm*, ποιμένες) (*Jer. Pea.* viii. 6; *cf.* Ac.20.28; Eph.4.11), or rulers (ἄρχοντες). [ELDER.] The chief of the elders, probably *primus inter pares*, was the ἀρχισυνάγωγος (Mt.9.18, etc.). These rulers were all examined as to their knowledge by delegates from the Great Sanhedrin, but they were elected by the congregation (*Berach.* 55*a*). Upon the ruler devolved the care of the synagogue, and the ordering of the services, especially the choice of qualified persons to take part in them. (2) The *shelîaḥ ṣibbûr*, or delegate of the congregation, who must be fitted by learning and possession of the highest moral qualities for the sacred task of reading the prayers or benedictions (*Taan.* ii. 2; *Yad. Tefilla* viii. 11, 12). (3) The *methurgemân*, or interpreter. Any one who was able to render the Heb. into the vernacular Aramaic was invited to ascend the *bîmâ* and act as intrepreter. One verse from the law, or three from the prophets, were read at a time and then paraphrased. (4) The *ḥazzân*, the minister, servant, or beadle. His special duties were to take the scroll of the law from the ark, hand it to the reader, and finally replace it in the ark (*Sotah* vii. 7, 8; Lu.4.20). He also saw that the synagogue doors were open, attended to the lamps (*Jer. Maas. Sh.* v. 2), and taught the children to read (*Shab.* i. 3, comments). (5) Three almoners (διάκονοι), who collected and distributed the alms (*cf.* Ph. 1.1; 1Tim.3.8,12,4.6). Hatch (*Organ. of Chr. Ch.*) traces the office of bishop to that of the *gabbây* or almoners. (6) The *baṭlânîm*, or ten men of leisure. These were probably men of independent position who attended the synagogue regularly, and formed the quorum of ten, without which public service could not be performed (*Meg.* i. 3, iv. 3; *Jer. Meg.* i. 6; *Sanh.* 17*b*).—V. *Hours of Prayer.* Prayer, public or private, was offered three times a day (Ps.55.17): (1) at the third hour, or nine o'clock, the time of the morning sacrifice; (2) about the ninth hour, 3-3.30, or even at 12.30, since that was the time of the evening sacrifice on the Passover Eve when it fell on Friday; (3) during the time of burning the fat, etc., on the altar, *i.e.* from sunset till all was consumed (*Ber.* iv. 1 and Gemara; Josephus, 14 *Ant.* iv. 3; *cf.* Ac.3.1,10.30). Public prayer was obligatory on feasts and fasts, the sabbath, and on Monday and Thursday, the latter being market days, when the local Sanhedrin held their sessions in the synagogue (*Baba Kama* 82*a*). These two days were optional fast-days (*cf.* Lu.18.12).—VI. *Powers.* The higher officials of the synagogues had the power to administer justice in religious and civil matters in their own community. They issued marriage contracts, letters of divorce, and similar legal instruments. They also dealt with religious offenders (*cf.* Mt.18.15-17; Mk.13.9; Jn.9.22,12.42; Ac.22.19,26.11).—VII. *Worship.* There can be no question that a fixed order of service was followed in the synagogue in our Lord's time, and the benedictions or prayers then used still constitute the central portion of the synagogue service. (1) The recital of the Shema, a kind of creed consisting of Deut.6.4-9,11.13-21, Num.15.37-41, was preceded by two benedictions and followed by a third. It derived its name from the opening word, *shᵉma'*, "hear," and is referred to by our Lord in His reply to the lawyer (Lu.10.26). The introductory benedictions were 1, "Blessed be Thou, O Lord, King of the world, Who formest light and greatest darkness. . . . Blessed be the Lord our God, Who has formed the luminaries." 2. "With great love hast Thou loved us. . . . Blessed be the Lord, Who in love chose His people Israel." Then followed the Shema and the Ten Commandments (*Tamid* v. 1; *Berach.* 14*b*) and the third benediction: "True it is that Thou art Jehovah, our God, and the God of our fathers; there is no God besides Thee. Blessed be the Lord, Who saveth Israel" (*Berach.* i. 4 and Gemara; *Tamid* v. 1 and Gemara). (2) This was followed by the eighteen (now nineteen) benedictions, distinguished as The Prayer. Of these the first and last three are the most ancient: 1. "Blessed be the Lord our God,

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and the God of our fathers, . . . Who bringeth a redeemer to their children's children, for His Name's sake, in love. Blessed art Thou, O Jehovah, the Shield of Abraham." 2. "Thou, O Lord, art mighty for ever; Thou, Who quickenest the dead, art mighty to save. . . . Blessed art Thou, Jehovah, Who quickenest the dead." 3. "Thou art holy, and Thy Name is holy. Selah. Blessed art Thou, Jehovah God, the Holy One." The last three: 16. "Accept, O Jehovah, our God, Thy people Israel and their prayer. . . . Blessed be Thou, O Jehovah, Who restoreth His Shekinah to Zion." 17. This is a thanksgiving, to be said inclining: "We give thanks to Thee, for Thou art He, Jehovah, our God. . . . Blessed art Thou, Jehovah, Whose Name is All-good, and unto Whom it is becoming to give thanks." If there were priests present they pronounced the blessing (Num.6.23-26), with "lifting up of hands" (1Tim.2.8), the people saying Amen after each of the three sections into which it is divided. 18. "O bestow on Thy people Israel great peace for ever. For Thou art King, and Lord of all peace. And it is good in Thine eyes to bless Thy people Israel at all times and in every hour with Thy peace. Blessed art Thou, Adonai, Who blesseth His people Israel with peace." There is a longer form of this benediction, used only in the morning service. The blessing was regarded as coming from God, through the priest, even if the priest were personally unworthy (*cf. Jer. Gitt.* v. 9). There now followed the reading of the law and the prophets, and the sermon (Lu.4.16ff.). A visitor or a well-known preacher was usually asked to deliver the sermon. (For other details, see Kitto, *Encycl. Bibl. Lit.* s.v.; Edersheim, *Life*, etc., i. 436-450.) *Jer. Megilla* iii.; *Maimon. Yad, Tefilla*; Zunz, *Die Gott. Vorträge der Juden*, and *Die Ritus des Synagogue Gottesd.*; Schürer, *Gesch.* (3rd ed.) ii. 427-464; Bacher, Hastings, *D.B.* (5 vols. 1904). [H.H.]

Synagogue, The Great. The Synod known as the Great Synagogue came into existence during the earlier period of the second temple. Its members numbered 120 (*Meg.* 17*b*), or, according to another account 85 (*Jer. Meg.* i. 7), among whom were Ezra and Nehemiah. Simon the Just, who died 292 B.C., was one of the last members. Its origin is traced to the great assembly described in Ezr.8-10, but as Haggai and Zechariah are said to have received the oral law from the line of prophets and passed it on to the Men of the Great Synagogue, it must have been in existence at an earlier period. These prophets flourished at the time of the building of Zerubbabel's temple in 520 B.C., and the assembly under Ezra was nearly one hundred years later. Some (*e.g.* Krauss) maintain that the Synod was established about 520 B.C., and then consisted of 120 members, this number being afterwards reduced to 85. The work of the Men was to define, teach, and develop the law. (1) They settled the Canon. (2) Introduced the Feast of Purim. (3) Laid the foundation of the Liturgy, and compiled, among other prayers, the Shemone 'Esre (*Berach.* 33*a*), the most important of the synagogue prayers. The Great Synod probably became merged in the Assembly of Elders. [SANHEDRIN.] Krauss, in the *Jew. Qtly. Rev.* x. 347 ff.; Bacher, *Jew. Encycl.* xi. 640 ff.; Kuenen, "Ueber die Manner der Gros. Syn.," in *Gesam. Abhand.* 125-160; Low, in "Die Grosse Synode," in *Gesam. Schriften*, i. 399 ff. [H.H.]

Synoptists. [GOSPELS.]

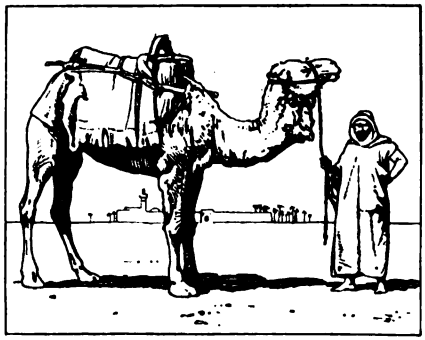
Syn'tyche, a female member of the church of Philippi (Ph.4.2), whom St. Paul besought to live in harmony with Euodias; perhaps these two are the "women" of ver. 3, who had "laboured with" St. Paul, and the help which he besought his "true yoke-fellow" (see Lightfoot, *Philippians, ad loc.*, for the possible meanings of this phrase) to render would then be the reconciling of the twain.

Sy'racuse, the celebrated city on the E. coast of Sicily. St. Paul arrived there in an Alexandrian ship from Melita, on his voyage to Rome (Ac.28.12). The magnificence which Cicero describes as still remaining in his time was then no doubt greatly impaired. But the site of Syracuse rendered it a convenient place of call for the African corn-ships, the harbour being an excellent one, and the fountain Arethusa in the island furnishing an unfailing supply of excellent water. At the time of St. Paul's voyage, Sicily did not supply the Romans with corn to the extent it had done in the time of king Hiero and, in a less degree, as late as the time of Cicero. It is an error, however, to suppose that the soil was exhausted; for Strabo expressly says that for *corn*, and some other productions, Sicily even surpassed Italy. At this period there were only five Roman colonies in Sicily, of which Syracuse was one. The others were Catana, Tauromenium, Thermae, and Tyndaris. Messana, although not a colony, was inhabited by a Roman population.

Syria, the region N. of Palestine, and three times as large, the history of which is important in relation to O.T. as explaining that of the Holy Land. The name, as spelt in the Mishna (סוּרְיָא, *Oholoth* xviii. 7), comes from a root meaning "to mount up," and is thus equivalent to ARAM; which connection is recognized by LXX. and A.V. It applied to the "wall" of mountains separating the valley of the Orontes [COELOSYRIA] from the narrow shores of Phoenicia [PHENICE], or more generally to all the country between the Leontes (*Lîtâny*) River and the Euphrates, even including Commagene (*Kummukh*), which lay between the Euphrates and the Taurus chain as far E. as Samosata. Syria was bounded on E. by the Anti-Lebanon [LEBANON], and by the Syrian Desert. It included three regions: one running 100 miles N. to Kadesh on Orontes and to the ELEUTHERUS; the second including mount Bargylus—a continuation of the Lebanon chain—as far N. as the lower valley of the Orontes near ANTIOCH, this being the land of HAMATH, extending also 100 miles N.: the third, reaching yet another 100 miles to *Mer'ash* at the foot of the Taurus, included the Amanus [AMANA], a continuation of the Bargylus range, with the plains draining S. into the Orontes, and W. to the Pyramus, or farther E. into the Euphrates. The total area of Syria is thus about 30,000 square miles. On the E. it included DAMASCUS, HERMON, and Shenir,

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with towns on E. slope of Anti-Lebanon towards TADMOR, this being the kingdom of Damascus adjoining that of Hamath. The trade route from Damascus to Tadmor ran thence N. to REZEPH, and to TIPHSAH on the Euphrates. Near Ba'albek the Buqa'a Plain, E. of Lebanon, has a low shed whence the Orontes drains N. and the Leontes S. The latter bounds Galilee, and, turning W., reaches the sea 5 miles N. of TYRE. The Orontes is fed by other springs at *Lebweh* (Lybo), N. of Ba'albek, and becomes a brawling stream, which passes just E. of the great mound of *Tell Neby Mendeh*—the site of Kadesh (*Qades*), called in later times Laodicea ad Libanum. [TAHTIM-HODSHI.] It then passes through a lake 6 miles long (*Baḥeiret Homs*) formed by a Roman dam which, according to the Talmud (Neubauer, *Geog. du Tal.* p. 29), was made by Diocletian. The Orontes then passes *Homs* (Emesa) and runs in a narrow gorge near HAMATH, which city is remarkable for the great water-wheels on the river. By Apamea it flows to the "Iron Bridge," where it turns W., entering the valley of Antioch, and is fed by the waters of the lake of Antioch, and by the *Afrîn* River from N. It reaches the sea after a course of more than 100 miles. East of the river, and of Antioch, Aleppo—the present capital of N. Syria—stands on the *Quweiq* stream, which flows S. and ends in a swamp: it rises near the *Sâjûr*, an affluent of the Euphrates, which flows S.E. past CARCHEMISH. The sixth Syrian river, flowing W. under the Taurus, is the *Aq-shai* (Turkish) or "white stream." These plains are bounded on W. by the range which to S. in Lebanon, rises 10,000 ft. above the sea, and 5,000 ft. to N. in the Amanus. The Afrîn River, flowing S. by Cyrrhus and 'Azâz, is flanked on W. by the *Kurd-Dâgh*, or "Kurd's mountain," which runs parallel to the Amanus, and on E. by the hills S. of *'Ain Tâb* (Doliche), which separate the basins of the Afrîn and the Quweiq. The Amanus falls with very steep slopes to the narrow shore of the gulf of Alexandretta, at the N. end of which the great trade route from Carchemish to Tarsus, passing Samala, descends through the narrow gorge S. of Issos where, in 333 B.C., Alexander the Great entrapped the huge army of Darius III., and by his victory decided the fate of Western Asia. Besides the chief cities above mentioned, several others in Syria are of historic importance. Thus *Kâmid* on the Leontes appears to have been the ancient Kumidi, noticed in the 15th and perhaps in 16th cent. B.C. It lies S. of the road from Beirût to Damascus, and E. of the river, on the lower slope of Anti-Lebanon. Abu el Feda (Robinson, *Later Bib. Res.* p. 425) says it was once the chief place of this region. Ba'albek is noticed under its Gk. name Heliopolis (*city of the sun*) by Josephus (14 *Ant.* iii. 2) as existing in 63 B.C.; but its famous temple first appears on coins of Septimius Severus (193–211 A.D.), whose empress was the Syrian princess Julia Domna from Emesa. The text on the temple porch was inscribed by Longinus (Waddington, No. 1881) in the reign of her grand-nephew Elagabalus (218-222 A.D.); and recent explorers all agree that none of the work is older than about this time, when Syria played so important a part in Roman history. In N. Syria, Chalcis S. of Aleppo was an important town, and N. of Aleppo ARPAD and Tuneb (*Tennib*) were capitals in early times. PETHOR lay between the Sâjûr and the Euphrates; and, in Commagene, Taruna (*Derrena*) appears to have been a large town. Strabo divides Syria into five provinces, including Commagene, Coelosyria, and those of which the capitals were Cyrrhus, SELEUCIA, and DAMASCUS.—*Inhabitants.* The earliest inhabitants were probably of both the Akkadian and the Semitic races. In 15th cent. B.C. we find the Hittites powerful both in the far N. at Mer'ash, and in central Syria at Kadesh. They are represented as a yellow people, with hairless faces, slanting eyes, and black pigtails (on Egyptian coloured reliefs), and the only Hittite letter in the Amarna collection (Berlin 10) is in an agglutinative dialect like the Akkadian. The names of their princes are also Akkadian. The Amorites, on the other hand, were "highlanders," represented as dark brown, with black



SYRIAN BAGGAGE-CAMEL. W.D.A.

eyes, beards, and hair, and Semitic features. They dwelt at Tuneb and in Lebanon, and the letters of Aziru the Amorite are in Semitic Babylonian. These two races have always existed together, and still so exist, in Syria; and it is notable that many of the town names of the list of Thothmes III. in Syria are still preserved, not in Arab., but in the Turkish nomenclature of to-day. The Assyrians deported both Hittites and other Syrians, and filled their towns with colonists from E.; but these also were of Semitic race. After the time of Tigranes, there seems to have been a Persian—or Greco-Persian—element in the population of Commagene at least, and there was a Gk. element in Syria after *c.* 300 B.C., which is still represented in the Christian population. The Romans and the Crusaders did not furnish more than a governing class; and the present population of Arabs, Turkomans, and Turks (with a few Jews, Armenians, and Kurds) substantially represents that of the earliest known age.—*History.* Syria was known from the dawn of history to the Akkadians of Chaldea, who called it *Mar-tu*, "the way of sunset" (*Aḫaru*, or "west," in Semitic translation); and Sargina, "the founder king" of Chaldea, conquered Martu as far as the Medi-

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terranean. The Babylonians of the 6th cent. B.C. asserted that he lived at a date representing 3800 B.C., but this may be an exaggeration of 1000 years, judging from astronomical data as to the zodiac. Gudea, the prince of Zirgul (*Zirghul*, close to *Tell Loḥ*) is said, on the same authority, to have lived *c.* 2800 B.C.; and the Akkadian texts on his statues tell us that he cut cedars, to roof his temple, in Amanum (Amanus), and brought other materials from Martu. The kings of the first dynasty of Babylon (after 2250 B.C.) also invaded the W., Ś'umuabi the first king conquering Kazalla (probably the *Kizil* range in Commagene), and advancing to Ḥalibu or Aleppo. Kazalla had already been invaded by Sargina. Hammurabi, the first Babylonian king who founded an extensive empire, was the sixth of the first dynasty (2139 to 2094 B.C.), and he appears to have dominated the whole of Syria and Palestine, though his chronicle unfortunately is broken after his 20th year. In the 30th and 31st years he was fighting in Elam, where he conquered Susa; but in the 23rd and 24th years, before he thus became supreme, he apparently fought against *Gubla*, which (in the Amarna letters, etc.) represents GEBAL in Phoenicia. He thrice (in 22nd, 30th, and 31st years) attacked a place called *Emur*, which might be Gomorrah; but it must be noted that the text which gives these references to Gubla and Emur has been ascribed to a time yet earlier, the king's name being almost illegible, though the events coincide with those of the Babylonian chronicle of Ḥammurabi's reign. His successor, Saamśu-isibna (2094–2089 B.C.), also speaks of "the army of the west"; but the second dynasty of Babylon (1851–1589 B.C.) was less powerful; and, just at the time of its close, Thothmes III. of Egypt appears as the conqueror of all Syria and part at least of Phoenicia. His ancestor Thothmes I. had already penetrated to the Euphrates, where he set up a record; but a formidable league of Hittites, Syrians, and Phoenicians met Thothmes III. at MEGIDDO, on his first compaign. After their defeat he proceeded to DAMASCUS, to Kadesh on Orontes, and thence to ARVAD and Phoenicia [PHENICE]. His list of 230 cities in Syria includes such places as Hamath, Tuneb, Chalcis, Carchemish, Pethor, Aleppo, and Rezeph, with others even in Padan-aram; and he received offerings from Assyria and Babylon. Amenophis III. (*c.* 1500 B.C.) also ruled Syria, and travelled through it into Armenia. In his time a revolt of the N. Hittites was quelled by Dusratta, the Mongol king of Matiene, allied by marriage with Amenophis III. and accepting his suzerainty in Syria. He also speaks of the city of Chalcis. The great revolt which began in the closing years of Amenophis III. was caused by a fresh outbreak of the Hittites of Mar-ḫase (or *Nu-ḫase*)—probably Mer'ash—and soon involved the Amorites of Tuneb (*Tenntb*) and the Hittites of Kadesh. The united forces overthrew the Egyptians, and conquered the cities of Phoenicia and Bashan. The Hittites of Kadesh remained independent until *c.* 1350 B.C., when Ramses II. took their fortress and marched N. to Tuneb; but even after this they made a treaty on equal terms with Egypt. One of the latest of the Amarna letters—perhaps *c.* 1400 B.C.—is from Assur-uballid of Assyria (Berlin 9), who attacked Syria and reached Beirût. Another (Berlin 30) is from a certain Rimmon-nirari, who may have been an Assyrian, and who asks assistance from Egypt against the Hittites of Mer'ash, which he claims to have been included in his kingdom by Thothmes IV. After this there is a blank of more than two centuries, until Nabu-kudur-uṣur I. of Babylon (1154–1128 B.C.) raided Syria, as did Assur-ris-ilim about the same time. The Babylonian king was defeated by Tiglath-pileser I. of Assyria, who conquered N. Syria, but was finally defeated by Marduk-nadin-aḫi, son of Nabu-kudur-uṣur (1128–1111 B.C.). Tiglath-pileser, *c.* 1130 B.C., began by spoiling Kummukh (Commagene) and Sumasti (probably Samosata), and afterwards crossed the Euphrates near Carchemish, and occupied Bisri (*Tell Bâsher*) farther W. He fought later at Kasiyari in Aram (or Syria); and, crossing the Euphrates on rafts, he reached Pethor, Lebanon (where he hunted the *rîm* or wild bull; A.V. *unicorn*), and ARVAD in Phoenicia. These conquests were not permanent; for, *c.* 1000 B.C., though Assur-irbi set up his image on Amanus, yet later in his reign the "king of Aram" occupied towns near Pethor, after which there is a break in Assyrian history till the accession of Assur-nazir-pal in 885 B.C. During the time of Solomon (after 1000 B.C.) the Hittite princes of the N. appear to have been independent (1 K. 10. 29), though Solomon's kingdom included Lebanon and adjoined Hamath (2 Chr. 8. 4), N. of Tadmor. In 884 B.C. Assur-nazir-pal began the conquest of Syria, which cost the Assyrians a century and a half of repeated efforts, till Damascus fell in 732 B.C. He first secured Commagene. In 870 he went from Carchemish to 'Azâz, crossed the Afre (*Afrîn*), and reached the sea, returning by Amanus, where he cut cedars. In 859 B.C. his successor, Shalmaneser II., defeated the kings of Carchemish and of Samala (on the plateau E. of Issos), and he went on by Yazbuk (now *Yazibagh*) to the sea, and yet farther W. into Cilicia. Down to 832 B.C. he made in all 24 expeditions to the W.; in 854 he received the submission of the kings of Carchemish and Commagene at Pethor, and proceeded by Halvan (Chalybon or Aleppo) to Hamath and to Argana (now *Arjân*, close to Kadesh—now *Qades*—on the Orontes), S. of which he encountered the league of Syrian princes under Hadadezer of Damascus, including the forces of Hamath and of "Ahab" [RIBLAH] with those of Arqa and Arvad, and others, among whom were 1,000 Egyptians. The total Syrian force is said to have been about 62,000 men and 4,000 chariots, and 14,000 at least were slain. In 848 B.C. Shalmaneser II. re-entered "Aram," and cut trees in Amanus; two years later his 16th expedition was with a force of 120,000 men, and all opposition was broken down. Hazael (II.) of Damascus was defeated at Shenir, with the loss of 16,000 men and 1,121 chariots, and afterwards besieged in Damascus itself. In 839 a further expedition was undertaken against Hazael and the Phoenicians; and Amanus was crossed in 834 on return from Tarsus.

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After the death of Shalmaneser II. in 825 B.C., Syria seems to have remained subject, with occasional rebellions. Rimmon Nirari III. in 806 subdued Arpad, and next year was at 'Azâz, while in 803 he reached the sea. Shalmaneser III. in 775 was in Syria; but under Assur-dan in 759 the whole country revolted, even to Gozan. Assur-nirari II. had to reduce Arpad once more; but the final conquest was made by Tiglath-pileser III. (or II.) between 745 and 732 B.C. In 742 he received tribute, at Arpad, from kings of Commagene, Damascus, Tyre, Gebal, Carchemish, and others such as Panammu II. of Samala, whose son's inscriptions have been found. Azariah of Judah had been leagued with Hamath, but the fall of Arpad, in 740, was followed by the annexation of 19 districts in the kingdom of Hamath, and by general submission of all the Syrian princes, with tribute even from Menahem of Samaria in 738 B.C. But though the Assyrian storm-cloud thus rolled ever nearer to Israel after Damascus fell, rebellions continued, and Sargon in 720 (or 722) was confronted by a league of Hamath, Arpad, Simyra, Damascus, Samaria, and Egypt. He then placed 4,300 Assyrians under an Assyrian governor in Hamath, and went on to defeat Egypt at Raphia, S. of Gaza. Carchemish was still rebellious till 717 B.C., when Sargon took the city and carried the Hittites away to the E., getting 11½ talents of gold and 2,100 talents of silver as spoil. A Syrian revolt was also put down in 711 B.C., when Sargon went on to Ashdod, but Sennacherib was apparently only troubled by resistance in Phoenicia. Carchemish was the scene (*c.* 607 B.C.) of the battle between Nebuchadnezzar and Pharaoh Necho, which resulted in extending Babylonian sway over all Syria and Palestine, and these regions passed without a struggle to Persia after 538 B.C., and to Greece in 333 B.C., after Alexander had taken Tyre and Damascus. Syria was often a battleground for the Ptolemies and Seleucidae, after Seleucus had built its new capital at ANTIOCH in 300 B.C.; but finally it fell to his successors, after the battle of Bâniâs in 198 B.C., and so remained until it was seized by Tigranes, king of Armenia, in 83 B.C. The extraordinary statues erected by Antiochus of Commagene *c.* 38 B.C. witness the mixture of Gk. and Persian religion in his kingdom. He was related to the Seleucidae and to the Parthians, and his tomb is on *Nimrûd Dâgh*, N. of Samosata. Pompey entered Commagene and conquered Syria in 64 B.C., and it remained a part of the Roman empire till the Moslem invasion of 637 A.D.; while, after the Crusaders took Antioch in 1098, W. Syria and N. Syria (at first with Edessa) remained under the Franks for a century, but E. Syria under Turks and Egyptians, till, in 1291, the fall of Acre gave the whole country to Egypt until 1518 A.D., when it was conquered by the Turks. The succession of Roman governors after 62 B.C. is well known, but the only one mentioned in N.T. is CYRENIUS (Publius Sulpicius Quirinus), who succeeded L. Volusius Saturninus in 5 A.D., and under whom Coponius was the first Procurator of Judaea a year later. Cyrenius had no authority in Palestine till the deposition of Archelaus in that year. The prosperity of Syria under the Antonines, and especially under the Syrian emperors succeeding Septimius Severus, appears to have been great, and Elagabalus (218–222 A.D.) was the high-priest of the sun at Emesa, and the child of another high-priest Bassianus. From 267 to 272 A.D. Syria was also part of the empire of Zenobia, ruling from TADMOR, and her defeat by Aurelian occurred near Emesa.—*Religion.* The religion of the Syrians was the same as that of the Phoenicians, and their gods included El or Baal, Baalath, Hadad, Ashtoreth, and others noticed in the texts of Samala, and in later inscriptions. One of the most remarkable, in Lat. and Gk. (Waddington No. 2720 *a*), was found at *Hoşn Suleimân*, in mount Bargylus, a place in the satrapy of Apamea, which bore the native name Baito-kaika. The ruins are important, but not older than Roman times. The Lat. preface states that Valerian and Gallienus (in 253 A.D.) renewed the ancient privileges of a shrine consecrated to Zeus; the Gk. texts include a copy of a letter by a certain Antiochus, establishing a rate to support monthly sacrifices and a priest of Zeus, and a decree of the city of Apamea, addressed to Augustus, whose god Zeus they adopted, and decreed that men or beasts straying into the temple enclosure should incur fines. This instance, and others, show that the religion of Syria, before 326 A.D., was a mixture of the earlier native worship with that of Gk. and Roman gods. Elagabalus also adored the "black stone" of Emesa even in Rome.—*Antiquities.* The oldest Syrian antiquities are those inscribed with the characters called "Hittite" [WRITING], including those of Carchemish, Mer'ash, Izghin (near Samala), Samosata, Aleppo, and Hamath. The inscriptions of Samala, in Phoenician and in Assyrian, come next, and are of peculiar interest. [SEMITIC LANGUAGES.] The style of art in the bas-reliefs (800 to 730 B.C.) resembles that of Babylonia, and a gryphon, a female sphinx, and a lion-headed god (probably Nergal) are represented. The figures are bearded, except one pig-tailed captive (probably a Hittite). The succession of kings of Samala, mentioned in the texts, includes Bar Karal, Panammu I. (who was tributary to Assyria in 806 B.C.), Bar Çur, Panammu II. (who fled to Damascus), and Barrakab (who boasts the favour of Tiglath-pileser III. *c.* 730 B.C., and who built the palace). The statue of Panammu I. was found at his burial-place *Takhtâli-bunâr*, near the ruin *Sinjirli* and the village of *Keller* (Humann and Puchstein, *Reisen*, 1890). At Samala was also found the fine bas-relief of Esar-haddon (after 670 B.C.): he holds Tirhakah, the Ethiopian, captive by a cord attached to a ring passing through the upper lip of the captive (Is.37.29). The gods are represented standing on animals, as at Bavian; the cuneiform text describes the conquest of Egypt. Early in Esar-haddon's reign the native dynasty was deposed, and an Assyrian governor replaced them in Samala. The age of the Seleucidae is only represented by the beautiful coins of kings and cities; but the art of Commagene, under Antiochus (at Nimrûd Dâgh), presents a mixture of Gk. and Persian styles; and the Gk. texts render the names of Persian gods by Gk. equivalents coupled with each. Antiochus himself was a

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MONUMENT AT SAMALA.

Mazdean by religion. Syria is also remarkable for its Christian architecture and inscriptions of 4th and 5th cents. A.D. The peculiar monogram in Gk., X.M.Γ. ("Christ born of Mary"), occurs in texts dated 399, 420, and 479 A.D.; and over the doors of houses verses from the Psalms(**4**.8,**24**.1,**34**.9,**91**.1,2,**118**.21,**121**.8)occur. Lu.**2**.14 and Mt.**22**.31,32 are inscribed at *Salamina* and at *Barra*. The oldest known of these Christian inscriptions (at *Khatûra*; Waddington No. 2704) dates from 331 A.D., with the invocation "Come, O Christ." At *Refâdi*, in 516 A.D. (No. 2625), is the curious text "Jesus the Nazarene, born of Mary, the Son of God, dwells here." At *Kokanaya* (No. 2681) the Trinitarian Gloria is inscribed as early as 369 A.D. On the other hand, a Gk. pagan couplet, found in the mosque at Emesa, dates from 78 A.D., and belonged to a temple on this site. The finest architecture of the 2nd cent. is represented by the huge structures at Ba'albek and at Palmyra. Among the most useful modern books may be noted: Humann and Puchstein's *Reisen in Kleinasien und Nordsyrien*, and the *Mittheilungen aus den Orientalischen Samlungen*, Heft. xi., with Waddington's *Inscriptions Grecques et Latines de la Syrie*. [C.R.C.]

Syriac versions. [VERSIONS.]

Sy'ro-phenic'ian occurs only in Mk. **7**.26 as the description of the race of the Gentile ("Greek") woman from whose daughter our Lord cast forth a devil at the mother's persistent request. The emperor Hadrian divided Syria into three parts, Syria Proper, Syro-phoenice, and Syria Palæstina; and henceforth a Syro-phoenician meant a native of this sub-province, which included Phoenicia Proper, Damascus, and Palmyrené. It is perhaps most probable that Σύρα Φοινισσα, "a Phoenician Syrian," found in some copies, is a better reading. The term denotes a Greek (E.V. marg. *Gentile*) of Phoenicia in Syria, as distinguished from African natives—the Punic race of Carthage. [C.R.C.]

T

Taanach' (*sandy soil*), a town on W. of the plain of ESDRAELON; probably so called from the rich basaltic soil of the plain near it. It was a royal Canaanite city (Jos.**12**.21), on the border of Manasseh and Issachar, held by the former tribe (**17**.11), and given to the Levites (**21**.25, A.V. Tanach). In 1Chr.**7**.29 it is given to Issachar (*cf.* **5**.1) on the borders of Manasseh, referring perhaps to a later age; for Manasseh failed to drive out the Canaanites of Taanach (Judg.**1**.27), whose kings fought at Tabor in 14th cent. B.C. (**5**.19). [MEGIDDO.] It was included in Solomon's 5th district, answering to Issachar (1K.**4**.12). It is noticed in the list of Thothmes III. (No. 42), in 16th cent. B.C., and in the account of his advance on Megiddo. It also appears in 10th cent. B.C. in Shishak's list (No. 14). It is now a small village called *T'annak*, on S.E. side of a large mound at the edge of the plain, with wells on N., olives on S., and cactus hedges: rock-cut tombs occur at the foot of the mound on N. (*Surv. W. Pal.* ii. p. 46). Recent German excavations have resulted in the discovery of fragments of cuneiform tablets, and of an altar with a sphinx in relief, resembling the later remains in Phoenicia. The bodies of infants buried in pottery urns also occur here. [GEZER.] [C.R.C.]

Taanath'-shiloh' (*approach to Shiloh*; Jos.**16**.6), a place on E. border of Ephraim mentioned before JANOHAH (*Yânûn*). Vandevelde places it at *T'ana*, a ruin 1½ miles N.E. of Yânûn; and the border valley runs by it (*Wâdy el Kerâd*) "E. of Janohah." It is 10 miles from Shiloh; but in this instance SHALEM (*Sâlim*) may be the place intended, for the high-road to that town leads past T'ana, which is 3 miles S.E. of Sâlim. The ruin, with caves, cisterns, and rock-cut tombs, is evidently ancient (*Surv. W. Pal.* ii. p. 245). [C.R.C.]

Tabaoth' (1Esd.**5**.29) or **Tabbaoth'** (Ezr. **2**.43; Ne.**7**.46), a family of Nethinim who returned with Zerubbabel.

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Tabbath', probably *a long tract of land* (Arab. *tibbah*); apparently S. of ABEL-MEHOLAH. No site so named is known, and the words "unto (*'adh*) Tabbath" might only mean "a long way." [C.R.C.]

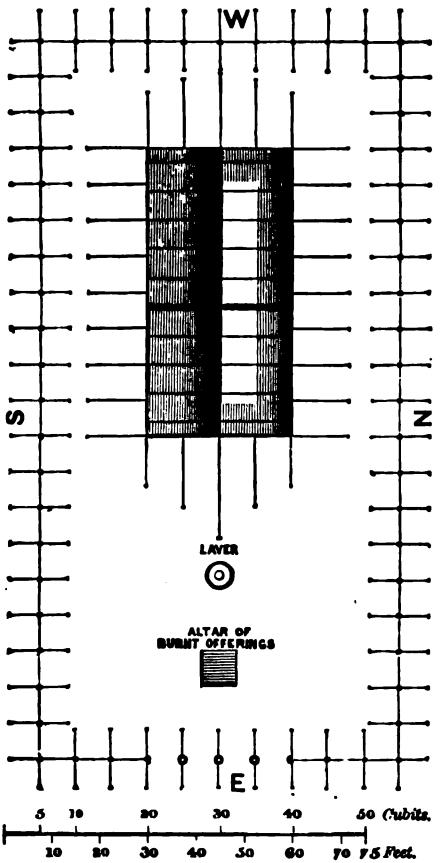
Tabeal' (R.V. *Tabeel*). The son of Tabeal was apparently an Ephraimite in the army of Pekah, or a Syrian in the army of Rezin, when they besieged Jerusalem in the reign of Ahaz (Is.7.6).

Tabeel' (Ezr.4.7) or **Tabellius** (1Esd.2.16), a Persian official in Samaria in the reign of Artaxerxes.

Taberah', a place in the wilderness of Paran (Num.11.3; Deut.9.22). It has not been identified, but was probably about 20 miles S.W. of HAZEROTH. [C.R.C.]

Tabering, an obsolete word in A.V. of Na.2.7. The Heb. word connects itself with *tōph*, "a timbrel." The A.V. reproduces the original idea. The "tabour," or "tabor," was a musical instrument of the drum type, which with the pipe formed the band of a country village. To "tabour," accordingly, is to beat with loud strokes as men beat upon such an instrument. [TIMBREL.]

Tabernacle. The description of the tabernacle is given in a twofold form—the instructions to Moses (Ex.26,27.9-19), and the account of the actual construction (36.8-38). It consisted of two distinct parts: the tabernacle proper, and the tent.—I. THE TABERNACLE, or DWELLING-PLACE (Heb. *mishkān*, 26.1-6, 15-37). (1) *The Framework.* This was formed of boards of acacia wood, overlaid on both sides with thin plates of gold (*vv.* 16,29). The word *qeresh*, translated boards, occurs only in connexion with the tabernacle, with the exception of Ezk.27.6, where it probably refers to the boards forming the deck of a ship (R.V. marg.). It is derived from a root meaning "to become firm, solid." Kennedy (Hastings, *D.B.* 5 vols. 1904, *s.v.*) suggests hollow panels instead of solid boards. Each board was 10 cubits long and 1½ broad; the thickness is not specified (Ex.26.16). There were 20 on each of the two long sides, the N. and the S., and 6 at the W. end. There were also 2 other boards on the W., one at each corner (*vv.* 23-25), making 8 in all. It has been assumed that these two were the same width as the others, 1½ cubits, in which case the external measurement of the W. wall must have been 12 cubits. Since the inside measurement was not more than 10 cubits the boards forming the sides must, on this assumption, have been one cubit in thickness. This is the view held by Ewald, Bahr, Riggenbach, Kamphausen, Diestel, and, among later writers, by König (in the *Jew. Encycl.* s.v.), but it suggests grave difficulties. (i) In ancient times acacia trees capable of yielding boards 10 by 1½ cubits were probably to be found in the Sinaitic Peninsula (Theophrastus, *Hist. Plant.* iv. 3), but not trees from which could be cut massive beams measuring at least 15 ft. long, 27 in. wide, and 18 in. thick. (ii) The boards stood upright, fitting close together, each having two tenons at its lower end which fitted into two silver sockets let into the ground. These bases weighed only a talent, or about 95 lb., each, and it is doubtful whether they would have been of any use in supporting beams of this size. (iii) Transport, though not impossible, would have been difficult, and the only provision mentioned utterly inadequate (Num. 7.8; *cf.* 3.36,37). There may of course have been many more than four wagons and eight oxen, these only being mentioned because given by the princes (7.2,3). Josephus says the boards were four fingers, or 3 in. thick (3 *Ant.* vi. 3). The language used in describing the corner boards is ambiguous and

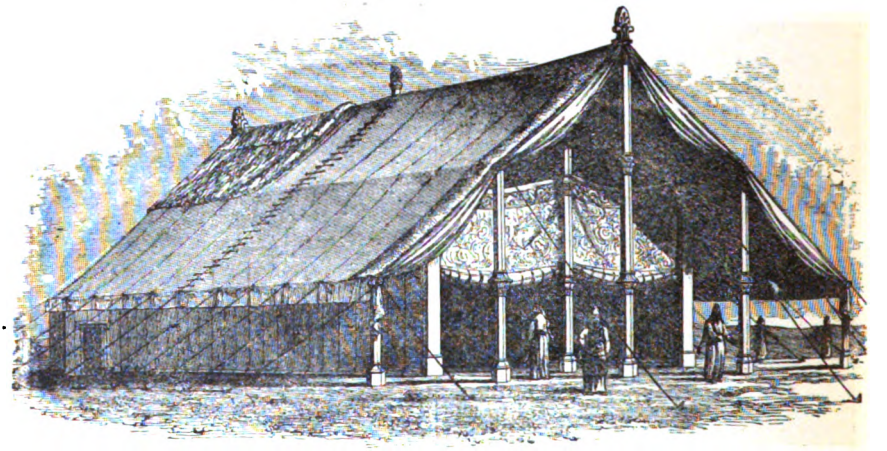


PLAN OF THE OUTER COURT OF THE TABERNACLE. (Fergusson.)

obscure (Ex.26.24), and none of the numerous interpretations that have been attempted are entirely satisfactory. Keil (*Bib. Arch.* i. 103) thinks they were made up of two boards joined together at right angles to form the corner pieces, and having one ring only, set in the corner, instead of one on each side. Kennedy suggests sloping bastions made of two boards braced together. The important point is that these two were different to the other 46 boards, and in the absence of any statement to

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the contrary it need not be assumed that they were the same width as the rest. Their purpose seems to have been to give stability to the corners, as well as to fill up the space of ½ cubit at each corner of the W. end. They had each two silver sockets like the other boards (ver. 25). The boards were kept in position by means of cross-bars of acacia wood overlaid with gold, which passed through rings of gold affixed to the outside of each board. According to *vv.* 26,27 there were five bars on each of the three sides, but since only the middle one ran the whole length of the wall (ver. 28), it is probable that the other four on each side were only half the length, two being joined together and so making three bars on each side. This is Rashi's opinion, and it has been adopted by many later writers. Rashi says the middle bar of the three passed through the heart of the boards, but if they were only 3 in. thick either the bar was very slender or the bore of



SOUTH-EAST VIEW OF THE TABERNACLE. (As restored by Fergusson.

the hole must have been so large as to weaken the boards in their centre. According to Josephus (*loc. cit.*), the bars were made up of lengths of 5 cubits each, the end of one section fitting securely into the next. The dimensions of this framework were 30 cubits long by 10 wide. It is disputed whether these are to be taken as the external or inside measurements. The question is not without importance. If external, then the whole length of the interior was 30 cubits, less the thickness of the W. wall, and the breadth 10 cubits, less the combined thickness of the two side walls. If the boards were only 3 in. thick, this small reduction of the inside dimensions would not seriously interfere with that internal symmetry of the Most Holy and Holy Place upon which so much stress is laid; but if they were much more than this thickness the measurements *must* have been those of the interior (*cf.* Josephus, 3 *Ant.* vi. 4). (2) *The Curtains.* The ceiling of the tabernacle was formed of ten curtains of fine twined linen, each 28 cubits long and 4 wide, fastened together in two fives. It is not stated how the separate curtains were joined, but the two large ones had each 50 loops of blue along the inner edge and were coupled together by means of 50 golden clasps (**26.1-6**). Pictures of cherubim were woven into them, possibly in blue, purple, and scarlet on a white ground (ver. 1). Some think these curtains covered the inside of the walls, from analogy with Solomon's temple (1K.**6.29**; *cf.* Ezk.**41.18**). There is, however, no mention of any means of suspending them on the inside. They were 28 cubits long, and would therefore cover the top, 10 cubits, and hang down 9 cubits over the sides, thus leaving about 1 cubit at the bottom uncovered. The clasps connecting the two curtains were to be directly over the division between the Most Holy and the Holy Place (*cf.* Ex.**26.33**). Hence the one large curtain of 20 cubits would cover the Holy Place, and of the other, 10 cubits would cover the Most Holy and 10 hang over the W. wall, covering it almost to the ground, *i.e.* all except the thickness of the wall and the height of the silver bases above the ground. Some think it was placed centrally, 5 cubits hanging over the E. and 5 over the W. end. (3) *Hangings.* (i) The Veil. At a distance of 10 cubits from the W. wall (Josephus, *l.c.*) there were four pillars of acacia wood overlaid with gold and set in sockets of silver. From these pillars was suspended by golden hooks a curtain of the same substance, colours, and ornamentation as the covering of the dwelling [see I. (2) *supra*; **26.31-33**]. This was the *pārōkheth*, and divided the tabernacle into two parts—the Most Holy, a cube of 10 cubits, and the Holy Place, 20 cubits long, 10 wide, and 10 high. It is translated "the veil" of the screen (**35.12,39.34,40.21**; Num.**4.5**). [HANGINGS.] In the Most Holy Place was the ARK OF THE COVENANT.] (ii) The Screen. The E. end of the Holy Place, which had no wall, was covered with a curtain of 10 cubits square, made of the same material and colours as the

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preceding, but with stripes or cubes woven into it instead of cherubim (Ex.26.36,37). It was suspended by golden hooks from five pillars of acacia wood overlaid with gold and fixed into

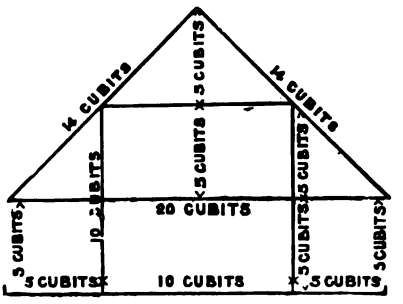


DIAGRAM OF THE DIMENSIONS OF THE TABERNACLE IN SECTION. (Fergusson.)

sockets of BRASS. This curtain is described as "a screen for the door of the tent" (ver. 36, R.V.). [HANGINGS.] The Holy Place contained (*a*) the ALTAR of Incense, in the middle at the W. end (30.6); (*b*) the golden CANDLESTICK, on the S.; and (*c*) the table of SHEWBREAD, on the N. side of the tabernacle (26.35).—II. THE TENT. This served as a protection to the dwelling. Its shape is disputed, some holding that it was placed upon the dwelling, the whole retaining the shape of a parallelogram; others that it was tent-shaped, or ridged. It consisted of (1) a covering of goats'-hair, made of eleven curtains, each 30 cubits long and 4 wide. These were sewn together to form two large curtains, six of the small ones in the one and five in the other. The two parts were joined together by loops—colour and material not specified—and 50 clasps of "brass" (26.7-11). If the tent was a covering resting on the tabernacle, the arrangement of the goats'-hair curtain would probably be as follows—of the larger half, consisting of six curtains and therefore 24 cubits wide, 20 cubits covered the Holy Place, and 4 cubits, the sixth curtain, was folded over the forefront of the tent, forming a sort of eaves (ver. 9). Of the lesser half, formed of five curtains and so 20 cubits wide, 10 cubits covered the Most Holy Place, the other half hanging down over the W. wall and covering it (ver. 12). According to this arrangement the division in the goats'-hair curtain coincided with that in the linen curtain, and both were directly over the veil which divided the Tabernacle into two parts, the Holy and the Most Holy Place. This curtain was 30 cubits long (ver. 8), and so would cover the linen curtain and also the cubit at the bottom of the boards not covered by the latter (ver. 13), which was only 28 cubits long. If the tent were ridge-shaped, either the linen curtain covered the inside of the walls or it was exposed to a certain extent to moisture, wind, and dust, as the edge of the goats'-hair curtain in that case was 4 cubits above the ground and 5 from the walls. There is no mention of a ridge-pole, and the only possible hint of supporting pillars is the statement that there were five at the E. end of the tabernacle and only four in the Holy Place (*vv.* 32,37). Over this tent there were two other coverings, of which the dimensions are not given, (2) one of rams'-skins dyed red, and (3) over this one of skins (ver. 14), probably of the dugong, a marine animal 12 to 30 ft. long, and said to be plentiful in the Red Sea. The pins and cords (27.19, 35.18,38.20,31,39.40) may have been for use with either of these coverings, more probably the last. If the tent were ridge-shaped, the third covering may have been merely a coping along the top. The great weight of these coverings, and the probability that during heavy rains the water would collect on a flat roof, are strong arguments in favour of the ridge-shaped tent.—III. THE COURTS. The court was in a sense a part of the tabernacle. It was an oblong space, 100 cubits on N. and S., and 50 on E. and W. (27.9-13). The tabernacle stood more towards the W. end, with its entrance facing E. The N. and S. sides had each twenty pillars, the W. and E. ten—60 altogether. They were of "brass," 5 cubits in height, fixed in sockets of "brass," and 5 cubits' distance from each other (27.18). They were furnished with hooks and fillets of silver, by means of which the linen HANGINGS were suspended (ver. 10). These fillets were either rings under the capitals, or bars resting on hooks and extending from pillar to pillar, and to which the hangings were attached probably by rings. The four centre pillars on the E. side supported the screen of 20 cubits which formed the entrance to the court. This was a variegated curtain, like the screen covering the E. side of the tent (ver. 16,26.36). There is some ambiguity in the account of the number of pillars on the E. side of the court (27. 13-16). The entrance had four pillars, but if they were only 5 cubits apart five pillars would be required for the screen of 20 cubits. It is, of course, possible that there were only two in the middle, the entrance being distinguished by distance between the pillars as well as by difference in curtain. Otherwise there were 11 pillars, including the two corner ones. The hangings N. and S. of the entrance must each have been attached to four pillars. If the one at the N.E. corner be counted as belonging to the N. side, and the inner one of the four on the S. of the entrance as belonging to the entrance, the difficulty would be removed. This is the system adopted in reckoning the other pillars of the court, *i.e.* though each corner pillar supported the hangings of two sides it was counted to one only. Some count the two outer pillars of the entrance as only half-pillars —*e.g.* Keil (*op. cit.*). In the E. part of the court, called the Outer Court, there stood (1) the ALTAR of Burnt-offerings, near the entrance, and (2) the LAVER of "brass," between the altar and the tabernacle (30.18).—IV. NAMES. (1) Tabernacle (*mishkān*, "the dwelling-place," Ex.25.9, see R.V. marg.), specially applied to the inner structure as distinct from the tent which covered it. The name expresses the purpose of the tabernacle, "Let them make Me a sanctuary; that I may dwell among them" (ver. 8,29.45); "I will set My tabernacle among you. . . . And I will walk among you, and will be your God, and ye shall be My people" (Lev.26.11,12). (2) The Tent, *'ōhel*,

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which served as a covering to the former (Ex. 26.7, etc.). Also the tent, with reference to or including the *mishkān* (33.8,11; Num.12.5,10; Deut.31.15; *cf.* Num.11.24; 1K.1.39, all in R.V.). (3) "Tent of meeting" (*'ōhel mō'ēdh*, Ex.27.21, etc.; see R.V. marg.), the appointed place where God would meet with Moses (29. 42,30.36), and there reveal to him His will (Lev. 1.1; Num.7.89; *cf.* Ex.25.22,30.6). (4) Tent of the testimony (*'ōhel hā'ēdhūth*), as containing the ark and tables of the testimony (25.21, Num.9.15,17.7,8[22,23].18.2; *cf.* 2Chr.24.6). Also tabernacle of the testimony (*mishkan hā'ēdhūth*, Ex.38.21; Num.1.50,53,10.11). (5) Tabernacle of the tent of meeting (Ex.39.32, 40.2,6,29; 1Chr.6.32[17]. (6) House (*bēth*) of God (Ex.23.19, etc.). (7) Tabernacle of the house of God (1Chr.6.48[33]). (8) Temple (*hēkhāl*, 1Sam.1.9,3.3). (9) Sanctuary (*miqdāsh*, Ex.25.8; Lev.12.4).—V. HISTORY. The plan of the tabernacle was of divine origin and was revealed to Moses in the mount (Ex. 26.30). Its construction was entrusted to Bezaleel and Aholiab, and they with the workmen were specially endowed by God with knowledge for the work (31.3-6,36.1). The materials were provided by the people as free-will-offerings(35.4-29), and their liberality was such that more material was provided than was necessary, and they had to be restrained from giving (36.6,7). When the work of preparation was finished, Moses, seeing that all had been done in accordance with the divine command, blessed the people (39.43). The tabernacle was erected on the first day of the first month of the second year after the Exodus (40.2,17). It was anointed with holy oil (40.9; Lev.8.10), and then the cloud covered the tent, and the glory of the Lord filled the dwelling (Ex.40.34). The tabernacle occupied a central position in the camp (Num.2.2, 17,5.3), surrounded by the camp of the Levites (1.50,53); *cf.* Ex.33.7, where it is said "Moses used to take the tent and to pitch it without the camp, afar off from the camp" (see also Num.11.26,30,12.4). The LXX. calls this *τὴν σκηνὴν αὐτοῦ*, "his own tent." It is supposed by some that it was a temporary tent put up pending the erection of the tabernacle. The tabernacle accompanied the Israelites in their wanderings until, after the conquest of Canaan, it was set up in Shiloh (Jos.18.1). It remained there during the period of the Judges (Judg.18.31; 1Sam.2.22; *cf.* Ps.78.60). Some years later it was at NOB (1Sam.21. 1-6). David pitched a new tent on Mt. Zion for the ark (2Sam.6.17; 1Chr.15.1,16.1; 2Chr. 1.4), but the Mosaic tabernacle, with its altar, was still an object of veneration and a sanctuary at Gibeon (1Chr.16.39,40,21.29). When the TEMPLE was finished the tabernacle was taken to Jerusalem and probably preserved, as a sacred relic, in one of the chambers of the temple (1K.8.4; 2Chr.5.5). Its later history is unknown. Riggenbach, *Die Mos. Stiftshutte*; Diestel, in Schenkel's *Bibellex.*; Riehm, *Handwörterbuch des Bib. Altertums*; Ewald, *Alterthumer*; Kennedy, in Hastings, *D.B.* (5 vols. 1904); W. Shaw Caldecott, *The Tabernacle.* [H.H.]

Tabernacles, Feast of. The last of the three pilgrimage festivals, ordained by Moses, when all Heb. males were obliged to appear at the sanctuary (Ex.23.17; Lev.23.34-36,39-43; Num.29.12-38; Deut.16.13-16). It is commonly called *ḥagh hassukkōth* ("the Feast of Booths"), and sometimes designated as *ḥagh hā'āsīph* ("the Feast of Ingathering"), or simply *heḥāgh* = "the Feast" (1K.8.2; Ezk.45.23; 2Chr.7.8). The celebration of this feast lasted seven days: 15–22 of the seventh month (Tishri). The day following—*i.e.* the eighth day—was observed as an appended holiday, and was called *'āçereth* = "an holy convocation" (Lev.23.36), or "solemn assembly" (Ne.8.18). The observance of the festival had a double significance: (1) As general thanksgiving days for the bounty of the autumn grape crop which completed the year's harvest—"At the end of the year, when thou gatherest in thy labours out of the field" (Ex. 23.16). (2) As a commemoration of the time when the Israelites dwelt in booths or tents during their passage through the wilderness after their Exodus from Egypt. As all principal festivals are, more or less, memorials of the deliverance from the Egyptian slavery into freedom, so is this. A gathering of all the people took place at the end of every sabbatical year on this feast, when the law was read in their presence (Deut.31.10-12). Solomon dedicated the temple on this festival, and, in order to facilitate the special dedication festivities, extended the period of rejoicing seven days, making the festival last fourteen days (1K.8.2,65). King Jeroboam I., whose object was to separate the ten tribes under his command from the influence of the Jerusalem pilgrimage under the Judaean kingdom, substituted a feast just a month later (12.32). The peculiar features of the feast were: (1) The abandoning of the permanent habitation in houses for the temporary dwelling, eating and sleeping in booths during the seven days, which, aside from its symbolic meaning as a memorial of the Exodus, is a symbol of democracy, for all men, rich and poor alike, are to dwell in a simple booth. This feature had been neglected from the time of Joshua till the return from the Babylon Exile to Jerusalem (Ne.8.17), but ever since it has been a regular custom in Israel. The Feast of Booths was observed by Judas Maccabaeus (2Mac.10. 6,7). The Talmudists have compiled a tractate called *Sukká*, in five chapters, mostly taken up with explaining the construction of the booth and details in connexion with this festival. According to it, three walls and a sign of a door at the fourth side, with a covering on top, constitute a booth. The walls may be of any material, but the "covering" (lit. *sukká*), which is the main part of the booth, is permitted only to be of foliage and boughs cut from trees (Ne.8.15,16), or reed, sticks, and laths loosely arranged so that the stars may be visible through them. The covering must not be above 20 cubits from the ground, in order not to lose sight of it when sitting in the booth. (2) Another feature is the ceremony of carrying and waving the palm-branch known as *lûlābh*, with the citron = *'ethrōgh*. The palm-branch was tied together with boughs of thick trees (myrtles) and willows of the brook, made into a bunch

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and held in the right hand, with the citron in the left, while reciting *hallēl* at the morning service. This was observed on the first day of the festival everywhere, but in the temple ("before the Lord") the ceremony was performed for seven days (Lev.**23**.40). After the destruction of the temple the Rabbis ordained the observance of this custom for seven days everywhere, which is still kept up, except on the sabbath day. Neither the dwelling in the booth nor the ceremony of the *lûlābh* is continued on the last or eighth day of the festival, which is a separate holiday. (3) The sacrifices were more numerous than on any other festival. On the first day the burnt-offering consisted of 13 bullocks, 2 rams, and 14 yearling lambs. The rams, and lambs were the same every day of the festival, but the number of bullocks decreased by one each day, making 12 on the second day, 11 on the third, and so on to 7 on the seventh day, in all 70 bullocks (Num.**29**.13-32), equalling the number of the 70 heathen nations mentioned in Gen.**10**, which existed at that time, signifying, according to the Talmud, that heathenism will decrease steadily. The eighth day being a separate holiday, had for sacrifice only one bullock, one ram, and seven lambs (*vv.* 35,36). (4) According to tradition a great celebration took place in the temple, on the eve of the seventh day, which is known as *hôsh'anná rabbá* (the great hosanna). On this day the willow-twigs were more in use at the ceremonies than the palm-branches, in a procession seven times around the altar of the temple. The willows were set up on the side of the altar and were also carried around and beaten on the ground while shouting "Hosanna" ("O! save!"). This beating of the *hôsh'anná* is still practised on *hôsh'anná rabbá* in the orthodox synagogues. (5) "The libation of water" or "water-drawing" occurred at the morning service of the temple in connexion with the wine libation during the seven days, but the ceremony developed on the eve of the seventh day. The water was drawn from the Pool of Siloam in a golden ewer and borne to the altar in solemn procession, accompanied with torch-lights and the blowing of the trumpet. The water was poured out through a silver basin with an opening at the bottom. The wine was poured through another opening, both libations running down simultaneously and being conducted by pipes into the Kidron. Preparations were made on the night of the first day at the outer court of the temple, known as the "Women's Court," by fixing four golden lamps on high pedestals; each lamp contained 120 measures (logs) of oil, and they were lit by wicks made of old garments and girdles of the priests. The illumination resembled a sea of fire, lighting up every nook and corner of Jerusalem. A special gallery was erected in the court for the accommodation of women. The celebration reached its climax on the eve preceding the seventh day, when they sang and danced with torches in hand, while the Levites stood on the fifteen steps leading to the Gate of Nicanor chanting the Songs of Degrees (Ps.**120**–**134**) to the accompaniment of their instruments. Hillel the Elder and other Rabbis often participated in the ceremonies of rejoicing and dancing. The custom of celebrating the water-drawing by singing hymns at the synagogue is still observed, each congregation selecting a certain night between the first and seventh day, in memory of the pouring out of water at the temple. The water libation is not mentioned in the Mosaic law. There is only a symbolic reference to it by the prophet: "Therefore with joy shall ye draw water out of the wells of salvation" (Is.**12**.3). The Gospel, no doubt, alluded to this event by saying, "Now on the last day, the great day of the feast [the seventh day], Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink" (Jn.**7**.37). Jesus also said, "I am the Light of the world, ... the Light of life" (**8**.12), referring to the illumination of the festival. In this respect Jesus echoed the sentiments of the Sadducees, who were opposed to this Pharisaic ordinance, which was based only on Rabbinical tradition. Indeed, it is difficult to account at all for the adoption of this ordinance by the Rabbis, unless it was to modify the wine libation, which was a common practice among the Gentiles in their idol-worship. Or, perhaps, the water libation was intended as a lesson on temperance. *Cf. Jew. Encycl.*, arts. "Tabernacles, Feast of"; "Water-drawing." [J.D.E.]

Tabitha, "which is by interpretation called Dorcas" (Ac.**9**.36), a female disciple (*μαθήτρια*, this fem. form occurs here only in N.T.), of Joppa, full of good works, among which that of making clothes for "the widows" (evidently a recognized class, see **6**.1) is specifically mentioned. She must have been a person of some means. While St. Peter is in the neighbouring town of Lydda she dies, whereupon the disciples send him message, urging him to come without delay. He arrives, to find her already laid out for burial, and restores her to life under circumstances which bear a close resemblance to the raising of Jairus's daughter (Mt.**9**.25, etc.). The miracle results in a number of conversions in the neighbourhood. The Aram. word Tabitha (*ṭ'bhîthá*), with its equivalent Dorcas, in Gk., means "roebuck," or "gazelle," and is fairly common as a woman's name. [S.N.S.]

Table, the translation of the Heb. *shulhān*, chiefly, in O.T., and Gk. *τράπεζα*. A flat-topped and generally round stand about 12 in. high, round which people reclined for meals. The prophet's table (2K.**4**.10) was probably of this shape. The Gk. word signifies a four-legged table; and those used in a guest-chamber were long enough for a number of guests to eat from them (Lu.**22**.21). [MEALS.] In Mal.**1**.7,12 the "table of the Lord" is the altar. Hence its contrast in 1Cor.**10**.21 with "the table of devils," where the Lord's Supper is compared with idol-feasts. [EUCHARIST.] Table in Ex.**24**.12 and parallels is the Heb. *luáh*, a smooth tablet, whether of stone, wood, metal, or wax, upon which writing could be inscribed. [WRITING.] On table of shew-bread, see SHEWBREAD. [S.N.S.]

Tables of the law, the two tables of stone which God gave to Moses in the mount (Ex.**24**.12); "the two tables of the testimony," on which was written with the finger of God (**31**.18), on both their sides (**32**.15), the

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Ten Words or Commandments (34.28). The tables and the writing were the work of God (32.16). On descending the mount, Moses saw the idolatry of the people, and in an outburst of righteous indignation cast down the tables and broke them (32.19). Later on Moses was commanded to hew two other tables like the first, and to ascend the mount with them, when God wrote on them the same words as on the first (34.1). These were placed in the "ark of the TESTIMONY" (40.20). According to 1K. 8,9 these were the only contents of the ark at the dedication of Solomon's temple. [ARK OF THE COVENANT.] What finally became of them is not known, but they were not in Herod's temple (5 *Wars* v. 5). [MOSES; LAW IN O.T.; TABLE; WRITING.] [H.H.]

Tabor, apparently an Aram. word, from a root meaning to "break off," and thus applying to the isolated position of Mt. Tabor, which is an outlier of the Nazareth mountains. It is now called *Jebel et Tôr*, or "mountain of the isolated summit." It is a rounded mountain like a mole hill, rising 1,840 ft. above the sea, and about 1,550 above the plains at its foot. On N.W. the lower slopes are covered with an open wood of oaks, in which fallow deer have been found. A mediaeval church and fortress crown the summit, which mediaeval tradition made the scene of the Transfiguration, following the apocryphal "Gospel of the Hebrews." The border of Issachar reached to Tabor (Jos.19.22) and to SHIHON on N.W. side of the mountain. Barak came down from Tabor to meet Sisera near En-dor (Judg.4.6,12,14,8.18). [KISHON, RIVER.] The mountain appears to have been a centre of worship which became idolatrous (Ps.89.12; Ho.5.1). In Je.46.18, "as Tabor" might be a clerical error for "by Tabor," in describing the Babylonian advance on Egypt. In 1Chr.6.77, a town Tabor in Zebulun seems to be noticed, but in Jos.21.35 we find NAHALAL instead. In the Song of Deborah (Judg.5.2) the literal wording of the Heb. rendered in A.V. "for the avenging of Israel," appears to be "in the oppression by Pharaohs"; and it is notable that Ramses II., in his 8th year, took a group of towns in Lower Galilee (Brugsch, *Hist. Egt.* ii. p. 64), which included Shalama (*Sâlim*, 2 miles N.W. of TAANACH), Maroma (MEROM), Beit-antha (perhaps HANNATHON), and *Dapur*—either Tabor or the village DABERATH at its foot to W. Dapur is also noticed later in his reign, in connexion with towns of Galilee (p. 106). The revolt of Barak would thus seem to have been directed against Canaanite kings allied to HAZOR, among whom Sisera was perhaps the Egyptian resident (*Sesra* being in Egyptian "the servant of Ra"); and in the later years of Ramses this defeat followed the victories of his youth. *The Plain of Tabor* (*'êlôn tâbhôr*, 1Sam.10.3) was between Rachel's tomb and Gibeah, and here Saul met "three men going up to God to Bethel." More probably (see R.V.) we should read "oak Tabor," or possibly "a broken oak" (or "terebinth"), which would be a point on the road. The oak of Deborah at Bethel (Gen.35.8) is too far N., as is the palm of Deborah (Judg.4.5) between Bethel and Ramah; but solitary trees—oaks or terebinths—are not uncommon in the mountains of Benjamin. [C.R.C.]

Tabret. [TIMBREL.]

Tabrimon' (better, Tab-Rimmon, *i.e.* "good is Rimmon," the Syrian *Jupiter tonans*), the father of Benhadad I., king of Syria in the reign of Asa (1K.15.18).

Tache (Heb. *qeres*, R.V. *clasp*). Only used in connexion with the tabernacle curtains. (1) Hooks to fit into the corresponding loops on the edge of two curtains to join the latter: of gold, Ex.26.6,36.13; of BRASS, 26.11,36.18. (2) The clasps by which the screen between the Holy Place and the Holy of Holies was suspended, 26.33. *Cf.* 35.11,39.33. [H.H.]

Tach'monite, The (R.V. *Tahchemonite*). "The Tachmonite that sat in the seat," chief among David's captains (2Sam.23.8), is in 1Chr.11.11 called "Jashobeam an Hachmonite" or (marg.) "son of HACHMONI" (see R.V.). Kennicott showed that the words translated "he that sat in the seat" are a corruption of Jashobeam, and that "the Tachmonite" is a corruption of the "son of Hachmoni," which was the family or local name of Jashobeam. He concludes "Jashobeam the Hachmonite" to have been the true reading.

Tadmor'. So 2Chr.8.4; but in 1K.9.18 the Heb. reads TAMAR, or otherwise *Tadmor* (see R.V. marg.). It was a city built by Solomon in the desert, and noticed with Lebanon and Hamath. The name is usually connected with *Tamar*, "palm"; but might be the Syr. *Tedmôra*, "admirable." Josephus says (8 *Ant.* vi. 1) that in his time the Syrians called it Tadmor, but the Gks. Palmyra. The name Tadmor is so rendered in a text at the city (De Vogüé, *Inscript. Palmyr.* No. 22; Waddington, No. 2600), where the Aram. *Rosh Tadmor* is rendered "exarch of the Palmyrenes" in Gk. The N. trade-route from Damascus passed this desert station, which lies E.S.E. of Emesa; and it went on to TIPHSAH on the Euphrates. The city lies E. of a narrow pass leading towards RIBLAH, and has a spring (*'Ain Afqa*, noticed in a text as *Ephka*; Waddington, No. 2,571 *c*) at E. end of the gorge; but the water is sulphurous, and the main supply was by an aqueduct from the fine spring of *Abu Fawâris*, 5 miles to W. The ruins resemble those of Ba'albek, some pillars being 70 ft. high, and they belong to 1st, 2nd, 3rd, 4th, and 6th centuries A.D. The wall of Diocletian (284–305 A.D.) enclosed a larger area than that of Justinian, which excluded the great sun temple and the gardens to the E. Aurelian rebuilt this temple after defeating Zenobia in 273 A.D. There are also remains of a church, and Palmyra was still inhabited in 12th cent. A.D. The gorge is called the "Valley of Tombs," remarkable for its tomb towers (one over 100 ft. high), which contained mummified corpses in pottery coffins. One of these towers has a text of 9 A.D. The Palmyrene texts (mostly bilinguals in Aram. and Gk.) [SEMITIC LANGUAGES; WRITING] continue down to 263 A.D., the dates 79 and 83 A.D. being among the earliest. The era is that of the Seleucidae, and the native months are rendered in Gk. by those of the Macedonian calendar. Jews are among the inhabitants (Waddington, No. 2619) in 212 A.D. Lat. texts of the time of Diocletian also occur. In the long street of columns, running E. and W., the Palmyrenes used to set up statues of citizens,

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who were "caravan rulers," in some cases on the route to Vologesia, etc. Palmyra was known to Pliny the Elder, and was raided by Pompey in 64 B.C., and by Mark Antony in 34 A.D. It was beautified by Hadrian in 130 A.D., and made a *colonia* by Caracalla (211–217 A.D.). The Palmyrenes aided Alexander Severus against Persia in 230 A.D., and saved the Roman empire in 260 A.D., being led by Odenathus II. (*Adinath*), who was then made "despot" by Gallienus. He was murdered by a nephew in 267 A.D.; but, during the troubles in Rome, his widow Zenobia (or *Bath Zabinah*) became independent—ruling from Bithynia to Egypt—till crushed by Aurelian in 272 A.D. A coin of her son as *Imperator*, under Aurelian as *Augustus*, has been found in Egypt; and texts of Odenathus and Zenobia occur at Palmyra (Waddington, Nos. 2602, 2611). Odenathus is called *Maran*, or in the Gk. "despot," and afterwards "king of kings." The only link between Solomon's Tadmor and that of Zenobia is the occurrence of a scarab of Tirhakah (702–670 B.C.), discovered by Rev. W. Wright at Palmyra in 1874. The city is described by Rabbi Benjamin of Tudela in 1163 A.D., and had then a population of 6,000 warlike Jews. In 1678 English merchants tried to visit it, and succeeded in 1691, staying 4 days and copying many texts. Wood and Dawkins surveyed its ruins in 1751, De Vogüé and Waddington exhausted its texts before 1870. Besides these standard works, a good account of two visits, paid in 1872 and 1874, is given by Rev. W. Wright (*Palmyra and Zenobia*, 1895); but the leading work still is *The Ruins of Palmyra*, by Wood and Dawkins, 1753. [C.R.C.]

Ta'han.—1. Son of Telah and ancestor of Joshua (1Chr.7.25).—**2.** Son of Ephraim and ancestor of the **Tahanites** (Num.26.35) = Tahath (1Chr.7.20), repeated by a clerical error. [SHUTHELAH.]

Tahapanes. [TAHPENES.]

Ta'hath.—1. A Kohathite Levite, ancestor of Samuel and Heman (1Chr.6.24,37 [9,22]).—**2.** According to the present text, son of Bered, and great-grandson of Ephraim (7.20).—**3.** Grandson of the preceding, as the text now stands (7.20).

Ta'hath.—1. A desert-station of the Israelites between MAKHELOTH and Tarah (Num. 33.26).—**2.** [TAHAN, 2.]

Tahpanhes or **Tehaphnehes** (LXX. Τάφναι; *Taphnis*), an Egyptian city of importance in the time of Jeremiah, mentioned once (Ezk.30.18); the Δάφναι of Herodotus, now *Tel-Defneh*, about 15 miles W. of the station of Kantarah, on the Suez Canal. The hieroglyphical name is probably *Ta-Bennut*. It was on the Pelusiac, the Eastern branch of the Nile, and on one of the principal army roads coming from Syria. Although it probably already existed under Ramses II., it became important under Psammetichus I. (*c.* 664 B.C.), who, as we know from Herodotus, established there a garrison of Ionian and Carian mercenaries to guard the kingdom against the Arabians and Syrians. The correctness of this statement has been confirmed by the excavations made on the spot by Prof. F. Petrie, who explored there the remains of a fort which must have been the residence of the king, and which is still known under the name of the "Palace of the Jew's daughter." We know from Jeremiah (44.1) that it was a settlement of Jews. The prophet himself (43.7) was brought there, and there also took place the episode of his burying stones in the platform of the palace. [E.N.]

Tahpenes' (1K.11.19,20; Θεκεφενής, Θεκεμείνα, *Taphne*), an Egyptian princess mentioned in connexion with the Edomite Hadad. Whether she was a queen or the wife of Hadad is doubtful; the text is not clear, and the discrepancy between the Heb. and the LXX. is considerable. [E.N.]

Tahre'a, son of Micah, and grandson of Mephibosheth (1Chr.9.41).

Tahtim'-hodshi', a land on the N. border of David's kingdom (2Sam.24.6). The rendering in four Gk. MSS. shows that this is a clerical error for the "land of the Hittites at Kadesh" (*haḥittîm qādhēshá*), due to the similarity of the letters ה and ת, ד and ך, and probably ת for ש, which made the difference of the two readings. The place intended is Kadesh on the Orontes, a famous Hittite city, just N. of the N. border of Israel when Lebanon and Damascus had been conquered. The site of Kadesh retains its name as *Qades*, applying to ruins just S. of *Tell Neby Mendeh*, which (in later times) was called Laodicea ad Libanum. This site is immediately W. of a small lake or pool formed by damming the Orontes; while W. of the city a stream runs N., and joins the Orontes under the Tell. On S. a ditch is traceable, once connecting the two streams. The site thus answers, not only in name and in its position, but also in its topography, to the Kadesh taken by Ramses II., and represented as surrounded by streams, with a little lake on E. The city has bridges in the Egyptian picture, and a small bridge still leads to Qades, over the Orontes. The place was known to Herodotus as Cadytis, where Necho fought the Syrians (ii. 159), and as being equal to Sardis in size (iii. 5). It was taken by Thothmes III., and in the later time of Amenophis III. it is noticed (Amarna Tablets, Brit. Mus. 30, Berlin 92 and 189) as the capital of the Hittite Aidugama. The "Orontes" is named on the picture of the city (as *Arunta*) in 14th cent. B.C., and in the account of its capture by Ramses II. (*Surv. W. Pal. Special Papers*, pp. 140-150). [C.R.C.]

Talent. [WEIGHTS AND MEASURES.]

Talitha' cumi', two Aram. words (Mk.5.41), signifying "Damsel, arise"; used by our Lord in the raising of the daughter of Jairus.

Talma'i.—1. One of three sons of "the Anak," slain by the men of Judah (Num.13.22; Jos.15.14; Judg.1.10).—**2.** Son of Ammihud, king of Geshur. His daughter Maacah was one of David's wives (2Sam.3.3,13.37; 1Chr.3.2).

Talmon', head of a family of doorkeepers in the temple, "porters for the camp of the children of Levi" (1Chr.9.17; Ne.11.19). Some of his descendants returned with Zerubbabel (Ezr.2.42; Ne.7.45; 1Esd.5.28), and were still employed as "porters" (Ne.12.25).

Talmud. The word comes from a root meaning "to learn"; and the *Talmud* is the name given to the great mass of the learning of Israel's sages, collected from age to age, and at

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length reduced to writing in a final form. But the Talmud represents the *final* stage in the development of Jewish learning, at least in so far as this is presented in an authoritative and official form. In order, therefore, to realize of what the *Talmud* consists, it is necessary to understand what the earlier elements were which later on became incorporated in it. The foundation of the whole was the Law or *Torâh*, *i.e.* the five books of Moses, concerning which the eighth "Principle" of the Jewish Creed says: "I firmly believe that the Law which we possess now is the same which has been given to Moses on Sinai." (The "Thirteen Principles of Faith" were drawn up by Maimonides, the great religious philosopher (*d.* 1204 A.D.), and are accepted by all orthodox Jews, having been incorporated in the Jewish Liturgy). But the Law (*Torâh*) consisted of two parts: the *Written Law*, as now found in the Pentateuch, and the *Oral Law*. The former is believed by the Jews to have been committed to writing from the beginning; the latter was believed to have been revealed to Moses on mount Sinai, together with the former. This Oral Law was handed down from age to age side by side with the Written Law, which it explained. This is stated in the opening words of the tractate *Pirqe Aboth* ("Sayings of the Fathers"): "Moses received the (oral) law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue." Although this cannot be accepted as historically true, it has some basis in fact, in that when, in the time of Ezra and Nehemiah, the law was explained to the people by the Levites (Ne.8.7,8), these latter most probably had some traditional matter upon which they based their explanations. For centuries expositions of the law, as well as of other Biblical books, continued. These were handed down by word of mouth from teacher to pupil; and thus very many became stereotyped. They were, generally speaking, of two kinds: Expositions in narrative form, which explained and expanded the Biblical text. These were called *Haggadoth*, the plur. form of *Haggadah*, which comes from a root meaning "to narrate." Secondly, explanations of legal observances and of the ceremonial law, etc. These were called *Halakoth*, the plur. form of *Halakah*, which comes from a root meaning "to go." These, therefore, taught people the "way," how they ought to walk in the sight of God; *i.e. Halakah* means a legal requirement. In course of time the quantity of *Haggadic* and *Halakic* matter which had accumulated was immense, and it became necessary to formulate some kind of official compilation which could be regarded as a guide and a book of reference for teachers. This was first undertaken by the pupils of Shammai and Hillel. They collected many *Halakoth*, and compiled what became known as the "Former Mishna." The *Mishna* means "Second"; *i.e.* Second Law. But the immense amount of floating material could not be incorporated into one work, and many teachers found it necessary to compile their own smaller "Mishnas," and it was not long before it became necessary to put forth some authoritative, officially recognized form of the Mishna. This was done (*c.* 150-200 A.D.) by Jehudah-ha-Nasi ("Judah the Prince"), who undertook his great redaction of the *Mishna*, which (with some alterations) has survived to the present day. The *Mishna*, therefore, is an immense collection of comments, explanations, and expansions of the Biblical text. Now it is the *Mishna* which forms the basis of the *Talmud*; for there was very much in the *Mishna* which was obscure and ambiguous; and there was, moreover, in other works a great deal of valuable *Haggadic* material thought worthy of preservation. The *Talmud* therefore explained the *Mishna*, and incorporated much other matter. Thus the history of the origin of the *Talmud* really repeats that of the *Mishna*—tradition transmitted orally for centuries, finally cast into definite literary form. Another term, *Gemara*, is often used as a synonym for the *Talmud*. This is an Aram. word, from a root meaning "to learn"; but with the special signification of learning what has been handed down by tradition. (Bacher, in *Jewish Encyclopaedia*, art. "Talmud." But it means also "completion.") The Talmud has come down in two forms: the "Jerusalem Talmud" (*Yerushalmi*) and the "Babylonian Talmud" (*Babli*). The material which is comprised in the *Yerushalmi* had been prepared in the academies (*i.e.* centres of learning) of Palestine, chief among which was that of Tiberias, whence Rabbi Jochanan issued the *Yerushalmi*, in its earliest form, in the middle of the 3rd cent. A.D. The first compiler of the *Babli* was Rabbi Ashi (*d.* 430 A.D.), who presided over the academy of Sura, in Babylonia. Both Talmuds were constantly being added to, and the *Yerushalmi* was not finally closed until the end of the 4th cent., the *Babli* not until the beginning of the sixth. *Haggadoth* flourish, as regards quality, more in the *Yerushalmi* than in the *Babli*; for in the Babylonian schools intellectual acumen reigned supreme, leaving little room for the play of the emotions or the development of poetical fancy which were more at home on Palestinian soil. Therefore, although the *Haggadic* element is, in quantity, much fuller in the *Babli* than in the *Yerushalmi*, it is (generally speaking) of a far less attractive character. To give some concrete idea of what a *Haggadah* is, the following instance may be cited: "R. Jehoshua ben Hananiah said, 'I can take cucumbers and melons and make them into kids and goats, and they really are made into kids and goats.' R. Jannai said, 'I was walking in a certain street in Sepphoris, and I saw a certain Min [heretic] take a bird, and he cast it up, and it fell down and was made into a calf.' But it is not so. R. Lazar said, in the name of R. José ben Zimra, 'If all who come into the world were assembled together, they would not be able to create a gnat and put breath in it.' . . . ." (*Sanhedrin*, 25 *a*; quoted by Herford, *Christianity in Talmud and Midrash*, p. 115). But the *Haggadic* element occupies in reality a subordinate place in both; for in its origin, as we have seen, the *Talmud* was a commentary on the *Mishna*, which was a collection of *Halakoth*. "It was in regard to *Halakah* that the principle of Tradition was most

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rigorously upheld; because it was above all things essential that *Halakah*, the law of right conduct binding on every Israelite, should be accurately defined and based upon ample authority" (Herford, *op. cit.* p. 12). Although the *Haggadic* portions of the *Talmud* —which include history, fable, legend, and speculations in astrology, astronomy, philosophy, and almost every imaginable science —are of much greater human interest, it is the *Halakic* portions which form the bulk, and which constitute its importance as the final authority for Jewish belief and theology. W. Surenhuse, *Mischna* (3 vols. 1698); Abbé L. Chiarini, *Talmud de Bab.* (1831), introduction valuable; *Der Babylonische Talmud, Hebräisch und Deutsch*, ed. by Goldschmidt; F. Weber, *Jüdische Theologie auf Grund des Talmud und verwandter Schriften* (1897); Bernfeld, *Der Talmud* (1900); Emil Deutsch's art. in *Qtly. Review* (1867); the articles "Mishna" and "Talmud" in the *Jewish Encycl.*, where much bibliography will be found, though it omits some important works. [W.O.E.O.]

Tal'sas (1Esd.9.22) = ELASAH, 1.

Ta'mah (Ne.7.55) = THAMAH.

Tamar'.—1. A Canaanite woman, the wife successively of the two sons of Judah, Er and Onan. On the death of these two sons Judah hesitated to give to the widow (in accordance with the LEVIRATE LAW) his surviving son Shelah, lest he should meet with the same fate as his brothers. Thereupon Tamar disguised herself as a harlot, and became by her father-in-law the mother of twins, PHAREZ and ZARAH (Gen.38; Ru.4.12; 1Chr.2.4; Mt.1.3).—**2.** The sister of Absalom, violated by her half-brother Amnon, David's eldest son, for which crime Amnon was murdered at the instigation of Absalom (2Sam.13.1-32; 1Chr.3.9). In Tamar's touching remonstrance two points are remarkable: first, the expression of the infamy of such a crime "in *Israel*," implying the loftier standard of morals that prevailed, as compared with other countries at that time; and, secondly, the belief that even this standard might be overborne lawfully by royal authority—"Speak to the king, for he will not withhold me from thee." The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult, even surpassing her indignation at his shameful outrage, are pathetically and graphically told.—**3.** Daughter of Absalom (2Sam. 14.27). [H.C.B.]

Tamar' (*palm*).—**1.** In 1K.9.18, a Heb. reading for TADMOR.—**2.** In Ezk.47.19,48.28 the S. border of the Holy Land is defined as extending "from Tamar to the waters of strife [MERIBAH] in KADESH." The latter being at S.E. corner, Tamar would be the S.W. boundary town, evidently at *Tamrah*, a village 6 miles N.E. of GAZA. The Talmud agrees with this passage when it excludes even ASHKELON from the Holy Land. [JUDEA.] [C.R.C.]

Tamarisk is substituted for the grove (of Beer-sheba) in Gen.21.33, by Celsius and others. [GROVE.] This has been adopted by R.V. The demand for fuel has long since exterminated all wood at Bîr-es-seb'a. The tamarisk (*Tamarix gallica*, var. *nilotica*) is found frequently from the Jordan Valley to the Dead Sea and through Sinai, where moisture allows its growth. Other species occur sparingly, chiefly on the Mediterranean seaboard, as *T. articulata* (a handsome tree; probably a modern introduction) and *T. pallasii*. [HEATH.] [H.C.H.]

Tamm'uz. This heathen deity is mentioned but once in O.T. (Ezk.8.14, "Behold, there sat the women weeping for Tammuz"). The prophet is, however, referring here to Jewish women practising an alien cult, and for this reason the subject is of interest to Biblical students. The name Tammuz comes from the ancient Babylonian *Du-mu-zi*, meaning "son of life," which is not, however, a Semitic name (Jensen and Jeremias). He was worshipped by Phoenicians under the name of Adonis (*'ādhôn* = lord), by the Egyptians under that of Osiris, and by the Greeks under that of Dionysus. In each case his cult was connected with the decay and revival of vegetation. For this reason there was probably more than one festival in the year held in his honour (probably originally in spirng and late summer). The mythological story tells us that he was a very beautiful youth, beloved of Astarte (the Istar of the Babylonians, and the Aphrodite of the Greeks), and that he was slain by a boar while still in the full bloom of youth. As is always the case when a cult is taken over by different peoples, the worship of Adonis varied considerably in different parts of the world. The form which is of chief importance in the present connexion is that which obtained in Syria. According to Lucian (*De Dea Syria*, vi.), the death of Adonis was mourned in Byblus once a year. Women wailed and wept, and beat upon their bare breasts, in memory of his tragic death, which was believed to have taken place on mount Lebanon; but on the next day his resurrection and ascension into heaven were celebrated. It is from the conceptions of the Babylonians concerning him that we gather that Tammuz was a vegetation god. In a Babylonian dirge annually chanted in honour of Tammuz in late summer, when the vegetation was beginning to decay, the following words occur: "Thou shepherd and lord, husband of Istar, king of the nether-world, king of the place of waters, shepherd; thou art a corn-seed, which drank no water in the furrow, whose germ brings forth no fruit upon the field; a young tree, that was planted in a waterless spot; a young tree whose root was cut off; a plant which drank no water in the furrow." Another Tammuz-dirge says: ". . . The sun-god caused him to disappear in the land of the dead. Full of wailing was he on the day in which he fell into great anguish, in that month in which his life was cut off from completion . . ." (Jeremias, *Hölle und Paradies bei den Babyloniern*, p. 9; 1900). It will be seen that these ideas are expressed mythologically in the Phoenician story referred to above. "The young tree" is the beautiful youth; he was killed when still quite young, or, as the song expresses it, "his life was cut off from completion." The wild boar which killed him is the scorching sun—*i.e.* the sun-god "which caused him to disappear in the land of the dead." The whole mythological conception probably arose in the first instance as follows:

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Men saw that every spring the vegetation was renewed, and that in midsummer the scorching sun dried it up. According to the invariable rule among men in a low stage of civilization, natural phenomena were personified to make them comprehensible. Moreover, the belief that what happens in the spheres above is reflected on earth was axiomatic. The problem of the renewal and decay of vegetation was, therefore, explained by saying: "The fresh vegetation is Tammuz—that is the way in which he shows himself to men on earth; the scorching sun is only the way in which the wild boar appears; the dying vegetation is the way we see Tammuz dying"—the more actual reality being considered as going on somewhere else at the same time. To modern ears this sounds extremely quaint; but it was a matter of great seriousness to men of old, for they believed that the renewal of the vegetation depended upon the right celebration of the ritual. There are many other elements which come into consideration in connexion with the subject of Tammuz-worship, which cannot be touched upon here. It must suffice to add merely that the weeping was to do honour to the god; and mourning was more specifically the duty of women for reasons which are likewise outside the scope of this article. [W.O.E.O.]

Tanach'. [TAANACH.]

Tanhu'meth, father of Seraiah, 3. The omission of some words in 2K.25.23 makes him wrongly appear as a Netophathite (*cf.* Je.40.8).

Tanis (Jth.1.10). [ZOAN.]

Tanner. [HANDICRAFTS, (7).]

Ta'phath, daughter of Solomon and wife of the son of Abinadab, 4 (1K.4.11).

Ta'phon, one of the cities in Judaea fortified by Bacchides (1Mac.9.50). Probably the Beth-tappuah of O.T. [TAPPUAH.]

Tappu'ah, a son of Hebron (1Chr.2.43).

Tappu'ah (*apple*, Arab. *tuffâḥ*).—**1.** A city of Judah (Jos.15.34) noticed with ADULLAM. It appears to be *Tuffûḥ*, a village 3 miles W. of Hebron, and 8 miles S. of Adullam. It may be the TAPHON fortified by Bacchides *c.* 159 B.C. (1Mac.9.50), and appears to be the Taphuna of the list of Thothmes III. (No. 98), in 16th cent. B.C.—the final guttural being nasalized.—**2.** The "land of Tappuah" was by En-Tappuah (Jos.16.8,17.7,8), on N.W. border of EPHRAIM [ASHER; MICHMETHAH], probably at *Yâsûf*. [C.R.C.]

Tarah', a desert-station of the Israelites between Tahath and Mithcah (Num.33.27).

Taralah', one of the towns in the allotment of Benjamin (Jos.18.27).

Tare'a (1Chr.8.35) = TAHREA.

Tares. Undoubtedly the ζιζάνια of the parable (Mt.13.25) denotes the weed called "darnel" (*Lolium temulentum*). [COCKLE.] The word used by the Evangelist is an Oriental, not a Gk. term. The darnel before it comes into ear looks very like wheat; hence the command that the *zizania* should be left to the harvest, lest while men plucked up the tares "they should root up also the wheat with them." Dr. Stanley, however, speaks of women and children picking up from the wheat in the corn-fields of Samaria the tall green stalks, still called by the Arabs *zuwân*. "These stalks," he continues, "if sown designedly throughout the fields, would be inseparable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable." The grain-growers in Palestine believe that the *zuwân* is merely a degenerate wheat, and that in wet seasons the wheat turns to tares. Pliny speaks of "Vuraine or Darnel" as "useful in Physicke."

Target. [ARMS.]

Targums. [VERSIONS.]

Tar'pelites, The, a race of colonists who were planted in the cities of Samaria after the captivity of Israel (Ezr.4.9). They have not been identified with any certainty.

Tarshish', an important seaport, mentioned (Gen.10.4) with countries in and near Asia Minor (see 1Chr.1.7). The navy of Tarshish visited Palestine every third year in Solomon's time (1K.10.22). In another passage (22.48) a late Targum reads "Africa," and an attempt is thus made to harmonize the parallel passage (2Chr.20.36,37), which would place Tarshish not in the Mediterranean, but in the Red Sea. Probably, however, "ships to go to Tarshish" (from Ezion-gaber) is an ancient copyist's error, the corresponding passage reading "ships of Tarshish to go to OPHIR" (in Arabia). The later Jewish commentators—perhaps puzzled by this slip—rendered Tarshish "the sea," as if from a root meaning "to foam"; and the LXX. also has this reading in one passage (Is.2.16). But Josephus (1 *Ant.* vi. 1) places Tarshish at TARSUS in Cilicia, and the name "foaming" would apply to the cataracts of the Cydnus, on which river Tarsus stands. The city was reached in ships, up the river, as late as Antony's age (Plutarch, *Life of Antony*), and was always an important trading place. The Jerusalem Talmud (*Megilla* i. 11), the Targums (as a rule), the Midrash, and Jerome all agree with Josephus in placing Tarshish at Tarsus; and it was evidently in the Mediterranean (Jon.1.3,4.2). Tarsus appears to be the Tarzi attacked by Shalmaneser II. in 834 B.C., and may be the Taratzi of the Amarna letters (Berlin 48). The old view that Tarshish was Tartessus in Spain (Bochart, Michaelis, etc.) is unfounded; and "ivory, apes, and peacocks" are not found in Spain, while Tartessus—if it existed at all—was probably unknown in the E. till after the foundation of Carthage, *c.* 850 B.C., or after Solomon's time. The LXX. sometimes (Is.23.1,6,10,14,66.19; Ezk.38.13) renders Tarshish by "Karchedon," or Carthage—perhaps the Carthage which is noticed by Esar-haddon in 7th cent. B.C. in Cyprus; for (in Is.66.19) it is coupled with Pul (or Phut), Lud, Tubal, and Javan, in Asia Minor, and with the Moschi according to LXX. The materials brought from Tarshish, and the animals, alike require consideration: they included gold and silver, IVORY, APES, and PEACOCKS (1K.10.22)—the last omitted by LXX. in 2Chr.9.21, while the Gk. (Vat. MS.) in the earlier passage is quite different, mentioning "gold, silver, and stones chased and rough hewn." Jeremiah (10.9) notices silver from Tarshish, and Ezekiel (27.12, 25) mentions silver, iron, tin, and lead, brought in its ships to Tyre. Josephus (8 *Ant.* vii. 2) reads "Ethiopians" for peacocks (*tukkiyîm* in

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Heb.). Silver, gold, iron, tin, and lead were all in use before 1500 B.C. in Babylonia, Matiene, and elsewhere. The gold appears, as well as the tin (used early—see LACHISH), to have come from the Caucasus, and from E. of the Caspian. The Akkadians made bronze very early, and a text speaks of "mingling the copper with the tin." There still are silver-mines near Tarsus, and at Gumish Khana, W. of Trebizond. There are iron-mines at Unieh (Oenoe) in the same region, and the Chalybes were iron miners (Hamilton, *Researches in Asia Minor*, 1842, i. pp. 169, 259, 274). Lead was also commonly found in Asia Minor and Syria. The word for "ivory" (*shen-habbîm*), or "teeth of elephants," recalls the Tamil word *hab* for "elephant"; but the Assyrians called it *habba*, and the Egyptians *eb*, and elephants were found wild on the Euphrates in 16th cent. B.C. The Heb. *qôph*, for "ape," is the Skt. and Tamil *kapi* (Gk. *kepos*, Lat. *cepus*); but it is also the Egyptian *kafi*. The A.V. rendering of *tukkiyîm* as "peacocks" is due to late translations—Syr. and Arab.—and the word appears to puzzle Josephus and the LXX. translators. The bird was probably known early—perhaps before 1000 B.C.—to the Greeks, since it appears in Cretan frescoes at Knossos. But they called it *taos*—the Arab. *ṭauwûs*. We might quite as well compare the Egyptian *tekh* for the "ibis." But in Tamil *togei* is the "peacock." The Black Obelisk of Shalmaneser II. (*c.* 840 B.C.) represents Asiatics bringing apes as tribute, and an elephant is also represented, with a Bactrian hound, and a rhinoceros. The trade with N. India—overland to Assyria—which brought these objects, may well have been as old as Solomon's time; and they might easily have been carried farther W. on the trade route, to the important port of Tarsus, which was a Phoenician city adoring Baal-Tars, who is also represented (on the Gk. coins bearing the legend *Mētropoleōs Tarseōn*), standing on a monster, like the old gods of Syria and Assyria. There is no difficulty therefore in accepting the Jewish opinion that Tarsus was Tarshish. In Ps.**48.7** the ships of Tarshish are broken by the "east wind," which—blowing down the gorges of Amanus—still renders the gulf of Alexandretta dangerous. See also Ps.**72.10**; Esth.**1.14** (a man's name, as in 1Chr.**7.10**, R.V.); Is.**60.9**, **66.19**; and TARSUS. [C.R.C.]

Tar'sus, the chief town of CILICIA, "no mean city," the birthplace and early residence of the apostle Paul (Ac.**9.11**,**21.39**,**22.3**). Even in the flourishing period of Gk. history it was a city of some considerable consequence. After Alexander's conquests had swept this way, and the Seleucid kingdom was established at Antioch, Tarsus usually belonged to that kingdom, though for a time it was under the Ptolemies. In the Civil Wars of Rome it took Caesar's side, and on the occasion of a visit from him had its name changed to Juliopolis. Augustus made it a "free city." It was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wild and fertile plain on the banks of the Cydnus. [TARSHISH.]

Tartak', a god of the AVITES (2K.**17.31**). The word has no Semitic or Aryan etymology. In Akkadian *tar* is "to judge"; *tart* (as in Turkish) would be "judgment"; and, with the personal suffix, *tart-ak* is "the judge." An Assyrian list of gods gives *Tarta-ḫan* ("the chief of judgment") as a deity of the Su people in the W. The judge of the dead was Ea, the god of the abyss. The other Avite deity NIBHAZ seems likewise to be Akkadian also; *nab* meaning "divinity," and *ḫaz* "to judge." [C.R.C.]

Tartan' (2K.**18.17**; Is.**20.1**), formerly regarded as a personal name, is shown by the Assyrian inscriptions to be a title, like Rab-saris and Rab-shakeh. The tartan (in Assyr. *tartânu* or *turtânu*) was a general, or commander-in-chief, and there were two grades, "the *tartan* of the right" and "the *tartan* of the left." As one who could hold the office of eponym, giving his name to a year, he came next in order to the king. It is uncertain who were the tartans sent by Sargon to Ashdod and by Sennacherib to Jerusalem. See Hastings, *D.B.* (vol. iv. 1902), *s.v.* [T.G.P.]

Tatna'i, satrap of the province W. of the Euphrates in the time of Darius Hystaspis (Ezr.**5.3**,**6**,**6.6**,**13**). [GOVERNOR.]

Taverns, The Three. [THREE TAVERNS.]

Taxes. I. Under the judges, according to the theocratic government contemplated by the law, the only payments required as of permanent obligation were the tithes, the first-fruits, the redemption-money of the first-born, and other offerings as belonging to special occasions. The payment by each Israelite of the half-shekel as "atonement-money," for the service of the tabernacle, on taking the census of the people (Ex.**30.13**), does not appear to have had the character of a recurring tax, but to have been supplementary to the freewill-offerings of **25.1-7**, levied for the one purpose of the construction of the sacred tent. After the return from Babylon there was an annual payment for maintaining the fabric and services of the temple; but the fact that this begins by the voluntary compact to pay one-third of a shekel (Ne.**10.32**) shows that till then no such payment had been recognized as necessary. A little later the third became a half, and under the name of the *didrachma* (Mt.**17.24**) was paid by every Jew.—II. The kingdom, with its centralized government and greater magnificence, involved, of course, a larger expenditure, and therefore a heavier taxation. The chief burdens appear to have been: (1) A tithe of the produce both of the soil and of live stock (1Sam.**8.15**,**17**). (2) Forced military service for a month annually (**8.12**; 1K.**9.22**; 1Chr.**27.1**). (3) Gifts to the king (1Sam.**10.27**,**16.20**,**17.18**). (4) Import duties (1K.**10.15**). (5) The monopoly of certain branches of commerce (**9.28**,**10.28**,**29**,**22.48**). (6) The appropriation to the king's use of the early crop (Am.**7.1**). [MOWING.] At times, too, in the history of both kingdoms there were special burdens. A tribute of 50 shekels a head had to be paid by Menahem to the Assyrian king (2K.**15.20**), and under his successor Hoshea this assumed the form of an annual tribute (**17.4**).—III. Under the Persian empire the financial system which gained for Darius Hystaspis the name of the "shop-keeper king" involved the payment by each

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satrap of a fixed sum as the tribute due from his province. In Judaea, as in other provinces, the inhabitants had to provide in kind for the maintenance of the governor's household, besides a money-payment of 40 shekels a day (Ne.5.14,15). In Ezr.4.13,20,7.24 we get a formal enumeration of the three great branches of the revenue. The influence of Ezra secured for the whole ecclesiastical order, from the priests down to the Nethinim, an immunity from all three (7.24); but the burden pressed heavily on the people generally.—IV. Under the Egyptian and Syrian kings the taxes paid by the Jews became yet heavier. The taxes were put up to auction and "farmed." The contract sum for those of Phoenicia, Judaea, Samaria, had been estimated at about 8,000 talents. An unscrupulous adventurer would bid double that sum, and then go down to the province, and by violence and cruelty, like that of Turkish collectors, exact a large margin of profit.—V. Under the Roman Government many taxes were paid in Judaea, but it appears doubtful whether the system in vogue was that of the old *publicani* under the republic, referred to above under the "farming" system. [PUBLICAN.] For Julius Caesar modified the system for Judaea.

Taxing. Two distinct taxings, or registrations (*ἀπογραφαί*), are mentioned in N.T., each of them by St. Luke. (1) The first (Lu. 2.1) is stated to have been the result of an edict of the emperor Augustus that all the world (*i.e.* the Roman empire) should be taxed. The date is immediately before the birth of Jesus—that is, according to the received chronology, in 4 B.C. (2) The second taxing (Ac.5.37) is associated by St. Luke with the revolt of Judas of Galilee. This taxing took place in 6 or 7 A.D. It was conducted by P. Sulpicius Quirinus, who was at that time *legatus* of Syria (Josephus, 18 *Ant.* i. 1, ii. 1). The facts as to this second taxing are not questioned; but in regard to the earlier taxing of 4 B.C., various difficulties have arisen. The following are the chief objections which have been made against the acceptance of St. Luke's account. (1) No direct independent evidence of any such decree of Augustus exists. (2) In any case Palestine would not have been affected by any such decree during the time of Herod the Great (*d.* 4 B.C.), as it was not yet a Roman province. (3) As to CYRENIUS, the words of St. Luke are *ἡγεμονεύοντος τῆς Συρίας Κυρηνίου* ("when Quirinus was governor of Syria"). If by this is meant that Quirinus was *legatus* of Syria in 4 B.C., then it appears to involve an error in chronology; for we know the names of the Roman *legati* of Syria from 9 to 4 B.C. inclusive, and we can find no place for Quirinus. These objections, however, can be severally met, as follows: (1) Our history of this portion of the reign of Augustus is deficient, as Tacitus and Dio Cassius, our chief authorities, fail us here. Further, a number of items have been collected which, though not direct evidence, tend to show that a Roman census in Judaea at this time, in accordance with some general instructions given by Augustus, is not improbable (for these items, see Plummer on Lu.2.1 in *International Critical Commentary*). (2) When Palestine was divided among Herod's sons, Augustus ordered the taxation of Samaria to be reduced; and this was before Palestine became a Roman province. If he could do that, he could require information as to taxation in Palestine (this is what is meant by *ἀπογραφή*). Herod would not have ventured to resist him. (3) The key to the solution of the problem as to Quirinus lies in the Gk. participle *ἡγεμονεύοντος*. This verb is generic, and may express the office of any ruler, whether *legatus* or *procurator*. It does not tell us that Quirinus was *legatus* in 4 B.C., as he undoubtedly was in 6 A.D. Justin Martyr (*Apol.* i. 34) states that Quirinus was *procurator* (*ἐπίτροπος*) at the time of this census; and in the only other place where St. Luke uses the verb *ἡγεμονεύειν*, he uses it of a *procurator* (Pontius Pilate, Lu.3.1). Thus, though Quinctilius Varus was the *legatus* of Syria at the time of the enrolment, yet Quirinus may have held some office by virtue of which he undertook the census. For recent arguments in favour of this view, see Ramsay's *Was Christ born at Bethlehem?* See also Plummer, *Internat. Crit. Comm.* (on Lu.2.1), and in Hastings, *D.B.* iv. 183; P. Gardner in *Encycl. Bibl.* iv. 3994. [J.A.N.]

Tear-bottle. The phrase, "Put my tear into thy bottle," occurs in Ps.56.8[9], and expresses, in a pictorial way, the prayer that God will bear in mind the Psalmist's sorrow. The parallel phrase, "Are they not in thy book," emphasizes the figurative character of both clauses. The application of the term "lachrymatory" to small bottles is very doubtful, though at one time generally accepted, and probably due to the passage cited. [W.O.E.O.]

Te'bah, eldest of the sons of Nahor, by his concubine Reumah (Gen.22.24).

Tebaliah', third son of Hosah of the children of Merari (1Chr.26.11).

Tebeth. [MONTHS.]

Tehaphnehes' (Ezk.30.18)=TAHPANHES.

Tehinnah', the father or founder of Irnahash, and son of Eshton (1Chr.4.12).

Teil-tree. [OAK; TURPENTINE-TREE.]

Teko'a or **Tekoah',** a town in the tribe of Judah (2Chr.11.6). Jerome says that Tekoa was 6 Roman miles from Bethlehem, and that as he wrote he had that village daily before his eyes. In the *Onomasticon* he represents Tekoa as 9 miles only from Jerusalem; but elsewhere he agrees with Eusebius in making the distance 12 miles. It is not enumerated in the Heb. catalogue of towns in Judah (Jos.15.59), but is inserted in that passage of the LXX. The "wise woman" whom Joab employed to effect a reconciliation between David and Absalom was from this place (2Sam.14.2). Ira, the son of Ikkesh, one of David's Thirty, was called "the Tekoite" (2Sam.23.26). It was one of the places which Rehoboam fortified (2Chr. 11.6) near the wilderness of Judah (20.20). Some of the people from Tekoa took part in building the walls of Jerusalem, after the return from the Captivity (Ne.3.5,27). In Je.6.1 the prophet exclaims, "Blow the trumpet in Tekoa and set up a sign of fire in Bethhaccerem." Amos was a herdman of Tekoa (Am.1.1). It is now the ruined village *Teqû'a*,

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generally regarded as being "hill of corn," but Fried. Delitzsch suggests that it may be for *Til-abubi*, "hill of the flood." The site is unknown. [CHEBAR.] [T.G.P.]

Te'lah, father of TAHAN, 1 (1Chr.7.25).

Telaim', the place at which Saul numbered his forces before his attack on Amalek (1Sam.15.4 only). It may be identical with TELEM. On the other hand, the reading of the LXX.—*viz.* Gilgal—is remarkable, and is followed (6 *Ant.* vii. 2) by Josephus.

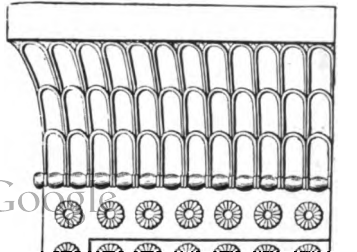
Telassar' (*Assar's Hill*) occurs in 2K.19.12 (A.V. *Thelasar*) and Is.37.12 as a city inhabited by "the children of Eden." It is apparently the *Til-aššuri* or *Til-aššurri* of the Assyrian inscriptions, which, according to Tiglath-pileser III., had a renowned temple, of Babylonian origin, dedicated to Merodach. Esar-haddon, who conquered the place, seems to say that the people of Miḫrānu called it *Pîlānu*, and informs us that its inhabitants were people of *Barnaku* or *Parnaku*. Parnaku apparently lay near Mitanni (Upper Mesopotamia), and may, therefore, be the Biblical site, as it is mentioned with Gozan, Haran, and Reseph. As Asari was one of the names of Merodach, the form Telassar agrees with the statement made by Tiglath-pileser. It has still to be identified. [T.G.P.]

Te'lem, a doorkeeper of the temple (Ezr. 10.24); perhaps the same as TALMON.

Te'lem, one of the cities in the extreme S. of Judah (Jos.15.24). It occurs between Ziph and Bealoth, but has not been identified.

Tel-harsa' or **Tel-haresha',** probably

of time the god was worshipped under the symbol of a sacred stone or stones (the *maṣṣēbhôth*, baetuli, or stelae), not only amongst Semitic races, but very generally amongst primitive people throughout the world—the resting-place of the stone being the house of God (Beth-el). Eventually images of the god came into use, which the soul (or "double") of the god was believed to inhabit. Thus the temple became the dwelling-place of the god, body and soul—the god having a "double" for each temple erected in his honour. The variations in the forms of temples depended in a great measure on the condition of civilization of the rulers, geographical features of the country, climatic effects, the building materials available, and the stock from which the race was derived. But when all is said, we must recognize that temples can only differ, one



still remains as an original conception. It is probably more easy to say what nations cannot have influenced the plan and construction of the tabernacle. Asia Minor, Persia, Greece, and Rome may be eliminated; and there remain for consideration only Assyria, Babylonia, Egypt, and Phoenicia. In Babylonia and Assyria the early temples, or *ziqqurats*, were elevated to a height of from 100 to 150 ft. above the plain, by erecting vast cubes of brickwork upon each other, in diminishing proportions, until a species of stepped pyramid was constructed, with the little temple on the summit. No resemblance can be traced between these masses of brickwork and the tabernacle and temple of Solomon and its courts. See illustration under BABEL, TOWER OF. In Egypt there are few temples in existence dating before the 18th and 19th dynasties, except that of Gizeh, near to the Sphinx and Second Pyramid. This temple is in size between the tabernacle and king Solomon's temple, and in shape resembles the temple of Herod. It is built of granite, and is T shaped—square to the cardinal points of the compass; the head of the T to the E., the entrance of the temple being in the centre of the E. face, the end of the stem of the T to the W. In its orientation, and in the formation of its doorway, this temple is similar to the tabernacle. In size it is about 77 ft. long, 33 ft. wide, and is measured by the Drusian foot of 13·3 in.—an early standard found, wherever ancient civilized races have built in the past. The dimensions therefore in units are, 70 × 30 cubits, with a porch of 70 × 20 cubits. There is little in this temple that can be said to foreshadow the plan of the tabernacle. The splendid temples of the 18th and 19th dynasties, of the great Theban period, are wanting in the "precise ornamentation and careful masonry of the old kingdom, the buildings of the new race are

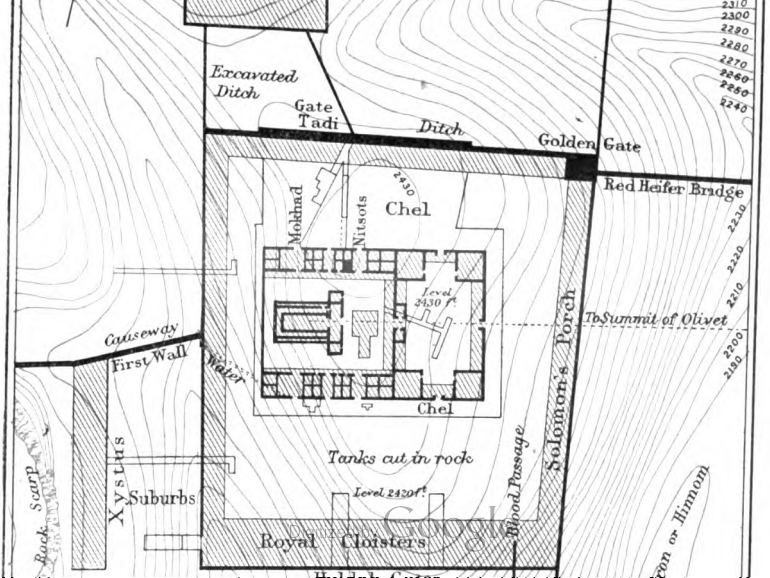


W.D.A.

STONE BROUGHT FROM THE TEMPLE AT JERUSALEM BY CANON LIDDON, AND NOW PLACED IN THE S. AISLE OF ST. PAUL'S CATHEDRAL.

placed anywhere, facing in any direction, and generally affected with a symmetriphobia that it is difficult to understand" (Fergusson, *Hist. of Arch.* vol. i. p. 103). In Phoenicia there are no remains that can throw light upon the subject. We have therefore nothing in the records of the past to guide us as to the general design of the tabernacle, and the assumption seems to be that it is, so far as temples go, an original design. When we come to consider the temple of Solomon, however—following the general plan of the tabernacle, double in all its dimensions—we shall find that it is in all probability influenced in its details by the master-mind of the chief artificer (Hiram of Tyre) and his Tyrian workmen, who were sent by Hiram, king of Tyre, to assist king Solomon in carrying out the work. And we may be certain that in all its architectural details, excepting the ruling dimensions, it was Phoenician or Tyrian. The Phoenicans were expert builders; the people of Tyre had magnificent temples to Hercules; and Herodotus says of them (ii. 44) that at the temple of Hercules, at Tyre, there were two pillars, one of gold and the other of emeralds shining by night.—THE TEMPLES OF THE JEWS. The accounts of the measurements of the temples, successively erected to the W. of the threshing-floor of Araunah the Jebusite, present difficulties when taken singly; but when compared together, the difficulties concerning the general plan of these temples vanish: and it is evident that the Holy of Holies and the altar remained in the same position from the time of king Solomon until the final destruction of the temple of king Herod by Titus. The continuity of the scheme can be shown as follows: The tabernacle enclosure was formed of two squares, side by side, lying E. and W., of 50 cubits a side. In the centre of the eastern square was the centre of the altar; in the centre of the western square was the centre of the vail of the tabernacle (assuming a porch of 5 cubits to the tabernacle), the front of the porch being flush with the line of division of the two squares. The temple of Solomon was double of the tabernacle in all its ground portions; and as it had a porch of 10 cubits, the centre of the vail in one square of 100 cubits would be 100 cubits distant from the centre of the altar in the other square, the front of the porch being 50 cubits from the centre of the altar. The temple thought out by Ezekiel had three squares of 100 cubits each, lying E. and W.; but, considering for the present only the two western squares, we again have 100 cubits between the centre of the altar and the centre of the vail. The temple of Zerubbabel was, no doubt, restored in a great measure on the plan of Ezekiel. The temple of Herod followed suit. According to the Mishna, the distance from the centre of the altar to the centre of the vail was 100 cubits, as follows: In cubits—half altar 16, altar to porch 22, thickness of porch 6, width of porch 11, width of temple wall 5, length of holy place 40; total 100 cubits. With this dimension fixed, the records concerning the temples can be understood with greater facility. —SOLOMON'S TEMPLE. The idea of a permanent house of God (instead of a tent or tabernacle) originated with king David; but as he was a man of war, and had shed blood, his work in this respect was limited to furnishing the plans and preparing the building materials—the actual construction of the temple being entrusted by the Almighty to king Solomon (2Sam.7.5-13; 1K.5.3; 1Chr.28.6). Detailed measurements of the building are given (1K.6 and 2Chr.2); but

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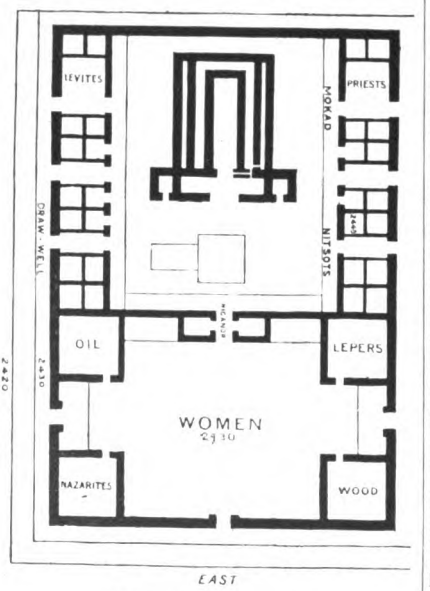

Excavated Ditch
Gate Tadi
Ditch
Golden Gate
Red Heifer Bridge
Moldhad
Nitsots
2430
Chel
Level 2430 f.
To Summit of Olivet
Causeway
First Wall
Water
Xystus
Suburbs
Tanks cut in rock
Level 2420 f.
Royal Cloisters
Blood Passage
Solomon's Porch
Rock Scarp
2310
2300
2290
2280
2270
2260
2250
2240
2230
2220
2210
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2190

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taken together, were 70 cubits in length and 20 in width; and the outer wall of the temple on N., S., and W. was from 10 to 16 cubits thick, according to various opinions, with three tiers of little chambers in the thickness of the wall, 5 cubits wide in the lower tier and 7 wide in the upper tier. What purpose these little chambers served we have no information. The temple measured about 80 cubits from E. to W., and from 50 to 60 cubits from N. to S., according to various estimates.—*Heights.* The height is given (1K.**6**.2) as 30 cubits, and the height of the porch (2Chr.**3**.4) 120 cubits. This latter height of 120 cubits for a porch of 11 cubits wide seems to be excessive; and some commentators consider this number to be corrupt, and suggest 20 or 30 cubits in lieu; but both Josephus (8 *Ant.* iii.) and the Talmud assert that not only the porch, but also the whole body of the temple, was 120 cubits in height.—*Internal Supports.* With an interior width of 20 cubits (about 34 ft.), some supports would be required for the roof; and it has been suggested by Mr. Fergusson that there were two rows of seven supports, one on each side, at 6 cubits from the wall, leaving a central aisle 8 cubits wide; thus dividing the 200 cubits from E. to W., and space for worshippers to the E.—is upon the comparatively flat summit near where the Qubbet es-Sakhrah stands. Moreover, we know (2Sam.**24**.18) that the altar was placed on the threshing-floor of Araunah the Jebusite. Now, threshing-floors in Palestine are placed on high exposed positions, where the wind will blow away the chaff; so that the threshing-floor would have stood without doubt on some flat and elevated space on the ridge. Again, we are told that Araunah and his sons hid themselves (1Chr. **21**.20), so there was probably a cave near by, as is common in Palestine, for the storage of wheat. We have then here the cave of the Qubbet es-Sakhrah, with the flat space on the S. as the threshing-floor; and we may be sure of the location of the temple to within a few feet. —*The Causeway and the Gates Shallecheth and Parbar.* Of these there is only mention (1Chr. **26**.16) in connexion with the guarding of the gates of the outer court. They are all still in existence. The causeway is on the 2,420 level, giving a passage through the Bâb es-Silsileh (at Wilson's Arch)—no doubt the Gate Shallecheth. The Gate Parbar is probably one of the suburban gates still piercing the old

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walls, called respectively Barclay's Gate and Warren's Gate. The store-house (*Asuppim*) is still unknown.—*Temple of Ezekiel.* The vision of the temple and courts seen by the prophet Ezekiel, while residing on the banks of the Chebar, in Babylonia, in the 25th year of the Captivity (574 B.C.), is entirely in keeping with the development of Solomon's temple, and its plan was probably followed in the erection of the temple of Zerubbabel.—*Temple of Zerubbabel.* What little is known of this temple, shows that it was in keeping with the plan of Solomon's temple and the vision of Ezekiel (Ezr.6.3). Height 60 cubits, breadth 60 cubits, with three rows of great stones, and a row of great timber, as in Solomon's temple (1K.6.36).—TEMPLE OF HEROD. For our knowledge of the temple of Herod we are indebted principally to Josephus (*Antiquities* and *Wars*) and to the Talmud (Tract, *Measurements of the Temple*, Mishna). The N.T. contributes very little to our topographical knowledge. The temple of Herod and its



PLAN OF HEROD'S TEMPLE.

inner courts occupied the same position, on plan, as those of Solomon and Zerubbabel, except that the borders were extended. The Holy of Holies, the Holy Place, and the centre of the altar occupied exactly the same sites, but the two courts, of 100 cubits a side each, were extended to N. and S. 17½ cubits, so as to measure 135 cubits in width, and there was a third court to the E. of 135 cubits a side, which was used for the people of Israel to assemble in (the Court of the Women). It is mentioned in the vision of Ezekiel, and probably was made in the time of Zerubbabel or in earlier times (2Chr.29.4; Ezr.10.9). These courts were surrounded by buildings of great strength and magnificence, and together were called the "inner courts" of the temple, and none but Jews were permitted to enter them. The two eastern courts were consecrated to the use of the priests only, and the buildings around them were so arranged that the inner portions were on the consecrated ground and the outer portions were common to all Jews; so that priests and people would meet for many purposes in the same building. Beyond these buildings was a raised space, 6 cubits higher than the level of the outer courts. It was called the *ḥîl* (*sôreg*), 10 cubits wide, with a reticulated wall enclosing it, 2 cubits in height, on which were inscribed in Gk. notices forbidding Gentiles to proceed further. One of these inscriptions has been recovered, and is now in the Museum of the Palestine Exploration Fund. King Herod undertook the rebuilding of the temple and its courts; but he was obliged to intrust all work within the inner courts to the priests, as Gentiles were not permitted to enter. He very much enlarged the outer courts, making the whole space double the area which it had in the time of Solomon. It is said to have been increased to a perimeter of 6 furlongs; and this would accord with the indications of the existing remains. In thus increasing the area, the only space available was towards the S., where the buildings connected with Solomon's palace are said to have stood. The whole area was surrounded by a wall of magnificent masonry, of great height; which remains to the present day as the finest piece of masonry of ancient times left to us. The S. wall is 922 ft. in length, and in some places 200 ft. in height, and the E. wall extends to the Golden Gate, a distance of 1,100 ft. At the S.E. angle, the old wall of the palace of Solomon was taken in, and formed part of the outer wall. At the S.W. angle the work is all Herodian, and had to be built across the Tyropoeon Valley to complete the rectangle required. The outer wall (as it stands at present) is over 140 ft. high, at the S.E. and S.W. angles, from the foundations to the floor-level of the Noble Sanctuary, 2,420 ft. The courses of stones are from 3 ft. 6 in. to 4 ft. in height, and some of them are over 30 ft. in length, and weigh nearly 90 tons. They appear to have been quarried in the royal caverns, under Bezetha, and to have been brought to the Noble Sanctuary by a rock-cut passage under the Antonia, the bed of the quarry being higher than the level of the courts of the temple.—*The filling up of the space beneath the outer courts and the rocks.* This filling has taken place at different epochs. The most ancient filling is probably that from the S.E. angle to the Triple Gate on the S. and to the Golden Gate on the E., probably executed by king Solomon as part of the Millo. At the Triple Gate and Golden Gate the levels of the sills near the rock (2,380 ft.) are about 40 ft. below the level of the outer courts (2,420 ft.); but at the S.E. angle the rock (2,280 ft.) is about 140 ft. below the level of the courts. The portion above 2,380 ft. is occupied by Solomon's stables (vaults); but below there appears to be solid masonry. In it is built the passage for the blood, the floor of which is at a level of 2,347 ft., near the rock. On the W. side there is, on an average, 50 ft. of

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attached by cloisters of porticoes, with flat roofs, on which the soldiers keeping watch over the temple could walk. On three sides—E., W., and N.—these porticoes were estimated at 30 cubits wide, and on the S. side there was a great portico, or Stoa Basilica, about 60 cubits wide. Thus the interior space of the courts would be about 500 cubits a side, as stated in the Talmud. According to Josephus, there were eight gates to the outer courts of the temple; on the W. four. The first and most important was that at the causeway, Shallecheth, which still exists as Bâb es-Silsileh, going over Wilson's Arch to the king's palace, on the level of the outer courts, 2,420 ft. The two suburban gates S. of the causeway are those of Robinson's Arch and Barclay's Gateway. At Robinson's Arch, the Stoa Basilica opened out on steps over an arch of 40 ft. span, leading down to the suburbs. At Barclay's Gateway steps went down in the courts of the temple to a gate, probably Parbar, leading to the marble pavement of the street which ran along the western wall at level 2,366. N. of the causeway is Warren's Gate, which is the gate leading to the "other city," and is probably the Kipunus of the Talmud. The level of the suburbs is reached by a flight of steps inside the temple courts. On the S. side were the two Huldah gates of the Mishna (*Middoth* i. 3). These are represented by the two ancient gates now existing, equidistant from the corners of the wall and from each other. One to the W., called the Double Gate, has a double passage, with a total width of 40 ft.; the roof, supported by great columns, being flat domes, highly

poses, and thence by a tunnel passed out of the temple through the gate Tadi. This bath-room leading to Tadi is to be found in Vault No. III. The easterly gate was called Nitsots (*Niṣuṣ*), from whence there was a gate into the *ḥil*; so that the exit would be by Tadi. This gate or chamber lies over the Ṣakhrah, or sacred rock; and the passage appears to have been through the cave and so down into the tunnel (I.) leading to Tadi. Both these gates were guarded by the priests, because they led from the outer gate direct to the priests' courts. The other gate guarded by the priests was that on the southern side (Abṭinas), where the water duct came in; probably because the water duct was a possible line of entry. Along the N. side of the outer court, in line with the N. side of the Golden Gate, was scarped rock, and a ditch cut in the rock, separating the temple courts from the Antonia. In this scarped rock was the Gate Tadi, the position of which can now be traced. This gate appears only to have been used for the priests to retire by unobserved. The temple itself was 100 cubits in length and 100 in breadth at the porch, but 70 cubits in breadth W. of the porch; the porch being 22 cubits wide in the solid. Its height was 120 cubits. In the temple of Herod, the porch was double the width of the original porch of king Solomon; therefore it encroached 11 cubits into the altar square. On the E. side also the altar square lost 11 cubits, owing to the Gate Nicanor and its gallery being accounted as part of the Court of the Women. Thus there were only 76 cubits (instead of 100) between the porch and the Court of the Women, as follows: From the porch to the altar 22, width

and the Priests (5 *Wars* v. 3; 6 v. 3). Josephus states that the nine gates closing the two Courts of the Priests and of the Women were 30 cubits in height, and covered with gold and silver, but that the one gate which opened on the E. over against the gate of (and without) the holy house (*i.e.* leading into the Court of the Priests from the Court of the Women) greatly excelled in magnificence the other nine gates, and was of Corinthian brass, in height 50 cubits, and adorned after a most costly manner, as having much richer and thicker plates of gold and silver upon them than the others. [C.W.]

Temptation. [SATAN; FALL, THE.]

Temptation of Christ. (1) *The Records.* The brevity of St. Mark's account corresponds to his method throughout, and may be merely the result of condensation. It is therefore quite uncritical to employ it to disparage the contents of the other Evangelists. St. John's omission occurred when the narratives of SS. Matthew and Luke must surely have been accessible. (*Cf.* Bovon, *Theologie der N.T.* i. 234.) (2) *The Antecedents.* All temptation must be interpreted in relation to the previous experience. The records concur in placing Christ's immediately after His baptism. Spiritually, this means that the human nature is strengthened by the Spirit, before being sent to be tested by temptation; intellectually, that the conscious entrance on Messianic office determined its form. Most significantly also this sequence is affirmed by all the records to be divinely determined: Mk.1.12 ("the Spirit driveth Him forth," ἐκβάλλει); Mt.4.1 ("led up of the Spirit," ἀνήχθη); Lu.4.1 ("was led by the Spirit," ἤγετο). (3) *The Actual Temptation.* It is a widespread human experience that self-absorption in a great purpose will render the individual superior to, or unconscious of, physical needs, over an interval determined by the intensity of that self-absorption. The forty days may signify the actual period, or, generally, a considerable time. For the agent of the Temptation, see DEMON, SATAN. (i) The first temptation. Conscious of the promise of more than human power, the suggestion is to employ it for Himself. Now, Jesus had done no miracle as yet. If He had yielded to this temptation, would He not have abused and perverted a trust? The sublimity of His decision consists in "declining to use for His own convenience what He regards as a sacred deposit committed to Him for the good of others" (*Ecce Homo*). Jesus resigns Himself, with absolute submission, to the Heavenly Father's care. The basis of this confidence is expressed in words from Deut.8.3. (ii) A second temptation follows whose exquisite subtlety consists in its being founded upon this very faith. It is further fortified by a scriptural appeal. If, in this confidence, Jesus would cast Himself from the temple heights, and descend, borne on angels' wings, into the midst of the assembled worshippers, would He not give the noblest demonstration of His faith while utilizing His entrusted power, not on His own behalf, but expressly for the multitudes for whose edification it was given Him? This temptation exaggerated a truth. Confidence in the Fatherly care must not be pushed to extremes by presumption or self-will. Christ's scriptural answer is a sublime illustration of His perfect moral balance: "It is written again, Thou shalt not tempt the Lord thy God." (iii) The third temptation. The last assault, for the moment, on Jesus' self-mastery consists in a vision of universal empire secured on condition of employing unspiritual means. This vision of the kingdoms of the world and the glory of them shows that already in this early stage the universality of the Gospel was before the mind of Jesus Christ (*cf.* Rev.11.15). This temptation is to secure that ascendency, but by unspiritual means (*cf.* Mk.8.33). (4) *The historic character* of Christ's temptation is morally certain. (i) Contemporary thought would never have ascribed such ideas to Him. "The views presented by the Tempter lay closer to the sentiments of the Jewish people than the ethical ideal of the Messiah existing in the mind of Jesus" (Schmid, *Bibl. Th., N.T.* 50). (ii) These conceptions are in perfect harmony with the teaching of Jesus, and with His character. (iii) The singular unearthliness, sublimity, and appropriateness to the situation, is the strongest moral evidence to its reality. These three considerations point to the impossibility of its having been invented. Accordingly even the extremes of criticism acknowledge that this narrative must have been derived from Christ Himself (*cf.* Holtzmann, *Life of J.* 143; Wendt, *Teaching of J.* i. 97). (5) *Its Objective Character.* The essentials of the narrative are neither the exceeding high mountain from which were rendered visible all the kingdoms of the world and the glory of them nor the rapid moment of time in which this was beheld. It is obvious that such a vision must have received at least a mental amplification. But the narrative indisputably declares that the entire experience was not a mere self-created train of thought, but objectively presented, and that from without. The personality of the Tempter was not a matter of doubt in the precincts of N.T. thought (*cf.* Mt.6.13, R.V.). (6) *Subsequent Temptations of Christ.* The gospel which dwells most on His humanity says distinctly that Satan "departed from Him for a season" (Lu.4.13). Temptations would return (*cf.* Mt.16.23; Lu.22.28; Jn.14.30; Heb.2.18,4.15). (7) *The Bearing of Christ's Temptation on His Sinlessness.* (i) The temptations, rising far above the level which temptation assumes with men, and meeting Him on these rarified and unearthly levels, in relation to His self-less devotion to the loftiest interests of mankind, are in themselves a significant revelation of character. Moreover if, as is universally recognized, these inward experiences must have been related by Christ Himself, they affirm a serene unqualified consciousness of victory which would be inconsistent with sincerity in sinful human beings, but is perfectly consistent with the self-consciousness which could say "the prince of this world cometh and hath nothing in Me"; nothing, that is, which he can call his own. And further, the moral decisions of Jesus in temptation are generally confessed to manifest a perfect judgment. Indeed we are not aware that our Lord's decisions in temptation have been adversely criticized (*cf.* Heb.4.15). (ii)

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ence of sinfulness in the humanity inseparably united with God. Of course He could have sinned, if He had willed; but the thing impossible was that He could ever will to sin, and choose the evil ("Hanc cupiditatem Christus et sentire posset, si haberet; et habere si vellet: sed absit ut vellet."—St. Aug. *Op. Imperf. C. Julian*, iv. xlviii.; Works x. p. 1867; Mill, "Sermons on the T.," *Ch. Qtly. Rev.* vol. xvi. p. 290). (8) ***Christ's Temptation and Adam's.*** Patristic exegesis has often dwelt on this. And certainly there seems in the gospels a conscious comparison: Adam in the garden, Christ in the wilderness; Adam in plenty, Christ in want; Adam defeated, Christ victorious,—the parallels in the Temptations themselves are surely not accidental. Christ, in originally relating them, threw light on His self-selected title, the Son of Man, and the Pauline contrast between the first man and the Second Man seems founded in the most primitive data of Christianity. (9) ***Christ's Temptation and Ours.*** The impossibility of sinfulness necessarily sets Christ's temptation altogether apart from ours. But this is no argument against the truth of this doctrine. For in any case Christ's ***sinlessness*** makes His temptation entirely different from ours (Heb.4.15). And if He were merely to be regarded as an example He would surely rather discourage and depress than secure resemblance. The value of Christ's experience consists not so much in an example for our imitation as in the imparting of His strength to ensure our victory. The apostles who taught that we "should follow His steps Who did no sin" taught also that He Who did

of the people from earlier standards. We have only fragmentary histories of the prophets Elijah and Elisha. It is impossible to say whether they did or did not refer to C. 2, but the fidelity of the 7,000 (1 K.19.18) suggests knowledge of some such prohibition. Following Goethe, *Zwei wichtige bisher unerörterte Fragen*, 1773 A.D., some critics discover an earlier ten words, reformed to

embedded in *vv.* 10-26: (1) Thou shalt worship no other gods. (2) Thou shalt make thee no molten gods. (3) The Feast of Unleavened Bread shalt thou keep. (4) Every firstling is Mine. (5) Thou shalt observe the Feast of Weeks. (6) And the feast of ingathering at the year's end. (7) Thou shalt not offer the blood of My sacrifice with leaven. (8) The fat of My feast shall not be left unto the morning. (9) The first of the firstfruits of the land shalt thou bring to the house of Jehovah, thy God. (10) Thou shalt not seethe a kid in its mother's milk. This is really an arbitrary selection from a set of 12 precepts, and the mixture of moral precepts with directions concerning the ritual of outward worship by no means proves that such a code belongs to an earlier stage of national religion than that of Ex.20. Careful comparison, however, of the two versions of Ex.20 and Deut.5 reveals the fact that additions have been made to the earlier form. Thus in Ex. the reason given for keeping the sabbath (C. 4) is that Jehovah made all things in six days, whereas in Deut. it is said that the slave as well as his master needs rest. In C. 5 parents are to be honoured, according to Ex. "that thy days may be long," according to

shalt not steal. 9. Thou shalt not bear false witness against thy neighbour. (10) Thou shalt not covet thy neighbour's house; (then wife, slaves, cattle = all his possessions). This division of the two tables is the scheme known to Philo and Josephus. The R.C. and Lutheran Churches (differing herein from the Eastern and the Anglican) combine CC. 1, 2 and subdivide 10. In the LXX. the order of CC. 6 and 7 is reversed to bring together two Commandments which bear on the life of the family. This explains the order Mk.10.19, Ro. 13.9. The most important feature of this code is its combination of religion and morality. The law of piety teaches the sovereignty and spirituality of God, the law of probity and duty inculcates an austere code of morals which condemns criminality in word and thought as well as in act. Nothing more clearly shows the inspiration of such teaching wherein Moses and the prophets laid the foundations, deep and lasting, for a system of Christian ethics. Among duties to God, which carry with them no corresponding rights, in the first table comes duty to parents, who stand to young children in the place of God, until the awakening of conscience. This is an interesting point of contact with the teaching of the Lord's Prayer, in which duty to an earthly father is made the model of duty to our heavenly Father. Christ fully recognized the divine authority of the Decalogue (Mt.5.17) at the same time that He corrected its deficiency as an ideal by condensing the law into the precepts to love God and to love our neighbour (22.36-40). His method of interpretation, however, immeasurably widened their range. C. 1 is to be kept by loving God with all thy heart (22.37). C. 2: worship is to be offered in spirit and in truth (Jn.4.24). CC. 6, 7: anger is forbidden with murder and lust with adultery (Mt.5.22,28). Similar veneration is expressed in the Epp. of St. Paul for the decalogue. It has fulfilled its purpose in bringing conviction of sin (Ro.3.20). It must always hold its place in the discipline of character. But the burden which it lays on conscience is rolled away when the heart finds peace in Christ (8.1), for the Gospel is the message of forgiveness for past transgressions and of grace to do better in the power of the Holy Ghost. [LAW IN O.T.] S. R. Driver, *Intro. to Lit. of O.T.* (1891); W. R. Harper, *Amos and Hosea* (1907); W. P. Paterson, art. "Decalogue," Hastings, *D.B.* (5 vols. 1904). For legal points *cf.* Wiener's *Studies in Biblical Law*; for homiletical purposes *cf.* R. W. Dale's *The Ten Commandments.* [A.E.B.]

Tent, Tentmaker. [HANDICRAFTS, (11).]

Tenth deal (Ex.29.40, etc.) = one-tenth of an ephah; *i.e.* = an omer. [WEIGHTS AND MEASURES.]

Te'rah, the father of Abram, Nahor, and Haran, and through them the ancestor of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites (Gen.11.24-32). From the O.T. we learn that he was an idolater (Jos.24.2), that he dwelt in Ur of the Chaldees (Gen.11.28), and that in his old age he migrated with Abram, Sarai, and Lot to Haran, where he died at the age of 205 years (11.31,32). In Jewish and Arabian traditions Terah the idolater is turned into a maker of images, and "Ur of the Chaldees" is the original of the "furnace" into which Abram was cast (see Rashi's note on 11.28).

Teraphim' (only found in plur.), a word of uncertain origin, denoting some object of idolatrous or superstitious regard, dating back to patriarchal times, and retained long among the Israelites. From Gen.31.34 it might be supposed that they were small objects, since they could be hidden under the camel's harness; whereas from 1Sam.19.13 they might be regarded as life-size, to convey the idea of a man in bed. Laban calls them his "gods" (Gen.31.30). The R.V. preserves the word throughout untranslated, but A.V. has "images." They seem to have been household gods, like the Lat. *lares* and *penates*, though they are also associated with an ephod, and a graven and a molten image (Judg.17.4, 5), and they might be used for divination (Ezk.21.21[5.26]). Small figures in clay, supposed to be ancient teraphim, have been recently found in excavations in Palestine. Vincent, *Canaan d'après l'exploration récente* (1907). [J.R.]

Terebinth. [TURPENTINE-TREE; OAK.]

Te'resh, one of the two eunuchs whose plot to assassinate Ahasuerus was discovered by Mordecai (Esth.2.21,6.2). He was hanged.

Ter'tius, probably a Roman, was the amanuensis of Paul in writing the Ep. to the Romans (Ro.16.22).

Tertul'lus, "a certain orator" (Ac.24.1) retained by the high-priest and Sanhedrin to accuse St. Paul at Caesarea before the Roman procurator Antonius Felix. Evidently he belonged to the class of professional advocates, and was of Italian origin. The exordium of his speech is designed to conciliate the good will of the procurator, and is accordingly overcharged with flattery. There is a strange contrast between the opening clause and the brief summary of the procurator's administration given by Tacitus (*Hist.* v. 9).

Testament, or **Will.** Following the Vulg. and old Lat. versions, A.V. translates διαθήκη by "testament" in several places, notably in the description of the blessing of the cup at the Last Supper, and in Heb.9. Elsewhere the same word is rendered "covenant," which R.V. prefers everywhere except in Heb.9.16,17, apparently considering that the context there requires the meaning of "will." Certainly διαθήκη is the word for a will in ordinary Gk., but apparently the N.T. writers, following LXX., use it for a divine COVENANT to show that this is not an agreement between two contracting parties, but a disposition made by God alone of what is strictly His own. There is therefore no valid reason for rendering it anything else but "covenant" throughout N.T. Westcott, *Epistle to the Hebrews* (1889). [A.R.W.]

Testament, New. [NEW TESTAMENT.]

Testament, Old. [OLD TESTAMENT.]

Testimony (Heb. *'ēdhûth*, plur. *'ēdhwōth*). The word occurs 61 times, and is rendered WITNESS in A.V. (Num.17.7,8,18.2; 2Chr.24.6). The tables of the Law (or "token tablets") were "tablets of the *'ēdhûth*" (Ex.32.15,34.29), and the tabernacle was the "tent of the *'ēdhûth*" (Num.1.50,53). In Ex.16.34, we have a note that the pot of manna was finally

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Tha'mah, a family of Nethinim who returned with Zerubbabel (Ezr.2.53).

Tha'mar (Mt.1.3) = TAMAR, 1.

Tham'natha, one of the cities of Judaea fortified by Bacchides (1Mac.9.50). It is noticed between Bethel and Pharathon, and is probably Thamna (3 *Wars* iii. 5), the chief town of a district of Judaea. Now *Tibneh*, a ruin with Greco-Roman tombs, 13 miles W.N.W. of Lydda. [C.R.C.]

Thank-offering. [SACRIFICE, 3, ii. *c*; 3, v. *c*.]

Tha'ra (Lu.3.34) = TERAH.

Thar'ra (Est.Apoc.12.1) = TERESH.

Tharshish'.—1. (1K.10.22, 22.48.) The less accurate form of TARSHISH.—**2.** A Benjamite son of Bilhan (1Chr.7.10 only).

Thas'si, the surname of Simon, son of Mattathias (1Mac.2.3). It perhaps means "the zealous," but the derivation is uncertain. [C.D.]

Theatre. The Gk. term denotes both the *place* where dramatic performances are exhibited, and the *scene* or *spectacle* witnessed there. It occurs in the first or local sense in Ac.19.29. It was in the theatre at Caesarea that Herod Agrippa I. gave audience to the Tyrian deputies, and was stricken with death for his impiety (Ac.12.20-23; *cf.* Josephus, 18 *Ant.* viii. 2). The other sense of the term occurs in 1Cor.4.9, where A.V. renders "We are made a *spectacle* [*θέατρον ἐγενήθημεν*] unto the world." (Tyndale, Cranmer, and the Geneva version, *gazing-stock*.)

Thebes, the greatest city of Upper Egypt. It does not occur under this name in

ous pylons placed near all the temples. The college of the priests of Amon was so powerful that in the time of the 21st dynasty they succeeded in driving out the legitimate rulers and usurping the throne. From that time dates the real decline of Thebes. The city was taken and plundered by Esar-haddon, king of Assyria, in 671 B.C., and again ten years later by Assur-bani-pal so completely that it never recovered from that blow. The 26th dynasty, the Saites, attempted to restore to Thebes something of its former magnificence; but in their time the fate of Egypt was decided in the Delta, and Thebes had become a second-rate city. A rebellion under the Ptolemies was quenched in a barbarous way by Ptolemy Lathyros; thenceforward Thebes decayed more and more rapidly. The city at the time of its great prosperity was built on both sides of the Nile. On the E. were the two great temples of Amon, the ruins of which are now surrounded by the villages of Luxor and Karnak. In the temple of Karnak is the wonderful hypostyle hall, built by the two great kings of the 19th dynasty, Seti I. and Ramses II. The temple of Amon covers an enormous area; it may be described as a record of the history of Egypt; nearly all dynasties from the 12th to Roman times have added something to it. On the left side of the Nile is the necropolis of Thebes, with its funerary temples. There were a great number of them; a few have been preserved: Qurnah, Deir-el-bahari, the Rameseum, and Medinet Habu, besides the substructions of others. In Christian times there have been

phanies has been given to those manifestations of "the only-begotten Son" which began when the LORD God walked in Paradise in the cool of the day, and which culminate in His Incarnation and Resurrection. All these manifestations are associated in Mal.**3**.2 with "the angel of the covenant," usually called the angel of JHVH (*mal'ākh* JHVH), or the JHVH-Angel. He is first mentioned by this title when He "found Hagar by a fountain of water in the wilderness" (Gen.**16**.7), as He is said to have "found Jacob in Bethel" afterwards (Ho.**12**.4). With this appearance Hosea connects the wrestling at Jabbok—an appearance which Genesis describes Elohistically by the words "God [*'ĕlōhim*]" and "man [*'ish*]," not JHVH and Angel. According to Hosea, the God-man with Whom Jacob wrestled was Angel and JHVH, God of Sabaoth. The word Angel (*mal'ākh*) ordinarily means in Heb. a "servant acting as a messenger, agent or doer." In Mal.**3**.1 both our Lord and His forerunner are styled "messengers" in a prophecy applied to them by St. Mark. Thus in these O.T. theophanies, the Person Who appeared was He Who afterwards became incarnate, already taking the post of a servant, before He was made flesh. A.V. sometimes calls him "*an* angel," sometimes "*the* angel of the LORD"; "the angel of Elohim" (Gen.**21**.17, **31**.11; Ex.**14**.19); R.V. uniformly, "*the* angel." We should read "an angel of the Lord" in Ac. **12**.23. There is no more interesting study than the comparison of the ways and doings of the Angel with our Lord's acts and sayings in the days of His flesh. We cannot fail to see the identity of the Character. [C.H.W.]

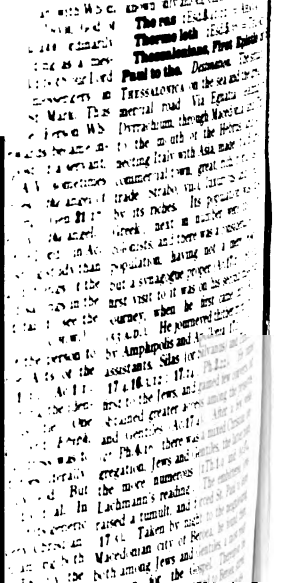
Theophilus. The name of the person to whom the third Gospel and the Acts of the Apostles were addressed (Lu.**1**.3; Ac.**1**.1). There are several theories concerning the identity of the person intended by this title. One interpretation, dating from the 4th cent. (*Epiph. Haer.* li. p. 429), was that the address was to any pious reader, denoting, as it does literally, one who loved God or was loved by God. But the name is certainly that of an individual. In the first place, there is no evidence of its generic use as applicable to each and every Christian. Secondly, the name was common among both Jews (= Jedidiah) and Gentiles. Thirdly, the epithet κράτιστε, usually applied to persons of rank, is in itself almost conclusive. This is evidently here and in Acts purely an official title, for it is prefixed to the names Felix and Festus (Ac.**23**.26,**24**.3,**26**.25), implying that the person to whom it was ascribed belonged at least to the equestrian order, and was therefore a Gentile. Theophylact conjectured that Theophilus was even of senatorial rank. Oecumenius tells us that he was a governor. Other theories have variously assigned Antioch, Alexandria, Achaia, and Rome as the seat of his government or the place of his residence, and some writers have identified him with a high-priest of this name (Josephus, 18 *Ant.* v. 3), who held office for about five years, and was possibly that high-priest from whom Saul, afterwards Paul, obtained "letters to Damascus unto the synagogues" that he might bring any Christians he found there prisoners to Jerusalem. All that may with safety be said is that Theophilus must have been a Gentile of rank and consideration who came under the influence of St. Luke and was converted to the Christian faith. Two difficulties however arise. In the first place, is it probable that a Roman of professed Christian views would have had a high position in any part of the Roman world entrusted to him? In the second place, how could a Roman of high rank in the early part of the 1st cent. have had the name Theophilus originally conferred upon him? The answers are: first, his religious convictions, as was the case with so many Christians at Rome in the 1st cent., may have been kept from the knowledge of those in authority; secondly, it is quite possible that the name was only given to him late in life at his baptism, and so was used and known only among Christians. [R.S.M.]

The'ras (1Esd.**8**.41,61) = AHAVA.

Therme'leth (1Esd.**5**.36) = TEL-MELAH.

Thessalonians, First Epistle of St. Paul to the. *Destination.* The situation of THESSALONICA on the sea and the great commercial road (Via Egnatia) leading from Dyrrachium, through Macedonia and Thrace, to the mouth of the Hebrus, and so connecting Italy with Asia, made it a flourishing commercial town, great, rich, populous by its trade (Strabo, vii.), luxurious and licentious by its riches. Its population was mostly Greek; next in number were the Roman colonists, and there was a considerable Jewish population, having not a mere προσευχή, but a synagogue proper (Ac.**17**.1). St. Paul's first visit to it was on his second missionary journey, when he first came into Europe (53 A.D.). He journeyed thither from Philippi by Amphipolis and Apollonia (**17**.1), with two assistants, Silas (or Silvanus) and Timotheus (**17**.4,**16**.3,12; **17**.14; Ph.**2**.22). He turned first to the Jews, and gained few converts, but obtained greater access among the proselytes and Gentiles (Ac.**17**.4). After a few weeks (*cf.* Ph.**4**.16) there was a mixed Christian congregation, Jews and Gentiles, the latter much the more numerous (1Th.**1**.9 and Ac.**17**.4, Lachmann's reading). The embittered Jews raised a tumult, and forced St. Paul to leave (**17**.5). Taken by night to the neighbouring Macedonian city of Beroea, he found there, both among Jews and Gentiles, a most ready reception for the Gospel. Thereupon the Thessalonian Jews hastened to Beroea, stirred up the multitude, and expelled him thence also. Silas and Timotheus remained behind for the confirmation and instruction of the Beroeans. St. Paul went to Athens and thence to Corinth, where he stayed a year and a half (**17**.10,**18**). Later on, the third great missionary journey led him repeatedly back to Thessalonica (**20**.1, etc.).—*Occasion.* The persecution against St. Paul soon attacked the Church (1Th.**2**.14,**3**.3, **1**.6). Thus, not only personal love (**2**.17, etc.), but also anxiety (**3**.5), urged him back to Thessalonica. Twice he resolved to return, but circumstances prevented him (**2**.18). No longer able to resist their solicitude, he sent Timotheus from Athens (**3**.1,2) to obtain information, and strengthen and encourage them. The return of Timotheus (**3**.6), and his message, were the occasion of the epistle. The message was mainly consolatory; the church, in spite of persecution and trial, was steadfast

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Lastly, there was perplexity as to whether deceased friends would share in the blessings of the Advent (4.13), about which probably a question had been asked (4.13, etc.).—*Design.* Threefold. (1) St. Paul, testifying joy for past conduct, would strengthen them to persevering steadfastness in Christian confession. (2) Exhortation to relinquish moral weaknesses, by which they were still enfeebled. (3) Consolation concerning the deceased by more minute instruction about the Advent.—*Contents.* Two parts. I. Historical (1.1–3.13). (1) Salutation (1.1). (2) Joy and thanksgiving for the Christian soundness of the church (1.2,3). (3) The operation of the grace of God manifest in their conversion to Christianity: (*a*) the Gospel preached by himself with energy, confidence, undaunted, pure, self-sacrificing love for his divine calling; (*b*) received by them with eager desire, and steadfastly maintained amid suffering and persecution (1.4–2.16). (4) The longing that came upon him, the mission of Timotheus, and the consolation imparted by the return of Timotheus (2.17–3.13). II. Moral and dogmatic (4.1–5.28). (1) Exhortation to make progress in holiness, to renounce fornication and covetousness (4.1-8); (2) to increase yet more in brotherly love (4.9,10); and instead of surrendering themselves to unsettled disposition and excitement, to be diligent and laborious in their worldly business (4.11,12). (3) Comfort concerning those deceased before the Advent, and exhortation to be watchful and prepared for it (4.13–5.11). (4) Divers counsels, and wish that God would sanctify the Thessalonians wholly for the others that it was written during the first visit to Athens does not fit in, nor the view of others that it was during a later visit. There is no reason to imagine a short, unrecorded return to Athens during the year and a half at Corinth, merely in order to suit this subscription.—*Genuineness.* The epistle is not clearly mentioned by the apostolic Fathers, because, being of an intimate personal character to an elementary church, it does not present such obvious points for quotation as other epistles. But the historic attestation is so old, continuous, and universal, that justifiable reason for doubting its authenticity on *external* grounds is inconceivable. Iren. *Haeres.* V. vi. 1; Clement Alex. *Paedag.* i. p. 88 D; Tertull. *De Resurr. Carn.* 24; Origen, *Contra Celsum* ii. 65; Canon Murat.; Peshiṭṭâ; Marcion (in Tertull. *Adv. Marc.* v. 15), etc. The arguments of Schrader and Baur on *internal* grounds are purely fanciful and arbitrary, and will not bear examination. [PAUL.] [W.M.S.]

Thessalonians, Second Epistle to. *Occasion.* After sending his first epistle, St. Paul received further news of the Thessalonian church. It had actively progressed in Christianity; faith had been confirmed; brotherly love had gained in extent and reality; and its enduring steadfastness under persecution, lately renewed, had been to St. Paul a glory in all the churches (2Th.1.3,4). But the thought of the Second Advent had given rise to new disquietude. The question had advanced another stage; perplexity about deceased friends in reference to the Advent had been allayed by the first epistle; but now they

oppose the disturbing and exciting error that the Advent was even at the door, by further instructions. (2) He wished strongly and emphatically to dissuade from that unsettled, disorderly, and idle disposition into which the church had fallen. (3) He desired, by recognizing and praising their progressive goodness, to encourage them to steadfast perseverance.—*Contents.* (1) *Salutation* (1.1,2). (2) *Introduction* or retrospective portion (1.3-12). (*a*) Thanksgiving for progress made (1.3,4). (*b*) Hopes thus afforded in preparation for the Advent (1.5-10). (*c*) Prayer for continuance in that happy state (1.11,12). (3) *The Instructive and Hortatory Section* (2.1–3.15). (i) *On the date of the Advent.* (*a*) Caution against believing the Advent close at hand (2.1-3). (*b*) What must happen first (2.3-10). (*c*) Terrible fate of the apostates (2.11,12). (*d*) Thanksgiving that the Thessalonians' fate is so different (2.13,14). (*e*) Exhortation and prayer (2.15-17). (ii) *On the necessity of work.* (*a*) Request for prayers for himself, which skilfully serves to predispose the readers to obey the ensuing commands (3.1-4). (*b*) Prayer for the same purpose (3.5). (*c*) Commands to make all work, and to excommunicate the refractory (3.6-15). (*d*) Prayer for tranquillity (3.16). (4) Final benediction, with attention drawn to the autograph (3.17, 18).—*Time and Place of Composition.* Interpreters and chronologists agree that this second epistle was composed shortly after the first; with the exception of Grotius and Ewald, who hold that the second was first composed—a view which has nothing for it, but much against it. The arguments of Grotius may be measured by the fact that he holds 2.1-12 to refer to Caligula; whereas Caligula was dead in 41 A.D., 10 years before St. Paul came to Thessalonica. Ewald's chief argument is that this epistle has all the signs of a first communication to a recently founded church; whereas in 2.15 it is clear that St. Paul had already sent *some* letter to the Thessalonians. In fact, everything in the second naturally follows on from the first. The following reasons prove that the second was composed not long after the sending away of the first. SS. Silas and Timotheus are still in the company of the apostle (1.1), whereas Acts, at least, never informs us that after St. Paul left Corinth (Ac.18.18) these two apostolic assistants were again *together* with him. We find Timotheus again in the apostle's company, first at Ephesus (19.22), whilst there is no further mention of St. Silas in the Acts after his Corinthian residence. Besides, the relations and wants of the church are throughout analogous to those which are presupposed in the first. The same circle of thought occupies the writer; similar instructions, exhortations, warnings, and wishes are found throughout in both epistles. It is therefore to be assumed also that the second epistle was written during the first residence of St. Paul at Corinth; but, according to 2Th.3.2, at a time when he had already suffered hostility on the part of the Jews, and, according to 1.4 ("the churches"; *cf.* 1Cor.1.2, 2Cor.2.1, Ro.16.1), when branch churches had already been founded from Corinth—probably at the beginning of the year 54.—*Genuineness.* (1) As to the *external* evidence of Christian antiquity, the epistle is completely unassailable. Polyc. *Ad Phil.* 11 fin.; Just. Mart. *Dialog. cum Tryph.* col. 1686, p. 336 E, p. 250 A; Iren. *Adv. Haeres.* III. vii. 2; Clem. Alex. *Strom.* v. p. 554, ed. Sylb.; Tertull. *De Resurr. Carn.* xxiv.; Canon Murat.; Peshiṭṭâ; Marcion, etc. (2) Doubts from internal grounds did not arise till the beginning of the 19th cent. The arguments are purely arbitrary, and easily answered. "This is the sign in every epistle: so I write," is specially for the Thessalonians, as they had been troubled by spurious letters; not for every church.—*Interpretation of the Man of Sin, and the Prophecy* (2Th.2.3). It is founded on the language and threatenings of Joel, Zech.14, Malachi, and especially of the book of Daniel. Westcott shows that there was probably no other book in the O.T. more valued among the Jews of the apostolic age than was *Daniel.* It was regarded with full reverence as an inspired revelation; our Lord Himself founded discourses upon it (Mt.24.15; Mk.13.14). The taste for apocalyptic literature was very strong at that time, and the simplest interpretation of the prophecies in that book pointed to the existing era. Tacitus (*Hist.* v. 13) and Suetonius (*Vesp.* c. 4) allude to the expectations of the Jews founded on their ancient literature. The predictions are contained in Dan.2,7,8, and 11, and give two descriptions of five monarchies, the first being the Babylonian, headed by Nebuchadnézzar, and the fifth the kingdom of God, which had been the main subject of St. Paul's preaching at Thessalonica. The seventy weeks had pointed to the existing era, so that men saw in the fourth monarchy, which was to be crushed by the kingdom of God, the Roman empire. "In the very same manner Daniel also wrote concerning the empire of the Romans," says Josephus (10 *Ant.* xi. 7). To St. Paul the fifth monarchy meant in all probability the First and Second Advent of Christ; the more readily because he did not see how vast an interval was to elapse between the two. St. Paul is cautioning the Thessalonians not to expect the Second Advent so soon as they thought; and reminds them of "what withholdeth"—*i.e.* the Roman empire or the Roman emperor, not yet crushed. The great opponent cannot be developed till "he that withholdeth" is gone; that opponent seems the same as the little horn of Daniel, which cannot appear till the fourth empire has broken up into ten monarchies. St. Chrysostom says, "Seeing that he says this of the Roman empire, he naturally puts it enigmatically and very obscurely, for he has no wish to subject himself to unnecessary hostilities and unprofitable perils. For had he said that the Roman empire would shortly after be dissolved, they would soon have transfixed him for a miscreant, and all the believers with him, as living and fighting for this end." St. Paul had been able to speak more clearly about it when he was with them; so now he says, "Remember ye not?" [PAUL.] With regard to the Man of Sin, St. Paul draws his characteristics from the little horn in Dan.7

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single person, heading a movement, not atheistic but claiming personal worship, with power, signs, and lying wonders, not necessarily breaking with the Church, but forming an apostasy, and (according to Daniel) "wearing out the saints of the Most High, and thinking to change times and laws." Against such a spirit men need constant warning; but the climax is not yet seen. [W.M.S.]

Thessalonica. The original name of this city was Therma; and that part of the Macedonian shore on which it was situated was called throughout the Roman period the Thermaic Gulf. The history of the city under its earlier name was of no great note. It rose into importance with the decay of Greek nationality. Cassander, son of Antipater, rebuilt and enlarged it, naming it after his wife, the sister of Alexander the Great. As the modern *Salonîki*, it is still, after Constantinople, the most important town of European Turkey. Under the Romans, when MACEDONIA was divided into four governments, Thessalonica was made the capital of the second; afterwards, when the whole was consolidated into one province, this city became practically the metropolis. Strabo in the 1st cent. speaks of Thessalonica as the most populous city in Macedonia. To this busy city came St. Paul (with Silas and Timothy), during his second missionary journey, and thus Christianity was introduced into Thessalonica. Two facts illustrate the importance of this visit and journey, and throw light upon the two epistles to the

commemorating some victory of Constantine. The main street, containing these arches and intersecting the city, is undoubtedly part of the *Via Egnatia*. During several centuries this city was the bulwark both of the later Gk. Empire and of Oriental Christendom, and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it was known as "the Orthodox City"; and its struggles are very prominent in the writings of Byzantine historians.

Theudas (Gr. Θευδᾶς = Θεόδωρος or Θεόδοτος: Schmiedel in *Encycl. Bibl.* iv. 5051) is the name of an insurgent mentioned (Ac. 5.36) in Gamaliel's speech before the Jewish Council at the time of the arraignment of the apostles. The date of this speech cannot be placed later than 37 A.D. According to Gamaliel, Theudas had pretended to be some great person. He was joined by about 400 men, but was slain, and his followers were scattered and brought to nought. Gamaliel then continues: "After this time rose up Judas of Galilee in the days of the taxing (ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς); but he also perished, and his supporters were dispersed." The taxing here referred to is the famous registration with a view to taxation which took place in 6 or 7 A.D. under P. Sulpicius Quirinus (Lu.2.2). Hence the defeat and death of the Theudas mentioned by Gamaliel must have taken place *before* 6 A.D. Josephus, however (*Ant.* xx. 1), gives an account of a certain Theudas who lived in the time of the emperor

has not been conclusively demonstrated. Hence we conclude that the Theudas of St. Luke is distinct from that of Josephus. Of those who take this view some identify the Theudas of St. Luke with one or other of the various insurgent leaders who (as we know from Josephus, *e.g.* 17 *Ant.* x. 8, 2 *Wars* iv. 1) were prominent in the last days of Herod the Great. Thus Sonntag identifies him with Simon, a slave of Herod; Wieseler with Matthias ("gift of God," *cf.* Θευδᾶς, *i.e.* Θεόδωρος), a teacher of the law: see Josephus, 1 *Wars* xxxiii. 2. But these identifications with specified leaders are merely fanciful, and we conclude that the Theudas of the Acts is an otherwise unknown insurgent leader, whose defeat and death, in the circumstances recited by Gamaliel (Ac.**5**.35-39), took place some time before 6 A.D. See also A. C. Headlam in Hastings, *D.B.* (5 vols. 1904) iv. 750; P. W. Schmiedel in *Encycl. Bibl.* iv. 5049 ff.; and F. C. Burkitt, *The Gospel History and its Transmission*, p. 106. [J.A.N.]

Thick trees are mentioned (as the translation of *עֵץ אָבֹת*) in Lev.**23**.40, Ne.**8**.15, and Ezk.**20**.28. According to the Talmud, Targums, and the Syr. version, the myrtle is intended. The myrtle is, however, included in the context in the two latter passages, which makes it an improbable rendering. Trees full of boughs, or burgeonings, is the Wyclif rendering. In Leviticus (*l.c.*) several ancient authorities read for "goodly trees" (the translation in E.V. of *עֵץ הָדָר*), the citron-tree, by which was probably intended the thyine-tree or North African cypress. [H.C.H.]

Thieves (R.V. *Robbers*), **The two** (Mt. **27**.38; Mk.**15**.27), called *Malefactors* Lu.**23**.32-43. Possibly comrades of BARABBAS, a robber, under similar sentence of death at same time (Jn.**18**.40; Lu.**23**.19). They accompanied to death Him in preference to Whom Barabbas had been set free, and were crucified one on either side of Him (Mt.**27**.38; Mk.**15**.27), joining at first in the general execration of the rejected "King of the Jews" (Mt.**27**.44; Mk.**15**.32). One, however, changing his tone, first rebuked his companion and then besought remembrance from Jesus. To that prayer Jesus Himself answered *Amen*, promising relief from the cramps and tension of the Crucifixion before sunset in words on which Bossuet comments: "'To-day'—what speed! 'In Paradise'—what rest! 'With Me'—what companionship!" In the Gospel of Nicodemus the penitent thief is called Dismas, and the name has passed into the hagiology of the Syr., Gk., and Lat. Churches. According to the legend, he had been one of a band of robbers that attacked the holy travellers in the flight from Bethlehem, and he had then pleaded for their lives. The Virgin mother had blessed him. The child Christ had foretold his suffering and repentance. Now, as he gazed on the Divine Sufferer, he recognized the features of the infant Jesus. But, legend apart, he protested from his cross the innocence of Jesus, and became the special type of those who "are justified by faith without the deeds of the law," the precursor of all those who find salvation through "deathbed repentance." [C.R.D.B.]

Thigh (Gen.**32**.25). Jacob's thigh is dislocated or sprained in his conflict with the angel, and the writer's comment deduces from the incident the origin of the Israelitish custom of not eating the part of the thigh (injury to which causes limping), as being sacred because of the touch of God. Whether this is the sciatic nerve at the back of the hip, the *nervus ischiaticus*, or the tendon of the *psoas*, or the *adductor longus*—sinews in the groin which if cramped cause agonizing lameness—is doubtful. In Gen.**46**.26 (see A.V. marg.), *et alia*, the thigh is spoken of as the centre of procreative energy; hence the thigh was regarded in primitive times as peculiarly sacred, and an OATH might be taken upon it (*e.g.* Gen.**24**.2, etc.). In Rev.**19**.16, despite the ingenious allegorical meaning suggested by ancient interpreters, the phrase merely means that the rider on the white horse bears a third name displayed on his habit where it falls over the thigh, and so cannot escape notice. [S.N.S.]

Thimnathah', a town of Dan (Jos.**19**.43 only), named between Elon and Ekron. Now the ruin *Tibneh*. [TIMNAH.] [C.R.C.]

Thisbe', a name found only in Tob.**1**.2 as that of a city of Naphtali from which Tobit's ancestor had been carried captive by the Assyrians. The site is unknown. [C.R.C.]

Thistle. [THORNS AND THISTLES.]

Thomas, one of the Twelve. The name is a transliteration of the Heb. for twin, Didymus being the Gk. equivalent. He is called "Judas Thomas" in the apocryphal *Acta Thomae*, and this traditional name is also recorded by Eusebius. The ascription of the name Judas to him led in time to his identification with "Judas of James" and Judas the Lord's brother (Mt.**13**.55; Mk.**6**.3). In the lists of apostles he is coupled with St. Matthew in Mt.**10**.3, Mk.**3**.18, Lu.**6**.15, and with St. Philip in Ac.**1**.13. No incident is recorded of him by the synoptists, but St. John relates three important facts. First, when the other apostles tried in vain to dissuade Jesus from the risk of a visit to the bereaved sisters of Bethany, Thomas, though he could see nothing but death before them, said, "Let us also go, that we may die with Him" (Jn.**11**.16). Again, at the Last Supper, our Lord, speaking of His departure, said to those around him, "Whither I go ye know, and the way ye know" (Jn. **14**.4). But Thomas, forgetting the former teaching of our Lord, made this despondent reply, "We know not whither Thou goest; and how can we know the way?" Moreover, a week after the Resurrection, Thomas, although he had expressed most unreasonable doubts as to its reality, is found in the company of the other apostles, presumably for worship and conference. Even the emphatic testimony of 10 competent witnesses failed to convince him. He refused to believe until he too had satisfied himself by sight and touch that there was no mistake (Jn.**20**.25). But when this test was offered to him, his recognition of his Master was immediate and adoring: "My Lord and my God." No greater confession of faith is recorded in N.T. And the answer of our Lord gives the moral of the whole narrative, accepting the tardy faith of Thomas, but censuring his culpable incredulity. "Because thou hast seen Me, thou hast believed: blessed are

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on July 1. By the Lat. Church it is observed on Dec. 21, and by the Gk. on Oct. 6. [R.S.M.]

Thomo'i (1Esd.5.32) = THAMAH.

Thorn in the flesh (see 2Cor.12.7; Gal.4.14,15; 2Cor.10.10). Various explanations of this phrase have been suggested. (1) The personal opposition of the devil (see Eph.6.12). (2) Active opposition and persecution on the part of enemies both within and without the Church (see 2 Tim.4.14; 2Cor.11.26); supported by St. Chrysostom. (3) *Temptatio horrendi*—*i.e.* the mental suffering caused by intense personal temptation. (The modern Roman theory.) (4) Bodily ailment. This, the oldest and most frequent view, is that of Tertullian and St. Jerome and (among recent scholars) Bp. Lightfoot. Among various ailments suggested are epilepsy and malaria. The latter has considerable recent support (see, *e.g.*, art. PAUL, I. (5) (i) in this Dict.), and a man constantly travelling in the East is especially liable to malarial diseases; but there does not seem, in the opinion of the present writer, to be much other ground for it. Perhaps the most plausible explanation is the popular one that St. Paul suffered from a severe affection of the eyes. [BLINDNESS.] [F.J.]

Thorns and **Thistles.** There are some 13 different Heb. words which point to different kinds of prickly or thorny shrubs, and which are variously rendered in A.V. by "thorns," "briers," "thistles," etc. We shall confine our remarks to some of those which afford

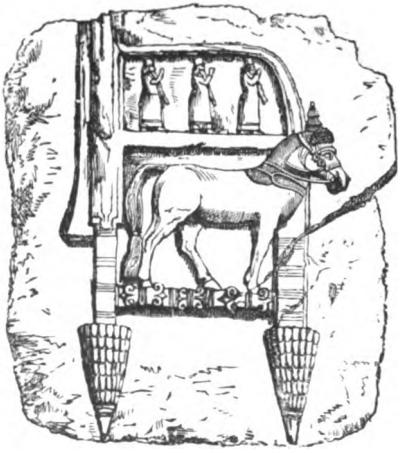
LXX. According to Abu'lfadl, cited by Celsius, "the *samur* of the Arabs is a thorny tree; it is a species of *Sidra* which does not produce fruit." No thorny plants are more conspicuous in Bible lands than different kinds of *Rhamnaceae* such as *Paliurus aculeatus* (Christ's thorn) and *Zizyphus spina christi*; the latter is the *nubq* of the Arabs, which grows abundantly in Syria and Palestine. The *na'ᾱṣûṣ* of Is.7.19, 55.13 probably denotes some species of *Zizyphus*. [CROWN OF THORNS; NETTLE.]

Thrā'cia. A Thracian horseman is incidentally mentioned in 2Mac.12.35, apparently one of the bodyguard of Gorgias, governor of Idumaea under Antiochus Epiphanes. Thrace at this period included the whole of the country within the boundary of the Strymon, the Danube, and the coasts of the Aegean, Propontis, and Euxine—all the region, in fact, now comprehended in Bulgaria and Roumelia. In the early times it was inhabited by a number of tribes, each under its own chief. The wars on a large scale which followed the death of Alexander furnished an outlet for the martial tendencies of the Thracians, who found a demand for their services as mercenaries everywhere. Cavalry was the arm which they chiefly furnished, the rich pastures of Roumelia abounding in horses. The only other passage, if any, in the Bible alluding to Thrace is Gen.10.2, where TIRAS has by some been supposed to mean Thrace.

Thrase'as, father of APOLLONIUS, 1 (2

owing to its marking the inner dividing line between all that was ruled by the outside law of the community and all that which was subjected to the will of the individual who was, *sui juris*, master of free persons, slaves, and objects of property in the house. Probably for this reason Ezekiel (**43**.8) calls the sanctuary the *threshold of God*, and the temples of the idols their thresholds. At the present day in Asiatic Turkey and Persia the people regard with reverence the thresholds of mosques, tombs, houses of high personages, and also, in a minor degree, of private houses.—**2**. (Ne. **12**.25.) [ASUPPIM.] [C.W.]

Throne. The Heb. *kissé*, which in A.V. is usually rendered "throne," is used for any seat of honour. In the East, where it is usual to sit on the ground or recline on couches, the single elevated seat is a sign of honour or authority. It was used by Eli as high-priest (1Sam.**1**.9,**4**.13,18) and by the provincial governors of Persia (Ne.**3**.7). It was bestowed on Elisha as a token of honour (2K.**4**.10). But this term is especially used to express the royal seat, as that of Pharaoh (Gen.**41**.40; Ex.**11**.5,**12**.29), of David (1K.**2**.33), of Solomon (1K.**2**.19), and of Ahasuerus (Esth.**5**.1). The royal throne had a footstool as part of its insignia (2Chr.**9**.18; *cf.* Is.**66**.1). The throne of Solomon is elaborately described as unique in its design (1K.**10**.18-20). The thought of God's sovereignty is frequently brought out by allusion to His throne, seen in vision (Is.**6**.1; Ezk.**1**.26,**10**.1) or described in poetry (Job **26**.9; Ps.**11**.4). As used metaphorically to stand for the sovereignty of God, the term occurs in poetry only (Ps.**47**.8,**89**.14, **93**.2,**97**.2,**103**.19; Je.**14**.21, which is part of a passage of poetic parallelism; Lam.**5**.19). On the other hand, it is used to symbolize the power of evil (Ps.**94**.20). In N.T. θρόνος is used to express kingly power (Lu.**1**.32,52; Ac.**2**.30), and thence is frequently used of the sovereignty of God (Mt.**5**.34) and of Christ (Mt.**19**.28). It is the seat also of judicial authority (Lu.**22**.30) and of heavenly honour (Rev.**4**.4). It stands for the power of Satan (Rev.**2**.13) and of the "Beast" (Rev.**16**.10). [J.C.V.D.]



ASSYRIAN THRONE OR CHAIR OF STATE. (Layard, *Nineveh*, ii. 301.)

Thummim. [URIM AND THUMMIM.]

Thunder is in summer very rarely heard in Palestine, but thunder-storms do sometimes occur in harvest-time (1Sam.**12**.17). Poetically it is regarded in O.T. as the voice of God, and the instrument of divine punishment (1Sam.**2**.10; 2Sam.**22**.14; Job **37**.2-5; Ps.**18**.13,**29**.3,9,**81**.7; Is.**30**.30,31). [C.R.C.]

Thyati'ra, a city on the Lycus, founded by Seleucus Nicator; and one of the many Macedonian colonies established in Asia Minor after the destruction of the Persian empire by Alexander. It lay to the left of the road from Pergamus to Sardis, on the southern incline of the watershed which separates the valleys of the Caicus (*Bakyr-tchai*) and Hermus, on the very confines of Mysia and Ionia, so that it was sometimes reckoned in the one, and sometimes in the other. In earlier times it had borne the names of Pelopia, Semiramis, and Euhippia. In the 1st cent. A.D. the Macedonian element so preponderated that Strabo calls it a Macedonian colony. The original inhabitants may have been distributed in surrounding hamlets when Thyatira was founded. During the Attalic dynasty Thyatira scarcely appears in history; and of the various inscriptions found on its site, now called *Aq Ḥiṣár*, not one is unequivocally anterior to the Roman empire. The prosperity of the city seems to have been renewed under Vespasian. Dyeing apparently formed an important part of the industrial activity of Thyatira, as also of Colossae and Laodicea (Ac.**16**.14). The principal deity of the city was Apollo, worshipped as the sun-god under the surname Tyrimnas. He was no doubt introduced by the Macedonian colonists, for the name is Macedonian. A priestess of Artemis is also mentioned in the inscriptions. Another superstition, of an extremely curious nature, existed at Thyatira. A fane stood outside the walls, dedicated to *Sambatha*—the name of the sibyl who is variously called Chaldean, Jewish, and Persian—in the midst of an enclosure designated "the Chaldean's court." This seems to illustrate the obscure passage in Rev.**2**.20,21, which Grotius interprets of the wife of the bishop. Now, there is evidence to show that in Thyatira there was a great amalgamation of races. But amalgamation of different races, in pagan nations, always led to a syncretism of different religions. If the "prophetess" Sambatha was not discountenanced by the authorities of the Judaeo-Christian church at Thyatira, both the censure and its qualification become easy of explanation.

Thyine wood occurs once only (Rev.**18**.12), where the marg. has "sweet" (wood). [ALGUM.] There can be little doubt that the wood referred to is that of the conifer *Thuya articulata*, Desfont., the *Callitris quadrivalvis* of present botanists. This tree was much prized by the ancient Greeks and Romans, on account of the beauty of its wood, for ornamental purposes. By the Romans it was called *citrus*, the wood *citrum*. It is a native of Barbary, and grows to the height of 15 to 25 ft. Pliny says that it was abundant in Mauretania,

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p. 890] VIEW FROM THE N. OF TIBERIAS (SEA OF GALILEE).

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THUYA ARTICULATA.

Thyon." Theophrastus wrote that "all carpenters work of temples in old time was made of the same; as of a timber everlasting," and that it grew in Cyrenaica. The derivation is probably from *θύειν*, to sacrifice. [THICK TREES.] [H.C.H.]

Tiberias, the capital of the tetrarchy of Herod Antipas, who built the city and named it in honour of Tiberius, removing the seat of government there (after 14 A.D.) from Sepphoris, N. of Nazareth. Tiberias was thus a great city in our Lord's time (Josephus, *Life*, 9, 18 *Ant.* ii. 3), but regarded as unclean, because built over ancient tombs. It had a royal palace, decorated with figures of living crea-

subsequently, in 14 B.C., his successor on the imperial throne. A soldier for 20 years, he commanded in several campaigns, notably in Germany, and in Illyricum, which he subdued, and in 12 A.D. he enjoyed a triumph for his victories in Germany and Dalmatia. As emperor, he gained esteem for his provincial administration, but in Rome his rule was arbitrary and cruel. Velleius Paterculus, a contemporary historian, who served under his military command for nine years, leaves a favourable impression of him. Two later writers, Suetonius, a retailer of gossip, and Tacitus, a biassed partisan, draw terrible pictures of the man, crediting him, especially during the last ten years of his life and his retirement at Capreae, with monstrous vices. Their estimate must be considerably discounted. Tiberius died in 37 A.D. It was in his reign that our Lord was crucified. See Velleius Paterculus (*Hist. Rom.* ii.), Suetonius (*Tiberius*), Tacitus (*Annals*, vi.), and, for a warm vindication of his character, J. C. Tarver's *Tiberius the Tyrant*. [A.R.]

Tibhath' (1Chr.18.8). [BETAH.]

Tibni', son of Ginath, and Omri's rival for the throne of Israel (1K.16.21,22). The struggle lasted four years (*cf. vv.* 15 and 23), and was only ended by the death of Tibni. [OMRI.]

Tidal', "king of nations," is described in Gen.14.1,9 as one of the vassal kings who assisted their suzerain Chedorlaomer of Elam in suppressing a rebellion in Canaan. In the

which took place five months after his accession, was to Babylonia, to crush the Aramean tribes. On his way back he annexed N. Babylonia. In 744 B.C. he marched to Namri and suppressed the tribes which harassed the Assyrian frontier. In 743 B.C. he defeated Sarduris II., king of Ararat, at Arpad, where the latter lost 72,950 men captured. Rezin of Damascus, Hiram of Tyre, and Pisiris of Carchemish gave tribute on this occasion. Arpad, having again revolted, became the object of the Assyrian king's campaigns during the years 742–740 B.C. In 739 B.C. he marched to Ullubu in Mesopotamia, and the positions occupied enabled him to put an end to Syrian and Phoenician resistance there during the year 738 B.C. Kullanî (possibly the Calno of Is.10.9), which was apparently his objective, was taken. Rost (*Keilschrift texte Tiglat-Pilesers III.*) thinks it possible that Azriau or Izriau (Azariah) of Judah was in some way connected with this campaign, but this is doubtful. Menahem of Samaria, however, was one of those who paid tribute. In 737 B.C. Tiglath-pileser restored peace in Media, setting up, in the course of his campaign, bas-reliefs sculptured with his own likeness in certain of the cities which he occupied. The next year (736 B.C.) he led his arms against Mesopotamia, penetrating as far as the Nal mountains, and capturing many cities and the country of Muqania. The consequence of this march was, that Ararat was conquered in 735 B.C., Sarduris, the king, remaining practically passive. Though Tiglath-pileser reached the capital, Ṭurušpi (Van), for some reason he did not take the city. Pilišta (Philistia in the sense of the coast-lands as far as Joppa) was the object of attack in 734 B.C., his intention being to use it as a basis for future operations. Hanun of Gaza decided not to meet him, and fled to Muṣri (Egypt or an Arabian tract), leaving his capital a prey to the conqueror, who took his throne and set up his own image in the royal residence. Affairs in Judah claimed Tiglath-pileser's attention in 733 B.C. After the death of Azariah, and the short reign of Jotham, his son, Jehoahaz or Ahaz mounted the throne. Pekah of Israel thereupon profited by the change to ally himself with Rezin of Damascus and attack Judah (2K.16.5ff.), whereupon Ahaz, fearing ultimate defeat, turned to Tiglath-pileser with a gift of gold and silver from the temple and from the palace, asking for help. This being accorded, the allies retreated, but instead of joining their forces against the common foe, each awaited attack in his own territory. Assuring himself first of the submission of the rulers in N. Phoenicia, Tiglath-pileser invaded N. Israel, taking Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all Naphtali, carrying the people captive to Assyria (2K.15.29). The inscriptions do not give us these names, but Hommel has suggested that " the broad [land of] . . . -li," which is mentioned as having been annexed to Assyria, may be the last named. Pekah seems to have submitted, and Samaria was spared; but Rezin, his ally, was defeated, and compelled to take refuge in Damascus, his capital, which was besieged by the Assyrians, and taken in 732 B.C. Hadara, Rezin's ancestral home, and 591 towns in addition, were then destroyed. The annals record, in conclusion, an attack upon Samsi, queen of the Arabians, who had to submit, whereupon many tribes of that nation in Yemen sought Tiglath-pileser's favour with gifts. Apparently whilst these things were taking place, the conspiracy headed by Hoshea came into existence, and having murdered Pekah, its leader mounted the throne (2K.15.30), and gained the recognition of the Assyrian king, who was still devastating Syria, by a prompt payment of tribute. The fate of Rezin, king of Damascus, so strongly affected Mitinti of Ashkelon, that he is said to have gone mad, and his son and successor, Rūkipti, followed Hoshea's example, and thus atoned for his father's hostility to Assyrian overlordship. Even Metennu of Tyre became tributary. Damascus was now annexed to Assyria, the people were carried captive (following the Assyrian custom) to Kir (2K.16.9), and Rezin was slain. It was in Damascus that Ahaz met Tiglath-pileser, and saw the altar which served him as the pattern for that which he caused to be made, and afterwards used for burnt-offerings (2K.16.10 ff.). Tiglath-pileser being now confident that he had nothing to fear with regard to Assyrian influence in Palestine, left the country in peace, and its states remained tributary as long as the rulers thought that Assyria was strong enough to enforce her claims. In 731 B.C. Ukîn-zēr, a Chaldean prince, seized the throne of Babylonia, obliging Tiglath-pileser to invade the country, when the pretender was captured in Sapia, his capital (729 B.C.). The next year (728 B.C.) the Assyrian king mounted the throne of Babylon, but beyond " taking the hand of Bel " as king of the country, during two successive years, took part in no expeditions. He died in 727 B.C., the year when an expedition was being made against a city whose name is lost, and Shalmaneser IV. ascended the Assyrian throne (Tebet 25). When in his own country, Tiglath-pileser resided either in Nineveh or Calah. In the latter city he restored and modified the architecture of the Central Palace in imitation of the Hittite style, decorating it with Hittite and Chaldean objects sent as tribute. The reign of this king may be regarded as having been one of the most brilliant in Assyrian history. [T.G.P.]

Tigris, in the LXX., is the Gk. form of the Heb. *ḥiddeḳel*, and occurs also in the apocryphal books Tobit (6.1), Judith (1.6), and Ecclesiasticus (24.25). Like the Euphrates, the Tigris has two principal sources, the more distant (and real) source being the western one, a little S. of the high mountain lake called *Göljik* or *Gölenjik* (lat. 38° 10′, long. 39° 20′ nearly), in the sharp bend of the Euphrates which begins at *Karput*, and not many miles from the course of that river where it returns to about the same longitude. The course of the Tigris is at first nearly E., but after about 25 miles it sweeps to the S., and descends by *Arghana Maden* to *Diarbekr*. Here it again runs nearly E., past *Osman Kieui* to *Til*, where it receives a large stream, the *Bohtan-Su*, from the N.W. At *Osman Kieui* it receives the eastern Tigris, which descends from Niphates

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(*Ala-Tagh*), with a course almost due S. From *Tîl* the Tigris runs S. for about 20 miles through a long, narrow, and deep gorge, emerging upon the comparatively low but hilly district of Mesopotamia near *Jezîreh*. Its course to Môsul is S.E., then S. past *Nimrûd* (Calah) to *Qal'ah-Shergat*, and afterwards S.S.E. to *Tekrit* and *Samarah*, where the hills end, and the river enters upon the great alluvium. Continuing S.E., it passes the ruins of Opis, and at Baghdad approaches to within about 20 miles of the Euphrates. After a while its course becomes eastward again, and passing *Qut al-'Amarah*, it again turns S.E. some distance beyond *E. Mendalia*, and joins the Euphrates at *Qorna*, where the united stream takes the name of *Shaṭ al-'Arab*, and runs into the Persian Gulf. Omitting the numerous bends, the course of the whole stream is reckoned at 1,146 miles, with an average width, where it enters the alluvium, of 200 yds., and a considerable depth. Besides the three headstreams of the Tigris, it receives the *Zakho* or eastern *Khabûr*, the Great Zâb (*Zâb 'Ala*), the Lesser Zâb (*Zâb Asfal*), the *Adhem*, and the *Diyaleh* or ancient Gyndes, which all flow from the high range of Zagros. Its flood-season is early in March, when the river rises rapidly owing to the melting snow on the S. flank of Niphates. Its breadth gradually increases at *Diarbekr* from 100 or 120 to 250 yds. The river reaches its full height in the first or second week of May, and soon after begins to fall, reaching its natural level by midsummer. In Oct. and Nov. there is another, but comparatively insignificant, rise and fall due to the autumnal rains. It is better fitted for traffic than the Euphrates, but does not seem to have been much used for trade in ancient times. In Gen.2.14, under the name of Hiddekel, it is correctly described as " going toward the E. of Assyria " ; but to all appearance the only other references to it are in Daniel (10–12), to whom it became well known, and who calls it " the great river." Running through ancient Armenia and Assyria, in the lower part of its course it separated Babylonia from Susiana (Elam). As a political boundary, it was secondary to the great chain of the Zagros. It is well stocked with fish, and the jungles on its banks, where they exist, are the haunt of the wild boar and the lion. See Smith, *D.B.* (4 vols. 1893), *s.v.*; and our art. HIDDEKEL. [T.G.P.]

Tikvah'.—1. Father-in-law of the prophetess Huldah (2K.22.14). **—2.** Father of Jahaziah (Ezr.10.15).

Tikvath' (properly *Tôkĕhath*, or *Tokhath*, 2Chr.34.22) = TIKVAH, 1.

Tile. The A.V. rendering of Lu.5.19, " through the tiling," has given much trouble to expositors, the word perhaps meaning a " lean-to " roof [HOUSE] ; or did St. Luke (a native, probably, of Greek Antioch) use the expression " tiles " as the form of roof most familiar to himself and his Gk. readers without reference to the particular material of the roof in question ? [BRICK ; WRITING.]

Tilgath'-pilne'ser. [TIGLATH-PILESER.]

Tilon', son of SHIMON (1Chr.4.20).

Timae'us, father of blind Bartimaeus (Mk. 10.46).

Timbrel, Tabret. By these words A.V. translates the Heb. *tôph*, which is derived from an imitative root occurring in many languages not immediately connected with each other. It is the same as the Arabic and Persian *duff*, which in Spanish becomes *adufe*, a tambourine. In O.Eng. *tabor* was used for any drum. *Tabouret* (of which tabret is a contraction) and *tabourine* are diminutives of *tabor*, and denote the instrument now known as the *tambourine*. The Heb. *tôph* is undoubtedly the instrument described by travellers as the *duff* or *diff* of the Arabs. It was used in very early times by the Syrians of Padan-aram at their merry-makings (Gen.31.27). It was played principally by women (Ex.15.20 ; Judg.11.34 ; 1Sam.18.6 ; Ps.68.25[26]) as an accompaniment to the song and dance (*cf.* Jth.3.7), and appears to have been worn by them as an ornament (Je.31.4). The *diff* of the Arabs is described by Russell (*Aleppo*, p. 94, 1st ed.) as " a hoop (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment is distended. It is beaten with the fingers, and is the true tympanum of the ancients, as appears from its figure in several relievos." In Barbary it is called *tar*.

Timna', Timnah'.—1. A concubine of Eliphaz son of Esau, and mother of Amalek (Gen.36.12) ; presumably the same as Timna, sister of Lotan (ver. 22, and 1Chr.1.39). **—2.** The name of a duke of Edom, and probably also of a town or district (Gen.36.40 ; 1Chr.1.51).

Timnah.'—1. A place which formed one of the landmarks on the N. boundary of Judah (Jos.15.10). It is probably identical with the THIMNATHAH of Jos.19.43 and with the Timnath (R.V. *Timnah*) of Samson (Judg.14. 1,2,5). Now the ruin *Tibneh*, 2 miles W. of *'Ain Shems* (Beth-shemesh). **—2.** A town in the mountain district of Judah (Jos.15.57). Now *Tibna*, a ruin 9 miles W. of Bethlehem, and 2 miles N.W. of GIBEAH of Judah (*Jeb'a*), with which it is noticed. [C.R.C.]

Timnath' (R.V. *Timnah* ; Gen.38.12,13,14), near Chezib and Adullam. [TIMNAH, 1.] [C.R.C.]

Timnath'-heres' (Judg.2.9), or **Timnath-serah** (Jos.19.50). The latter reading has the same letters, but is written backwards, perhaps in error. Jerome supposes it to mean " the rugged heritage," not *serah*, but *heres*. It was a place in Mt. Ephraim, N. of the hill GAASH, a mountain with ravines (2Sam.23.30 ; 1Chr.11.32). Jewish, Samaritan, Christian, and Moslem tradition alike point to the same site—now the small village of *Kefr Ḥâris*, on high ground in the mountains, 9 miles S.W. of Shechem, and S. of the brook KANAH. It is thus within the border of Ephraim. Three sacred places are shown, by Moslems, as the tombs of Nun, Joshua, and Caleb. Eusebius (*Onomasticon*) says that Joshua's tomb was shown in his time, and the three tombs were shown in 1537 A.D. Jerome (*Pilgrimage of Paula*, XV.) couples the site with GIBEAH OF PHINEHAS, which is 8 miles N.E. of Kefr Ḥâris. The Samaritan Chronicle and all the Jewish Itineraries point to this site. Modern Samaritans believe Nun, Joshua, and Caleb (*Neby Kifl*) to have been buried here (*Surv. W. Pal.* ii. p. 285). [C.R.C.]

Tim'nite, The, Samson's father-in-law, a native of Timnathah (Judg.15.6). [TIMNAH, 1.]

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Ti'mon, the fifth of the Seven, commonly called "deacons" (Ac.6.1-6). He was probably a Hellenist. Nothing further is known of him with certainty. [DEACON.]

Timo'theus.—1. An Ammonite leader repeatedly defeated by Judas Maccabaeus 166 and 164 B.C. (1 Mac.5.6,11,34-44; 2Mac.8.30, 9.3), and finally killed at the capture of Gazara by Judas (2Mac.10.24-37).—2. The Gk. name of TIMOTHY (Ac.16.1,17.14, etc.). [C.D.]

Timothy. Timothy, one of the younger companions of St. Paul, was probably a native of Lystra in Lycaonia (Ac.16.1). He was the offspring of a mixed marriage. His father (whose name is unknown) was a Greek; his mother (named Eunice, 2Tim.1.5) was a Jewess (Ac. *l.c.*). The absence of any personal allusion to the father of Timothy in the Acts or epistles makes it probable that he died during Timothy's infancy. Thus upon Eunice, his mother, and Lois, his grandmother, devolved the care of the boy's education. He was trained by them in the O.T. Scriptures (2Tim.1.5,3.14), but reached manhood without being circumcised (Ac.16.3). Timothy's intimate association with St. Paul began during the second missionary journey. SS. Paul and Silas found Timothy already a member of the church at Lystra (16.1). His high character recommended him as one likely to be of value in missionary work; and by the laying on of hands he received the office of an evangelist (1Tim.4.14; 2Tim.1.6). He was also circumcised by St. Paul, in order to allay the susceptibilities of the Jews. He accompanied SS. Paul and Silas to Europe; and at Philippi (Ac.16.12) and Thessalonica (1Th.1,2) he proved his energy. His relations with Philippi were exceptionally close (Ph.2.20-22). He thence passed to Beroea (Ac.17.14), and rejoined St. Paul at Athens. After another visit to Thessalonica, he returned to St. Paul, who had meanwhile gone to Corinth (18.5). At Corinth he shared St. Paul's work; and was associated with him in both epp. to the Thessalonians (1Th.1.1; 2Th.1.1). We next meet Timothy at Ephesus, immediately before the third missionary journey (Ac.19.22). He was sent by St. Paul on a mission through Macedonia to Corinth (1Cor.4.17), and returned to Ephesus. He next accompanied St. Paul to Corinth (see Ro.16.21, written from Corinth), and returned with him to Asia (Ac. 20.3-6). Though not named by St. Luke as a companion of Paul on his voyage to Rome, yet he certainly was at Rome during St. Paul's imprisonment (Col.1.1; Ph.1.1). After the apostle's release, Timothy visited Ephesus once more (1Tim.1.3). He there represented St. Paul, who hoped to come to Ephesus shortly; and his task was to check false teaching, and to enforce discipline throughout the Ephesian church. St. Paul wrote 1Tim. to encourage his friend, and to give him guidance on certain points. He had fears for the youth and inexperience of Timothy; and, after his second arrest, sent from Rome another letter (2Tim.), urging Timothy to come to him. Timothy was perhaps himself arrested when visiting Rome in response to this appeal; his liberation is recorded in Heb. 13.23. Tradition regarded Timothy as bishop of Ephesus. He was held to have suffered martyrdom there towards the end of 1st cent. A.D., in making a protest against the licentiousness of a local festival. His character is known to us chiefly from 1Tim. and 2Tim. His youth and timidity, his affectionate nature and delicate constitution, are mentioned in several passages of these epistles—*e.g.* 1Tim.4. 12,5.23; 2Tim.1.4,8,2.22. St. Paul also expresses anxiety as to Timothy's capacity to meet the difficulties of the situation at Ephesus; but shows his great esteem and regard for him in various descriptive phrases; thus he calls him his "genuine" or his "loved" son (1Tim.1.2; 2Tim.1.2) and his "fellow-worker" (Ro.16.21); while Timothy's religious zeal is commemorated when he is described (Ph.1.1) as the "slave of Jesus Christ." W. Lock in Hastings, *D.B.* iv. 767; J. Moffatt in *Encycl. Bibl.* iv. 5074. [J.A.N.]

Timothy and Titus, Epistles to. DATE AND AUTHORSHIP. *The external evidence* for the Pauline authorship of the epp. to Timothy, and of the ep. to Titus which is inseparable from them, is very strong. It includes the witness of apostolic Fathers and Gk. apologists and early heretics (*e.g.* Polycarp and Justin Martyr and Marcion, 112–146 A.D.); of ancient versions (*e.g.* the Peshitṭâ-Syriac and the Old Latin, 130, 150 A.D.); of the Gallican, Alexandrian, African, and Roman Churches (*e.g.* Irenaeus, Clement, Tertullian, Muratorian Fragment, 180–220 A.D.); of the historian Eusebius (300 A.D.); and of the Councils, being included in the Canon of the N.T. by the third Council of Carthage (390 A.D.).—*Their Date in St. Paul's Life.* (1) There is no time possible before the end of the Acts. (*a*) *1Timothy* could not have been written on some visit to Macedonia during the three years' stay at Ephesus. To such an absence we should have to add the stay in Crete with Titus and the winter at Nicopolis (Tit.1.5). And then St. Paul cannot have been long enough at Ephesus for his "reasoning daily in the school of Tyrannus," which "continued two years" (Ac.19.9,10), nor yet for his own words "by the space of three years" (20.31). Nor could it have been written when he did go to Macedonia (20.1) and "gave much exhortation" there (20.2), for he was not expecting then to return to Ephesus (1Tim.3.14). (*b*) *Titus* was not written before St. Paul's arrival at Ephesus, since Apollos, who was unknown to him before this, is referred to (Tit.3.13); nor during the stay at Ephesus, for the reason given above; nor on the voyage as prisoner to Rome, because then St. Paul could not be expecting to winter at Nicopolis in Epirus or Macedonia (3.12). (*c*) *2Timothy* supposes St. Paul at Rome expecting death. But this cannot have been at the time of Ac. 28, because then the words "Trophimus I left at Miletus sick" (2Tim.4.20) must refer to the visit to Miletus of Ac.20.4,17; but Trophimus was not left there then, but was with St. Paul when taken prisoner at Jerusalem. (2) There is a time possible after the end of the Acts. For (*a*) the report of Festus (25.25) can only have been favourable, and not such as to lead to death. (*b*) St. Paul was expecting release when he wrote, "Find me a lodging" (Ph.22), *i.e.* at Colossae; "I know I shall abide . . . with you"

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(Ph.1.25). (*c*) If St. Paul's death had occurred at the end of the two years, the writer of Acts must have named it, if only in a sentence. (*d*) Tradition speaks of other journeys: "The departure of Paul for Spain" (Mur. Frag. 220 A.D.); "Having reached the end of the West" (Clem. *Ep. Cor.*, 95 A.D.). The objection raised from St. Paul's own statement, "*I know* that I shall not see you again at Ephesus" (Ac.20.25), is met by the still stronger words, "*I know with a sure conviction* that I shall see you again at Philippi" (Ph.1.25). (3) St. Paul's last years may then quite possibly have been spent somewhat thus: 62 A.D. Acquitted and released at Rome. *First journey eastward*, to Philippi, Colossae, Ephesus, Crete. Laying the foundation for these epistles (see Ph.2.24; Ph.22; and 1Tim.; Tit.; 2Tim. *passim*). 65 A.D. (spring to autumn). *Second journey westward*, from Crete to Puteoli and Rome to Spain and Massilia and back to Rome (see Ro.15.28; Clem. *Cor.* v; Mur. Frag.; 2Tim.4.10). 66 A.D. (spring). *Third journey eastward and westward*, to Crete, Miletus, Ephesus, Troas, (where 1*Timothy* was very possibly written), Philippi, Corinth (where *Titus* was very possibly written), Nicopolis (see Tit.3.12). 66 A.D. (autumn). At Nicopolis arrested and brought to Rome. 67 A.D. (spring). First part of second trial; 2*Timothy* written. 67 A.D. (June 29). Second part of second trial, condemnation, and execution.—INTERNAL EVIDENCE. *The subject-matter* is the natural sequel to the teaching of the former groups of St. Paul's epistles, "the gospel of the individual soul" and "the gospel of the Church." It is on one side the inculcation of quiet virtue and sober godliness and good works the ripe fruit of faith; and on the other the provision for the maintenance of Christ's faith and due succession of Christ's ministry in His Church through Timothy and Titus as St. Paul's successors in Ephesus and Crete, and their training of assistants. *The language* has many new words for new business needs and details. Recent light on N.T. Gk. from contemporary literature and archaeology lessens materially the difficulty still felt by many under this head, as to the authorship. Dr. Nägeli, for example, concludes that "in the main St. Paul uses the language which inscriptions and papyri prove to have been the language of daily intercourse"; his doubts about the "Pastorals" may yet be removed by more inscriptions and fresh papyri. —THEME AND CONTENTS. The principle underlying this three-part Manual of Pastoral Care is individual headship in each district—Timothy at Ephesus, Titus in Crete—the principle, as we know it, of *diocesan episcopacy*. And for this headship *character* is the absolute essential. And in the brief passages dealing with "priests" and "deacons" it is their qualifications for ordination by the apostolic head that are chiefly named. The *bishop's* standpoint rather than the *priest's* or *deacon's* is taken, so to speak. Still, we do get in them the chief sample method of conducting the government by the apostolic head, the supplying of and working with and through *a fit succession* of "fellow workers unto the kingdom"—the method, as we know it, of *diocesan synods*. Hence "Manual for Bishops" is a more correct synonym for "*Pastoral* Epistles" than is "Manual for Clergy"—with the very same meaning that the Latin "*Pastoralis* Regula" or "*Pastoralis* Cura" has throughout Gregory the Great's well-known treatise on the *episcopal* office.—*Contents*. 1*Timothy*: Ch. 1. *Apostolic succession*. The work is to be continued after St. Paul's death by a duly commissioned successor, Timothy, his "own son in the faith." Ch. 2. *One Mediator*. Public worship is to be under the control of the apostolic head and his clergy; all is to be done remembering Christ Jesus the "One Mediator." Ch. 3. *The assistant ministry*. Timothy, as one of the apostolic successors ("bishops," we call them now), is to select "bishops" ("priests," we call them now, or "presbyters") and "deacons" to assist him; their character being very important, to reflect the character of the Church and its Head the Incarnate Redeemer. Ch. 4,5. *How a bishop governs*. By doctrine rightly held and taught, especially the central truth of the Incarnate Redeemer, "the Saviour of all men." By discipline, rightly guiding his flock; for example, enforcing proper systems for almsgiving, the work of his clergy, and home life. Ch. 6. *A bishop's duty*. To stop false and covetous teachers, live a true life, speak plainly to the rich, guard the Catholic faith. *Titus*: Ch. 1–3. *A bishop's work*. How Titus should carry on as bishop the apostolic office, by selecting duly qualified presbyters for "teaching the word," and by repressing unruly teachers. To uphold not only *sound teaching*, but also *holy living* in public, social, and private life. To promote a ministry of good will and good works, through God's love and the Spirit's power. 2*Timothy*: Ch. 1. *The old father in God* appeals to his successor by his inheritance of personal faith and ministerial gifts, and by his own suffering for Christ. Ch. 2. *The old bishop and overseer* calls for work, work, work, by three parables from life—the "soldier," the "athlete," the "farmer"; and by one from death, "the cross before the crown." No keeping of pure doctrine or pure life without hard work. Ch. 3. *The old prophetic teacher* again appeals for pure life and doctrine, in view of St. Paul's own past and the evil future. Ch. 4. *The old evangelist's* last warning and encouragement to inspire Timothy for the "evangelistic succession"; his last word the assurance of his Lord's presence "all the days."—PRESBYTER and *episcopus* are identical in N.T. This generally accepted view has been recently denied, and it is important to re-examine certain chief passages. (1) "The *presbyters* of Ephesus" (Ac.20.17), followed by "the Holy Ghost hath made you *bishops*" (20.28). Here "presbyter" is the technical official title, but "episcopus" *describes* the presbyter's work; perhaps recalling the familiar Gk. usage in Ephesus for the organization of social clubs. If this speech (20. 18-35) is supposed to be in two parts—to the presbyters down to ver. 27, and then to those of them only who were bishops—we must imagine (*a*) the administration of alms to belong to the *episcopus*, in opposition to, *e.g.*, 11.30; (*b*) the guarding of the faith against heresy as a duty of the *episcopus*, not the *presbyter*, in opposition to, *e.g.*, 15.22ff.; (*c*) the summing up (20.32) as

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addressed to the episcopal portion of the hearers only, with no farewell to the presbyters. (2) "Ordain *presbyters* in every city," followed by "a *bishop* must be blameless" (Tit.1.5-7). Here again the presbyter's office is *described* by the title *episcopus*. Against this, it is argued, presbyters are in the plur., *episcopus* markedly in the sing. and with the definite article. But immediately after "presbyters" we have the singular (ver. 6), "if any be blameless." And then (ver. 7), when the title *episcopus* is used, the reason is given for this requirement of blamelessness "as the steward of God." (3) Those who have offered the gifts of the *bishop's* office, followed by "blessed are those presbyters" (Clem. 1*Cor.* c. 44). That "bishops" are "presbyters" here is shown: (*a*) By the *previous* sentence, where the apostles are said to have appointed bishops and deacons; for Clemens could not have omitted the presbyters, when his one object was to defend their authority, which had been assailed. (*b*) By the *following* sentence, which (wrongly interpreted) has been said to show that presbyters appointed and deposed bishops; but this is from the wrong identification of "other approved men" with "other men of repute" just above; while the Gk. (ἕτερος, the word used for "others of the same class") clearly shows that the first "other" refers to the presbyter class, but the second to the apostolic class. It is "other apostolic men of repute" who appointed "other approved presbyters," after receiving the "injunction" from the apostles. And our Pastoral Epistles give us just a sample of this injunction. As to two words for one thing, a parallel is seen in "Saul who is also Paul," where "Saul" was Jewish, "Paul" was Gentile. For the term "presbyter" was essentially Jewish, the term "episcopus" essentially Gk. Both were in use in LXX. for official dignity and position. But we find "presbyter" was *definitely* used of office in Jewish synagogue or Sanhedrin, and "episcopus" *definitely* of office in Gk. social club life. Hence the use of the two words, interchangeably, for the officer of the church generally in evidence and resident, where Jewish and Gk. life was intermingled. Hence also the greater prominence given in the Acts to "presbyter," when Jewish surroundings were prominent, and to "episcopus" in the Pauline epistles, as the Gk. surroundings eclipsed the Jewish. Hence, therefore, of the two names, the one transferred to the higher office, hitherto filled by an "apostle" or "prophet" or "angel," was the one connected with the dominating Gk. and Gentile life, *episcopus*. *Cf.* (112 A.D.), "I am devoted to those who are subject to the bishop, the presbyters, and the deacons" (Ign. *Ad Polyc.* vi. 1). [BISHOP; CHURCH.] For a summary of contending views on the epistles, see Schmiedel, "Ministry," *Encyc. Bibl.* Of the best German comm., Holtzmann rejects, Weiss accepts, the Pauline authorship. Recent English comm. are Humphreys, *Epp. to Tim. and Tit.*; Bernard, *Pastoral Epistles*. Among the latest writers, Prof. Clemen, *Paulus sein Leben und Wirken* (1904), accepts some fragments only as Pauline, because of the subject-matter; Dr. Resch, *Der Paulinismus und die Logia* (1904), defends the whole as Pauline; Dr. Nägeli, *Der Wortschatz des Ap. P.* (1905), has doubts, because of the language. [A.E.H.]

Tin was one of the metals found among the spoils of the Midianites (Num.**31**.22). It was known in the form of an alloy to Heb. metal-workers (Is.1.25; Ezk.**22**.18,20). The markets of Tyre were supplied with it by the ships of Tarshish (**27**.12). It was used for plummets (Zech.**4**.10), and was so plentiful as to furnish a figure to express the wealth of Solomon (Ecclus.**47**.18). In the times described by Homer the Greeks were familiar with it. Twenty layers of tin were in Agamemnon's cuirass. Copper, tin, and gold were used by Hephaestus in welding the famous shield of Achilles. The melting of tin in a smelting-pot is mentioned by Hesiod (*Theog.* 862). Bronze, an alloy of COPPER containing about 10 per cent. of tin, was used in Egypt under the 12th dynasty, or at least 2,500 years B.C., and over 8 per cent. of this metal is present in a 3rd-dynasty ring. Tin was known very early to the Akkadians and the Canaanites. [LACHISH.] In Crete bronze has been found in the older or pre-Mykenian palace ruins, and it must have been widely known some centuries before the Exodus. Tin is not found in Palestine. Whence, then, did the ancient Hebrews obtain their supply? "Only three countries are known to contain any considerable quantity of it: Spain and Portugal, Cornwall and the adjacent parts of Devonshire, and the islands of Junk, Ceylon, and Banca, *in* the straits of Malacca" (Kenrick, *Phoenicia*, p. 212). Spain may have been a chief source of supply, but by 5th cent. B.C. (Herodotus, iii. 115) the metal was also obtained from the Cassiterides, or tin districts of Britain. Pliny (vi. 36) identifies the *cassiteros* of the Greeks with the *plumbum album* or *candidum* of the Romans, which is our *tin*. *Stannum*, he says, is obtained from an ore containing lead and silver, and is the first to become melted in the furnace. It is the same which the Germans call *Werk*, and is apparently the meaning of the Heb. *b'dhil* in Is.1.25.

Tiphsah' (*crossing*).—**1**. A city on the Euphrates (1K.**4**.24), the limit of Solomon's dominions. It is mentioned by Xenophoh, Arrian, and Strabo, as Thapsacus, and lay N. of REZEPH.—**2**. A town smitten by Menahem (2K.**15**.16), at a time when he could not have reached Thapsacus, while all Syria was held by the Assyrians. It is evidently the present *Tafsah*, which preserves the final guttural—a ruined village 6 miles S.W. of Shechem, where the road "crosses" a great valley. This place Menahem would easily reach from TIRZAH (*Surv. W. Pal.* ii. pp. 169, 198). [C.R.C.]

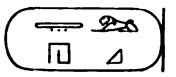
Tiras', the youngest son of Japhet (Gen.**10**.2). We have no clue in the Bible to identification with any particular people. Josephus (1 *Ant.* vi. 1) and the Targums understand the Thracians, which is etymologically improbable. The known tribes of the list belong to Asia Minor and Armenia. [C.R.C.]

Tirathites', The, one of the three families of scribes residing at Jabez (1Chr.**2**.55), the others being the Shimeathites and Suchathites. The passage is obscure.

Tire, an ornamental headdress worn on festive occasions (Ezk.**24**.17,23). [HEADDRESS.]

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Tirhakah' (Egyptn. *Taharka*, Θάρα, Θάρακα; 2K.19.9; Is.37.9), king of Ethiopia. He is spoken of as threatening the Assyrians, who besieged Jerusalem. He was not yet ruler over Egypt, but had probably been called to the rescue of the king of Egypt, Shabataka, who had been routed himself by the Assyrians. It did not come then to a war with Sennacherib, but Tirhakah broke with his ally, invaded Egypt, and conquered it. He was a great builder; his monuments are found from Jebel Barkal, in Upper Nubia, as far as to Tanis in the Delta. He is always represented



CARTOUCHE OF TAHRQ (TIRHAKAH).

with the typical face of an Egyptian king, and he seems to imitate the style of the 11th dynasty; nevertheless it is almost certain that he was a negro. A stele erected by his successful enemy, Esar-haddon, shows him as of the negro type, and we have no reason to doubt this testimony. About 670 B.C. Tirhakah joined a coalition against Esar-haddon, king of Assyria, but was defeated; the king of Assyria invaded Egypt and took and plundered Thebes. Afterwards, Esar-haddon having been succeeded by his son Assur-bani-pal, Tirhakah marched against Egypt and conquered the whole country a second time. But he could not resist Assur-bani-pal, who reconquered Egypt. Thebes was again plundered. Tirhakah fled to Ethiopia, where he died. [E.N.]

Tirhanah', son of Caleb ben-Hezron by his concubine Maachah (1Chr.2.48).

Tiria', son of Jehaleleel (1Chr.4.16).

Tirshatha', The (Ezr.2.63; Ne.7.65,70,8.9,10.1), properly "the prefect, procurator," Pers. title given to Nehemiah when on his mission to Jerusalem. His Babylonian title, adopted in Heb., is *pᵉḥâ*, Assyr. *paḫâtu* (for the fuller and older *bel paḫâti*), "procurator," "governor"; and this (Ne.5.14) shows the meaning of "the *tirshāthâ*"; *tirshāthâ* (properly *ti-shâthrâ*, from *ti*, contracted for Akhaem. Pers. *ati*, Skt. *ati*, "over"; *cf.* Skt. *ati-mânusha*, "superhuman," and Avest. *shôithra* [later form of Akhaem. *khshathra*, Skt. *kshatram*], "district," Mod. Pers. *shahr*, "city": *ti*, for *ati*, is used in Armenian; *e.g.* in *ti-kin*, "over-woman," "queen," "lady"; *ti-exerk'h*, "over-limits," "world," etc.) has puzzled all ancient translators; hence LXX. and Vulg. merely transliterate ('Αθαρσαθά, 'Αθερσαθά 'Ασερσαθά, *Athersatha*), and Peshiṭṭâ Syr. renders "chief of the priests"!! With *ti-shâthrâ* cf. *ti-phtāyē* (Aram. def. plur.), *ti-pati*, "over-lord," Dan.3.2,3. The derivation from Avest. *tarshta* (√*tares*, or *teres*, "to be afraid," Skt. √*tras*) is hopeless, because the word would then mean "the terrified," Mod. Pers. *tarsîdeh*. For transposition of the *r*, cf. *Ellasar* (Gen.14.1), for *ālī Larsa*, "city of Larsa," and *Tirhakah* (Heb. *tirhāqā*), for Aeg. *Taherqa*, Assyr. *Tarqu*. [W.ST.C.T.]

Tirzah' (*delight*).—**1.** The youngest daughter of ZELOPHEHAD (Num.26.33, etc.), in Gilead.—**2.** A royal Canaanite city (Jos.12.24), where Jeroboam I. lived (1K.14.17), and Baasha of Israel ruled (15.21,33) and was buried (16.6). Elah was here slain (*vv.* 8,9), and Omri here besieged Zimri (*vv.* 15,18), who perished in the flames of his palace. Omri reigned in Tirzah 6 years, before he transferred the capital to SAMARIA (*vv.* 23,24). Thence Menahem attacked TIPHSAH (2K.15.14,16). Solomon's bride (Can. 6.4) is likened to this ancient capital in the words, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible to look on." There is no indication of the situation of the town, which must, however, have been in Samaria. The most probable site is *Teiâṣîr*, a village 11 miles N.E. of Shechem, at the junction of two Roman roads leading to Beisân. The name has the required radical letters, though inverted—as in some other cases. Brocardus, in 1283, placed Thirsa about 10 miles E. of Samaria, from which Teiâṣîr is 12 miles E.N.E. The village is small, but ancient tombs are numerous, and the lands round are fertile. A fine monument on S. appears to be a tomb of perhaps 2nd cent. A.D. (*Surv. W. Pal.* ii. pp. 228, 245). See ZEREDA. [C.R.C.]

Tishbite, The, the designation of Elijah (1K.17.1,21.17,28; 2K.1.3,8,9.36). The name naturally points to a place called Tishbeh, or Tesheb, as the residence of the prophet. If a town is alluded to, it is not necessary to infer that it was in Gilead, though the prophet came thence (*cf.* THISBE in Naphtali, Tob.1.2). But *hattishbi* has not always been read as a proper name. It was pointed by Michaelis so as to make it mean "the stranger."

Tithe. (1) *Animals.* Jacob vowed at Bethel to give a tithe of "all that Thou shalt give me" to God if He brought him back in peace (Gen.28.22). As his wealth was pastoral, the custom of tithing animals must have been pre-Mosaic. The law provides that the tithe of herd or flock "shall be holy," and shall not be exchanged (Lev.27.32,33). A "holy" animal was withdrawn from ordinary use and sacrificed. There is no command to bring tithe animals to the temple. Later the law was interpreted otherwise, and the animals seem to have been brought to Jerusalem and applied to the support of the priests (2Chr.31.6). (2) *Vegetables.* It is provided that a tithe of seed and fruit shall be holy. If redeemed, ⅕th was added to it. In 2 years out of 3 it was to be taken to the temple and consumed there at a sacrificial feast by the peasant and his family and dependants. In the third year (*i.e.* allowing for the sabbath year 2 years out of 7) it was to be given to "the Levite, the stranger, the fatherless and the widow," a declaration being made by the peasant of the fulfilment of his duty, concluding with a prayer (Lev.27.30,31; Deut.14.22-29,26.12-15). In Num.18.21-24 (addressed to Aaron) we read "to the children of Levi behold I have given all the tithe in Israel . . . the tithe of the children of Israel which they heave [*offer, set apart*] to GOD as a heave-offering [*offering, contribution*] I have given to the Levites," and in 25-32 it is provided that the Levites shall give a tithe of their tithe to the priests; *cf.* Ne.10.38f.[37f.]. It has been thought that this tithe in Num. is a different tithe to that enjoined in Deut.; but the passage only

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deals with the internal arrangements of the priestly tribe, and probably refers only to the tithe contributed in the third year. In that case the expression "*all* the tithe in Israel" is used not to denote that no portion went to strangers, etc., but rather to show that the whole of what was set aside to priestly uses (the tithe . . . *which they heave*) went in the first instance to the Levites, exclusive of the priests. Later the law was thought to require *three* tithes: one for the feast, one for the Levites, and, in the third year, one for the POOR (Tob.1.6-8; Josephus, 4 *Ant.* viii. 22). (3) *Secular.* Abram gave a tithe of his spoil to Melchizedek (Gen.14.20) and Samuel foretold that the king would take a tithe of the vegetables and animals (1Sam.8. 15,17) as a secular tax. Other views in Driver, *Deut.* 168-173; Van Hoonacker, *Sacerd. lévitique*, 384-401; Hamburger, *Realency. für Bib. und Talm.*, 2nd ed. i. 1071-1072. Parallels in Lansdell, *Sacred Tenth*, i. 11-38. [H.M.W.]

Title on the Cross. [CROSS.]

Titles of Psalms. [PSALMS, TITLES OF.]

Tittle. [WRITING.]

Titus, a companion of St. Paul, always mentioned by the apostle with great affection. His name never appears in the Acts, and only rarely in the epistles (Gal., 2Cor., and 2Tim., besides that to Titus himself). His birthplace is uncertain, perhaps in Crete. He was a Gentile (Gal.2.3); and was at Antioch when the dispute arose as to the bearing of the Mosaic law (and especially circumcision) upon Gentile Christians. St. Paul took him to Jerusalem, and successfully opposed an attempt to have Titus circumcised (2.5). Titus next appears in connexion with the events recorded in 1 and 2Cor. He paid two visits to Corinth—the first, in the year before 2Cor. was written, with a view to organize a collection for the saints (2Cor.8.6); on the second occasion he came to Corinth from Ephesus, and rejoined St. Paul in Macedonia, bringing news of the loyalty of the Corinthian converts. On hearing this, St. Paul wrote 2Cor.; and Titus was sent again to Corinth to complete his collection (see 2Cor.2,7). From the ep. to Titus we learn that St. Paul, after his release from prison in Rome, travelled with Titus in the East, and preached the Gospel in Crete. There he left Titus to appoint presbyters, to teach sound doctrine, and to exercise authority generally (Tit.1.5,11,13). Titus is also requested (3.12) to leave Crete later, and to join St. Paul at Nicopolis. Probably the mission to Dalmatia (2Tim.4.10) was from Nicopolis. Titus appears to have been older than Timothy, and also stronger in character (see 1Cor.16.10; 2Cor.7.15). St. Paul speaks of him in warm terms: as his "brother" (2 Cor. 2.13), his "partner and helper" (8.23), his "genuine son" (Tit.1.4, whence it has been inferred that he was converted by St. Paul himself). According to tradition, Titus became Bp. of Crete, and lived there till an advanced age. Lock in Hastings, *D.B.* iv. 782; J. Moffatt in *Encycl. Bibl.* iv. 5105. [J.A.N.]

Titus, Epistle to. As this epistle involves the same subjects for discussion as TIMOTHY, EPP. TO, it is more conveniently discussed under that head.

Titus Manlius. [MANLIUS.]

Ti'zite, The, the designation of Joha, one of the heroes of David's army (1Chr.11.45). It occurs nowhere else, and nothing is known of the place or family which it denotes.

To'ah (1Chr.6.34; *cf.* 26) = NAHATH. 2.

Tob, Land of (Judg.11.3,5), a region in or near Gilead. The ISH-TOB, or "men of Tob" (2Sam.10.6,8), who fought against David in Gilead, may have come thence. It appears to be the Tobie of 1Mac.5.13, in Gilead; and the Jews called Tubieni (2Mac.12.17) were inhabitants, probably, of Tob. The word means "good," and in Arab. would be *Ṭaiyibeh*. The most likely site is the district in N. Gilead in which the village Ṭaiyibeh now stands, 9 miles S. of GADARA. It is a large place, and was till recently the chief town of a district. A number of dolmens are found scattered over a distance of 2 miles to W. (Schumacher, *Northern 'Ajlûn*, pp. 123, 131-134). [C.R.C.]

Tob-adonijah', one of the Levites sent by Jehoshaphat through the cities of Judah to teach the law to the people (2Chr.17.8).

Tobiah'.—1. "The children of Tobiah" returned with Zerubbabel, but were unable to prove their pedigree (Ezr.2.60; Ne.7.62).—**2.** "Tobiah the slave, the Ammonite," took part in the opposition made by Sanballat and others to the rebuilding of Jerusalem (Ne.4.3,7,13.4, 8). Though a slave (2.10,19), unless this is a title of opprobrium, and an Ammonite, he allied himself with a priestly family, and his son Johanan married the daughter of Meshullam the son of Berechiah (6.18). He himself was the son-in-law of Shechaniah the son of Arah (6.18), and these family relations created for him a strong faction among the Jews. Ewald conjectures that Tobiah had been a page ("slave") at the Persian court, and, being in favour there, had been promoted to be satrap of the Ammonites.

Tobi'as, the Gk. form of TOBIAH, or TOBIJAH.—**1.** Tobit's son, holding nearly as prominent a position as his father in the book of Tobit.—**2.** The father (seemingly grandfather in Josephus) of Hyrcanus, a man of high standing, who had deposited some of his wealth in the temple, a trust which Onias III. refused to betray to Heliodorus (*c.* 175 B.C.), 2Mac.3.10-13. In the high-priestly schism which happened afterwards, "the sons of Tobias" took a conspicuous part (Josephus, 12 *Ant.* v. 1).

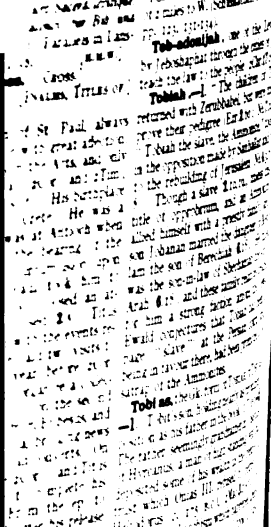
Tobie. [TOB.]

Tobiel', the father of Tobit (Tob.1.1).

Tobijah'.—1. A Levite sent by Jehoshaphat to teach the law in the cities of Judah (2Chr.17.8).—**2.** One of a deputation that came from Babylon to Jerusalem with contributions of gold and silver, from which crowns were to be made for the high-priest Joshua, the crowns being preserved in the temple as a memorial to Tobijah and his companions (Zech.6.10-14). [H.C.B.]

To'bit, son of Tobiel, husband of Anna, father of Tobias, of the tribe of Naphtali. Before being exiled to Nineveh, where he attained an office at court, he (alone of his family) attended the sacrifices at Jerusalem. At Nineveh he keeps the law, and buries the dead (at personal risk and loss) until protected by Achiacharus, his nephew, a high official. Being unclean through burying, he sleeps out of doors, and

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great age, and before his death gives a prophetic address to Tobias, advising him to quit Nineveh before its downfall. According to his wish, he and Anna are buried by Tobias in one grave. Tobit's character is simple, devout, and upright. [W.H.D.]

To'bit, Book of. This book consists of family memoirs of home life and of journeys undertaken during the Captivity; many interesting incidents and examples of religious observance being interwoven therewith. They are, therefore, of private and homely rather than of public and national concern; in this forming a contrast with Judith. Tobit's simple, naturally told, domestic tale, full of faith and benevolence, shows the blessing of God on pious households, and is as touching as almost any O.T. story. If all Jews had practised such piety as Tobit's, Christ would have had little occasion for pronouncing His well-known woes. Tobit's life has some parallels with Job's; but the problem of the suffering of the innocent is less profoundly considered. The activity of spirits, Raphael and Asmodeus, good and bad, taking part in human affairs, is very prominent. The duty of paying tithes (1.6,7) and of burying the dead (1.17-19,2.7); the value of prayer (3.11-15, 8.4-8,15-17); the sanctity of marriage, including the doctrine of affinity (10.12), are exemplified. The spiritual results of almsgiving are perhaps a little disproportionately

Evidently he was a strict Jew, with a clear sense of divine Providence; while his knowledge of life in the lands of the Captivity (though some of his topographical details are at fault), his high enthusiasm for Jerusalem, and his familiarity with the Achiacharus legend (14.10) are perhaps rather more consonant with a Babylonian than a Palestinian standpoint.—*Date.* Although ostensibly written at the time of the narrative (13.20), and completed (14.15) after the fall of Nineveh (606 B.C.), a much later date is likely. Angelology and demonology more developed than in O.T. (though less than in Rabbinic writings), traces in Tobit's character of the views which afterwards budded into Pharisaism, and a quotation in 8.6 (both recensions) of Gen.2.18 (LXX.), forbid such an early date as 7th cent. B.C. On the other hand, Polycarp's quotation, §10, of 12.9, and the temple allusion in 14.5, dispose of the very late A.D. date proposed by Kohut; while it makes the Hadrian period supported by Graetz and Neubauer improbable. On the whole, from 200 to 170 B.C. seems a likely period for the origin of the book. Certain parallels with Ecclus., and the absence of Maccabaean traces, fit in well with this date; but certainty is not yet attainable. Neubauer, *Chaldee Tobit*, etc. (1878); W. Erbt, in *Encycl. Bibl., s.v.*; Speaker's, S.P.C.K., and Bissell's Comm.; arts. in Hastings (5 vols. 1904) and Vigouroux's *D.B.*; Streane, *Age of the Maccabees* (1908); L. E. T. André, *Les Apoc-*

Tohu', an ancestor of Samuel the prophet, perhaps = Toah (1Sam.1.1 ; *cf.* 1Chr.6.34).

To'i, the king of Hamath who sent his son Joram, bearing presents of gold, silver, and brass, to congratulate David upon his defeat of their mutual enemy the Syrian king Hadadezer (2Sam.8.9,10).

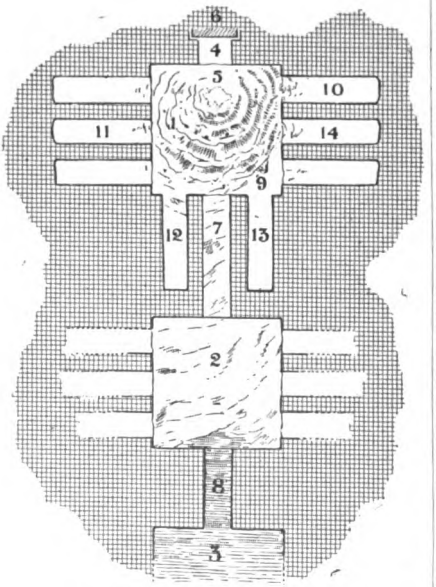
Tola'.—1. The first-born of Issachar, and ancestor of the warlike Tolaites (Gen.46.13; Num.26.23 ; 1Chr.7.1,2).—**2.** (Judg.10.1,2.) Son of Puah, a man of Issachar, who, after Abimelech, judged Israel for 23 years at Shamir in mount Ephraim.

Tolad', one of the towns of Simeon (1Chr.4.29). [EL-TOLAD.]

To'laites, The. [TOLA, 1.]

Tol'banes (1Esd.9.25) = TELEM.

Tomb. Heb. rock-cut tombs consisted of square chambers, with tunnel graves (*kôkîm*, Mishna, *Baba Bathra* vi. 1) running in from the walls. These tombs were whitewashed outside (Mt.23.27 ; Mishna, *Sheqalim* i. 1). Phoenician tombs [SIDON ; TYRE] were usually reached by a shaft from above, as in Egypt, though the Heb. type occurs also near Tyre. After *c.* 100 B.C. a new type of tomb appears, often in inner chambers cut behind the old *kôkîm* chambers, which are entered



HEBREW TOMB, WITH KOKIM.
(Ganneau, *Arch. Res. Pal.*, 1873–1874.)

from the face of the rock. In this three sarcophagi, parallel with the walls, occur on three sides of the chamber, each under an arcosolium, or arched recess, as in the Roman catacombs. The "new sepulchre" (Jn.19.41) was evidently of this type, which was then used at Jerusalem, since it would be impossible, in the case of the old *kôkîm*, for the angels to be seen, "the one at the head, and the other at the feet, where the body of Jesus had lain" (Jn.20.12). [BURIAL.] See *Mem. Surv. W. Pal.*, vol. Special Papers, pp. 280-293. [C.R.C.]

Tongues, Confusion of. The unity of the human race is clearly implied, if not positively asserted, in Gen.1.27 (*cf.* 2.22), and was regarded as of the most rigid nature, all mankind being conceived as descending from a single pair. This naturally presupposes the doctrine of the unity of language, handed down from parent to child by the process of imitation which perpetuates it still. No explanation is given of the origin of speech, but it was regarded as coeval with the creation of man (*cf.* 1.29 with 2.19,20). Whether the speech of man developed into dialects and languages between this period and the Flood is not stated ; but if so, its unity was restored in Noah, and must have continued down to the time of the tower of Babel and the dispersion (11.1ff.). Recognizing, apparently, the tendency to dispersion, the human family, or a portion of it, sought to check it by the building of a great central edifice, and a city which should serve as the metropolis of the whole world. This, however, was not the Creator's design—the human race was to be spread abroad, not gathered all in one place ; hence the confounding of their language, and the consequent dispersal of men to the various regions of the earth (11.7,8). We are left to imagine that this dispersal was because they could not understand each other, and that the change in speech which took place affected certain groups or families. Whether the language in existence before the confusion of tongues continued to exist is not stated. Though spoken of in 11.7,8 as practically contemporaneous events, the scattering would follow the confusion, though but at a short interval. The confusion of tongues must have been conceived as having been very thorough, as it was not a mere sudden development of dialects (though this is involved), but also a creation of new languages. A chronological period is also implied—the confusion took place as soon as men grew numerous enough to have towns and build a metropolis, so ch. 11 chronologically precedes ch. 10 (*cf. vv.* 5,20,31,32). The Mosaic table in ch. 10 does not aim at describing the process of the dispersion, but assumes it as an accomplished event, and the narrative presupposed a certain amount of geographical knowledge on the part of the reader. It records, therefore, the ethnic relations between the various nations affected by it, these relations being expressed under the guise of genealogies. The ethnic character of the document, however, is clear from the names, some of which are gentilic in form, as Ludim, Jebusite, etc., others geographical, as Mizraim, Sidon, etc. ; and these different, though combined, points of view are admitted and stated in the formula which concludes each section—"after their families, after their tongues, in their countries, and in their nations" (*vv.* 5,20,31). That the table is geographical as well as ethnological arises from the practice of designating nations by the countries they occupied. The whole human race is referred back to Noah's three sons, Shem, Ham, and Japheth, and is divided into

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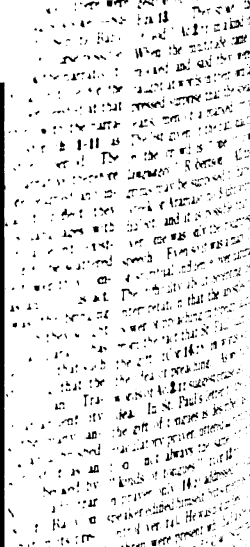
three divisions corresponding therewith. Apparently that the continuity of the narrative following therefrom might not be disturbed, the order of the races is reversed, Japheth being described first and Shem last, thus making the geographical order, roughly, from W. to E. (1) The Japhethite list contains 14 names, of which 7 represent independent, and the remainder affiliated, nations. (i) Gomer, connected ethnically with the *Cimmerians*, and geographically with *Crimea*. Associated therewith are (*a*) Ashkenaz, (*b*) Riphath, and (*c*) Togarmah. (ii) Magog, the *Scythians*. (iii) Madai, the *Medes*. (iv) Javan, the *Ionians* and Hellenic race in general, with which are associated: (*a*) Elishah, (*b*) Tarshish, (*c*) Kittim, *Cyprus*, (*d*) Dodanim, if for Rodanim, probably *Rhodes*. (v) Tubal, the *Tibareni*. (vi) Meshech, the *Moschians*. (vii) Tiras. (2) The Hamitic list contains 30 names, of which 4 represent independent, and the remainder affiliated, nations: (i) Cush, *Ethiopia*, and probably the Asiatic *Kusu* and *Kaššu* of the Assyrian inscriptions, the eastern *Kaššu* being the land of the *Cossaei*. With Cush are associated: (*a*) Seba, (*b*) Havilah, (*c*) Sabtah, (*d*) Raamah, (*e*) Sabtechah, (*f*) Nimrod, *Babylonia*. From Raamah came: (a^2) Sheba, the *Sabeans*; (b^2) Dedan. (ii) Mizraim, *Egypt*, with which are associated the following 7: (*a*) Ludim, (*b*) Anamim, (*c*) Naphtuhim, (*d*) Pathrusim, people of *Pathros* in Egypt, (*e*) Casluhim, (*f*) Caphtorim. From Casluhim came (e^2) Philistim, the *Philistines*, though this is regarded as incorrect—it should be from Caphtorim (in that case f^2). (iii) Phut, evidently regarded as one of the original nationalities, which is, perhaps, confirmed by a Babylonian inscription, which mentions *Pu'u-Yawan*, Phut of Ionia. (iv) Canaan (well known), to which belong the following 11: (*a*) Sidon, the renowned coast-town (language Semitic); (*b*) Heth, the land of the Hittites (language seemingly Aryan); (*c*) the Jebusites, of *Jebus* or Jerusalem; (*d*) the Amorite (language seemingly Semitic); (*e*) the Girgashite, apparently in Palestine; (*f*) the Hivite, in the same district; (*g*) the Arkite, in Phoenicia; (*h*) the Sinite, in Phoenicia; (*i*) the Arvadite, of *Aradus* in the same district; (*j*) the Zemarite, probably of *Simyra*; (*k*) the Hamathite, of the city now called *Hamah*, where the ancient Hittite script was in use. (3) The Shemitic list has 25 names, 5 being those of independent, and the remainder of affiliated, nations: (i) Elam, an early Semitic possession. (ii) Asshur or *Assyria*. (iii) Arphaxad, probably *Chaldea*. With these are associated: (*a*) Salah or Shelah; (a^2) Salah's son Eber, the *Hebrew* nation; Eber's two sons (a^3) Peleg and (b^3) Joktan, the tribes of Arabia, whose names are then given—(a^4) Almodad, (b^4) Sheleph, (c^4) Hazarmaveth or *Hadramaut*, (d^4) Jerah, (e^4) Hadoram (f^4), Uzal, (g^4) Diklah, (h^4) Obal, (i^4) Abimael, (j^4) Sheba, (k^4) Ophir, (l^4) Havilah, (m^4) Jobab. (iv) Lud, possibly *Lydia*. (v) Aram, the *Aramean* tribes in general, with which are associated: (*a*) Uz, perhaps the Assyrian *Ussâ*, N.W. of Aleppo; (*b*) Hul; (*c*) Gether; (*d*) Mash, apparently the Assyrian *Mas*, a desert country (Syrian or Arabian). The total number of the names mentioned in this table amounts to 70, which has been raised by ancient writers to 72, so as to make six dozen—a suggestion of Babylonian influence. It is difficult to fix the date of this ethnographical table, as arguments can be deduced for a period as early as 2000 B.C. and as late as the Jewish Captivity. In all probability some date between these two would best suit the case, and it has been pointed out that the absence of any mention of Tyre would seem to indicate an early date for the composition of the table. [TYRE.] Whatever may be its date, it is noteworthy that the writer, even then, had recognized the fact that language was no test of nationality, for he has no hesitation in stating that Canaan and Sidon were descended from Ham, notwithstanding that it must have been well known that a language closely akin to Hebrew was spoken there. He may, however, have regarded the people present at the time of the building of the tower of Babel as having the languages which there came into existence distributed among them irrespective of race. Knobel maintained that the threefold division of the Mosaic table is founded upon the physiological question of colour, Shem, Ham, and Japheth representing respectively the dark, black, and fair or white complexions existing in the then known world. Geographically these different races are correctly placed, but it seems strange that the Kassites, Sabeans, non-Semitic Babylonians, Egyptians, Canaanites, Sidonians, Hittites, Jebusites, etc., should be regarded as being of the same race as the negroid Ethiopians. The question of language, also, is a difficult one, and even if we exclude the Negroid element, and regard the Ethiopians as having been, at the time the table was compiled, without Negritic strain, it is noteworthy that the Hamitic Hittites spoke a language differing from the Hamitic Egyptians, and the Hamitic Babylonians (Nimrod), again, spoke a tongue differing considerably from either, and quite peculiar in its formation. To the Japhetic stock may be attributed the Kelts, Teutons, and Scandinavians, but to all appearance no provision for the classification of the Mongolians has been made, unless they be regarded as Hamitic too—which indeed would be their designation if the non-Semitic language of Babylonia be Mongolian, as Rawlinson, Lenormant, etc., have maintained. According to the old interpreters, Ashkenaz represents the Teutonic race, and according to Knobel, the Italian would be Tarshish (which he identifies with the Etruscans), the Slavonian would be represented by Magog, and the Lithuanian possibly by Tiras. Knobel also makes Riphath to be the Gauls, as distinct from the Cymri or Gomer; whilst he suggests that Kittim may be the Carians, who at one time were prominent in the islands of Asia Minor. Those who advocate the Mongolian origin of the Scythians would naturally regard Magog as belonging to this family. But we need evidence as to the facial types before accepting mere theories. The Biblical narrative of the confusion of tongues is undoubtedly due to a desire on the part of the ancient Hebrews to account for the diversity

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of languages known to exist on the earth. There is no attempt therein to account for the diversity of race, though diversity of language, notwithstanding that it is no real test of race, is nevertheless dependent upon it. In all probability it was regarded as sufficiently accounted for by the statement that Shem, Ham, and Japheth were the three sons of Noah, who developed, as we may suppose, by divine will, the three racial types with which the Hebrews were acquainted. And here we are again met by a difficulty, for, admitting the miracle of the confusion of tongues, we have still to find time for the increase of the families of mankind, and we know from the ancient inscriptions that, at the date of the Flood (2501 B.C. according to Ussher, 3066 B.C. if we accept the LXX. chronology), there were at least four distinct languages spoken—Sumerian and its dialect, Elamite, Semitic Babylonian, and Egyptian. It is of course possible, with Wellhausen, to shift back the narrative to an earlier period, so as to give time for the increase of men to the number needed at that date, but this would interfere with the narrative as it stands, and transfer ch. 1–11, as Driver says, to the prehistoric period. The explanation of the Biblical narrative therefore is, that as soon as the more learned and intelligent among them began to reflect, they wondered how the various languages with which they were acquainted came into existence. The people wished not to be scattered abroad, and in building the tower they committed what was regarded as an impious act, the punishment for which was the bringing about of that disadvantage which they sought to avoid. As yet no Babylonian parallel has been found, but it is not improbable that such may have existed, notwithstanding that the Biblical narrative is anti-Babylonian. Travellers or merchants visiting that ancient city in those early days, noticing the many languages spoken there, and seeing an unfinished *ziqqurat* or temple-tower, regarded it as an evidence of man's self-exaltation checked by God in the manner related. Nebuchadnezzar speaks of the temple-towers of Babylon having been left unfinished. That in its present form the narrative is strongly Hebraic is shown by the mention of brick and bitumen as building-material, as if they were unusual (which a Babylonian would not have done), and to this may be added the incorrect etymology of Babel, which, though it may not have really meant originally, as the Babylonian inscriptions indicate, "Gate of God," could hardly have signified "confusion," as the Babylonian language seems not to have possessed the grammatical form involved. See Prof. Driver in Hastings, *D.B.* (vol. iv. 1902); and the *Rhyl Church Congress Report* (1891), p. 161. [RACES; SEMITIC LANGUAGES.] [T.G.P.]

Tongues, Gift of. The chief passages which throw light on the nature and purpose of the gift in question are Mk.16.17, Ac.2.1-13,10.46,19.6, 1Cor.12,13.1,14. We assume that, whatever interpretation may be put on these passages, they at least imply a special manifestation of the Holy Spirit, Who was promised to the disciples, not only to give them understanding, but also new power of expressing truth. Their moral courage was to be strengthened, that they might be good witnesses; even before kings (Mt.10.19,20; Mk. 13.11) should Galilean peasants speak freely. The reading of Mk.16.17, "with new tongues," is doubtful; but in any case it refers to something more, probably to the wonder of the Day of PENTECOST. Together with the sound as of the rushing of a mighty wind," there appeared, apparently to all who were in the house, "tongues parting asunder like as of fire, and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance" (Ac.2.1-4). The word used for speaking, ἀποφθέγγεσθαι, is used in the LXX. for the speech of prophets with a suggestion of solemn, musical tone (1Chr.25.1; Ezk.13.9). They spoke "the mighty works of God" (Ac.2.11) in a kind of hymn of praise. When the multitude came together, some mocked and said they were drunk, others caught at words in their own language and expressed surprise that the speakers were Galileans, men of a marked provincial dialect. The list given of the nationalities represented in the crowd is "one *of countries, not of languages*" (Robertson). All these Jewish pilgrims may be supposed to have spoken either Greek or Aramaic, no doubt with differences of dialect, and it is possible that the difficulty overcome was only the roughness of Galilean speech. Even so it was a marvellous triumph of spiritual influence over natural deficiency. The difficulty about accepting the traditional interpretation that the apostles received the power of preaching in foreign languages comes from the fact that St. Paul claimed to possess the gift (1Cor.14.18) in words which exclude the idea of preaching. As we have seen, the words of Ac.2.11 suggest praise as the dominant idea. In St. Paul's letter to the Corinthians the gift of tongues is described as a kind of ejaculatory prayer, uttered in rapturous devotion; not always the same, for there were "kinds of tongues" (1Cor.12.10); occurring in prayer only (14.2) addressed to God. The speaker edified himself, but sometimes lost self-control (ver. 14). He was not understood unless brethren were present who had a special gift of sympathy and could follow obscure trains of thought and interpret them. St. Paul compares it to the sound of the trumpet when it gives an uncertain sound (*vv.* 7,8) or the use of a foreign language (*vv.* 10,11). One who speaks in a tongue should pray for ability to interpret (ver. 13). We may suppose that unusual words, such as *Maranatha*, *Abba*, imported from the Aramaic, may have mingled with other words and sounds of ecstatic joy. The use of such expressions would not be improbable in a state of high spiritual tension, and in fact the last-named word is regarded by St. Paul as specially characteristic of the spirit (Ro.8.15; Gal. 4.6). But in the case of one singing in the spirit but without understanding, a strain of ecstatic melody is alone perceived. The spirit prays or praises, but the mind takes no part, is, in St. Paul's word, "unfruitful" (1Cor.14. 14,15). The impression made on bystanders, if unbelievers, would be that here was an assembly of madmen (ver. 23), whereas St. Paul an-

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the gift spoken of by St. Paul. Not that the power to communicate thought in foreign languages was given; but God thought fit that His Spirit, the one Source of human life and thought and speech, should inaugurate the Gospel dispensation by pouring through the lips of men words in human languages before unknown to them. This highest form of the gift was limited to the founding of the Church. Traces of the gift have been found in Romans, Galatians, and Ephesians, but disappeared gradually, while its place in Christian worship was more and more supplied by "hymns and spiritual songs." From time to time interesting parallels have been noted in Church history. The gift of tongues was claimed by French prophets in the 18th cent., contemporaneously with a revivalist movement in Silesia. Similarly, more recent "revivals" have during the last century been accompanied by phenomena which have been claimed to be akin to the "gift of tongues." The consideration of these lies outside our scope, but it is within it to point out that the gift recorded in the Acts was bestowed on men in full vigour and activity, preceded by no morbid excitement or ecstatic frenzy, and followed by no exhaustion. It was the starting-point of the long history of the Church of Christ, the witness, in its very form, of a universal family gathered out of all nations. It belonged, however, to a critical epoch, not to the continuous life of the Church. It implied

tinctly harder, while chrysolite is rather softer, than rock-crystal. It, however, does occur in Egypt, near the emerald-mines. [T.G.B.]

To'phel, a place mentioned Deut.1.1, which has been identified with *Tŭfîleh*, a ruined site N.E. of Petra in Edom. [C.R.C.]

To'pheth, To'phet. The word occurs almost always with the definite article in Hebrew (*hattôpheth*), thus showing it was first a common noun and only afterwards the name of a locality. Topheth (once *tophtê*, Is.30.33; "a Topheth," R.V., more correctly "a pyre," "a funeral pile") gave its name to a part of the valley of (the son, *var.* the sons of) Hinnom (Je.7.32,19.2,6,13,14: 2K.23.10: *cf.* Jos.15.8), and stood to the S.E. of that valley, near the Kidron and not far from the E. gate of Jerusalem, called the Gate Harsith, or of potsherds (R.V.). For its history, see GEHENNA. The name Topheth no longer existed in N.T. times, or even after the Captivity. The LXX. spell the name Τάφεθ, Θάφφεθ, Θόφθα, etc., and hence the Peshiṭṭâ has *Taphath*. Possibly this change of vowels throws light on the derivation. If correct, the word comes from the Syr. verb *têphâ* ("to heat"), whence *têphayâ* ("fireplace," "tripod"). If the Heb. form is right, it is from the verb which in Syr. (Aphel) is *awphî* ("to perfect," "finish"), *cf.* Heb. *yâphâ* ("to be perfect," hence "beautiful"), Arab. *wafa'* ("to keep a promise," "pay a debt," "atone," "conciliate God"). A Syr. verb *ephâ* ("to cook") may be mentioned. The word must mean "a burning-place,"

Tower. A.V. so renders seven Heb. words. (1) *baḥūn* (Is.23.13), *bāḥōn* (Je.6.27), or *baḥan* (Is.32.14), a "watch tower" on a mound. [OPHEL.] (2) *mighdōl* (2Sam.22.51; *mighdōl* in the *qerî*), a "great" building. (3) *mighdāl*, the common word (Arab. *mejdel*) for a "strong" or "high" building, or "castle" (1Chr.27.25), rendered *tower* in 46 passages, and *flower* (Can.5.13; marg. *towers of perfume*) = *mighdōl* (Ezk.29.10,30.6). (4) *māçôr* (Hab. 2.1), occurring in 28 other cases, rendered *siege* (i.e. *siege tower*), *bulwark*, *defence*, *stronghold*, *fortress*, *fenced place*. (5) [OPHEL.] (6) *pinnâ*, a "corner tower" (Zeph.1.16,3.6) or bulwark (2Chr.26.15). (7) *misgābh*, a *high tower* (2Sam. 22.3; Ps.18.2,144.2), occurring 14 times, otherwise rendered *refuge*, *defence*, *high place*. Town walls were very early strengthened by projecting towers [CITIES; LACHISH] like that on Ophel (Ne.3.25), of which the foundations still remain. Vineyard towers, 2 or 3 ft. high, served—as they still do—for a platform on which a watchman stood (Is.5.2; Mt.21.33; Mk.12.1). [C.R.C.]

Tower of David (Can.4.4). The neck of Solomon's bride is compared to David's tower (probably at Jerusalem) built "to *talpiyyôth*" (R.V. marg. "with turrets"). The meaning of this word is doubtful, but it is perhaps best rendered "with slopes" (Arab. *lafa*) "diminishing" upwards like the neck. The gold disks of her necklace are compared to round shields of heroes hung on the wall (see Ezk.27. 10,11), such bucklers being represented on towers in Assyrian pictures. The site has been localized at the ancient tower near the Jaffa Gate (Phasaelus), but this was built by Herod the Great. [JERUSALEM.] [C.R.C.]

Town-clerk, the title ascribed in E.V. to the magistrate at Ephesus who appeased the mob in the theatre when a tumult had been stirred up by Demetrius and his fellow-craftsmen (Ac.19.35). The original duty of "town-clerks" was to record the laws and decrees of the state, and to read them in public. "On the subjugation of Asia by the Romans," says Baumstark, "γραμματεῖς were appointed there in the character of governors of single cities and districts, who even placed their names on the coins of their cities, caused the year to be named from them, and sometimes were allowed to assume the dignity, or at least the name, of Ἀρχιερεύς."

Trachoni'tis (Lu.3.1 only). From Josephus we gather that it lay S. of Damascus and E. of Gaulanitis, and that it bordered on Auranitis and Batanaea, from Ptolemy that it bordered on Batanaea, near the town of Saccaea. In the Jerusalem Talmud (*Shebiith* vi. 1) it is made to extend as far S. as Bozrah of Bashan. [ARGOB.]

Trade. [COMMERCE.]

Tradition. The most scrupulous endeavours made to keep the exact letter of the law led during the four centuries before Christ to the creation of a great body of Midrāshîm (from *dārash*, to "seek"), *i.e.* interpretations or inquiries into the meaning of the Scriptures. These were of two sorts—legal and homiletical, *Halakoth* and *Haggadoth*; for which and for their history in O.T. times see TALMUD. In the time of Christ, these Midrashim ("traditions of the elders," Mt.15.2,3,6, etc.) were considered of equal, if not superior, authority to the Scriptures, and their character is well illustrated in Mk.7.3, etc. (*cf.* Mt.23.16ff.). Their minutiae (*e.g. cf.* the 39 prohibited labours on the sabbath; *cf.* Lu.6.1ff.) involved the poorer people in hopeless entanglements (see Jn.7.49), and provoked the strong language of Christ. Care must be used to distinguish between the "tradition of the elders" which evoked our Lord's indignation, and the Christian tradition of the apostles. Three times St. Paul uses the word παραδόσεις, παράδοσιν, of the instructions which he had given to his converts in the faith (1Cor.11.2; 2Th.2.15,3.6). Obviously, all the first Christian teaching must have been oral, and given with the authority of the ascended Christ; hence it is easy to understand how the same word used of the "tradition of the elders" was applied to the earliest Christian doctrine. But in the three instances cited above, St. Paul uses the word with a further covering and safeguarding clause, *e.g.*, "Which ye have been taught," thereby avoiding such an expression as "traditions." The Jewish doctrines that he had formerly held, he does call his *own* traditions (τῶν πατρικῶν μου παραδόσεων, Gal.1.14). Pocock, *Porta Mosis*; art. "O.T.," Curtis in Hastings, *D.B.* (5 vols. 1904); Edersheim, *Life of Christ*, vol. ii. pp. 9 ff. [S.N.S.]

Trance, an abnormal suspension of the faculties of the body while the mental faculties may or may not be active. Possibly a form of catalepsy. It is a remarkable fact that in all ages and nations extreme religious fervour seems apt to produce in special cases extraordinary ecstasies. Although the word "trance" only occurs on four occasions in A.V. (Num.24.4; 2Esd.12.3; Ac.10.10,22.17), yet the state indicated, in which the person affected acts in an entirely abnormal fashion while under the influence of an external spiritual power, is fairly frequent. Thus Abraham in his "horror of great darkness" (Gen.15.12), Balaam seeing, with wild, staring eyes, the vision of God (Num.24.4), Saul prophesying naked on the ground (1Sam.19. 24), Ezekiel and Daniel at the time of their prophetic visions, all appear to have been in a condition of trance. Possibly, too, the apostles were in a similar state on the Day of Pentecost; almost certainly the three chosen ones were so on the Mount of Transfiguration (Mk.9.2ff.; Lu.9.32). St. Paul again did not know whether soul and body were together or no at the time of his revelation (2Cor.12.1ff.), and St. John saw the Apocalypse when he was "in the Spirit on the Lord's Day" (Rev.1.10). But these trances are by no means restricted to Bible times. Everywhere they have been prevalent, till they have almost come to be regarded as a mark of a special degree of sanctity. Here, of course, we are on difficult ground, for so many would-be reformers have been possessed with a mad hysteria which has simulated the religious trance or ecstasy that one is almost tempted to dismiss the whole thing as a mere form of neurosis. This, however, it is impossible to do in the face of the extraordinary variety of the people who have experienced these ecstasies. And after all,

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15.21; Ro.5.12,15,21,8.10; *cf.* Jn.5.25,28). According to Scripture, the possession of an animal constitution rendered physical death a liability but not a necessity. What converted it into a necessity was sin. No one can reasonably argue that physical dissolution as now experienced is the only possible method of transition into a higher existence. The universality of sinfulness involves the universality of death. Now, the historic entrance of the Son of God into the human race produced, in that one instance, new moral conditions within mankind. The N.T. asserts repeatedly the sinlessness of Jesus Christ. But if physical death is the wages of sin, not the debt of nature, it will follow that moral perfection includes exemption from the necessity of such experience. If Christ was sinless, then, according to Biblical conceptions, He need not die. And this is exactly what our Lord asserts (Jn.10.17,18). "In the case of Christ, even death itself was voluntary" (Westcott, *in loc.*). "Christus autem et pro nobis posuit, et quando voluit, posuit" (St. Aug. *In Johannis Ev.* tract. xlvii. ii. Gaume's ed., iii. 2153). Transition, therefore, into higher life by some other means than the penalty of death belonged by right to Him Who had advanced along the lines of a sinless development. This was offered Him when He was transfigured. The moral glory transfiguring the flesh suggests a higher method of transition. He stood on the verge of the other world. Moses and Elijah, the law and the prophets, acknowledge Him. If the Incarnation had occurred in a sinless environment, we

of Christ, iii. 98 ff.; *Our Lord's Resurrection* (Oxf. Lib. Theol.), pp. 207 ff.; Weber, *Zum Zorne Gottes*; Mason, *Faith of the Gospel*. [W.J.S.S.]

Treasure-house, Treasurer, Treasury. Four distinct Heb. and Aram. roots are represented by these words in A.V. (1) Heb. *'ôṣâr*, the common word for "store," or "treasure," is rendered *treasury* in Jos.6.19, 24, 1Chr.28.12, Ne.13.13, Ps.135.7, Je.38.11; otherwise *storehouse*, 1Chr.27.25, Ps.33.7, Mal.3.10; *armoury*, Je.50.25; *cellar*, 1Chr.27.27,28. (2) Heb. *ṣôkhên* (Is.22.15, *treasurer*; R.V. marg. *steward*), meaning a "resident" (Ass. *šakanu*). (3) *gizbâr* in Ezr. 1.8 (Heb.) and 7.21 (Aram.), or *gᵉdhâbhᵉrayyâ* (Aram. def. plur.) in Dan.3.2,3, "treasurer" (Syr. *gezbārō*), thought to be a Persian word from its termination. (4) Heb. *gᵉnâzîm* (Esth. 3.9,4.7, *treasuries*; Aram. *ginᵉzîn*, Ezr.5.17,7. 20), properly "treasures" or "collections," as in 6.1, *bêth-ṣiphrayyâ dṣ ginzayyâ*, "house of rolls" (R.V. *archives*), or "of writings" [WRITING]—*i.e.* the storehouse of official records. The Heb. *ganzakh* (1Chr.28.11) for *treasury* does not seem to be a Semitic word, and might be Akkadian (*ganzak*) for "tablet building," meaning a library for sacred writings in the temple (2K.22.8). [C.R.C.]

Trench (1Sam.17.20,26.5,7). [ENCAMPMENT.]

Trespass-offering. [SACRIFICE, 3, ii. *a*; 3, v. *a*.]

Trial. See JUDGE, LAW IN O.T., SANHEDRIN, PONTIUS PILATE. A few judicial proceedings in N.T. may be mentioned here. (1) The

after St. Paul's reply. (*c*) The free custody in which the accused was kept, pending the decision of the judge (**24**.23-26). The second formal trial (**25**.7,8) presents two new features: (*a*) the appeal, *appellatio* or *provocatio*, to Caesar, by St. Paul as a Roman citizen, which at once removed the case to the jurisdiction of the emperor. (*b*) The conference of the procurator with "the council" (**25**.12)—*i.e.* either the assessors, who sat on the bench with the praetor as consiliarii, or the deputies from the Sanhedrin. (5) We have, lastly, the mention (**19**.38) of a judicial assembly which held its session at Ephesus.

Tribe. If we take the Bible, which derives the twelve tribes from Jacob's sons, at its own valuation and consider the sons of Jacob to be set before us as men of flesh and blood, they will be for us neither clans nor chieftains of clans, but actual fathers of tribes; though foreign elements might be incorporated in their tribes (Gen.**17**.12,13) by circumcision, with the restriction indicated in Deut.**23**.2ff. Nor shall we be able to derive, as Jeremias and others do, the number twelve from the signs of the Zodiac, any relation to which could only have arisen in later times. The same number in Nahor's sons (Gen.**22**.20 ff.) and Ishmael's sons (**17**.20,**25**.13ff.) need not at all be regarded as an artificial imitation by Israel, but simply as a fact. Notice the difference in the mothers (Israel descending from two wives and two concubines, the sons of Nahor from one wife and one concubine, the Ishmaelites without mention of the mothers, but see **21**.21); and the varying numbers in the posterity of Esau (Gen.**36**), of Joktan (**10**.26ff.), of Keturah (**25**.2ff.). To keep to the number twelve, which was disturbed by the adoption of Ephraim and Manasseh (ch. **48**), either Levi, because of his separation to God and his deprivation of inheritance amongst his brethren (Num.**18**.20 ff.; Deut.**18**.1), was not counted (Num.**1**,**2**,**10**.14ff.,**13**.4-16; Ezk.**48**.1-29), or Ephraim and Manasseh were reckoned as one tribe (Gen.**49**.22; Deut.**33**.13; Ezk.**48**.30ff.). The order of the tribes fluctuates considerably, often without any clear principle being distinguished; but Leah's sons, as being those of the first wife, are preferably set first, and the order of camping is grouped according to descent on the mother's side (Num.**2**,**10**.13ff.). The system of division was patriarchal, as the influence of the family connexions in nomad peoples generally makes it. The tribes (called *maṭṭé* genealogically [*cf.* Ezk.**19**.10 ff., Heb.], politically *shēbheṭ*; so that these terms are not available as indications of sources) are divided into clans (*mishpāḥôth*), these into houses (*bāttîm* or *beth 'ābhôth*), these into families (*g'bhārîm*); see specially Jos.**7**.14ff. (A.V. confuses this distinction by translating both *mishpāḥôth* and *g'bhārîm* as "families.") Yet the conceptions are not constant, the first two being interchangeable (Jos.**7**.17; Num.**4**.18, Heb.), and the last but one being used for any of the others (Num.**17**.2[17]; Ex.**6**.14,**12**.3). As a rule, the clans are derived from the sons (yet see Num.**26**.21,29,36,40; 1Chr.**4**.1ff.), the houses from the grandchildren, the families from the great-grandchildren of the tribal father. Groups that were too small were put together (1Chr.**23**.11). The word *'eleph* for *mishpāḥôth* cannot, however, be connected with 1,000, as the clans were much larger (Num.**26**.12ff.), but with *'allûph*. At the head of the tribe was the "prince" (*nāsî*), at the head of the clan and the house the *rôsh*, at the head of the family the *gebher*, though here also we find interchanges. All chief men together form "the whole congregation or church," as its representatives (**10**.3ff.) or its nominees or elect (**1**.16), and are identical with the "elders" (*cf.* Ex.**16**.22 with **17**.5). This already existing tribal institution was taken up by Moses and made part of his theocratic system (see Deut. **1**.15; Num.**1**.4ff.,**11**.16ff.,**13**.2ff.,**34**.18ff.). By the law of inheritance, according to which property in land was inalienable [GOEL; JUBILEE, YEAR OF], the tribal institution was most powerfully strengthened as a happy link between the family and the state, though it afterwards lent itself to schisms, where a strong hand was wanting (*e.g.* Judg.**5**.15ff.,**8**.1ff.,**12**.1ff.; 2Sam.**2**.8ff.,**19**.9ff., and the division of the kingdom). Ideally the twelve tribes were held to be unbroken even in the northern kingdom (1K.**18**.31) and after the Exile (Ezk. **47**,**48**). For the Exile, see Ezk.**8**.1,**14**.1, **20**.1; after the Exile, Ezr.**2**.61ff.; Ne.**7**.61ff.; Lu.**1**.5,**2**.4,36; Ro.**11**.1; Ph.**3**.5. That Herod did away with the public genealogical registers is not sufficiently proved. The idea of the twelve tribes is continued in the twelve Apostles (see Mt.**19**.28; Lu.**22**.30; Ac.**1**.15ff.) and in the N.T. Church (Jas.**1**.1; Rev.**7**.4ff., **21**.12). Of other tribal institutions the ancient Ionic, with its 4 *φυλαί*, 3 *φρατρίαι*, 30 *γένη*, which again divide into families, specially recalls the Hebrew. [FAMILY.] Herzog's *Real-ency.* 1st ed.; Oehler, *Stämme Israels* in Riehm's *Handwörterbuch*. [W.M.]

Tribute (Mt.**17**.24,25). For the general Biblical facts connected with the payment of tribute, see TAXES. A few remain to be added in connexion with the above passage. The payment of the half-shekel (= half *stater* = two drachmae) was, though resting on an ancient precedent (Ex.**30**.13), yet, in its character as a fixed annual rate, of late origin. It was proclaimed, according to Rabbinic rules, on Adar 1, began to be collected on the 15th, and was due, at latest, on Nisan 1. It was applied to defray the general expenses of the temple. After the destruction of the temple it was sequestrated by Vespasian and his successors, and transferred to the temple of the Capitoline Jupiter. In Mt.**22**.17, Mk.**12**.14, and other places the reference is to the annual imperial taxes levied on behalf of the Roman Treasury, whether on persons, houses, or land. In O.T. the word "tribute" is used as the equivalent to several distinct Heb. words—in Num.**31**.38, 2K.**23**.33, 2Chr.**17**.11, Ezr.**4**.13—of an impost, duty, or indemnity. But where it represents the Heb. מַס, as in 1K.**5**.13 (A.V. marg.), the word means the forced labour exacted from his subjects by a king. [MONEY.] [S.N.S.]

Trinity. [GOD.]

Tri'polis, the Gk. name of a city of great commercial importance, which served at one time as a point of federal union for Aradus, Sidon, and Tyre. It was at Tripolis

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to carry the Gospel from Asia to Europe (Ac.16.8,11). It is also mentioned in Ac.20.5, 6; 2Cor.2.12; 2Tim.4.13. It was built by Antigonus, under the name of Antigoneia Troas, and peopled from some neighbouring cities. Afterwards it was embellished by Lysimachus, and named Alexandreia Troas (Liv. xxxv. 42), sometimes called simply Alexandreia, as by Pliny and Strabo, sometimes simply Troas. It was on the coast of MYSIA, opposite the S.E. extremity of the island of Tenedos. Under the Romans it was one of the most important towns of the province of ASIA. In the time of St. Paul, Alexandreia Troas was a *colonia* with the *Jus Italicum*. The modern name is *Eski-Stamboul*, and the ruins there are considerable. The walls, which may represent the extent of the city in the apostle's time, enclose a rectangular space, extending above a mile from E. to W., and nearly a mile from N. to S. The harbour is still distinctly traceable in a basin about 400 ft. long and 200 broad.

Trogyl'lium. The island of Samos is exactly opposite the rocky extremity of the ridge of Mycale, called Trogyllium in N.T. (Ac.20.15), and by Ptolemy (v. 2). A little to the E. of the extreme point there is an anchorage still called *St. Paul's Port*.

Troop, Band. These words are employed to represent the Heb. word *g'dhûdh*, which has invariably the meaning of an irregular force, gathered with the object of marauding and plunder.

Troph'imus, one of the companions of

among the seven days of holy convocation. Ezra said, "This day is holy unto the Lord," and bade the people not to mourn or weep, but eat, drink, and be cheerful (Ne.8.2,9,10). Ps. 81.3,4 is interpreted as referring to the New Year celebration, which is held on the new moon day, when the *shôphâr* is sounded for a "solemn feast day." Indeed, the observance of New Year's Day is next in solemnity to the Day of Atonement, which follows ten days later, and is considered as a day of judgment for all men before their Creator, as sheep pass for examination before their shepherd (Mishna, *Rosh hash-Shanah* i. 2). The symbolic meaning of blowing the *shôphâr* is variously explained. Philo regards the blowing as in memory of the giving of the law in Sinai, which was similarly accompanied (Ex.19.16). Others consider it as the bugle-cry to awaken the people from their spiritual slumber, and for the sinner to repent in the interval, known as the "days of repentance," between New Year's Day and the Day of Atonement. *Cf. Jew. Encycl.*, s.v. "New Year's Day," "Shofar." [J.D.E.]

Tryphe'na and **Trypho'sa,** two Christian women at Rome, saluted by St. Paul (Ro.16.12). They may have been sisters, but it is more likely that they were fellow-deaconesses. It is an interesting fact that the columbaria of "Caesar's household" contain both these names.

Try'phon, the surname assumed, after his accession to power, by Diodotus, a usurper of the Syrian throne. For the account of his

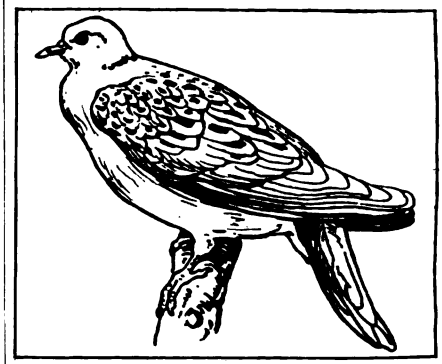
(Ezk.27.13). Tubal and Javan (Is.66.19), Mesech and Tubal (Ezk.32.26,38.2,3,39.1), are described as nations of the North (38.15,39.2). Josephus identifies the descendants of Tubal with the Iberians—not the Spaniards (Jerome), but the inhabitants of a tract between the Caspian and the Euxine, nearly corresponding with modern Georgia. This is similar to the view of Bochart and Lagarde, that Mesech and Tubal are the Moschi and Tibareni. These two nationalities are associated, under the names of *Muškda* and *Tubalda*, in the Assyrian inscriptions. In the time of Shalmaneser II. *mât Tabali*, "the land of Tubal," comprised 24 petty kingdoms, whose tribute he received. Uassurme of Tubal also paid tribute to Tiglath-pileser, but afterwards refused to do so, and was apparently deposed, and Ḫulli set on the throne. Later, Sargon of Assyria placed Ambaris on the throne of Hulli, his father, and gave him his own daughter in marriage with Cilicia as a wedding-gift. Nevertheless, Ambaris plotted with Armenia and *mât Muški* (Mesech) against his benefactor, the result being that Amris (Ambaris), with all the royal house and the nobles, was carried captive to Assyria, Assyrians taking their place. The exact limits of Tubal are difficult to determine, but Prof. Rawlinson placed the Tibareni between Cape *Yasoun* (Jasonium) and the *Melet-Irmak* (the river Melanthius). In the time of Xenophon the Tibareni were an independent tribe. [T.G.P.]

Tu'bal-ca'in, a son of Lamech the Cainite (Gen.4.22). He is called "an instructer of every artificer in BRASS and IRON" (A.V. and R.V. marg.), a rendering of the Heb. which agrees roughly with that of the amended text of Olshausen and Gunkel, "he was the father of all such as forge copper and iron." The R.V. reads, "the forger of every cutting instrument of brass and iron." The derivation of the name is obscure, but it may mean "the forger of the spear." [H.C.B.]

Tubie'ni. The "Jews called Tubieni" (2Mac.12.17)—*i.e.* men of TOB, which lay near Ammonitis. 1Mac.5.13 records a massacre of the Jews "in the places of Tobie" (R.V. *land of Tubias*). [C.D.]

Turpentine-tree occurs only once (Ecclus. 24.16). The τερέβινθος or τέρμινθος of the Greeks is the *Pistacia terebinthus*, terebinth-tree, common in Palestine and the East, supposed by some to represent the *'ēlâ* of the Heb. Bible. It occasionally grows to a large size, and belongs to the *Anacardiaceae*. In Is.6.13 the Heb. word *'ēlâ* is rendered teil-tree in A.V.; in Wyclif, "terebynt"; R.V. "terebinth." But the teil-tree is also the name of the linden, or lime, which seems to have misled some commentators. See Harris (*Nat. Hist. of B.*, 1824) on "teil-tree." The terebinth or turpentine was generally classed with oaks. [H.C.H.]

Turtle, Turtle-dove (Heb. *tôr*). The Heb., like the English, name is onomatopoetic, derived from the cooing of the bird, and is first mentioned in Scripture in Gen. 15.9. Turtle-doves (*Turtur communis*) visit S.W. Asia in great numbers during the winter; but other kinds, such as the Egyptian or palm turtle-dove (*Stigmatopelia senegalensis*), are summer visitors to Palestine. Both kinds may have supplied the sacrifices in the wilderness, as the last-named is found in numbers wherever palms occur. From its habit of pairing for life, and its fidelity to its mate, the turtle-dove was a symbol of purity and an



THE TURTLE-DOVE (*Turtur communis*).

appropriate offering. The regular migration of the Egyptian turtle-dove and its return in spring are alluded to in Je.8.7 and Can.2.11, 12. It is from its plaintive note that David in Ps.74.19 compares himself to a turtle-dove. For other species of doves, or pigeons, mentioned in the Bible, see DOVE. [R.L.]

Ty'chicus, described with TROPHIMUS as "of Asia" (Ἀσιανοί, Ac.20.4). They travelled with St. Paul through Macedonia, and went in advance of him to Troas. At the time of the apostle's first imprisonment in Rome Tychicus was again with him (Col.4.7,8), and was the bearer of his epistle to the Colossian Church, and, most probably, with Onesimus of that to Philemon. On two occasions he acted as St. Paul's messenger to Ephesus (Eph.6.21,22; 2Tim.4.12). In Tit.3.12 St. Paul speaks of sending him or Artemas to Crete, and there seems some likelihood that he and Trophimus may have been the two brethren (2Cor.8.16-23) dispatched with the epistle cited to Corinth. According to tradition, he became Bp. of Chalcedon. [A.C.D.]

Type. The Gk. τύπος (a blow, or a mark made by a blow, and so a model or image) is used in N.T. in several shades of meaning; but the sense in which "type" has become familiar in religious phraseology, *i.e.* a divinely designed parallel or correspondence between some person, institution, or event in O.T. and Christ Himself, or the ordinances or experiences of the Christian Church, is most nearly to be seen in Ro.5.14 or 1Cor.10.11. That such correspondences would be found to exist between the old and new covenants seems to have been a Jewish belief which was adopted unhesitatingly by Christians, and has always played an important part in the orthodox Christian interpretation of O.T. Although the word "type" is rarely used in this sense in N.T., yet the principle of typology marks the whole attitude of Christ and His apostles towards the older Scriptures. Thus we have such authoritative types as Jonah, of the

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truth, or a figurative interpretation of some historical event suggested by pious imagination. The interpretation of types stand on a higher level, and is more akin to prophecy. To recognize and interpret the typical meaning of O.T. belongs to the prophetic office of the Church. For types are significant illustrations of the *laws* of divine operation in history which the mind of the Church is guided by the Spirit to recognize and teach. "A type presupposes a purpose in history wrought out from age to age" (Westcott). Typology may be rightly regarded as the application of scientific method to spiritual truth. It recognizes the inner order and unity of all the events of sacred history, and sees the development of revelation as a connected whole. Thus to the spiritual mind typology supplies one of the most remarkable evidences of the truth of revelation. It should be noted that this typical value of the events and characters of O.T., while in no way diminishing their historical truth, is independent of the knowledge and immediate purpose of the actors and authors, and may not be recognized till long afterwards, like the Messianic meaning of many utterances of the prophets (*cf.* 1Pe.1.10-12). The development of typology beyond what is actually suggested in N.T., while inevitable, is a difficult problem, demanding caution and a sense of proportion. For typology in mediaeval and even in patristic exegesis degenerated at times into mere fanciful allegorizing. Hence the Reformation produced a reaction in favour of literalism, and even tended to reject typology altogether. The more orthodox Protestantism of Bengel and

Galilee, including CABUL, to Hiram (1K.9.11, 12). Tyre is unnoticed in the historic books after Solomon's time. An early Psalm (45.12) speaks of the "daughter of Tyre" offering a gift; but later (83.7) Tyre joins the general league, under Assyria, against Israel. Isaiah (apparently *c.* 728 B.C.) speaks of troubles which will afflict Tyre for 70 years (Is.23.15); and such troubles began in 727 B.C., and continued till 664 B.C., or even later. Je.25.22 speaks of the approaching desolation due to Nebuchadnezzar's attack. Tyre sent messengers to Zedekiah, probably as to mutual aid against the Babylonian conqueror (27.3); but its fate was foreseen (47.4). Ezk.26.2,4,7,15 speaks of the ruin of Tyre, just about the time, apparently, when Nebuchadnezzar besieged and took the city. The prophecy of Isaiah that Tyre should be restored (Is.23.17) had then been fulfilled, and Ezekiel gives a full account of the prosperity of the city under the later kings of Assyria (Ezk.27.2-25), and just before the accession of Nebuchadnezzar, who was to destroy it for a time. Tyre was then "a merchant of the people of many coasts," and built "in the midst of the seas." It had firs from SENIR, cedars from LEBANON, ships with oars of BASHAN oak, benches (or hatches) of boxwood inlaid with ivory, the sails being of Egyptian linen, and the awnings of purple and scarlet from the coasts of ELISHAH. The mariners came from SIDON, ARVAD, and GEBAL; the mercenary troops from PERSIA, LUD (Lydia), and PHUT, as well as from ARVAD [GAMMADIMS]. Precious metals came from TARSHISH and from the regions of JAVAN, TUBAL, and MESECH, in Asia Minor. Horses, chariot horses, and mules

age is explained by the yet earlier appearance of Persians in the texts of Sennacherib. The prince of Tyre (Ezk.28.2) was then perhaps a *sôkhên*, or "protector"; but the "king of Tyre" (ver. 12) was regarded as divine, unless we are to understand the deity of the city to be intended by the "anointed cherub" (ver. 14), who had been in the garden of God; for the Phoenicians, like the Assyrians and Babylonians, represented on their seal cylinders the *Kirubu* (or "guardian") as a winged figure—human or monstrous—in pairs flanking the tree of life, or *'âshêrâ*, and the winged sun "brooding" or "settling" above those whom he protected. The "mountain of God" (*Harsak-Kalama*, or "world mountain") was also an ancient Akkadian name for the Caucasus (see ver. 14), and Phoenician mythology was of Babylonian origin. But all this wealth, pride, and trust in Melqarth, the deity of Tyre, was to be abased by Nebuchadnezzar (29.18). The earlier prophets say little of Tyre. In Ho.9.13 the meaning seems to be "Ephraim looks to me like a rock set in a meadow"; and this does not refer to the city. Jl.3.4 refers apparently to the old Phoenician slave traffic at Tyre and Sidon; Amos to breach of alliance with Judah (1.9); and, after the Captivity, Zech.9.2,3 alludes to the revived prosperity of Tyre under the Persians. Later notices are scarce (1Esd.5.55; 1 Mac.5.15,11.59), and in N.T. Tyre is only noticed as visited by our Lord (Mt.11.21, 22,15.21; Mk.3.8,7.24,31; Lu.6.17,10.13,14), as quarrelling with Agrippa (Ac.12.20), and as a port touched at by St. Paul (21.3,7).—*The Site.* Tyre was built on a flat rocky reef of about 100 acres in area, including a smaller rock, on S.W., of some 25 acres, which seems to have been included early by filling in the space between it and the main island. It is always mentioned as having two ports, the oldest notice of these being *c.* 1330 B.C., when the Egyptian Mohar (see Brugsch, *Hist. Egt.* ii. p. 105) says (according to Chabas) that it was called "Tyre of the two ports." "The drinking water is brought to her in boats. She is richer in fishes than in sands." The Greeks thought that the older site was on the mainland at Palae-Tyrus, which Strabo places 30 stadia away (XVI. ii. 23) by streams. This is the present *Râs el 'Ain*, about 3¼ miles S. of the island, with two springs, whence an aqueduct led to the shore near the city. Strabo also refers to the "two ports," and these are mentioned (by Diodorus Siculus and Arrian) in connexion with the seven months' siege by Alexander the Great, in 333–332 B.C. The N. port is the present harbour, about 10 acres in area. It was called the "Sidonian Harbour." The southern harbour, surveyed by swimming, in 1881 (by Capt. Conder and Lieut. Mantell, R.E.), was previously supposed to have disappeared. It is also about 10 acres in extent, formed by reefs, and divided into an outer and an inner port by a cross quay. This was the "Egyptian Harbour." There were also small landing-places between reefs on W. side of the city. Alexander made a mole to join Tyre to the mainland, and this, being covered by sand, now makes an isthmus about 500 yds. wide, joining the island to the shore. The ruins include the 12th-cent. walls, and a cathedral S. of them (where Origen was buried in 253 or 254 A.D. and Frederic Barbarossa in 1190 A.D.), with a Phoenician shaft tomb on S.W., explored in 1881. The main cemetery is on the rocky mainland, presenting tombs with *kôkim* (or tunnel graves, as in Heb. tombs), reached by shafts 6 to 10 ft. deep, as in Egypt. The springs at *Râs el 'Ain* were dammed up in five tanks, of which three were apparently ancient. The aqueduct thence to Tyre fell, from a level 80 ft. above the sea, to about 40 ft. or less opposite the island. It is mainly mediaeval; but Lieut. Mantell discovered, in 1881, that at one point there are remains of false arches, which may be as old as the time when (according to Menander, as quoted by Josephus, 9 *Ant.* xiv. 2) Shalmaneser IV. besieged Tyre (before 722 B.C.), and cut off the water supplied by an aqueduct. The modern town, within the mediaeval walls, occupies only about half the island, towards N.W. It has a small trade in fruits, and a population of about 3,000 persons, half of whom are Gk. Christians, and the rest fanatical *Metâwaleh*, or Moslems of a Persian Shi'ah sect (*Surv. W. Pal.* i. pp. 51, 69, 72-81; iii. pp. 423-435).—*History.* As in the Bible Tyre is "in the midst of the seas" (Ezk. 28.2), so in the Egyptian and Assyrian accounts the city is also noticed as on an island. The Gk. idea that Palae-Tyrus ("Old Tyre") was on the mainland, 30 stadia away, and Pliny's assertion that the city stretched 19 miles (*Hist. Nat.* v. 17), were unfounded, though a ruined settlement at the head of the aqueduct may, in Strabo's time, have been older than the flourishing city on the island appeared to be. Ramses II. must have passed Tyre, since he left records at Sidon and Beirût, and the Mohar (as above) describes the island-city in his reign. It is not yet known how early it was built, though its priests gave to Herodotus (ii. 44) a date answering to 2700 B.C. There is nothing impossible in this statement, if we accept the Babylonian date which makes the Akkadians enter Syria a century earlier. [PHENICE; SYRIA.] The Amarna letters, in 15th cent. B.C., include five from Tyre (Berlin 99, Brit. Mus. 28 to 31). Its ruler was then named Abimelech [SIDON], and it appears that ZAREPHATH (Zarpitu) was then placed under Tyre. Abimelech was attacked by Aziru the Amorite, with chariots and infantry, aided by ships from ARVAD, and the water supply was cut off. Menander (see 9 *Ant.* xiv. 2) appears to have had historic information as to the reigns of Tyrian kings, though Josephus (8 *Ant.* iii. 1) is wrong in supposing Tyre not to have been founded till *c.* 1240 B.C. He appears to be correct, on the other hand, in giving the foundation of Carthage as the great Tyrian colony of the W. *c.* 870 B.C. (*Against Apion*, i. 17). Beginning with Abibalus (Abi-baal), the father of HIRAM, he follows the Phoenician history of Dios and the records of Menander. Hiram had reigned 12 years when Solomon built the temple, and was succeeded by Baalezer, 'Abd-'Astarta, and his son, followed by 'Astartu, Asher-ammu, and Phelish. The next king, Ithu-baal, would by the dates (which seem slightly corrupted in detail, according to the total in the present text of Josephus) be contemporary with Ahab. His name (as the Babylonian *Ittu-b'el* shows) meant "Baal is with

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Tyre was not taken, an Assyrian nominee (Tubel) was set up in Phoenicia. Luliya would thus have acceded *c.* 740 B.C. In the reign of Esar-haddon, Baal of Tyre was tributary, but joined Tirhakah of Egypt in 670. The Eponym Canon states that when Esar-haddon proceeded against Tirhakah he sent a force to cut off the food and water supply of Tyre, and thus caused its submission. On Esar-haddon's death Baal again joined in an Egyptian revolt, and Tyre was again besieged by Assur-banipal, who appears to have desired peace with Phoenicia. In 680 B.C. he had forgiven Baal his first revolt; in 664 B.C. he besieged "Baal of Tyre, dwelling in the midst of the sea," and forced the Tyrians to submit when they had only sea water to drink. Even then he restored Yahi-melek, the king's son (a famous warrior), to his father, and accepted daughters of Baal and of his brothers, with large dowries, as wives. The history of Tyre in the time of Nebuchadnezzar is taken by Josephus (*Against Apion*, i. 21) from Phoenician records. Another Ithu-baal then reigned, and was blockaded by the Babylonians for 13 years (600 to 587 B.C.), being succeeded, or replaced, by another Baal, ruling till 577 B.C. Nebuchadnezzar then appears to have appointed Phoenician judges (*shôphᵉṭîm*), instead of kings, till 570 B.C.; and, after a certain Baal-Çur had ruled for a year, Meri-baal and another Hiram were sent in succession from Babylon. The latter reigned for 20 years, and in his time Cyrus took Babylon (538 B.C.). The Tyrian kings under the Persians are unknown, and Sidon may have been the capital city of Phoenicia in this age. In the time of Alexander the Great, 'Az-melek was and others under Artaxerxes III. (360–339 B.C.). The Gk. and Roman coins range from 145 B.C. to 153 A.D. One of these represents Melqarth as a Hercules, and on the reverse are the "two ambrosial stones," which (according to a Phoenician legend) existed under the sea at Tyre. No remains of the famous temple of Melqarth have as yet been found. It stood perhaps where the cathedral was built, in the centre of the island; and the columns of Egyptian granite, lying in the ruins of the latter, may have once belonged to it. Many of the Tyrian tombs have been rifled; none having yet been found intact. The only Phoenician text in the city (Clermont-Ganneau, *Recueil*, ii. p. 87) is a much-damaged inscription of nine lines, found by natives in 1885 near the *Serai*, or court-house. It is cut on a white marble block like an altar, and is evidently votive. It records the presentation of a "basin," costing "ninety of silver—Tyrian coinage," by two "judges" (*shôphᵉṭîm*), who seem to have halved the expense of the object, given in fulfilment of a vow. The names are interesting in connexion with Tyrian mythology. One donor is "Adon-baal the Shopheṭ, son of 'Az-melek," who apparently had ancestors, also judges, named Bod-Melqarth and D'a-melek; and the other, apparently his brother, also "a Shopheṭ, son of 'Az-melek." If the latter were the Tyrian king of Alexander's age, the text might be as early as 300 B.C.; but probably it belongs to a later period of prosperity in Tyre, under the Ptolemies. [Phenice; Sidon.] [C.R.C.]

Ty'rus, used for Tyre in A.V. of Jeremiah, Ezekiel, Hosea (Joel has "Tyre"), Amos, Zechariah, 2 Esdras, Judith, and the Maccabees.

Daniel saw his vision of the ram and the he-goat. Aššur-bani-âpli records that in the battle which his army fought outside the city, the Ulai (*Ulâ* or *Ulaa*) was choked with the bodies of the slain, and, according to Pliny, it surrounded the citadel. It is now the *Karûn*, a large river which enters the *Shaṭṭ al-'Arab* at *Moḥammerah*. Ancient writers seem to identify the Upper Eulaeus with the *Kerkhah* and the Lower Eulaeus with the *Karûn*. The surveys show that the *Kerkha* formerly divided at *Pai Pul*, about 20 miles N.W. of Susa, sending out a branch which passed E. of the ruins, and receiving the waters of the *Shapur*, flowed in a S.S.E. direction until it joined the *Karûn* at *Ahwaz*. The two might, therefore, have been anciently regarded as a single stream. Concerning the Eulaeus an Assyrian copy of an old Babylonian (student's) tablet says, "Let him explain the Ulâ as that which carries its abundance to the sea," confirming the general opinion that it flowed anciently into the Persian Gulf. [T.G.P.]

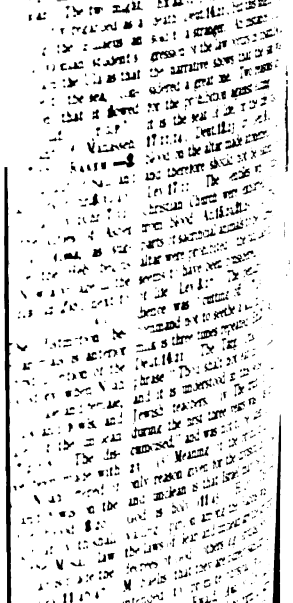
Ulam'.—**1**. A descendant of Manasseh, and father of Bedan (1Chr.7.17). [RAKEM.]—**2**. Firstborn of Eshek, a descendant of Saul and progenitor of a family of archers (1Chr.8.39,40).

Ulla', head of an Asherite family (1Chr. 7.39).

Ummah', one of the cities of Asher (Jos.19.30 only). Possibly *'Alma*, as suggested by Thomson, since the Heb. begins with the guttural *'ayin*. Now a village in the hills 6 miles N.E. of ACHZIB (*ez Zîb*), next to which it is noticed. [C.R.C.]

Unclean Meats. The distinction between clean and unclean animals is anterior to the Mosaic law. The first mention of the division occurs in the Flood story, when Noah took into the ark seven each, male and female, of all kinds of clean animals and fowls, and two each, male and female, of the unclean animals and fowls (Gen.7.2,3,8). The distinction seems then to have been made with reference to sacrifices only. Noah offered of each kind of clean beasts and fowls on the altar that he made after the Flood (8.20); whereas "every moving thing that liveth shall be food for you" (9.3). In the Mosaic law the division into clean and unclean is made the basis of an important food-law (Lev.11.46,47). Living creatures permitted for food are "clean" or "pure," those forbidden are "unclean" or "an abomination." (1) Beasts and animals permitted: those that chew the cud and divide the hoof. Four which fulfil only one of these two conditions, and therefore were prohibited, are mentioned by name (Lev. 11.4-7; Deut.14.7,8): (*a*) the camel; (*b*) the CONEY or hyrax, the flesh of which is eaten by the Arabs of Arabia Petraea, and also by the inhabitants of Lebanon; (*c*) the hare, which is eaten by the Arabs; (*d*) the swine. (2) Fish: "whatsoever hath fins and scales" was permitted (Lev.11.9; Deut.14.9). (3) Birds: no distinguishing feature of clean or unclean birds is given, but from the list of forbidden birds (Lev.11.13-19) it would appear that all birds of prey and nearly all waterfowls were forbidden. (4) "Winged creeping things that go upon all four, which have legs above their feet, to leap withal upon the earth," were permitted, and four kinds of locusts are mentioned (11.21,22); all other creeping things were forbidden (11.20,31-38, 42,43), of which a list is given in *vv.* 29,30. Other restrictions were: (i) Blood was not to be eaten (Lev.17.13,14). This prohibition was older than the Mosaic law, being one of the Noachic precepts (Gen.9.4). The blood of fowl and beast was forbidden; the penalty for transgression was "cutting off" (Lev.7.26,27). This law applied to the stranger as well as to the Israelite (17.10,12). The blood of an animal taken in hunting was to be drawn off (ver. 13). Probably because the blood remained in the body, a clean animal that had been torn by a beast was not to be eaten (Ex.22.31); or one that had died a natural death (Deut.14.21), but this might be given or sold to a stranger. An instance of the transgression of the law occurs in 1Sam.14.32, and the narrative shows that the sin was considered a great one. Two reasons are given for the prohibition against eating blood: (*a*) it is the seat of life, or the life itself (Lev. 17.11,14; Deut.12.23; *cf.* Gen.9.4); (*b*) the blood on the altar made atonement for souls, and therefore should not be eaten by man (Lev.17.11). The Gentiles who joined the Christian Church were exhorted to abstain from blood (Ac.15.29,21.25). (ii) The fatty parts of sacrificial animals to be burned on the altar were prohibited; the fat, like the blood, seems to have been considered to be the seat of life (Lev.3.17). The penalty for disobedience was "cutting off" (7.25). (iii) The command not to seethe a kid in its mother's milk is three times repeated (Ex.23.19,34.26; Deut.14.21). The Targ. Onk. renders the phrase "Thou shalt not eat meat in milk," and it is understood in this sense by later Jewish teachers. (iv) The fruit of a tree during the first three years was "as uncircumcised," and was not to be eaten (Lev.19. 23). (5) Meaning of the prohibition. The only reason given for the division into clean and unclean is that Israel may be holy as God is holy (11.45). [HOLY.] The prevailing opinion among the Rabbis was that the laws of clean and unclean are the arbitrary decrees of God; others (*e.g.* Grotius, Spencer, Michaelis) that they are purely sanitary laws, intended to promote physical well-being; others again (Ewald, *Ant. of Isr.* 144 ff.) that they were designed to form a barrier between Israel and the surrounding nations. Whether the latter was the original intention or not, the laws have had this effect. [MEDICINE, *Hygiene.*] This is seen in N.T.: *e.g.* St. Peter says, "It is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation" (Ac.10.28); and the first thing necessary to the removal of this barrier was the abolition of the distinction between clean and unclean as applied to peoples. With the abrogation of the law as applied to animals there fell the barrier between men (Ac.10.9-16). These laws have contributed largely to the continued existence of the Jews as a separate race. Others regard the laws as disciplinary and intended to teach the people self-control through the exercise of self-denial in food matters. Various reasons have been suggested for the division of animals, etc., into

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including Jewish writers, divide all the cases into two classes, the greater and lesser degrees of uncleanness according to the period required for purifying, the lesser requiring one day the greater a longer period. The Mosaic division is probably the most convenient.—I. *Leprosy.* It is evident from the description given in Lev.13 that the kind of leprosy intended is the malignant form, the symptoms being gangrene and putrefaction. This kind of LEPROSY is not uncommon in Syria at the present day. The dishevelled hair and rent garment (13.45) are the signs of mourning for the dead (10.6), and suggest that the leper was regarded as already dead, and therefore contact with him would defile like contact with the dead. Leprosy in houses is described in 14.33-53. The house was subjected to the same process of examination as the man suspected of leprosy, and when found to be infected with a malignant type, it was to be demolished, and the materials deposited in an unclean place without the city. Any one entering a leprous house was unclean till the evening (14.46). The leprous garment was to be destroyed by fire as unclean (13.47-59).—II. *Issues.* Those specified are: (1) In woman. (*a*) The menses. She was to be unclean seven days; anything that came in contact with her was unclean, and any person touching the unclean thing was himself unclean till the evening (15.19-24). Any man who was stained with her taint was unclean for the same period as the woman, and he imparted his uncleanness to the bed (ver. 24). (*b*) Issue of blood (15.25-28). The conditions were the same as in the preceding case, the uncleanness instances represent a different class of defilement. These were unclean till the evening—the priest who superintended the offering of the red heifer (Num.19.7), the man who burnt it (ver. 8) and he who collected the ashes (ver. 10); on the Day of Atonement the man who conducted the scapegoat out of the city (Lev.16.26) and he who burnt the bullock and the other goat (ver. 28). The soldiers who slew the Midianites were unclean for seven days (Num.31.17ff.). [CRIMES.]—V. There can be little doubt that in every instance (I.–III.) the cause of defilement was contact with decomposition and corruption. This is clearly the case where dead bodies are concerned (animals slaughtered are in a different category). There was gangrene in leprosy, and the same element of corruption in the defiling discharges. The Israelite was to be HOLY as God is holy. Sin defiles the soul, and for this defilement sacrifices were provided; contact with corrupt or decomposing animal matter defiles the body, and for this defilement purifications were provided as an integral part of the Levitical system. These were not expiatory, because the defilement was not sin, but they did for the body what the sacrifices did for the soul—they brought it into covenant relationship with God, between Whom and His children defilement raises a barrier. [H.H.]

Unction. [ANOINTING.]

Undersetters (*kâthêph*). The Heb. means lit. "a shoulder"; the A.V. word expresses admirably the meaning in 1K.7.30,34—*viz.* "supports," which held up the laver. [W.O.E.O.]

Unicorn (Heb. *re'em, rêm*), the rendering

gazelles (and perhaps other antelopes) after the extermination of the wild ox, but this is doubtful. The idea that the buffalo is intended is very unlikely, seeing that this animal only exists in a domesticated state in Palestine, where it appears to have been introdured at a comparatively late epoch. Little can be urged in favour of the African two-horned rhinoceros, for that animal does not exist in Syria, and even if it had been a native it would have been forbidden to be sacrificed by the law of Moses, whereas the *r'em* is mentioned by Isaiah as coming down with bullocks and rams to the Lord's sacrifice. Again, the skipping of young *r'em* (Ps.29.6) is incompatible with the habits of a rhinoceros. With regard to the claims of any member of the antelope group, it may be observed that all the Syrian species are harmless unless wounded or hard pressed by hunters, nor are they remarkable for the possession of extraordinary strength. Considering, therefore, that the *r'em* is described as a two-horned animal of great strength and ferocity, that it was evidently well known and often seen by the Jews, that it is mentioned as an animal fit for sacrificial purposes, and that it is frequently associated with bulls and oxen, the inference is that a wild member of the same group is referred to. Moreover, the allusion in Ps.92.10, "But thou shalt lift up, as a *r'em*, my horn," seems to point to the mode in which oxen use their horns, lowering the head and then tossing it up. If this inference, which is very generally accepted (see J. E. Dürst, *Die Rinder von Babylonien, Assyrien, und Aegypten*, Berlin, 1899), be well founded, the wild ox, or aurochs (*Bos taurus primigenius*), which, although now extinct, survived in Poland till the 17th cent., is doubtless the animal indicated by the word *r'em*. Representations of the aurochs undoubtedly occur in some of the sculptures discovered by Sir H. Layard at Nineveh; and an obelisk of Tiglath-pileser's time (1130–1110 B.C.) depicts young aurochs under the name of *rimu* (see Dürst, *op. cit.* p. 10). This last instance seems to settle the question as to the identity of the *r'em* with the aurochs. [R.L.]

Unknown God (Ac.17.23, Ἀγνώστῳ Θεῷ, *ignoto deo*). St. Paul mentions an altar which he had seen with the inscription "To an [*or*, the] Unknown God," in Athens, and makes it the text of his discourse on Mars' Hill. Jerome says that the inscription actually ran, "To the gods of Asia, Europe, and Africa, to the unknown and strange gods"; and Euthalius mentions a similar inscription. Philostratus says, in his life of Apollonius of Tyana, that there were altars to unknown deities at Athens; and Pausanias, in his account of Athens written about fifty years after St. Paul's visit, mentions altars dedicated to a god not with any definite title, but nameless or unknown. It is mentioned in Diogenes Laertius' account of Epimenides that when a pestilence broke out in Athens altars were erected "to the kindly deity," but these altars seem to have had no inscriptions. Eichhorn suggests that the altar was one which had been erected before writing was invented (!) or that the inscription had been defaced, and so that Ἀγνώστῳ Θεῷ was engraved on it. [G.M.Y.]

Unleavened bread. [PASSOVER; LEAVEN; BREAD.]

Unni'.—1. A Levite doorkeeper in the time of David (1Chr.15.18,20).—**2.** (*Unno*, R.V.) The name of a Levitical family that returned from Babylon (Ne.12.9).

Uphaz' (Je.10.9; Dan.10.5) = OPHIR.

Ur "of the CHALDEES" occurs only in Gen.11.28,31, and is mentioned as the land of Haran's nativity, whence Terah and Abraham started "to go into the land of Canaan" (11.31). In Acts (7.2,4) St. Stephen places it, by implication, in Mesopotamia. One tradition identifies Ur with the modern *Orfa*, apparently on account of the name Orrha, which it seems to have borne in the time of Isidore (150 B.C.). According to Pocock, it was "the *universal* opinion of the Jews," and is also the local belief, that Ur is Edessa or Orfa. Another tradition makes Ur to be *Warka*, the Ὀρχόη of the Greeks, but this is certainly Erech (Gen. 10.10). Whatever may be said in favour of the northern situation of the city, there is no proof that the name Chaldea was ever extended to the region above the Sinjar; and in any case the Jews meant, by Chaldea, exclusively the lower country, the upper being called Mesopotamia or Padan-aram (Job.1.17; Is.13.19,43.14, etc.). That being the case, the tradition connecting Ur with the Uru of the Babylonian inscriptions seems to be the most probable. It is quoted by Eusebius from Eupolemus, and is to the effect that in the tenth generation there lived in Camarina, which is by some called Urie, the 13th in descent, Abraham, "a man of noble race, and superior to all others in wisdom." There is hardly any doubt that Camarina is to be connected with the Arab. *qamar*, "the moon," and the inscriptions tell us that the god of *Uru*, or *Uriwa*, as it was called by the Sumero-Akkadians, was Sin or Nannara, the moon-god. This city, which is represented by *Muqeir* or *Umqeir* (*Muqayyar*) on the Euphrates, nearly opposite its junction with the *Shaṭṭ al-Hâi*, is now not less than 125 miles from the sea, but a reference, in a bilingual list, to "the Urite ship" gives ground for believing that it was in ancient days a maritime city. The most remarkable building is the remains of the temple-tower, dedicated to Nannara, the moon-god, near the northern end of the ruins—a true Babylonian tower in stages. [BABEL, TOWER OF.] The bricks of the structure bear the name of Ur-Engur, who reigned *c.* 2700 B.C. Among other rulers whose names are found in connexion with this ruin are the venerable Dungi, son of Ur-Engur, and Kudur-mabuk and his son Arad-Sin or Eri-Aku (= ARIOCH, 1). It was here that the four cylinders with identical inscription of Nabonidus mentioning his son Belshazzar were found, and from them we learn that the temple-tower was called Ê-lugal-galga-sisa, and belonged to the temple Ê-giš-nu-gala. S. of the temple-tower of Nannara lay the temple of the goddess Nin-gala, and to the S.E. was Ê-gipara, "the temple of the lady of the gods." Ur was the capital of the kingdom of which it formed the centre until the consolidation of the states of Babylonia into a single kingdom during the time of Ḫammurabi and his suc-

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cessors. The ruins measure about 1,000 yds. by 800, and consist of a number of low mounds within an enclosure. It is completely surrounded by graves, having evidently been one of the sacred places to which the dead were taken for burial. The statement of Eupolemus is important, as we have said, but it is needful to point out that the comparison of Ur with *Uru* is not altogether satisfactory, the original (Sumero-Akkadian) form of the word being *Uriwa*, the termination of which is not reproduced in the Heb. Ur. It is therefore possible that Ur of the "Chaldees" may have been the country of *Ura* or *Uri*—*i.e.* Akkad or N. Babylonia. (See SHINAR.) This would give a wide field for a pastoral family such as that of Terah, though in the province to which *Uru* (*Muqeir*) belonged they would have found no lack of pasture. The principal objection to its identification with *Ura* or N.



RUINS OF TEMPLE AT MUGHEIR (*Muqeir*). (After Loftus.) W.D.A.

Babylonia is that the name Chaldea was not applied to that part of Babylonia until a comparatively late date. That Terah was a worshipper of the moon-god, and went to Haran because, like Ur, it was a centre of his worship, is also possible, and would confirm the identification of Ur with *Uru*. [T.G.P.]

Ur'bane (better, as R.V. and Genevan Bible, *Urbanus*, Gk. Οὐρβανός), the name (masc. in gender) of a Christian quoted by St. Paul in Ro.**16**.9. Nothing further is known of him.

Uri'.—1. A man of Judah, grandson of Caleb ben-Hezron, and father of BEZALEEL, 1 (Ex.**31**.2,**35**.30,**38**.22; 1Chr.**2**.20; 2Chr.**1**.5).—**2.** Father of GEBER, 2 (1K.**4**.19).—**3.** A gate keeper of the temple who put away his foreign wife (Ezr.**10**.24).

Uriah'.—1. One of David's mighty men (2Sam.**23**.39; 1Chr.**11**.41). Like others of the king's officers, he was a foreigner—a Hittite; but his name and manner of speech (2 Sam.**11**.11) indicate that he had adopted the Jewish religion. He married Bath-sheba, the daughter of Eliam—possibly the same as the son of Ahithophel, and one of his brother-officers (**23**.34), and hence, perhaps, Uriah's first acquaintance with Bath-sheba. In the first war with Ammon he followed Joab to the siege, and with him remained encamped in the open field (**11**). He returned to Jerusalem, at the king's order, sent on the pretext of asking news of the war—really in the hope that Uriah's return to his wife might cover the shame of the king's own crime, but the austere fidelity of Uriah disappointed the king's expectation. Finding it impossible to screen Bath-sheba from the death-punishment to which she was liable (Lev.**20**.10), David sent Uriah with a letter to Joab containing the command, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die." Joab did as he was told; an assault was made on Rabbah-ammon, and Uriah, with his fellow-officers, was shot down by the archers on the wall (ver. 24). It is one of the touching parts of the story that Uriah falls unconscious of his wife's dishonour.—**2.** High-priest in the reign of Ahaz, summoned by Isaiah as one of the two witnesses to his prophecy concerning Maher-shalal-hash-baz (Is.**8**.2). He is probably the same as Urijah the priest, who built the altar for Ahaz (2K.**16**.10-16).—**3.** A priest of the family of Hakkoz, head of the seventh course of priests (Ezr.**8**.33; Ne.**3**.4,21, R.V.). [H.C.B.]

Uri'as.—1. URIAH, the husband of Bath-sheba (Mt.**1**.6).—**2.** (1Esd.**9**.43) = URIJAH, 3.

Uriel' (*fire of God*; *cf.* the demand, 2Esd.**4**.5, "weigh me weight of fire"), the angel who questions and teaches Ezra (2Esd.**4**.1,36 [JEREMIEL], **5**.20,**10**.28). Also in Eth. Enoch ix. 1 (one of the four archangels), x. 1 (Gk.), xix. 1, xx. 2, xxi. 5, lxxii. 1. He is "over the world and over Tartarus," and accompanies Enoch through chaos and the prison of the angels, and also teaches him the laws of the heavenly bodies. For his position in later Judaism, see *Jew. Encycl. s.v.* [A.L.W.]

Uriel'.—1. A Kohathite chief (1Chr.**6**.24[9]).—**2.** Chief of the Kohathites in the reign of

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David (15.5,11).—3. Uriel of Gibeah was the maternal grandfather of Abijah (2Chr.13.2). [MAACHAH, 3.]

Urijah'.—1. Urijah the priest, in the reign of Ahaz (2K.16.10); = probably URIAH, 2.—2. = URIAH, 3.—3. A priest who stood at Ezra's right hand when he read the law to the people (Ne.8.4).—4. The son of Shemaiah of Kirjath-jearim; slain by Jehoiakim for prophesying against Jerusalem (Je.26.20-23).

Urim' and Thummim' (Ex.28.30; Lev. 8.8; Ezr.2.63) were the official method of divination by which the ecclesiastical head of the Israelitish nation inquired of the Lord and obtained guidance for the secular ruler. Thus Eleazer divines for Joshua (Num.27.21), Ahiah for Saul (1Sam.14.18), Abiathar for David, who by this time had been anointed king (1Sam.23. 9). It is a sign of Saul's official degradation that the Lord answered him not by Urim (1 Sam.28.6); and Zerubbabel postpones a decision on a difficult matter till he can have the assistance of this method of high-priestly divination, which apparently disappeared with the deposition of Abiathar (1K.2.35). The two names are given in reverse order in the blessing of Moses (Deut.33.8), and several times Urim is used alone (Num.27.21; 1Sam.28.6). Hence it is inferred that they are not two things, but two names for one and the same thing—*viz.* an object laid within "the breastplate of Judgment," which was doubled back upon itself to form a kind of purse, to contain what was a treasure greater even than the precious stones with which the breastplate was encrusted. It was probably a diamond, or other white stone, with two sides known respectively as Urim and Thummim, one being engraved with the Ineffable Name, the other being plain. When "inquiring of the Lord," the priest put his hand in the breastplate and drew out the stone (1Sam.14.19), the verdict being according to which side was uppermost. Thus in 1Sam.14. 41, where, according to the Massoretic text, Saul prays "Shew the innocent" or "Give a perfect lot"—*i.e.* "Let the side which is without engraving be uppermost"—the LXX. and Vulg. suggest that the unmutilated text ran, "If the iniquity be in me or in Jonathan my son, O Lord God of Israel, give Urim, and if it be in my people Israel, give Thummim," the unengraved side, or Thummim, coming uppermost if, as he hoped, the guilt might prove neither his nor his son's. This simple choice between two alternatives is apparent also in Abiathar's use of Urim with the ephod on behalf of David (1Sam.23.9-12); and possibly in Jos.7.14-18; Judg.20.27; 1Sam.10.19-22; 2Sam.2.1,5.19,23, the inquiring of the Lord was made by this means. The significance of the two names has been, and will probably continue to be, the subject of much guess-work. [C.R.D.B.]

Usury. [LOAN.]

U'ta is named (1Esd.5.30 only) among those whose sons returned with Zerubbabel.

Utha'i.—1. (1Chr.9.4) = ATHAIAH.—2. One of the sons of Bigvai, who returned in the second caravan with Ezra (Ezr.8.14).

U'thi (1Esd.8.40) = UTHAI, 2.

Uz.—1. (Gen.10.23.) Eldest son of Aram, and in 1Chr.1.17 called a "son" of Shem.—2. (Gen.22.21, R.V.) Eldest son of Nahor.—3. (36.28.) Son of Dishan.—4. In Job 1.1 the land of Uz is mentioned, probably as a country near, or in, Edom (*cf.* Je.25.20,21 and Lam.4.21), near the Sabeans and Chaldeans mentioned in Job 1.15,17. The LXX. places it in the same direction, reading in the verse added to 42.17, "in Uz, on the borders of Idumaea and Arabia." Josephus places it more N., including the city Damascus (1 *Ant.* vi. 4). It is probably (though this is not absolutely certain) identical with the Assyr. *Uṣṣâ* (Friedr. Delitzsch, *Paradies*). The Arameans are spoken of as a race widely distributed throughout Mesopotamia, and even in parts of Palestine, especially in places bordering on mount Seir. For literature, see JOB. [C.H.H.W.]

Uza'i, the father of Palal (Ne.3.25).

Uzal', the sixth son of Joktan (Gen.10. 27; 1Chr.1.21), whose settlements are clearly traced in the ancient name of *Ṣan'â*, the capital city of the Yemen, which was originally *Auzâl*. It has disputed the right to be the chief city of the kingdom of Sheba from the earliest ages of which any traditions have come down to us. From its position in the centre of the best portion of that kingdom, it must always have been an important city. Niebuhr says that it is a walled town, situate in an elevated country, in lat. 15° 2′, and with a stream (after heavy rains) running through it. It has a citadel on the site of a famous temple. The houses of *Ṣan'â* are the finest in Arabia; and it possesses many mosques, public baths, and khans. It is probably the same as the Auzara, or Ausara of the classics. [CASSIA.]

Uzza'.—1. A Benjamite (1Chr.8.7).—2. (13.7ff.) = UZZAH.—3. The head of a family of Nethinim who returned with Zerubbabel (Ezr. 2.49; Ne.7.51).—4. Properly *Uzzah*, as R.V.; the head of a Merarite family (1Chr.6.29[14]).

Uzza', Garden of, the spot in which Manasseh, king of Judah, and his son Amon were both buried (2K.21.18,26). It was the garden attached to Manasseh's palace (ver. 18).

Uzzah', son of Abinadab. Together with his brother Ahio he drove the cart on which the ark was removed from Kirjath-jearim (2Sam.6.3,6ff.; 1Chr.13.7,9ff.). At the threshing-floor of Nachon (or Chidon), the oxen stumbled, and Uzzah took hold of the ark to steady it. For this God smote him, and the place received the name PEREZ-UZZAH. His error or sin is not explained. [H.C.B.]

Uzzen'-sherah', a town founded or rebuilt by Sherah, an Ephraimite woman, the daughter either of Ephraim himself or of Beriah. It is named only in 1Chr.7.24, in connexion with the two Beth-horons. It is perhaps *Beit Ṣîra*, a village 2 miles S.W. of the lower Beth-horon. [C.R.C.]

Uzzi'.—1. A descendant of Aaron (1Chr.6. 5,51; Ezr.7.4).—2. Son of Tola, the son of Issachar (1Chr.7.2,3).—3. Son of Bela, a Benjamite (7.7).—4. Another Benjamite, perhaps the same (9.8).—5. A Levite, son of Bani, and overseer of the Levites dwelling in Jerusalem (Ne.11.22).—6. A priest, chief of the house of Jedaiah, in the time of Joiakim (12.19,42).

Uzzi'a, one of David's guard; a native of ASHTEROTH KARNAIM (1Chr.11.44).

Uzziah' (*Jehovah is my strength*).—1. Uzziah, king of Judah, also called (*e.g.* 2K.15.1)

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the walls of Jerusalem. He was a great patron of agriculture; and also brought his army to a state of high efficiency. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connexion with him (2Chr.26.5). So the southern kingdom was raised to such prosperity as it had not known since the death of Solomon. Elated with his successes, he determined to burn incense on the altar of God, but was opposed by the high-priest Azariah and eighty others. (See Ex.30.7,8; Num.16.40,18.7.) Enraged at their resistance, he pressed forward with his censer, and was suddenly smitten with leprosy. He was buried "with his fathers," yet apparently not actually in the royal sepulchres (2Chr.26.23). During his reign an earthquake occurred, which, though not mentioned in the historical books, was apparently very serious in its consequences, for it is alluded to as a chronological epoch by Amos (1.1), and mentioned in Zech.14.5. Josephus connects it with Uzziah's sacrilegious attempt to offer incense, but this is very unlikely. [CHRONOLOGY.]—**2.** A Kohathite Levite, and ancestor of Samuel (1Chr.6.24[9]). —**3.** Father of Jehonathan, one of David's overseers (27.25).—**4.** A priest of the sons of Harim, who had taken a foreign wife (Ezr.10.21).—**5.** Father of Athaiah, or Uthai (Ne.11.4).

Uz'ziel.—**1.** Fourth son of Kohath (Ex.6.18,22; Lev.10.4; 1Chr.6.2,18), and ancestor of the **Uzzielites** (Num.3.27; 1Chr.26.23).—**2.** A Simeonite captain, in the days of Hezekiah (1Chr.4.42).—**3.** Head of a Benjamite family (7.7).—**4.** A musician, of the sons of Heman (25.4).—**5.** A Levite, of the sons of Jeduthun

OF EGYPT (Jos.15.4), KANAH, KISHON, SOREK, BESOR, GAD, KIDRON, CHERITH, GAASH, GIHON, WILLOWS, SHITTIM (in Jl.3.18). In Job (6.15) the drying of such torrents is noticed, as also in 1K.17.7 of CHERITH. In Job 21.33, probably, the reading should be, "clods of the bees" (Arab. *nahl*), as meaning honeycombs used in embalming. (4) *biq'a*. [PLAINS.] (5) *sh'phēlā*, or low hills.—These terms are not interchanged in the Heb. in the case of the sites named. [C.R.C.]

Vanlah', a son of Bani who put away his foreign wife (Ezr.10.36).

Vashni', the firstborn of Samuel, according to A.V. of 1Chr.6.28[13]; but in 1Sam.8.2 the name of his firstborn is Joel. Most probably in Chronicles the name of Joel has dropped out, and "Vashni" is a corruption of *veshēnī*, "and (the) second." *Cf.* R.V.

Vashti', possibly a modification of the Old Pers. *vahista* (*excellent*), or to be identified, though by no means satisfactorily, with Amestris, the only wife of Xerxes who is known to secular history, the labials *m* and *v* being readily interchangeable. Refusing to risk insult by appearing at the king's command in a scene of drunken revelry, she was forthwith deposed, at the advice of the wise men and princes (Esth.1). [A.W.S.]

Veil. (1) *maswē*; used of the veil which Moses assumed when he came down from the mount (Ex.34.33-35). (2) *mispāḥōth*; used of the veils which the false prophets placed upon their heads (Ezk.13.18,21; A.V. *kerchiefs*). (3) *r'ʿālōth*; used of the light veils worn by females (Is.3.19; A.V. *mufflers*). (4) *cammā*; understood by A.V. of "locks"

their heads (not necessarily their faces) when engaged in public worship. For the use of the word (O.T. *vail*, N.T. *veil*) as a curtain, see TABERNACLE; TEMPLE.

Vermilion. [COLOURS.]

Version, Authorized. The desire to enable the people of England to read the Holy Scriptures in their own language first finds expression in the works of Bede. But none of his translations have survived; and, though fragmentary efforts were made in the meantime to render portions of the Bible into English, it was not till the 14th cent. that the great era of Bible-translation began. Then the work of John Wyclif led the way to that remarkable series of versions which culminated in our A.V. in 1611. Since therefore the A.V. is the lineal descendant of other English versions that preceded it, we shall best understand its characteristics by tracing its historical antecedents.—I. We begin, then, with the work of JOHN WYCLIF. Wyclif was born in Yorkshire about the year 1320. He was keenly conscious of the evils that had arisen from the corruptions of the Church, the wealth of the hierarchy, and the oppression of the people. He felt that no remedy was possible unless the Church could be restored to a Scriptural basis, and that for this purpose the Scriptures must be brought within reach of the people in a language they could understand. So, in spite of fierce attack, especially from Archbishop Arundel, his great work of translation was set on foot. With him was associated one Nicholas of Hereford, to whom was assigned the work of translating the O.T., Wyclif himself working on the N.T. In 1382, however, Nicholas came under ecclesiastical censure for preaching Wycliffite doctrines at Oxford and was excommunicated. The result was that his share in the work of translation ended abruptly, and the O.T. was completed by another hand, perhaps by Wyclif himself. So the first complete English Bible made its appearance, probably in 1383. But Wyclif did not rest content with his first attempt. He saw that revision was needed, and at once set to work to prepare a new edition. He had a valuable helper in JOHN PURVEY, who completed this new edition after Wyclif's death in 1384 and has left an account of the procedure adopted. The translation had been made from the VULGATE. The existing texts of the Vulgate were, however, full of errors. The translators were therefore at pains to search for old copies of the Latin Bible, which gave a better text than those in common use. In order to determine the meaning of difficult words and passages, they used the *Glossa Ordinaria* of Walafrid Strabo, and, for the O.T., the Commentary of Nicholaus de Lyra, a converted Jew. Another important aim in Purvey's revision was to improve the English idiom in Wyclif's Bible. The first translation bore obvious signs of having been made from the Latin; for the English rendering often retained the Latin idiom, and was in consequence difficult to understand. Purvey's revision is therefore an improvement on Wyclif's first Bible in that its English is more idiomatic. In spite of the hostility of those in authority and the great cost of making copies, the new Bible circulated widely and was eagerly sought after, as is shown by the fact that even now nearly 200 MSS. copies of the whole or a part of the Scriptures in this version are in existence.—II. A century passed by before the next great advance was made; and in that interval the art of printing was invented. The fall of Constantinople had brought the treasures of Gk. learning within the reach of the West; and so the New Learning arose, with Erasmus as its leading exponent. It was through him that the Greek Text reached the Western Church. The advance of the New Learning brings us to the next great name in Bible-translation. WILLIAM TINDALE was born in the last quarter of the 15th cent., and, first at Oxford and then at Cambridge, came under its influence. From quite early days it had been his desire to bring the Scriptures within the reach of all the people of England in their own tongue. He would cause the lads at the plough, he said, to become more familiar with the Bible than were the clergy of his own day. He sought the patronage of the Bishop of London to enable him to carry out his scheme. But he met with no encouragement; indeed, as he said subsequently in his preface to the Pentateuch, he found that "not only was there no room in my Lord of London's palace to translate the N.T., but also there was no place to do it in all England." So Tindale was driven to the Continent to carry out his great work. His special claim to honour lies in the fact that he was the first to go behind the Vulgate and to translate from the original languages. First at Cologne and, when driven thence by persecution, then at Worms, Tindale pursued his work upon the N.T., and in 1525 there appeared the first printed copy of the N.T. in English. The printer's name is not given, but it is generally considered to have been issued at Antwerp. The appearance of this volume in England was followed quickly by its official condemnation, in which Tunstal, Bishop of London, took a foremost part. He ordered all the copies that could be found to be bought up and burnt; but the effect of this order was hardly what the bishop intended, for the money paid for the books enabled Tindale to proceed to the preparation of a new and better edition. In addition to the N.T. he also translated and printed the Pentateuch and certain other books of the O.T. It is impossible to praise Tindale too highly for his single-minded devotion to truth. It was his aim to ascertain always the exact meaning of the original and to render it faithfully into English. His work is singularly free from theological bias. "I have never," he says, "altered one syllable of God's word against my conscience." We cannot be too thankful that Tindale set this example of faithfulness in striving to render the true meaning of the original; for his version exercised a great influence upon his successors in the work of translation. It is true he often made mistakes; his renderings are sometimes free and his language rough. But these are faults which in such an early stage of the new scholarship were inevitable and could be removed in subsequent revisions. Tindale died a martyr to the cause for which he had laboured so faithfully. By an act of treachery his enemies

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found to find a scholar who should be competent to make a new version. He fixed on Coverdale, who indeed had been one of Tindale's assistants, and asked him to undertake the task. Coverdale set to work with unremitting diligence, and his Bible was printed (probably at Zurich) and published in 1535. In point of scholarship, Coverdale was inferior to Tindale, for he made no attempt to translate from the original languages. The claim made upon the title-page of the first edition of his Bible was that it had been "faithfully and truly translated out of Dutch and Latin into English." In other words, Coverdale's principal authorities were Luther's German version and the Latin Vulgate. In his dedication, however, he speaks of other versions which he had consulted, and it is generally considered that among these Tindale's work is to be included. But though Coverdale makes no claim to original research, his version has a special value on account of the richness of its diction and the beauty of its renderings. For though successors were needed to correct his faults of scholarship, yet the stately rhythm and tender pathos, which in a peculiar degree are the product of Coverdale's genius, may be said to have set for all subsequent workers the standard in this respect of what an English translation of the Bible should be. His rendering of the Psalms, in the revised form which he subsequently made for the Great Bible, so endeared itself to the people by constant use that it was adopted for inclusion in the Prayer Book of 1662 in preference to the version of 1611.—IV. The next edition of the Bible was that which bore the name of THOMAS MATTHEW between 1539 and 1541. The title page describes the contents of the volume as having been "truly translated after the verity of the Hebrew and Greek texts, by the diligent study of divers excellent learned men expert in the foresaid tongues." The method adopted by Coverdale was somewhat as follows: Matthew's Bible was taken as the basis of the new translation, but such portions as had been incorporated from Tindale's Bible were now coloured by Coverdale's own earlier translation, and the whole was revised in point of scholarship by the aid of those experts in Greek and Hebrew of whom he speaks on the title-page. The Great Bible was ordered to be set up in all the churches throughout the kingdom. In the second and later editions a long preface by Cranmer was inserted, and this version is consequently known also as CRANMER'S BIBLE.—VI. The Marian persecution drove the leaders of the reforming party to the Continent. Of these the most important section took refuge at Geneva, whence in 1560 emanated the Puritan version of the Scriptures; the principal translator being William Whittingham, a native of Chester. It was based on that of the Great Bible, and was accompanied by marginal notes, which, as was to be expected from the circumstances of its compilation, showed a strong Calvinistic tone. This GENEVA BIBLE, called commonly the "Breeches Bible," from its rendering of Gen. 3. 7, attained a wide and lasting popularity. Indeed, it was long before the A.V. itself was able to oust it from public favour. Its popularity was due in part to the convenient size of the volume, partly to the clearness of its type; for the old black-

composed was naturally unequal in merit, and though the BISHOPS' BIBLE, as it was called, had the support of Convocation, it was not able to secure the royal licence.—VIII. In the meantime, the activity displayed by the Reformers in producing successive translations of the Bible was reacting upon the Romanists. The Bull of Pius V. against Queen Elizabeth in 1570 resulted in the Romanist schism and in the flight from England of many who adhered to the Pope. They accused the existing English versions of being false and heretical, and resolved that they would put out a new version of their own. The initiative came from Dr. William Allen, who had been the leading spirit in the founding of the English college at Douay. The disturbances in Flanders had made Douay insecure, and so the college removed to Rheims, where the work of translating proceeded. The task seems to have been completed in 1582, but the poverty of the exiles did not allow them to publish at first more than the N.T., which appeared in that year at Rheims. The O.T. was published in 1609 at Douay, to which place the seminary had in the meantime returned. The RHEIMS AND DOUAY VERSION was made from the Vulgate, which, however, as the preface tells us, "was diligently conferred with the Hebrew, Greek, and other editions in diverse languages." This version was originally disfigured by its frequent latinisms; but in subsequent editions these have been considerably reduced and the renderings have been improved by borrowing from A.V., just as A.V. itself admitted the influence of the Rheims and Douay Version upon its own choice of expressions. The two versions that emanated from English exiles on the Continent were alike in this, that their margins were filled with annotations of a controversial kind. While the Geneva Bible was employed to claim the support of the Scriptures for Calvinism, the marginal notes of the Rheims and Douay Version vigorously inculcated Roman doctrine and discipline.—IX. Our survey of the history of the English Bible up to the close of the reign of Queen Elizabeth will have shown that when King James came to the throne the position was unsatisfactory. The most popular version of the Scriptures in use was disfigured by Calvinism, and, on the other hand, the official version was hardly worthy of its imprimatur. Among the points raised by Dr. Reynolds in the name of the Puritan party at the Hampton Court Conference was a request for a new translation of the Scriptures, on the ground that "those which were allowed in the reign of King Henry VIII. and Edward VI. were corrupt and not answerable to the truth of the original." The proposal was received with disfavour by the bishops, who were satisfied with the official version put forth in the late reign by their own order. "If every man's humour should be followed," said Bishop Bancroft, "there would be no end of translating." The king, however, took up the idea with enthusiasm, and selected a body of fifty-four divines to undertake the work. These were divided into six companies, two of which sat at Westminster, two at Oxford, and two at Cambridge. A set of rules was drawn up for their guidance. The translation was not to be made *de novo*, but the Bishops' Bible was to be taken as its basis, and as few alterations were to be made in it as should be consistent with faithfulness to the original. Proper names were to be rendered in the forms commonly accepted. The old ecclesiastical words were to be retained—*e.g.*, the word "church" was not to be altered to "congregation." The characteristic appeal of the English Church to Christian antiquity appeared in the instruction that, when the meaning of a word was doubtful, it was to be interpreted in that sense in which the most eminent of the Fathers had understood it, provided always that such interpretation was consistent with the context and was agreeable to the Faith. The arrangement of the chapters was not to be changed, or as little as possible. The tendency of previous versions to develop into controversial treatises led to the laying down of the rule that no marginal notes were to be affixed except for the explanation of the Heb. or Gk. words. Marginal references from one place of Scripture to another were to be supplied. Each book of the Bible was assigned to one or other of the six companies into which the translators were grouped. The method to be adopted by each company was as follows. Each chapter was to be revised on the basis of the Bishops' Bible by all the members of the company working separately. Then the company was to meet together and each member was to present his own translation or emendations, and so, by means of a conference, agreement was to be reached as to the form in which the chapter was to stand. When in this way a book had been completed by the company to which it had been assigned, it was to be sent to the other companies for their consideration. By this provision a greater uniformity of language was secured than would have been the case if the several companies had acted quite independently of one another. Differences of opinion between the companies were to be referred to a general meeting. In cases of special difficulty, the translators were not tied to their own number. They were bidden to consult any learned men in the country whose opinion would be of value. Finally, the safeguard was added that a general supervision in regard to points of Gk. and Heb. scholarship was to be committed to three or four of the principal Biblical scholars in the two Universities. The directors of the work were to be Lancelot Andrewes, Dean of Westminster, and William Barlow, Dean of Chester, who presided respectively over the two Westminster companies. Though the Bishops' Bible was to be taken as the basis of the work, the revisers were directed to make use of other English versions where they agreed better with the meaning of the original, such as those of Tindale, Coverdale, Matthew, Whitchurch (*i.e.* the Great Bible), and that of Geneva. No record has come down to us of the progress of the work; no correspondence connected with it has been preserved; no minutes of the meetings of the translators exist. In their preface, however, they speak of the great pains they had bestowed upon their work, which seems to have occupied them for rather less than three years. The fruit of their labours was published in 1611, and bore upon its title-page

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had justified the claim of king James's Bible to be the Authorized Version. It remains to consider some of the characteristics of this time-honoured translation. It comes to us from the stateliest period in the development of the English language, and, considered merely as a monument of English prose, it is a worthy example of the period to which it belongs. The Revisers of the N.T. have borne ungrudging testimony to the excellence of its diction. "We have had to study this great version," they say, "carefully and minutely, line by line: and the longer we have been engaged upon it, the more we have learnt to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences and the felicities of its rhythm." But the beauty of this version must not blind us to its defects; indeed, this richness of language was to some extent purchased at the expense of exact scholarship. For in their anxiety that as many standard English words as possible should find a place in the pages of the English Bible, the translators used a variety of expression hardly consistent with faithfulness to the original. The same words, even when occurring in the same context, were variously rendered. Moreover, the method adopted of dividing the Bible between different companies was the cause of many inconsistencies which were not wholly removed by the provision made for referring the work of the separate companies to a final supervision. The translators of 1611 were at a disadvantage in the meagreness of the *apparatus criticus*

to note that certain words and phrases which occur in A.V., but which have passed out of general use, are still employed in their Biblical sense in the broad dialects of the country districts of Yorkshire. H. W. Hoare, *The Evolution of the Eng. Bible* (1901). G. Milligan, *The Eng. Bible: a Sketch of its Hist.* (1895). W. F. Moulton, *The Hist. of the Eng. Bible* (2nd ed. 1884). F. H. A. Scrivener, *The Auth. Ed. of the Eng. Bible* (1884). B. F. Westcott, *General View of the Hist. of the Eng. Bible* (1872); *The Bible in the Church* (1875). [J.C.V.D.]

Version, Revised. It would have been impossible in the nature of things for the A.V. of 1611 to have remained the standard of accuracy and diction, partly because expressions, tolerable among the Tudors and Stuarts, jarred upon the taste of succeeding generations, partly because the growth of scholarship led to the recognition that some translations were faulty, and that by adopting readings from MSS. discovered since the Reformation it was possible to get nearer to the original text. The desirability of some authoritative revision was often urged in the middle years of the 19th cent., Parliamentary interest being shown by Mr. Heywood's motion in 1856 for an address to the Crown praying for the appointment of a Royal Commission to consider amendments of the A.V., and by the inauguration in 1863 of *The Speaker's Commentary*, one express object of which was "a revision of the translation." In 1870 action was taken in the Convocation of Canterbury, that of York having refused to co-operate, by the adoption on May 5 of reso-

Deans Bickersteth, Alford, Scott, Stanley, Blakesley, and Vaughan, Drs. Lightfoot, Kennedy, Westcott, Hort, and Moulton from Cambridge, and Drs. Angus, Eddie, Milligan, Newth, and Vance Smith, with Archdeacon Palmer and Dr. Scrivener. The actual sessions of the O.T. Committee commenced on June 30, of the N.T. Committee on June 22, in the Jerusalem Chamber, and thenceforward were continued for four successive days in every month but August and September until the completion of the work. The task of presenting the case for or against deviations from the Received Text of the Gk. was generally left to Drs. Scrivener and Hort, who were the ablest exponents of opposite points of view. From 1872 the Revisers had the advantage of association with two companies of American Biblical scholars, whose final conclusions, where they differed from those of the English revisers, were printed as a supplement to the complete work. The actual American Revision, containing further work than that of the complete English R.V., was, by arrangement, not published till 1901; but the English Revisers were able to bring out the N.T. on May 17, 1881, the O.T. on May 19, 1885, and the Apocrypha in January, 1895. In the Apocrypha the Revisers as a rule left textual questions on one side, and the benefit which they have conferred on the average reader by making passages intelligible which were not so is very great. But owing to the work having been done by four different committees, there is a want of uniformity in execution, *e.g.* in the printing of poetical passages, and the rendering of proper names; and a freer use of the Oriental versions would have secured greater accuracy, *e.g.* Ecclus.**25**.15, "There is no head above the head of a serpent," should be, "There is no poison more virulent than the poison of a serpent," and Ecclus.**51**.10, "I called upon the Lord, the father of my Lord," should be, "I called unto the Lord, my father, O Lord," etc. In the O.T. the Revisers may have been influenced in the later stages of their work by the criticisms which had appeared on the N.T. They certainly published, in proportion, far fewer changes in the translation and text, intimating in their Preface that renderings preferred by a mere majority of the Company were in many cases placed in the margin, a two-thirds majority being required to give them a place in the text. Their treatment of archaisms and coarse expressions was generally satisfactory, and the improvement in the sense of such passages as Is.**9**.1-6 and Job **28** was sincerely welcomed, the latter becoming intelligible as a description of the miner's underground search for treasure. In Ecclesiastes they were less successful; "a striving after wind" (**2**.11) and "the caperberry shall fail" (**12**.5) were repellent. In the earlier books a very clever change was that of "meal" for "meat" offering; and the substitution of "tent of meeting" for "tabernacle of the congregation" made for a truer understanding that it was where God met with His people (Ex.**29**.42). Elsewhere the transliteration of proper names such as Sheol, Abaddon, and Asherah, made for clearness, and the Revisers rightly lay stress on the gain to the reader of the use of the plural "peoples" in Ps.**67**.3,5, Is.**55**.4, etc., to express the Gentile nations. In the N.T. the struggle of which Drs. Hort and Scrivener were the respective leaders resulted in the compilation of a new Gk. text, and consequent English version, which contained departures from A.V. much greater than had been contemplated at the commencement of the Revision. The heavenly witnesses disappeared from 1Jn.**5**.7 with general approval; but the omission of the angel troubling the water (Jn.**5**.6) and of the eunuch's profession of faith (Ac.**8**.37); the marginal notes throwing doubt on the authenticity of the last twelve verses of S. Mark, of the pardon of the adulteress (Jn.**7**.53), and of the first cry from the Cross (Lu.**23**.34); the abandonment of the reading "God" in 1Tim.**3**.16, and the variant form of the Lord's Prayer in Lu.**11**.2-4, provoked much feeling, as also did the translation in Mt.**6**.13, "Deliver us from the evil one." The effort to render the same Gk. word by the same English equivalent, effective enough in such a characteristic of the second gospel as the use of "straightway," deprived the reader of the familiar "charity" in 1Cor.**13**, but gave him "robber" in a number of passages illustrative now of the wild disorder of the times (Jn.**18**.40; Lu.**10**.30; Mt.**21**.13,**26**.55,**27**.38), and "thrones" as a token of a spiritual order prevalent amongst both lost and redeemed (Rev.**2**.13,**18**.2,**16**.10,**4**.4,**11**.15,16; *cf.* Mt.**19**.28). If the preference for the more difficult reading gave us angels arrayed in "stone" (Rev.**15**.6; A.V. *linen*), there were brilliant corrections in Mk.**9**.23, "If thou canst!" as a quotation of the father's own words, and Mk.**7**.19, "This He said, making all meats clean." Amongst minor improvements in rendering may be quoted, "It is hard for thee to kick against the goad" (Ac.**26**.14), "New wine must be put into fresh wineskins" (Mt.**9**.17), and, "Be not therefore anxious for the morrow" (Mt.**6**.34). The extent of the changes made and their character can be best judged from the Interlinear Bible, in which, where the R.V. differs from the A.V., both are printed, the Revised in the upper and the Authorized in the lower of the two lines of smaller type. However disagreeable may be the pedantry of strict rendering of tenses and prepositions, it is impossible not to respect the spirit in which the work was done. Bishop Westcott wrote (*Some Lessons of R.V.* p. 63), "He who has mastered the meaning of the two prepositions now truly rendered '*into* the Name,' '*in* Christ' (Mt.**28**.19; Ro.**6**.23), has found the central truth of Christianity. Certainly I would gladly have given the ten years of my life spent on the Revision to bring only these two phrases of the New Testament to the heart of Englishmen." J. W. Burgon, *The Revision Revised* (1883); B. F. Westcott, *English Bible*, also arts. in *Expositor*, 2nd ser. ii., iii., v., 3rd ser. i.-vii.; Newth, *Lectures on Bible Revision*. [C.R.D.B.]

Versions. One important aim in studying the ancient translations of the Scriptures is, to try to reach a more original form of the text of O.T. and N.T. than that which has come down to us. The earliest known Hebrew MS. of

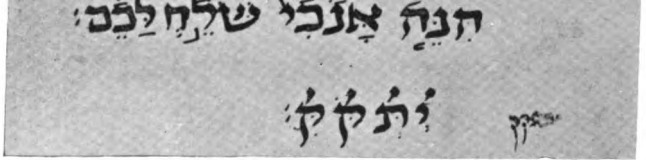
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sion. This should more strictly be called the *Ge'ez* version; *Ge'ez* was the language of the Abyssinians, who were converted to Christianity at the time of Constantine the Great by Frumentius, the first bishop of Auxume. Frumentius was consecrated at Alexandria by St. Athanasius (*Apologia ad Constantium*, §§ 29-31), a fact which makes it probable that the first Aethiopic version was made from the Greek; and that probability is increased by the fact that it is a peculiarity of the Aethiopic version that it knows nothing of the books of *Maccabees*, and shares this peculiarity with Cod. B (Nestle, *Theol. Literatur*. pp. 148 ff., 1895); moreover, the Aethiopic shows the closest relationship with this MS. in *Kings* and in *Psalms* (Rahlf's *Septuaginta Studien*, i. 79, 84 ff., ii. 54 ff.), besides striking points of resemblance in other books; hence the supposition amounts almost to certainty that the Aethiopic Version rests ultimately upon Cod. B, or a MS. very much like it. There are, however, good grounds for Lagarde's contention (*Materialien* i. 3, *Ankündigung*, . . . p. 28) that this version was not directly translated from the Greek, but that its parent was an Arabic version, and that it belongs to the 14th cent., a striking piece of evidence in support of this being contained in two poems composed in praise of Abbâ Salâmâ, as the Abyssians called Frumentius, because he translated the Ge'ez Bible from the Arabic. A later story also tells how the nine companions of Frumentius translated the Bible from the Arabic (Cornill, *Das Buch des Propheten Ezechiel*, p. 37). To these main arguments, which support

edition of this version has yet been published as a whole, though single books have appeared (Prätorius, *Urtext*, pp. 147 ff.; Swete, *Intr. to O.T. in Grk*. p. 110), *e.g.* the Octateuch and four books of the Kingdoms, by Dillmann, the book of Enoch, by Charles; no publication of N.T. books has yet appeared which is of any value.—II. Arabic Versions. Egypt and Syria were the only two countries in which Arabic-speaking Christians were to be found; it was therefore natural that Arabic versions should have been made from the Greek and the Syriac; besides these, there are other Arabic versions from the Hebrew, Coptic, and Samaritan. (i) *Arab. Versions of O.T.* Translations from the Greek exhibit a relationship to Cod. A; Hexaplaric influence is also observable (Cornill, *Ezechiel*, pp. 49-57, where many illustrations are given). Other MSS. are translations of a Coptic version of the Greek. The Arabic text of the Paris Polyglot is very mixed; it is based upon an Egyptian MS. of the 16th cent.; the *Pentateuch* and *Joshua* are from the Hebrew; *Judges*, *Samuel*, *Kings*, *Chronicles*, and *Job* are from the Syriac (Peshiṭtâ), while the other poetical books and the prophets are from the Greek. Some MSS. are wholly translations of the Peshiṭtâ; the *Pentateuch*, in others, is direct from the Samaritan; other MSS., again, are from the Hebrew. These latter follow strictly the Massoretic text; most of the books thus translated owe their origin to the labours of Sa'adya the Gaon, a native of Upper Egypt (*d.* 942); those published are the *Pentateuch*, *Joshua*, *Isaiah*, *Canticles*, *Job*, and part of *Proverbs*. The *Apocrypha* does not

edition of Erpenius and the Carshuni edition (1824). The Acts and Catholic epp. are contained in a 9th-cent. MS. at Sinai; it is translated from the Syriac. Among Arabic translations from the *Greek* are those of the gospels, which are "perhaps ultimately derived from a bilingual Gk.-Arab. uncial MS. generally quoted as Θ^h, of which only four leaves remain" (Burkitt); these translations are found in some MSS. of the 9th cent. The 14 Pauline epistles translated from the Greek are contained in a 9th-cent. Sinai MS.; this has been published by Mrs. Gibson (1894). No MS., so far as is known, has come down to us containing the Acts and Catholic epistles in an Arabic translation made from the Greek. The Apocalypse, which was not a canonical book among the Eastern Churches, is contained in the printed edition of Erpenius; it presents an Arab. version translated partly from the Greek and partly from the Coptic. An Arab. version is found in most *Coptic* MSS. of the N.T.; of these Cod. Vat. *Copt.* 9 seems to have been used as a kind of standard text (Burkitt). The *official* Arabic version, however, is the product of translations made from the Syriac, Greek, and Coptic, *i.e.* a revision of all the various translations made from the 8th cent. onwards. This revision was made in the middle of 13th cent., and at the end of that century it underwent a further process of revision; from this last the printed editions were made, viz. the Roman edition (1591), that of Erpenius (1616), and the Paris edition of 1824. Although the Arabic versions are of interest and importance from the point of view of history and literature, they are of but small value for textual criticism, as they offer nothing which cannot be got in a far fuller and more accurate form from much earlier authorities.—III. Aramaic Paraphrases, or "*Targums*." Strictly speaking the Targums are not versions in the sense in which this word has hitherto been used, as they present paraphrases, in Aramaic, of the text of Scripture, and not translations properly speaking. While the Targums offer much that is useful for textual criticism, their main importance lies in the fact that they embody the traditional exegesis of the Scriptures. The word "Targum" meant originally, a translation of any kind, but came to be applied specifically to a translation into Aramaic. The "Targoman," or *m'thurgemān* (*cf.* the modern "Dragoman," a corrupt form of the same word), was a synagogue official who translated into Aramaic the Hebrew Scriptures when read in the synagogue. This was necessitated by the fact that during the centuries immediately preceding the Christian era Hebrew, as the current language, became displaced by Aramaic. For a long time the Targum was oral, but even so it gradually assumed a stereotyped character. It is difficult to say exactly when the Targums were written. There are references in Rabbinical literature to written Targums early in the 3rd cent., but it cannot be doubted that they existed still earlier in literary form (see below); at any rate, they embody material which goes back to the time of the second temple. As by degrees Aramaic ceased to be a spoken language, and gave place to Arabic, the use of Targums was discontinued; from the 10th cent. onwards they were no more read in the synagogues. The Targums may be classified as follows: (i) *Targums to the Pentateuch.* (*a*) The "Targum Babli" (Babylonian Targum), or the Targum of *Onkelos*, was, according to the most probable view, written in Palestine, but re-edited in Babylon; hence its title. The compiler, Onkelos, was a pupil of Rabbi Gamaliel the elder (*Tosefta Sabbath* c. 8), who died in 70 A.D.; the fact that this Targum was written almost within the life-time of Christ and that it embodies material which was centuries older shows its value as representing Jewish exegesis and post-Exilic Jewish theology. In the Babylonian Talmud (*Megillah* 3^a) it is said that "the Targum to the Pentateuch was composed by the proselyte Onkelos at the dictation of Rabbi Eliezer and Rabbi Joshua." This statement regarding the proselyte Onkelos "seems to be due to an erroneous application of the tradition current in Palestine regarding Aquila's Greek version of O.T. Reference is made in the Jerusalem Talmud (*Megillah* 71^c) to the proselyte Aquila having translated the Pentateuch. The translation here referred to is, of course, the Greek one of Aquila; but in Babylonia it was misinterpreted to refer to the Aramaic translation of the Pentateuch, Aquila and Onkelos being a confusion of one and the same person" (Oesterley and Box, *The Religion and Worship of the Synagogue*, p. 46). This Targum is especially valuable on account of the literalness of its translation (Nöldeke, *Die alt-testamentliche Literatur*, p. 257); like all the Targums it avoids, whenever possible, anthropomorphisms, but, unlike the others, the *Haggadic* element (*i.e.* the anecdotal tendency) is rare, and, when found, appears almost exclusively in poetical passages. Its language, according to Nöldeke, is "in general conformed . . . to the Old Palestinian dialect, but in respect of particular phrases very decidedly coloured by the dialect of Babylon." The best printed edition is that of A. Berliner (Berlin, 1884). (*b*) The "Targum Jerushalmi," or *Palestinian Targum.* Of the two forms in which this Targum has come down to us, one is complete, the other fragmentary. The former sometimes goes by the name of the "Targum of Jonathan ben Uzziel on the Pentateuch," but this is a mistake arising thus: "The Targum was often indicated briefly as 'Targum *J*' (*i.e.* Targum Jerushalmi); the J was mistaken for an abbreviation of Jonathan, and it was supposed that the Jonathan ben Uzziel, to whom the Targum on the Prophets is ascribed, was also responsible for this Targum on the Pentateuch" (Oesterley and Box, *op. cit.* p. 47); it is now usually described, more correctly, as the "Targum of pseudo-Jonathan." The other form is called the "Jerusalem Targum," but it is also known as the "Fragment Targum," for only fragments of it survive (see Ginsburger's edition, *Das Fragmententargum*, Berlin, 1899); the form in which we now have it belongs perhaps to the 7th cent. As to its origin the opinions of experts differ. On the one hand it is held to have been from the beginning only "a collection of detached glosses, not on the Pseudo-

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III. ARAMAIC (paraphrase on Mal.4.6), 12th cent. From the Oriental Series of the *Palaeographical Soc.*, Pl. lxxvii.



IV. ARMENIAN (Mt.1.1f.), 9th cent. From a plate in *Évangile traduit en langue Arménienne ancienne et écrit en l'an* 887 : *édition . . . de l'Institut Lazareff des langues orientales* (Moscow, 1899).

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comprises the historical books called in the Heb. canon the *Former Prophets*, as well as the prophetical books proper, known in the Heb. canon as the *Latter Prophets*. Jonathan ben Uzziel is described as a pupil of Hillel, who lived in the early part of 1st cent. A.D. This Targum is more a paraphrase than a translation, and is full of *Haggadic* material. Zunz says: "Even in the case of the historical books Jonathan often acts the part of an expositor; in the case of the prophetical books, again, such a style of exposition is uninterruptedly pursued as makes it really a Haggadic work" (*op. cit.* pp. 62, 63). Its language is substantially the same as that of Onkelos (*cf.* Merx, *Chrestomathia Targumica*). It has been printed in the London Polyglot, and also by Lagarde (*Prophetae Chaldaice*) on the basis of *Cod. Reuchlinianus*. (iii) *Targums to the Hagiographa.* The third main division of the Heb. canon is called *kethûbhîm*, "Writings"; the Targums to these are of less importance, because, unlike those already mentioned, they are not officially recognized, and never have been. The only points of importance that need be noticed here are that the Targums to *Job* and the *Psalms* are strongly *Haggadic* in character, and belong at latest to the 5th cent.; they show much independence of the Massoretic text—a striking fact, inasmuch as it seems to denote that this text had not become fixed even at this comparatively late period. The Targum to *Proverbs* shows remarkable resemblance to the *Peshîṭtâ* Version, *i.e.* the Syriac Vulgate. The Targums to the five *m'gillôth* ("Scrolls," *i.e. Canticles, Ruth, Lamentations, Ecclesiastes, Esther*) are again

the place where the first Armenian Bible was made; the Armenian Version, as it now exists, still shows clear traces of Syriac renderings. In spite of these considerations, however, the Armenian Version can be shown to be based, without any doubt, upon a Greek original, though the existence of other elements is also clearly discernible. The fact is that the Armenian Version, while being in the main a translation from the LXX., did not rely solely on this, but utilized also Syriac, Hebrew, and Hexaplaric MSS. "This composite character of the Armen. text is probably due to the fact that the translators used the Hexaplaric text of Origen, whose obeli and asterisks, marking additions of the LXX. to the Massora, or additions to the LXX. from Aq. Sym. Theod. (Gk. versions of the Massora), here and there survive in Armen. MSS. as well as actual marginal references to the Gk. versions used by Origen. The Armenians, then, must have made their version from a Hexaplaric text such as we have in the Gk. Codices 22 and 88" (Conybeare); to which we may add Cod. Y (*Taurinensis*) upon which Cod. 22 is based, as far as the Dodekapropheton is concerned (Oesterley, *Codex Taurinensis* [Y], Oxford, 1908). According to Mr. McLean, "the Armenian shows a typical Hexaplar text in Genesis and Exodus, agreeing closely with the Syriaco-Hexaplar version, and in varying degrees with the MSS. that compose the Hexaplar group" (Swete, *op. cit.* p. 119). The Armenian Version is also useful as containing, in parts, translations made from Gk. MSS. of the Lucianic recension. The most important printed editions are those of Zohrab (1789–1805), and

as also the *Apocalypse*, which were translated and incorporated into the Armenian canon in the 5th cent., were omitted later, and not included in the MSS. until 12th cent. In the Etschmiadzin MS., belonging to the year 986, the verses which follow Mk.16.8 are headed: "Of Ariston the Presbyter." As Nestle remarks, "We learn from this, what is evidently correct, *viz.* that the present conclusion of Mark's Gospel is due to a certain Ariston, who may perhaps be identified with Aristion, the teacher of Papias, in the second century" (*Textual Crit. of the Gk. Test.* p. 142).—V. EGYPTIAN, OR COPTIC, VERSIONS. The Versions now to be considered are called Egyptian because Egypt was the land of their origin, or Coptic (which is merely a corruption of "Egyptian"=Αἰγύπτιος) because the various dialects in which they are written are all varying forms of the original script so named. The different versions of the original Coptic (all the letters of which, except seven, are from the Greek) arose from the existence of different popular dialects in the various Egyptian provinces. As the names of these versions are somewhat confusing on account of differences of opinion among scholars as to their correct designations, it may be well to state first what these names are. (i) *Sahidic*, from *es-said*= the Arabic name for "Upper Egypt." This version was formerly known as the *Thebaic*, from the districts of Thebais. (ii) Very closely allied to this dialect is the *Akhmimic*, but it is sufficiently distinct to be treated as a different version; it is so called from the town and neighbourhood of Akhmim, the ancient Panoplis. (iii) *Fayyûmic*, from the district known as the Fayyûm. This version was formerly called the *Bashmuric*—more correctly *Bushmuric* (from a district near Damietta called *El-Bushmûr*)—or sometimes "Middle Egyptian," to distinguish it from those of Upper and Lower Egypt. (iv) *Bohairic*, from *El-Bohairah* (=lake), a district S. of Alexandria, between lake Mareotis and the W. arm of the Nile. This version was formerly known as the *Memphitic*, from the province of Memphis. These versions, therefore, represent the different dialects which were spoken respectively in Upper, Middle, and Lower Egypt; it was "perhaps the geographical form of Egypt which gave special opportunities for the growth of popular dialects" (Swete, *op. cit.* p. 105). As to the date of their origin we have the following *data*: In Ac.2.10 we read that among those who were present in Jerusalem at Pentecost, and heard the preaching of St. Peter, there were some from Egypt (*cf.* 6.9,18.24); it is extremely probable, therefore, that some of these accepted the new faith and took back to Alexandria (which had for centuries been a Jewish colony) the knowledge of Christianity. Unquestionably these converts, as well as others of their race who embraced Christianity, were Greek-speaking Jews; but it cannot have been long before the new faith spread from the urban settlements to the country districts and villages, where different Egyptian dialects were spoken. These native Egyptians would in course of time have required the Scriptures in their own vernacular. No doubt from the time that the Gospel was first preached among these native Egyptians the sayings of Christ must have been translated, so that there was a preparation for the Egyptian versions some time before they were actually made; and therefore, though proof is not forthcoming, it is probable that the earliest of these versions, at all events of N.T., began to be made almost immediately after the original was in the hand of the bishops of the various sees. Under Demetrius, bishop of Alexandria (*c.* 189–232), there was an increase of the Episcopate in Egypt, a fact which suggests also an increase in the extension of Christianity, and the consequent need of having the Scriptures in the vernacular. Heracles, the successor of Demetrius, consecrated a far greater number of bishops; the Egyptian Church counted twenty in his day. Eusebius (*Hist. Eccles.* vi. 41) speaks of the sufferings of "Egyptian" Alexandrians during the Decian persecution (250 A.D.). These facts point to the possibility of an Egyptian version having existed in the first half of the 3rd cent.; at any rate, it cannot have been much later, for the community of monks presided over by St. Pachomius in Upper Egypt in 322 must certainly have required copies of the Scriptures in their vernacular. "The evidence of the *Pistis Sophia*," says Prof. Burkitt, in the *Encycl. Bibl.* iv. 5007, "is indecisive as to date. . . . It is a Gnostic work of the latter half of the 3rd cent., which survives in a very ancient Sahidic MS. Most of the allusions in it to the Old and New Testaments are loose and paraphrastic. But several of the Psalms are quoted *by number* in full, almost word for word with the Sahidic Version. We cannot, however, certainly infer from this that Sahidic is the original language of the book. The Sahidic Version must be older than the *Pistis Sophia* as we have it; but the Psalms in question, which are all put into the mouths of the various apostles to illustrate the Gnostic teaching of Jesus, may have been added by the Sahidic translator with the view of commending the book to orthodox readers; their strict fidelity to the Biblical text shows quite a different spirit from the free invention of the rest of the book." We shall, then, not be far wrong in regarding the commencement of the 4th cent. as the latest date for the earliest form of an Egyptian version. To deal with the three Egyptian versions individually: (i) *Sahidic*. As regards O.T., this version was unquestionably made from the LXX., and apparently represents, like all the Egyptian versions, the Hesychian recension, which was well known in Alexandria and Egypt. As regards N.T. the most interesting points are that this version has some very striking "Western" readings and interpolations, and that in many readings it supports ℵ or B, or both, where these great MSS. stand almost alone. "We learn, therefore," says Prof. Burkitt, "from the evidence of the Sahidic version, that a text similar in essentials to that of ℵ and B, though slightly more 'Western' in character, was current in Egypt about the beginning of the 4th cent." In both O.T. and N.T. there are a few MSS. of complete Biblical books, but for the most part only fragments of this version survive; those of O.T. have been gathered and edited by

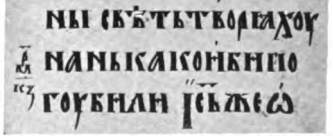
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Ciasca, *Sacrorum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani*, Rome, vol. i. (1885), vol. ii. (1889), and Lagarde, *Aegyptiaca*, pp. 65 ff. (1883); those of N.T. by Amélinean, "Fragments Thébaines inédits du N.T.," in the *Zeitschrift für Aegyptische Sprache*, vols. xxiv.–xxvi. (1886–1888); see also an art. by the same author, *Athenæum*, No. 3601, pp. 599 ff. (ii) *Akhmimic*. This sub-division of the Sahidic is at present known only by fragments of *Exodus*, *Ecclesiasticus*, *2Maccabees*, and the *Minor Prophets*, as well as by part of a very ancient MS. of *the Catholic Epp.* (iii) *Fayyûmic*, or *Middle Egyptian*. Although the date of this version is unknown, it betrays certain relationships with the Sahidic, than which it is probably not much later. Very little of O.T. has come down to us—fragments of *Isaiah*, *Lamentations*, and the Ep. of Jer.; of N.T. more exists (see Hyvernat, "Étude sur les versions Coptes de la Bible," in the *Revue Biblique*, v. 3, 4, vi. 1; Forbes Robinson, "Coptic Apoc., Gospels," in *Texts and Studies*, iv. 2). (iv) The *Bohairic* Version is still in ecclesiastical use among the Copts., or Egyptian Christians; of O.T. there are several MSS. of the *Pentateuch*, *Psalms*, *Proverbs*, *Job*, *Minor Prophets*, *Isaiah*, *Jeremiah*, *Daniel*, and one of *Ezekiel*; the earliest MSS. of N.T. are of the 12th cent., though some fragments probably belong to the 9th; it is a later recension of the Sahidic (see Guidi in *Nachrichten von der K. Gesellsch. der Wissenschaften*, pp. 49–52, Göttingen); many of the MSS. have an Arabic translation, but none yet found has a Gk. translation, the Bohairic differing in this respect from the Sahidic MSS. In both versions the full Gk. canon is represented, though the order of N.T. books varies in each; the *Apocalypse* was not regarded as canonical, and is never bound up with MSS. of N.T. A new translation of N.T. was published by Horner in 1898–1905.—VI. Georgian or Iberian Version. This is of subordinate importance; the O.T. is based upon the Gk., the transliteration of Gk. words putting this beyond doubt; the N.T. is a version of the Old Syriac, according to F. C. Conybeare (*American Journ. of Theol.* i. pp. 883 ff.); of the Greek or Armenian, according to Nestle. It dates from 5th or 6th cent., and as we have it represents a revision, made before the 10th cent., of an earlier form, a fact which may possibly be found to account for the varying opinions as to its origin when the MSS. have undergone a more thorough-going examination. The printed edition of 1743 (Moscow) is said by Mr. Conybeare "fairly to represent the MSS." as far as the Gospels are concerned.—VII. Gothic Version. This was made for the Teutonic tribes who dwelt in the Danubian provinces by Ulfilas, "the apostle of the Goths," in the middle of 4th cent. According to Philostorgius, "he translated the whole of the O.T. except the books of the Kingdoms, which he omitted, as likely to inflame the military temper of the Gothic race by their records of wars and conquests" (quoted by Swete, *op. cit.* p. 117). Of O.T. only a few fragments have been preserved. All the N.T. books, in part or whole, have been found, except *Acts*, the *Catholic Epp.*, and the *Apocalypse*. In the latter part of the 16th cent. the existence of a MS. of this version was known, through Morillon having mentioned that he had observed one in the library of the monastery of Werden, on the Ruhr, in Westphalia. In 1648, almost at the conclusion of the Thirty Years' War, there was sent to Stockholm, amongst the spoils from Prague, a copy of the Gothic Gospels, known as the *Codex Argenteus*. This MS. is generally supposed to be the same that Morillon had seen. On the abdication of Queen Christina, of Sweden, a few years later, it disappeared. In 1655 it was in the possession of Isaac Vossius, in Holland. In 1662 it was repurchased for Sweden by Count Magnus Gabriel de la Gardie, who placed it in the library of the university of Upsala. While the MS. was in the hands of Vossius a transcript was made of the text by Derrer, from which Junius, his uncle, edited the first edition of the Gothic Gospels, at Dort, in 1665. Ten leaves were stolen from the MS. between 1821 and 1834, but restored after many years by the thief upon his death-bed. "This magnificent Codex was written in the 5th or 6th cent. on purple, with gold and silver lettering. It now comprises 187 leaves out of 330, and contains fragments of the four Gospels in the order Matthew, John, Luke, Mark" (Nestle). New light dawned on Ulphilas and his version in 1817. While Cardinal Mai was engaged in the examination of palimpsests in the Ambrosian Library at Milan, he noticed traces of some Gothic writing under that of one of the codices. This was found to be parts of *Ezra* and *Nehemiah*. Further search brought to light four more palimpsests containing portions of the Gothic Version; the result was that, besides some portions of the O.T., almost the whole of the 13 Pauline Epp., and some parts of the Gospels, were recovered. Another MS. is the *Cod. Carolinus*, which contains among other matter some 40 verses of *Romans*. This was published in 1762. The edition of Gabelentz and Loebe (1836–1845) contains all that has been discovered of the Gothic version. In 1854 Uppström published the text of *Cod. Argenteus*; in 1855–1856 Massmann issued a small edition of all the remains of the Gothic Scriptures known to be extant; St. Mark was edited by Skeat in 1882. The O.T. text of the Version is interesting as exhibiting a text which is clearly Lucianic (see Lagarde, *Librorum V.T. canonicorum, pars.* i. p. xiv. (1883), Kauffmann, *op. cit.*). "Ulfilas was in Constantinople for some time about 340 A.D., and his MSS. of the LXX. were doubtless obtained in that city, which, according to Jerome, was one of the headquarters of the Lucianic LXX." (Swete). As regards N.T. Kauffmann says that "the Goth to whom we owe *Matthew* used the Gk. text current in the diocese of Constantinople" (*op. cit.* xxxi. p. 180); he holds the same to be the case with St. John's Gospel. For the relationship between this version and the Old Latin see Burkitt (*Encycl. Bibl.* iv. 4994, 5012). For textual criticism this version is only of subordinate importance.—VIII. Greek Versions. (i) *The Septuagint* (see the article on this). When the LXX. had ceased to be the exclusive property of the Jews through having been adopted by the Christian Church, it was natural that the Jewish authorities should

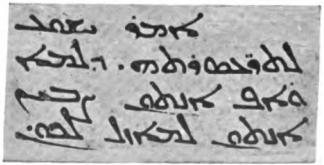
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have desired to have a version more specifically Jewish for the use of Hellenistic Jews. This desire was accentuated by the fact that a Heb. text had received the official sanction of the Rabbis which differed considerably from the earlier Heb. text which had been the basis of the LXX. translation; thus, from the Rabbinical point of view, it became imperative that a Gk. version should be made which would have for its basis this later and officially accepted form of the Heb. text. Of these later Gk. versions we know six; fragments, in greater or less numbers, of each are still extant, and the number is gradually increasing. (ii) *Aquila.* Originally a Gentile, and related to the emperor Hadrian, Aquila became a Christian while living in Jerusalem, whither he had been sent by the emperor to superintend the building of the new city, Aelia Capitolina, on the site of the ruins of Jerusalem. He was, however, excommunicated on account of practising heathen rites; thereupon he became circumcised. He was a strict follower of Rabbinical lore and tradition, and is not infrequently quoted in the Talmud. As far as is known, his version was the earliest of the Gk. post-Septuagint ones, and it may be stated with tolerable certainty that it was completed *c.* 125–130 A.D. The chief characteristics of this version are: firstly, the literal rendering of the Massoretic text. Origen says that he was "a slave to the letter," and that "whatever was wanting in the Heb. text was not to be found in Aquila"; Jerome writes to the same effect. This is borne out by comparing the Aquila-fragments which we possess with the Massoretic text. In many instances the translation is so literal as to leave the Gk. meaningless. Secondly, in giving the Gk. equivalents for Heb. proper names the transliterations of Aquila are more faithful to the Heb. than is the case with the LXX.; on the other hand, in some few cases Aquila translates a Heb. proper name when the LXX. transliterates it. In the Aquila-fragments from the Cairo *Genisa* (ed. Burkitt) are some very interesting examples of an almost painful literalness; but this has its advantages, inasmuch as it enables us to see exactly the Heb. text that underlay Aquila's translation; in the main (though there are exceptions) it was what we now possess in our printed Heb. Bibles, and this shows that the traditional Heb. text was fixed at any rate as early as in the beginning of the 2nd cent., but *cf.* what is said above on this point. Thirdly, attempts appear often to have been made to give, with the translation of a word, its etymology; some dozen instances of this occur even in the few fragments of the book of Amos that survive (see Oesterley, *Studies* . . . p. 70). For the published fragments of this version, see the Bibliography at the end of this article. (iii) *Theodotion.* Also a Jewish convert, according to Irenaeus. Theodotion was a native of Ephesus, and lived probably during the first half and middle of the 2nd cent. The characteristics of his work are, firstly, great freedom of translation; indeed, it is almost more correct to say that this was a revision of the LXX. based upon the Heb. text, than that it was an independent version, though it omits the LXX. addition to *Job.* Hence, on comparing the text of the LXX. with that of Theodotion the two are often seen to differ very widely. Secondly, Theodotion made a good deal of use of the Heb. text; this may be seen by the very literal translations which often occur, as well as by transliterations from the Heb.; in these latter Theodotion in most cases differs from the LXX. The freer rendering of Theodotion as regards the LXX., and his less slavish use of the Heb., makes his version much less inelegant, from a linguistic point of view, than that of Aquila. One extraordinary fact about this version is that its translation of the book of *Daniel,* which was received by the Christian Church, and which therefore, for some reason or other, had supplanted the earlier LXX. translation, is now found, with one exception only, in all MSS. of the LXX. How this originally came about is a question which has not yet been settled (see Burkitt, *Old Latin and Itala,* pp. 18 ff.; Swete, *op. cit.* pp. 46 ff.). The text of the LXX. which Theodotion revised had readings which do not appear in any existing MSS.—a fact which gives Theodotion's version its chief value. (iv) *Symmachus.* According to trustworthy tradition Symmachus was an Ebionite; his version belongs to the beginning of the 3rd cent. His chief aim seems to have been to give a translation which should be in good Gk.; he made use, however, of the earlier versions, relying perhaps more on Theodotion than on the LXX. or Aquila; but that he used the Massoretic text as a basis is abundantly clear. Interesting, if not always instructive, is the way in which Symmachus gives renderings sometimes of an entirely independent character—independent of the other versions, as well as of the Massoretic text; this is, apparently, due to the desire to give a good Gk. rendering, or to give the sense of the original, as he understood it, or, in other cases, for dogmatic reasons. In rendering proper names Symmachus is not consistent; sometimes they are taken from one or other of the versions, at other times transliterated from the Heb. His avoidance of anthropomorphic terms and phrases is marked. (v) *Quinta, Sexta, Septima.* These are the names given to anonymous versions which are called the 5th, 6th, and 7th from their relative positions in the columns of Origen's great compendium. They belong probably to the beginning of the 3rd cent. or the end of the 2nd; of their authors nothing is known excepting what can be gathered from the fragments still extant. Probably none of these versions covered the whole O.T., for Eusebius uses the word ἑναλλαττούσας in reference to them, meaning, according to a highly probable interpretation, that one version represented some books of the Bible, another other books, and a third yet others; however this may be, it is certain that the same books figure in more than one of these versions, *e.g.* the Psalms and the Minor Prophets, fragments of which have been found belonging both to *Quinta* and *Sexta.* Field, in speaking of the later Gk. versions, says of *Quinta* that it is "omnium elegantissimus." The author, according to St. Jerome, was a Jew. *Sexta* likewise makes use of good Gk.;

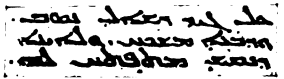
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VII. Slavonic (Mt.4.25), 1332 A.D. Brit. Mus. Add. MS. 26839.



VIII. Syriac, *Curetonian* (Jn.6.67), 4th or 5th cent. Brit. Mus. Add. MS. 14451.



IX. Syriac, *Peshitta* (Mt.7.8), 5th or 6th cent. Brit. Mus. Add. MS. 14470.

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(see Klostermann, *Analecta*, p. 30), and a version into *modern Greek* of the *Pentateuch* printed first in 1547, and published again in 1897 by Hesseling.—IX. Latin Versions. [See Vulgate.]—X. Slavonic Version. The Slavs were Christianized in the 9th cent. by the two brothers Cyril and Methodius, by whom the Slavonic version was made from the Gk. In its present form, however, this version is translated partly from the Gk., partly from the Heb., and partly from the Vulg. The date at which it was made is "too late to represent any ancient type of text not otherwise preserved" (Burkitt). The only point of importance about it is that, as regards the O.T., it was, in the main, made from a Gk. text representing the Lucianic recension.—XI. Syriac Versions. Of all the translations of the Bible dealt with in this article none can approach in interest and importance the earlier Syriac ones. Nothing is known for certain as to the origin of Christianity in the Syriac-speaking countries, *i.e.* the districts in the valley of the Euphrates and neighbouring provinces, but "it is certain that the new religion was well established in Edessa (the literary head-quarters of the Syriac-speaking church) before this city was absorbed into the Roman empire in 216 A.D., during the reign of Caracalla; the political independence of the little state accounts for the early translation of the Scriptures into the vernacular of the Euphrates Valley" (Burkitt). The early date of this version is one of the indications of its value as a critical authority for the Biblical text. i. *The O.T.* (*a*) *The Peshiṭṭâ*, or more fully "Mappakṭâ Peshiṭṭâ," which means the known *dated* MS. of any portion of the Bible extant in any language. Cod. Ambriosianus (6th cent.), also in the Brit. Mus., contains the whole O.T., and has been published entire in photo-lithographic form by Ceriani (1876–1881). The only really accessible edition is the unsatisfactory one issued by the Brit. and Foreign Bible Soc. 1823. Some single books have, however, been issued: *Min. Proph.*, by Sebök (1887); *Job*, by Manal (1892); *Apoc. of Baruch*, by Charles (1896); 4*Macc.*, by Bensly and Barnes (1896); the latter has also published an *Apparatus Crit. to Chron. in the Peshiṭṭâ Version* (1897); 1 *Kings*, by Berlinger (1897); 1 *Sam.*, by Schwartz (1897). (*b*) *The Philoxenian Syriac.* Only a few fragments of *Isaiah* are left of this version so far as O.T. is concerned. It is called after Philoxenus, bishop of Mabbôg, for whom it was made in 508 A.D., and is the earliest known attempt to give a Syriac version translated from the LXX. "It seems to have been a free revision of the *Peshiṭṭâ* by a Lucianic MS., producing a curious mixed text." Ceriani has published the fragments in *Monumenta Sacra et Profana*, v. i. 1-40. (*c*) *The Syro-Hexaplar* was a translation, made at Alexandria in 616–617 A.D. by Paul, bishop of Tella. As its name shows, it was a translation of the fifth column of Origen's *Hexapla*, *i.e.* of Origen's text of the LXX.; but it also gives the asterisks and obeli as employed by him, together with many other marginal renderings from Gk. versions; moreover, the translation is exceedingly literal, so that it is obvious how very valuable this version is for textual criticism. Nearly all the books of O.T. are still extant; Middeldorpf published 2 Kings,

to that spoken by Jesus and the apostles" (*Encycl. Bibl.* iv. 5005). Only a few fragments of O.T. remain, but that these will in time be increased seems highly probable. Those which have so far come to light have been published by the following scholars: Land, *Anecdota Syriaca*, iv. (1875); J. Rendel Harris, *Biblical Fragments from Mt. Sinai* (1890); Gwilliam, *Anecdota Oxoniensia*, Semitic Series I. v. ix. (1893–1896); Margoliouth, *Liturgy of the Nile* (1897); Mrs. Lewis, *Studia Sinaitica*, vi. (1897); for the passages from Scripture which have been so far discovered, see Swete, *op. cit.* p. 115. It is said that another version, under this heading, of the LXX. was made by the Nestorian patriarch Mar Abbas in 552 A.D., but it is no longer extant (see further Nestle, *Urtext*, pp. 227 ff.).

(ii). *The N.T.* The Syriac versions of N.T. offer problems of an entirely different kind from those of O.T., and the subject must therefore be treated from a somewhat different point of view. It will be found most convenient to deal with the various groups of N.T. books thus: (*a*) The Gospels; (*b*) Acts and Epp.; (*c*) Catholic Epp. and Apocalypse, by far the most important being the first. The results of Prof. Burkitt's researches have entirely revolutionized all previous theories as to the history of the Syriac Gospels; his conclusions are generally accepted, so that in this section we shall be entirely guided by him; to his name must, however, be added those of Mrs. Lewis and the late Prof. Bensly. It will be well to state at the outset the special literature to be studied for this section: *The four Gospels in the Old Syriac Version*..., by Bensly, Rendel Harris, Burkitt, and Mrs. Lewis (1894); *Some Pages of the Four Gospels retranscribed from the Sinaitic Palimpsest*, by Mrs. Lewis (1896); the art. "Texts and Versions," by Burkitt, in the *Encycl. Bibl.* (1903); *Evangelion da-Mêpharrêshê, the Curetonian Version of the Four Gospels* . . . vol. i. Introduction and Notes, by Burkitt (1904); *Early Eastern Christianity*, pp. 39-78, by Burkitt (1904); besides various articles in the *Journal of Theological Studies*, the *Expositor*, and the *Expository Times*. (*a*) *The Gospels.* That a Jewish colony lived in Edessa (Osrhoene) some considerable time before the Christian era is an ascertained fact; sooner or later, as in the case of every other Jewish colony, Christian missionaries would have reached Edessa. From a number of indications (see Burkitt's *Early Eastern Christianity*, pp. 1-38) the new faith was first brought there during the former half of the 2nd cent. The chief authority for the early history of Christianity in Edessa is a 5th-cent. work called *The Doctrine of Addai*; although this probably contains more legend than history, there is much in it which is of historical value. According to it, Addai (one of the 72 disciples) was sent by the apostle St. Thomas, immediately after the Ascension, to Abgar, king of Edessa, to preach the Gospel. Special mention is made of the Jews of Edessa, who are represented as being friendly to the new teaching. Addai is wholly successful in his mission, and a Christian community is founded. It is scarcely possible to conceive of the Jews having been without a copy of the law and the prophets; when, therefore, they were converted they at first had nothing but these Scriptures—of course in their own vernacular—which they would have interpreted in a Christian sense. This is what must have been done wherever Jews were converted and no copy of the Gospels was available. From this we may take for granted that a Syriac O.T. existed before Christian times. The first Christians here most probably had no copy of the Gospels for at least a generation. Tatian, the philosopher, was the first to supply this want, and he gave to this Christian community a Syriac translation of his "Harmony of the Gospels," known as the *Diatessaron* (*c.* 170 A.D.). The extant authorities for the *Diatessaron* are the Commentary of Ephrem Syrus (*d.* 373), of which only an Armenian translation exists; some quotations from the original work found in some Syriac commentators on the Gospels; and an Arabic version of it (11th cent.) which is, however, almost useless, as it represents a later edition of the Syriac *Diatessaron* in which the text has been almost wholly assimilated to that of the *Peshiṭṭâ*. This, then, represents the earliest form in which the Gospels existed in Syriac, and "the circumstance that on Syrian ground *it had* no rivals made the Syriac Diatessaron an instant and assured success." As to its antecedents we have no certain knowledge, but, to quote Prof. Burkitt again, "the Greek name that Tatian gave to his Harmony, the fact that he himself was a Greek author, and—most important of all—the existence of direct, though degenerate, descendants of the Diatessaron in the Codex Fuldensis and the mediaeval Dutch Harmonies—all these things tell us that the Syriac Diatessaron is not an original work, but a translation of a previously existing Greek Harmony. In the absence of evidence to the contrary there is, I consider, no reason why we should not accept Tatian as the author and compiler of this Greek Harmony, and believe that he brought it with him when he finally returned to the East, *c.* 173 A.D. Doubtless it was very soon rendered into Syriac, probably under his immediate supervision" (*Evangelion* . . . p. 206). The textual character of the *Diatessaron* is of high importance and interest, because there is a great affinity between this Eastern authority and some texts of the far West. We are met with the extraordinary phenomenon that the *Diatessaron* contains many readings which are found nowhere else but in Cod. D and in some other Old Latin texts; thus the Gk. text that underlies the *Diatessaron* represents that which was read in the West in the latter half of the 2nd cent.; this Western character is apparent throughout, as can be seen by comparing the *Diatessaron* with, *e.g.*, Cod. D; and the only and obvious way of accounting for this is to suppose that Tatian brought with him to the East a text with which he had become familiar while sojourning in the West. The next great event known to us in the history of the Edessene church is that persecution broke out during the last decade of the 2nd cent. The Bp. of Edessa at this time was Aggai, who was martyred before he could consecrate his successor, Palûṭ, who therefore went to Serapion, Bp. of Antioch, for his

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consecration. Serapion, according to Eusebius (*Hist Eccles.* vi. 12) was Bp. of Antioch from 190–203 A.D. : "there is absolutely no reason why the Edessene church should have traced their succession to him, except that historical fact compelled them to do so." Serapion is known to have been especially active in promoting the ecclesiastical use of the four Gospels, and all the facts combine to make it probable that when he consecrated Palūṭ he influenced him in the direction of the use of the Antiochene text of the Gospels ; so that when the latter returned to his diocese he brought with him a copy of the Gospels which was considered more authoritative than the *Diatessaron* which had hitherto been in use in the Edessene Church. If this was so, we are justified in recognizing in what is now usually known as the "Old Syriac Version" the representative of the text of the Gospels which Palūṭ introduced into the Edessene Church. In each of the two extant MSS. of this version the Gospels are described as *Evangelion da-Mĕpharrĕshē, i.e.* "The Gospel of [*or*, according to] the separated ones." Burkitt has shown that this term is used of the four separate Gospels in contradistinction to the "Harmony" of Tatian, in which the four Gospels are combined in one single narrative. The two extant MSS. of the *Evangelion da-Mĕpharrĕshē* are : a palimpsest discovered in 1892 in the convent of St. Catharine in Mt. Sinai by Mrs. Lewis and Mrs. Gibson ; this is usually quoted in the abbreviated form S^{s} : its date is most probably the beginning of 5th cent. It contains the four Gospels in the usual order. Almost the whole of the original MS. is still preserved, only 450 verses being missing. The other MS. is that known as the *Curetonian*, quoted as S^{c} ; belonging formerly to the library of the convent of St. Mary Deipara in the Nitrian desert ; it came in 1842–1847 to the Brit. Museum, where it is numbered add. 14,451 ; it belongs to the middle of 5th cent. ; and originally contained the Gospels in the order Matthew, Mark, John, Luke ; less than half of the original whole is all that is now left. The respective Gk. texts which underlie the *Diatessaron* and the *Old Syriac* differ radically, as we should expect, since the former represents the Roman, the latter the Antiochene type of text. But the *Evangelion da-Mĕpharrĕshē* did not displace the more popular *Diatessaron* form of the Gospels ; the two existed side by side, the former being perhaps more a reference authority, while the latter was used in the daily services of the Church. The next step in the history of the Syriac Bible is connected with the name of Rabbūla, Bp. of Edessa, 411–435 A.D. This man's influence on the Edessene Church was many-sided, and, among other things, he very naturally occupied himself with the text of the Scriptures. We read in his life that "he translated by the wisdom of God that was in him the N.T. from Greek into Syriac, because of its variations, accurately just as it was" (*Life of Mar Rabbūla*, in Overbeck's collection of Syriac writings, 172, pp. 18 ff.). The *Diatessaron* and the different codices of the "Old Syriac" which he would find in his diocese varied greatly from the Gk. text with which he had become familiar in the Catholic centres where he had been baptized and had hitherto lived ; moreover, that Tatian, the author of the *Diatessaron*, had been a heretic would be a strong reason for getting rid of this version. Therefore he introduced a new version, and it was this which became known later as the *Peshiṭṭâ*. The O.T. was left very much as it was, the need of revision being less than in N.T. The strongest proof that it was during the episcopate of Rabbūla that this new version of N.T. came into being is the fact that from this time "the N.T. quotations of Syriac writers are all influenced by the *Peshiṭṭâ*, beginning with Isaac of Antioch (*d.* 460) ; but the quotations in Syriac writers earlier than Rabbūla agree with the known peculiarities of the *Diatessaron* and the *Ev. da-Mĕpharrĕshē*" ; hence "there can be little doubt that the translation of the N.T. prepared by Rabbūla was the *Peshiṭṭâ* itself. *The Peshiṭṭâ* is thus an edition of the *Ev. da-Mĕpharrĕshē*, revised into closer conformity with the Greek, and published by authority with a view of superseding both the *Diatessaron* and the then current Syriac text of the four Gospels" (Burkitt) ; and it has ever since this time been the official ecclesiastical Bible of the Syriac Church. Many MSS. of it are still extant, some as early as the 5th cent., but all exhibit the same type of text. Among the Monophysite Syrians, however, two other revisions of N.T. were made : the *Philoxenian* (so called after Philoxenus, Bp. of Mabbōg, for whom it was made in 508 A.D.), a revision of the *Peshiṭṭâ*, supplemented by those books of the Gk. canon which were not included in the Syriac (see below) ; and the *Harḳlean*, a revision of the Philoxenian made in 606 A.D. by Thomas Harḳel, Bp. of Mabbōg ; this is a literal translation of the Gk., its text agreeing with the later Gk. MSS. One other Syriac version of the Gospels needs mention, viz. the *Palestinian*, which is represented by a few fragments in the "Palestinian" dialect (see above) ; besides these fragments, there are three complete Gospel lectionaries, all belonging to 11th cent. or later. The version itself probably dates from the 6th cent. ; the text is a mixed one, the influence of the *Peshiṭṭâ* being, however, often apparent. The best editions of the various versions referred to are : The Diatessaron : Zahn, *Tatian's D.* (1891) ; Hill, *The Earliest Life of Christ* (1893) ; Hogg, *The D. of Tatian* (1897). Ev. da-Mĕpharrĕshē : the Curetonian and Sinaitic, as mentioned above. The Philoxenian : Merx, "Die in der Peschito fehlenden Briefe ... der Philox. entstammender Uebersetzung," in *Zeitschrift für Assyriologie*, xii. 240 ff., 348 ff., xiii. 1-28. The *Apocalypse* has been published by Gwynn (1897). The Harklean : Bensly, *The Hark. Vers. of Ep. to Hebrews* (1889). The Palestinian : The various fragments published by Land ; Mrs. Lewis, Nestle, and Mrs. Gibson have published "A Palestinian Syriac Lectionary" (*Studia Sinaitica*, No. vi., 1897). (*b*) *Acts and Pauline Epp.* As regards the Old Syriac Version no MSS. of either Acts or the Pauline Epp. are known to exist ; at one time such must have existed, for a comparison of early Syriac writers like Aphraates and Ephrem Syrus, who quote from these books,

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with the *Peshiṭṭâ*, shows that the latter is not the original form of the Syriac Version of these books. In the Philoxenian Version, likewise, nothing from these books has been preserved. Of the Harklean Version several MSS. have survived. This version was published by White (1778–1803); a missing portion of Hebrews was edited by Bensly in 1889. The *Peshiṭṭâ* N.T. was published in New York in 1886 in the Nestorian character. (*c*) *The Catholic Epp. and the Apocalypse.* These never formed part of the Old Syriac Version; in the Philoxenian Version 2Pe., 2,3Jn., and Jude are preserved, and are usually found bound up in the modern editions of the *Peshiṭṭâ*. The *Apocalypse* in this version was discovered and published by Gwynn in 1897. But the *Apocalypse* and the minor Catholic Epp. were never included in the Syriac Vulg., and whenever they appear in editions of the *Peshiṭṭâ* they belong to another version.—*Literature*: In addition to the works cited in the text the following selected books may be mentioned: Firstly, comprehensive authorities, such as Scrivener's *Introduction*; Field's *Hexapla*; Wellhausen in Bleek's *Einleitung in das alte Testament*, §§ 275-298; Nestle's *Urtext*, and *Introduction* (Eng tr.); Swete's *Intro. to the O.T. in Greek*; Burkitt's art. "Texts and Versions" in *Encycl. Bibl.* Secondly, works of a more specialized character: AETHIOPIC VERSION: Cornill, *Ezechiel*, pp. 36 ff.; Charles's art. "Ethiopic Version" in Hastings, *D.B.* (5 vols. 1904). ARABIC VERSIONS: Burkitt, *s.v.* in Hastings, *op. cit.*; Cornill, *op. cit.* pp. 49 ff. ARMENIAN VERSION: Armitage Robinson, "Euthaliana," chap. v. in *Texts and Studies*, vol. iii.; F. C. Conybeare in Hastings, *D.B.* i. 151 ff. ARAMAIC VERSIONS: Schürer, *Hist. of the Jewish People*, I. i. pp. 154-163 (Eng. tr.); Oesterley and Box, *Religion and Worship of the Synagogue*, iv. pp. 44 ff. A sumptuous edition of the Targums is now appearing in Vienna under the able editorship of Aug. Wünsche, who is being assisted by a number of experts; the original is printed in Roman type and a German translation is added. EGYPTIAN VERSIONS: Krall, *Mittheilungen*, . . .; Forbes Robinson, *s.v.* in Hastings, *op. cit.* "The N.T. in Coptic" in *Church Qily. Rev.* pp. 292-322 (July, 1906). GEORGIAN VERSION: F. C. Conybeare in *American Journal of Theology*, i. pp. 883 ff. GOTHIC VERSION: Kauffmann, "Beiträge zur Quellenkritik der gotischen Bibeluebersetzung," in the *Zeitschrift fur Deutsche Philologie*, 1896–1898); Bebb, *s.v.* in Hastings, *op. cit.* GREEK VERSIONS: Burkitt, *Fragments of Aquila*, and *Fragments of Kings acc. to Translation of Aquila*; Oesterley, *Studies in Gk. and Lat. Versions of Amos*; the series published by Dom Morin under the title of *Anecdota Maredsolana*. . . . SLAVONIC VERSION: *Church Qily. Rev.* pp. 219 ff. (Oct. 1895). SYRIAC VERSIONS: see above. [W.O.E.O.]

Vial (*pakh*). This word occurs twice only in O.T., each time of a small vesssel containing oil for anointing to the kingship (1Sam.**10**.1; 2K.**9**.1,3). The root meaning is "to trickle." In N.T., "vial," or "bowl (φιάλη)," is used in a figurative sense in the visions of the Apocalypse (Rev.**5**.8, etc.). [W.O.E.O.]

Village. (1) Heb. *ḥaçêr* [HAZER], an "enclosure." (2) *kâphâr*. [CAPHAR.] (3) *'âzûbh*, a hamlet only inhabited in summer. [CITIES.] The second word applies to villages as contrasted with cities (1Chr.**27**.25; Can. **7**.11). The first also includes unfortified places (Lev.**25**.31) having "suburbs" (ver. 34), Heb. *mighrâsh*, a term meaning an "open space," or a "pasture," to which cattle were "driven" (*gârash*). This word occurs 109 times (always "suburbs" in A.V.), but does not apply to houses. The towns had villages belonging to them (Mk.**8**.27). [C.R.C.]

Vine, the well-known valuable plant (*Vitis vinifera*), very frequently referred to in O.T. and N.T., and cultivated from the earliest times. The first mention of it occurs in Gen.**9**. 20,21. The Egyptians said that Osiris first taught men the use of the vine. That it was abundantly cultivated in Egypt is evident from frequent representations on the monuments, as well as from Scriptural allusions (Gen.**40**.9-11; Ps.**78**.47). The vines of Palestine were, and are, celebrated for luxuriant growth and for their immense clusters of grapes. The spies cut in the valley of Eshcol one cluster of grapes which had to be carried by two men on a staff (Num.**13**.23). Schulz speaks of a vine near Ptolemais, whose stem was (according to him) about 18 in. in diameter, whose height was about 30 ft., and whose branches formed a hut upwards of 30 ft. square. "The clusters of these extraordinary vines," he adds, "are so large that they weigh 10 or 12 pounds, and the berries may be compared with our small plums. Especial mention is made in the Bible of the vines of Eshcol (Num.**13**.24,**32**.9), of Sibmah, Heshbon and Elealeh (Is.**16**.8,9,10; Je.**48**.32), and of Engedi (Can.**1**.14). The vine is a frequent subject of metaphor in Holy Scripture. To dwell under one's vine and fig-tree signifies domestic happiness and peace (1K.**4**.25; Ps.**128**. 3; Mi.**4**.4); the rebellious people of Israel are compared to "wild grapes," "an empty vine," "the degenerate plant of a strange vine," etc. (Is.**5**.2,4; Ho.**10**.1; Je.**2**.21). Our Lord selects a vine to show the spiritual union which subsists between Himself and His members (Jn.**15**.1-6). The training of cultivated vines upon supports appears to be alluded to by Ezekiel (**19**.10-12). The vintage (*bâçîr*), formerly a season of general festivity (*cf.* Judg.**9**.27), commenced in September. During it the people lived among the vineyards in lodges and tents. The grapes were gathered with shouts of joy by the "grape-gatherers" (Je.**25**.30), and put into baskets (see **6**.9). They were then carried on the head and shoulders, or slung upon a yoke, to the "wine-press." In Palestine the finest grapes, says Dr. Robinson, are now dried as raisins (*çimmûq*), and the juice of the remainder, after having been trodden and pressed, "is boiled down to a syrup which, under the name of *dibs*, is much used by all classes, wherever vineyards are found, as a condiment with their food. Raisins are mentioned several times, as in 1Sam.**25**.18,**30**.12; 2Sam.**16**.1; 1Chr.**12**.40. [FLAGON.] Tristram gives praise to the raisins of Eschol of his time. The vineyard, which was generally on a hill (Is.**5**.1; Je.**31**.5; Am.**9**.13), was surrounded

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converts the whole of the inside into dust, while the rind remains entire and keeps its colour. Seetzen thought he had discovered the apples of Sodom in the fruit of a kind of cotton-tree (known as *'osher*) which grew in the plain of El Ghor. Dr. Robinson pronounced in favour of the *'osher* fruit being the apples of Sodom. He identifies it with the *Asclepias* (*Calotropis*) *procera* of botanists. Mr. Walter Elliot suggested oak-galls, which he found growing plentifully on dwarf oaks (*Quercus infectoria*) in the country beyond the Jordan. Dr. Hooker writes, "The vine of Sodom I always thought might refer to *Cucumis colocynthis*, which is bitter and powdery inside; the term *vine* would scarcely be given to any but a trailing or other plant of the habit of a vine." This last remark seems conclusive against the claims of all the plants previously suggested for the *vine* of Sodom, which in the Bible is merely represented as a poor kind, though the *'osher* suits the "apples" of Josephus. [THORNS.]

Vinegar. The Heb. term *hōmeç* was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid even to a proverb (Pr.10.26), and by itself formed a nauseous draught (Ps.69.21), but was used by labourers (Ru.2.14). A similar beverage was the *acetum* of the Romans —a thin, sour wine, consumed by soldiers. Of this the Saviour partook in His dying moments (Mt.27.48; Mk.15.36; Jn.19.29,30).

Vineyards, Plain of the (Judg.11.33).

Vow (Heb. *nedher*), a promise made to a deity in the belief that it will be pleasing in his sight. The subject-matter might relate to a gift or to conduct. A vow differs merely in motive from an oath declaring intention. Thus Uriah uttered an oath that he would not go home (2Sam.11.11). Had he spoken the same words for the purpose of pleasing God, they would have constituted a vow. Again, a vow differs from a promissory oath only in being addressed to God. Vows were frequently conditional: *e.g.* Gen.28.20 ff. (on God's giving Jacob a safe return); Num.21.2, Judg.11.30f. (on God's giving victory), etc. The general principle governing vows is clearly stated in Deut.23.21-23[22-24]. There is no sin in not vowing; but a vow once made must be strictly observed (*cf.* Num.30.2[3]; Ec.5.4,5[3,4]; Mal.1.14). For the capacity of women, see OATHS, A. II. (*a*). A vow could be made by simply uttering the phrase "(it is) holy," and rash vowing appears to have been prevalent at one time (Pr.20.25). In offerings the law requires that a votive peace-offering must be unblemished and perfect in its parts (Lev.22.21-25; *cf.* Mal.1.14), but permits its flesh to be consumed on the day of sacrifice and the next day (Lev.7.16-18). All votive sacrifices were to be brought to the temple (Deut.12.6,11,17,26). For rules as to the accompanying offerings, see Num.15.2-16. Certain earnings were on account of their unclean character incapable of being brought to GOD'S house for any vow (Deut.23.18[19]). Redemption was permitted in the case of certain vows. Human beings were

fall to GOD at the next jubilee, the possession being the priest's. In the case of a purchased field, the owner who dedicated it by vow could redeem at a valuation calculated on the number of years to the next jubilee, when it returned to the original vendor (Lev.27.16-25). FIRSTLINGS could not be consecrated by vows, being already holy by operation of law (Lev.27.26,27). Perhaps it should be inferred from 2K.12.4[5], Pr.20.25, that other articles dedicated by vow (*e.g.* a cup) were subject to redemption. A frequent form of vow was that of the NAZARITE. The Jews held that *'issār*, *'ĕsār*, a word meaning bond, and so used in Num.30, denoted a special form of vow (abstinence) in Num.30.13[14]; but it is clear from the scope and language of the chapter that the reference throughout is only to the bond which was bound on the soul by *any* oath (ver. 2[3], etc.) or *nedher*, and that the legislator is not contemplating some new form of vow other than a *nedher* or an oath in ver. 13 [14]. The bond on the soul was exactly the same in all vows and oaths, and no distinction is drawn in this chapter between (i) an oath, such as that of the Israelites not to give their daughters to Benjamin, (ii) a vow of abstinence, and (iii) a vow to sacrifice. 1Sam.14.24ff. is sometimes given as an example of *'issār*, but there the term "oath" is expressly used (26, etc.). Side by side with the ordinary vow, which made the thing vowed holy, was a more solemn vow whereby it was rendered "devoted" (*hĕrem*). Everything devoted was most holy (Lev.27.28). Devoted persons [FAMILY] and animals were put to death, no sale or redemption being allowed (Lev.27.28,29; *cf.* Ex.22.20[19]). Devoted clean animals fell completely to the priests (Num.18.14; Ezk.44. 29), instead of being sacrificed and eaten by the owner, as were things vowed and ordinary holy things (Num.5.9,10). The possession of a devoted field fell to the priest (Lev.27.21-23,28). The penalty for taking of that which was devoted was death by burning (Jos.7.15, etc.). [ANATHEMA.] *Realencykl. für Protest. Theol. und Kirche*[3], vi. 485-487. [H.M.W.]

In N.T. Christ denounced the practice of evading the duty of helping parents by vowing a thing to God as CORBAN (Mt.15.5-9; Mk.7.11-13). St. Paul took upon himself the Nazarite vow on two occasions—Ac.18.18 (some think this refers to Aquila), probably at the time of his troubles in Corinth, and 21.24,26, when he undertook to defray the expenses of the sacrificial offerings of the four disciples who had "a vow on them" in Jerusalem. In 23.12 certain Jews bound themselves under a CURSE to abstain from food till they had killed St. Paul —an illustration of a vow having the force of and being associated with an oath. For instances of ANATHEMA in N.T. sense of accursed, delivered over to destruction, see R.V. of Ro.9.3,1Cor.12.3,16.22,Gal.1.8,9. [H.H.]

Vulgate, The. The Vulgate Version was almost the sole form in which the Bible was known to Western Christendom for more than 1,000 years; it is still the official version of the Roman Church. Directly or indirectly it is the parent of all the vernacular versions of Western Europe, the Gothic Version of Ulfilas alone excepted; its effect was felt on Luther's translation and on our own A.V.; and it may claim to have exercised a wider influence on the Christian Church than any other version or even than the original Gk. and Heb. Its language has been the model on which the greater part of our theological terminology has been formed; in the N.T. it is one of the most important elements in assisting to settle the Gk. text; and it is, both in O.T. and N.T., one of our most valuable witnesses for the history of Biblical interpretation. For Englishmen the Vulg. has a peculiar interest. Some of the purest texts were brought to Northumbria in the 7th cent.; an Englishman, Alcuin, at the bidding of Charles the Great, completed a careful revision of the text at the beginning of the 9th cent.; another, Stephen Langton, in the 13th cent. introduced our present division into chapters, which has spread to every other version, and has been adopted even in the Heb. and Gk.; among other leading authorities for the history of the Vulg. text we may reckon Lanfranc, Stephen Harding, Roger Bacon, John Mill, Humphrey Hody, and Richard Bentley; the critical edition of N.T. of the Vulg. (now in course of publication by the Oxford University Press) is being edited by Bp. John Wordsworth; and Pope Pius X., who in 1907 entrusted the Benedictine Order with the task of revising the whole Vulg. Bible, placed at the head of the commission Dom Gasquet, abbot of the English Benedictines.—I. *Origin and History of the Name Vulgate.* The term *Vulgata editio* (the *current* text of Holy Scripture) is earlier than Jerome's time, and is undoubtedly an equivalent to the Gk. ἡ κοινὴ ἔκδοσις, the usual designation for the *Septuagint* translation of the O.T., and was applied to it to distinguish it from the emended text of Origen's Hexapla. It thus acquired the meaning of a popular, uncorrected text as distinct from a scientific revision. As Jerome's Latin version gradually became the current text of the West, it ultimately acquired the name of *Vulgata editio*; yet it took a long time for this to become, as it now is, the exclusive designation of his Latin version. When the Council of Trent, in 1546, provided for the revision and printing of the text, it spoke of it as the "vetus et vulgata editio, quae longo tot saeculorum usu in ipsa ecclesia probata est" (*Sess.* iv.); but even then the word was probably used in the general sense of "current," and not as a technical term meaning "Hieronymian"; and it must have been the title-pages of the Sixtine and Clementine Bibles, with their "Biblia Sacra Vulgatae Editionis" which fixed the name "Vulgate" in its modern sense.—II. *Latin Versions previous to Jerome's Revision.* The most important specimens of early Latin versions which we possess are of N.T., those of O.T. being far more fragmentary; and Jerome's work upon N.T. was a revision of existing versions, whilst in O.T. it ended in being a new translation direct from the Heb.; the critical problems are therefore not the same in the two Testaments. The origin of a Latin version of N.T. is usually placed by scholars not in Rome but in Africa. During the first two cents. the Church in Rome seems to have been mainly Greek, or at any rate Greek-speaking, and the same may be said of Gaul; but the Church in N. Africa was Latin-

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Acts (both 6th cent.), are bilingual, may point to such a city as Antioch as the home of the version. At Antioch Greek would be the ordinary spoken language, but there would be a large Latin-speaking element in connexion with the Roman governor and his suite, and official "notarii" would be accustomed to write public notices in the two languages. There is, at any rate, no doubt that a Latin version of N.T. was current in Proconsular *Africa* early in the 3rd cent., and was used by the African Fathers for some considerable time. In the 4th cent. we begin to find traces of a Latin translation current in Western Europe and especially in N. Italy, called by Dr. Hort the *European*. Scholars are not yet agreed as to whether this was an independent version, or a revision of the African text in the direction of smoother Latinity; the principal MSS. of it are *a* (Codex Vercellensis, 4th or 5th cent.), *b* (Codex Veronensis, 5th or 6th), f_2 (Codex Corbeiensis, 6th), *i* (Codex Vindobonensis, 6th or 7th), *r* (Codex Usserianus, 7th), all of the Gospels. A third type, named by Dr. Hort the *Italian*, is considered by him to be a revision of the European, made (1) to obtain a still smoother Latin text, and (2) to amend the underlying Greek in accordance with MSS. of the "Syrian" type. The name "Italian" was given because Dr. Hort supposed this type to be that referred to by St. Augustine when he praises the "*Itala* interpretatio" as being clearer and more accurate than others (*de Doctr. Christ.* ii.15), and because St. Augustine's Biblical citations agree on the whole with this

ment which should serve as an "Authorized Version." The choice was a wise one; Jerome was probably the one scholar living who combined knowledge of the Bible with a great knowledge of the original tongues in which both Testaments were written, and his power of expressing himself in clear, forcible Latin enabled him to produce a translation suitable for the simple and learned alike. Eusebius Hieronymus, to give him his full name, was born of Christian parents *c.* 340 A.D.; he was educated at Rome; in 374 he retired to the desert of Chalcis, where he spent five years in ascetic devotion and diligent study, learning Heb. from a converted Jew; then, after a few years' residence in Antioch, he returned in 382 to Rome, where he became the trusted adviser of Damasus. The letter entrusting him with the great task is not extant, and it is from Jerome's answer (the *In Evangelistas ad Damasum Praefatio*, printed at the beginning of most Vulg. Bibles) that we learn its nature. Damasus had bidden him judge which of the numberless Latin translations of N.T. most faithfully represented the original Gk.; and Jerome now presented him with a first instalment of the work, consisting of the four Gospels corrected by the help of ancient Gk. MSS.; he had not altered the Latin save when the sense of the original required. The Gospels appeared in 383 and, as Jerome clearly intimates, were to be followed by the rest of N.T. These books must have appeared (probably in the order, Pauline epistles, Hebrews, Acts, Catholic epistles, Apocalypse; see the letter

and that the Vulg. MSS. represent a type of text distinct from the Old Latin. The absence of prefaces may be due to the fact that Pope Damasus, the inspirer of the work, died in 384 A.D., before these books were brought out. During this same sojourn at Rome, Jerome made his first revision of the Psalter; the Old Latin Psalter was simply emended from the Gk. of the LXX. without any very thorough examination of the text. This is the *Psalterium Romanum*, still in use at St. Peter's and at Milan. In 385 Jerome left Rome, and, after a short time spent in travel, settled for the rest of his life at Bethlehem; and now his serious work at O.T. translation began. The dates of his various works are not always easy to fix, but they probably appeared in the following order. Shortly after his arrival at Bethlehem (*c.* 387) he found that the *Psalterium Romanum* had been so carelessly copied that he proceeded to revise it more thoroughly; he corrected the underlying LXX. from the other Gk. versions, and appended to his translation the critical signs by which Origen had marked (*a*) passages lacking in the LXX. but supplied from the version of Theodotion (an *asterisk*, *), and (*b*) passages present in the LXX. but absent from the original Hebrew (an *obelus*, †). This is the *Gallican Psalter*, so called because it afterwards obtained wide popularity in Gaul, apparently through the efforts of Gregory of Tours († 594 A.D.). This ultimately became the current version in the Latin Church, and this, not Jerome's later translation from the Heb., appears in his Vulg. Bible. This was probably followed by revised translations of the other O.T. books from the LXX. (though such a translation survives only in the case of Job, together with prefaces only to Proverbs, Ecclesiastes, Song of Songs, and Chronicles). For this reason it has been plausibly argued that Jerome did not proceed very far with his version from the LXX., but abandoned it for the more ambitious scheme of a new translation direct from the Hebrew. This is quite possible; but, on the other hand, he definitely asserts more than once (*e.g. Ep.* lxxi. 5; *Contra Ruff.* ii. 24, iii. 25) that he translated the whole O.T. from the LXX. In these passages (written in 398 and 402 A.D.) he refers to it as having been undertaken "ante annos plurimos," which would probably mean during the earliest years of his stay at Bethlehem. The conditions under which the O.T. was translated from the Heb. were different from those which brought about the revision of the New; the latter was undertaken at the instance of the Pope, and was intended to be the authorized version in the West, so far as the Pope could make it such; the former was undertaken by Jerome in his private capacity, at the desire of friends or from his own sense of the need of a new translation, and the work was spread over a far greater number of years. Allusions in the prefaces to the various books, and references in his letters, enable us to follow him in the prosecution of his great task almost book by book and year by year. He began with *Samuel* and *Kings*, introduced by the famous *Prologus Galeatus* (for this and his other prefaces, see the beginning of any ordinary Vulg. Bible); though attached to these books only, it is really an introduction to the whole O.T. and shows that he must have already contemplated a new translation of all the books. By 393 (see *Ep.* xlix., written in that year) there had followed *Psalms*, the *Prophets*, and *Job*. By 395 *Ezra* and *Nehemiah* were translated, and in 396 *Chronicles* (*vide* prefaces to those books, and *Ep.* lvii., written 395–396). In 398, after a severe illness, he completed *Ecclesiastes*, *Song of Songs*, and *Proverbs*, and could tell a friend (*Ep.* lxxi.) that he had translated all the O.T. except the Octateuch, and was now working at that; by Octateuch he probably meant the five books of Moses, Joshua, Judges and Ruth (counted as one book), and Esther. The *Octateuch* was therefore translated between 398 and 405, for in the preface to Joshua, written soon after the death of Paula (404 A.D.), Jerome says he has finished the Pentateuch and is now at work on Joshua, Judges, Ruth, and Esther; and these remaining books were probably finished in the following year. The fact that *Esther* is described as being still in hand after the death of Paula is hard to reconcile with the dedication of that book *to* Paula and Eustochium (*vide* preface to Esther); and the insertion of Esther in the first case, or of Paula in the second, must be a scribe's error. With regard to the books of the *Apocrypha*, the evidence is conflicting. In his preface to the books of Solomon *juxta LXX.*, written probably 388–389, he states that he did not then correct *Wisdom* and *Ecclesiasticus*, "tantummodo Canonicas Scripturas vobis emendare desiderans." In the *Prologus Galeatus* he enumerates the books of the Heb. Canon, "ut scire valeamus, quicquid extra hos est, inter apocrypha esse ponendum," and then says of *Wisdom*, *Ecclesiasticus*, *Judith*, *Tobit*, and the Shepherd (of Hermas), "non sunt in Canone." In the preface to Ezra and Nehemiah he refuses to include the *third and fourth books of Esdras* (*i.e.* 1 and 2 Esdras of our Apocrypha) in his translation; and when translating Jeremiah, he refused to add *Baruch* (*vide* preface to Jeremiah). Of the *Maccabees* he simply remarks in the *Prologus Galeatus*, "Machabaeorum primum librum Hebraicum reperi. Secundus Graecus est." This would suggest that he did not translate either of them. He does not mention the *Prayer of Manasses*. In the case of Daniel, however, he consented to retain the *Story of Susannah*, that of *Bel and the Dragon*, and the *Hymn of the Three Children*, though with a warning that they were not found in the Heb. (*vide* preface to Daniel); and he followed the same practice with regard to the *apocryphal parts of Esther*, placing the additional pieces all together at the end of the book. The preface to his translation of the books of Solomon from the Heb. (398) concedes a sort of middle position to the Apocrypha: "Sicut ergo Judith, et Tobiae, et Machabaeorum libros legit quidem Ecclesia, sed eos inter canonicas scripturas non recipit; sic et haec duo volumina [*i.e.* Ecclesiasticus and Wisdom] legat ad aedificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam" (this is the passage referred to in the 6th Article of the English Church). At the request of friends he made a rapid translation of *Tobit* and *Judith*, pleading that the latter was said to have been

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been popular, and his bitter tongue and ready pen did little to conciliate opponents. But there were other and inevitable reasons: he was accused of disturbing the peace of the Church, and shaking the foundations of faith; and especially of placing his own work above the LXX. Popular legends as to the miraculous agreement of the LXX. translators, combined with the fact that N.T. writers used their work in quoting from O.T., had invested them with a halo of sanctity, and even Augustine held that their version was as much inspired as the original Heb. [SEPTUAGINT.] Jerome replied that he had the utmost reverence for the LXX., and that his only aim was to produce a translation which should be clear where the LXX. was obscure; that he was only doing what Aquila, Symmachus, Theodotion, and Origen had done; and that N.T. writers did quote occasionally from the Heb. In time the opposition calmed down and Jerome's version gained wider acceptance. Augustine approved of it, at any rate in the Gospels; Pelagius used it in his commentary on St. Paul's Epistles; throughout the 5th cent. it was gaining favour with ecclesiastical writers in Gaul, and in the 6th it had apparently become (except in Africa) the reigning version; towards the end of that century Pope Gregory the Great spoke of it as used equally with the Old Latin by the Roman See, while personally he preferred it. In one book only (the Psalms) Jerome's version from the Heb. has not to this day won the battle; the "Gallican" Psalter was too deeply rooted in the affections of the faithful to be supplanted even by a more

journeys to Rome (653–684) of Benedict Biscop and Ceolfrid (abbots of Wearmouth and Jarrow), not during the earlier mission of St. Augustine, that the best examples of these Italian texts were brought to England; and it was in Northumbria that they were preserved, carefully and beautifully copied, and thence carried by monks and missionaries to Ireland, and also through the N. of France, Switzerland, and Germany back into Italy. But a more corrupt type was spreading in the South. Spain was separated from the rest of Europe by the mountains as Britain was by the sea, and it developed its own national type; but the Spanish scribes loved diffuseness and "conflate" readings, and the later the Spanish MSS. are the less valuable is their text. At the end of the 8th cent. the first authoritative effort to revise the text of the Hieronymian Bible was made—not by the papal power, but on the initiative of Charles the Great, who was anxious to obtain a good uniform Bible text for Church use, and commissioned Alcuin, the abbot of St. Martin's at Tours, to prepare him such an edition. Alcuin was an Englishman educated at York, and he wisely sent to that city for MSS.; in the N.T. his revision seems to have followed the Northumbrian type of text in the Gospels, but in the Acts and Epistles to have been dependent on the Codex Fuldensis or MSS. resembling it. At Christmas, 801 A.D., Alcuin presented his revised Bible to Charles the Great; and in the splendid writing-school at Tours copies of its text could be multiplied with ease. "Alcuinian" Bibles were soon in great request and the revision was spoilt by its

1089; Stephen Harding, abbot of Citeaux; Cardinal Nicolaus Maniacoria; Herveius of Bourgdieu, and by others during the 12th cent.; while the 13th saw the formation of several *correctoria*, or lists of various readings, with authorities, prepared by bands of scholars mainly belonging to the religious orders, such as the Franciscans or Dominicans. But the same century was marked by an acceleration in the process of decay. The fame of the university of Paris drew great numbers of theological students to it and caused a large demand for Bibles; these were copied hastily from any MS. that happened to be at hand; and Roger Bacon complains bitterly and justifiably of the wretched state to which the *Exemplar Parisiense*, or type of text current at Paris, had been brought by such carelessness. The vast majority of 13th, 14th and 15th cent. Vulg. MSS. represent what we may call the "mediaeval" text, and are full of mistakes and interpolations. The earnest attempts of Laurentius Valla († 1457) to amend the text by correction from the Gk. were without result, but deserve to be remembered with gratitude.—V. *The History of the Printed Text.* The earliest and most beautiful productions of the printing press were Bibles; the famous "Mazarin" or "42-line" Bible, printed at Mainz by Gutenberg (or Schoeffer, or Fust) between 1452 and 1456, is one of the finest and most valuable books in the world. During the 15th cent. more than 90 editions of the Latin Bible were printed; the printers, even those of the first Roman Bible (A.D. 1471), were mainly German. The printers chose cheap, late MSS. for the rough usage of the printing-office, probably not suspecting that their text was unsatisfactory. Succeeding editions were as a rule reprints of the earlier, and thus by the time scholars were beginning to examine the text the thousands of printed copies circulating in Europe presented it in its most corrupt form. Thus though the rule is, the later a *written MS.*, the more corrupt the text, yet the later a *printed edition*, the nearer it is as a rule to the text of the earliest and purest MSS. The 16th cent. was, however, the great age of the Latin Bible. The number of editions published during it was enormous—438, according to Copinger—and its last years witnessed the establishment of an official version, to be used henceforth and reprinted "ne minima quidem particula de textu mutata, addita, vel ab eo detracta," by all members of the Roman Church. Some scholars, both Catholic and Protestant, made independent Latin translations of the N.T.; others set themselves to revise the current Hieronymian text, either by correction from the Gk. or by collating more ancient Vulg. MSS. The famous *Complutensian Polyglot Bible* (1514 and following years), published at the expense of Cardinal Ximenes, was, in its Latin text of N.T., corrected mainly from the Gk. An earlier Bible, printed by Froben at Basel in 1502, seems to have been set up from good Vulg. MSS., and often preserves right readings almost alone amongst early editions; but the Latin Bible of Robertus Stephanus (Paris, 1528), was the first genuine attempt at a critical edition. Three good MSS. were collated for it, and seventeen for the larger edition (printed 1538–1540, reprinted 1546), *which is practically the foundation of the official Roman Vulgate.* The modern verse divisions appear first in his small 1555 edition. Similar attempts at revision were also being made by the Catholic theologians at Louvain. The fine folio edition of Joh. Hentenius (Louvain, 1547, and often reprinted) was based on the 1540 text of R. Stephanus, but some 30 MSS. were also collated for it, and the text was thus greatly improved. It was, however, the Council of Trent in 1546 that first ordered an official edition of the Vulg. in accordance with the traditional Hieronymian text; but it was nearly half a century before it appeared. Nothing of importance was accomplished till the pontificate of Sixtus V. (1585–1590), who appointed a commission, with Cardinal Caraffa († 1591) at its head, to effect a complete revision of the text. Good MSS., such as the *Codex Amiatinus*, were consulted, and reference made to the Heb. and the Gk.; Sixtus himself worked hard at the task, and was assisted by Franciscus Toletus and Angelus Rocca. The volume was printed at the Vatican press, and the proofs were revised by the pope himself; errors that were discovered after the sheets had been printed off were corrected either with the pen or by pasting a small piece of paper on with the right reading. It appeared in 1590, and was prefaced by the famous bull *Aeternus ille*, which declared the edition to be the actual Vulg. prescribed by the Council of Trent, ordained that its readings should be introduced into all missals and service-books, forbade the publication of future editions without careful collation with the official copy, and prohibited the printing of various readings in the margin—all this under the pain of the greater excommunication. After the death in 1590 of Sixtus V., Bellarmine persuaded Pope Gregory XIV. that a new edition was necessary. A new commission was appointed in 1591, under the presidency of Cardinal Colonna; current report at the time, and the inscription which commemorates the event at Zagarola (the country seat of Cardinal Colonna, where the work was done), maintained that the revision occupied only *nineteen days*; but this is hardly credible. In the beginning of 1592 Clement VIII. became pope; he gave orders that the copies of the Sixtine edition should be as far as possible recalled and destroyed. The final revision of the new edition was entrusted to Fr. Toletus, and the printing was done by Aldus Manutius the younger. The whole was finished and published by the end of 1592. A bull ordained that no future edition of the Vulg. was to be printed before it had been carefully collated with the Vatican copy; nor were variant readings to be allowed in the margin. The first edition of the Clementine Vulg. was succeeded by a second in 1593 and by a third in 1598; these are the only three *official* editions. The second is said to be the most, and the third the least, accurately printed; but each contains some obvious errors, and the real "authentic" Clementine edition must be found (as Hetzenauer says in his careful reprint of the Bible, 1906) by a comparison of them all. The Clementine Vulg., which is a real improvement on the Sixtine

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made for popular use, and by men who did not belong to the literary classes, they reproduced the familiar idioms and expressions of their time. Jerome, in turn, retained them as far as was possible. The Latin of the Vulg. is therefore largely the Latin of the earlier versions, and the result is a happy one; it has both the dignity of a scholarly translation and the simple force of popular language. We may classify its main characteristics under the following heads, bearing in mind that there is a good deal of cross division. (1) *Africanisms*. Such words as *claritas*, *clarifico* (for *gloria*, *glorifico*), *excitare* (for *suscitare*), *nequam* as a substantive, *pressura* (for *tribulatio*), *saeculum* (for *mundus*), are all characteristic African translations of the Greek which have passed here and there into the Vulg.; as are also such long compound verbs as *conlaborare*, *inhonorare*, *obtenebrare*, *reaedificare*, *subsannare*. Characteristics of style and construction which, though not peculiar to Africa, are more frequent in African than in European Biblical MSS., are, *e.g.*, the use of co-ordinate verbs instead of the participle and the verb, the use of *cum* with the imperfect or pluperfect subjunctive instead of the present participle or the ablative absolute, the use of *ne* or *non* with the perfect subjunctive instead of *nolite* with the infinitive; there is also a tendency to throw the verb to the end of the sentence. It is only sometimes true that Graecisms are characteristic of Africa; *similitudo* and *sacramentum*, not *parabola* and *mysterium*, are the African renderings of παραβολή and μυστήριον, while *tinguere* was only in time

the narratives far more intelligible than could a simple transliteration. (3) Finally, many words which have for centuries been common theological terms in the Western Church either appear for the first time in the Vulg. (*e.g. predestinatio, justificatio, sanctificatio, regeneratio, resurrectio, propitiatio, mediator, creatura, concupiscentia*), or are archaisms to which that version gave a new currency (*e.g. gratia, redemptio, electio, reconciliatio, satisfactio, inspiratio, scriptura*) and were devoted there to a new and holy use.—BIBLIOGRAPHY. (*a*) *General information* as to the Old Latin versions and the Vulg., lists of MSS., etc.: Westcott and Hort, *The N.T. in the Original Greek* (1882), vol. ii. §§ 107-118; S. Berger, *Histoire de la Vulgate pendant les premiers siècles du moyen âge* (Paris, 1893); Scrivener-Miller, *Intro. to Criticism of N.T.* (4th ed. 1894), vol. ii. ch. iii.; Gregory, *Prolegomena* to (*i.e.* vol. iii. of) Tischendorf's *Novum Test. Graece* (8th ed. Leipzig, 1894), pp. 948-1108; Burkitt, *The Old Latin and the Itala*, in vol. iv. of *Texts and Studies* (Cambridge, 1896); E. Nestle, *Urtext u. Uebersetzungen der Bibel*, Leipzig, 1897 (= vol. iii. of the *Prot. Realencyc.*), pp. 84-118; von Soden, *die Schriften des neuen Test.*, I. iii. (Berlin, 1907), §§ 350-362; arts. on "Latin Versions" and "Vulgate" in Hastings, *D.B.* (5 vols. 1904). (*b*) *Life and works of St. Jerome*: the best complete edition of his works is that of Vallarsi (11 vols. folio, Verona, 1734–1742; do. quarto, Venice, 1766–1772). For his life, *see* O. Zöckler, *Hieronymus; sein Leben u. Wirken*, etc. (Gotha, 1865); A. Thierry, *S.*

some and careful reprint of the Clementine text; its place, however, will probably now be taken by Hetzenauer's *Biblia Sacra Vulgatae Editionis*, etc. (Oeniponte, 1906). Hetzenauer not only prints the text with great care, but gives the variants of the three "official" Clementine editions, and of the Sixtine. For N.T. Hetzenauer has also published a handy small edition of the Clementine text, *Novum Test. Vulgatae Editionis*, etc. (Oeniponte, 1899), and Nestle, *Novum Test. Latine*, etc. (Stuttgart, 1906). Nestle gives the variants of the Sixtine edition, and also of the most important Vulg. MSS. Dr. P. Corssen published a critical edition of the Ep. to the Galatians in 1885 (*Ep. ad Galatas*, Berlin); the Oxford critical edition of the Vulg. by Bp. J. Wordsworth, of Salisbury, and the Rev. H. J. White, is still in course of publication; the four Gospels and the Acts have already appeared. [H.J.W.]

Vulture, the A.V. translation of the Heb. *dā'â*, *dayyâ* (Lev.11.14; Deut.14.13; and Is.34.15), and also in Job 28.7 of *'ayyâ*. There seems no doubt that the A.V. translation is incorrect, and that the words refer to some of the smaller birds of prey, such as kites or buzzards. *dayyâ* is synonymous with *h'dayah*, the Arab. vernacular for the kite, especially the black kite. *'ayyâ* almost certainly indicates the KITE, which in other passages it is taken to represent. Vulture should be the translation of the Heb. *nesher*, where A.V. uses EAGLE, while the scavenger-vulture is alluded to under the name GIER-EAGLE. [GLEDE; OSSIFRAGE.] [R.L.]

W

Wafer (*rāqîq*), a thin cake, used only for offerings, and therefore always made of unleavened bread (Ex.29.2,23; Lev.2.4,7.12,8.26; Num.6.15,19; 1Chr.23.29). Once, in Ex.16.31, "wafer" is used for the Heb. *çappîḥîth* Here it is said that the manna tasted like wafers made with honey. [W.O.E.O.]

Wages. The earliest mention of wages in the Bible is of a recompense, not in money but in kind, to Jacob from Laban (Gen.29.15,20, 30.28,31.7,8,41). In Egypt, money payments of wages were in use (Ex.2.9), and though the terms there cannot now be ascertained, they were doubtless regulated by law, as they were in Babylonia by the Code of Ḥammurabi (*c.* 2100 B.C.). In the parable of the householder and the vineyard (Mt.20.2) the labourer's wages are one denarius per day, probably = 7½*d.*, a rate which agrees with Tob.5.14, where a drachma is mentioned as the rate per day, and may be fairly taken as equivalent also to the usual pay of a soldier (ten *asses* per diem) in the later days of the Roman Republic (Tac. *Ann.* i. 17; Polyb. vi. 39). In earlier times the rate was probably lower. But most likely labourers, and also soldiers, were supplied with provisions. The law was very strict in requiring daily payment of wages (Lev.19.13; Deut.24.14,15). The employer who refused to give his labourers sufficient victuals is censured (Job 24.11), and the iniquity of withholding wages is denounced (Je.22.13; Mal.3.5; Jas.5.4).

Waggon. The Oriental waggon (Arab. *'arabah*) is composed of two or three planks, fixed on two solid circular blocks of wood, from 2 to 5 ft. in diameter, which serve as wheels. To the floor are sometimes attached wings, like those of a wheelbarrow. For the conveyance of passengers straw or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen (Num.7.3,6-8; Heb. *'ăgālâ*). [CART.]

Wall. The A.V. so renders nine Heb. words. (1) *'ushsharnâ* (Ezr.5.3), a "vertical" wall. (2) *gādhēr* (Num.22.24), a stone fence protecting vineyards by the roadside, also rendered *wall* in Ezr.9.9, Is.5.5, Ho.2.6, Mi.7.11; but otherwise *fence* (Ps.62.3) or *hedge* (80.12; Ec.10.8; Ezk.13.5,22.30); and pointed *gedher* in Pr.24.31, Ezk.42.10 (A.V. *wall*). (3) *ḥômâ*, the common word for a masonry wall, used symbolically of a "protection," as in Ex.14.22,29, when the waters flanking the shoals protected the Israelites in crossing the head of the Red Sea. (4) *ḥîl*, a "fortification" (1K.21.23; Ps.122.7), occurs ten times, otherwise rendered *trench* (marg. *outer wall*), *host*, *bulwark*, and *rampart*. (5) *ḥayiç* (Arab. *ḥeit*), an ordinary wall (Ezk.13.10). (6) *ḥārûç* (Dan.9.25 R.V. *moat*). (7) *kōthel* (Can.2.9) or *kethal* (Ezr.5.8; Dan.5.5); apparently a cemented wall. (8) *qîr*, a common word for house and city walls. (9) *shûr* (Arab. *sûr*), in seven passages the wall of a city, and perhaps (Gen.49.22) the terrace wall of a fruit garden or vineyard. Walls were often not founded on the rock but, as now, on the surface soil, or on older ruins (Lu.6.48), as is shown by recent excavations in Palestine. [C.R.C.]

Wanderings in the wilderness. [EXODUS, THE.]

War. Before entering on a war of aggression the Hebrews sought the divine sanction (Judg.1.1,20.2,27,28; 1Sam.14.37,23.2,30.8) by consulting either the Urim and Thummim (1 Sam.28.6) or the prophets (1K.22.6), hence the regular term "sanctify war." Formal proclamations of war were not interchanged. Before entering the enemy's district, spies were sent to ascertain the character of the country and the preparations of its inhabitants for resistance (Num.13.17; Jos.2.1; 1Sam.26.4). When an engagement was imminent, a sacrifice was offered (1Sam.7.9,13.9) and an inspiriting address delivered either by the commander (2Chr.20.20) or a priest (Deut.20.2). Then followed the battle-signal or shout (1Sam.17.52; Je.50.42; Ezk.21.22). The combat assumed the form of a number of hand-to-hand contests; hence the high value attached to fleetness of foot and strength of arm (2Sam.1.23,2.18; 1Chr.12.8). Various strategic devices were practised, such as the ambuscade (Jos.8.2,12; Judg.20.36), surprise (Judg.7.16), or circumvention (2Sam.5.23). The siege of a town or fortress was thus conducted: A line of circumvallation was drawn round the place (Ezk.4.2; Mi.5.1), constructed of trees (Deut.20.20), together with earth and any other materials at hand. This line both cut off the besieged from the surrounding country and served as a base of operations for the besiegers. From this line one or more

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"mounts" or "banks" were thrown out in the direction of the city (2Sam.20.15; 2K.19.32; Is.37.33), and gradually increased in height until about half as high as the city wall. On this mound or bank towers were erected (2K.25.1; Ezk.4.2,17.17,21.22), whence the slingers and archers might attack with effect. Battering-rams (Ezk.4.2,21.22) were brought up to the walls by means of the bank, and scaling-ladders might also be placed on it. The Assyrian sculptures depicting the siege and capture of Lachish by Sennacherib illustrate what has been said (see Brit. Mus. Assyrian Room, Nos. 21–32); but sieges are described and represented on monuments occurring in Palestine as early as 1600 and 1500 B.C. (Conder). The treatment of the conquered was extremely severe in ancient times. The bodies of the soldiers killed in action were plundered (1Sam.31.8; 2Mac.8.27); the survivors were either killed in some savage manner (2Sam.12.31; 2Chr.25.12), mutilated (Judg.1.6), or carried into captivity (Deut.20.14). Sometimes the bulk of the population of the conquered country was removed to a distant locality. The Mosaic law mitigated somewhat the severity of the ancient usages towards the conquered. The conquerors celebrated their success by the erection of monumental stones (1Sam.7.12), by hanging up trophies in their public buildings (1Sam.21.9,31.10), and by triumphal songs and dances in which the whole population took part (Ex.15.1-21; Judg.5; 1Sam.18.6-8; Jth.16.2-17). [ARMY].

War-club. [ARMS, *Offensive*, (1).]

Wars of the Lord, Book of the. There is no information afforded concerning the book cited once under this name in Num.21.13-15. All that can be said rests purely on conjecture. It may have contained, as Dillmann has conjectured, the Song of Moses sung on the occasion of the overthrow of the Egyptians at the Red Sea, and even the narrative related in Num.22–24 concerning Balaam, or the expeditions against Sihon king of the Amorites and Og the king of Bashan, which are briefly recorded at the end of the 21st chapter of Numbers. Franz Delitzsch has written some interesting articles on the subject of those poetical extracts entitled "Urmosaishes im Pent." in Luthardt's *Zeitschrift* (1882). Fürst's conjecture that the book contains pre-Mosaic elements seems extravagant; while the attempts of Knobel, Stade, and others to make out that the book was composed in post-Solomonic days or even later may be dismissed as pure fancy. The LXX. reading is interesting—"Therefore it is said in a book; the war of the Lord burned up Zōob" (Heb. *sûph*), etc. [C.H.H.W.]

Washing the hands and feet. It was necessary that the hand, which, in eating, was thrust into the common dish, should be scrupulously clean; and, as sandals were ineffectual against the dust and heat, washing the feet on entering a house was an act both of decency and of refreshment to the traveller. The washing of the hands was made by the Pharisees of the N.T. age a matter of ritual observance (Mk.7.3), and special rules were laid down as to the times and manner of its performance. Washing the feet only rose to the dignity of a ritual observance in connexion with the services of the sanctuary (Ex.30.19,21). It held a high place, however, among the rites of hospitality. Immediately a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen.18.4,19.2,24.32,43.24; Judg.19.21). It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office for his guest (1Sam.25.41; Lu.7.38,44; Jn.13.5-14; 1Tim.5.10). Such a token of hospitality is still occasionally exhibited in the East.

Wash-pot (*sîr raḥaç*), a term of contempt applied to Moab (Ps.60.8 = 108.9). It is only used in this figurative sense. [W.O.E.O.]

Watches of night, a division of time, probably of military origin. In O.T. times the night was divided into three watches, "the beginning of the watches" (Lam.2.19), probably from sunset till about ten o'clock; "the middle watch" (Judg.7.19), till about 2 a.m.; "the morning watch" (Ex.14.24; 1Sam.11.11), till sunrise. See also Ps.63.6, 90.4,119.148. In the Greek and Roman periods there were four watches, and this was the division of the night in our Lord's time. They are sometimes named in numerical order: the 2nd and 3rd (Lu.12.38); the 4th, (Mt.14.25; Mk.6.48). The four are mentioned in order (Mk.13.35): (1) Even, 6–9 p.m. (*cf.* 11.11; Jn.20.19). (2) Midnight, 9–12 o'clock. (3) COCKCROWING, 12–3 a.m. (4) Morning, 3–6 a.m.; *cf.* Jn.18.27. [H.H.]

Water of Bitterness. The term refers to the trial by ordeal of the woman suspected of unfaithfulness to her husband (Num.5.17-24). If a man suspected his wife but could not prove her guilt, he took her to the priest, carrying with him an offering of memorial (ver. 15). The trial took place in public, in later times at the Gate Nicanor (*Sotah* 1, 5, 6). The priest poured holy water into an earthen vessel and mixed with it dust from the sanctuary floor (5.17). He then loosed the woman's hair, put the offering into her hands, and adjured her, she answering "Amen, Amen." The words of adjuration were then written on a little scroll, which was soaked in the water to dissolve the ink. She drank the water, and her guilt or innocence at once became apparent. According to the Mishna, the ordeal only took effect if the husband also was innocent of the same offence (v, 1 and Gemara). Adulterers became so numerous that the ordeal lost its power, and it was suspended by Johanan ben Zakkai (60–70 A.D.) (*ib.* ix. 9; *cf.* Jn.8.7-9; Mt.12.39; Mk.8.38). [ORDEAL OF JEALOUSY; ADULTERY.] [H.H.]

Water of Jealousy. [WATER OF BITTERNESS; ORDEAL OF JEALOUSY; ADULTERY.]

Water of Separation (Num.19.1-10). [PURIFICATION.]

Water-carriers. Usually women (Gen.24.13; Ex.2.16; 1Sam.9.11; Jn.4.7), though, as at the present day, children most likely were also so employed; as were also men who were captives (Deut.29.11; Jos.9.21ff.). In Mk.14.13, Lu.22.10 we read of a man carrying water; but this is exceptional. Water was carried in "bottles," *i.e.* skins (*nēbhel, nôdh*;

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Gk. *δσκός*) or earthenware vessels (*kadh*; Gk. *κεράμιον*). [W.O.E.O.]

Water-pots. Equivalent to the Heb. *kadh*, a large vessel of earthenware or stone, used for drawing water from the well (Jn.4.28), and borne on the shoulder. These were placed



WOMEN WATER-CARRIERS, NEAR JAFFA. W.D.A.

in houses for washing the hands, according to Jewish usage, before and after meals. The water-pots mentioned in Jn.2.6,7, are stated to have contained "two or three firkins apiece." A "firkin" (= approximately the Heb. *bath*) was about 72 pints. [W.O.E.O.]

Water-spouts (Ps.42.7; see 2Sam.5.8). Although the Mediterranean is often troubled by water-spouts, the Heb. *çinnôr* means a "water-channel," and it is used of the ditch crossed by Joab (A.V. *gutter*) as well. The psalm refers to the noise of torrents. [C.R.C.]

Wave-offering. [SACRIFICE, 3, v. *c*.]

Weapons. [ARMS.]

Weasel (*ḥōledh*) occurs only in Lev.11.29 in the list of unclean animals. According to the old versions and the Talmud, the Heb. *ḥōledh* denotes a "weasel"; but if the word is identical with the Arab. *khuld* and the Syr. *ḥuldo*, a truly burrowing animal, such as one of the rodent mole-rats akin to *Spalax typhlus* (for there are no true moles, *Talpa*, in Palestine), must be intended. [MOLE.] [R.L.]

Weaver, Weaving. [HANDICRAFTS, (6).]

Wedding. [MARRIAGE.]

Week. In the Heb. Scriptures the institution of the sabbath accounts for the week or cycle of seven days. God's creative acts extended over six defined periods; the seventh was *shabbāth*, cessation or rest. Hence His people must observe the seventh day likewise as a day of cessation from all work (Ex.20.11). But in Deut.5.15 the reason given is a national one: the seventh day is to be observed as a rest-day in commemoration of the deliverance from slavery. This distribution of the work of creation over six days is peculiar to the Heb. account; there is no trace of it in the Assyro-Babylonian literature. There may be traces of a ten-days' cycle in Gen.24.55, Ex. 12.3, Lev.16.29, etc., and in the story of the Flood the seven days' intervals occur together with multiples of ten, *viz.* 40 and 150. The ancient Egyptians had a cycle of ten days. The number seven was sacred in Babylonia, and the seven-day week was an old institution connected with the new moon and the lunar month. The Assyrians perhaps had a week of five days. It has been suggested that the Heb. week was originally a division of the lunar month, the first day of the first week coinciding with the NEW MOON. This could not have been the case when a seventh-day sabbath was observed, since there would be an interval of a day and a half between the fourth week and the next new moon. The week was used as a convenient measurement of time—*e.g.* one (Gen.29.27), two (Lev.12.5), three (Dan.10.2), seven (Deut.16.9; Dan.9.25; *cf.* Lev.23.15,25.8). [SABBATH; SEVEN.] [H.H.]

Weeks, Feast of. [PENTECOST.]

Weights and measures. The Bible references are explained by the discovery of actual inscribed weights, and of standard measures of length and capacity; and the statements of Josephus, Herodotus, Pollux, Aelian, Plutarch, and Epiphanius are also explicable from the same evidence. The standard measures must be taken as somewhat in excess of the specimens, on account of wear; and there was some deterioration, in later times, from the old standard. Imperfect specimens must also be discarded.—I. WEIGHTS. A standard of weight ("the king's standard") existed in Babylon as early as the time of Abraham, or 2100 B.C. (Ḥammurabi's laws, No. 51), and silver and gold were weighed (Gen.23.16; Je.32.9). The *Balance* was used (Heb. *môʿnayim*, Arab. *mîzân*, "scales"), and had apparently also a running weight, like a steel-yard (Is.40.12), called *peleṣ* (*balance and scales*, R.V. Pr.16.11). An Egyptian picture (Lepsius, *Denkmäler*, iii. 39, No. 3) shows a man adjusting this weight to a pair of scales (see Rev.6.5), in one of which are weights in the form of a cylinder and a bull's head, and in the other rings—of metal—which formed the oldest substitute for coins. Other weights (a bull's head and a lion) lie ready; and both Egyptians and Babylonians cast bronze weights in these forms and in those of antelopes and geese. This explains the Heb. *qᵉsîṭâ*, or "lamb" (A.V. *piece of money*; Gen.33.19; Jos.24.32; Job42.11). The specimens whence we may obtain actual weights include a haematite weight from Nippur in Babylonia (perhaps 1500 B.C. or earlier), inscribed "ten shekels of gold of the merchant," and weighing 1,320 gr.; weights in the British Museum (880 to 700 B.C.), from Nineveh and Babylon, giving a *mānê* (A.V. *pound*) of 7992 gr., and a talent (*kikkār*) of 959,040 gr.; Phoenician weights of 235 gr. and 120 gr.; a Heb. weight from Samaria (perhaps as old as 800 B.C.) marked "quarter shekel" on one side, and "quarter half" on the other; another from Tell Zakarîya marked "half"—the first

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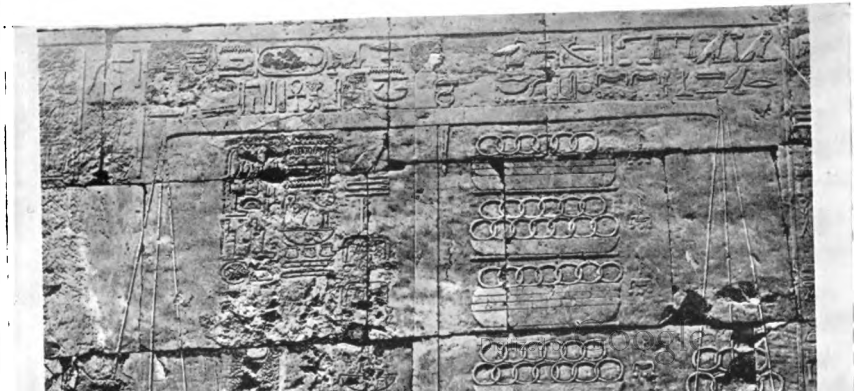


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THREE-LEGGED TABLE FROM THEBES
(XVIIIth DYNASTY). (Brit. Mus.)
The inscription contains a prayer to Amen-Ra and to Osiris.



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Heb. (later)	.. ..	192·0	9,600	480,000

Maimonides (*Shegalim*, v. 6) gives the weight of the old Heb. shekel (heavy system) as 320 gr. of barley, and of the shekel in use after the Captivity as 384 gr. The barley-corn weighed 1 gr., and the later shekel thus agreed with the oldest known Gk. *Tetradrachm*—of the Aegina coins—which was of Semitic origin. Little is known of Egyptian weights (see *Proc. Bib. Arch. Soc.*, Dec. 1901, p. 394); but the gold unit of 120 gr. is apparently the Phoenician light shekel, and the bronze weights show the same comparison. The *Kat* of 144 gr. was also three-fifths of the Phoenician heavy unit. In O.T. the shekel (or "weight") consists of 20 *Gerahs*, or "beans" (16 gr. each: Ex.**30**.13; Num.**3**.47; Lev.**27**.25; Ezk.**45**.12), this being the "SHEKEL of the Sanctuary," half of which was the *Bekah* (Heb.*beqa'*, Gen.**24**.22: Ex.**38**.26). The Hebrews were forbidden to keep shekels of the two systems in the same bag (Deut.**25**.14), and bidden to use standard weights, "assayed for the merchant" (as the LXX. translates in Gen.**23**.16). We find notice also of a "tongue of gold" (Jos. **7**.21) weighing a *Maneh*; of *raççim*, or "pieces" of silver (Ps.**68**.30); and of an *'ăghôrâ*, "PIECE OF SILVER" (1Sam.**2**.36), probably an "ingot" (Assyr. *igiru*, "tile"). The statement in Ezk. **45**.12 that the maneh is to consist of 20, 25, and 15 shekels is explicable as referring to the older and later shekel, and to the Phoenician unit. Thus, 15 shekels of 320 gr. = 20 of 240 gr. = 25 of 192 gr. = 4,800 gr. for the maneh. The

Tetradrachma	..	384	370·4	266·6
Mna ..	.. ..	9,600	6666·6	6666·6
Talanton	.. ..	480,000	400,000·0	400,000·0

The present value of the silver Drachma of 96 gr. is a shilling, and the Jews, after the Captivity, adopted it as the *Zuza*, while their *Tib'aa* was two, the *Rigia* three, and the *Sel'a* four, Zuzas. These systems were, however, in turn replaced by the old Thracian Drachma of 110 gr., used in Macedonia, and by the Ptolemies in Egypt, being apparently the light Aramean shekel, of 111·1 gr., very slightly depreciated. In Pers., Gk., and Roman times alike, only the central authority coined gold; cities coined silver, and subordinate rulers struck silver and copper coins. This privilege was bestowed on Simon, brother of Judas Maccabaeus, *c.* 139 B.C., by the Seleucid suzerain (1Mac.**15**.2-6), and the oldest Jewish coins are supposed to date from this era. Coins of 220 gr. (of the older silver), with a present value of about 1*s.* 10*d.*, bear in old Heb. characters the legend "shekel Israel," with "year 1" (or 2, or 3, or 4) on the obverse, and "Jerusalem Holy" on the reverse, apparently representing the "shekel of the sanctuary" (Ex.**30**.13); others, of 110 gr., are marked "half-shekel," and were apparently those used for the half-shekel temple tax. The years are thought to date from 139 B.C., and not to refer to the sabbatic year, though new shekels were required, apparently, for the tax (Mishna, *Shegalim* v. 5). The copper coins of the same period apparently follow the Phoenician unit of

in this age by the Jews were early square Heb., and these coins appear to be forgeries, imitating those of Simon and of later Hasmonaeans. The Talmud speaks of "false" and "dangerous" coins, and of "rebel coins" (Tal. Jer. *Ma'aser Sheni* i. 2); but this only after 300 A.D., the "rebel coins" being perhaps those of pagan insurgents. The coins noticed in N.T. are both Gk. and Roman. [MONEY.]—III. MEASURES. Our information as to measures is less complete than as to weights, but is also checked by actual discoveries.—*Length.* The words for the various measures of length—such as "finger," "handbreadth," "span," and "forearm"—show that the measurements were at first roughly made with hand and arm, and with the "foot." These would have been smaller than among Europeans; for the ancient Semitic races—like the Arabs—were not tall, and had small hands and feet. The average height of European Jews is only 5 ft. 4 in., and the height of the oldest Semitic race at GEZER (*c.* 2000 B.C.) appears to have been the same. The unit of weight was the *barley-corn* (since—according to Maimonides, *Sheqalim*, v. 6, xi. 4—the old Heb. shekel weighed 320 gr. of barley, and actually weighs 320 Troy gr.); and the unit of length was also the barley-corn (Maimonides, *Sepher Torah* ix. 9)—the "finger-breadth" being equal to two barley-corns laid end to end, or to seven laid side by side. This would not apply to the Egyptian cubit of 20·6 in., divided into seven palms of 2·95 in.; but a later cubit (of about 21·5 in.) in Egypt is very close to 2 Heb. ft. An ancient scale discovered at Tell Loḥ, in Babylonia, measures 10·53 in.; and the statue of Gudea, on whose lap it is carved, may be as old as 2800 B.C. This scale is divided into 16 parts, each of which is thus very nearly 0·66 in. long. This (as we shall see) was the Heb. "finger-breadth," which gave a foot of 10·66 in. This scale is Akkadian, and we do not know if the Babylonians and Assyrians used the same standard, though they very probably did, and had thus a cubit of nearly 16 in. A tablet from Senqereh, dealing with fractions, has been thought to refer to cubits and reeds; but this is very doubtful, as the colophon states that it refers to the *Soss*, or unit of 60, and to its fractions. Dr. Pinches, however (*Jl. R. Asiat. Soc.* October, 1907), considers that a cubit of 30 fingers is noticed in this tablet. This would measure about 20 in. The Siloam tunnel [SHILOAH] was 1,200 cubits long, and measures 1,707 ft.; which would give a cubit of 17 in. But this record gives only a round number, and the result can only be regarded as an approximation to the unit. Barley differs in weight from 56 to 50 lb. to the bushel; and the following results of actual measurement and weight compare with the Heb. barley, of which a grain weighed a Troy grain.

Barley	*English*	*Heb.*	*Arab*
Weight of bushel ..	56 lb.	53 lb.	50 lb.
Weight of one corn ..	1·05 gr.	1 gr.	0·99 gr.
Length of one corn ..	0·35 in.	0·33 in.	0·32 in.
Width of one corn ..	0·117 „	0·114 „	0·112 „
Thickness of one corn ..	0·095 „	0·094 „	0·093 „

Thus—as Maimonides says—two corns end to end are equal to seven corns laid on edge side by side. Hence we obtain—

Name	*Heb. Name*	*Length in.*	*No of Corns*
Barley-corn ..	*zera'* ..	0·33	1
Finger-breadth ..	*eṣba'* ..	0·66	2
Palm ..	*ṭōphah* ..	2·66	8
Hand-breadth ..	*zereth* ..	5·33	16
Span ..	*shi* ..	8·00	24
Foot ..	*reghel* ..	10·66	32
Small cubit ..	*'ammâ* ..	13·33	40
Builders' cubit ..	„ ..	16·00	48
Cubit and palm ..	*'ammâ waṭōphah*	18·66	56

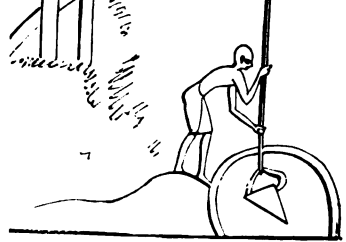
This agrees not only with Gudea's scale, and the statement of Maimonides, but also with the standard *Dhrâ'a*, or "arm," of Arabs, measuring 26·66 in., or 2 small cubits. The word *'ammâ* signifies the "forearm," or half the arm. To deduce units from the measurements of ancient buildings is an inconclusive method, as the lengths may be variously divided, but the 16-in. cubit seems to have been used in the Jerusalem temple enclosure, and in the Galilean synagogues. Thus the S. gates of the *Haram* at Jerusalem are 30 cubits wide, the "master course" of the wall is 4 cubits high, the piers along the wall appear to have been at intervals of 10 cubits; and in the synagogue of *Umm el 'Amed* (*Surv. W. Pal.* i. p. 406), the building is 40 cubits long, its pillars 10 cubits high, and the stylobate 1 cubit—coincidences almost conclusive. The *Finger-breadth* (Je.**52**.21), *Hand-breadth* (Ex.**25**.25,**37**.12; Ezk.**40**.5,43,**43**.13) or Palm, *Span* (Ex.**28**.16, **39**.9; 1Sam.**17**.4) or Hand-breadth, with the *Cubit*, are noticed in O.T. Thus GOLIATH (1Sam.**17**.4) was either 8 ft. 5 in. or 7 ft. 1 in. tall. The *Reed* was 9 ft. 4 in. long (Heb. *qānê*), while the Arab. *Qaṣab* (*reed*) is now 9 ft. The term "cubit of a man" (Deut. **3**.11) apparently means no more than a "man's forearm." In 2Chr.**3**.3, "first measure" may mean the larger cubit, but in Ezk.**41**.8 "great cubits" is better rendered (R.V. marg.) "cubits to the joining." The cubit is noticed in N.T. (Mt.**6**.27; Lu.**12**.25) with longer measures—the *Stadium* (A.V. *furlong*, Jn.**6**.19), or 202·25 yds., and the *Mile* (Mt.**5**.41), or 8 furlongs. The Jewish small mile was 1,000 paces and the large mile 2,000 paces; but the length of the pace is indefinite.—*Square Measure.* As to this, we have only the statement of Maimonides, in 12th cent. A.D. (on Ex.**27**.9-12), that a *Ṣe'ā* was a square of 50 cubits side, and that 30 Seahs (75,000 sq. cubits) was a *Kor* of land. This amounts to 3·03 acres, which is very close to 3 Arab Feddâns of 1·1 acres each. The *Acre* (1Sam.**14**.14, marg. "furrow," as in Ps. **129**.3; Heb. *ma'ānâ*) appears to be the same as the *Yoke* used to define it (*ṣemedh*), and probably was the *Feddân*, or "yoke." See Is.**5**.10, where "ten acres" yield over 8 gallons of wine.—*Measures of Capacity.* We depend as to these also on literary statements, which indicate two systems—perhaps for dry and liquid measures—one being to the other in the proportion of nearly 3 to 4. The Mishna (*Peah*, i. 6) gives the *Lôg* as equal to 6 hens' eggs (or about 24 cubic in.); and Rabbi David, in the Middle Ages, makes this to contain 6,000 gr. of water, which is correct. It also results in the *Lôg* holding 4,000 gr.—or half a maneh—of barley; and hence we are able to compare the Hebrew and Egyptian measures. Thus the cube of the Egyptian cubit (Rhind

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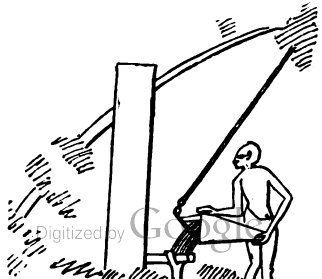
We have, on the other hand, statements by Josephus which give the larger system, in which the *Lóg* is exactly the size of the Egyptian Henu, and holds a Maneh weight (8,000 gr.) of water, while the *Bath*, or *Ephah*, is the cube of the smaller cubit of 13·4 in.

Lógs	*Name*	*Cub. in.*	*Measure*	*Roman*	*Measure*	*Set Josephus*
			Pints		*Pints*	
1	Lóg	32·7	0·81	Sextarius	0·94	8 *Ant.* ii. 9
4	Cab	130·8	3·24	4 Sextarii	3·76	(48 sext. = Amph.)
7·2	Omer	235·3	0·72	7 Sextarii	6·58	3 *Ant.* vi. 6
			Gall.		*Gall.*	
12	Hin	393·0	1·45	2 Choas	1·39	3 *Ant.* viii. 3
24	Seah	785·0	2·90	1½ Modii	2·80	9 *Ant.* iv. 5.
72	Bath	2353·6	8·40	Metrētēs	8·40	(Met. = 1½ Amph.)
720	Kor	23530·0	84·00	10 Metrētēs	84·00	15 *Ant.* ix. 2.

These measures occur in O.T.—the *Cab* (2K.6.25); the *Omer* (Ex.16.16), or 10th of the *Ephah* (16.36); the *Hin* (Ex.29.40, etc.); the *Ṣe'á* (A.V. *measure*, 2K.7.1); the *Bath*, or 10th of the *Homer* (Ezk.45.11), which is the same as the *Cor* (45.14). In N.T. the Χοῖνιξ (A.V. *measure*), or ½ gall., for a *Denarius* (Rev.6.6) is almost double a *Ṣe'á* (2K.7.1) for a heavy shekel. The *Bushel* (A.V. Mt.5.15; Mk.4.21; Lu.11.33) is the *Modius*, which—like the Arab. *Midd*—was no doubt a cylindrical wooden box. The *Firkin* (A.V. Jn.2.6) is the *Metrētēs*. In conclusion, it may be noted that European measures and weights all appear to originate in Babylon, the standard of the barley-corn and of the finger-breadth remaining unchanged.



First position.



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seems also in one passage to indicate a whale. [DRAGON.] As to the sea-monster which swallowed Jonah, nothing really definite can be said, because, under ordinary circumstances, no human being or other vertebrate animal could survive in the interior of a whale or a fish. In Mt.12.40 the creature is called κῆτος, translated in E.V. "whale," which is a "late" limitation of the meaning of the Gk. word (Liddell and Scott), while the book of Jonah merely says "fish." There is no scientific necessity, however, to prove that the creature must have been a shark or other fish, for the idea that all whales have small throats, or that they necessarily feed on animalcules, is true only with regard to the right whales, such as the Greenland *Balaena mysticetus*. Rorquals, or finner-whales (*Balaenoptera*), and hump-backed whales (*Megaptera*) have large throats and often feed on fishes; while the sperm-whale, or cachalot (*Physeter macrocephalus*), subsists on gigantic cuttle-fish and squids, swallowing, it is affirmed, masses several feet in cube. All these whales, except the first, occur in the Red Sea, and one of them may be the species intended. The much smaller grampus, or killer (*Orca gladiator*), would also be quite capable of swallowing a man. So also are certain kinds of sharks; but nothing would be gained by the substitution of "shark" for "whale," seeing that one of the latter (which are apparently primarily indicated by the Gk. word) would suit the context as well in every way, and the real difficulties of the passage would still remain. Paul Haupt (*Proc. Amer. Phil. Soc.* xlvi. 154-164, 1907) states that sperm-whales (*naḫiru* = "blower" = Gk. φυσητήρ) are mentioned in Assyrian cuneiform inscriptions of 885-860 B.C. The Ethiopic Bible has *anbar* = Arab. *'anbar* (sperm-whale), for Jonah's whale. The writer considers the sperm-whale the species intended, and that Jonah was swallowed near Joppa and cast ashore near Alexandretta. Ambergris, a product of the sperm-whale, is derived from the Arab. *'anbar*. [R.L.]

Wheat. In A.V. the Heb. words *bar*, *dāghān*, *rîphôth*, are occasionally translated "wheat"; but the proper name of this cereal, as distinguished from "barley" and "spelt," is *ḥittâ*. [CORN.] The first mention of wheat occurs in Gen.30.14, in the account of Jacob's sojourn with Laban in Mesopotamia. Egypt in ancient times was celebrated for the growth of its wheat; the best quality, according to Pliny (*Hist. Nat.* xviii. 7), was grown in the Thebaid; it was all bearded, and the same varieties, Sir G. Wilkinson writes (*Anc. Egypt.* ii. 39, ed. 1854), "existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream" (Gen.41.22). Babylonia was also noted for the excellence of its wheat and other cereals. Syria and Palestine produced wheat of fine quality and in large quantities (Ps.81.16,147.14, etc.). There are three kinds of wheat at present grown in Palestine, the *Triticum vulgare* (var. *hybernum*), the *T. spelta*, and another variety of bearded wheat which appears to be the same as the Egyptian kind, the *T. compositum*. In the parable of the sower our Lord alludes to grains of wheat which in good ground produce a hundred fold (Mt.13.8). The common *Triticum vulgare* will sometimes produce one hundred grains in the ear in Palestine. Wheat is reaped towards the end of April, in May, and in June, according to the differences of soil and position; it was sown broadcast and then trampled in by cattle (Is.32.20), or otherwise it was sown in rows (R.V. Is.28.25), which seems to imply that the seeds were *planted* apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, later than the barley; in the Egyptian plague of hail, consequently, the barley suffered, but the wheat, not having appeared, escaped injury. (See Tristram, *Nat. Hist. Bible*, p. 488.) [C.R.C.]

Whirlwind. The A.V. thus renders (1) Heb. *sûphâ* (Job37.9) for a tempestuous S.W. wind, or "sweeping" storm. The word occurs 15 times in O.T., and the expression "like a *galgal* in front of a storm" (Is.17.13) refers to the dust whirlwind which commonly precedes the storm in Palestine; as also in 5.28 (A.V. *wheels*), where the whirl of chariots is compared. (2) Heb. *sa'ar* and *s'ʿara*, a tempest "tossing" the sea (see Is.54.11; Jon.1.11,13). This word is used *24* times, and in such a tempest Elijah departed (2K.2.1). The word *galgal* means a "rolling" thing: thus in Ps.77.18, "Thy thunder was in the *galgal*" refers to a whirlwind in a thunderstorm with lightning. In Can.3.6 and Jl.2.30 the "columns of dust" (*timʿrôth 'āshān*; see Is.14.31, where *'āshān* again means "dust") are noticed. Solomon's train, coming from the wilderness to fetch his bride from Lebanon (Can.3.6,4.8), was heralded by clouds of dust, compared to the columns of the summer whirlwinds. [C.R.C.]

Whore. [HARLOT.]

Widow. Under the Mosaic dispensation no legal provision was made for the maintenance of widows. They were left dependent partly on the affection of relations, more especially of the eldest son, whose birthright, or extra share of the property, imposed such a duty upon him, and partly on the privileges accorded to other distressed classes, such as a participation in the triennial third tithe (Deut. 14.29,26.11), in gleaning (24.19-21), and in religious feasts (16.11,14). The only restriction [LEVIRATE LAW] imposed by the Mosaic law upon the remarriage of widows had reference to the case of one left childless (25.5,6; Mt.22.23-30). [CRIMES; FAMILY.] In the Apostolic Church the widows were sustained at the public expense, the relief being daily administered in kind, under the superintendence of specially appointed officers (Ac.6.1-6). Particular directions are given by St. Paul as to those entitled to such public maintenance (1Tim.5.3-16). Out of the body of such widows a certain number were to be enrolled, who (1) were not under sixty years of age; (2) had been "the wife of one man," probably meaning *but once married*; and (3) had led useful and charitable lives (*vv.* 9,10). The object of the enrolment is not obvious. It is possible that the enrolled widows formed an ecclesiastical order, having duties identical with or analogous to those of the deaconesses

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of the early Church. [DEACONESS.] But more probably the enrolment was for an eleemosynary purpose, and the main condition poverty, though it is easy to understand how such widows obtained a quasi-official position in the Church and became in later times a distinct order. Hence we find the term "widow" used by early writers in an extended sense, to signify the adoption of the conditions by which widows, enrolled as such, were bound for the future.

Wife. [MARRIAGE; FAMILY.]

Wild beasts. [BEASTS.]

Wilderness of the Wanderings. [EXODUS, THE.]

Willows, undoubtedly the correct rendering of the Heb. *'ărābhîm*, as is proved by the old versions and the kindred Arab. *gharab*. Willows are mentioned in Lev.**23**.40, Job **40**.22, Is.**44**.4, Ps.**137**.2. In the last passage the weeping willow (*Salix babylonica*) is undoubtedly intended. This tree grows abundantly on the banks of the Euphrates and in other parts of Asia, including Palestine. Sprengel seems to restrict *'ărābhîm* to the *Salix babylonica*; but the term is almost certainly generic, and includes other species of the large family of *Salices*, which is sparingly represented in Palestine by the Jordan and in the Lebanon. *S. aegyptiaca* (*cf.* Arab. *safsâf*, "a willow," is perhaps the same as the *çaphçâphâ* of Ezekiel (17.5). [WITHS.]

Willows, Brook of the, mentioned by Isaiah (**15**.7) in his dirge over Moab. His language implies that it was one of the boundaries of the country—probably, as Gesenius observes, the southern one. The name *Wâdy Ṣafṣâf* (*Willow Valley*) is still attached to a part of the main branch of the ravine which descends from *Kerak* to the Dead Sea.

Wills. [TESTAMENT; FAMILY, *Inheritance*.]

Wimple, an Old Eng. word for "hood," or "veil"; representing the Heb. *mitpaḥath* in Is.**3**.22. [DRESS.]

Window. The A.V. so renders five Heb. words. (1) *shemesh*, "sun" (Is.**54**.12; R.V. *pinnacle*). (2) *kavvîn* (Dan.**6**.10; Aram. plur.), "windows" or "apertures" in a wall (as in Syr. and Arab.). (3) *sheqeph*, rendered *windows* in A.V. (1K.**7**.5), R.V. *in prospect*. (4) *sh'qûphîm*, a cognate word (Heb. plur.) for windows giving light (**7**.4), apparently narrow outside and with skew walls giving breadth inside (**6**.4). [LATTICE; PALACE.] (5) Glass was not used and is still unusual in the East, the wooden lattice taking its place (Heb. *'ărubbâ*), this word applying also to dove-cots (Is.**60**.8) and to apertures for smoke. A.V. *chimney* (Ho.**13**.3). [STREET.] [C.R.C.]

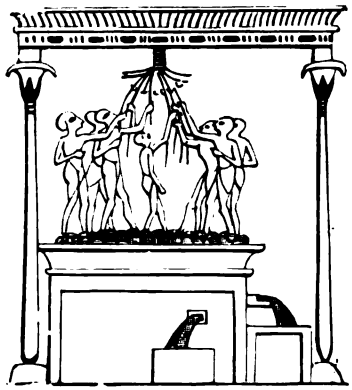
Winds. The "four winds" (Ezk.**37**.9; Dan.**8**.8; Zech.**2**.6; Mt.**24**.31) represent the four quarters of heaven. The N. wind brings ice in winter (Ecclus.**43**.20), but refreshes in summer (Can.**4**.16), and is followed by rain (Pr.**25**.23 marg.). The E. wind from the desert (Job **1**.19; Je.**18**.24) is intensely hot and dry, without ozone. It blows usually for two or three days at a time in May, and is sometimes violent (Job **27**.21). The *khamsîn*, or E. wind of "fifty" days (April–May) in Egypt, dried up the corn (Gen.**41**.6); but the word *qâdhîm* often means only a "contrary" wind (Ex.**14**.21; Ps.**48**.7; Ezk.**27**.26). The S. wind is also a hot wind (Job **37**.17; Lu.**12**.55). The W. wind brings rain, and rises as a refreshing breeze about 10 a.m. in summer. [RAIN.] The sea of Galilee is subject to sudden squalls from W. in spring (Mk.**4**.37; Lu.**8**.23). In the account of St. Paul's journey (Ac.**27**.12-14) are noticed the S.W. (λίψ), N.W. (χῶρος), and S. (νότος) winds, with the stormy E.N.E. wind (εὐροκλύδων). [C.R.C.]

Wine. In Palestine the vintage takes place in September, and is celebrated with great rejoicings. The ripe fruit was gathered in baskets (Je.**6**.9), as represented in Egyptian paintings and carried to the WINE-PRESS. It was then placed in the upper of the two vats or receptacles which formed the wine-press, and was "trodden," as in all ages in Oriental and S. European countries (Ne.**13**.15; Job **24**.11 Is.**16**.10; Je.**25**.30,**48**.33; Am.**9**.13; Rev.**19**.15). Some juice exuded from the ripe fruit by its own pressure before the treading commenced. This appears to have been kept separate from the rest, and to have formed the *gleukos*, or "sweet wine," noticed in Ac.**2**.13. The treading was effected by one or more men according to the size of the vat. They encouraged one another by shouts and cries (Is.**16**.9,10; Je.**25**.30,**48**.33). Their legs and garments were dyed red with the juice (Gen.**49**.11; Is.**63**.2,3). The expressed juice escaped by an aperture into the lower vat, or was at once collected in vessels. A hand-press was occasionally used in Egypt, but not noticed in the Bible. Sometimes the wine was preserved in its unfermented state, and drunk as *must*; but more generally it was put into wine-skins and, if intended to be kept for some time, a certain amount of lees was added to give it body (Is.**25**.6). It consequently required to be "refined" or strained previously to being brought to table (*ib.*). There are various Heb. words for wine. The most general term is *yayin*; *tîrôsh*, "new wine" (Judg.**9**.13), is referred to the root *yârash*, "to get possession of"; but its etymology is not certain; *'âṣîṣ*, "pressed-out" wine (*i.e.* new wine), is always referred to as "sweet" (Can.**8**.2; Is.**49**.26; Jl.**1**.5,**3**.18; Am.**9**.13); *ḥemer* (Deut.**32**.14), in Aram. *ḥămar* (Ezr.**6**.9,**7**.22), and *ḥamrâ* (Dan.**5**.1ff.) convey the notion of *foaming* or *ebullition*, and thus refer to fermentation (*cf.* "leaven," which the cognate word in Arab. means); *meseḵh* (Ps.**75**.8), *mezegh* (Can.**7**.2), and *mimsâkh* (Pr.**9**.2,**23**.30; Is.**65**.11) imply a mixture of wine with some other substance. For *shêkhâr*, see DRINK, STRONG. We find also *ḥômeç*, a weak sour wine, ordinarily termed "vinegar"; *'ăshîshâ*, rendered "flagon [bottle in 2Sam.**16**.1] of wine" in A.V. (1Chr. **16**.3; Can.**2**.5; Ho.**3**.1); but really meaning a "cake of pressed raisins"; and *sh'mârîm*, properly meaning the "lees" or dregs of wine, but in Is.**25**.6 transferred to wine kept on the lees to increase its body. In N.T. we have: *oinos*, = *yayin*, as the general designation of wine; *gleukos*, properly *sweet* wine (Ac.**2**.13); *sikera*, a Grecized form of the Heb. *shêkhâr*; and *oxos*, vinegar. *yayin* and *tîrôsh*, in their ordinary and popular acceptation, referred to fermented, intoxicating wine; and some notices of *'âṣîṣ* imply that it was the

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occasion of excess (Is.49.26 ; Jl.1.5 ; *cf.* Ac.2.13). The *mingling* implied in the term *meṣekh* may have been designed either to increase or to diminish the strength of the wine, according as spices or water formed the added ingredient. The notices chiefly favour the former view ; for mingled liquor was prepared for high festivals (Pr.9.2,5), and occasions of excess (Pr.23.30 ; Is.5.22). At the same time, strength was not the sole object sought : the wine "mingled with myrrh" given to Jesus, was designed to deaden pain (Mk.15.23), and the spiced pomegranate wine prepared by the bride (Can.8.2) may well have been of a mild character. The only wines of which we have special notice belonged to Syria : these were the wine of Helbon (Ezk.27.18), and of Lebanon, famed for its aroma (Ho.14.7). Wine was produced on occasions of ordinary hospitality (Gen.14.18), and at festivals, such as marriages (Jn.2.3). The monuments furnish abundant evidence that the people of ancient Egypt, both male and female, indulged liberally in wine. Under the Mosaic law wine formed the usual drink-offering at the daily sacrifice (Ex.29.40), the presentation of the first-fruits (Lev.23.13), and other offerings (Num.15.5). The priest was also to receive first-fruits, and tithes were to be paid, of wine as of other products (Deut.18.4 ; *cf.* Ex.22.29).

Wine-press. From the scanty notices in the Bible we gather that the wine-presses of the Hebrews consisted of two receptacles or vats placed at different elevations, in the upper one of which the grapes were trodden (Is.63.2,3), while the lower one received the expressed juice. The two vats are mentioned together only in Jl.3.13 :—"The press (*gath*) is full : the fats (*yᵉqābhîm*) overflow"—the upper vat



EGYPTIAN WINE-PRESS. (From Wilkinson.)

being full of fruit, the lower one overflowing with the must. *gath* is also strictly applied to the upper vat in Ne.13.15, Lam.1.15, and Is.63.2, with *pûrâ* in a parallel sense in ver. 3. The term *pûrâ*, as used in Hag.2.16, probably refers to the contents of a wine-vat, rather than to the vat itself. The two vats were usually hewn out of the solid rock (Is.5.2, marg. ; Mt.21.33). Ancient wine-presses, so constructed, are still to be seen in Palestine. [SHEBAM.]

Winnowing. [AGRICULTURE ; FAN.]

Wisdom. The usual O.T. word is *ḥokhmâ*, of which the root-idea is "making fast," hence "wisdom" is the stable principle in things and the human faculty which apprehends it ; the wise man is he who apprehends laws and purposes in nature and life, in contrast with "the fool" who is the slave of his senses and of the moment. Hence Heb. "wisdom" always tends to have a moral and not merely an intellectual connotation. "The wise" formed a distinct class in Israel, and are ranked with priests and prophets in Je.18.18. The "wisdom-books" (JOB, PROVERBS, ECCLESIASTES, several of the PSALMS, WISDOM, ECCLESIASTICUS, and BARUCH) really represent the native philosophy of Israel. They belong, for the most part, to the later period of Heb. literature, when the national experience of sorrow and a wider acquaintance with the Gentile world, as well as the cessation of prophecy, were leading "the wise" to deeper and more independent and even to daring thought. "Wisdom" has several shades of meaning in O.T.—*e.g.* (1) practical shrewdness, knowledge of human nature, power of adapting means to ends, as in the typical case of Solomon, and often in Proverbs ; (2) the mysterious order, adaptation, and beauty observed in nature (*cf.* Job 28) ; (3) the special divine attribute originating both (1) and (2), which is almost realized in Pr.8,9 and Wis.7 as a Person co-eternal with God and immanent in the world. Thus Hebrew thought rises to the conception of the Word, while human wisdom is seen to be equivalent to *religion*, and to be founded on "the fear of the Lord." Driver, "Proverbs" in *Intro. to Lit. of O.T.* (1891) ; Deane, Proleg. to *Wisdom* (1881) ; Farrar in Apoc. in *Speakers' Comm.* (1884). [PHILOSOPHY.] [A.R.W.]

Wisdom of Jesus, Son of Sirach. [ECCLESIASTICUS.]

Wisdom of Solomon, The. One of the most remarkable specimens extant of Jewish "Wisdom" literature, this book is written in praise of the Jewish conception of Wisdom, and in condemnation of those who are tempted to reject her. Though purporting to be written by Solomon to the other monarchs of the earth (*cf.* 1.1,6.1,9.7), the adoption of the name belongs only to the literary form, and cannot be accepted as a statement of fact. The writer probably adopted the pseudonym because "Solomon" had become a collective name for all sapiential Jewish literature. The book falls into two divisions (1–9, and 10–19), the first of which may be subdivided. (1) (*a*) 1–5. Wisdom the giver of happiness and immortality. The author addresses himself first to the rulers of the world, bidding them love righteousness, since Wisdom is only attainable by those who lead pure and moral lives. (It is probable that the rulers he has in mind are Jews holding influential positions in the heathen world, who are tempted to apostatize, or to suit their religious life to the Gk. standard round about them.) Ch. 1. The attainment of Wisdom is possible only to moral purity and sincerity, whilst sin leads to punishment and death. Ch. 2. The wicked (*i.e.* apostates), owing to their frivolous view of life, abandon themselves to immorality, and persecute the "right-

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eous," self-blinded to the immortal destiny of man. Ch. **3**. The blessedness of the righteous in spite of trouble and death, in contrast to the misery of the ungodly, in spite of their apparent prosperity. (The exquisite passage **3**.1-10 forms the first morning, and **5**.1-17 the first evening, lesson for All Saints' Day; and no other passages in O.T. or Apoc. could be more suitable.) Ch. **4**. Contrast continued. Childlessness and premature death not a sign of impiety, except in the case of the ungodly. The righteous shall triumph over their enemies even in death. Ch. **5**. The wicked shall be astonished at the glory of the righteous, and confess the vanity of their lives, whilst the holy wrath of God shall destroy them. (*b*) Ch. **6–9**. The Praises of Wisdom. Ch. **6**. The author implores the rulers to seek Wisdom, remembering their responsibility if they exercise rule without it; for Wisdom is the secret of true power, and is easily accessible. Ch. **7** and **8**. Solomon describes his prayer for Wisdom, and the reasons of his choice; and in elaborate and poetical language portrays the glory and nature of Wisdom, and the blessings that come from her possession. The section ends with (ch. **9**) Solomon's prayer in full. (2) Ch. **10–19** exemplify the power of Wisdom in history, and offer a fine Jewish philosophy of the Jewish life-story. Ch. **10**. The period from Adam to Moses. Ch. **11** and **12**. The period of the wanderings in the wilderness, offering a justification of the punishment administered to the Egyptians and Canaanites. Ch. **13–15**. General observations on the folly of idolatry, and its mischievous results. (This contemptuous polemic should be compared with that of Bel and the Dragon and the Epistle of Jeremy.) Ch. **16–19**. Emphasis is laid upon the remarkable providence of God, whereby the animal worshippers of Egypt were punished by the very animals and elements they worshipped, whilst Israel was preserved by the same means. The insect plagues, and the fire and hail, are contrasted with the gifts of quails and manna (ch. **16**); the plague of darkness with the light of Goshen (ch. **17**). The plague of the first-born (ch. **18**). The passage of the Red Sea (ch. **19**). The somewhat abrupt conclusion praises God for His love and mercy to His people. The most famous passages, apart from **3**.1-10 and **5**.1-17, are the description of "the righteous man" (**4**.7-18), and of Wisdom (**7–9**). Early Christian interpretation loved to see in the former a prophecy of the death of Christ, and in the latter an illustration of the doctrine of the Logos. The language of the book, whilst abounding in Heb. expressions —due, without doubt, to the fact that the author was a Jew, and made use of O.T. language and conceptions, many of which are derived from the LXX., with which he was familiar (see *e.g.*, **15**.10; and *cf.* Is.**44**.20 with Heb. and LXX.) —shows a considerable mastery of the Gk. language, and points conclusively to a Gk. and not a Heb. original. He writes with singular style and command of language, using classical phrases with great freedom and originality (some of his own expressions have become current in the religious language of the world—*e.g.* **3**.4, "a hope full of immortality"); and he shows a varied acquaintance with Gk. culture, poetry, science, and art; whilst he has evidently studied Gk. philosophy, especially that of Plato and the Stoics (Farrar). In spite of the artificiality and exaggeration of the style here and there, the book may be said to be "the most beautiful and important work"—and (in many respects) the most valuable—of the apocryphal writings. The influence of Gk. civilization upon the Jews—especially those who resided outside the Holy Land—is one of the most interesting features in the development of the Jewish race previous to the birth of Christ. Many men (*e.g.* Aristobulus, Philo, and in later times Josephus) sought to present Judaism in an acceptable form to the Gk. world, and attempted to give a *raison d'être* for their adherence to a religion which to the Greek appeared to be unphilosophical and irrational. Aristobulus allegorized the O.T., Philo made Moses the forerunner of Plato. But the writer of the book of Wisdom represents an uncompromising Conservatism. So far from showing any anxiety to smooth over anything that would offend Gk. susceptibilities, he speaks of the views and practices of the heathen world with unmeasured scorn and indignation. As a worshipper of Jehovah, he felt that he was above meeting idolaters on their own ground; and had nothing but contempt and loathing for those of his nation who had become Grecianized at the expense of their faith. It may be this which influences him in the outward form which he gives to his work: its Biblical colouring, and his attachment to the LXX. and its Hebraisms. Much of his language finds echoes in N.T.—*e.g.* with 1Tim.**1**.2 *cf.* Wis.**3**.9, **4**.15; with Jas.**1**.5 *cf.* Wis.**8**.21. In particular, the author of the epistle to the Hebrews shows indubitable acquaintance with Wisdom. *Cf.* Wis.**7**.22,26 with Heb.**1**.1-3, etc.. The writer in fact "had an honourable share in moulding the religious phraseology in which the gospel was ultimately to be preached" (Farrar). Other important points to be noted are the following: "Individual" immortality beyond the grave is more than suggested—*e.g.* **2**.23, etc. The nature of God is expressed as "love," **11**.26, etc. In one respect only is there a seeming loss. The doctrine of the Messiah has become very vague; indeed, in this book (as in Ecclesiasticus) there is no suffering or personal Messiah. The hope of Israel has come to be but the hope of an earthly domination over the Gentile world, coupled with the universal worship of Jehovah. There can be little doubt that the author was an Alexandrian Jew—of considerable education and culture—familiar with Gk. modes of life. The special familiarity with Egyptian animal worship (**15**.18), and with the manufacture of idols coloured and gilded to represent metal (**15**.9), points to a writer whose home was in Egypt. Some of the fathers (Clem. Alex., Didymus, Origen, Tertullian) speak of the author as Solomon; though this is no more than a popular reference. Jerome (and later Luther) attributed the book to Philo; but the style is wholly unlike his. Noack, followed by Dean Plumptre, suggested Apollos, on the ground of the many parallels between the book of Wisdom and the epistle to the Hebrews, which they assumed that Apollos wrote. There is little doubt as to the unity and integrity of the book; though

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Houbigant (1750) suggested that the first nine chapters were by Solomon, and the remainder by an editor. Eichhorn fixed the end of the original book at 11.1. Bretschneider suggested four different authors, whilst Nachtigal (1799) suggested that it was a hymn in praise of Wisdom, to be chanted antiphonally, and composed by 79 authors! That it is a complete whole may be taken for granted, although the conclusion is rather abrupt. If the traditional text is at all defective, it may well be between *vv.* 21 and 22 of the last chapter, where the theme started in ver. 18 appears to require fuller treatment. With regard to the ideal of Wisdom here presented, see PHILOSOPHY. The writer has to face the old problem of the book of Job, under new circumstances. In view of the persecutions which his fellow-countrymen had borne (especially in Alexandria), he asks himself how the faithfulness of the chosen people is rewarded? He solves the problem in eulogizing Wisdom, as being the supreme treasure. He who possesses her, possesses everything worth having, and need not be dismayed by earthly and transitory troubles. Israel might suffer, under the fatherly chastisement of God; but the afflictions of the godly would be compensated beyond the grave. The writer's conception of Wisdom is complex and many-sided. It is repeatedly personified, but obviously as a figure of speech. Sometimes it is used of God, sometimes of man. "We may sum up by saying, that on the divine side it represents the Spirit of God regarded by man under the form of Providence; and on the human side, as a knowledge of divine and human things, and of their causes." Wisdom is a word which sums up the result of the power of reconciling the teaching of divine revelation with the experience of life. The object of the book may now be seen. It is, first, *hortatory*, to console and encourage the Jewish people in a period of depression; second, *apologetic*, to offer a solution to the old problem touching the sufferings of the righteous; third, *polemical*, to expose the folly and wickedness of renegade Jews who had succumbed to the heathen life around them, and to exhibit the absurdity of idolatry. When it is remembered that the Judaism of the author's time was sorely pressed by the indifference and apostasy of the wealthier classes, as well as by the influence of Gk. PHILOSOPHY and culture, the importance of the book (with its brilliant and eloquent defence of the Jewish position) will be recognized. As to the date, it is impossible to fix any approximate period. The publication of the LXX. on one side, and the date of the apostolic writings, form the *termini*; but they include a period of 250 years. The most recent opinions fluctuate between 150 B.C. and 40 A.D. Ch. 14.16-20 has been taken to indicate the days of Caligula, on the supposition that a reference is here made to his attempt to place a statue of himself in the temple. But there is nothing sufficiently definite to justify this conclusion. Outside the pages of the N.T., the earliest quotation is found in Clem. Rom. (on 1Cor.27). Irenaeus also quotes Wis.6.19 and other passages, whilst frequent allusions are found in later fathers. The Muratorian Fragment, after mentioning the epistle of Jude and 3 and 4 Jn., adds "Et Sapientia Salomonis ab amicis Salomonis in honorem ipsius scripta." The text is preserved in Cod. B, A, ℵ, C, and Ven.; the chief versions being the Itala, Syr., Arab., and Armen. Hastings, *D.B.* (5 vols. 1904); *Speaker's Com.* (Farrar); Grimm, *Buch der Weisheit*; W. J. Deane, *The Book of Wisdom*, etc. [S.N.S.]

Withs (Judg.16.7-9). "Green cords" in Coverdale and "senewy cords" in Wyclif. Withes are willows, and the words "not yet dried" seem better applicable to them than to cord. Speaking of "withies," Pliny says (after dealing with the pretensions of poplars, vines, hazel wands, etc. for tying with), "All these (I say) are good for bands, and yet the willow hath a gift therein beyond the rest" (xvi. 37). [WILLOWS.] [H.C.H.]

Witness. (1) In O.T. (*a*) *In judicial proceedings.* (i) Strict truthfulness was a religious duty (Ex.20.16,23.1, etc.; *cf.* Pr.24.28, etc.). (ii) In CRIMES, etc., at least two witnesses were required (Deut.19.15; *cf.* 17.6f.; Num.35.30; 1K.21). It has been thought that this did not apply to the case of the rebellious son (Deut.21.18-21); but the law contemplates a statement by both parents. (iii) A false witness was liable to the penalty that would have been inflicted on the accused if convicted (19.16-12). (iv) In some cases of execution by stoning, the witnesses were to throw the first stones (13.9,17.7). (v) Lev.5.1-6 provides for expiation of his sin by a repentant witness, who had kept silence in circumstances which were obscure. [OATHS; CURSE.] (vi) According to Josephus (4 *Ant.* viii. 15), women and slaves were not competent witnesses; but this did not apply to a mother testifying against a rebellious son. (*b*) *In extra-judicial proceedings.* In archaic societies—before the use of written documents, authenticated by signatures or seals, and duly attested—public ceremonies are usual for conveyances of land and similar transactions. Accordingly, we find such ceremonies before witnesses in Abraham's purchase of Machpelah, and the acquisition by Boaz of the nearest kinsman's rights of property and marriage. In Is.8.2,16,20 and Je.32 we find properly witnessed documents of the modern type. Some covenants could be witnessed by seven lambs (Gen.21.28), or a heap of stones (Gen.31.46) and a PILLAR (Gen.31.52; *cf.* Is.19.19f.); and in Joshua an ALTAR of a particular type is erected to witness the legitimacy of the trans-Jordanic tribes (22.26-29), and a stone is invoked to witness against the Israelites because "it hath heard all GOD'S words" (24.27). [HOMICIDE; TESTIMONY.] Wiener, *Studies in Bibl. Law*, 66, 67; Post, *Grundriss der ethn. Jurisprudenz*, ii. 402, 548, 549. [H.M.W.]

(2) In N.T. *μάρτυς* (*μαρτυρ-*). (*a*) Judicial. Evidence of two or three witnesses necessary to establish a case (Mt.18.16; 2Cor.13.1; 1Tim.5.19; Heb.10.28; *cf.* Jn.8.17). Instances of false witnesses (i) against Christ (Mt.26.60); (ii) against St. Stephen (Ac.6.13). Witnesses to take active part in carrying out sentence (Ac.7.58). (*b*) In the general sense, one who can witness to the truth of what he knows, has seen or heard. Used of God [OATHS] by St. Paul (Ro.1.9; Ph.1.8; 1Th.2.5; 2Cor.1.23; *cf.* Gal.1.20). In allusion to spectators at public games, Heb.12.1 refers probably to O.T. saints. Used esp.

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of those who could testify to the truth of the death and resurrection of Jesus (Lu.24.48; Ac. 1.8, etc.). Term applied to Jesus, Rev.1.5,3.14. (*c*) Martyrs, who witnessed to the truth by their death (Ac.22.20; Rev.2.13,17.6). [H.H.]

Wizard. [MAGIC; DIVINATION.]

Wolf (Heb. *z'ēbh*). The wolf of Palestine is *Canis lupus*, a species ranging in former times all over Europe, Western, Central, and Northern Asia, and North-western India. Its Arab. name is *dhīb*; and its habits are too well known to require special mention. [R.L.]

Women. The position of women in Israel contrasts favourably with the place assigned to them in other Oriental nations. Although influenced to some degree by the Eastern conception of the inferiority of woman to man, the Hebrew nation allowed a much greater liberty of action than was customary elsewhere outside the Semitic races. Traces, however, of the Eastern conception may be found in the Mosaic law, *e.g.* the enactment that every male that openeth the womb shall be called holy unto the Lord. In N.T. we find the traditions of the elders had emphasized this idea so greatly that it was considered improper for a Rabbi to speak to a woman in public, and, if obliged to do so, he was to confine his speech to the fewest possible words. Hence the disciples' surprise in Jn. 4.27, and the contempt of the Pharisees at our Lord's relations with women (*cf.* Lu.7.39). Apart from this, women in Biblical history were less secluded, more honoured, and had a higher place in domestic, public, and religious life among the Hebrews than in any other kindred race. They mingled freely and openly with the other sex in the duties and amenities of ordinary life. They held public offices, especially in religious work—*e.g.* Miriam, Deborah, Huldah. The queen-mother was looked upon as a person of great influence (*cf.* the frequent repetition in Kings and Chron. of the mother's name, *e.g.* 2Chr.13.2). [QUEEN.] The management of household affairs devolved mainly upon women, and the praises of a virtuous housewife are sung in Pr.31.10, etc. In N.T. women are prominent in our Lord's life, especially in the Third Gospel, and it is in keeping with our Lord's teaching and example that in the early Church two offices [DEACONESS; WIDOW] were held by them. [MARRIAGE; SLAVE; VEIL; FAMILY.] [S.N.S.]

Wood. [FOREST.]

Wool. [DRESS.]

Woollen and Linen. Lev.19.19 prohibits the wearing of a garment of "two kinds of stuff mingled together," which is defined in Deut.22.11 as "a mingled stuff, wool and linen together." This mixture is called *sha'aṭnēz*, a foreign word, perhaps Coptic *saht* ("woven"), *nouz* ("false"). The LXX. renders the word by κίβδηλον ("adulterated, false"). The law of *sha'aṭnēz* is given in connexion with two prohibitions against violations of the law of nature, the intermingling of animals of diverse kinds, and the mingling of different seed. Josephus (4 *Ant.* viii. 11) gives as the reason of the prohibition that this mixture was to be worn by the priests only—*e.g.* probably the girdle (Ex.39.29). Maimonides (*Moreh* iii. 37) regards the prohibition as an instance of the general law against imitating the customs of the heathen (Lev.20.23), whose priests wore garments made of a mixture of animal and vegetable matter. [H.H.]

Word. [JOHN, GOSPEL ACC. TO; PHILOSOPHY; SCRIPTURE, HOLY.]

Works. [JUSTIFICATION; FAITH.]

Worm. This translation in A.V. of the Heb. words *ṣās*, *rimmâ*, and *tôlē'â*, *tôla'*, or *tôla'ath*, occurs in numerous passages in the Bible. *ṣaṣ* is found only in Is.51.8, and evidently denotes the larva of the clothes-moth (*Tinea*), the association of the moth itself in the same sentence being only what might be expected in an early writer. *rimmâ* (Ex.16. 20) and *tôlē'â* are used indiscriminately to denote caterpillars and grubs of various insects, and less commonly earth-worms. Job (25.6) compares the estate of man to a *rimmâ*, and the son of man to a *tôlē'â*. This latter word, in one or other of its forms, is applied in Deut.28.39 to larvae harmful to vines, amongst the most destructive being the caterpillar of *Tortrix vitisana*, which eats off the inner parts of the blossoms, and spins a web round the remnant. The death of Herod Agrippa I. was caused by worms (σκώληξ, Ac. 12.23): according to Josephus (*Ant* xix. 8), his death took place five days after his departure from the theatre. Whether the worms, or maggots, were the cause or the result of the disease is not stated, although it would seem probable that they were the result. [R.L.]

Wormwood (Heb. *la'ănâ*) occurs frequently in the Bible, generally in a metaphorical sense. Tristram enumerates seven sorts of wormwood, of which *Artemisia herba-alba* may be held the most conspicuous in S. Palestine. The Heb. *la'ănâ* is doubtless generic, and denotes several species of *Artemisia*. [H.C.H.]

Worship. Worship is the outward expression of the life of the Church and its members devoted to the will of God (Ps.45. 11,12). Alike in the old and new covenants worship is expressed by sacrificial acts representative of surrendered wills, and by liturgical forms, as the Psalms, setting forth the glory of God, to Whom the wills of the worshippers are yielded (Ps.50.23,96.8). The moral ideal of worship corresponds to the perfect ideal of sacrifice expressed in the offering, eternal in its value, of the surrendered will of the Incarnate Son (Heb.10.10) to the Father. Adoration is paid to the Lamb (Rev. 5.12) "standing as though it had been slain" (5.6), "in the midst of the throne." The "amen" (5.14) of "the four living creatures" and the worship of "the Elders" is their assent to that ideal.— *O.T.* As the ceremonial law was developed, the sacrificial system emphasized the idea of offering rather than of communicating the divine life, though the latter was preserved by the meal on the peace-offering. With the sacrificial offering a liturgical service was connected (2Chr.7.1-4,29.27, 28; Ecclus.50.11-20; Lu.1.10). The temple became Jehovah's "house of prayer" (Is.56. 7). A share in the worship conducted by the priesthood and the levitical choirs (1Chr.25) was allotted to the people (16.36).—*N.T.*

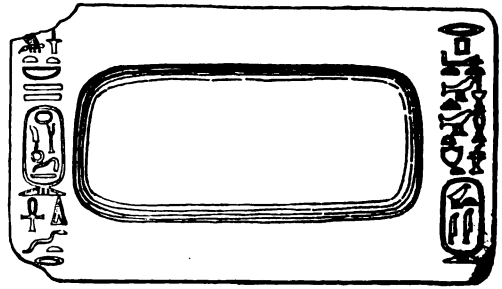
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In the synagogues the lections, chants, homilies, and prayers influenced the growth of Christian worship (Col.4.16; 1Th.5.27; Col.3.16; 1Th.5.20,21; 1Tim.2.1), to which was added, permanently, the Holy Communion (Ac.2.42), including the sacrificial root-ideas of communion and offering (1Cor. 10.16,11.23-27), and, temporarily, the "spiritual exercises" regulated by St. Paul (1Cor. 14). Our Lord, while forbidding personal ostentation (Mt.6.6), assumes the duty of public worship which He scrupulously practised (Lu.4.16; Jn.2.13,7.10,10.22). In the apostolic Church, besides its private assemblies (Ac.2. 46,4.23-31,12.12,20.7), the hours of the temple prayers (Ac.3.1,10.30) and, apparently, other hours (Ac.2.15,10.9) were observed. Collections connected with the Lord's day (1Cor. 16.1) had a sacrificial character (Heb.13.16), and are linked (13.15) with a reference to "a sacrifice of praise." The worship directed to the Father through His Son (Ro.1.8, etc.) was addressed also equally to our Lord (10.12,13; Rev.5.8,14). In the apocalyptic scene of heavenly worship the adoration offered to the Lamb indicates the devotional attitude of churches founded by apostles. Entrance "into the holy place" was realized through the Mediator (Heb.10.19-25) and (12.22-24) the earthly worship was united with the heavenly. Of such worship the conduct demands a right Christian taste and deportment, and strict Christian method (1Cor.14.40). Arts. "Church" by Gayford, and "Worship in N.T." by Adeney in Hastings, *D.B.* (5 vols. 1904); Duchesne, "Christian Worship," *E.T.* (1903); Willis, *Worship of the Old Covenant* (1880); Oesterley and Box, *Religion and Worship of Synagogue* (1907); J. Wordsworth, *The Ministry of Grace*, ch. 6 (1901); Milligan, *Ascension and Heavenly Priesthood of our Lord*, lect. vi. (1891); Swete, "Apoc. of St. John," *Commentary* (1906). [A.J.W.]

Worshipper (Ac.19.35), the A.V. rendering of νεωκόρος, translated more accurately in R.V. (and A.V. marg.) "temple-keeper." The town-clerk of Ephesus describes his city as the temple-keeper, or sacristan, of the goddess Diana. At a later date the term was applied to cities connected with the worship of particular emperors. [A.C.D.]

Wrestling. [GAMES.]

Writing. Though writing is not directly mentioned in Genesis, its use by scribes employed by the Canaanite chiefs is implied (23.17,18) when the field of Ephron was "made sure" to Abraham. For in their time a tablet, signed by witnesses, was the only evidence of property held legal, at least by the Babylonians. The word *sêpher*, "writing" (Arab. *sifr*, whence English "cypher"), first occurs in the time of Moses (Ex.17.14), as though already usual. The term is often rendered *book* and *letter* in A.V., and otherwise *bill* (Deut.24.1; Is.50.1), *scroll* (Is.34.4), *evidence* (Je. 32.10,14), *roll* (Ezk.2.9), and *learning* (Dan.1.4,17). The "house of rolls" (Ezr.6.1), or better (as A.V. marg.) of "books," was a royal library. In the time of Moses the Babylonian cuneiform characters were used by the Canaanites, and were known to scribes in Egypt, who wrote in this character to Asiatic princes. It appears probable that this was the kind of writing first used by the Hebrews, and there is no evidence that the alphabet had come into use before the time of David at earliest. Four early psalms (Ps.9,25,34,37) are written with verses beginning with letters of the alphabet, in the ordinary sequence, except in the first of them, where only 14 letters are given, some being out of the usual order. It is also remarkable that, in two cases (Ps.25 and 34), there are 23 letters—a final *P* being given after the 22 Phoenician letters, in the position of the Etruscan *F* or the Gk. *Phi*. This may be an indication of early date, when the alphabet had not been finally reduced to 22 letters. Later psalms (Ps.111,112,119,145) are also alphabetic, as is a passage in Proverbs (31.10-31); while Lamentations (1 to 4) repeats the alphabet four times, with the peculiarity (in 2 and 3) that *pê* precedes *'ayin*. In N.T. the Gk. alphabet included the letters then in use (omitting *Bau*, *San*, and *Koppa*), and the first and last were "Alpha and Omega" (Rev.1.8).—*Materials*. The "token tablets," on which the Ten Commandments were written, were of stone (Ex.31. 18,32.15,34.1), and they were written—like Babylonian tablets—on both sides. The Heb. *lûaḥ* (Arab. *lôḥ*) indicates a "tablet" like those which, in Babylonia, were of stone, or of baked clay: and these continued in use among Hebrews [GEZER] down to 600 B.C. at least (Hab.2.2). In N.T. the writing-table (Lu. 1.63), or "board," may, however, have been a wooden tablet covered with wax, as among Romans (see 2Esd.14.24). Tablets are often mentioned (Pr.3.3,7.3; Is.30.8; Je.17.1), and the term *Michtam* (titles of Pss.16 and 56–60), according to LXX., means "for tablet-writing," indicating that these psalms were also originally on tablets; but for other views, see PSALMS, TITLES OF. Two other terms more clearly indicate clay tablets as in use, namely Heb. *lᵉbhēnâ*, "brick" (Ezk.4.1), rendered *tile* in A.V., and Heb. *'iggereth*, rendered *letter* (2Chr. 30.1; Ezr.4.8,5.6; Ne.2.7-9,6.5-19; Esth.9.26-29) —the Babylonian *igiru* for a "tile." The letters which Hezekiah received from Sennacherib, and from Merodach-baladan (2K.19.14,20.12), were no doubt in cuneiform; and he was able to read them, and "laid down" (A.V. *spread*)

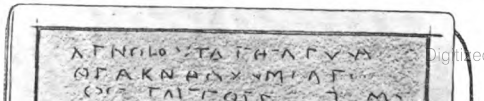


BASALT SLAB FOR GRINDING PAINT FOR PAPYRUS WRITING; *temp.* RAMSES II. (Brit. Mus.)

PAPYRUS, SHOWING HIEROGLYPHIC WRITING.



PAPYRUS, SHOWING DEMOTIC WRITING.



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graver with a diamond "claw" (Je.17.1) to cut the tablet. Isaiah is bidden to use a "great

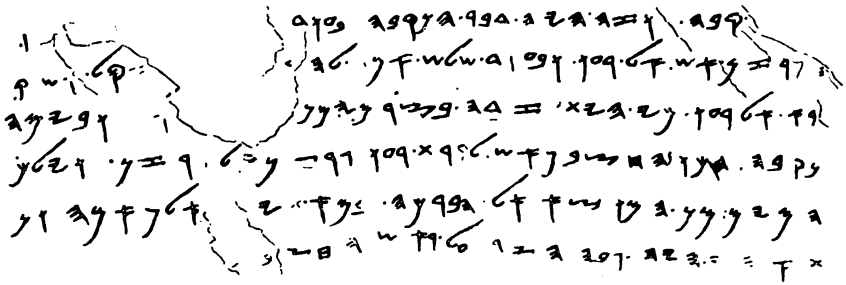


EGYPTIAN REED PENS. (Brit. Mus.)

slab" (A.V. *roll*, Is.8.1, Heb. *gillāyón*; see Is.3.23, A.V. *glasses*) to write on with "the graver of a man," or in "common characters" (R.V. marg.), by which alphabetic letters may be intended, as contrasted with cuneiform script. Job refers (19.24) to monumental writing "carved" (A.V. *printed*), 19.23, on rock, hewn with an iron pen (see Je.17.1), or graver, and "with lead"—the latter expression being explained by the fact that Phoenician texts exist in Palestine, with letters engraved on stone, and then painted with red lead to make them conspicuous. The art of engraving characters on hard gems, for signets, and other purposes (Ex.28.9,11,21), was already ancient in W. Asia in the time of Moses; and we have a gem so engraved, with the name of Kurigalzu I. of Babylon, who was contemporary with Moses. Rolls of papyrus were equally ancient

foreigners, in his time, used skins when papyrus was scarce (v. 58); and in the time of Josephus skins were used for sacred rolls of the law (12 *Ant.* ii. 11), said to have been inscribed with letters of gold. Such "membranes," or PARCHMENTS (2Tim.4.13), were used by St. Paul. The art of writing in early times was confined to SCRIBES (Is.33.18; Je.8.8; Ezr.7.6; Mt.5.20, etc.); but Heb. kings apparently could read and write (Deut.17.18; 2K.19.14), though this was not a general accomplishment (2Sam.11.14), since Uriah apparently could not read; and Isaiah speaks of those who had not learned to read (Is.29.12). In the time of our Lord the debtors could write "a document" (A.V. *bill*, Lu.16.6); but it may be doubted if every Israelite could write a bill of divorce himself (Deut.24.1); and such a document was probably drawn up by a scribe, and attested by witnesses, after the Babylonian fashion.—*Hieroglyphics*. The four great systems of hiero-

commonly used include figures of men, and of the bull, ram, sheep, goat, stag, ass, hare, lion, and dog; with those of birds and snakes. Actions are represented by the hand, foot, legs, eye, and mouth. The signs also represent the sun, moon, star, fire, water, mountains, tree, herb, flower, corn, and reed, with the throne, crown, sceptre, crook, axe, bow, and arrow; the house, altar, yoke, vase, bowl, bucket, plough, sail, boat, pyramid, tablet, web, chain, and key. In each case the signs came to be used merely as syllables to spell words, to which certain "keys," or "determinatives," were prefixed or suffixed, to mark certain classes of nouns, and to make the reading certain. In each case also the rapid sketching of the signs, by practised scribes, gradually produced a conventional outline, which (in time) became hardly recognizable as connected with the hieroglyphic whence it originated; and each of the three old systems finally produced an alphabet of from 25 to 37 letters. But, as the languages differed, the sounds applying to the



THE SILOAM INSCRIPTION. (The oldest known Hebrew text. From Col. Conder's original squeeze, taken July 15, 1881.)

signs differed also, in the cases of Egyptian and Chinese. The Akkadian and the Syrian systems, on the other hand (wherever the sounds of the latter system are known), seem to have been more closely connected, and to have been used for a single language. Thus both give the sound *le* for the bull's head, *lu* for the yoke, *mu* for the tree, *an* for the star, *bu* for the flower-bud, and *si* for the eye. (1) *The Egyptian System* included about 400 signs, and out of these 45 are used as letters, to express 25 sounds. The "hieratic," or conventional hand, produced by sketching the signs with ink on papyrus, is at least as old as 2000 B.C., and was finally developed into the "demotic" running hand of the Ptolemaic age. (2) *The Akkadian System* is traceable probably as early as 3000 B.C. It was applied to an agglutinative tongue full of monosyllabic words (of which at least 200 remain almost unchanged in pure Turkish), and these sounds were adopted by the Semitic Babylonians, who also applied to the signs the corresponding Semitic words. Thus *ad*, "father," was used by them for the syllable *ad*, but also stood for the Semitic *abu*, "father"; and *an*, "god," stood for the syllable *an*, and also for the Semitic *ilu*, "god." On the Akkadian texts the signs stand above one another (as in Chinese), two or three in the line, all facing to the right—that is, to the beginning of the line. The Babylonian monumental forms, down to 600 B.C., preserve the original vertical arrangement, and the original outline of the signs. But, when a stylus was used on a clay tablet, a conventional outline was produced by the strokes, which is now known as "cuneiform," or "wedge-shaped"; and not only did this become gradually different in time—by omission of strokes—but the tablets were read sideways, so that all the emblems fell on their backs, and the horizontal line then read from the left. The Babylonian and Assyrian emblems differed slightly by 9th cent. B.C. The Assyrians—adopting the Babylonian script—never used the old monumental forms; and, even on monuments, they employed the conventional "cuneiform" outlines, written in horizontal lines from the left. The original Akkadian system had only some 150 emblems; but compounds of these raised the total to 300 very early, and further compounds in Semitic texts produced a total of about 550 signs. Out of these, 115 were used for syllables, such as *ab, ib, ub, ba, be, bi, bu*, and so on, for all the 22 Semitic sounds. The cuneiform was also used by the non-Semitic race of Susiana, and for the Medic language at lake Van. The Persians finally reduced it to a rough alphabet of 34 letters, with 9 "determinatives" for the original 29 keys. (3) *The Syrian System* accompanies very archaic figures, which may be nearly as old as the Akkadian monuments, and it appears to have been used by the Hittites, and other cognate tribes, while one of these monuments has been found *in situ* in Babylon (Koldewey, *Die Hettitische Inschrift*, 1900), and others in Asia Minor. There were about 160 emblems, and these are arranged vertically in the line—two or three under each other—and face the beginning of the line, as in the Akkadian, but with the difference that (in each line) the emblems are all reversed, and the lines read alternately from right to left and from left to right, just as in the early Phrygian, Carian, and Gk. texts, where this arrangement is called *boustrophedon* writing—as resembling the return furrow in ploughing. The Syrian system (as Dr. Isaac Taylor remarked) also produced a later hieratic script—a syllabary of at least 60 emblems—and this had a very wide diffusion in Asia Minor, Syria, Cyprus, Crete, Palestine, Egypt, and even as far W. as Spain. This syllabary was used by Greeks in Cyprus; but was evidently borrowed, as it is very insufficient to express Gk. sounds. It was

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15	SAN								Ś	ס
16	'A								O	ע
17	PI								P	פ
18	UŚ								Ṣ	צ
19	GU								Q	ק
20	ER								R	ר
21	SA								S	ש
22	TA								T	ת

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deciphered by George Smith, from a Phoenician bilingual dating 375 B.C., and presents syllables like *ba, be, bi, bo, bu*, but not the syllables *ab, eb, ib, ob, ub* (found in Akkadian), which accounts for its only preserving about 60 out of 160 Syrian hieroglyphic emblems. Its signs occur at GEZER and LACHISH, and on foreign pottery at Kahun in Egypt (18th dynasty); also in Cappadocia and Cilicia. It is recognized that the extra Gk. letters (*υ, φ, χ, ψ, ω*) are derived from this script, which also furnished 11 extra letters to the Lycian alphabet used in 5th cent. B.C. The Cretan texts (probably in Gk., as in Cyprus) give at least 27 signs similar to those used in Cyprus, and some are found in Carian texts, while this system also accounts for at least five extra letters of the so-called "Celt-Iberian" alphabet (evidently of Gk. origin) found on coins in E. and N.E. of Spain. (4) *The Alphabet.* The oldest alphabetic text that can be dated is the Moabite Stone [MOAB], and there is no evidence that letters of the Phoenician alphabet were in use much before 1000 B.C. It must have originated in a syllabary, as in the other cases, but the ancients knew little about its origin. They generally agree with Herodotus (v. 58), who believed the Ionians to have taken their letters from the Phoenicians. Yet the old Aryan alphabets of the W. distinguished about 37 sounds, whereas the Phoenicians distinguished only 22; and the Gk. names of letters (*alpha, beta*, etc.) are Aram. rather than Phoenician. Diodorus Siculus (v. 4) seems to show some idea of the gradual development of the alphabet, when he says: "The Phoenicians were not the first that found out letters, but only changed the form and shape of them into other characters, which many afterwards using, the name of Phoenician grew to be common." Tacitus (*Ann.* xi. 14) thought that the Phoenicians borrowed Egyptian signs, and this theory was revived by De Rougé (*Mémoire sur l'origine Égyptienne de l'alphabet Phénicien*, 1874), who derived 21 signs from Egyptian hieratic characters of *c.* 1500 B.C. There are objections to this view, because the Phoenicians were then using cuneiform; because the resemblances of form in the hieratic and in the oldest known Phoenician are slight; because only 21 out of 37 letters are thus compared (and the Egyptians had only 25 sounds); and finally because the Egyptian signs are not those which are indicated by the names of the Phoenician letters—such as *aleph*, "bull"; *beth*, "house," etc. Attempts to derive the alphabet from the cuneiform also fail, because there is no resemblance between the scripts; but it is notable that (in many cases) the proper sound applies to the emblem in Akkadian (such as *aw*, "bull"; *ab*, "house," etc.), indicating that Syrians and Greeks took the signs from a people who spoke Akkadian. The most likely solution is that the Phoenicians adopted the syllabary springing from the Syrian system of hieroglyphics, which thus formed the original source not only of Gk. or Lycian extra letters, but of the whole alphabet. This may be worked out in detail as follows, and Plate XXXV. shows that, while the emblems were common to the Akkadian and Syrian systems, the later forms were of Syrian origin, and have no direct connexion with the later cuneiform signs. 1. א, Heb. *'āleph*, "ox"; Gk. *alpha*; Bab. *alpu*; Akkad. *aw, am*, "ox": the head of an ox. 2. ב, Heb. *bēth*, "house"; Gk. *beta*; Bab. *bitu*; Akkad. *ab*, "house": a hut. 3. ג, Heb. *gîmel*, from a root meaning "to bend"; Akkad. *gau*, "bend"; Gk. *gamma*; Akkad. *gam*, "bend": a crook, having the sound *ga* in Cypriote. 4. ד, Heb. *dāleth*, "swinging"; Gk. *delta*; Bab. *daltu*; Akkad. *du*. Neither the Akkadian sign nor the Phoenician letter resembles a "door," but more probably a "bucket" (Arab. *delu*). 5. ה, Heb. *hē*; Gk. *e-psilon*, "short *e*"; Akkad. *e*, "house": an oblong palace; Bab. *shakanu*, "abode." The sign has the sound *e* also in Cypriote. 6. ו, Heb. *vav* (or *wāw*); Gk. *bau*; Akkad. *bu*, "young": a bud, which has the sound *bu* in Cypriote. 7. ז, Heb. *zayin*, "weapons"; Gk. *zeta*; Akkad. *uz*, "quiver": arrows in a quiver. 8. ח, Heb. *hēth*, "wall"; Gk. *ēta*; Akkad. *ḫav*, "fortress": a walled enclosure; Cypriote, *khe*. 9. ט, Heb. *tēth*, "turning"; Gk. *thēta*: resembles a wheel. Perhaps Akkad. *ut*, for the "disk" of the sun. 10. י, Heb. *yōdh*, the "hand"; Gk. *iota*; Akkad. *ya* (Turkish, *aya*, "open hand"); Bab. *idu*, "hand." Probably the Cypriote *ye*. 11. כ, Heb. *kaph*, "hollow of the hand"; Gk. *kappa*; Akkad. *guv, gub*, "hand." The Cypriote *ke*. 12. ל, Heb. *lāmedh*, of which the meaning is not known; Gk. *lambda*; Akkad. *lu*, "yoke" (*lam-da* in Akkadian meaning "plough yoke"); Cypriote, *lu*, a "yoke." The Gk. preserves the form best. 13. מ, Heb. *mêm*, "waters"; Gk. *mu* (Aram. *mu*, "water"). The Gk. form suggests "waves," and the Bab. *me*, "water," is a representation of waves. Cypriote *mi* is nearest the Gk. form. 14. נ, Heb. *nûn*; Gk. *nu*. Probably the Bab. *nunu*, "lord"; Akkad. *nu*: represented by a hand holding an ornamental sceptre. 15. ס, Heb. *sāmekh*, "prop," or "pole." Probably the Akkadian *san*, a "log"; Gk. *xsi*. 16. ע, Heb. *'ayin*, "eye"; Gk. *o-mikron*, "little *o*"; Bab. *'enu*; Akkad. *ig*, or *iñg*, "*eye*": an eye sign. 17. פ, Heb. *pē*; Gk. *pi*. The sign is not like a "mouth," but more like an "ear" (Akkad. *pi*, "ear"). The Cypriote *pe* has the required form. 18. צ, Heb. *çādhé*, "lurking"; Gk. *san*. The oldest forms resemble a snake. The Akkad. *uz*, "snake," also with the sound *sud*. 19. ק, Heb. *qôph*, of unknown meaning; Gk. *koppa*. Perhaps Akkad. *gu*, "face," "mouth," "speech." Rendered *qabu*, "to speak," in Bab. Arab. *qawa*, "cry out." 20. ר, Heb. *rêsh*, "head"; Gk. *rho* (Aram. *rau*, "appearance," "figure"). The Cypriote *ra* has forms connecting the letter with the old sign of a man with a large head. Akkad. *er* (Turkish, *er*), "man." 21. ש, Heb. *shîn*, supposed to mean "tooth" (*shên*); Gk. *sigma* (Arab. *shag*, "crush"); Akkad. *shi*, "tooth." The emblem resembles a tooth. The Cypriote *se* has sometimes this form exactly. 22. ת, Heb. *tav*, "mark"; Gk. *tau*. The word in Arab. means "to brand." Probably the Cypriote *ta*, which has the required form. In Akkad. *ta* appears to mean "to strike." This system of explanation applies also to the extra signs of Gk. and other alphabets, with which we are not concerned. The Syrian syllabary seems to be the parent of all letters, and traces back to the Hittite, not

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to the Babylonian hieroglyphics. The subsequent history is important for Biblical study, and is very fully known from monuments. The script gradually divided into four families of alphabets. 1. *The Phoenician* produced the Punic characters, which were used at Carthage and Marseilles, and in Spain. To this family the alphabet of Israel (as found on the Siloam text *c.* 728 B.C.) belonged, and continued in use (on the Jewish coins) down to *c.* 100 B.C. The Samaritan, which is traced to 500 A.D., is only a later form of this Heb. script. 2. *The Greek*, which in some cases preserves more archaic forms than the Phoenician, is however known less early—since the Moabite Stone goes back nearly to 900 B.C., while the earliest Ionian texts (that can be approximately dated) are those at Abu Simbel in Egypt, where they occur with Phoenician and Carian texts, *c.* 600 B.C. All the European alphabets come from the Gk.—the "runes" directly so, and most of the others through the Latin. The Etruscans (who were not Aryans) brought letters from Lydia, and it is remarkable that they do not seem to have used the Gk. or Phoenician names for the letters; but their alphabet is nearly the same as the Gk. and Phrygian. 3. *The Sabean* differs considerably from the Phoenician. It is known as early as 264 B.C., from a dated text in Egypt; and it appears to have early developed seven signs, not used by Phoenicians, for seven modified sounds in the Arab tongue [SEMITIC LANGUAGES], the origin of which signs is to be sought in the original syllabary. Dr. Isaac Taylor regarded the texts of the Safa region, S.E. of Damascus, as representing a link between the Sabean and the Phoenician. Mr. Cyril Graham, and others, found 700 of these texts, which Halévy deciphered in 1877 (*Journal Asiatique*, vol. x. pp. 293-450), but they are not supposed to be older than 100 A.D. They present the same peculiarity as Sabean—*viz.* that they read from the left as well as from the right. Mr. E. J. Pilcher (*Proc. Bib. Arch. Soc.*, March 1907) regards the Sabean as being derived from the Greeks in Egypt, *c.* 600 B.C.; and this suggestion is confirmed by the fact that the Numidian alphabet (*c.* 100 B.C.) does not appear to descend from the Punic, but shows remarkable resemblance to the Sabean. It too may have been derived from the early Greeks in N. Africa, at a time when the standard Ionian alphabet was not generally used, and when old signs of the Syrian syllabary were still employed. The Sabean coins (Schlumberger, *Le Trésor de San'aâ*, 1880) are not older than 2nd cent. B.C., and bear the Athenian emblem of the owl. Some have the head of Augustus with Sabean inscriptions. This Arab script is thought to have reached S. India before 250 B.C., as represented in the southern edicts of Asoka; but it was not used in N. Arabia, where the Aram. alphabet prevailed. 4. *The Aramaic* alphabet spread with the language, in the Persian age, all over W. Asia. At Samala, *c.* 800 B.C., Aram. is written in characters closely similar to those of the Moabite Stone; but the distinguishing mark of the Aram., which leaves open the loops originally closed, already begins to appear (in the *qôph*) at the same site in 730 B.C. [SYRIA.] The oldest weight at Nineveh (*c.* 880 B.C.), inscribed in alphabetic letters, presents the original Phoenician forms; but by 500 B.C. the Syrian traders in Babylonia and Assyria were using the open loops to the letters with the Aram. language [SEMITIC LANGUAGES], and this alphabet was used, after 521 B.C., in N. India (the *Kharoshthi*), being the first script known beyond the Indus. The Pehlevi language, in Persia, was full of Aram. words, and the characters were of Aram. origin, like those of the Parthians in 3rd cent. A.D. The Nabatheans [NEBAIOTH] had also learned the Aram. alphabet by 500 B.C.; and it thus developed the *Neskhi*, or modern Arab., and is found hammered on the rocks of Sinai down to *c.* 400 A.D. The Nestorian Christians used these characters, and introduced them among the Uigur Turks, from whom the Manchus took them. In the W. the Aram. alphabet became the script of the PALMYRA traders, as early as 9 A.D. at least, and from the Palmyrene came the Syr. of the 4th cent. A.D., and the Cufic, which was used near Damascus before the Moslem invasion, as witnessed by a Christian text, dating 568 A.D., at Harrân (Waddington, No. 2464). The Georgian and Armenian scripts were also Aram. in origin, with additions from the Gk. alphabet.—*Square Hebrew.* It is clear that in the time of our Lord the script in use resembled the square Heb. in the peculiarity that the *yôdh* (Gk. *iota*, A.V. *jot*) was the smallest letter; and the reference to "horns" (A.V. *tittle*, or *stroke*) suggests the open loops of the Aram. (Mt. 5.18). The square Heb. occurs in the oldest known fragment of O.T., including the Ten Commandments, found in Egypt (Mr. S. A. Cooke, *Proc. Bib. Arch. Soc.* Jan. 1903, pp. 39-56), attributed to 2nd cent. A.D. It is found earlier at Jerusalem, over the Greco-Jewish porch of the tomb of the Beni Hezir priests. [KIDRON.] It is impossible to suppose that such a monument could have been hewn for Jewish priests after 70 A.D., and it may be as old as 100 B.C. The letters have almost the present shapes; and ligatures and final letters appear not only here but in Aram. papyri as old as 200 B.C., and in the Palmyrene. According to the Rabbis (Tal. Bab. *Sanhedrin*, 21 *b*, 22 *a*), the Aram. language, and the Lebanon (*Libonai*) characters were used by private persons—representing the Samaritan alphabet, which was of Phoenician origin; but the sacred Heb. was written in the Assyrian (*Asshûri*) characters, which might mean the cuneiform, but more probably refers to the Aram. alphabet, since the Scriptures were written in alphabetic characters even before the Captivity. There is nothing improbable in Ezra having used the Aram. alphabet, which was the only one in use in Babylonia in his time, and in this having gradually developed into the square character by 100 B.C.—since the latter is certainly derived from the Aram., and is closely akin to the Palmyrene. The old alphabet of Israel was used (perhaps only for secular and monumental purposes) down to 100 B.C.; but forms similar to the Aram. occur in Gilead (*Surv. E. Pal.* p. 77) as early as 175 B.C., and this script may have been used with ink on scrolls, side by side with the old alphabet. It was fully established before the gospels were written.—*Points.* Vowel points, marking the

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ס	15											S
ע	16											O
פ	17											P
צ	18											Ṣ
ק	19											Q
ר	20											R
ש	21											S
ת	22											T

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length of vowels, are never found on ancient monuments in alphabetic writing. These monuments mark the ends of words in some cases with dots, as early as 900 B.C., but the notation of the shorter vowels seems to have been due to Gk. influence. Thus in later Syr. the vowels are represented actually by the Gk. letters α, ε, ι, ο, υ, laid sideways above the Syr. letters. In Heb. an imperfect notation was in use as early as 370 A.D., and occurs in a MS. (No. 12,150 in Brit. Mus.) in 411 A.D.; but the Babylonian school (Odessa Codex) placed points under the letters, and used tonal accents which also differed from those of the Palestine school. The Massoretic points are not older than the end of the 7th cent. A.D. They served to express the traditional readings of that age, among the later Galilean Rabbis, and to define the exact sounds without adding a letter to the sacred text. It is evident, however, from the LXX. rendering of proper names (such as *Nabouchodonosor*, for Nebuchadnezzar), that the old pronunciation in 250 B.C. was different, and also more correct; since the LXX. vowels in the case cited represent the Babylonian exactly. In the time of Jerome (end of 4th cent. A.D.) the pronunciation of the Rabbis of Tiberias, whom he consulted, must also have differed—as shown by similar evidence in the Vulgate, such as *Madian* for Midian, which agrees with the LXX. (*Madian*); and this is probably more correct, representing the Babylonian *Mad-yanu*, or "no man's land." Hence, when the translation of a passage in O.T. is rendered obscure by the Massoretic pointing, we are entitled to disregard the 7th cent. pronunciation of vowels, if a simple explanation is thereby rendered possible. With the tonal accents we are not here concerned, as they had no existence in early times.—*Bibliography.* For the Cuneiform, the most important works are: Amiaud and Méchineau, *Tableau Comparé des Ecritures Babylonienne et Assyrienne* (1887); Oppert, *Le Peuple et la Langue des Mèdes* (1879); De Sarzec, *Découvertes en Chaldée* (1887); Spiegel, *Die Altpersischen Keilinschriften* (1881). For the alphabet generally see Isaac Taylor, *The Alphabet* (2 vols. 1883), and Renan, *Corpus Inscriptionum Semiticarum* (1881–1889). The Cypriote syllabary is given by George Smith (*Trans. Bib. Arch. Soc.* vol. i.), and in later papers by Dr. Deecke. The Hittite characters are treated by the present writer in detail in *The Hittites and their Language* (1898). The Cretan signs are given by Mr. A. J. Evans in the *Annual of British School of Athens* (1900), and in earlier papers by the same discoverer of the Knossos clay tablets and signets. [C.R.C.]

X

Xanthicus (2Mac.11.30,33,38). The Macedonian name for the sixth month in their calendar. In 1 *Ant.* iii. 3 Josephus identifies it with Nisan. [MONTHS.] Smith's *D.B.* (vol. ii. p. 417, ed. 1893).

Y

Yarn. The notice of yarn is contained only in 1K.10.28 = 2Chr.1.16. The Heb. text is questionable. The word is a mistranslation in A.V. in any case. The context shows clearly that the reference is to "horses"; so that the R.V. rendering, "droves," gives (at all events) sense. [CASSIA.] [W.O.E.O.]

Year. The earliest indication of the measurement of time by a year-cycle occurs in Gen.8.22: "Seedtime and harvest, and cold and heat, and summer and winter . . . shall not cease." There are traces in the Mosaic legislation of this natural and therefore primitive method of reckoning time by the solar year, a period defined by a constant occurrence—the harvest. With agricultural peoples the harvest is the end of the year, and what follows is preparation for the ensuing year: *cf.* "The end of the year, when thou gatherest in thy labours out of the field" (Ex. 23.15,16); "The Feast of Ingathering at the year's end [R.V. marg. *revolution*]" (34.22). But in order to define time more exactly, it would be found necessary to divide this longer period into shorter ones. The moon, appointed "for seasons" (Ps.104.19), provides the standard of measurement. A fixed number of "moons" would not, however, coincide with the harvest. The astronomical lunar month is 29 days, 12 hours, and 793 parts (the hour being divided into 1,080 parts). Twelve lunar months are 354 days, 8 hours, 876 parts, but the solar year is 10 days, 21 hours, 204 parts, *i.e.* approximately 11 days, longer than this. The discrepancy would, therefore, be serious in the course of a few years unless rectified by some means. The Heb. year was indissolubly associated with the two harvests. (1) The 15th day of the 7th month (Ethanim, 1K.8.2; the post-Exilic Tishri) was the Feast of Tabernacles, the thanksgiving for the completed harvest (Lev.23.34; Num.29.12), held at the autumnal equinox. (2) On Abib 16 (the post-Exilic Nisan) the firstfruits of the barley harvest were offered. This was also a harvest festival, at the spring equinox. These were constant, and the calendar had to be arranged so that the date and harvest synchronized. That the Heb. months were lunar is certain; the solemn observance of the NEW MOON would have had no meaning apart from its connexion with the cycle of festivals. It is not known how the difference of eleven days between the lunar and solar year was arranged in pre-Exilic times, but probably by the intercalation of a month every two or three years. In post-Exilic times a month was added when it was found necessary as the result of observation or calculation. If it was decided that Nisan would arrive before the grain was ripe, or that the sun was so far distant from the vernal equinox that it could not reach it by Nisan 16, a month called the Second Adar was intercalated. This was done arbitrarily, notice being sent by letter from the Sanhedrin to the various communities (*Rosh hash-Shanah* iii. 1). This rule was fixed by Hillel II. *c.* 361 A.D. The Jewish calendar is based on the Metonic Cycle of 19 years, 12 common and 7 leap years. It is a much-disputed question how far the Jews were indebted to the Babylonians for their method of computing time. Both had the lunar month of 29 or 30 days, with an

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intercalary Adar. In later times the Babylonian month seems to have consisted of 30 days, and some see an indication of this arrangement in the Flood story in Genesis, where five months are equal to 150 days, giving a year of 360 days (Gen.7.11,8.3,4). This was the Akkadian and early Gk. year. The Egyptian year was 365 days, and some think the Flood year was the same length. The Deluge began on the 17th day of the 2nd month, and lasted till the 27th day of the 2nd month of the following year. This would give 12 lunar months, or 354 days, plus the 11 days from the 17th to the 27th, or 365 days. The Babylonian year began in Nisan. The Heb. year originally commenced in Ethanim (Bab. Tishri), but at the Exodus Nisan was constituted the first month (Ex. 12.2,13.4), all others being numbered from it. Tishri is known as the beginning of the civil year, and Nisan the first month of the sacred year. Some are of opinion that the ancient Heb. year always began on the 1st of Abib or Nisan, the civil year being of later institution; others hold that Tishri was the first of the series, since the Year of Jubilee commenced with it and not in Nisan (Lev.25.9). [MONTHS.] Schwarz, *Der Judische Kalendar*; Abrahams, Hastings, *D.B.* s.v. (5 vols. 1904); Sayce, *Hibbert Lect. on Rel. of Anc. Bab.* 70-76; G. Smith, *Assyr. Epon. Canon*; *Cuneif. Inscr. of West. Asia*, iii. [H.H.]

Yoke. (1) In Heb. *môṭ*, *môṭâ*, and *'ôl*, the two former words meaning a "bar" and the last the application (*binding*) of the article to the neck of the ox. The ordinary yoke for a pair of ploughing oxen is still a wooden bar, resting on their necks and bound round them. (2) A pair of oxen, so termed as being yoked together (1Sam.11.7; 1K.19.19,21). The Heb. term *ṣemedh* is also applied to asses (Judg.19.10) and mules (2K.5.17), and to a couple of horses in a chariot (Is.21.7). (3) The term *ṣemedh* is also applied to a certain area of land (1Sam. 14.14), equivalent to that which a couple of oxen could plough in a day (Is.5.10; A.V. *acre*), corresponding to the modern Arab. *feddân*. As early as the 15th cent. B.C. (Amarna letters) we find the word "yoke" used to mean "rule" or "government," as in O.T. and in the words of Christ, "My yoke is easy." Probably our Lord had Himself made yokes in the carpenter's shop at Nazareth. [C.R.C.]

Yoke of land. [WEIGHTS AND MEASURES.]

Z

Zaana'im, Plain of (Judg.4.11); **Zaananim** (Jos.19.33). The Heb. (see R.V. marg.) reads *'allôn* (or *'elôn*) *beṣa'ânayîm*, and *'allôn beṣa'ânannîm*. The root *bâṣa'* means "to cut up," and, in Aram., *Beṣ'a* is a "marsh," or "swamp." The Jerusalem Talmud (*Megilla* i. 1) understands "the swamps of KADESH," in Jos.19.33. The place was in Naphtali, and Heber the Kenite is thus supposed to have camped near the Hûleh swamps, 30 miles N. of the scene of battle whence Sisera fled on foot, the country between being impassable for a chariot. [C.R.C.]

Zaanan', a place named by Micah (1.11) in his address to the towns of the *shᵉphêlâ*. *Cf.* Zenan (Jos.15.37), a town in the *shᵉphêlâ* near MIGDAL-GAD (probably *Mejdelch*). The site is unknown. [C.R.C.]

Zaanannim. [ZAANAIM.]

Zaavan', a Horite chief, son of Ezer the son of Seir (Gen.36.27).

Zabad'.—1. Son of Nathan, son of Attai, son of Ahlai, Sheshan's daughter (1Chr.2.31-37), and hence called son of Ahlai (11.41); one of David's mighty men.—**2.** An Ephraimite (7.21). [ELEAD.]—**3.** Son of Shimeath, an Ammonitess; an assassin who (with Jehozabad) slew king Joash (2Chr.24.26). In 2K.12.21 his name is written, probably more correctly, Jozachar.—**4, 5, 6.** Three laymen who divorced their foreign wives at Ezra's command (Ezr.10.27,33,43).

Zabadai as (1Esd.9.35) = ZABAD, 6.

Zabade'ans, an Arab tribe who were attacked and spoiled by Jonathan, on his way back to Damascus from his fruitless pursuit of the army of Demetrius (1Mac.12.31). Josephus calls them Nabataeans (13 *Ant.* v. 10), but perhaps in error. Nothing certain is known of them. Jonathan had pursued the enemy's army as far as the river Eleutherus (*Nahr el Kebîr*). We must look for them, therefore, somewhere N.W. of Damascus. On the road from Damascus to Ba'albek, at a distance of about 26 miles from the former, is the village *Zebdâny*, standing at the upper end of a plain of the same name, in the very centre of Anti-libanus. This name is possibly connected with the Zabadeans.

Zabbai'.—1. A descendant of Bebai, who had married a foreign wife (Ezr.10 28).—**2.** Father of Baruch, 2 (Ne.3.20).

Zabbud', in Ezr.8.14 given as one of the sons of Bigvai who returned in the second caravan with Ezra. [ISTALCURUS.]

Zabde'us (1Esd.9.21) = ZEBADIAH, 6.

Zabdi'.—1. Son of Zerah ben-Judah, and ancestor of Achan (Jos.7.1,17,18). Perhaps = ZIMRI, 3 (1Chr.2.6).—**2.** A Benjamite, of the sons of Shimhi (8.19).—**3.** "The SHIPHMITE," David's officer over the wine-bearing grapes (27.27).—**4.** Son of Asaph the minstrel (Ne.11.17); = Zaccur (12.35) and Zichri (1Chr.9.15).

Zabdiel'.—1. Father of Jashobeam (1Chr. 27.2).—**2.** A priest, "son of the great men" (R.V. *of Haggedolim*; Ne.11.14).—**3.** An Arab. chief who put Alexander Balas to death (1Mac.11.17; Josephus, 13 *Ant.* iv. 8).

Zabud', son of Nathan (1K.4.5). He is described as a PRIEST (A.V. *principal officer*), and as holding at the court of Solomon the position of "king's friend," held by HUSHAI the Archite at David's.

Zab'ulon, the Gk. form of ZEBULUN (Mt.4.13,15; Rev.7.8).

Zacca'i. Of the sons of Zaccai, 760 returned with Zerubbabel (Ezr.2.9; Ne.7.14).

Zacchaeus, the Gk. form of Zaccai (*pure*), which is found in Ezr.2.9 and Ne.7.14; the chief tax-gatherer at Jericho at the time of our Lord's last visit, on His way up to Jerusalem (Lu.19.1ff., our only source of information). Zacchaeus was doubtless a Jew ("son of Abraham," ver. 9), and well-to-do; Jericho being the centre of a district which brought in large

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baeus (2Mac.10.19).

Zacchur', a Simeonite (1Chr.4.26).

Zaccur'.—**1.** Father of Shammua the Reubenite spy (Num.13.4).—**2.** A Merarite Levite, son of Jaaziah (1Chr.24.27).—**3.** (25.2, 10; Ne.12.35) = ZABDI, 4.—**4.** Son of Imri; he assisted Nehemiah in rebuilding the city wall (Ne.3.2).—**5.** A Levite, or family of Levites, who signed the covenant (10.12).—**6.** A Levite, father or ancestor of HANAN, 8 (13.13).

Zachariah (R.V. *Zechariah*).—**1.** Son of Jeroboam II., 14th king of Israel, and the last of the house of Jehu. There is a difficulty about the date of his reign. Jeroboam died in the 27th year of Uzziah and it is stated that Zachariah came to the throne in Uzziah's 38th year (2K.15.8), and accordingly Ussher assumed an interregnum of 11 years between Jeroboam's death and Zachariah's accession, during which the kingdom was suffering from the anarchy of a disputed succession; but this is doubtful. [CHRONOLOGY.] Zachariah's reign lasted six months. He was killed in a conspiracy, of which Shallum was the head, and by which the prophecy in 2K.10.30 was accomplished.—**2.** The father of Abi, or Abijah, Hezekiah's mother (2K.18.2).

Zacharias.—**1.** (1Esd.1.8) = ZECHARIAH, 27.—**2.** In 1Esd.1.15 Zacharias occupies the place of Heman in 2Chr.35.15.—**3.** (1Esd.5.8) = AZARIAH, 20.—**4.** (6.1,7.3) = ZECHARIAH, 1.—**5.** (8.30) = ZECHARIAH, 8.—**6.** (8.37) = ZECHARIAH, 9.—**7.** (8.44) = ZECHARIAH, 10.

and Hushai the Archite (2Sam.15,17). When Absalom was dead, Zadok and Abiathar persuaded the elders of Judah to invite David to return (19.11). When Adonijah, in David's old age, attempted to seize the throne, and had persuaded Joab and Abiathar the priest to join his party, Zadok was faithful to David, and was employed by him to anoint Solomon (1K.1). And for this fidelity Solomon "put Zadok the priest" in the office of Abiathar (1K.2.27,35). Nothing further is recorded of him except that his name is mentioned as that of "priest" among Solomon's officers of state (4.4; 1Chr.29.22). Zadok and ABIATHAR were of nearly equal dignity (2Sam.15. 35,36,19.11). The duties of the office were divided. Zadok ministered before the tabernacle at Gibeon (1Chr.16.39), Abiathar had the care of the ark at Jerusalem. Not, however, exclusively, as appears from 1Chr.15.11; 2Sam.15.24,25,29. Hence, perhaps, it may be concluded that from the first there was a tendency to consider the office of the high-priesthood as somewhat of the nature of a corporate office, although some of its functions were necessarily confined to the chief member of that corporation. [SADDUCEES.]—**2.** According to 1Chr.6.12, there was a second Zadok, son of a second Ahitub, son of Amariah; about the time of king Ahaziah. It is possible that the repetition of the names is a copyist's error.—**3.** Father of Jerushah, the wife of king Uzziah, and mother of king

Zalmonah' (Num.33.41), an unknown site S. of Mount HOR. [C.R.C.]

Zalmunna', one of the two "kings" of Midian slain by GIDEON (Judg.8.5-21; Ps.83.11). [ZEBAH; OREB.]

Zam'bis (1Esd.9.34) = AMARIAH, 5.

Zam'bri (1Mac.2.26) = ZIMRI, 1.

Za'moth (1Esd.9.28) = ZATTU.

Zamzummims' (properly *Zamzummim*). The inhabitants of the land subsequently occupied by the Ammonites were Rephaim, a giant race called by the Ammonites Zamzummim (Deut.2.20). An Arab. word *zamzamah* means a distant noise, and *zizim* is used in that language for the noise the spirits or *jinns* make at night in the desert. Perhaps therefore the word was employed to indicate the ghosts of the old giant inhabitants which still haunted their ancient homes. This is, however, only a conjecture. [F.J.F.-J.]

Zanoah'.—1. In the *shᵉphêlâ* (Jos.15.34; Ne.11.30), named in the same group with Zoreah and Jarmuth. Now *Zânû'a*, a ruin 2½ miles S. of *'Ain Shems*. [BETH-SHEMESH.]—**2.** A town in the mountains (Jos.15.56). Now *Zânûta*, a ruin 12 miles S.W. of Hebron. In 1Chr.4.18 Jekuthiel is said to have been the "father" or founder of Zanoah. [C.R.C.]

Zaphnath'-paaneah' (R.V. correctly *Zaphenath-paneah*; Gen.41.45). A name given by Pharaoh to Joseph after he had explained the meaning of the king's dreams. It is the last of the dignities bestowed upon him. This Egyptian name has been variously interpreted, the interpreters seeking to find an absolute correspondence between the Egyptian and the Heb. letters. The transcription which is most satisfactory in that respect is *za(t) pnute-ef-ankh*, "the god speaks and he lives." To this form, from which conclusions have been drawn as to the age of the text of Genesis, there seem serious objections: it is absolutely unmeaning here, quite out of place in the text, and has no connexion whatever with what precedes. Another explanation lately suggested is, "the nourisher of the land, who gives life," but this description seems rather premature, as Joseph had not yet done anything for the country. The present writer believes that these words are not a proper name, but a title—viz. *Thes nt paankh*, the head of the Paankh, the sacred college of the learned men and hierogrammatists to whom Joseph had just proved superior. This head priest is sometimes seen holding a roll and marching at the head of a procession of the magicians. [E.N.]

Zaphon' (*north*; Jos.13.27), a town of Gad, in the Arabah, or Jordan Valley. The Jerusalem Talmud (*Shebiith* ix. 2) renders the name 'Amathi, apparently the Amathus in Gilead, which Josephus mentions, with GADARA, as the strongest fortress near the Jordan (1 *Wars* iv. 2; see 13 *Ant.* xiii. 5, 14 *Ant.* v. 4). This site is on the Yermûq River, 2 miles N. of Gadara, and thus on N. border of Gad. The name *Hammeh* here applies to a "hot" spring, in a gorge with seven fine palms. On the N. is a ruin on a basaltic precipice—it is called *el Mukhaibi* (*the little hiding-place*); and the Heb. *ṣâphon* also means "hidden" as well as "north." See Schumacher, *Northern 'Ajlûn*, p. 91. [C.R.C.]

Za'ra (Mt.1.3) = ZERAH, 2.

Zar'aces, brother of Joacim, or Jehoiakim, king of Judah, according to 1Esd.1.38.

Za'rah (Gen.38.30,46.12) = ZERAH, 2.

Zaral'as.—1. (1Esd.8.2) = ZERAHIAH, 1.—**2.** (8.31) = ZERAHIAH, 2.—**3.** (8.34) = ZEBADIAH, 5.

Zareah', Zareathites, The (Ne.11.29; 1Chr.2.53). [ZORAH.]

Za'red, Valley of (Num.21.12). R.V. ZERED, as A.V. also in Deut.2.13.

Zarephath', a town which was the residence of the prophet Elijah during the latter part of the drought (1K.17.9,10). Beyond stating that it belonged to Zidon, the Bible gives no clue to its position. Josephus (8 *Ant.* xiii. 2) says that it was "not far from Sidon and Tyre, for it lies between them." Jerome says (*Onomasticon*, "Sarefta") that it "lay on the public road"—that is, the coast road. Both these conditions are implied in the mention of it in the itinerary of Paula by Jerome, and both are fulfilled in the situation of the modern village of *Ṣûrafend*, with ruins that extend for a mile or more, and fragments of columns, slabs, and other architectural features. In N.T. Zarephath appears under the Gk. form *Sarepta*. This place is noticed in an Egyptian papyrus of 14th cent. B.C. It was taken by Sennacherib in 702 B.C. [C.R.C.]

Zaretan' (Jos.3.16), **Zarta'nah** (1K.4.12), **Zarthan'** (1K.7.46), all rendered *Zarethan* in R.V. In 2Chr.4.17 *Zeredathah* stands for Zarthan. The place was "beside" the city ADAM, and Solomon's fifth district included the district of Beth-shean "to Zartan," below JEZREEL. There were clay lands in the Jordan Valley between SUCCOTH and Zarthan. It may be suggested that the name means "the great [*or*, lofty] rock," and thus applies to the conspicuous peak of *Qurn Sartabah*—a landmark in the Jordan Valley W. of the *Dâmieh* ruin. [ADAM, CITY.] [C.R.C.]

Zareth'-shahar' (Jos.13.19), a place in Moab described as being in "the mount of the valley" (*hâr hâ'ᵉmeq*). [MOAB.] The name may perhaps be rendered "rocks of black." There is a very remarkable black basalt rock, rising between white limestone and red sandstone cliffs, on S. side of the *Zerqa M'ain* Valley. [NAHALIEL.] [C.R.C.]

Zar'hites, The, a branch of the tribe of Judah, descended from Zerah the son of Judah (Num.26.13,20; Jos.7.17; 1Chr.27.11,13).

Zartanah, Zarthan. [ZARETAN.]

Zath'oe (R.V. *Zath'oes*). The children of Zathoes (1Esd.8.32), *i.e.* Zattu (Ezr.2.8; Ne.7.13), returned with Zerubbabel. The name Zattu has been omitted from the Heb. of Ezr.8.5. [ZATHUI.]

Zathui (1Esd.5.12), **Zatthu** (Ne.10.14), or **Zattu,** a family of laymen who returned with Zerubbabel (Ezr.2.8; Ne.7.13). Some of them married foreign wives (Ezr.10.27), and the head of the family joined in sealing the covenant (Ne.10.14).

Zavan' (1Chr.1.42) = ZAAVAN.

Zaza', one of the sons of Jonathan, a descendant of Jerahmeel (1Chr.2.33).

Zealots, a Jewish sect very prominent in the pages of Josephus, who says that their

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opinions agreed in all points with the Pharisees', but they maintained their views with fanatical zeal. In the Talmud they appear as the followers of Abba Siqra; the latter part of the name being an obvious attempt to adapt the term *sicarii* to Heb. usage. They are represented as eager for war with the Romans. The Talmud credits them with destroying the stores of wheat in Jerusalem, to force their fellow citizens to join in resisting the enemy—in order to force resistance, destroying the means of it. Josephus attributes their rise to Judas of Gamala. They may have assumed the name in his time, but the party (with all its fanaticism) existed long before the "days of taxing." The "robbers" against whom Herod made his early expedition (Josephus, 14 *Ant.* ix. 2, 1 *Wars* x. 5) were really "Zealots." The "Sicarii" seem to have been the extreme wing of the "Zealots." The history of Italy and Ireland show how readily (among an excitable people) patriotism develops assassination. How far the "Zealots" *deserved* the designation "robbers," which Josephus applies to them, may be doubted. One of the apostles was a "Zealot"—Simon, otherwise called "the CANAANITE" (so A.V.; but R.V. "Cananean"), from *qānâ*, "to be jealous." This must have represented an earlier phase of his spiritual development. The followers of the Egyptian referred to in Ac.21.38 were probably "Zealots"; so also (not impossibly) Barabbas and the "thieves" that were crucified with our Lord. The statement of our Lord (Mt. 11.12), that "the kingdom of heaven suffereth violence, and the violent take it by force," may refer to the means by which the "Zealots" endeavoured to realize the kingdom of heaven as they imagined it. [J.E.H.T.]

Zebadiah'.—1, 2. Benjamites of the sons of Beriah (1Chr.8.15) and of Elpaal (8.17).—**3.** One of two sons of Jeroham of Gedor who joined David at Ziklag (12.7).—**4.** Son of Asahel the brother of Joab (27.7).—**5.** Son of Michael of the sons of Shephatiah (Ezr.8.8).—**6.** A priest of the sons of Immer who had married a foreign wife (10.20).—**7.** Third son of Meshelemiah the Korhite (1Chr.26.2).—**8.** A Levite sent by Jehoshaphat to teach the law (2Chr.17.8).—**9.** Son of Ishmael and ruler of the house of Judah in the reign of Jehoshaphat (19.11).

Ze'bah, one of the two "kings" of Midian who appear to have commanded the great invasion of Palestine, and who finally fell by the hand of GIDEON himself. He is always coupled with Zalmunna, and is mentioned in Judg.8.5-21, Ps.83.11. While OREB and Zeeb, two of the inferior leaders of the incursion, had been slain, with a vast number of their people, by the Ephraimites, W. of the Jordan, the two kings had succeeded in making their escape through Gilead, to KARKOR, a place which is not fixed, but which lay doubtless high up on the Hauran. Here Gideon overtook them with the 15,000 left of their army, who, entirely unprepared for his attack, fled in dismay, and the two kings were taken. Gideon took them back down the long defiles leading to the Jordan. They returned by Penuel and Succoth, and—perhaps at Ophrah, his own native village—Gideon asked, "What manner of men were they which ye slew at Tabor?" Up to this time the kings may have believed that they were reserved for ransom; but these words once spoken, they can have had no doubt as to their fate. They met it without fear or weakness, making but one request alone—that they may die by the hand of the hero himself—"and Gideon arose and slew them."

Zebaim'. The sons of Pochereth of *haṣ-ṣᵉbhāyîm* are mentioned in the catalogue of the families of "Solomon's slaves," who returned from the Captivity with Zerubbabel (Ezr.2.57; Ne.7.59). Zebaim means "gazelles" [ROE], and stands (with other points) for ZEBOIM in Gen.10.19. [C.R.C.]

Zebedee, the father of the apostles James and John (Mk.1.19), and the husband of Salome (Mk.15.40, compared with Mt.27.56). He had a fishing-boat of his own, and hired servants on the lake of Galilee. This, together with other indications [JOHN; SALOME], suggests that he was in rather better circumstances than some; though he and his sons were themselves working at their business (Mk.1.19) when the Saviour called the latter. As Zebedee consented to his sons' departure, he was probably a disciple of the Baptist, as they were; though there is no actual evidence that he became a Christian. The name (which is of Heb. origin, and means "the gift of Jehovah") is found in slightly different forms elsewhere in the Bible (*e.g.* Zebediah and Zabdias). [C.L.F.]

Zebina', one of the sons of Nebo, who put away his foreign wife (Ezr.10.43).

Zeboiim, Zeboim' (Gen.14.2,8). Zeboim represents in A.V. two different Heb. words. (1) *ṣᵉbhô'îm* (Ho.11.8), *ṣᵉbhôyîm* (Gen.10.19, Deut. 29.23), one of the CITIES OF THE PLAIN, always mentioned next to ADMAH. The site is unknown. (2) *ṣᵉbhô'îm* (1Sam.13.18; Ne.11.34), the name apparently of two distinct places, and meaning "hyenas." In the first-cited passage the Philistine bands are said to have turned "the way of the border that looks on the ravine (*gê*) of the *ṣᵉbhô'îm*." This may refer to the old road from Ophrah to the Jordan Valley, which descends E., opposite a ravine called *Shukh ed Dub'a* (*hyena's lair*), N. of Jericho. The Zeboim noticed with towns N. of LYDDA, in Nehemiah, has apparently no connexion with this, and the site is unknown. [C.R.C.]

Zebudah', daughter of Pedaiah of Rumah and mother of king Jehoiakim (2K.23.36).

Zebul', the chief man (A.V. *ruler*) of the city of Shechem who allied himself with Abimelech against Gaal (Judg.9.22-41).

Zeb'ulonite, this form of the ethnic name is applied only to ELON, the one judge produced by the tribe of Zebulun (Judg.12.11,12).

Zebulun', the tenth son of Jacob, and the sixth (and last) son of Leah (Gen.30.20). The name is (in A.V.) explained to mean "dwelling"; but the root means to be round like a globe, or a disk or cake. It is best explained by the Assyrian *zabalu*, "to exalt" (Delitzsch). "Now will my husband extol me." In the blessing of Jacob, Zebulun is said to dwell at the "haven [*ḥôph*] of the sea" (Gen.49.13); perhaps referring to *Ḥaifa*, the seaport under Mt. Carmel. The further expression, "his border unto Zidon," may be explained by the fact that, in early times, Zidon claimed all the shore

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lands even S. of Carmel; and the shore of the bay of Acre seems to have been disputed with Israel in later times also. In the desert, Zebulun is the fourth largest tribe, under its chief ELIAB (Num.1.31,2.7,7.24,10.16), the spy chosen from it being GADDIEL (13.10). There were three clans from Zebulun's three sons (Gen.46.14; Num.26.26,27). In the blessing of Moses the tribe is coupled with ISSACHAR, as assembling either on TABOR or some other "mountain" (Deut.33.18,19), and as possessing the "abundance of the seas, and treasures



hid in the sands." Though Zebulun did not expel all the Canaanites (Judg.1.30), the tribe is praised for its warlike prowess (Judg.4.6,10. 5.18; *cf.* 1Chr.12.33), and the expression "pen of the writer" (Judg.5.14), in the song of Deborah, is better rendered "the marshal's staff" (R.V.). The ancient assembling of Zebulun, with other tribes, at Jerusalem (Ps.68.27) was followed by alienation from Judah, lasting after the fall of Samaria (2Chr.30.6,10,11). Is. 9.1 refers to the Assyrian attack on the tribe in 734 B.C. The latest reference is in Rev.7.8. —*The Tribal Lot.* This included about 300 square miles of hill and plain, with fine corn lands, in Lower Galilee. The N.E. and E. borders (Jos.19.10-16) adjoined NAPHTALI (see also DABBASHETH), and the S. border ran along the foot of the Nazareth hills from the KISHON, E. of JOKNEAM. On the W. the shore plain was apparently disputed between Zebulun, Asher, and Sidon (Gen.49.13; Jos.19.26), BETH-DAGON being on the border of Asher and Zebulun (ver. 27). [NEIEL.] [C.R.C.]

Zebulunites, The (Num.26.27 only), members of the tribe of ZEBULUN.

Zechariah.—1. (=*Jehovah remembers.*)—*Biographical.* The writer of the 11th book of the Minor Prophets makes his first appearance in the 8th month of the 2nd year of Darius (520 B.C.; see 1.1), and his last dated prophecy (7.1) brings us down to the 4th day of the 9th month of the 4th year of this king (518 B.C.). If ch. 9–14 are genuine, he prophesied still later, since 9.8,15,11.13,14.20 presuppose that the temple is in existence, and 9.13 very possibly refers to the great battles of the Greeks with the Persians. As the first part (1–8) shows his interest in the building of the temple (1.16,3.7,4.6,8f.,6.13f.,8.9), doubtless the Zechariah who, side by side with Haggai, urged on the building of the temple (Ezr.5.1, 6.14) was the prophet. Zechariah is called the son of Iddo in Ezra, and in Zech.1.1,7 the son of Berechiah and grandson of Iddo (but there may be a confusion with Is.8.2, *cf.* an actual one in Mt.23.35 with 2Chr.24.20); but in the genealogies, individuals are often passed over [GENEALOGIES], and Berechiah may have been left out in Ezra as of small importance, or as having died early. If the grandfather came back with Zerubbabel in 536 B.C., and if the grandson in the next generation took his place without any break as the head of a priestly family (Ne.12.4,16), Zechariah must have been still a youth (Zech.2.4) in 520 B.C.; but ecclesiastical writers make him return from Chaldea a long time earlier, ascribe a great age to him at the time of his death, and say he was buried close to the grave of Haggai. We are not, however, in a position to verify this, and the statement in a codex of Epiphanius that in the time of the Judaean king Joash he was killed between the temple and the altar is another instance of confusion with 2Chr.24.20 ff.—*The Book.* As there is at present uncertainty in the critical judgment with regard to the last six chapters, and as the first part really differs from the second, it will be well to treat them separately. I. Three dated sections stand out from the rest of the first section (1–8). (1) 1.1-6 contains an admonition to the people, based upon the history of their fathers, whose contempt for the word of the earlier prophets did not go unpunished. (2) 1.7–6.15, eight successive visions closely connected in their symbolism. In the construction of these visions, which are specially interpreted by an angel, (*a*) there is a break after the fourth, indicated in 4.1; (*b*) the 2nd and 3rd, 6th and 7th visions are nearly related to one another; (*c*) the eighth vision has reminiscences of the first; (*d*) the 4th and 5th visions are not without reference to one another, and together form a point of departure for the symbolism of 6.9ff. The visions are, 1st, the horsemen before Jehovah (1.8-17), 2nd, four horns and four smiths (1.18-21, R.V.); 3rd, the man with the measuring line (2.1-5); 4th, the grace bestowed upon the high-priest before Jehovah (3.1ff.); 5th, the golden candlesticks between the two olive-trees (4.1ff.); 6th, the flying roll (5.1-4); 7th, the woman in the ephah (5.5-11); 8th, the departure of the chariots (6.1ff.). All are favourable to Israel (1.13). In the symbolic action of 6.8ff. the prophet is bidden to deck the head of the high-priest Joshua with crowns (plur., as in Job 31.36) constructed from the gifts of the exiles, and Joshua (as in the 4th vision, 3.8ff.) is set forth as a type of the Messiah, and the Messiah's work itself is indicated with a clear reference to 4.6ff. The Messiah's task will be the rebuilding of the temple in a spiritual sense. But (as already in the 5th vision) Joshua

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and Zerubbabel symbolize the uniting of the high-priestly and the kingly authority, it follows that both are combined in the Messiah, whose kingdom thus comes to have a universal significance. The same idea occurs in Je.33.17ff.,22,30.21, where "I will cause him to draw near" is the expression for Levitical or priestly service, see Num.16.5, and in Ezk.21.25ff.[30 ff.],45.22 ; see *Messianische Erwartung*, pp. 320 ff., 354 ff., and art. EZEKIEL in this Dict. The explanation just given that Joshua alone is crowned is justified both by the text and by the clear reference to Zech.3.8ff. The Messiah is called the "scion" (3.8,6.12 ; A.V. *branch*), which expression is taken from Is.4.2 ; Je.23.5ff.,33.15f. (3) In 7,8 Zechariah gives an answer in the spirit of the earlier prophets to the question asked of the priests and prophets, whose offices he united in his own person, as to whether in the fifth month, on the anniversary of the burning of the temple, there should be a general fast and lamentation. He says that love and compassion belong to Jehovah, and that disregard of His graciousness led to the Captivity. But now He is become once more favourable to His people ; He dwells again in Zion, works wonders for and blesses them, and encourages them to rebuild His temple. Israel must accordingly keep His commandment, and then all fast-days will be turned into feast-days, and even the heathen peoples will resort to Jerusalem to seek Jehovah.—*Characteristics*. This part of the book is conspicuously dependent upon the "earlier prophets" (see Zech.1.4,7.7,12). *Cf.*, *e.g.*, 2.8f. with Is.49.19f. ; 3.8 and 6.12 with Is.4.2, Je.23.5f.,33.15f. ; 5.1-3 with Ezk.2.9f. ; 6.13 with Ps.110.3,4 ; 8.4 with Is.65.20 ; 8.10 f. with Is.65.22ff. ; 8.20-23 with Mi.4.2, Is.2.3, Je.31.6ff. But, speaking generally, the manner in which he works up the ideas of earlier prophecies is quite independent. It is usually inferred, from his strong tendency to introduce the ministry of angels, that his idea of the divine nature was transcendental ; yet Jehovah Himself takes up His residence in Zion, and speaks directly with Zechariah (*e.g.* 1.1f., 7ff.), and that frequently even in the midst of the visions. The fact that an interpreting angel gives the meaning of the visions by no means implies that these visions were simply mediated by the angel and not actual, any more than do the relatively large number of the visions (*cf.* Am.7f., where are five visions). The appellative significance of Satan (Zech.3.1f.) has not yet passed out of mind. The kingdom of God is conspicuously distinct from the kingdoms of this world, and yet in such a way that the universal bearing of the historical plan of salvation has its place (2.11ff.[14ff.],6.15,8.20 ff.). All attempts to make political disturbances the occasions of the visions are discredited by the first, according to which the world is at rest. The chief purpose of these chapters, as it was the chief mission of Zechariah himself, lies in the stimulation of a dispirited generation to their task of building the temple, and in keeping away doubts by promises, and so preserving national stability during the days of small beginnings. II. In ch. 9–14 the Syrians, Phoenicians, and Philistines are threatened, while in Israel the King of Peace makes His entry riding upon an ass. The people of God have to war against Javan (Greece), and they overcome. Israel returns from exile ; the power of the world is overthrown. The prophet tends the flock with two shepherd's crooks ("grace" and "union"), dismisses three shepherds in a month ; on account of the behaviour of the people, breaks the crook "grace," which signifies the covenant of God with the people and also the crook "union" (*i.e.* the brotherly relation of Judah and Israel), and he himself is paid off with 30 pieces of silver. Over the foolish shepherd, whom the people now support, rings out a woe. Attacked by enemies, Jerusalem is delivered. The house of David and the dwellers in Jerusalem lament that they pierced God, as it is left to us to understand, in the person of Him Whom He sent. The guilt of the people is taken away, the worship of idols and prophecy are rooted out (12–13.6). The shepherd of Jehovah (the way in which he is spoken of, and the failure of any reason for transposing the verse, render the view, frequently held since Ewald, that he is the foolish shepherd of 11.15ff., impossible) is smitten ; the sheep are scattered (13.7) ; only the last third, chosen out from the rest, remains God's people. By a fresh assault on Jerusalem, the city is taken ; then, however, comes a deliverance. Jerusalem is raised up on high ; the land becomes a plain ; a living fountain issues from Jerusalem ; a plague smites the hostile peoples ; those saved are converted and build festal tabernacles. In Jerusalem the difference between profane and holy disappears (13.7–14). —*History of the Criticism of* 9–14. In this section we find no mention of the author or the time of the several prophecies, no visions and no allusion to the circumstances of the temple building. Angels retire into the background, yet see 14.5. Ch. 9 introduces the most elevated poetry, whereas the first part is more prosaic, yet see again 11.4ff., in which the symbolic manner of the first part recurs. The first objection, however, does not come from such internal evidences, but from the fact that 11.13 is cited by Mt.27.9f. as a prophecy of Jeremiah (so Mede). Since the time of Archbp. Newcome it has been usual to ascribe 9–11 to the time before the war with Syria and Ephraim (*c.* 735 B.C.), and since the time of Berthold, following Mede's hypothesis the Zechariah, son of Jeberechiah, mentioned by Is.8.2 has been frequently supposed to be their author ; and 12–14 have been assigned to the beginning of the 6th or the end of the 7th cent. B.C. So, even now, König, Strack, and von Orelli. Kuenen assumes an origin before the Exile for 9–11, with post-Exilic redaction, and supposes 12–14 to have arisen *c.* 400 B.C. Baudissin and Driver take a similar view. On the whole, however, there is at present an increasing disposition to refer *all* these chapters to late times. Eichhorn a long time ago had considered that a part of these chapters belonged to the time of Alexander the Great. Stade (*Zeitschrift für A. T. Wissenschaft*, i. and ii.) relegated 9–14 to the times of Alexander's successors ; Cornill

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followed him, whereas Marti holds that they originated in 160 B.C. Again, in opposition to Stade, Cornill, and Marti, who allow one author to have composed these chapters, Nowack finds four, and, following Flügge, breaks up the prophecy into nine parts, though he dates them differently from Flügge. On the other hand, Hävernick, Keil, Köhler (in his commentary and in Hertzog's *Real.-ency.*², "Zechariah"), Lange, Bredenkamp, Hengstenberg (in his *Christology* and Beiträge i.), hold very definitely that these chapters form a unity and that Zechariah himself wrote them, which is also the opinion of the writer of this article.—*A Critical Estimate of these Opinions.* The fact that criticism starts from Mt.27.9f. and results in hypotheses the most widely different and inconsistent with each other should give us pause. Although the subject-matter offers difficulties enough in itself, so that long ago the Fathers deplored the obscurity of this book, the decisive points of the controversy lie in a more general region. The question is, do such verses as 11.4ff.,12.10, 13.7-9 refer to circumstances and people in the environment of the author (*e.g.* 11.4ff. to 2K.15.8ff. or to Lysimachus, Jason, or Menelaus; 11.15ff. to Pekah, Menahem, Menelaus, or Alcimus; 12.10 to Urijah, Je.26.20 ff.), or are we to explain them as Messianic? Is it possible for a Zechariah to prophesy the war with Javan (Greece) (9.13)? This supposed impossibility is the principal argument for bringing these chapters down to the Gk. period. But at a time when Assyria was the ally of Judah, Isaiah (7) foresaw severe conflicts with them; and when the ascendancy of Babylon was just beginning, it is forthwith brought into the horizon of prophecy in Mi.4.10 and Is.39.6. We may similarly regard this prophecy, especially if we may suppose that Zechariah outlived the battles of Marathon (490 B.C.) and Salamis (480 B.C.). We may freely grant that 1–8 are different in style, though this has been much exaggerated, without being driven to the conclusion that some other author wrote them; the dissimilarity may well be explained by their differing time and subject. On the other hand, we ought not to overlook the manifold references to a frequent dependence upon the older prophets; the peculiar phrase "*mē'ôbhēr ûmishshābh*" ("that no man passed through, nor returned," 7.14,9.8), a parallel to which is found only in Ezk.35.7, and in a different form and context in Ex.32. 27, and the bold word-painting common to Zech.8.20-23,12.11-14,13.3-6,14.16-19. The following passages in the two parts of *Zechariah* may also well be compared: 2.10[14] with 9.9; 2.9,11[13,15],4.9,6.15 with 11.11; 3.9,4.10 with 9.1-8,12.4; 4.7 with 14.10. The northern kingdom is alluded to not only in the second part, but also in 8.13. The late date of 9–14 is further excluded by the closing of the prophetic canon, which we have reason to assume took place earlier. [CANON OF O.T.] In the first part naturally, as in Haggai, encouraging prophecies occupy the foreground, and in the last, the further fortunes of the kingdom of God follow with obscurer delineation. As an instance of many characteristics in common with the earlier prophets, we may especially compare Ezk.38f.—*Quotations in N.T.* The following passages are taken as Messianic: Zech.9.9 (Mt.21.4f.; Jn.12.15); 11.12f. (Mt.27. 9f.); 12.10 (Jn.19.37; Rev.1.7); 13.7 (Mt. 26.31; Mk.14.27; Jn.10.30,16.32). With 13.1 compare the baptism of John and of Christ. The reading of Jeremiah for Zechariah in Mt.27.9f. is either an error of memory, similar to that in the Sinaitic MS. and some cursives of Mt.13.35, where Isaiah should be read Asaph, or, since this is improbable in a place where an exact Messianic reference is given, it may be a combination of two passages, *e.g.* Je.18.2ff. and the allied message of ch.19 may be set side by side in memory with Zech.11.12f. (*cf.* Mk.1.2ff., in which Mal.3.1 and Is.40.3 are similarly conjoined). [POTTER'S FIELD; ZACHARIAS, 11.] Other persons of the same name are of frequent occurrence, especially in the tribe of Levi. With regard to the confusion of these names (touching also Mt.23.35 as compared with Lu.1.5f.), see Zahn, *Geschichte des neutest. Kanons*, ii. 695, 711 f., 776 f., also Berendt's *Studien über Zacharias-apokryphen und Zacharias-legenden* (1895).—**2.** Son of Meshelemiah, a Korhite, and keeper of the N. gate of the tabernacle of the congregation (1Chr.9.21).—**3.** (9.37) = ZACHER.—**4.** A Levite of the second order in the temple band as arranged by David, appointed to play "with psalteries on Alamoth" (15.18,20).—**5.** A prince of Judah in the reign of Jehoshaphat (2Chr.17.7). —**6.** Son of the high-priest Jehoiada, in the reign of Joash, king of Judah (24.20), and therefore the king's cousin. After the death of Jehoiada Zechariah probably succeeded to his office, and in attempting to check a reaction in favour of idolatry, he was stoned by order of the king in the court of the temple. The memory of this unrighteous deed lasted long in Jewish tradition, and his dying words, "The Lord look upon it and require it," were long remembered. For his identity with the Zacharias of Mt.23.35, see above and ZACHARIAS, 11.—**7.** A Kohathite Levite in the reign of Josiah (2Chr.34.12).—**8.** The leader of the sons of Pharosh and—**9.** of the sons of Bebai, who returned with Ezra (Ezr.8.3,11).—**10.** One of the chiefs of the people whom Ezra summoned in council at the river Ahava (8.16). He stood at Ezra's left hand when he expounded the law to the people (Ne.8.4).—**11.** One of the family of Elam, who had married a foreign wife (Ezr.10.26).—**12.** Ancestor of Athaiah, or Uthai (Ne.11.4).—**13.** A Shilonite, descendant of Perez (11.5,6).—**14.** A priest, son of Pashur (11.12).—**15.** The representative of the priestly family of Iddo in the days of Joiakim (12.16). Possibly the same as 1.—**16.** One of the priests, son of Jonathan, who blew with the trumpets at the dedication of the wall (12.35,41).—**17.** A chief of the Reubenites at the time of the captivity by Tiglath-pileser (1Chr.5.7).—**18.** One of the priests who accompanied the ark from the house of Obed-edom (15.24).—**19.** Son of Isshiah, a Kohathite Levite (24.25).—**20.** Fourth son of Hosah of the children of Merari (26.11).—**21.** A Manassite(27.21).—**22.** Father of Jahaziel (2Chr.20.14).—**23.** A son of Jehoshaphat (21.2).—**24.** A prophet in the reign of

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Uzziah, who appears to have acted as the king's counsellor (26.5).—**25.** The father of Abijah, or Abi, Hezekiah's mother (29.1).—**26.** One of the family of Asaph in the reign of Hezekiah (29.13).—**27.** One of the rulers of the temple in the reign of Josiah (35.8).—**28.** The son of Jeberechiah, who was taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz (Is.8.2). Possibly the same as 25 or 26. [ZACHARIAH.] [W.M.]

Zedad', on N.E. border of the land of Israel (Num.34.8). In Ezk.47.15 this border seems to follow the trade route to Tadmor E., passing N. of RIBLAH, "as men go to Zedad." The site is no doubt the present *Ṣûdûd*, on this route, E. of the Anti-Lebanon. The N.E. corner of the boundary lay W. of this place, but on the way to it. [HAZER, 2; AIN.] [C.R.C.]

Zedechi'as (1Esd.1.46) = king ZEDEKIAH.

Zedeki'ah.—1. Son of Chenaanah (1K.22; 2Chr.18). Benhadad II. had not fulfilled his obligation, three years old, to restore Ramoth-gilead (1K.20.34). Ahab resolved to recover the city by force, and summoned Jehoshaphat to help. Jehoshaphat wished to inquire of the Lord; and Ahab summoned the prophets, 400 men, who foretold success. Jehoshaphat was still dissatisfied; and Micaiah, son of Imlah, was summoned. In the interval Zedekiah, apparently the leader of the 400, using the prophetic method of symbol (*cf.* 1K.11.30; Is.20.2; Je.13,19,27.2; Ezk.12.1-7) made him horns of iron (horns being also the emblem of Ephraim, Deut.33.17), and declared: "Thus saith the Lord, With these shalt thou push the Syrians." The other prophets supported this prediction. Micaiah arrived, and, after an ironical promise of victory, plainly foretold disaster, and declared that God had sent a lying spirit into the prophets to lure Ahab to ruin. [MICAIAH.] The incident is the first instance of a cleavage in the prophetic ranks. Despite Jezebel's Baal-worship, Ahab would seem still to have regarded himself as a worshipper of Jehovah. He summoned the prophets in response to Jehoshaphat's appeal for "the word of the LORD"; he seems to have had Micaiah in disfavour not as a prophet of the Lord, but as a foreteller of evil; and Micaiah himself seems to have had no doubt but that Zedekiah was really inspired by God, inspired to lead Ahab to deserved punishment. The Biblical narrative scarcely makes quite clear why Jehoshaphat's doubts were so completely satisfied. According to Josephus (8 *Ant.* xv. 4), Zedekiah discredited Micaiah, first by showing his seeming discrepancy with Elijah's prediction (1K.21.19), that the dogs should lick Ahab's blood in Naboth's field, and then by the challenge: "You shall soon know whether he is a true prophet; for I will smite him, and then let him hurt my hand, as Jadon (8 *Ant.* viii. 5) caused the hand of Jeroboam to wither" (*cf.* 13.4); and, by the symbol of the horns, he completed the impression made on the two kings.—**2.** Son of Hananiah, one of the princes of Judah in the time of Jehoiakim (Je.36.12).—**3.** Son of Maaseiah; had apparently been carried with Jehoiachin to Babylon by Nebuchadnezzar. Jeremiah (29.21-23) in his letter from Jerusalem to the captives in Babylon, denounced him, with Ahab, son of Kolaiah, for vile conduct and for prophesying lies; and declared that their name and fate should become a byword.—**4.** Son of Josiah, and last king of Judah (2K.24.17–25.7; 2Chr.36.10-20; Je.52.1-11, also Je.21,24,27–29,32–34,37,38; Ezk.8–24; Josephus, 10 *Ant.* vii. 2–viii. 2). Nebuchadnezzar had carried away Jehoiachin, the temple treasures, and 10,000 of the people. But, in view of Egyptian hostility, he could not leave Jerusalem unguarded. He had therefore placed Jehoiachin's uncle on the throne, changing his name from Mattaniah to Zedekiah, and binding him by a most solemn oath (Ezk.17.13-18) "to keep the kingdom for him, and to have no league of friendship with Egypt" (Josephus). The crisis demanded a ruler strong enough to sit still. Jeremiah rightly gauged the situation, insisting that Judah's sole hope lay in loyalty to Babylon. But Jeremiah was unable to dominate Zedekiah; and Zedekiah, a weak man of 21, could not cope with that strong national party in Jerusalem, which, despite recent events, clamoured for action, and hoped for Jehoiachin's restoration (Je.28.4). The fall of Nineveh had shaken the Syrian states. They could not see that Babylon's power was already firm, and Egypt impotent in face of it. They were eager for a coalition which, backed by Egypt, should break the Chaldean yoke. Judah also was infected. The people were afire to end the national humiliation. Moreover, Josiah's death had been followed by an idolatrous reaction in Jerusalem (Ezk.8,11). Zedekiah was helpless. He is severely censured (2K.24.19,20; 2Chr.36.13; Ezk.17.13-18). But he repeatedly turned to Jeremiah for divine guidance, and tried to protect and obey him (Je.21.1,37.17ff.,38.10 ff.); only he was too weak, a mere puppet in the hands of his princes. For a time he kept his oath to Nebuchadnezzar. But both in Jerusalem and among the Babylonian captives, Judah's speedy deliverance was predicted (27.16,28.3,4); and in his fourth year envoys from Edom, Moab, Ammon, Tyre, and Sidon were in Jerusalem to concert revolt (27.3). Zedekiah was summoned to Babylon to offer explanations and renew his oath (29.3,51.59). But his princes were confident of Judah's impregnability; within a year they forced him to send ambassadors to Egypt (Ezk.17.15); and in his 8th year an alliance was concluded with Egypt, Ammon, and Tyre. It was equivalent to a declaration of revolt. In a year Nebuchadnezzar was established at Riblah; his generals quickly reduced the lesser fortresses of Judah, except Lachish and Azekah (Je.34.7); and on the 10th day of the 10th month of Zedekiah's 9th year, Jerusalem was invested (2K.25.7; Je.39.1; Ezk.24.2). The inhabitants now realized that only a miracle could save them (Je.21.2); they returned to the neglected covenant, and released their slaves (34.8,18). Then the siege was raised, while the besiegers turned to meet an army from Egypt (37.7). The city seemed to be delivered; and the released slaves were re-enslaved. But the Egyptians were forced to retire, and the siege was resumed. Zedekiah

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was now powerless, able only to see Jeremiah by stealth; for the prophet's constant predictions of doom and exhortations to surrender were regarded as traitorous (38.4) and responsible for the many deserters (38.19). Every engine of assault was employed against the walls (Josephus), to repair which even the palace was demolished (Je.38.4). The princes offered a brave defence. But famine and pestilence raged in the city (52.6); the inhabitants were even reduced to cannibalism (19.9); and after 18 months the end came (39.2). The Chaldean generals entered through a breach (39.3ff.). Zedekiah with his family and a few attendants cut their way out. But they were seized near Jericho and brought to Nebuchadnezzar at Riblah. Zedekiah saw his children cut down. Then his own eyes were put out and he was taken to Babylon (52.8-11). The seeming discrepancy between Jeremiah (34.3) and Ezekiel (12.13) was explained. He was taken to Babylon; yet he saw it not. No more is known of him. [C.D.]

Zeeb'. [OREB.]

Ze'lah (Heb. *çēla'*; Jos.18.28; 2Sam.21.14), a town of Benjamin, where was the family tomb of Kish. The word means a "rock," and the site was probably near GIBEAH. It is notable that S. of Gibeah, by a cliff in a valley, there are five rude structures called *Qabûr el Beni Isrâîn*, explained to mean "graves of the children of Israel," which might be connected with the graves in which Kish, Saul, Jonathan, and five others of the family were buried. See *Surv. W. Pal.* iii. p. 101, for details. [C.R.C.]

Ze'lek, an Ammonite, one of David's guard (2Sam.23.37; 1Chr.11.39).

Zelophehad', son of Hepher, and a descendant of Manasseh (Jos.17.3; *cf.* 1Chr.7.15). Zelophehad came out of Egypt with Moses, and died in the wilderness without male heirs. His 5 daughters, just after the 2nd numbering, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by divine direction, and was expressly given as a general precedent for similar cases; the condition being added that such heiresses should not marry out of their own tribe (Num.27.1-11,36; Jos.17.3-6). [FAMILY; TRIBE; JUBILEE.]

Zelo'tes. [CANAANITE; ZEALOTS.]

Zelzah' (1Sam.10.2). Gesenius explained this word to mean "shade from the sun," as though the men found by Saul were sitting in the shade near Rachel's tomb. The LXX. renders it "bounding along greatly." No place of the name is known. [C.R.C.]

Zemara'im (Jos.18.22), a town of Benjamin, possibly in the Jordan Valley, and perhaps represented by the ruins of *Sumrah*, 4 miles N.E. of Jericho, near N.E. border of the tribe. *Mount Zemaraim* (2Chr.13.4) was in mount EPHRAIM. The site is unknown. [C.R.C.]

Zemarite, a Canaanite tribe (Gen.10.18) living at Zemar, in Phoenicia (*cf.* 1Chr.1.16). It is no doubt the Zamar mentioned in the records of Thothmes III. [PHENICE.] Strabo (v. 20) speaks of Simyra with Marathus, apparently as N. of the ELEUTHERUS River (see Reland, *Pal. Illustr.* i. p. 318), now represented by the ruin, *Sumrah*, about 1½ miles N. of the *Nahr el Kebîr* in the plain. In the Amarna letters this city appears as an important place called Ṣumura, often mentioned as besieged and captured by the Amorites. [C.R.C.]

Zemira', one of the sons of Becher son of Benjamin (1Chr.7.8).

Zenan' (Jos.15.37), an unknown town near MIGDAL-GAD [ZAANAN] (Mi.1.11). [C.R.C.]

Ze'nas, a Christian, whom, with Apollos, Titus is bidden by St. Paul to set forward diligently on their journey (Tit.3.13). Zenas is described as "the lawyer." This may mean either (i) a secular lawyer, or more probably (ii) a doctor of the Jewish law. [A.C.D.]

Zephaniah.—1. The ninth in order of the Minor Prophets. All that is known of the personality of this prophet is contained in the first verse of his book. The fact that his genealogy is there, contrary to custom (*cf.* Is.1.1; Je.1.1; Ezk.1.3), carried back four generations, has led to the belief that the Hezekiah there mentioned as his ancestor is the king of that name, especially as the latter is not a common Heb. appellation. If this be true, it adds to the interest of 1.8f. The writer's familiarity with the topography of Jerusalem (1.10,11; *cf.* 1.4, "from this place") indicate with sufficient clearness that he was a dweller in that city. (*a*) *Analysis of the Book.* This falls into three divisions. *Minatory* (1.1-18). A terrible judgment is about to visit the whole earth, but especially the Jews—and more particularly still their rulers, their merchants, and those indifferent to religion among them. *Admonitory* (2.1–3.7). Let them repent while there is yet time to escape the doom which overhangs Philistia, Moab, Ammon, Cush, and Assyria. *The Promise* (3.8-20). The faithful must wait patiently till the judgment is consummated, when all the survivors shall serve Jehovah and rejoice. (*b*) *Date.* The title states that the prophecies of Zephaniah date from "the days of Josiah, king of Judah," and this is generally accepted, at least for ch. 1. Parts of the following chapters, however, have been disputed as being later additions. Thus Kuenen rejects 3.14-20 as inconsistent with ch. 1; Wellhausen would cut out 2.8-11, and thinks ch. 3 was added later in two successive stages of *vv.* 1-7 and 8-20. Marti is still more drastic. Driver ascribes to Zephaniah, all except 2.7*b*, 11,3.9,10,18-20. It is generally agreed also that the book falls on the earlier side of the great dividing line of Josiah's reign, *i.e.* it dates from before the reading of Deuteronomy in 621. The references to idolatry, and the social and religious conditions of the people implied throughout the book indicate that Josiah's great reformation is still in the future. (*c*) *Value.* Zephaniah is important as giving us an insight into the social, moral, and religious conditions of his countrymen during this period, and as reflecting the effects of the religious syncretism which Manasseh fostered and Josiah swept away. Like Isaiah, Zephaniah lays stress upon the impending *judgment*, though he conceives of it as more universal and terrible than does the former; and in this connexion it is significant that the Messiah does not appear throughout the prophecy. The book is marked by a profound

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moral tone and deep sense of sin. But apart from **2**.1ff. he makes no call to repentance; the opportunity for that is past, and only judgment remains. [Bibliography same as for Haggai.]—**2**. A Kohathite (1Chr.**6**.36).—**3**. Son of Maaseiah; succeeded Jehoiada as second priest in the reign of Zedekiah (Je.**21**.1). He was opposed to the policy of Jeremiah, between whom and the king he acted as intermediary during the siege of Jerusalem by Nebuchadnezzar (**21**.1).—**4**. (Zech.**6**.10,14.) Father of one Josiah (? = 3). [D.C.S.]

Zephath' (Judg.**1**.17), a Canaanite town, otherwise called HORMAH, S. of ARAD. The name probably survives at the pass *Nuqb es Ṣŭfa* (*the hollow way of the white place*), where the road from Arad descends towards Petra, 30 miles S.E. of Beer-sheba. [C.R.C.]

Zepha'thah, Valley of (2Chr.**14**.10), a valley "at MARESHAH." This seems clearly to be the great valley called *Wâdy el Afranj* (*valley of the Franks*), which runs E. and S. from the vicinity of *Mer'ash*, and of *Beit Jibrin*, towards Hebron, being a highway from Philistia to the mountains. On N. side of this valley is the ruin *Ṣâfieh*, which preserves the old name. [MIZPAH, 3.] [C.R.C.]

Zephi' (1Chr.**1**.36) or **Zepho** (Gen.**36**.11, 15), a son of Eliphaz son of Esau; an Edomite "duke," or phylarch.

Zephon', son of Gad and ancestor of the **Zephonites** (Num.**26**.15).

Zer (Jos.**19**.35), a fenced city of Naphtali, noticed with ZIDDIM, and other places W. of the sea of Galilee. The Jerusalem Talmud (*Megilla* i. 1) places it near Ziddim; but the site is unknown. [C.R.C.]

Ze'rah or **Za'rah.—1**. A son of Reuel son of Esau; one of the Edomite "dukes" or phylarchs (Gen.**36**.13,17; 1Chr.**1**.37).—**2**. Twin son with his elder brother Pharez of Judah and Tamar (Gen.**38**.30; 1Chr.**2**.6; Mt.**1**.3). His descendants were called Zarhites, Ezrahites, and Izrahites (Num.**26**.20; 1K.**4**.31; 1Chr.**27**.8,11).—**3**. Son of Simeon (1Chr.**4**.24), called *Zohar* in Gen.**46**.10; Ex.**6**.15.—**4**. A Gershonite Levite, son of Iddo or Adaiah (1Chr.**6**.21,41).—**5**. The Ethiopian or Cushite, an invader of Judah, defeated by Asa (2Chr.**14**.9-15). "In the valley of ZEPHATHAH at Mareshah" the two armies met. So complete was the overthrow, that the Hebrews could capture and spoil the cities around Gerar, which must have been in alliance with Zerah. The identification of Zerah has occasioned some difference of opinion, but he is probably Osorkon II. of the 22nd dynasty, who in an inscription discovered by Prof. Naville at Bubastis calls himself the conquerer of Palestine (cf. *Higher Crit. and Mon.* p. 362 f.). The composition of the army of Zerah (Cushim and Lubim; 2Chr.**16**.8) closely resembles that of Shishak (Lubim, Sukkiim, and Cushim; **12**.3): both armies also had chariots and horsemen (**12**.3,**16**.8). The Lubim or Libyans then formed the main part of the Egyptian army, the kings of the 22nd dynasty having been themselves of Libyan origin. [A.H.S.]

Zerahiah', a priest, son of Uzzi, and ancestor of Ezra (1Chr.**6**.6,51[**5**.32,**6**.36, Heb.]; Ezr.**7**.4).—**2**. Father of Elihoenai (Ezr.**8**.4).

Ze'red, Brook (Deut.**2**.13,14; A.V. Zared in Num.**21**.12), the border torrent between MOAB and EDOM. It is apparently the present *Wâdy el Ḥesy*, which flows into the Dead Sea from S.E. The modern name means "pebbly valley." [C.R.C.]

Zereda' (1K.**11**.26), a place apparently in mount EPHRAIM, where Jeroboam I. was born. A probable site would be *Ṣurdah*, a village 2 miles N.W. of BETHEL. The LXX., in the passages added to the Heb. in ch. **11** and **12**, reads Sarira both for Zereda and also for Tirzah (**14**.17). If correct, this would point to *Ṣarra*, a ruin 1¼ miles E. of SHILOH, which would suit the account of the visit of Jeroboam's wife to AHIJAH at Shiloh. [C.R.C.]

Zereda'thah (2Chr.**4**.17). [ZARETAN.]

Zererath' (Judg.**7**.22). The word apparently means "pebbles" (Arab. *ṣarâr*). Some manuscripts read Zeredath; but the situation, between ABEL-MEHOLAH and BETH-SHITTAH, does not appear to fit with that of ZARETAN (otherwise *Zeredathah*); and Zererath must have been in the Jordan Valley near BETH-SHEAN. The valley just N. of Abel-meholah (*'Ain Helweh*) is called *Sherâr*, but this does not exactly represent the Hebrew. [C.R.C.]

Ze'resh, the wife of Haman, who advised him to erect a gallows for Mordecai (Esth.**5**.10, 14,**6**.13).

Ze'reth, son of Ashur the founder of Tekoa, by his wife Helah (1Chr.**4**.7).

Zeri', one of the "sons of Jeduthun" in the reign of David (1Chr.**25**.3). [IZRI.]

Zeror', a Benjamite, ancestor of Kish the father of Saul (1Sam.**9**.1).

Zeruah', the mother of Jeroboam the son of Nebat (1K.**11**.26); said in LXX. to have been a harlot (*cf.* A.V. *a widow woman*).

Zerubba'bel (*begotten of* or *in Babylon*, or, better, *seed of Babylon*), the head of a tribe of Judah at the return from the Babylonish Captivity in the first year of Cyrus. His exact parentage is a little obscure, as he is called the son of Shealtiel (Ezr.**3**.2,8,**5**.2, etc.; Hag.**1**.1, 12,14, etc.), and appears as such in the genealogies (Mt.**1**.12; Lu.**3**.27); whereas, perhaps by an error in the Mass. text of 1Chr.**3**.19, he is represented as the son of Pedaiah, Shealtiel's brother, *i.e.* as Shealtiel's nephew. If, however, he was heir to Shealtiel, or if Pedaiah had contracted a levirate marriage with Shealtiel's widow, the double ascription of parentage would be explained. Salathiel and Pedaiah were sons of Jehoiachin (Jeconiah; see 1Chr. **3**.17), and thus descended from David through Solomon, according to Mt.**1**.7,12. St. Luke, however (**3**.27,31), makes the descent to be through Neri and Nathan. The history of Zerubbabel in Scripture is as follows: In the first year of Cyrus he was living at Babylon, and received from the king the office of governor of Judaea. In the Return he was the leader of either the first or second contingent of Jews, and was associated with the high-priest Jeshua in the subsequent administration (Ezr.**3**.2,8, etc.). He is probably to be identified with SHESHBAZZAR. On arriving at Jerusalem, Zerubbabel's first care was to build the altar on its old site, and to restore the daily sacrifice. Then he immediately set about his great work, the rebuilding of the temple. In the second month

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of the second year of their return, the foundation was laid with all the pomp which they could command (Ezr.3). Opposition from the Samaritans impeded the work for sixteen years, besides a certain apathy on the part of Zerubbabel and the rest of the people, who had been busy building costly houses for themselves. But in the second year of Darius Hystaspis (521 B.C.) the spirit of prophecy suddenly blazed up. The words of Haggai and Zechariah fell like sparks upon tinder. Zerubbabel, zealously seconded by Jeshua and all the people, then threw his whole strength into the work. Further hindrances from the Samaritans were met by a successful appeal to Darius, who (on the authority of the decree of Cyrus, found at Ecbatana) enjoined Tatnai and Shethar-boznai to assist the Jews with whatsoever they had need of at the king's expense. The work advanced so rapidly, that on the third day of the month Adar, in the sixth year of Darius, the temple was finished, and was forthwith dedicated with much pomp and rejoicing (Ezr.6.15ff.). The only other works which are apparently connected with Zerubbabel in canonical Scripture are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezr.6.18; Ne.12.47); the registering the returned captives according to their genealogies (Ne.7.5); and the keeping of a passover in the seventh year of Darius. The apocryphal history of Zerubbabel, which (as usual) Josephus (11 *Ant.* iii. 2-8) follows, may be summed up in a few words, premising (as an illustration of its apocryphal character) that it assumes (1Esd.4. 43 ff.) that it was Darius (not Cyrus) who gave permission for the Return, and who restored the sacred vessels; and this, although the true account had been given in the previous chapter. The story told in 1Esd.3–7 is, that on the occasion of a great feast made by Darius on his accession, three young men of his body-guard had a contest who should write the wisest sentence. That one of the three (Zerubbabel) writing "Women are strongest, but above all things Truth beareth away the victory," and afterwards defending his sentence with much eloquence, was declared by acclamation to be the wisest, and claimed for his reward, at the king's hand, that the king should perform his vow to rebuild the city and the holy house. Upon which the king gave him letters to all his treasurers and governors on the other side the river, with grants of money and exemption from taxes, and sent him to rebuild Jerusalem and the temple, accompanied by the families of which the list is given in Ezr.2 and Ne.7; and then follows, in utter confusion, the history of Zerubbabel as before given. Josephus has also another story (11 *Ant.* iv. 9), not found in 1 Esd., of "Zorobabel" going on an embassy to Darius. [GENEALOGY OF J. C.] [A.W.S.]

Zeruiah', the mother of the three leading heroes of David's army—Abishai, Joab, and Asahel—the "sons of Zeruiah." She and Abigail are specified in 1Chr.2.16 as "sisters of the sons of Jesse"; an expression which seems to imply that they were not the daughters of Jesse (*cf.* 2Sam.17.25, where Abigail is called the "daughter of NAHASH"). Of Zeruiah's husband there is no mention in the Bible. [H.C.B.]

Zetham', son, or grandson, of Laadan, a Gershonite Levite (1Chr.23.8; *cf.* 26.22).

Zethan', a Benjamite, son of Bilhan (1Chr. 7.10).

Zethar', one of the seven eunuchs of Ahasuerus sent to summon Vashti (Esth.1.10).

Zi'a, a Gadite (1Chr.5.13).

Ziba', a servant of the house of Saul (2Sam. 9.2-12,16.1-4,19.17,24-30). [MEPHIBOSHETH.]

Zibeon', father of ANAH, whose daughter Aholibamah was Esau's wife (Gen.36.2). Although called a HIVITE, he is probably the same as Zibeon, the son of Seir, the Horite (*vv.* 20,24,29; 1Chr.1.38,40).

Zibia', a Benjamite, son of Shaharaim by his wife HODESH (1Chr.8.9).

Zibiah', a native of Beer-sheba, and mother of Joash king of Judah (2K.12.1; 2Chr. 24.1).

Zichri'.—**1.** (Ex.6.21.) Thus A.V. 1611, R.V., and some modern editions of A.V., but some wrongly read "Zithri," probably through a confusion with the Zithri of the following verse. Son of Izhar, the son of Kohath.—**2, 3, 4.** Benjamites of the sons of Shimhi (1Chr.8.19), Shashak (23), and Jehoram (27).—**5.** (1Chr.9.15.) [ZABDI, 4.]—**6.** A descendant of Eliezer, the son of Moses (1 Chr.26.25).—**7.** The father of Eliezer, the chief of the Reubenites in the reign of David (1Chr. 27.16).—**8.** Of the tribe of Judah, father of AMASIAH (2Chr.17.16).—**9.** Father of ELISHAPHAT (23.1).—**10.** An Ephraimite hero in the invading army of Pekah, king of Israel (28.7). —**11.** Father or ancestor of JOEL, 14 (Ne.11.9). —**12.** A priest of the family of Abijah, in the days of Joiakim, the son of Jeshua (12.17).

Ziddim' (Jos.19.35), a fenced city of Naphtali, W. of the sea of Galilee. The Jerusalem Talmud (*Megilla* i. 1) identifies it with Kaphar Ḥaṭṭai, apparently *Ḥaṭṭîn*, on the plateau W. of TIBERIAS, a place famous for Saladin's defeat of the Franks in 1187 A.D. [C.R.C.]

Zidkijah', a priest, or family of priests, who signed the covenant (Ne.10.1).

Zidon. [SIDON.]

Zidon'ians, or Sidonians. [SIDON.]

Zif (1K.6.37). [MONTHS.]

Ziha', a family of Nethinim who returned with Zerubbabel (Ezr.2.43; Ne.7.46,11.21).

Ziklag.' This name seems to signify "the narrow *place* of the deep *hollow*." It was a town of Simeon, noticed with HORMAH (Jos.15.31, 19.5; 1Chr.4.30); but it seems doubtful if this site could have belonged to the king of GATH in Philistia, unless it was towards the W. of the territory of Simeon. The Ziklag which he gave to David as a dwelling-place must, however, have been at some distance from Gath, since the king did not know in what direction David's raids had been made (1Sam.27.6-12), whether against the *neghebh* of Judah, or towards SHUR. When David left the Philistines near JEZREEL (29.1,11), to "return to the land of the Philistines," he reached Ziklag "on the third day" (30.1). The distance must have been more than 120 miles; but David's force —travelling by the plains—was probably mounted on riding camels, which would easily traverse this distance in the time. The spoil of the Amalekites was sent from Ziklag to David's friends (30.26-31) in places where he and his

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men were "wont to haunt"; and the cities noticed were all in the far S. of Judah, and of Simeon, including HORMAH. The name of Ziklag has not been recovered. [C.R.C.]

Zillah' (*shadow*), mother of Tubal-cain and Naamah; one of the two wives of Lamech the Cainite addressed in his song (Gen.**4**.19, 22,23).

Zilpah', a handmaid given by Laban to his daughter Leah (Gen.**29**.24), who gave her to Jacob as a concubine; mother of Gad and Asher (Gen.**30**.9-13,**35**.26,**37**.2,**46**.18).

Siltha'i.—1. A Benjamite, of the sons of Shimhi (1Chr.**8**.20).—**2**. One of the captains of thousands of Manasseh who deserted to David at Ziklag (**12**.20).

Zimmah'.—1. The name of a family of Gershonite Levites (1Chr.**6**.20,42).—**2**. Father (or ancestor) of Joah, a Gershonite in the reign of Hezekiah (2Chr.**29**.12).

Zimran', the eldest son of Keturah (Gen.**25**.2; 1Chr.**1**.32). The Gk. form of the name, Ζεμβράμ, has suggested a comparison with Ζαβράμ, the chief city of the Cinaedocolpitae, who dwelt on the Red Sea, W. of Mecca. Grotius finds a trace of it in the Zamereni, a tribe of the interior of Arabia.

Zimri'.—1. Son of Salu, a Simeonite chieftain, slain by Phinehas with the Midianitish princess Cozbi (Num.**25**.14).—**2**. King of Israel for seven days; originally the commander of half the chariots in the royal army. He gained the crown by the murder of king Elah, son of Baasha. But when the army, then engaged in the siege of the Philistine town of Gibbethon, heard of Elah's murder, it proclaimed its general Omri king, who immediately marched against Tirzah, and took the city. Zimri retreated into the royal palace, set it on fire, and perished in the ruins (1K.**16**.9-20).—**3**. A son of Zerah, son of Judah (1Chr. **2**.6); perhaps = ZABDI, 1.—**4**. Son of Jehoadah and descendant of Saul (**8**.36,**9**.42).—**5**. In Je.**25**.25 "all the kings of Zimri" are mentioned with those of Elam and the Medes as those destined to drink of the cup of the fury of the LORD. It has been suggested this Zimri may be identical with ZIMRAN, which, however, is in W. Arabia, not near Elam. The region E. of the Tigris, between Babylonia and Media, was called *Zimri* (otherwise read *Namri*), according to Assyrian texts. [H.C.B.]

Zin, the desert close to KADESH-BARNEA. The name recalls the Akkadian *Zinna*, "desert" (Num.**13**.21,**20**.1,**27**.14,**33**.36,**34**.3,4; Deut.**32**.51; Jos.**15**.1,3). The border of Judah ran from S. end of the Dead Sea, by Zin to Kadesh, along the W. border of EDOM. The most definite statement is in Num.**33**.36: "Zin which is Kadesh"; and Meribah-kadesh was "in the desert of Zin" (**27**.14). [C.R.C.]

Zina'. [ZIZAH.]

Zion. [JERUSALEM.]

Zior', a town in the mountains of Judah (Jos.**15**.54 only). It belongs to the same group as Hebron. It is probably *Si'air*, a village 4½ miles N. of Hebron. [C.R.C.]

Ziph, son of Jehaleleel (1Chr.**4**.16).

Ziph, the name of two towns of Judah.—**1**. In the S.; named between Ithnan and Telem (Jos.**15**.24). The site is unknown.—**2**. Named between Carmel and Juttah (Jos.**15**.55; 1Sam. **23**.14,15,24,**26**.2; 2Chr.**11**.8). These passages show that it had near it a wilderness and perhaps a wood. In the *Onomasticon* it is placed 8 miles E. of Hebron. "The village," adds Jerome, "in which David hid is still shown." It is now *Tell ez Zif*, a ruin 4 miles S.E. of Hebron; and, 1½ miles to its S., the ruin *Khoreisa* may retain the name of the *koresh* (or copse) of Ziph. The site looks down E. on the desert. [C.R.C.]

Ziphah', son of Jehaleleel (1Chr.**4**.16).

Ziphims' (Ps.**54** title) or **Ziphites** (1Sam. **23**.19,**26**.1); inhabitants of ZIPH, 2, who twice betrayed the whereabouts of David to Saul.

Ziphion' (Gen.**46**.16) = ZEPHON.

Zi'phites, The. [ZIPHIMS.]

Ziphron', a point in the N. boundary of the Promised Land (Num.**34**.9). It occurs between Zedad and Hazar-enan. The site is unknown. [C.R.C.]

Zippor', father of Balak, king of Moab (Num. **22**.2,4,10,16,**23**.18; Jos.**24**.9; Judg.**11**.25).

Zipporah', daughter of Reuel (or Jethro) the priest of Midian, wife of MOSES, and mother of Gershom and Eliezer (Ex.**2**.21,**4**.25,**18**.2ff.). The only incident recorded of her is that of the circumcision of Gershom (**4**.24-26). There seems no reason for identifying Zipporah, a Midianitess, with the Cushite (A.V. *Ethiopian*) woman alluded to in Num.**12**.1ff. [H.C.B.]

Zithri' (R.V. *Sithri*), a grandson of Kohath (Ex.**6**.22). In the previous verse *Zithri* should properly be *Zichri*. [ZICHRI, 1.] [H.C.B.]

Ziz, Cliff of, the pass by which the horde of Moabites, Ammonites, and Mehunim made their way up from the shores of the Dead Sea to the wilderness of Judah (2Chr.**20**. 16 only; *cf.* 20). The Heb. *ma'ălê haṣ-ṣîṣ* (*ascent of Ziz*; see R.V.) suggests a connexion with HAZEZON-TAMAR (*Haṣaṣeh*), near ENGEDI, and thus with the *Nuqb*, or hewn ascent from the shore of the Dead Sea, at the latter place. [C.R.C.]

Ziza'.—1. Son of Shiphi; a Simeonite chief in the reign of Hezekiah (1Chr.**4**.37).—**2**. Son of Rehoboam by Maachah (2Chr.**11**.20).

Zizah', a Gershonite Levite, second son of Shimei (1Chr.**23**.11); called *Zina* in ver. 10.

Zo'an, or Tanis, an ancient city situated in Lower Egypt. These two names are identified in all the seven references made to the city by the LXX. and Vulg. in O.T. (see Vulg. of Ps.**78**.12,43; Is.**19**.11-13,**30**.4; Ezk. **30**.14; and *cf.* A.V.). In what some think the most important allusion of all (Num. **13**.22), the journey of the spies through the land of Canaan is described. The writer makes a note: "Now Hebron was built seven years before Zoan in Egypt" (Vulg. *Ante Tanim urbem Aegypti condita est*). Some Gk. writers speak of the greatness of Tanis, and of this fact there can be no doubt. It gave its name to the branch of the Nile on which it lay, the Tanaitic mouth. Clearly the Hebrews looked upon Zoan as a very old city, nearly as old as Hebron, which existed before Abraham's time. Josephus states that Hebron was the oldest city in Canaan, older even than Memphis in Egypt. It was occupied in Moses' time by "giants, the sons of Anak, which come of the giants." Joshua took it, and afterwards gave the city

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for an inheritance unto Caleb (Jos.**14**.13). It afterwards became one of the six cities of refuge. But it is not clear, from the simple fact of the juxtaposition of the names of Hebron and Zoan in Num.**13**.22, that there was any community of origin between them or any historical link at the period of Israel's migration into Egypt. The name Zoan, signifying "migration," or "place of departure," is not found in the book of Exodus. It is, however, much more to the point to note the poetic references to Zoan in Ps.**78**. Reference is there made to the going out of the people, and to what Jehovah did for them. "Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan." Also (*vv.* 42,43), "They remembered not His hand, nor the day when He delivered them from the enemy: how He had wrought his signs in Egypt, and His wonders in the field of Zoan." Here, obviously, is a clear connexion between the scene of the mercies of the deliverance from Egypt and a district known to the Psalmist as the field of Zoan. Now, in Ex.**12**.37 it is stated that it was from Rameses that the Israelites set out upon their great journey. Hence, before their first halt, they travelled to Succoth. But before they set out the terrible drama of the plagues was enacted—those "signs" and "wondrous things" which Israel never forgot, and the story of which passed for ever into their poetry and their literature. The Egyptians were clamourous for Israel to depart; neither they nor Israel could efface from their memories the horror of the tragedy of the death of the firstborn (**12**.31,33). The scene of these events was called the field of Zoan, and this locality, it is here suggested, must have been near to Rameses. Brugsch and Budge go so far as to identify Rameses with Zoan. "The treasure city Rameses is, then," the latter writes, "almost beyond doubt, none other than Tanis, or Pa-Ramessu." He says that the state of misery to which the Israelites were reduced, so vividly described in O.T., is exactly the condition to which an alien people in the Delta would be brought when turned into gangs for the *corvée* of that day. "Thus there seems to be no doubt that the period of greatest oppression fell in the reign of Ramses II., and that the works wherein the Israelites toiled were in connexion with the rebuilding of the city of Tanis and the founding of the frontier fortress of Pa-Temu, or Pithom." Egyptologists are, however, not yet quite at one in their interpretation, and some do not admit that Zoan and Rameses are one and the same. Prof. Sayce writes that an unedited papyrus (in the possession of a gentleman whose name he gives) distinguishes Rameses from Zoan, placing the former in a different, though adjacent, locality. The position of Zoan upon the great river, or rather upon the branch of it which once was a splendid waterway, and its admitted connexion with the Exodus of the people of Israel, point clearly to the fact that its site is in or quite near to the land of Goshen. When the river ceased to be a main stream Zoan began to decay, but the ruins upon its site are sufficient evidence of its former greatness, of the splendour of its temples and obelisks, and of the position which it held in the days of the ancient dynasties. Monuments of Pepi I. (or Apepa), Meri-Ra, or the *Phios* of Manetho, found there, show that it was a great and important city as far back as the 6th dynasty, which may be presumably dated *c.* 3200 B.C. All the glories of Zoan are now represented by the mounds of Sân, by the Tanaitic branch of the Nile. Some of its excavators are ready to affirm that it was probably the chief city of Lower Egypt, and, as has been many times freely alleged, the residence of the Pharaoh of the period. It may well have been that in Zoan and Bubastis, chief Hyksos cities, Joseph laboured as minister to the Pharaoh of his day, and that in one of these places the former Hebrew shepherd-boy made himself known to his brethren. This might be during the reign of Apophis I., probably during the period of the 16th dynasty, when the Hyksos had to all intents and purposes become Egyptians. The bilingual Inscription of Canopus was found in the ruins of Zoan. It is an official document, of the time of Ptolemy Euergetes (247–222 B.C.), decreeing divine honours for the king and his sister-consort Berenice. Its date is 238 B.C. The inscription is valuable because it is in two languages (Egyptian hieroglyphics and uncial Gk. characters) and *entire*, thus giving it an advantage over the Rosetta Stone. The site of ancient Zoan, near to the eastern border of Lower Egypt, is dotted over with a few fishermen's dwellings, and lake Menzaleh is hard by. The former rich pastureland of the district is now for the most part marsh and pool. Ball, *Light from the East*; Budge, *History of Egypt*; Dr. Chadwick on the Exodus; art. in *Proceedings of the Society of Biblical Archaeology*; Brugsch, *Hist. of Egypt* (1878); *Records of Past* (old ser.), vol. viii. [CHRONOLOGY.]

[A.H.P.]

Zo'ar (*small*), the city to which Lot escaped from SODOM. The position of the CITIES OF THE PLAIN thus depends on that of Zoar, which cannot well be supposed to have been more than 10 or 12 miles from Sodom (see Gen. **19**.15,23), as the journey began at dawn, and Zoar was reached in the morning. The Jordan Valley, however, first sees the sun late, as it lies in the shadow of the range of Moab, rising 4,000 ft. above it. Zoar was in the *kikkâr*, or "plain of Jordan" (Gen.**13**.10), and its original name was BELA (**14**.2,8). It was not in the mountain region (**19**.19,22,23,30), but probably near its foot, E. of the river, and it was quite a small place (ver. 20). It was within sight at NEBO, on the limits of that part of the valley in which Jericho stood (Deut.**34**.3), and consequently could not have been S. of the Dead Sea, which would mean out of sight, though Josephus speaks of Zoar (4 *Wars* viii. 4) as a place in Arabia, near the end of the Dead Sea—perhaps referring to *Zuweirah*, on S.W. shore, though this name does not represent the Heb. word, which in Arab. is *saghîr*, "small." Is.**15**.5 and Je.**48**.34 place Zoar in Moab, noticing it with NIMRIM, and as below LUHITH and HORONAIM. Apparently also *Eglath-Shelishiyah*

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was near Zoar. [MOAB.] There can thus be no doubt as to the approximate position of this town, which would have lain opposite Jericho, at the foot of the Moab mountains. Ptolemy also places Zoara in Moab, a little S. of Livias [BETH-ARAM], and the site appears to have been known in 4th cent. A.D. to Eusebius and Jerome (*Onomasticon*), who called it *Segor*—following the LXX. They follow O.T. in placing it not far S. of NIMRIM. A bishop of Zoar was present at the Council of Chalcedon in 451 A.D., and the place then belonged to Palestina Tertia, which included Moab. The site (as suggested by Rev. W. F. Birch) is no doubt the present *Tell esh Shaghûr*, though this name is nearer to the Christian Segor than to the original Zoar. It is a white rocky mound, about an acre in area, with ruins of a small hamlet below, and springs on N.W. and E. It stands at the foot of the Moab mountains, about 6½ miles S.E. of NIMRIM (*Tell Nimrîn*), and a mile E. of BETH-ARAM (or Livias, now *Tell er Râmeh*), the locality being remarkable for the number of rude stone monuments, including dolmens, menhirs, and circles, which exist close by, and which prove the place to have been an ancient centre of worship (*Surv. E. Pal.* pp. 239, 240). There are at least 300 of these monuments to E. of the Tell (pp. 229, 230). The position of Zoar seems to show that SODOM was near the Jordan (perhaps E. of the river, which is not mentioned as having been crossed by Lot), in the lower part of the Jordan Valley. It is notable that the S. end of the Dead Sea is invisible from either Bethel, Nebo, or the mountains E. of Hebron — the three places from which Lot, Moses, and Abraham are described (Gen.**13**.10,**19**.27; Deut.**34**.3) as looking towards Zoar, and towards the cities of the "plain," or of the *kikkâr*, of Jordan. [C.R.C.]

Zoba', Zobah', the region near Damascus [ARAM], while HAMATH-ZOBAH (2Chr.**8**.3) lay farther N., near TADMOR. The word appears to mean "straight," and (like *mîshôr*, see PLAINS) to indicate flat country. It included more than one petty kingdom (1Sam. **14**.47) conquered by Saul and (2Sam.**8**.3,5,12; 1Chr.**18**.3,5,9) by David. See also 2Sam.**10**. 6,8,**23**.36; 1K.**11**.23,24; 1Chr.**19**.6. In the title of Ps.**60**, Aram-zobah (*the highland of the plateau*) applies to the same region in S.E. of SYRIA. [C.R.C.]

Zobebah', a man of Judah; son of Coz (1Chr.**4**.8).

Zo'har.—1. Father of Ephron the Hittite (Gen.**23**.8,**25**.9).—**2.** [ZERAH, 3.]

Zohe'leth, Stone of (1K.**1**.9), a stone, or rock, "by EN-ROGEL," where ADONIJAH made a feast. The word means "slippery," and the name *Zaḥweileh*, with the same meaning (Clermont-Ganneau), still applies to the cliff on and against which the hovels of the village of *Silwân* are built, E. of the KIDRON ravine. Thus Solomon, at GIHON (or EN-ROGEL) was anointed in full view of Adonijah's party on the opposite side of the valley. [C.R.C.]

Zoheth', a man of Judah; son of Ishi (1 Chr.**4**.20).

Zophah' (1Chr.**7**.35,36), son of Helem, or HOTHAM (ver. 32); an Asherite.

Zophai' (1Chr.**6**.26). [ZUPH.]

Zophar', the NAAMATHITE (LXX. *Minaean*); one of the three friends of JOB (Job **2**.11,**11**.1,**20**.1,**42**.9).

Zophim', Field of (Num.**23**.14). The *sᵉdê ṣôphîm*, or "plain of views," was at the "top of PISGAH." The view did not include the whole of the Heb camps in the valley of SHITTIM, which would have been better seen 2 miles farther W. along the Pisgah ridge. [NEBO.] The name survives at the *Ṭal'at es Ṣûfa*, or "ascent of Zuph," on S. side of Nebo (*Surv. E. Pal.* p. 198). [C.R.C.]

Zorah' (Jos.**19**.41; Judg.**13**.2,25,**16**.31, **18**.2,11; 2Chr.**11**.10), **Zorathites** (1Chr. **4**.2), **Zoreah** (Jos.**15**.33), **Zareah** (Ne.**11**.29), **Zareathites** (1Chr.**2**.53). The R.V. reads *Zorah* in each case. A town of Dan, near ESHTAOL, on the border of Judah; the home and burial-place of SAMSON. Perhaps the Zerthah of the list of Thothmes III. (No. 108), mentioned in 16th cent. B.C. A century later a princess—probably of GEZER—speaks of the attack made by rebels on Ajalon and *Ṣar'a* (Amarna tablet, Berlin 137). Eusebius places it 10 miles (actually 12) N. from Beit-jibrîn. It is now the village *Ṣûr'ah*, N. of the SOREK Valley [ESHTAOL], on a bare hill with olives below, and a well to N. (*Surv. W. Pal.* iii. p. 26). Samson's tomb was shown here to Isaac Khelo in 1333 A.D., being the present tomb of *Neby Samat*, S. of the village. Legends of Samson are related on the spot, but appear to have been learned quite recently from Jerusalem Christians. [C.R.C.]

Zo'rites, The, named in the genealogies of Judah (1Chr.**2**.54) as descendants of Salma.

Zorob'abel (1Esd.**4**.13,**5**,**6**, *passim*; Ecclus. **49**.11; Mt.**1**.12,13; Lu.**3**.27)=ZERUBBABEL.

Zuar', father of NETHANEEL, 1 (Num.**1**.8, **2**.5,**7**.18,23,**10**.15).

Zuph, Land of (1Sam.**9**.5). Zuph was an Ephrathite (**1**.1; 1Chr.**6**.35=Zophai, **6**.26), and an ancestor of Samuel [RAMATHAIM-ZOPHIM]; the land of Zuph lay S. of Benjamin, beyond Rachel's tomb. Saul made consecutive journeys for "three days" (1Sam.**9**.20) from GIBEAH, searching for the lost asses. The first two days were occupied by a round of 40 miles from Gibeah, to N.W. [SHALISHA] and N.E. [SHALIM], and the journey then led S., through the land of *yᵉmînî* [BENJAMIN], to a city where Samuel assembled the people at a *bâmâ*, or "high place," and blessed the sacrifice (**9**.12,13). Saul and his servant were going up the "ascent of the city" when they met young women going to draw water (ver. 11). The name of the town is not given, but the first point on the return journey was Rachel's tomb (**10**.2), which suggests Bethlehem—a city which Samuel visited, at least on one occasion (**16**.5), to offer sacrifice. In this case the term EPHRATHITE, applied to Zuph, seems to mean an inhabitant of Ephratah, or Bethlehem; and the "land of Zuph" would be understood, when the passage was written, to mean that near Bethlehem. Josephus understands Ramah, which is, however, impossible, as that city—Samuel's home—lay in Benjamin, which Saul had "passed through" (**9**.4,16) before reaching the land of Zuph. Bethlehem is approached, from S., by a road leading up hill; and on S.E. the old water-supply was from the well called

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Bîr Isṭeḥ. On the return journey from the "end of the city" (ver. 27) no hill is noticed; for the road here runs flat along the ridge, to Rachel's tomb. According to this explanation, Saul and David were both anointed by Samuel in the same city, where he had a house, which he visited at times. [C.R.C.]

Zur.—1. Father of Cozbi (Num.**25.**15), and one of the five princes of Midian ("dukes of Sihon," Jos.**13.**21) slain with Balaam (Num.**31.** 8).—**2.** Son of Jehiel the founder of Gibeon (1Chr.**8.**30,**9.**36).

Zuriel', son of Abihail, and chief of the Merarite Levites at the Exodus (Num.**3.**35).

Zurishadda'i, father of Shelumiel the Simeonite chief at the Exodus (Num.**1.**6. etc.).

Zuzims' (properly *Zusim*), a nation smitten by Chedorlaomer in his invasion of Palestine (Gen.**14.**5). They are mentioned between the Emim and Rephaim, and the scene of their defeat is said to have been Ham. The LXX. translates the words ἔθνη ἰσχυρά, strong nation. They have been identified with the ZAMZUMMIMS (in which case Zuzim is an easily explicable misreading of a cuneiform document for Zamzummim: Sayce's *Higher Crit. and Mon.*, p. 161), and with a place called Ziza, 10 miles S.E. of Heshbon. [F.J.F.-J.]

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SOME SCRIPTURAL PASSAGES

WITH THE HEADINGS UNDER WHICH THEY ARE EXPLAINED (SEE PREFACE)

GENESIS
1.26. . Chest.
3.15. . Prophecy.
6.2 . . Enoch, Book of.
6.4 . . Giants.
9.4 . . Sacrifice.
9.20. . Armenia.
10 . . Races.
12.3 . . Prophecy.
40.16. . Bread.
41.22. . Corn.
44.5 . . Magic.
48.22. . Shechem.
49.10. . Prophecy.

EXODUS
1.8 . . Egypt.
3.14,15. Jehovah.
6.3 . . Shaddai.
14.1,21 . Red Sea, Passage of
14.19,20. Cloud, Pillar of.
15.26. . Jehovah.
22.29. . Firstfruits.
31.3 . . Jehovah.
32.20. . Mines.

LEVITICUS
21.12. . Nazarite.
24.16. . Jehovah.

NUMBERS
5.23. . Writing.
16.32. . Earthquake.
18.9 . . Alliances.
21.1 . . Moses.
24.17. . Star of Wise Men.
31.16. . Nicolaitanes.
31.48-54. Metals.

DEUTERONOMY
8.7,9 . Palestine.
11.10. . Agriculture.
14.5 . . Bull, Wild.
15.2,3 . Handclasp.
18.10,11. Magic.
19.39. . Embalming.
21.12. . Camphire.
25.5 . . Levirate law.
25.10. . Family, B.
28.15ff. Medicine.
28.27. . Plague.
32.13. . Bee.

JOSHUA
10.13. . Makkedah.

JUDGES
6.3,33 . Kadmonites.
7.16,19. Lamp.
8.26. . Metals.
9.33,36. Gaal.
17.5,12 . Priest in O.T.

1SAMUEL
5.6 . . Plague.
6.4 . . Plague.
7.2 . . Chronology of O.T. *Table I. note γ.*
9.25,27. Zuph.
14.41. . Urim and Thummim.
16.14. . Demoniacal possession.
25.1 . . Burial.

2SAMUEL
24.9 . . Palestine.

1 KINGS
4.23. . Palestine.
4.33. . Medicine.
6.1 . . Chronology of O.T. *Table II. note A.*
9.12. . Solomon.
11.7 . . Olives, Mount of.
21.3 . . Burial.

2KINGS
1.2 . . House.
3.5-27 . Chronology of O.T. *Table II. note C.*
9.25. . Prophecy.
9.27. . Beth.
10.12. . Beth.
10.27. . Dung.
11.4 . . Cherethites.
11.16. . Ophel.
13.5 . . Assyria.
18.17. . Jerusalem, (3).
20.20. . Jerusalem, (3).
23.13. . Olives, Mount of.

1CHRONICLES
4.22. . Pahath-moab.
21.20. . Temple.

2CHRONICLES
13.5 . . Alliances.
32.3,30 . Jerusalem, (3).
33.11. . Hook.

NEHEMIAH
6.5 . . Writing.

JOB
1.3 . . Kadmonites.
8.12. . Nave.
7.12. . Sea.
14.17. . Writing.
19.24. . Lead.
21.33. . Embalming.
26.7,8 . Cosmogony.
27.18. . Garden.
28.1-11 . Mines.
28.7 . . Kite.
31.17,31,32. Hospitality.
31.27. . Idolatry.
39.13. . Ostrich.
41.31. . Ointment.

PSALMS
1.1,2 . Poetry, Hebrew.
39.6 . . Idol.
58.5 . . Asp.
58.6 . . Snake-charming.
60.8 . . Sandals.
68.31. . Hashmannim.
77.18. . Whirlwind.
81.16. . Bee.
87.7 . . Pipe.
109.23 . Fan.
110 . . Hebrews, Ep. to.
120.4. . Agriculture.

PROVERBS
1.9 . . Ornaments, Personal.
23.31. . Handicrafts, (5).
25.20. . Nitre.

ECCLESIASTES
12.5 . . Caper.

CANTICLES
1.10,11. Ornaments, Personal.
1.13,14. Palestine.
3.6 . . Whirlwind.
5.12. . Ornaments, Personal.
5.14. . Paint.
6.13. . Mahanaim.
7.1 . . Ornaments, Personal.
8.6 . . Armlet; Ornaments, Personal.

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ISAIAH
3.6,7 . Dress.
3.16,18,20. Anklets.
3.18. . Chains.
3.18-23. Ornaments, Personal.
3.24. . Perfumes.
5.5 . . Hedge.
7.3 . . Jerusalem, (3).
8.1 . . Writing.
8.19. . Magic.
13.3 . . Tabernacles, Feast of.
14.31. . Whirlwind.
19.15. . Reed.
19.18. . Onias, City of.
22.9-11 . Jerusalem, (3).
28.27. . Agriculture.
30.22. . Ephod.
36.2 . . Jerusalem, (3).
43.17. . Flax.
44.6,8 . El.
65.11. . Gad; Meni.
66.20. . Camel.

JEREMIAH
12.9 . . Hyaena.
15.12. . Metals.
18.18. . Wisdom.
22.18. . Mourning.
22.30. . Jehoiachin.
23.6 . . Jehovah.
25.1-3 . Chronology of O.T. *Table III. note γ.*
32.11. . Writing.
38.6 . . Cistern.
48.34. . Moab.

EZEKIEL
1.18. . Nave.
4.1 . . Nineveh.
4.12,15. Bread.
7.9 . . Jehovah.
11.23. . Olives, Mount of.
16.4 . . Family IV. (*b*); Salt.
20.29. . Bamah.
22.18-22. Lead.
44.2 . . Temple.
44.6-8 . Cherethites.
47.1-12 . Salt Sea.
48.35. . Jehovah.

DANIEL
2.46. . Perfumes.
8.21. . Alexander III.
11. . . Ptolemy I.–VI.
11.3 . . Alexander III.
11.37. . Nanea.
11.38. . Mauzzim.

HOSEA
4.13,14. Baal.
6.9 . . Shechem.
7.8 . . Bread.
8.12. . Canon of O.T.
12.4 . . Theophanies.
14.2 . . Calf.

JOEL
2.20. . Nebo.
2.30. . Whirlwind.

AMOS
7.17. . Burial.
8.9 . . Assyria; Chronology of O.T., *Table V. note a.*

MICAH
1.8 . . Ostrich.

NAHUM
1.10. . Nineveh.
2.3,5 . Nineveh; Metals.
3.1-3 . Nineveh.

ZEPHANIAH
1.9 . . Cherethites.

HAGGAI
2.6-10 . Prophecy.

ZECHARIAH
9.1-8 . Alexander III.
11.15,16. Bag.
12.3 . . Stones.

MALACHI
3.1,2 . Theophanies.

2ESDRAS
14.44 f. . Canon of O.T.

WISDOM
8.19,20. Philosophy.
11.17. . Philosophy.

ECCLESIASTICUS
25.15. . Version, Revised.
51.10. . Version, Revised.

BARUCH
6. . . Jeremy, Ep. of.

2MACCABEES
2.13. . Canon of O.T.

MATTHEW
1.25. . Mary the B.V.
4.26. . Moses.
5.18. . Writing.
6.30. . Bread.
8.6 . . Palsy.
10.9 . . Girdle.
10.10. . Dress.
11.12. . Zealots.
12.36. . Moses.
15.23. . Gall.
16.16. . Jesus Christ, VI.
17.1 . . Hermon.
19.9 . . Divorce.
20.2 . . Wages.
28.35. . Canon of O.T.
26.28. . Sacrifice, B.
26.70-74. Oaths.
27.51-54. Earthquake.
28.19. . Version, Revised.

MARK
6.8 . . Girdle.
6.18. . Marriage.
9.25. . Demoniacal possession.
10.45. . Jesus Christ, VIII. (2).
12.2 . . Architecture.
15.23. . Gall.

LUKE
2.38. . Essenes.
4.29. . Nazareth.
5.19. . Tile.
6.22. . Excommunication.
9.3 . . Dress.
13.11. . Palsy.
21.5 . . Architecture.
22.25. . Euergetes.
22.44. . Sweat, Bloody.
22.61. . Annas.

JOHN
1.2,3 . Philosophy.
1.14. . Glory.
2.4 . . Mary the B.V.
2.8 . . Meals.
2.20. . Herod.
3.15. . Proverbs.
4.27. . Women.
7.37. . Tabernacles, Feast of.
7.39. . Spirit, Holy.
8.12. . Tabernacles, Feast of.
10.17,18. Transfiguration.
14.16. . Advocate.
19.26. . James; Mary the B.V.
21.24. . John the Apostle.

ACTS
1.10,11. Elijah.
2.42. . Prayer.
7.6,17 . Chronology of O.T.
9.5 . . Paul, I. (2), i. *b.*
9.11. . Street.
10.25,26. Adoration.
14.23. . Laying on of hands.
16.13. . Proseucha.
17.7 . . Idolatry.
17.28. . Quotations.
19.19,38. Ephesus
22.28. . Citizenship.
25.7,8,12. Trial.
27. . . Ship.

ROMANS
3.25. . Paul, II. (4), iii; Sacrifice, B, II. (1), *b.* i.
5.10. . Paul, II. (4), iii.
5.12-21. Original Sin.
6.23. . Version, Revised.
8.3,25 . Paul, II. (4), iii.
9.19-24. Predestination.
15.16. . Sacrifice, B, III. (4).

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1 CORINTHIANS
2.15. . Spirit, Holy.
4.9 . . Theatre.
5.5 . . Excommunication.
5.8 . . Eucharist.
7.12-16,39. Mixed marriages.
8.6 . . Paul, II. (3).
11.10. . Power on the head.
11.24. . Sacrifice, B.
11.30. . Excommunication.
13.12. . Riddle.
15.3-7 . Doctrine.
15.33. . Quotations.

2 CORINTHIANS
5.18-20. Paul, II. (4), iv.
5.21. . Sacrifice, B, II. (1), *b*, ii.
6.14. . Mixed marriages.

GALATIANS
2.6 . . Paul, I. (3), iv.
3.17. . Chronology of O.T.
4.4 . . Roman Empire.

EPHESIANS
2.3 . . Paul; Original sin.
5.2 . . Sacrifice, B, II. (1), *a*.
6.20. . Alliances.

PHILIPPIANS
1.13. . Caesar's household.
2.6 7 . Paul, II. (3); Kenosis.

PHILIPPIANS (*cont.*)
3.2 . . Circumcision.
4.3 . . Syntyche.
4.5 . . Maranatha.

COLOSSIANS
1.16. . Paul, I. (8), ii.
1.18. . Birthright.
1.19,20. Satan.
1.24. . Sacrifice, B, IV. (4).
2.9 . . Kenosis.
2.18. . Adoration.

1 THESSALONIANS
5.23. . Spirit.

1 TIMOTHY
1.20. . Excommunication.
2.7 . . Herald.
3.2 . . Marriage.
3.16. . Doctrine.
5.22. . Laying on of hands.
6.13. . Doctrine.

2 TIMOTHY
1.13,14. Doctrine.

TITUS
1.12. . Quotations.

HEBREWS
4.15. . Temptation of Christ.
5.2 . . Philosophy.

HEBREWS (*cont.*)
5.7 . . Jesus Christ, X. (2).
8.9 . . High-priest.
9.24. . Type.
11.9 . . Chronology of O.T.
13.10. . Sacrifice, B, III. (2), *a*.

JAMES
3.7 . . Snake-charming.

1 PETER
1.1 . . Dispersion.
2.24. . Sacrifice, B, II. (1), *a*.
3.18 ff. Doctrine.
3.21. . Type.

1 JOHN
2.2 . . Sacrifice, B.
2.27. . Spirit, Holy.
3.6 . . Sin.
3.9 . . Church.
5.16. . Sin.

REVELATION
2.7 . . Stones.
2.13. . Idolatry.
2.20,21. Thyatira.
4.8 . . Jehovah.
6.9 . . Sacrifice, B, I.
11.3 ff. . Enoch.
13.7 f. . Number.
19.10. . Adoration.

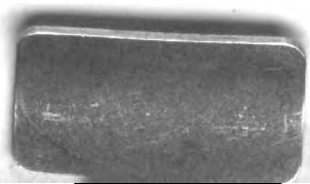
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